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LITERATURE, NUMISMATICS, PHILOSOPHY, RELIGION, &c., &c.

EDITED BY

SIR RICHARD CARNAC TEMPLE, BART, C.B., C.I.E., F.S.A.,
HON. FELLOW, TRIN. HALL, CAMBRIDGE,
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AND

PROF. DEVADATTA RAMKRISHNA BHANDARKAR, M.A.

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THE CHRONOLOGY OF THE WESTERN CHALUKYAS OF KALYANI.
BY A. VENKATASUBBIAH, M.A., Ph.D.; MYSORE

(Continued from Vol. XLVII. p. 290.)

The numerous inscriptions of his time that have been found in Mysore and Madras contain the names of many of his feudatories and officers. Excluding those mentioned in FDKD., p. 450ff., the more important of them were:—The Mahāsāmāntādhipati Mahāprachaṇḍavādaḷāṇāyaka Sridharaṇya who was governing the vaḍḍārāvula and the two biṭāṣas in 1086 with the Mahāmāṇya Pergaḍe Chaigadēvarya as his deputy in the Banavāsé province (EC. VIII, Sb. 388; p. 141); the Mahāpradhāna Manevenguḍa-daṇḍanāyaka Bhūyayya who was governing the Banavāsé province in 1125 with the assistance of Medimayya (who was the daṇḍanāyaka of the vaḍḍārāvula), Chāṃmaṇḍamayya, Śūņeyya and others (EC. VIII, Sb. 170; p. 263); the Mahāsāmāntādhipati Mahāprachāṇḍavādaḷāṇāyaka Baladēvaya who was ruling over the suika of the Banavāsé province and the eighteen agrahāras in 1079 (EC. VII, Sk. 297; p. 263) in subordination to prince Jayasaṅha III; the Mahāsāmāntādhipati Mahāprachāṇḍavādaḷāṇāyaka Manevenguḍa-daṇḍanāyaka Guṇḍarārasa who was ruling the vaḍḍārāvula, herjuvika, etc., of the Banavāsé province in about 1100 (EC. VII, Sk. 111; p. 150); the Mahāsāmāntādhipati Mahāprachāṇḍavādaḷāṇāyaka Sarvadeva who held some office which is not mentioned in 1093 (EC. VII, Sk. 114; p. 161); the Mahāpradhāna Manevenguḍa-daṇḍanāyaka Śālipayya who was the Mahāpradhāna Rāmāyya when the Mahāpradhāna Rāmāyya was governing the Banavāsé province in 1123 (EC. VII, Sk. 246; p. 249); the Mahāsāṃanta Bopparasa who was ruling at Bandāýike in 1123 (ibid.); the Mahāmāṇyaśalaka Chaṭṭarasa of the Sinda family who was ruling the Ēdevēṭa seventy in 1118 (EC. VII, Sk. 316; p. 271); the Mahāsāmāntādhipati Mahāprachāṇḍavādaḷāṇāyaka Sūrya who with his brother the Mahāsāmāntādhipati Mahāprachāṇḍavādaḷāṇāyaka Āditya, held some office in the Nolambavālā province in about 1125 (EC. XI, Dg. 90; p. 119); the Mahāsāṃanta Nāgayaṇyāyaka who was ruling a kampaśa of the Maṇḍali one-thousand in 1111 (EC. VII, Hl. 10; p. 280); the Daṇḍanāyaka Mādīrāja who was governing the vaḍḍārāvula and suika of the Banavāsé province in subordination to Aṉantaṉāḷayya in 1099 (EC. VII, Sk. 13; p. 84); the Mahāpradhāna Madhuwappa who was the pṛggaḍa of the Banavāsé province in 1084 (EC. VIII, Sb. 235; p. 76); the Mahāpradhāna Sēṇāpati Daṇḍanāyaka Mallidēvarya who was the hēggade of the same province in 1089 (EC. VII, Sk. 166; p. 196); the Mahāsāmāntādhipati Mahāprachāṇḍavādaḷāṇāyaka Jékkaṇarasa who held some office in the Banavāsé province in about 1100 (EC. VII, Sk. 111; p. 150); the Daṇḍanāyaka Gōpanarasa who was ruling the Banavāsé province in 1116 (EC. VIII, Sb. 337; p. 124); the Mahāsāṃanta
Ottigahašiṇīya who was ruling the Chhūrubale thirty in 1076 (EC. VII, HI. 14; p. 281); the Mahāśāṃdādhipati Mahāpracharitdandaśiṇāyaka Mahāpradhāna Hirisanādhīvigrha Tumbarasa who was governing the Sāntalīge one-thousand and the agrahāras in subordination to prince Jayasimha III in 1079 (EC. VIII, Sb. 109; p. 211); the Mahāvāṅgalīvara Kirttīdeva or Kirttivaraṇa who was ruling the Bana-āse province in 1104 (EC. VIII, Sb. 421, p. 149); the Mahāvāṅgalīvara Nanni-Sántara who was ruling at Paṭṭī-Pomburecha in 1077 (EC. VIII, NR. 36; p. 255); his successor Vikrama-Sántara (ibid., NR. 40, p. 268); his successor, the Mahāvāṅgalīvara Rāya-Sántara Tailaṇpeva who was ruling in 1089 (ibid., Sa. 103; p. 207); the Mahāvāṅgalīvara Tribhuvanamalla Bhūjhabala-Gaṅga-Permaṇī who was ruling the Maṇḍali one-thousand from 1076 to 1120; his successor, the Mahāvāṅgalīvara Tribhuvanamalla Nanniya-Gaṅga-Permaṇī who ruled till 1123, and his successor, the Mahāvāṅgalīvara Tribhuvanamalla Vira-Gaṅga-Permaṇī who was ruling from 1125 to 1129; the Mahāśāmanta Dākaraṇa who was governing the hējukaka of the Nolambavāji province in 1083 (EC. XI, Hk. 3; p. 192); the Mahāśāmanta Sindharasa who was governing the vaṅkāvāvāta of the above province in 1109 (EC. XI, Jl. 12; p. 152); the Mahāvāṅgalīvara Rāyapandya who was ruling the same province in 1127 (EC. XI, Dg. 122; p. 130); the Mahāvāṅgalīvaras Joyimagya (No. 519 of 1915), Kaliyamaraṇa (No. 515 of 1915), Sīgarasa (No. 516 of 1915), Ballaya-Chōla-mahārāja, Chikarasas (No. 56 of 1915), and Mallarasas (No. 505 of 1915), who were all ruling the SindAVāji province between 1076 and 1109; the Mahāpradhāna Herilāśeśhīvigrha Dandaśiṇaṇava Raviyapa, mentioned in an inscription at Yēwapur of 1077 (EI. XII, p. 283); the Mahāvāṅgalīvara Gaṅgarasa, son of the Mahāśāmanta Chāvuvāraraṇa and ruler of the Māsvāji one-hundred-and-forty in 1082 (No. 527 of 1914); the Mahāvāṅgalīvara Yānemaraṇa of the Ahiyā family, mentioned on p. 293 of EI. XII; and another Mahāvāṅgalīvara Gaṅgarasa, different from above, who was ruling the Kūkkavāji three-hundred in 1127 (EC. XI, Hk. 68; p. 206).

We have seen above that the last recorded date for Sōmeśvara II is 24th January, 1076 and that Vikramāditya VI was anointed on the throne, probably, on or before 11th February, 1076. From that time onwards he ruled without a rival till his death after which he was succeeded by his son Sōmeśvara III Bhūlōkamalla.

It is difficult to determine when these events, namely, Vikramāditya’s death and his son’s accession to the throne, took place. For, on the one hand, there is an inscription at Gaṅjaganur (EC. XI, Hk. 68; p. 206) which relates that Tribhuvanamalla, i.e., Vikramāditya VI was reigning on 24th January, 1127; and, on the other hand, one at Udri (EC. VIII, Sb. 141; p. 47) would seem to indicate that Bhūlōkamalla was the reigning king on 8th February, 1126. This equivalent, however, of the date of the latter inscription is not so reliable as the equivalent of that of the former inscription; and it is therefore better to believe with the Gaṅjaganur inscription that Vikramāditya was reigning on 24th January, 1127.

Vikramāditya VI, then, was succeeded, probably in 1127, by his son Sōmeśvara III Bhūlōkamalla. The earliest dates for him are 27th October, 1128 given in an inscription

* These Gaṅgas bear, in some inscriptions (EC. VII, Sh. 57, 44, 39, etc.) the titles Satyavākyya Koṅguṇivarmanma-dharmamahārājādhirāja and Paramēśvara.

* An inscription, however, at Doṭī-Bāṇagere (EC. XII, Si. 7; p. 158) relates that the Chālukya sovereign who was reigning on 24th December, 1128 was named Trailōkyaṇamalla. Similarly, the inscription Dg. 99 referred to above, also gives the name of the Chālukya sovereign as Trailōkyaṇamalla; while the Mahāvāṅgalīvara Mallīdeva-mahārāja had, as was mentioned above, the prefix Trailōkyaṇamalla to his name. It seems therefore that Sōmeśvara III had the cognomen of Trailōkyaṇamalla also.
at Chitrapahalji (EC. VIII, Sb. 80; p. 23) and 8th November, 1123 given in an inscription at Iggheshwar (KLISI, No. 226). The latest dates are 24th December, 1133 given in an inscription at Pedda-Tumbulam (No. 499 of 1915) and 23rd February, 1135 given in another at Somadévarakoppalu (EC. VIII, Sb. 415; p. 148).

Among his feudatories and officers (see FDKD., p. 456) we have to include the Mahámáyadélévarava Mallaidevarasa of the Ahihaya family (EC. XII, p. 293), the Mahámáyadélévarava Báchiga or Bácharas of the Sinda family who was ruling Sindavādī in 1132 in subordination to prince Tailapadeva (No. 502 of 1915); the Mahámáyadélévarava Trailokyamalla Mallidevaramahevarāja who was ruling the same province in 1133; the Mahámáyadélévarava Tribhuwamallā-Pâṇḍya who was ruling the Nâmpavâdī thirty-two-thousand in 1128 (EC. XI, Dg. 99; p. 124); Bhâlakamalla Vira-Gaṅga-Permâdī who was ruling the Mâjâli one-thousand in 1129 with the titles of Satyavâdīya Kusâvaharmma-Dharmaheârājârâjâryâja and Paramâdavârava (EC. VII, Sb. 99; p. 78); the Mahâpradhâna Mânasericcha-daṅdânâyaka Mâssrâjâya who held some office in subordination to the Kândâma Mahámáyadélévarava Tailapadeva in 1128 (EC. VIII, Sb. 141; p. 47); the Kândâma Mahámáyadélévarava Mahâkârâsa who was ruling the Banâvâse province in 1135 (EC. VIII, Sb. 414, 415; p. 148); the Mahásâmanta Somarasa of Sömâsvara who was ruling the Nâgarakshasta seventy in 1135 (EC. VIII, Sb. 414, 415; p. 148); and the Mahámáyadélévarava Ekkararasa who was ruling at Uddhâre in 1130 (EC. VIII, Sb. 3, 7; pp. 1 and 3).

Sömâsvara III was succeeded, probably in 1137, by his son Pemma-Jagadâmâlama who had the distinctive title of Prâtha-chakravartin. The earliest date for him is 23rd December, 1137 given in an inscription at Managôdî (KLISI, No. 232); and the latest dates are 25th December, 1150 given in an inscription at Chinna-Tumbulam (No. 517 of 1915) and 13th April, 1151 given by an inscription at Kuâsi (EC. VIII, Sb. 86; p. 24).

His chief feudatories and officers, excluding those mentioned by Dr. Fleet (DKD., pp. 457-8), were:—The Mahámáyadélévarava Ekkararasa, mentioned above, who was ruling at Uddhâre in 1145 (EC. VIII, Sb. 132; p. 36); the Mahâpradhâna Yogerâsa-daṅdânâyaka who was ruling the Banâvâse province in subordination to the Daṅdânâyaka Bâmmâyâya in 1142 (EC. VIII, Sb. 125; p. 34); the Mahámáyadélévarava Mallidevarasa who was ruling the Haiva five-hundred and other divisions in 1143 (EC. VIII, Sb. 58; p. 94); the Mahámâyadélévarava Gorâvadîva of the Kândâma family who was ruling the Banâvâse province in about 1146 (EC. VIII, Sb. 67; p. 20); the Mahámáyadélévarava Vikramâ-Sântara who was ruling the Sântaliga province in 1146 (EC. VIII, Nr. 37; p. 257); the Mahámáyadélévarava Bâjâriya Bivarasa (Immaâ-li-Bhîmarasa) and Bâjâriya Bhâchommalarasa, two brothers who were ruling the Sindavâdī province in 1142 (Nos. 204 and 206 of 1913); the Mahâpradhâna Daṅ- 

dânâyaka Bâchimâyâya who was ruling the suka of the Banâvâse and other provinces in 1141 (EC. VIII, Sb. 390; p. 144); and the Mahámáyadélévarava Lôkâditya of the Ahihaya family (EI. XII, p. 293).

Jagadâmâlama II was followed on the throne by his brother Taila or Tailapa III who had, usually, the cognomen of Trailôkymallâ. The earliest date for his reign is 24th

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\[n\] VSSDI., p. 4; No. 1.
\[n\] VSSDI., p. 21; No. 30.

\[n\] In the light of what has gone above, the observations that I made in VSSDI., Introd. p. xiii, footnote, and p. 141, No. 233, are no longer tenable and must be given up. I now prefer to rely on the Managôdî inscription referred to above and to believe that it was Jagadâmâlama II who was reigning on 23rd December, 1137.

\[n\] VSSDI., p. 139; No. 227.
\[n\] VSSDI., p. 40; No. 55.
\[n\] VSSDI., p. 55; No. 85.
December. 1151 given in an inscription at Chitpur (EC. VIII, Sb. 510; p. 165); 27 and the latest 28 dates are 10th May, 1161 given in an inscription at Bairékkoppa (EC. VIII, Sb. 567; p. 174) and 17th June, 1163 given in an inscription at Paṭṭadakal 29 (KLISI, No. 243). 30

Among his feudatories and officers (see FDKD., p. 460) must be mentioned the Mahamayaḷḷāḷḷēvaras Jagadēvaras and Ekkalaras (the Second) who ruled at Uddhane; the Mahāmayalāḷēvara Mallidēvaras, mentioned above, of Haive (EC. VIII, Sb. 369; p. 133); Banmarasa, the Maṇḍalika of Guttī (EC. VIII, Sb. 54; p. 17) in 1153; and the Mahamayaḷḷēvara Rāya-Tailapadēva of the Sántara family (EC. VIII, Sa. 159; p. 231).

There are a small number of inscriptions with dates falling in Taila III's reign which give the name of the reigning Chāḻukya sovereign as Tribhuvanamalla. These are: an inscription at Sigelāgi (EC. XII, Ck. 32; p. 139) dated in 1162; one at Tiptur (EC. XII, Tp. 61; p. 89) dated in 1162; one at Bairēkkoppa (EC. VIII, Sb. 567; p. 174); one at Herekere (ibid., Sa. 159; p. 231) and one at Bidare (EC. VI, Kd. 72; p. 46) dated in 1162. It would thus seem that Taila III had the cognomen of Tribhuvanamalla also.

There is an inscription at Elagǎale (EC. VIII, Sa. 28; p. 182) which records that, on 3rd April, 1161, when the Chāḻukyan emperor Bhūlōkamalla was reigning and the Mahamayaḷḷēvara Jagadēvaras was ruling the Banavāse province, a certain Boppaṇa took part in a fight and was slain. It is not unlike that this Bhūlōkamalla was the same as the Kamāra Bhūlōkamalladēvaras who is mentioned in a Belgāme inscription (EC. VII, Sk. 165; p. 198), dated 9th May, 1149, of Jagadēkamalla II. He was perhaps a son of Jagadekānalla II's brother Taila III and might have been in charge of some provinces during these two kings' reigns. But we do not hear of this Bhūlōkamalla again, which seems to indicate that he died before his father (?) Taila III. It is not likely that he could be meant by the term Bhūvallabha-permmāḍi which occurs in several inscriptions (EC. VI, Kd. 35, 36, etc.).

27 VSSDI., p. 44; No. 62.
28 An inscription, however, at Utaingi (No. 530 of 1914) cites for Jagadekamalla a date which corresponds quite regularly to 21st May, 1156; this must be a mistake. (Note that the year Pramāṭhin mentioned in the date refers to the northern lunar-solar year of that name and that there is no mistake made in the inscription in citing the Jovian year).
29 VSSDI., p. 151; No. 249.
30 In p. 462 of DKD., Dr. Fleet has asserted that the above inscription is incorrect in that it mentions the Siada Chāṅuda II as a feudatory of Taila III in May-June, 1163, when, as a matter of fact, Taila III died certainly before the 19th January, A.D. 1163, which is the English equivalent of the Anamakone inscription of Rudadeva in which the fact that he was then dead is mentioned." The date of this inscription is given in IA, XI, p. 12 and XXII, p. 111; and it reads as follows: -Śakavasubampa 1684 vunemiit Chiriablehul-salvatassara Māgha-su 13 Vaḷḷavāram-nāṇu. Dr. Fleet has, on p. 252 of IA, XXII, taken that the term Vaḷḷavāra used here means Saturday and set down Saturday, 19th January, A.D. 1163, as its equivalent, while Kielhorn, taking Vaḷḷavāra in the sense of Sunday, set down (loc. cit., p. 111) Sunday, 20th January, 1163, as its equivalent.

It will be seen, in the first place, that this date belongs to the type which cite the week day as the only verifiable detail and which are therefore capable (see VSSDI., § 60; p. 82) of denoting any one of about four different days. And, secondly, I have shown (in § 26, ibid.) that Vaḷḷavāra frequently means Thursday.

Saturday, 19th January, 1163, is not therefore the only possible equivalent of the above date. An equally likely equivalent is Thursday, 30th December, A.D. 1163, on which day Māgha-su 13 ended at 10th 2ap. after mean sunrise; and considering the fact that the above Paṭṭadakal inscription gives the certain date of 17th June, 1163 for Taila III, I am inclined to think that it is this latter day (30th December, 1163) that is the correct equivalent of the date in the Anamakone inscription, and that there is no reason to mistrust the Paṭṭadakal inscription, which informs us that Taila III was living in June, 1163.
It was in the reign of Taila III that the Kajachurya usurpation of sovereignty took place in 1156. The usurper, Biijala or Biijana, was an officer of Jagadēkamalla II and was, later, a Mahāmāyapālevaṇa under Taila III. He was, as such, entrusted with the supervision of the administration of the whole empire and made use of the opportunities he had to usurp the sovereign power in 1156. He ruled till about 1163 after which he was succeeded, in turn, by his four sons who continued to rule till about 1183.

Taila III, too, on the other hand, continued to reign, as we saw above, even after 1156 over such parts of the empire as still remained to him. And the last date for him was, as we saw above, 17th June, 1163.

He was succeeded in the same year by a certain Jagadēkamalla whose relationship to his predecessor is not known. The inscriptions of this Jagadēkamalla, whom I shall here call Jagadēkamalla III, are found in such parts only of the Chitaldrug district as formerly belonged to the Nalambavājī, thirty-two-thousand province. There are three of such inscriptions—one at Harihar (EC XI, Dg. 43; p. 91) dated 26th December, 1163; one at Bannikōli (EC XI, Dg. 77; p. 112) dated 23rd January, 1167; and one at Chitaldrug (EC XI, Cl. 13; p. 8) dated in 1183.

The Mahāmāyapālevaṇa Vijaya-Pāvlya is mentioned as his feudatory in all these inscriptions; his capital is nowhere mentioned.

The next Chalukyan emperor was Vira-Somēsvaṇa or Somēsvaṇa IV Tribhuvanamalla who was a son of Taila III and who ascended the throne in, probably, the year A.D. 1184. The inscriptions of his time are not confined to the Chitaldrug district (the Nalambavājī province) but are met with in the Dharwar, Shimogā, and Bellary districts, i.e., in the Banavase, Harive and Sindavā难过 provinces also.

The majority of inscriptions apply to him the usual Chalukya titles only, namely, Samatthubhuvanāśraya, Sriprithivelyallabha, Mahārājādhirāja, Paramēsvaṇa, Paramabhājāraka, Sutjāśrayakulatikaka, and Chalukyābharaya. To these titles, an inscription at Belagudi (EC VII, HI. 46; p. 296) adds that of Chakravarthi while an inscription at Nandavaram (No. 546 of 1915) gives him the title of Vira-Nārāyaṇa and another at Malakapuram (No. 555 of 1915) calls him Trailokuyamalla Bhujabalalā Rāyamurāri Somēsvaṇa.

The two latter inscriptions represent that Somēsvaṇa was ruling from Jayantipura or Banavase as capital in 1184 and 1186; and so also does an inscription at Gārēkatli (EC XI, C. 33; p. 17) which is dated in the year 1187 and another at Medakerepuna (EC XI, Cl. 36; p. 19) which is dated in the year 1200.

The earliest date for him is 5th November, 1184 which is given by the Malakapuram inscription referred to above; the latest is 17th January, 1200 given by the Medakerepuna inscription, likewise referred to above.

28 In FSSDL, p. 138 (No. 225), I have set down 23rd March, A.D. 1119 as the equivalent of this date, because I then followed Drs. Fleet and Kielhorn in believing that it belonged to the reign of Vikrama-ditya VI. This is not so and the inscription belongs, as I have said above, to the reign of Jagadēkamalla III. The equivalent accordingly falls somewhere in the year A.D. 1183. My observations therefore under No. 224 on p. 137 of my SSDL, making out that Taila III was reigning on 13th July, 1181, are not correct and should be cancelled.

29 This is the correct equivalent of the date cited in the inscription. Mr. Swaminathan Pillai has, to be sure, rejected this equivalent (Modern Epigraphical Report for 1915-16; p. 102) on the ground that there was no solar eclipse on that day; but, as the distance of the sun from the node was 109, a solar eclipse did certainly take place on that day. And although this eclipse was not visible in India, there seems to be no doubt that it is this day, 5th November, 1184, that is the correct equivalent of the given date. Regarding invisible eclipses, see FSSDL, pp. 21, 22.
Among his feudatories and officers (see FD KD, p. 465) are to be mentioned the Mahāmayālīśīva Kōṇemarasa who was ruling the Banavase province in 1187 (EC. VII, Sb. 47; p. 15); the Mahāmayālīśīva Śāvīdeva who was ruling at Bandaṇikē in 1185 (EC. VII, Sk. 249; p. 250); the Mahāmayālīśīva Malladēvarasa who was ruling at Belagavartti or Belagutti in 1188 (EC. VII, Hi. 46; p. 296); the Mahāmayālīśīva Vijaya-Pārīya, mentioned above, who was ruling Nōjambavādī; his successor, the Mahāmayālīśīva Tribhuvanamalla-Pārīya who was ruling in 1190 (EC. XI, Cd. 36; p. 19); the Mahāmayālīśīva Eṇakarasa who was ruling at Uddhāre in 1187 (EC. VIII, Sb. 47; p. 15); the Mahāprābhāna Mālaparasa who was ruling the Sindavādī one-thousand in 1184 (No. 555 of 1915); and Padmādeva and Vatsarāja who were ruling the above province in 1186 (No. 546 of 1915).

Dr. Fleet has (on p. 465, n. 6 of DKD.) referred to some inscriptions which show that Sōmēsvara IV was ruling from Anigere (in the Dharwar district), and later, from Kalyāṇi as capital, while I have, above, shown that he had his headquarter at Banavase at various times. These places passed into the hands of the Hoysalas (see EC. VII, Sk. 138; p. 188) and of the Yādavas (see FD KD, p. 504) about 1200 or even earlier, with the territories surrounding them; and the Chālukyan empire thus came to an end, having been absorbed on the north by the Yādava empire and on the south, by the empire of the Hoysalas.

The revised chronological table of the later Western Chālukyas may now be written as follows:

| Vikramaditya IV Tribhuvanamalla † |
| (1) Taïla II |
| 973-997 |
| (2) Irivabe jāga-Satyāśraya |
| 997-1008 |
| Daśavarman or Yaṭēvarman |
| (3) Vikramaditya V |
| 1000-1014 |
| (4) Ayyāra II |
| 1014 |
| (5) Jayasindha II, Jagadekamalla |
| 1015-1042 |
| (6) Sōmēsvara I |
| 1042-1068 |
| (7) Sōmēsvara II |
| 1068-1076 |
| (8) Vikramaditya VI |
| 1073-1127 |
| (9) Sōmēsvara III |
| 1127-1136 ? |
| (10) Permma-Jagadekamalla II |
| 1136 ?-1151 |
| (11) Taïla III |
| 1151-1163 |
| (12) Jagadekamalla III |
| 1163-1184 |
| (13) Sōmēsvara IV |
| 1184-1200 |
There are a number of Hoysala inscriptions contained in vols. VI, V, and XII of the *Epigraphia Carnatica* in which the overlordship of the Chālukyan emperors is acknowledged by the mention of their names in the opening. These names, however, do not agree with those given in the inscriptions of the Chālukyas themselves as can be seen by a comparison of the table given below with that given above:

<table>
<thead>
<tr>
<th>Number of Inscription</th>
<th>Date</th>
<th>Name of Chālukyan Emperor mentioned</th>
</tr>
</thead>
<tbody>
<tr>
<td>V, Cn. 248</td>
<td>9th April, 1133</td>
<td>Tribhuvanamalla</td>
</tr>
<tr>
<td>V, Ak. 124</td>
<td>25th April, 1135</td>
<td></td>
</tr>
<tr>
<td>V, Cn. 228</td>
<td>24th December, 1150</td>
<td></td>
</tr>
<tr>
<td>V, Ak. 117</td>
<td>23rd January, 1156</td>
<td></td>
</tr>
<tr>
<td>XII, Tp. 61</td>
<td>18th April, 1162</td>
<td></td>
</tr>
<tr>
<td>VI, Cn. 161</td>
<td>23rd January, 1138</td>
<td></td>
</tr>
<tr>
<td>VI, Kd. 76</td>
<td>24th December, 1135</td>
<td></td>
</tr>
<tr>
<td>VI, Kd. 72</td>
<td>23rd December, 1162</td>
<td></td>
</tr>
<tr>
<td>VI, Kd. 30</td>
<td>A.D. 1170</td>
<td>Ahavamalla</td>
</tr>
<tr>
<td>XII, Gb. 34</td>
<td>23rd December, 1128</td>
<td></td>
</tr>
<tr>
<td>V, Ak. 30</td>
<td>23rd November, 1134</td>
<td></td>
</tr>
<tr>
<td>XII, Ck. 13</td>
<td>A.D. 1181</td>
<td>Jagadeśamalla</td>
</tr>
<tr>
<td>XII, Ck. 14</td>
<td>16th November, 1187</td>
<td></td>
</tr>
<tr>
<td>XII, Ck. 16</td>
<td>18th January, 1195</td>
<td></td>
</tr>
<tr>
<td>XII, Ck. 20</td>
<td>A.D. 1188</td>
<td>Bhuvallabharaya Pemmmadi</td>
</tr>
<tr>
<td>XII, Ck. 21</td>
<td>25th May, 1150</td>
<td></td>
</tr>
<tr>
<td>VI, Kd. 35</td>
<td>A.D. 1136</td>
<td></td>
</tr>
<tr>
<td>VI, Kd. 36</td>
<td>1202</td>
<td></td>
</tr>
<tr>
<td>VI, Kd. 38</td>
<td>1191</td>
<td></td>
</tr>
</tbody>
</table>

It is scarcely probable that the names cited above of the Chālukyan sovereigns as ruling on the dates shown is correct. I have shown above that Taila III had perhaps the cognomen of Tribhuvanamalla; and the inscriptions V, Ak. 117, XII, Tp. 61 and VI, Kd. 62 may therefore perhaps be correct inciting that name. It is not, however, probable that Sōmeśvara III, who had the cognomen of Bhūlākimalla and perhaps, as shown above, of Trailōkyamalla also, could have had the cognomen of Tribhuvanamalla as V, Cn. 248, etc., would indicate or that of Ahavamalla as V, Ak. 30, etc., would indicate. And, similarly, it is equally improbable that Sōmeśvara IV, who had, as shown above, the cognomen of Tribhuvanamalla and Trailōkyamalla, had in addition the cognomen of Jagadeśamalla and Bhūvallabha-Pemmmadi.

It is therefore my opinion that these inscriptions are unreliable so far as the mention of the reigning Chālukyan sovereign is concerned. The incorrectness in this respect was perhaps due to the fact that the Hoysalas, while nominally the feudatories of the Chālukyas, were, from about 1120 onwards, so independent that they were content with the mention of some Chālukyan king as overlord in a few of their inscriptions.\(^{24}\)

\(^{23}\) This table is not complete as I have here, for the most part, included such inscriptions only as contain dates that yield a reliable English equivalent and have rejected the other inscriptions.

\(^{24}\) Note in this connection that the inscriptions VI, Kd. 35, 36 and 38, referred to above, all represent the Chālukya Bhūvallabha-Pemmmadiṅga as ruling from Kalyani as capital in 1136, 1202 and 1191.
IDENTIFICATION OF VINAYASAMUKASE IN ASOKA’S BHABRA EDICT.

BY SAILENDRANATH MITRA, M.A.; CALCUTTA.

In course of collecting materials for the University publication of a monograph on Asoka’s Dhamma as a landmark in Indian literature and religion, a work which my estimable friend Dr. B. M. Barua, M.A., D.Litt., so kindly invited me at the instance of Sir Asutosh Mookerjee to share with him, I lighted upon a paragraph of a discourse in the Majjhima, which struck me so much that I thought it might be identified with the much disputed passage contemplated by Asoka’s Vinayasamukase in the Bhabra Edict. The discourse is entitled the Sappurisutta (Majjhima, III. P. T. S., pp. 37-45) and the paragraph in question is as follows:


The extract may be rendered as follows:

Once again, Bhikkhus, there may be a bad man who is well versed in the Vinaya. He reflects thus: ‘Verily am I a vinayadhara, and these other bhikkhus are not.’ He, by the very reason of his being a vinayadhara, exalts himself and disparages others. This, too, Bhikkhus, is the way of the bad man. The good man, on the other hand, Bhikkhus, deliberates thus: ‘Verily, by the possession of Vinaya-learning only, neither the states pertaining to greed, nor those pertaining to hatred and delusion go to destruction. A man may not possess the Vinaya-learning, but if he has rightly pursued the path of the Norm and wisely, and acts up to it, he by that very reason, is worthy of honour and of praise.’ Having only borne in mind the progressive course, he by reason of his being vinayadhara only, neither exalts himself nor disparages others. This too, Bhikkhus, is the way of the good man.

In the occurrence of the words vinayadhara and attān’ ukkaṁseti in the foregoing extract, one may hardly resist the temptation of discovering a clue to the identification of Vinayasamukase. But the simple discovery of a discourse or a paragraph having only a seeming resemblance of words, does not, I think, constitute a sufficient reason by itself for establishing an identification beyond doubt. The suggestion offered concerning the identification should therefore be studied in the light of evidences cited in these pages.

Mr. Edmunds seems inclined to identify it with the Dhammacakkavattanasutta, the first sermon, as he thinks, delivered by Buddha at Isipatana (Buddhist and Christian Gospels, I. p. 60). But the sermon, wherever it occurs, whether in the Vinaya texts or in the Nikāyas, would seem wide of the mark, since it is difficult to conceive any direct connection between the Dhammacakkavattanasutta and Asoka’s Vinayasamukase, which latter, as its title implies, must have bearing upon the subject of Vinaya (i.e., discipline in the widest sense); and judging from the precision with
which the Buddhist emperor enumerated his other passages, we are led to think that the Dhammacakkappavattanavutta would hardly justify his meaning; for this particular sermon no more represents the Vinaya as a whole than a detached sutta taken at random from the canon.

Prof. Oldenberg's conjecture is that Aśoka probably had in contemplation the Pātimokkha, the criminal code of the Buddhist Order. It is still a matter of dispute if the Pātimokkha rules, as we now have them, were put together in the form of a code at or before the time of Aśoka, considering that the Pātimokkha was not included amongst the texts recited in the first Buddhist Council. The word pātimokkha occurring in such stock phrases of the canon as pātimokkhassanaraśasanava, is of course old enough, probably older than the Pātimokkha itself, and certainly much older than the time of Aśoka, but we must remember that the word, although a technical term, connoted quite a different meaning from that of a book or a formal code as is now denoted by Pātimokkha. In the later texts, notably the Milinda, we have an adjectival form of the word qualified and preceded by another adjective (vara-pātimokkha). Here, too, we must note that the term does not denote the formal code called the Pātimokkha, but signifies a wider meaning, tentatively, discipline. In this connexion we are reminded of an important passage in the Aṅguttara, (where the Thera Upāli distinguishes between sikkhāpada (moral precepts) and pātimokkha (disciplinary code), both of which he regards as auxiliary to vinaya in its widest sense (vinīnugghāya). We can imagine that with the progress of time, especially after the death of Buddha, the need of a formal code made itself felt strongly enough, when schism after schism broke out within the community threatening its existence as an organized association. Therefore, the Pātimokkha, judging from its main object, has little bearing on the religious ethical system upheld by Aśoka.

Dealing with the list of recommended passages in the Bhāra Edict, Prof. Rhys Davids says, "There is a word at the commencement of this list, which may either be an adjective applied to the whole list, or the name of another passage" (Buddhist India, p. 170). Of these two suggestions brought forward by so learned a scholar as Prof. Rhys Davids, the latter, viz. that Vinayaśamukase may be the title of a separate passage, would seem, judging from the manner of Aśoka's enumeration of the Dhammapariṇāma, more acceptable and true.

The Rāhavinaśa Sutta (Majjhima-N., I, pp. 146-151), rightly identified by Dr. Neumann (Buddhist Reden, I, p. 152) with Aśoka's Upātissa-Pasīne, contains two

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1 Buddha, in his enumeration of the texts recited in the First Buddhist Council, does not mention the Pātimokkha as a work by itself. The texts recited were Mahāvibhaṅga, Ubbatovibhaṅga, Khandaka, and Parivāra (Samaṅgaliṭṭhasīni, pp. 12-13). He further points out that some of the texts included in his time in the Vinayaśāstra were not recited in the first Council and his remark, judging from the above list, applies exclusively to the Pātimokkha. Cf. Samaṅgaliṭṭhasīni, I, p. 17:—Tathā paññhamaṅgaliṭṭha saṅgītaṁ saṅgītāṁ abhāminī pātimokkhāni dve vibhaṅgāni dvāvāsti khandakā solassu parivārād idam vinayaśāstrānām nāma

There is occasional mention of ubhayāni pātimokkhāni in a few passages on Vinaya in the Aṅguttara Nikāya. But, the date of the passages being disputed, we are not justified in fixing the date of the pātimokkhaṇi on the evidence of the Aṅguttara alone.

2 Milindapañha, p. 34.  
3 Aṅguttara-N., part V, p 70.  
4 Viz., Vinaya-Samukase.
expressions, viz. Upatissa and Pañhā, which are highly suggestive as furnishing a clue to a possible identification, inasmuch as they admit of a compound Upatissa-Pañho, i.e., Ucalsessepasthe in Asoka’s language. But this linguistic semblance as a ground for identification, would, as we have said, hardly find favour with us, had it not been corroborated by a closer and more striking resemblance between the teachings of Upatissa’s questions in the Majjhima and Asoka’s system, the supreme goal of both of which is clearly stated as the attainment of Nibbāna or Sambodhi. Carrying our investigation on similar lines, we further discover that in recommending the Rāhulovādassutta, the king was careful enough to discriminate it from other suttas of the same name, by mentioning its subject-matter, viz. conscious falsehood (musavādanā adhipaça). It seems that the king was not satisfied with the method of the compiler of the canon in distinguishing the several Rāhulovādassugas with the different attributes Ambalatthikā, Mahā and Culla, which gave no idea of the different subject-matters thereof, and that therefore he felt the necessity of clearly stating the particular one he meant, by mentioning its subject-matter. Similarly, the naming of Munigathā (identified with the Munisutta in the Suttanipāta) would seem, from its style, more accurate than that of the earlier compiler.

From all this a presumption may arise that in attaching samukase to vinaya, the king had a very special object in view, which was to distinguish a certain canonical passage on Vinaya from others devoted to the same or similar subject, and that there may be a discourse somewhere in the canon which contains expression that might suggest the very title of Asoka’s Vinayasanukase. But what is that? The Sappurisuttanta in the Majjhima is the one which strikes our imagination. Curiously enough, it actually contains certain expressions, e.g. vinayadhara and attān’ (i.e., attanā) ukkase, which suggest at once a derivation of samukase other than that by which it means ‘excellent’ (uttama), we mean sāman (attanā) ukkase, i.e. sāmukka. Perhaps the strongest philological proof in support of this derivation of samukase is the occurrence of attukka in the Majjh., I, pp. 19, 95, 97, 98. We admit that the expressions vinayadhara and attanā ukkase cannot be combined so happily as Upatissa and Pañhā to make up the title vinayasanukase, meaning primarily the discourse where Buddha deals with a person who excels himself by his vinaya-learning (vinayadharatena attan’ ukkase) and disparages others (parah sambhatī) not learned in the vinaya, and who should, learned as he is in the vinaya, follow the way of the good man, which aims at the extinction of greed, hatred and delusion (loha, dosa, moho). Moreover the sutta, of which the paragraph on the conduct of the vinayadhara may be taken as a type, deals with vinaya, not in its narrow sense of Pātimokkha or criminal code, but in its wider sense of training (sikkha), moral and spiritual. Besides, the sutta inculcates, by comparing and contrasting the ways of a good man and those of a bad man—both learned—that those persons should be honoured and praised who, although not well versed in vinaya, although not powerful preachers of the Norm, etc., follow the rules of the Norm to the spirit and not to the letter merely. It is apparent from this that the sutta has a close bearing on the principle of toleration taught

5 Majjhima, I, p. 150
6 The Dipiyavadam, evidently a work of post-Asokan date, refers (p. 29) to the Munisutta by the name given to it by Asoka, i.e. Munigathā—sthavirānā Chovyo bhagavata krtavakaka, samat parantikayā guptikayā udanāt pāryat saityadhoṣṭa, suhagatā munigathā arthavarjyāni ca adhānī vistarṣa evavṛtha svādhyāyaṃ karoti.
by Asoka, particularly in his Twelfth Rock Edict, the very expressions of which betray a likeness,—so much so that the king's principle might be regarded as a logical inference drawn straight from the teaching of the sutta, as can be seen from the summary given below with a view to facilitate comparison:—

1. The Sappurisa-sutta.—A bad man, although learned, who follows a certain course of conduct, exalts himself by his learning and system and disparages others who are not learned likewise, and do not follow exactly the same system, whereas a good man, instead of exalting himself because of his learning and method, and disparaging others who are not likewise learned and do not follow the same method, considers a person worthy of honour and praise (pujja, pāsāñca), if the latter has only adhered to good form and if he only acts up to the Norm. Thus what the Sappurisa really bears in mind (antararā karoṇi) is the conformation of people to the path (pātipadaṁ yena), i.e., the standard.

2. The Toleration Edict.—Asoka as a good man inculcates on the same lines that he cares not (na manati, Khālsī text) "so much for gifts or external reverence as that there should be a growth of the essence of the matter (sāravatā,7 Ginnār text) in all sects. The growth of the essence of the matter assumes various forms, but the root of it is restraint of speech, to wit, a man must not do reverence to his own sect or disparage that of another man without reason." (dhyapaṇṇanādopijjā va paropapāṇṇanādopijjā va no bhav e apakaranamahi, Ginnār text).

In an interesting note on the Bhāra Edict (JRAS., 1915, p. 805 ff.) Dr. B. M. Barua calls attention to a number of dialogues in the Nikāyas, the themes of which are moral, characterised by the familiar expression ariyissa vinaya. He appends a list of these dialogues, although he lays great stress upon the Siṃhālopadasutta (Dīgh. Vol. III, P.T.S.), otherwise styled the gīhvinaya in the Sāmāya-pulavāsīna, the fifth-century commentary on the Dīghanikāya. But, although he seems to come much nearer the truth, the vagueness attaching to his long list is evident. In calling attention to the ariyassa vinaya and emphasizing the Siṃhālopaddasutta, he seems to have taken his clue from the character of Aśoka's ethical system, which is evidently meant for the householders. The adjectival genitive ariyassa (of the Elect) corresponding to the adjective sāmukkaṁsīka (meaning uttama and attached to dharmadāsaṭī and paṭīhā in the canonical texts), is not without its influence upon him. But, as we are persuaded to think, the clue ought to have been taken from the naming of Aśoka's selections and then verifying the result obtained, by the bearings of the selected canonical text upon Aśoka's system as a whole. I am, however, grateful to Dr. Barua for drawing my attention to a discourse in the Ariyuttara, called the Sugatavinaya, the theme of which is the stability of the saddhamma (saddhammassa piṭhi); and it is interesting to note that this also was the single object that Aśoka kept in view in selecting his dhammapaliṭiyāyas (saddhauṁ cilathitīke ḍasati). Whether or not the Ariyassavinaya or the Sugatavinaya may be identified with Aśoka's Vinayasaṃkase is an open question, but it cannot be denied that they have an intimate bearing on the teaching inculcated by the Great Maurya.

7 The Sāropamasutta of the Majjhima may be taken alongside of the Sappurisa to account for sāravatā, implying a wider notion of toleration. The Mahāsāropama extends toleration expressly to all religious sects.
KĀṬYĀYANA AND PARTHIA.

The name of Kāṭyāyana, is given under Pāṇini, 2. 1. 60 in the Garga-pāṭha. The Kāśika also gives it under that rule. But I find it commented upon under rule 2. 1. 69 (वर्णन) in the Bombay edition of the Maha-Bhāshya. The last location is clearly wrong as Patañjali's remarks on the sūrtika quotes रूपवर्णन which proves that it could not have been under that rule. Nor has the sūrtika any connection with the rule. We must therefore fall back on the Kāśika and the Garga-pāṭha and go to the rule 2. 1. 60. It is given in the Garga-pāṭha because it refers to a group: गायक-धार्मिक उपसंहार. It may be noted that to this original sūrtika Patañjali would add "उपसंहारकरण (कुक्त.)" and the later writers have treated the sūrtika as reading गायक-पार्थिवपार्थिव, वैष्णवीकरण, which is not an independent member of the group of Kāṭyāyana, but they go together.

Patañjali explains these three as the Sādak-saying (धार्मिक) Pārthiva, the blanket-wearing (कुक्तवासि) Saurūtra (a descendant of Saurūtra and the goat-dealer (अजातवंश) Tulvula (one of the family of Tulvula). The authors of the Kāśika reject Patañjali's explanation of the vegetable-eating Pārthiva and give their own: धार्मिक: Pārthiva, the chief of the Sākas. It is possible to explain Patañjali's interpretation in another way: "the Sāka-ruling" Pārthiva. But it seems strained.

Patañjali's interpretation of the other two expressions of Kāṭyāyana, they being old Brahmanical expressions, ought to be taken as correct. A particular Saurūtra was known as the "blanket-Saurūtra" and a particular Tulvula as "the goat-man" Tulvula. The value of these examples consists in the fact that we have to take the other example, our Sāka-Pārthiva, as a tatpurusha compound. In view of the rule 2.1.57 विषेषण विषेषण वृत्तम which governs all the succeeding rules up to 2.1.60, we have to take Sāka as the qualifying member (विषेषण) and Pārthiva as the principal member (विषेषण). Pāṇini is dealing from 2.1.57 to 2.1.60 with compounds formed of adjectives and nouns: विषेषण विषेषण (वह) छल (सहस्त्रस्तोत्र) (Kāśika). Now Kāṭyāyana adds "उपसंहार" these three compounds. (Patañjali adds one more: वाद-मूहि-स्तु: the Stick, Maudgalya) to the class for which Pāṇini gives 3 or 4 rules. The supplementary examples belong to the विषेषण-विषेषण class with this difference that the two members of each compound of Kāṭyāyana are in apposition to each other (समानसिद्धिकरणे), as according to Patañjali and the Kāśika authors, Kāṭyāyana said or implied. Therefore this much is clearly deducible that although the chief word in the compound is Pārthiva, Sāka is very nearly the same. Similarly the nick-names Kukata, Ajit and Yashasi really are the same persons as Saurūtra, Tulvula and Maudgal.

It must be noticed that the word Pārthiva does not denote here 'king', for the rule is limited to Pārthiva.

Now who could be this man called Pārthiva and Sāka at the same time? It must be, it seems to me, the "Scythic Parthian" king.

To denote the king of the Parthianas, we ought to have got, to be exact, Pārthana. Kāṭyāyana living on the North-Western Frontier, or even at Pataliputra, would have heard of the king who set up the Parthian monarchy (or one of his powerful successors) and would have adopted the nearest approach in Sanskrit, Pārthiva. Compare the Yavana of Sanskrit. It seems to me Kāṭyāyana was reproducing the official designation of the Parthian king Ar-Sāces the (ruling Sāka) by his Sāka-Pārthiva.

K. P. JAYASWAL.

1 And cannot be extended to rājan or any other word.
2 A Pandit friend of mine persistently calls Mr Montagu Monda-yu even to-day.
3 The later Indian Sāka = āri, very probably
THE WORDS NĪVī AND VINITA AS USED IN INDIAN EPIGRAPHS.

BY RADHA GOVINDA BASAK, M.A.; CALCUTTA.

In February last, ante, Vol. XLVII, pp. 50-56, Mr. K. P. Jayaswal has published a very learned article under the heading "The Arthaśāstra Explains," in which he has attempted to make clear with the help of Kuṭiliya's Arthaśāstra, the meaning of some words used in some of the Indian epigraphs. Students of Indian Epigraphy will very gratefully accept the explanation he has offered for the words vṛttra and vṛttrahāmikā (with some reservation with regard to the foot-note on p. 55) as used in the Asokan Edicts and for the word prañaya as used in the Junāgadh rock inscription of Rudrādaman's time. But I am afraid the explanations he has proposed for the term nīvi as occurring in several old inscriptions and the term vinita as used in Asoka's Rock Edict VI will not meet with the approval of scholars.

Let us take up the word nīvi first. Mr. Jayaswal has very likely kept in view the meaning vastra-bandhānam, as offered to this word by lexicographers, when he proposes that the word “nīvi” of the inscriptions is to be translated as “document” or “despatch” and akṣhaya-nīvi as “permanent document,” and the reason he sets forth for the acceptance of such an explanation is that the meaning “despatch” is to be derived from the physical feature,—“the string,” which was tied round the despatch or official returns in ancient days. In support of this view he refers his readers to some passages in the Arthaśāstra (pp. 61, 62 and 64). I suppose that the most important meaning of the word nīvi, as given in Amara's and Hemachādara’s lexicons, that would suit the passages in the inscriptions and in the Arthaśāstra, has escaped the notice of Mr. Jayaswal, otherwise he would never have proposed such an unsuitable meaning for the word. In Amara Book II, 9, 80 we find that the word nīvi has been put as a synonym for parīpaṇa and mulaṇḍana (i.e., the capital or principal in sale and purchase and such other transactions) (“Krava-vikṛrayādi-vyavahārā yamūṣa-dhanuçatsya”—Bhaṭṭojīdīkṣita). So has Hemachandra (II, 534) put mulaṇḍana as a synonym for nīvi. It may be seen that wherever the word nīvi occurs in Indian inscriptions (e.g., in l. 1 of Ushavadātā’s Nāśik Cave Inscription, Epics. Ind., Vol. VIII, p. 82; in l. 26 of the Bihar Stone Pillar Inscription of Skanda-gupta, Fleet C.I.I., Vol. III, No. 12, p. 50; and in l. 3 of the Sanchi Stone Inscription, ibid., No. 62, p. 261), it is to be explained as “the fixed capital out of the interest (vridhī) on which a particular expense is to be met.” In the passage in the Nāśik Inscription, we find that Ushavadātā granted 3,000 kārshāpaṇas as perpetual endowment (akṣhayaniṇī kārshāpaṇa-sahasrāni trīni) which were invested in two parts, viz., in 2,000 and 1,000 in two weavers’ guilds, and it has been explicitly mentioned there that these kārshāpaṇas are not to be repaid (apaditaṇa), their interest only to be enjoyed (vadhi-buōja). In the passage in the Sanchi Stone Inscription also, it is found that upāśya Harisvāmī made a grant of 12 dināras as akṣhayya-nīvi to the Sāṅgha in the great monastery of Kākanādabaṭṭa (akṣhayya-nīvi dattā dinārā dūdāśaṁ), and there also it is clearly pointed out that a bhikṣu is to be fed daily out of the interest that accrues from this (eṣham dinārānā yā vridhīr = upajāyaṭe tayā divase divisible saṅgha-madhyya-pravishyakte = bhikshur-ekah bhajayūvayyaḥ). In the passage again in the Bihar Inscription of Skanda-gupta we read of the grant of a grīma-khetra (village-field) as an akṣhayya-nīvi (a permanent endowment). So I do not see how these passages in Indian Inscriptions can be explained at all by taking nīvi to mean a “despatch” or a “document.” Moreover, the passages from the Arthaśāstra referred to
by Mr. Jayaswal can be cited in refutation of the meaning of \textit{nivi} as suggested by him, for, the word there means that which remains as “net balance” after consideration of all items of receipts (\textit{āya}) and payments (\textit{vyaya}). If we accept the meaning proposed by him, we cannot explain the term in the following passage in the same \textit{Arthāśāstra} (p. 65), where Kauṭiṭya prescribes the various forms of punishment for scraping off, eating up and destroying the \textit{nivi} (\textit{nivi}\textsubscript{iv} = \textit{avatīlikhī} \textit{dvigupta}, \textit{bhakṣhaya} = \textit{shāgupta}, \textit{nīyāyā} \textit{pančabandha} \textit{pratidānanah} \textit{cha}). A document cannot certainly be “eaten up.” That \textit{nivi} cannot mean “despach” can also be shown by a reference to another passage in the \textit{Arthāśāstra} (p. 64), where we read of the \textit{samānayāna} (bringing together or verification) of “receipt” (\textit{āya} \textit{samānayā}), of “expenditure” (\textit{vyaya} \textit{samānayā}) and of “net balance” (\textit{nivi} \textit{samānayā}). In one of the five copper-plate grants of the Gupta period discovered at Lamōdarpur in North Bengal, I mean the Plate No. 1 (to be shortly published in the \textit{Epigraphia Indica} dated 124 C. E. (=443-44 A.D.) of the reign of Kumāragupta I, it is found that the Brāhmaṇa Karpaṭaka applies to the local Government for permission to purchase fallow (\textit{kṣīla}) field (\textit{kṣīrēśvara}) at the usual rate prevalent in the locality and prays further that the field may be granted to him according to \textit{nivi-dharma} (\textit{artha}) 

\textit{nivi-dharmēṃ dātum = iti}. \textbf{\textit{With regard to such passages it may safely be stated that to make a gift of land or money according to \textit{nivi-dharma} is to give it on condition that the endowment is to be maintained as perpetual, and that in cases of \textit{aksaya-nivi} also, the grantee could not destroy the principal, land or money, but had to make use of the income accruing from it. There is also evidence of a reversal of this process when the former grantee perhaps transferred the gift to later grantee by \textit{nivi-dharma-ksaya}} (\textit{cf.} 1. 8 of the Dhānāidāta copper-plate grant of Kumāragupta I’s reign, \textit{JASB.}, 1909, pp. 459-61). If the meaning attached by Mr. Jayaswal to the word \textit{nivi} thus fails, we cannot accept his suggestion in the same article that Prof. Hultzsch’s corrected reading \textit{nīpiṣṭa} for \textit{dipīṣṭa} of the \textit{Aśokan Edicts} may be translated as \textit{nivīśa} in Sanskrit, meaning “reduced into document or recorded.” It is also not clear why the \textit{Aśokan Inscriptions} beginning with the phrase “\textit{devanāṁ piṭē Piyādāsaś lāja ācaṁ śa}\textit{ha}” are to be regarded as “Proclamations” and not “\textit{Edicts}” as has hitherto been done by all scholars. An “edict” is nothing but “an order proclaimed by authority.”

Let us now take up the word \textit{vinīta} as used in \textit{Aśoka’s Rock Edict VI}. Bühler translated the word by “carriage” and Senart by “retraite religieuse.” Mr. Jayaswal refers to Chapter XX of the \textit{Arthāśāstra} on the “Duties of a King” for finding out the meaning of the word \textit{vinītāmhi} or \textit{vinīta} or \textit{vinītapī} (all in the locative case form) as used in the \textit{Aśokan Edict}. He points out that according to the daily routine of duties prescribed for a king, it is found that during the seventh ‘one-eighth division of a day,’ i.e. towards afternoon, the king should inspect the elephants, horses, chariots and soldiers [\textit{saptamē hasty} = \textit{aśva-rathī} = \textit{yuddhiyān paśyāt}, p. 38]. But the other passage (p. 10) referred to by him, viz. \textit{pīrvam = sharbhāgāḥ hastyā = aśva-ratha-praharana-vidyāsuv vinayāvah gach-\textit{chhēt} refers not to a king but to a young prince “under training.” I am afraid Mr. Jayaswal has missed the plain meaning of the latter passage which clearly means—with the first part of the day (\textit{hē}) he should obtain (\textit{gachchhēt}) instruction or training (\textit{vinayāh}) in the arts concerning elephants (\textit{hasti-vidyā}), horses (\textit{aśva-vidyā}), chariots (\textit{ratha-vidyā}) and weapons (\textit{praharana-vidyā}).” My point is that the word \textit{vinaya} in this passage simply means \textit{sīkṣā} (training or instruction). The two passages referred to above mention of inspection of military resources and training in military arts,—this is no reason why we
should take the word vinīṭa of the Aśokan Edict as equivalent to vināya as used in the second passage in the Arthaśāstra quoted above, and should wrongly suppose that it means "military exercise," which is never the meaning of the term vināya. I doubt very much if any authority can be cited to prove that vināya ever means "military exercise," as supposed by Mr. Jayaswal simply on its occurrence in a passage of which the subject-matter only is "military exercise or training," viz., ḥastī=ārva-rāthaka-praharaṇa-vidyā. Hence, the meaning of the passage in the Aśokan Edict (Rock Edict VI) cannot mean that the communicators (paśīdakas) should communicate people's business to the king even when he may be in a vinīṭa, i.e., even when he attends to "military exercise." But it is undoubtedly very hard to conjecture aright the meaning of the term vinīṭa. Sanskrit lexicographers, however, help us in ascertaining, to some extent, the meaning of the term. Amara has "vinīṭāḥ sādhuvāhināḥ"—Book II, 8, 44, i.e., well-trained horses; so has Médini "vinīṭāḥ svaṭāhāvī svāṭāt," when used in genders other than the neuter. We have also another word vinīṭaka in Amara (=vinīṭaka of other lexicons) which means a mediate vehicle, e.g., a porter carrying a litter or a horse dragging a carriage (cf. Amara Book II, 8, 58—"paramparā-vāhanaṃ yat = tadd = vinīṭakām =āstriyāṁ"). So it seems plausible that the king might have meant such a thing as a horse or a vehicle by the term vinīṭa in his edict. But yet we cannot be very certain about its meaning.

CONTRIBUTIONS TO THE STUDY OF THE ANCIENT GEOGRAPHY OF INDIA.

BY SURENDRANATH MAJUMDAR, SASTRI, M.A.; CALCUTTA.

(1) Present state of our knowledge and the pioneers in this field of research.

1. Mr. Francis Wilford, Engineer—"A learned and laborious, but injudicious writer" (Wilson's Hindu Theatre, I. 9). His essays—on Egypt and the Nile from the Ancient Books of the Hindus; the Sacred Islands in the West; etc. (Asiatic Researches, III, IX, XIV); the Comparative Geography of India (published posthumously in 1851). His great merit was to point out the existence of Sanskrit sources of geography. His account of the Nile from Sanskrit sources enabled Lieut. J. H. Speke to discover its source. (Speke's Discovery of the Source of the Nile, chaps. I, V, X).

2. H. H. Wilson.—In 1824 he contributed to the Oriental Magazine (Vol. II, p. 180), an article in which he described a Skr. MS. professing to be a section of the Bhārata Purāṇa which elucidates the local geography of Bengal. In his translation of the Viṣṇu Purāṇa he commented on the Purāṇic geography. His Notes on the Indica of Ctesias was published in 1836. (Oxford). The geographical portion of his Ariana Antiqua (London, 1841)—an account of the coins and antiquities discovered by Mr. Masson during his travels in Afghanistan—is full and valuable.

3. Christian Lassen.—(a) His Pentapotamia Indica (1827) gives an account of the Punjab from the "classical" sources and from the Mahābhārata, the Kośas and other Skr. sources. (b) In the geographical section of his Indische Alterthumskunde (Bonn, 1843)—the very learned and exhaustive work on the antiquities of India—he described the physical features of India and gave (especially in the footnotes) whatever information he could collect from classical and Skr. sources. Though "his system of identification is based on a wrong principle" (M'Crie's Ptolemy, Preface, p. vii) and hence many of his identifications are wrong (Fargiter in JASB., 1895, p. 250), these works of erudition are precious mines of materials utilised by later scholars.
4. Vivien de Saint-Martin, the father of the geography of Ancient India.—(a) His *Étude sur la géographie et les populations primitives du Nord-ouest de l'Inde d'après les Hymnes Védiques* (Paris, 1860) is the sole work on Vedic geography. Its treatment is masterly in the extreme. But as he relied solely on M. Langlois's French translation of the *Rigveda*—"a version which does not seem altogether to have commended itself to later interpreters"—and as much Vedic research has been done since that time, it is necessary to revise this *Étude*.

In his (b) *Étude sur la géographie Grecque et Latine de l'Inde, et en particulier sur l'Inde de Ptolémée* and (c) *Mémoire Analytique sur la carte de l'Asie centrale et de l'Inde* (appended to Vol. III of Julien's translation of Hwen Tsiang, 1858), he critically examined the classical and the Chinese sources. "His identifications have been made with so much care and success that a few places have escaped his research and most of these have escaped only because the imperfect or want of fullness in the maps of India rendered actual identifications quite impossible" (Cunningham's *ASR*, II, Preface, p. 85).

5. Sir Alexander Cunningham, the father of Indian archaeology. He came to India as a "Royal Engineer." The influence of Prinsep—"the decipherer of the early Indian Alphabets"—made him to fix his eyes on the antiquities of this country. In 1861 he applied to Lord Canning to sanction an "archaeological survey" which he justly showed in letter to be the only means for the reconstruction of an account of Ancient India. He was appointed the Archaeological Surveyor in January 1862; but as after a few years the post was abolished, he went home and produced *The Ancient Geography of India*, Vol. I (1871). In it he gave a summary of the results of V. de St. Martin and Lassen revised and corrected in light of his own researches and discoveries due chiefly to his vast travels in this country—an advantage which the earlier writers did not possess. Thus he brought to a focus the then accumulated knowledge into a single *English* volume which is still the work to which every student of this subject has to refer. But it must be borne in mind that—

(a) Cunningham (following St. Martin and Julien) gave in most cases the proposed restorations of foreign sounds as the Skr. names. Though nothing more than this could have then been possible, it is clear that such restoration of a Greek, Latin or Chinese transcript of an Indian proper name could not always be identical with the original one. Hence one ought to search for the original names from Indian sources and there is no doubt that they would eventually be found out. Thus Pāśini furnishes Kāpi (IV. 2. 99), Sāṅkala (IV. 2. 75.), Varu (IV. 2. 103; IV. 3. 93), Parvata (IV. 2. 143), etc.—the Sk. forms of Kapiśe, Sangala, Fa-la-na, Po-lo-to-ta, etc. [IA., Vol. I, p. 21]. Kāśikā supplies Ayomukhi (Aye-mu-ka).—Rajatarangini mentions Udabhāga-āpura (Wu-to-ka-han-tu). *Vinaya Texts* ii, 38 and Īātaka iv, 30 supply Kaja-gala (Cunningham's Kajughira). Inscription No. 14 of El. VI shows that the Skr. form of Kong-yu-to is Kūngoda and not Konyodha as given by Cunningham.

(b) In utilising the accounts of Fa Hian and Hwen Tsiang—undoubtedly his chief sources—he took 6 li of Hwen Tsiang as one mile and one *yojana* of Fa Hian to be 6.75 miles. But later researches have shed much light on this subject causing a scrutinization of his work.

(c) Cunningham usually says that Hwen Tsiang made mistakes when his evidence is not in accord with what he (Cunningham) wishes to prove. It is very easy to say that
Hwen Tsiang meant East when he wrote West, or that instead of a thousand he meant a hundred. But one must not do this without any strong proof.

(d) He estimated Ptolemy's geography to be of much value (C.A.G., Preface, viii). But it is otherwise.

(e) Cunningham himself has, in his voluminous reports (ASR.) in 23 volumes (the first two only of which were written, though not published, before the publication of his Geography), embodying his researches occupying a period of more than a quarter of a century, abandoned many of the identifications stated in his Geography. And the researches of various other scholars—M'Crimmle, Stein, Fleet, Smith, Watters, &c.—have shown that not only are many of his identifications doubtful but that some are positively wrong.

6. H. Yule.—His annotations on Marco Polo; his map of Ancient India from classical sources in Dr. W. Smith's Atlas of Ancient Geography (1875); etc.

7. Dr. M'Crimmle, the translator of Megasthenes, Arrian, Strabo, Periplus, Ptolemy, &c.—His geographical notes give a summary of 1—6.

8. Mr. Pargiter.—Geography of Râma's Exile (J.R.A.S., 1894); Eastern Indian Nations (J.A.S., 1895); Eng. translation of Mârdaya Purâna, Nations at the time of the Great War (J.R.A.S., 1908).

9. Babu Nabin Chandra Dutt.—Geography of Asia compiled from the Râma-yâna (1896). Of no importance.

10. B. R. Dey.—Geographical Dictionary of Ancient and Medieval India. (A dictionary and not a systematic treatise. Grounds of identifications and references are generally not given.)

11. Prof. F. Pulli.—Cartography of India in the Studi Italiani di Filologia Indo-Iranica, Vol. IV & V.

12. Dr. M. Collins.—The Geographical Date of the Râghuvir and Daśakumârachârl.ii.

(2) Sources of the Historical Geography of Ancient India.

1.—FOREIGN.1

(1) Classical.

Though a few references to India may be gathered from the Phoenician and Persian sources, they are not of any importance. Hence of the foreign accounts we have first to turn to that of the Greeks. Their earliest notion of the earth was that it was a flat and round disc encircled by the mighty river—Ocean. Homer and his contemporaries knew very little beyond Greece, the Archipelago, Asia Minor, Egypt, Sicily and a part of Italy. But the colonizing spirit expanded their knowledge; and the first introduction of maps, at least in Greece, and the discovery of an instrument to fix the latitude by Anaximander, a disciple of Thales, helped this expansion.

Hecataeus (500 B.C.), the first Greek geographer, knew of two continents only—Europe and Asia (a part of which was Africa). His "Survey of the World" is lost.

Herodotus (484-431 B.C.), the Father of History, was a traveller. He rejected the flat theory of the earth, but gave none of his own. He knew something of the countries from Scythia to Abyssinia and from India to the Pillars of Hercules. But "his knowledge of India was meagre and most vague. He knew that it was one of the remotest provinces of the Persian Empire towards the East; but of its extent and exact position he had no proper conception." (M'Crindle's Ancient India, p. 1). Hence though his work can be utilised as a source of history for informing us of Skylax's Voyage, etc., it contributes little towards the geography of India.

The Indika of Ktesias (398 B.C.), the royal physician of Persia, is ruff of old wives' tales not to be trusted.

Alexander the Great's march through the Punjab and Sindh brought, for the first time, the direct Greek knowledge of India to the banks of the Sutlej. The great invader caused the whole of India to be described by men well acquainted with it (M'Crindle's Invasion, p. 6, f. n.). Some of the eminent men of science and letters who had accompanied him wrote invaluable memoirs which are now totally lost, but they furnished materials to subsequent writers—1. Diodorus (100 B.C.—A.D. 100. He mixed history with fiction). 2. Plutarch. 3. Strabo. (60 B.C.—A.D. 19). 4. Curtius. (A.D. 100, he was 'deficient in the knowledge of Geography, Chronology and Astronomy'). 5. Arrian (A.D. 200)—the best of Alexander's historians. 6. Justinus (not later than A.D. 500). As none of these abstractors had even a very slight personal knowledge of India, their works, though based on accounts written by persons who actually visited India, are not so much invaluable for geography as for history. A little vagueness due to want of personal knowledge and a few mutual contradictions diminish not a little of their usefulness as a source of the geography of the North-Western and Western districts of India. Hence it is that a "few of the places mentioned in them have been identified with any real approach to certainty" (Fleet in IA., 1901, p. 24) and a greater number of identifications can only be made from Indian sources and not from them.

Megasthenes (305 B.C.). His long stay in the very heart of India might probably have given his work great authority in topographical matters also; but, unluckily for us, it exists only in fragments preserved as quotations. In the existing fragments we can only find out his idea of the shape of India, names of some mountains and an important but doubtful catalogue of the Indian races and tribes.

About 240 B.C. Eratosthenes, who was placed in charge of the great library established by the Ptolemies at Alexandria, brought Mathematics to his aid and laid the first foundation of a really scientific geography. Accepting the theory which is said to have originated from Thales (600 B.C.) but the credit of which ought to go to Pythagoras, he took the earth to be spherical and as lying in the centre of the universe. Though he had various errors, Sir E. Bunbury has justly pointed out that his geography is not only much nearer to the truth than that adopted by Ptolemy three centuries later, but it is actually a better approximation than was arrived at by modern geographers till about (three) centuries ago. (Hist. of Ancient Geography, Vol. I, p. 635). He described India on the authority of Alexander's historians, Megasthenes, and the Register of Statthmi or Marches.

After the lapse of about two centuries flourished Strabo (60 B.C.—A.D. 19) whose object in writing a new geography was 'to correct the earlier works in light in the
increase of knowledge due to the foundation of the mighty Roman Empire. He "did not carry us much further than Eratosthenes. Indeed in some respects he is even inferior to his predecessor." He distorted the shape of various countries. But he conceived rightly, noticed the difficulty of correctly representing a curved surface on a plane and perceived that a projection must be to some extent erroneous. As for his account of India, he himself has admitted that it *cannot be absolutely true*. As an apology he has pointed out the difficulty of getting correct information about India owing to its great distance and to the fact that only a few have ever visited it, that those few have visited only a part of it, and that those again were ignorant men unqualified to write an account of the places they have visited. (Strabo in M'Crindle's *Ancient India*, pp. 17 and 9.)

**Pliny**, the Naturalist, (A.D. 23-79) dealt with everything under the sun in his long array of books. Having no new theory of his own and having read (as he himself has said) more than 2,000 books, he became an industrious collector from every source. But "his love of the marvellous disposed him to accept far too readily even the most absurd fiction." He is also liable to the charge of occasional carelessness in his citation. His notices of Asia are fuller and indicate an increasing trade between Europe and the East. And the discovery, made at this time by Hippalus (a navigator who made a study of the winds of the Indian Ocean), of the periodic nature of the monsoons enabling the European navigators to take a direct route to India and not a coasting course, became a valuable aid to the commercial relations with India. The hearsay tales of these rough sailors were mixed by Pliny with the accounts of Alexander's companions and of Megasthenes in his geography of India. (VI Book of his *Natural History*).

The increase of trade with India created the demand of a guide-book which was produced in the form of the "*Periplus of the Erythraean Sea*" by an anonymous writer (first century A.D.). Erythraean sea was the whole expanse of the ocean reaching from the coast of Africa to the utmost boundary of ancient knowledge of the East. It was so called from the entrance into it by the straits of the Red Sea—the "Erythra" of the Greeks. This Periplus contains the best account of the commerce carried on from the Red Sea and the coast of Africa to the East Indies during the time that Egypt was a Roman province. It mentions river-mouths, ports, etc., with distances from one another, exports, imports, and such other details as a merchant would most value. The author of the Periplus evidently sailed in person round the coast of India. But owing to the occasional shifting of sea-side emporia, we cannot now expect to find every place on the coast mentioned by him. As to inland details, he was not correct. Thus he placed Paithan at a distance of twenty days' journey to the south of Barygaza while it is 200 miles to the southeast of it. Thus we cannot trust it as a geographical source for inland knowledge, though we can take its mention of commercial products to be true.

The greatest figure of this period—*Ptolemy*, whose name marks the highest pitch of perfection in early geography. Claudius Ptolemaios who flourished in Alexandria (circa A.D. 150) was a musician, mathematician, astronomer and geographer. His work on geography is a sequel to his great "Almagest." It is not a descriptive geography like that of Strabo, but is exclusively a mathematical or cosmical one. His object was to correct and reform the map of the world. So he explained the geometrical principles of geography and pointed out that the only scientific basis on which a map could be constructed must be made on astronomical observations. Hence in describing places he
gives their longitudes (calculated from Ferro in the Canaries) and latitudes (parallel of Rhodes). These scientific features are the causes of his wide celebrity. But his system has many defects:

1. He placed the equator at a considerable distance from its true geographical position and vitiated his Eastern longitudes by about seven degrees.

2. He took every degree of latitude and of longitude measured at the equator as equal to 500 stadia instead of 600 stadia (or 60 geographical miles). And thus if he had arrived at the conclusion that two places were 3000 stadia from each other, he would place them at a distance of ten degrees apart and thus, in fact, separate them by an interval of 6000 stadia.

3. As only a few astronomical observations were made in his time, he had to rely (and specially so in the case of India of which he had not even the slightest personal observation) upon second-hand information—reports of travellers, navigators and works of previous writers.

4. In general shape his countries are narrowed at the north and enormously extended as they approach the south; so that the eastern parts of Asia are carried a long way beyond their true distance from Europe and Africa.

5. As the result of the above defects, the shape of India is utterly distorted in his map. His results would place Paithan in the Bay of Bengal, make Ceylon an enormous island, make the Ganges flow into the sea somewhere near Canton, make the Mahanadi river run over Siam and Cambodia, carry Pataliputra to the east of a line from Tonquin to Pekin, etc.

Thus we see that unless we have a thorough adjustment of Ptolemy's results for India, it is with but little confidence that we can use it with only our present means of applying information given in it towards reconstructing the geography and political divisions of Ancient India.

It is needless to mention the other classical writers [translated by M'Crimble in his Ancient India], though they supply some historical information, they do little more than mentioning a few distorted Indian geographical names without the specification of any distance or direction. Nor was the old classical culture destined to live long after Ptolemy and the author of Peutinger Tables (A.D. 222).

(2) Early Christian.

The spread of Christianity ruined the old "pagan" culture. The Hebrew theory of flat earth surrounded by the ocean and having massive pillars at the edges on which the heaven rests like a roof banished the Greek spheroidal view. While the old classical structure was undermined, little was done to further any knowledge. The only work of this period in which we have any interest is The Christian Topography of the Universe [M'Crimble's translation of the complete work published by the Hakluyt Society, 1897] by the Egyptian monk Cosmas, nicknamed Indicopleustes (Indian traveller), who travelled from Egypt to India and Ceylon (A.D. 547). Reviling the impious old pagans for their spheroidal view, he depicts the world in his map—the earliest Christian map—as a flat rectangular island surrounded by the sea beyond which are other regions. He had no idea of what geography is and his work contributed little to the historical geography of India. All that we can learn from him is the name of certain western and South Indian places and their trade.
(3) Arabic.

As Arabic enterprise extended their commercial relations far beyond the limits of Ptolemy’s world, their knowledge was wider than his and far sounder for many regions in the east and south (Eastern Asia, Africa). In geography, as in astronomy, they had worked on the old Greek lines, but on them they had built up their own structures by independent researches on mathematical calculations and reports of travellers. But Arabic geography never got beyond a certain point. It never threw up a truly great writer like Strabo or Ptolemy. What they did was to preserve the Greek traditions and to improve it, while Europe was degrading into barbarism owing to ecclesiastical authority.

Men like Massoudy (A.D. 956), Alberuni or Edrisi (11th century) had a better and more adequate conception than any Christian before A.D. 1300. The construction of maps and globes reached a considerable proficiency in their hand while the Christian ones are almost ridiculous.” Besides the above writers, Sulaiman (A.D. 851), Abu Zaid (A.D. 916), Ibn Kurdayba (A.D. 912), Al Idhahri (A.D. 951) and Alkaswini (A.D. 1275) have written about India. But the distortion of Indian names in their works perplexes much. Alberuni’s knowledge of Sanskrit enabled him to give a transcript as faithful as the use of the Semitic alphabet allowed him. But his geographical account of India is not a new account; it is mainly a synopsis [chaps. 25, 29] of the Hindu accounts—Bhuvana-kosa and Kārnavāhāya. He has only added a few notes on them. His original contribution [chap. 18] is the account of 16 itineraries which seem to have been communicated to him by the military and civil servants of Mahmud. Here he mentions directions and distances in jāsakh (= 3.75 miles approx.) [Ibn Batuta in Sind, J.R.A.S., 87, p. 401 ff. and a map in 1889; Rashiduddin’s geographical notices of India—Col. Yule in J.R.A.S., 1869–70, p. 340 ff.].

(4) Chinese.

Having discovered the use of magnet as early as the third century A.D., the Chinese could make extensive sea-voyages. They are even alleged to have discovered what is now known as the North America in A.D. 500 (Beazley’s Dawn of Modern Geography, pp. 489–90; 493). The conversion of this nation into Buddhism which was introduced into their country in A.D. 67 caused a series of pilgrims to visit India—the land of Buddha—and write invaluable accounts of it.

As the Greeks and the early Arabs visited India either in the track of some invader or as merchants, their accounts chiefly inform us of the military glories of nations or of kings little known or altogether unknown in Indian literature which is deficient in the historical sense, or of the trades of places which have long ago been deserted or buried in the silts of rivers and are no longer remembered. Hence though these sources give much information, they do not contribute much to the study of geography. Rather it requires much research to elucidate these foreign accounts.

But the case is different with the Chinese. These pilgrims, saturated with Indian ideas, visited their holy land and described the sacred monuments of places which have been immortalized in Sanskrit or Pali literature, some of which still retain their celebrity, while the ruins of some others still exist enabling us to understand their Chinese description. This fact explains the importance of the Chinese sources.

Of the various Chinese accounts, those of Sung-Yu and Hui Song (A.D. 600; translated in Beal’s Records from the Western World, Vol. I; and in Bull. de l’Ecole Fr
d'Extrême Orient, Hanoi, 1903) and of O-Kung (A.D. 800; translated in the Journal Asiatique, 1895) are very short, describing a few places of North-Western India (Kabul Valley, the Punjab and Kashmir).

Iting landed at Tāmralipti, the then port on the Bay of Bengal, in A.D. 673 and visited Nālandā, Gridhrakūta, Buddhagaya, Vaiśālī, Kuśinagara, Kapilavastu, Srāvasti, the Deerpark, Cock Mountain, and left India from Tāmralipti. [Translated by Dr. Takakusu, C. P. S. Oxford, 1896.]

Still more important are the accounts of Fa-Hian (A.D. 399-414) and Hwen Tsang (A.D. 629-45) or Yuan-chwang (as Mr. Watters prefers to spell it). Fa-Hian entered India from the North-West, travelled over the whole of the Aryavarta and left it at the port of Tāmralipti. His record (Fo-Kue-Ki) is truthful, clear and straightforward. Though a devout Buddhist, he was a sensible and not often a hysterical pilgrim-traveller. The earlier part of his work is strictly geographical. But when he reached India, religion had the better of his geography. Still his geographical notices are valuable for their precision, as he generally fixed the position of every place that he visited by its bearing and distance from that which he left.

Yuan Chwang also entered India from the North-West, travelled though the whole of it and left it by the same route. His records—Si-Fu-Ki—are fuller than even that of Fa-Hian and it is almost impossible to exaggerate their importance.

In utilising materials from these sources a student should note that:

I. In giving the direction of a place from another Fa-Hian mentions only the four principal cardinal points. [Hence his E. may mean NE. or SE.; and so with the other points.] Yuan Chwang also generally does the same; and very seldom does he give the direction as due NE., etc. But still there are other points of the compass beyond these eight.

II. (a) In stating the distance of a place from another, Fa-Hian states it in the yojana and Yuan Chwang in the yojana and the li measure. Dividing the known-distance-in-miles by the number of yojanas which the distance covers according to these pilgrims, Cunningham asserted that a yojana of Yuan Chwang is 6.75 miles while that of Fa-Hian is 6.71 miles.

Mr. V. Smith takes a yojana of Yuan Chwang to be 6.5 miles and one of Fa-Hian to be 7.25 miles.

M. Julien and probably Dr. Stein take 8 miles as equal to one yojana of Yuan Chwang, while in the opinion of Mr. Giles a yojana of Fa-Hian varies from 5 to 9 miles.

Now Yuan Chwang has himself stated (Watters, Vol. I, p. 141-2) that a yojana is a day's march for a Royal army; that there are three kinds of yojanas of 16 li (found in Sacred Writings), of 30 li (common reckoning in India and of 40 li (old Chinese account). He has also stated that a yojana consisted of eight kroas (a kroa being originally the distance that the lowering of a cow can be heard). He has also given figures to change a kroa into "baws", "cubits", "figures" and "barley-corns." Making calculations from these materials Fleet tried to prove that there were three kinds of yojanas:

I. Magadha yojana (used by the Buddhists) of 16000 kastas or 4.54 miles; II. General yojana of 32000 kastas or 9.09 miles; III. A third yojana (which was according to Yuan Chwang 1/4 of the general yojana) of 12.12 miles. This third yojana was, according to Fleet, the original yojana (from yuj, to yoke)—the yoking distance—the distance along which a
pair of bullocks could draw a fully laden cart. This *yojana* was taken by the Chinese pilgrims as equal to 100 "li"s. [ JRAS., 1906, p. 1011.]

In making the above calculations Fleet took a *hasta* = ½ yard. But Major Vost has shown from Medieval and Ancient Chinese and other sources that the *hasta* was formerly taken to be a little larger than is done now. [ JRAS., 1903, p. 65.] Hence taking his calculations the three *yojanas* will be—I. 5'288 miles or 5.3 miles very nearly; II. 10'6 miles very nearly; III. 14'2 miles very nearly.

Thus 100 "li"s or a *yojana* denoted the distance occupied in making a day's journey. The said day's journey averaged very closely about fourteen miles. But being actually determined in each case by such considerations as the nature of the country traversed and the distance between the villages, *sūrās* and other convenient halting places, it might easily be anything from twelve to sixteen miles and in exceptional cases might have even a wider range in either direction.

II. (b) Again, as Fa-Hian gives distances in *yojanas* only and not in fractions of it, his one *yojana* may be any distance more than ½ *yojana* and less than 1½ *yojanas*. Yüan Chwang also uses round numbers, such as 500 "li"s, 600 "li"s, etc. Hence we may allow a certain margin and take his 500 "li"s as any distance above 450 and below 550 "li"s. Thus the distances of both the Chinese pilgrims can be taken only as approximations.

II. (c) Yüan Chwang's dimensions of various countries are generally taken to be exaggerations. It became a common practice of Cunningham to take his thousands as hundreds. But as Yüan Chwang has not stated these details in the decimal system of notation, he is not justified to do so. Nor can we condemn his details of this kind in general terms without considering how they can be applied. For as he usually stated these details in thousands of "li"s any one of them may be 50 miles too great or too little. Again re-entering angles may increase a perimeter very considerably, while reducing the area inside it. Conventional ideas as to the size of a country may also have caused some errors in his details. [ JRAS., 1907, p. 641 ff.]

III. As the names of a country and its capital are sometimes identical [and even when not identical Yüan Chwang has not mentioned them both] and as Yüan Chwang has not always precisely stated whether by a certain place-name he means a capital or a country, the distances and directions given by him cannot precisely be traced on the map, though the best way would be to take them as from each capital to the next one.

IV. The peculiarity of Chinese phonetics caused Yüan Chwang to insert vowels between Skr. conjuncts and to use "k" for Skr. k; kh, g, gh; ch for Skr. ch, chh; j, jh; t for ph, d, dh, kṣ, ṭr; t for d, t, th, d, dh; p for p, ph, b, bh; l for r, l; j for b and v. Hence the difficulty in finding out the true Skr. form.

V. Again cases of discrepancy between the "Records" and the "Life" and some apparent mutual contradictions and a few various readings show that the writings of Yüan Chwang have not been correctly transmitted to us.

We thus see that even the very best of the foreign sources are not fully satisfactory and though the results arrived at from them are of great value, they cannot be taken as anything more than mere approximations.

The Chinese source also includes various notes on India—in the Chinese histories and specially in the Chinese translations of Indian works—translated by M. Sylvain Lévi and other scholars.

(To be continued.)
MISCELLANEA.

'SATIYAPUTA' IN THE ROCK-EDICT II OF AŚOKA.

Scholars have been much exercised as to the identification of the Satiyaputa (Satyras) kingdom. Sir R. G. Bhandarkar 1 would place it near Poona on the strength of the existence of Satiyaputa families in that district. Bühler 2 identifies the Satiyaputas with the Satvats. Mr. V. A. Smith 3 would look for them in the Tuluva country or in Satyamangalam in the Western Ghats.

The various versions of the Edict may now be examined:

(1) Chōḍa Pāṇḍa Satiyaputo Ketalaputo Æ Tampasana Anityako Yona ājā.—(Gītārāj).

(2) [Choṭa] Paṇḍiya Satyaputra Keralaputra-Tamapāsinī Anitiyoko Yona Yona.—(Śāhāb-dzāg). 2

(3) [Chāḍa] Paṇḍiya Satyaputra Keralaputra-E Tampasana Tiyoke Yona Yona.—(Mansākha).

(4) Choṭa Paṇḍiya Satiyapuro Ketalaputo Tamapāsinī Anityyoko namo Yonalā.—(Khāl). 3

It is clear from the above that the correct form of the name is Satiyapura and that the kingdom or people who went by that name must have had its seat somewhere in South India. Aśoka says that among the nations and princes mentioned above, who were his neighbours, he founded two kinds of hospitals—hospitals for men as well as for animals. No evidence has been adduced for the view that Satiyapura may be the Tuluva country. It is therefore satisfactory to note that Mr. Smith has abandoned this view. To his new identification of the place with Satyamangalam the objection is that there is no evidence of that place having been the seat of a kingdom or people in Aśoka's time or far later. Nor is there any evidence to connect Aśoka with the Satvats.

We may compare the data of the Aśoka edict with those found in Patañjali's Mahābhāṣya which is admitted on all hands to belong to the middle of the second century B.C. — i.e., less than a century after Aśoka. Patañjali 4 mentions Pāṇḍya, Chola, and Chera kingdoms along with Kāñcipuram. Satyaputra is conspicuous by omission, as Kāñcipuram is in the Aśoka edict. One may be inclined to ask whether the one name could be identified with the other.

On the Buddhist side there are traditions of Kāñcipuram having been a flourishing city in Aśoka's time. Yūkan Chwang 5 mentions these traditions as current in his day. He says that Aśoka built a stūpa there, one of them being 100 feet in height, and that the city was the birth-place of Bodhisatta Dharmapāla. Even to-day we find unmistakable evidence of ancient Buddhist vestiges in Kāñcipuram. 6

There is very strong evidence that the country round Kāñcipuram was known as Satyavrata. In the Mejupaka grant 6 of Mahādeva Sarasvati we read Satyavrata māndākita Kāśi Kāśi Deva Kēsi (line 6). The same term is used in the Guruparapārd of the Saṅkarāchārya Maṭha as well as in that of Pimpalāgiri Pillai, three generations from the great Rāmānujaśārya. The statement of Yūkan Chwang that the country round Kāñcchi was the Drāvīḍa country, as distinct from the Chola, may be taken along with the tradition embodied in the Bhāgavata Purāṇa that Satyavrata was the lord of Drāvīḍa.

It may thus be established that the Pāṇḍya, Chola, Kerala and Satyaputra kingdoms of the Aśoka Rock Edict II correspond respectively to the Pāṇḍya, Chola, Kerala, and Kāñcchi of Patañjali. Satyaputra was the name of the country or people having Kāñcipuram for its capital.

S. V. Venkateswara.

1. Indian Review, 1909.
5. Mahābhāṣya, IV, 2, 2.

The grant is being edited in the Ep. Ind. by Mr.
VISITORS to the Bharhut Gallery of the Indian Museum are familiar with the two big Patna statues presented to the Asiatic Society of Bengal so long ago as 1820. These statues have been described by Cunningham in his Report, Vol. XV, pp. 13. Both these statues are in the round and "are made of grey sandstone which has been highly polished like all edict-bearing pillars and statues of the time of Asoka." About the position and date of the inscriptions Cunningham writes, "A broad scarf crosses the left shoulder to the right hip, hanging down in a loop in front of the breasts, and in a long train behind. The folds of the scarf are marked by deep parallel lines, between which, at the back of each figure, there is a short inscription. At first I thought that the statues might be of the age of Asoka; but the forms of the letters show that they must be of a later date, somewhere about the beginning of the Christian era." Some of the letters of these inscriptions "are doubtful owing to the deeply cut parallel folds of the scarves on which they are engraved." Cunningham thus reads the records:—

A. Yakhe Sanatananda.
B. Yakhe Achusangika.

Recently these short epigraphs have been made the subject of special study by Mr. Jayaswal, who, on the strength of these records, proposes to recognise in these statues the portraits of two Sāśānaka kings, Udayin and Nandi Vardhana, in an article entitled Statues of two Sāśānaka Emperors (483-409 B.C.) in the Journal of the Bihar and Orissa Research Society, Vol. V, pp. 88-106. Mr. Jayaswal starts with the assumption that the inscriptions are contemporaneous with the statues. He writes:—

"After a long scrutiny I came to the conclusion that the letters had been carved before the parallel lines to denote the folds on the scarf were chiselled. I consulted Mr. Arun Sen, Lecturer in Indian Art to the University of Calcutta, on the point, and he confirmed my view. The fold-lines have continued in spite of the letters. Over the letters they have been delicately handled; while the symmetry of the lines have been kept on, the forms of the letters have not been interfered with, the original strokes of the letters being scrupulously avoided and kept separate." (pp. 90-91.)

The last statement is not correct as the plate will show even in accordance with Mr. Jayaswal's own reading of the records. In A (his b) the base line of the triangular lower parts of kha and va has not been kept separate and in B (his a) the base line of n of ni and the letter that he recognises as Sāśānaka dh has been interfered with. The more reasonable view seems to be that the scarves with the folds marked by lines were modelled first and the letters were engraved by a different hand sometime after the statues had been finished. The method followed by Mr. Jayaswal in deciphering the short inscriptions is thus explained by him:—

"The letters, however, which Cunningham had declared to be later than Asoka, presented to me a wonderful problem. They did not fully tally with characters of any period yet known to Indian Epigraphy. While one letter, n, at first appeared to belong to a later age, all others disclosed forms more archaic than the oldest known Brāhmi characters. The archaism was so marked that four letters, afterwards identified as bh, dh, i and s appeared to be new forms. To them value could be assigned only on presuming them to be ancestors of such Asokan letters to which the latter can be carried back on principles of epigraphic evolution." (p 90.)
Characters that do not tally with characters of any period yet known, that is to say, are unknown, cannot be necessarily considered archaic. An unknown thing cannot be recognised as archaic until its affinity to something that is known to be archaic is established. The principles of epigraphic evolution cannot be very different from the principles of organic evolution. In the organic world if points of similarity are noticed in the structures of two species of animals, the species with the less developed structure is either recognised as the ancestor of the species with more developed structure, or both the species are traced to a hypothetical common ancestor. So two known quantities are necessary for postulating an unknown third, either as an intermediate form or a common source. The process of evolution of an isolated species whether in the organic or in the epigraphic world cannot be traced backward with the assistance of imagination only.

The theory regarding the origin of Brāhmi līpi that now holds the field is that of Bühler according to which it is derived from the oldest form of North Semitic alphabet which was introduced into India by traders about 800 B.C. But this theory is not universally accepted. Cunningham never subscribed to it. Another eminent authority, Fleet, suggests that either the oldest Semitic alphabet and the Brāhmi līpi "were derived from a joint original source," or Hindus "were the independent inventors of that which was emphatically their national alphabet."1 The relationship between certain Brāhmi letters and old Semitic letters is undeniable, and I prefer the first alternative proposed by Fleet to the second. But even if we accept the latter view and altogether ignore Semitic forms in our investigation of the origins of the Mauryan Brāhmi alphabet it is impossible to recognise the letters of the Patna image inscriptions as fifth century (B.C.) predecessors of the third century B.C. forms without independent evidence. Not only has Mr. Jayaswal failed to offer any independent evidence to prove his case, but his statement that the characters used in these two short records do not "fully tally with characters of any period known to Indian epigraphy" appears to be absolutely wrong. I hope to show that the characters of the epigraphs under discussion nearly fully tally with the Brāhmi characters of the Kushan period.

A Cunningham—Yakhe Sanatananda.

Jayaswal—Sapa (Shapa ?) Khat (Khete ?) Vaṣa (Veya ?) Nāndi. (p. 95).

(1) Mr. Jayaswal's Sapa or shapa is a clear Ya of the Kushan period with equal verticals, and an angular right limb and a semi-circular left limb (Cl). Cunningham reads the letter correctly and any one can easily recognise it from the good facsimile published with Mr. Jayaswal's article.

(2) Mr. Jayaswal's method is best illustrated by his remarks on the second (his third) letter. He agrees with Cunningham in reading it as kha. Like kha in the inscriptions of the time of the Kushan kings and in the Gīran inscription of Rudradaman it consists of a triangle with a hook turned to the left (A). Quite oblivious of this Mr. Jayaswal writes, "The third letter, kha, again, has an older feature. The body is formed of four lines, which becomes round or tends to disappear in Aśoka's time." (p. 94.) I do not see the medial e with Kha and so I read the two first letters as Yakha (Yaksha).

(3) The third letter which Cunningham reads as sa and Mr. Jayaswal as ta is a doubtful one. Its left leg is a little curved like the left leg of a sa, but its right leg looks more like the right leg of a. With Cunningham provisionally I propose to read this letter as sa.

(4) Cunningham’s reading of this letter as sa does not seem to be correct. It looks like a su of the type met with in the inscriptions of the Kshatrapas and the Kushans with triangular lower part. The two side strokes are not curvish, as stated by Mr. Jayaswal (p. 94), but straight. The longish vertical above is probably superscript r.

(5) No wide difference of opinion is possible with regard to the reading of the last three letters. The na with curved base-line is Kushan in type; but d of di is archaic. So the inscription may be read:—

Yakha Sa (? rvaṇanāḍi.

The figure has the remnant of a chauri (fly-whisk) on its shoulder. Though the reading of the name is doubtful, there can be no doubt that when this short epigraph was engraved the figure was recognised as the image of an attendant Yaksha.

B

Cunningham—Yakhe Achausaniṇika.
Jayaswal—Bhage Acho chhoniḍhīṣe.

(1-2) Cunningham appears to be wrong in reading the first two letters as Yakhe. These two letters were evidently engraved after scraping off the lines that marked the folds in this part of the scarf and the first two letters were engraved on the clear space. The scraping was then discontinued and the other letters engraved over the lines. Mr. Jayaswal takes the first sign as bha (nants). We come across three types of bha in the Mauryan and later inscriptions—nants. Mr. Jayaswal writes about the first sign of our inscription “The upward projection of the top line as it appears in Asokan bh is not present here. That is a later evolution.” (p. 91.) In support of this view Mr. Jayaswal lays down the doctrine of the derivation of the Asokan letter “tr that ten’s to be done in two strokes” from letter “written in three strokes.” I place below the sign in question, No. 1, side by side with Asokan and post-Mauryan bhās, Nos. 2-4.

1. nants 2. nants 3. nants 4. 

A comparison of No. 1 with Nos. 2-3 makes it self-evident that more strokes are necessary for writing the latter signs than the former. I would like to take No. 1 as an incomplete bhā. The next letter is a round gu. Angular gu (sans) is met with in the inscriptions of the third and the second centuries B.C., and round gu in later epigraphs. The letters that follow bha (? gu that are larger in size and engraved over the lines of the scarf appear to be the work of another hand and may not be connected with these two letters. What the engraver intended to incise was probably bhagatā, “the blessed one.”

(3) The a with space between the arms is not an old form as Mr. Jayaswal asserts but a late form.

(4) It may be chu or cha.

(5) This letter is a chhu of the butterfly type met with in Brāhmī inscriptions from the first century B.C. onward.

(6) Mr. Jayaswal is right in taking it as ni.

(7) Cunningham is wrong in taking this sign as g, for an angular gu is out of place in such a late record. But it is not “a new form” as Mr. Jayaswal asserts (p. 92), but a triangular r of the Kushan period.

Memoirs ASI, No. 1.
(8) As Mr. Jayaswal himself admits, this letter looks like a ka of the Gupta period. Such ka with curved arms is also met with in the Kushan records. Mr. Jayaswal thus states his objections to recognizing this sign as ka: "The absence of serif (f serif) and the lower flourish together with the number of strokes would dislodge that proposal." (p. 93.) The absence of serif is due to the fact that the top of the letter merges in the line of the scarf. All these letters are very carelessly engraved in a place where there is no room for giving them finishing touches. So the letters following: bhū(?)ya may be read as—

Achachhaṇḍika.

Achachha may be taken as achchha = aksha(ya). Nī[ch] or nī[ci] also means ‘capital’, ‘principal’, ‘stock’. So aksha(ya)nīḍka probably means ‘the owner of inexhaustible capital’, evidently denoting Vaśravaṇa, the King of Yakṣas.

The inscriptions on these two Patna statues therefore show that about the second century A.D. they were recognised as the images of two Yakṣas, Sa(?)vrataṇāṃḍi and Vaśravaṇa. The humbler rank of Yaksha Sa(?)vrataṇāṃḍi is indicated by the remnant of the chaury and the superior rank of Akshayanidhika by the more elaborate armlet.

Epigraphy is not the only ground on which Mr. Jayaswal assigns these statues to the fifth century B.C. Plastic considerations have also been requisitioned for the purpose. The main argument under this head is an argumentum ad hominem, the opinion of Mr. Arun Sen, who declared the statues "on art considerations to be pre-Mauryan" even before the data of inscriptions were disclosed to him. (p. 95.) What these art considerations are we hope to hear some day from Mr. Sen himself. Mr. Jayaswal has, however, noted one of these:—

"The general vigour and realism of the statues make one assign a pre-Mauryan period to the monuments. The decadence which marks the imperial art of Aśoka does not even begin in the statues. Mr. Sen had not to think long in declaring them emphatically "Pre-Mauryan! Without doubt." Yet the statues prove a previous history of the art of the Indian sculptor." (p. 105.)

Every object indicates a previous history. Even a chipped stone proves a long, long, previous history for the race of the fashioner of that rude implement. The only known specimens of the "imperial art of Aśoka" are the capital of the edict-bearing monolithic columns. What are the signs of decadence according to Mr. Jayaswal that mark these magnificent sculptures as compared to our Patna statues? Is it a lack of "general vigour and realism"? As regards realism I doubt very much whether any one who has seen the capitals of the Aṣokan columnas in the vestibule, and the two statues in the neighbouring gallery, of the Indian Museum, can agree with Mr. Jayaswal. "Vigour" is something more subtle. But it is well-known that others who have also made special study of Indian art admire the vigour of the animals of the Aṣokan capitals. To this writer the Patna statues seem quite lifeless as compared to the lions, and particularly the reliefs, on the abacus of the Sarnath Capital of the Aṣoka column. If the decadence of vigour and realism is to be recognised as criterion of age, the Patna statues should be assigned to post-Mauryan rather than to pre-Mauryan period.

Therefore, both on epigraphic and plastic considerations, it appears very difficult to subscribe to the following statement in the Annual Report of the Bihar and Orissa Research Society, 1918:— "These monuments are now proved to be amongst the oldest royal statues in Asia and Europe and stand amongst the greatest historical treasures of the World." It will be a pity to remove these two Yakṣhas, though hailing from Patna, from the company of their kith and kin on the Bharhut rail.
ALLEGED SAISUNAGA STATUES.

BY R. C. MAJUMDAR, M.A., PH.D.; CALCUTTA.

In the Bharut gallery of the Indian Museum, Calcutta, are preserved two remarkable statues, which, as the label on the pedestal informs us, were originally found at Patna. Although Buchanan discovered them there as early as 1812, they excited little curiosity or interest, till, by some chance a few months ago, they attracted the attention of the assiduous scholar Mr. K. P. Jayaswal. About the end of January last, Mr. Jayaswal showed me the short inscriptions which are incised on the fold of the scarf just below the shoulders on the back of the statues and explained their bearing upon the identity of these. He has since elaborated his ideas in a paper contributed to the *Jbors*, March 1919, wherein, on the basis of his reading of the inscriptions, he maintains that the statues represent two Saisunaga Emperors, viz., Udaiya and Nandivardhana.

The very great importance of this conclusion is sufficient excuse for a further treatment of the subject. When Mr. Jayaswal first communicated his views to me, I expressed my doubts about their validity on paleographic considerations; for I was of opinion that the letters of the inscriptions could not be earlier than the Kushan period. As we could not agree on this point, I waited for his forthcoming article which was to contain an elaborate exposition of his views. As soon as this was published I applied to Prof. D. R. Bhandarkar, the officer in charge of the Archaeological section of the Indian Museum, for good impressions of the two inscriptions. With his usual courtesy he not only supplied them to me but also afforded me facilities for reading the inscriptions in the original along with him.

Thus equipped I began to study the subject afresh, and elaborated my conclusions in the form of an article ready for the press. Before, however, it was actually sent for publication, I came to learn that Babu Ramaprasad Chanda was also engaged in studying the inscriptions. We compared notes, and found to our agreeable surprise that we had both come to the same conclusion regarding the probable age of the characters. In view of the startling theories advanced by Mr. Jayaswal, the correct determination of the period to which the inscriptions belong, came to be the most vital problem in connection with the statues on which they occur. The perfect agreement on this point between Mr. Chanda and myself seems to me to be a substantial step in our gradual advance towards the final solution of the problem. The very fact that we had both worked out independently to the same conclusion, which was upheld by Cunningham long ago, goes a great way in demolishing the heavy structure so laboriously built up by Mr. Jayaswal. This, in itself, is no small gain, for it will considerably narrow the issues and make the proper understanding of the record a much easier task than before.

I now proceed to set forth my grounds for maintaining, in common with Mr. Chanda, that Mr. Jayaswal's estimate of the age of the letters is highly untenable.

"The letters," says Mr. Jayaswal, "presented to me a wonderful problem. They did not fully tally with characters of any period yet known to Indian Epigraphy. The archaism was so marked that four letters, afterwards identified as ṛ, ḍh, s and ṡ, appeared to me to be new forms. To them value could be assigned only on presuming them to be ancestors of such Asokan letters to which the latter can be carried back on principles of epigraphic evolution" (p. 90).

It thus appears that the central pivot of Mr. Jayaswal's theory is the assumption that the letters did not fully tally with characters of any known period. This seems to be the
capital mistake which has vitiated all his conclusions. For anyone who looks at the inscription on the statue without the head cannot fail to recognise the familiar squat Kushan letters γ, χι and η. To remove all doubts, the first, second and sixth letters may be compared with the figures represented in Bühler's palaeographic chart Tafel III, I, v. 21, III-5, III-25. Mr. Jayaswal seems to have failed to notice this, and, instead of trying to read the letters by the similarity they possess with the characters of the Kushan period, he has been guided by the preconceived principle, laid down by himself, that they represent earlier forms from which the Aśokan characters have been derived. The result is, that he has been faced with archaism where there is really none, and assigned value to "new forms" in consideration of their being imaginary prototypes of certain Aśokan characters, whereas they are really well known forms of characters of a later period. Let me take a characteristic example, viz., the first letter in the inscription No. 1. Mr. Jayaswal remarks: "The first letter is taken to be bh. The upward projection of the top line as it appears in Aśokan bh is not present here. That is a later evolution." (p. 91.) Thus he imagines it to be a prototype of Aśokan bh although no such form has ever been known. The defect of such argument is obvious. For one might similarly suggest that the letter is a prototype of Aśokan b, the base line being a later evolution. As a matter of fact there is no need to indulge in these speculations, for the letter may very well be taken as an angular γ of a later period.

No useful purpose will be served by criticising in this manner the value of each letter ascertained by Mr. Jayaswal on his proto-Mauryan theory. It rests on the assumption that "the characters of the inscription do not fully tally with those of any period yet known to Indian Epigraphy" and must stand or fall along with it. I shall, therefore, next attempt to show that the characters really belong to the second or third century of the Christian era, and if I succeed in doing this, no further argument will be needed to prove that Mr. Jayaswal's position is an untenable one.

The statues which contain the inscriptions were, as already observed, found at Patna, and it may be fairly presumed that they originally belonged to that place or its immediate neighbourhood. The locality of the inscriptions, thus ascertained, is an important factor, for while, generally speaking, the Kushan inscriptions represent the alphabet of Northern India in the second or third century of the Christian era, we must not lose sight of the fact that, more correctly speaking, they merely represent its western variety. The existence of an eastern variety is conclusively proved by the Allahabad Inscription of Samudra Gupta; for if one compare its letters with those of a later date but belonging to the western parts, e.g., the Indore copperplate of Skandagupta, the latter will be seen to possess greater affinity with the Kushan letters. Take, for instance, the letters γ and ι. The γ of the Indore plate is a curve like that of the Kushan inscriptions, but in Allahabad inscription we already meet with the complete angular form. The ι of the Indore plate also closely resembles the Kushan character, but that in the Allahabad inscription is quite different, inasmuch as the base line is entirely omitted and the left hook is attached directly to the right vertical line. These peculiarities must therefore be ascribed to an eastern variety and if we meet with them in our inscriptions it will be readily explained by their locality. It would further follow, that the letters in a Patna inscription of the second or third century A.D., while retaining general resemblance with Kushan characters, may also exhibit those peculiarities or tendencies which we meet with in the Allahabad Inscription.

1 For a full account of the discovery see Mr. Jayaswal's paper.
With these short prefatory remarks I proceed to the detailed examination of each inscription.

I.—Inscription on the statue with the head on.\(^2\)

Cunningham: — Yakhe Achu Sati (or ni) gika.\(^3\)

Jayaswal: — Bhage Acho chhonthine.

Chanda: — Bha (?) ga Achachha nivka.

Cunningham’s reading of the first two letters has been dismissed as improbable by both Mr. Jayaswal and Mr. Chanda, and it may be at once conceded that the two letters, as they appear to us at present, can scarcely be read as ya khe. There are, however, one or two small points which may be considered in this connection. In the first place, the two letters are considerably smaller than the others, and secondly, the space which they occupy is peculiar in this respect, that it does not contain the deeply cut parallel folds which appear on its right as well as on its left. It is thus certain that the space has been rubbed over and polished, and if this has taken place after Cunningham’s time it is just possible that the two letters are really fragments of what was visible to him. Now it is indeed curious that if we cut off the lower portion of the letters ya khe there will remain something very nearly approaching to what we have at present. The eye copy of the inscriptions which accompanies Cunningham’s reading shows the full form of y and khe and it is difficult to suppose that anyone could have drawn such a sketch unless he had before him something very different from what meets the eye at present. In these circumstances I cannot dismiss Cunningham’s reading offhand, but commend it to the attention of the scholars.

As it is, the first letter seems to be an angular form of g though the top stroke still retains the curvilinear form. It may be compared with the first variety of g in Allahabad inscription. (Bühler’s Chart Plate IV, I-9).

The second letter may be read as te. The top stroke of t is faint but just where it begins the reverse shows something like a dot, which denotes the starting point of the letter, as is the case with all other letters in the inscription.

The third letter at first sight looks like a, and I was also inclined to read it as such. It appeared, however, on a closer examination, that whereas in known letters of this type, the two hooks on the left, although separate, are close to each other, branching off from some points in the middle of the vertical stroke, in the present case they are widely apart, being joined almost to the two extremities of the vertical strokes.\(^5\) Secondly, in known cases, the lower hook slants downwards but the hook in our letter has an upward direction. So I now read it as te. Omitting the upper hook, the letter approximates most closely to the t of the Allahabad inscription. Similar occurs in other Gupta inscriptions in Eastern India although later inscriptions from the western parts of the country retain the Kushana form (cf. Bühler’s Tables). It would appear, therefore, as already observed, that this was a peculiarity of the eastern parts. The upper hook denotes the conjunct e or i. Numerous instances of the use of this form along with the regular e stroke occur in the Hathigumpha inscription of Khārava (cf. for example che in Cheta rāja (l. 1), le in lekharupa (l. 2), and se in ṛajasvē (l. 3), in the plate facing p. 472 of JBORS, December 1917). But similar stroke denotes t in Kuda Cave inscription (Bühler’s Tabl III, XV-33).

\(^2\) Cf. the excellent facsimile published with Mr. Jayaswall’s paper. He has very prudently given us also the reproduction of the reverse side, inasmuch as it is sometimes of invaluable help in tracing the correct outline of the letters.


\(^4\) What appears as the horizontal stroke in the first letter may be taken as part of the fold.

\(^5\) Mr. Jayaswal noticed this feature although he drew a quite different conclusion. (p 92.)
The fourth letter is *ch*. Mr. Jayaswal rightly observes that this is composed of three strokes whereas the Aśokan *ch* is made up of only two strokes. He fails to notice, however, that this is the characteristic of later *ch*, and is led to remark: — "The only exception to this in Aśoka *ch* is the third specimen at Girnar which is the nearest approach to our *ch*, in the whole range of Indian Epigraphy." (p. 92). The fact is, however, that our letter has a far more striking resemblance to the third specimen of Kushana *ch* represented in Bühler's *Tafel*.

The next letter is *chha*. Here again, Mr. Jayaswal has rightly remarked that our letter consists of three strokes while the Aśokan tends to a two-stroke composition, but he ignores the legitimate conclusion therefrom, viz., that it belongs to a later period. The letters *ch* and *chh* seem to be joined together by a stroke.

The sixth letter is unfortunately blurred and offers considerable difficulty. The chisel marks may be more or less made out by holding the reverse of the estampane before a looking glass. The distinct portion consists of an indented vertical line ending in a loop on the left. A closer examination, however, reveals the fact that the upper portion of the indented line also has a similar loop on the left whereas a similar though a smaller loop appears at the right end of the vertical line. The letter thus seems to consist of three big dots and may be read as *i*, while, along with the conjunct *i* sign at the top, the whole thing may be taken to represent *i*. It may, however, be justly doubted whether the faint loops on the upper left and the lower right ends really form part of the letter. If they do not, the letter may be read as *vi* as it greatly resembles the *vi* in Allahabad inscription represented in Bühler's *Tafel* (IV. II-35.)

The last two letters seem to me to be really numerical symbols. The first of them consists of an upper and a lower portion. The upper portion, which is entirely above the top line of the letters in the inscription, consists of two equal vertical lines joined by a base of about equal length. The lower portion consists of the downward projection of the right vertical line and a slanting line issuing from it on the left just a little below where it is joined by the base line. The whole thing thus looks like a big *yāra* and this is the well-known symbol for 40.

The last symbol has also two distinct parts. The lower one is a figure like *ka*, and the upper one consists of a vertical line joined by a slightly slanting base line with the vertical line of *ka*. This was the well known form for 4 during both the Kushana and Gupta periods and we may interpret the symbol in our record as such. (Of course if the last two signs are to be read as letters, Mr. Chanda is right in reading them as *ṣaḥā*.)

The complete inscription may, therefore, be read as:—

*Gate (yakhe) Lechhata (vi) 40, 4.*

It may be translated as

"the year 44 of the Lechhaś or Lechhhavī having expired."

The Lechhaśi is the same as the wellknown Liechhavi. The form Lechhata also occurs in the Jaina *Kalpasūtra*. The Liechhavi era is also well known and its initial date according to the calculation of M. Sylvain Lévi, falls in the year A.D. 110-11. The inscription may therefore be taken to denote that the statue on which it was incised was made in the year 44 of the Liechhavī era which is equivalent to A.D. 154-155.

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6 *Kalpasūtra* edited by Jacobi, p. 65.
II.—Inscription on the statue without the head.

Cunningham:—Yakhe Sanatananda (bharata ?).
Jayaswal:—Sapakhte Vajra Nandi.
Chanda:—Yukha Sa(f)reyga nandhi.

The first letter is a characteristic Kushan y, as remarked by Mr. Chanda, and no comment would have been necessary but for the fact, that in his article Mr. Jayaswal has referred to me in a manner which might imply that I read it as s. The fact is that I read it as y the very first time it was shown to me by Mr. Jayaswal, but he contended that the two parts of what I read as y were really two separate letters, and I suggested that in that case the left portion may be taken along with a fine line I discovered above it and read as s. I have since examined the inscription with great care and am convinced that the fine line is not a chiselled one but has been produced by a crack in the stone, and that the first letter must be read as y.

The second letter may be read as the although the stroke is not quite distinct. The third letter has no doubt the appearance of t, but the reverse of the estampage shows that the right hand stroke ends in an upward hook. So I am inclined to take it as at along with Messrs. Cunningham and Chanda. There is a deeply impressed dot on the top of the line, such as occurs on the sixth letter. I take it to represent an anusvāra. The letter may therefore be read as sṛṭ.

The fourth letter is undoubtedly v. The fifth letter I read as ji. Mr. Jayaswal reads it as jī but the central bar is quite clear. Mr. Jayaswal apparently takes it as part of the fold line but Professor Bhandarkar, who examined it along with me, agrees in my view that it is more deeply impressed than the rest of the line and must therefore be taken as part of the letter. It may be noted that the eye—copy of Cunningham distinctly preserves the central bar and Mr. Chanda also admits the possibility of reading it as jī. The i sign is marked by a slanting line at the top which is clearly visible on the reverse.

The sixth letter is ṇāḍu. The lower base is a clear curve, a characteristic of the Kushan n (cf. Bühler’s Tafell II, III-25). The anusvāra sign, a deeply impressed dot, occurs on the mārdā line and a slanting stroke on the right ending in a dot is faintly visible on the reverse of the estampage.

The last letter, looked upon as an archaic d by Mr. Chanda, I take to be a numerical symbol. Its upper portion consists of a hook attached to a vertical on the right. Its lower portion is formed by another hook, with a long downward projection, joined to the lower end of the vertical line. Now the figure for 70 on the Kshatrapa coins also consists of a vertical with two hooks at its two ends (Bühler’s Tafell IX, col. v). Its lower hook, is, however, attached to the right end of the vertical, whereas the symbol in our record has its hook on the left. This seems to be a eastern peculiarity, for we find that the Gupta figure for 70 has its lower hook on the left of the vertical line exactly as in the present case (ibid., col. ix). The only real difference lies in the fact that in our symbol the lower hook shows a considerable projection such as is met with neither in Kushan, Kshatrapa or Gupta period. This seems to be due to an attempt, on the part of the engraver, to enlarge the size of the symbol so as to distinguish it from the letters of the inscription. This suggestion is based on a comparison of Inscription No. 1. As already observed, both the numerical symbols in that

7 This form is used along with the Kushan form for 70.
inscription are distinguished from the letters of the inscription by the larger size of their size. Any one who looks at Bühler's table for numerical symbols may satisfy himself that only a general, and by no means a close, resemblance is noticeable between the symbols for the same figure, in the same period. To take an instance, one may compare the two Kushan symbols for 70 given by Bühler. Under these circumstances, it is permissible, I hope, to read our symbol as 70 inasmuch as it shows a general resemblance with the Kshatrapa form, which appears to be interchangeable with the Kushan form, as well as with the Gupta form.

The whole inscription may thus be read as

Yakhe sac VaJindo 70

and may be translated as

"(The figure of a) Yaksha, (made) in the year 70 of the Vajis."

Now the word Vaji is the well-known Prakrit equivalent for the tribal name Vrijji, the confederate group to which the Lichchhavis belonged. The era of the Vajis may, therefore, be taken to be identical with the Lichchhavi era, the same era being apparently designated either after the confederate tribe or its most influential section at the time. For we know that other members of the tribe are lost in oblivion while the Lichchhavis established a kingdom in Nepal and entered into matrimonial alliance with the Gupta Emperors.

Thus the year 70 of the Vajis would be equivalent to A.D. 180-181.

If my reading and interpretations be correct, the inscriptions must be looked upon as of great historical importance. I do not wish to dilate upon this point till the substantial correctness of my views is established beyond dispute, but shall content myself by merely pointing out the various directions in which the inscriptions are expected to throw important light.

First, they will prove that the statues really represent Yakshas as Cunningham maintained long ago, in spite of the objection raised thereto by Mr. Jayaswal from the point of view of Indian art.

Secondly, as the statues bear a known date, they may be used as an important landmark in the evolution of Indian art, and, in particular, we shall have to abandon the views of Mr. Jayaswal, apparently endorsed by Mr. Arun Sen, that the statues were pre-Mauryan.

Thirdly, the inscriptions will go a long way in proving the political supremacy of the Lichchhavis over the Imperial city of ancient Indus, shortly before the time of the Guptas. This has been long suspected but never proved with any definiteness. The inscriptions thus not only fill a blank in the history of Pātaliputra but also explain the pride of the Imperial Guptas on their connection with the Lichchhavis.

Fourthly, they supply us with early dates of the Lichchhavi era coming from a locality far away from the Nepal Valley where alone it is so far known to have been used.

I shall conclude my remarks on the Patna statues with a short reference to the note on the subject by Mr. R. D. Banerj, M.A., Superintendent, Archaeological Survey, Western Circle, in the latest number of the J. BORS, which is just too hard. Mr. Banerji remarks: "There may be difference of opinion about the different parts of Mr. Jayaswal's theory but there cannot be two opinions about the readings Aco and Vaja Nandi and therefore Mr. Jayaswal's identification of these two pieces of sculpture as statues as against images and as statues of two Śāśiṇāka Emperors, Aja Udayin and Vartan Nandin, rests on very solid grounds."

Now, as has been shown above, there is room for difference of opinion as to the readings.

Acho and Vaṣṇava, but even assuming that the readings are correct, these letters, by themselves, certainly do not lead to the identifications proposed by Mr. Jayaswal; for Acho and Vaṣṇava may be merely part of bigger words, as, for example, in the reading proposed by Mr. Chanda. But let us concede that they are independent words, and even further, that they are proper names. Does it necessarily follow that they are to be taken to refer to the Saśunāga Emperors whose names bare real or fancied resemblance to them? The unreliable nature of this argument may be better demonstrated by an example. In Epigraphia Indica, Vol. I, p. 385, we have got the text of an inscription incised on the base of a large statue. Now the word Pusyaṇmtrā occurs in this record. Arguing on Mr. Baneri, the lines the identification of the statue as that of the founder of the Suśa dynasty may be said to rest on very solid grounds. The context, however, proves beyond doubt that the word Pusyaṇmtrā is the name of a 'Kula' or family. Again, another record on a statue, published in Ep. Ind., Vol. I, p. 388, contains the word aya, which is really part of the word ayaśaṇaṇamikṣya. Is Mr. Baneri prepared to maintain that the identification of the statue with that of king Azes rests on very solid grounds? The absurdity of these conclusions is too patent, but the position assumed by Mr. Baneri in the case of Saśunāga statues is of precisely the same type. He reads the inscription on one of these statues as bha (?) ge acho chonimāko. He cannot explain the rest of the sentence, but simply because there are two letters in it which be construed as the name of a Saśunāga emperor, he concludes that it is a statue of this illustrious personage.

Next comes the much more important question, do the names Acha and Vaṣṇava, assuming they are such, really denote any Saśunāga emperors? Mr. Baneri has assumed that they do, evidently on the authority of Mr. Jayaswal, and as he has not furnished any arguments in support of this assumption, we can only take into consideration those that were put forward by the latter (p. 97). Now there is no monarch called 'Aja' in the Puranic list of Saśunāga kings as one may satisfy himself by looking at Pargiter's Purāṇa Text, pp. 20-22, but Mr. Jayaswal maintains that the Bhāgavata Purāṇa gives 'Aja' in place of Udayin, and that it refers to Nāḍīvardhana as son of Aja (Ājeya). As a matter of fact, however, the Purāṇa does not do such thing. In the first place the Bhāgavata Purāṇa has ājayaṁ smṛtah which means 'remembered as Ajaya (invincible)' and not Aja (unborn); and Mr. Jayaswal's attempt to split up ājayaṁ into aja and yah is inadmissible on two grounds. First, it violates grammatical rules, the correct form being ajo yah. Secondly, the corrupt variant readings in the Vishnu Purāṇa such as anava, danaya, etc., seem to show that the word really consisted of three syllables, as Mr. Jayaswal himself argued elsewhere, in order to find out the true form of the name Ojraka.9

Mr. Jayaswal's second assertion that Nāḍīvardhana is called son of Aja in the Bhāgavata Purāṇa is equally unhappy. The word used is Ājeya, which according to ordinary rules of grammar cannot yield the meaning 'son of Aja', but 'son of Ājeya', which, like Ajaya, means invincible. Mr. Jayaswal's reference to Pāṇini is indeed unfortunate. "The Subhā group," says he, "contains many proper names out of which Aja seems to be one." The one name in the group which makes any near approach to it is, however, ajaṇuci. Is Mr. Baneri prepared to maintain, along with Mr. Jayaswal, that this should be split up into aja and vasti? Mr. Jayaswal has further sought to strengthen his position by a reference to the Pradyota list, but all his arguments are of no value so long as he cannot independently establish a king Aja in the Saśunāga list, and in this, as we have seen, he has completely failed.

9 JBORS., 1917, p. 474.
Again, Vaṭānaṣādi, as the name of a Sāśūnāga emperor, is not to be found in any of the Purāṇas. But Mr. Jayaswal identifies him with Nañādiradhana in a most ingenious manner. He notices that Vāyu Purāṇa calls him Varti Vardhana, and assuming "that Varti ought to be Varta", he takes the latter to be another name of Nañādiradhana. He apparently overlooks the fact that the Vāyu Purāṇa has got three variants, not one, viz. Varti Vardhana, Vardhi" and Kirti", and that all of them end in 'i'. But let us grant that Varta was another name of the emperor Naṇḍi who had the imperial title Vardhana. But, then, how to explain the curious form Varta-Naṇḍi, composed as it is of the two variant proper names? We can expect either Naṇḍi Vardhana or Varta Vardhana, but surely no one would expect Naṇḍi Varta or Varta Naṇḍi. There are no doubt historical instances of kings possessing double names. Thus Chandragupta II was also known as Devagupta, and Vigrahapāla had a second name Sūrapāla. But who has ever heard of compound names like Chandra-Deva or Deva-Chandra, and Sūna-Vigraha or Vigraha-Sūna?

We hope Mr. R. D. Banerji, who has endorsed the view of Mr. Jayaswal, would offer satisfactory explanation of all these difficulties. He admits that the inscriptions on the statues are of a considerably later period, and simply because there are some letters in them which by a stretch of imagination, more remarkable for ingenuity than soundness, can be equated with two names in the Sāśūnāga list, he unhesitatingly endorses Mr Jayaswal's theory that the statues are to be looked upon as those of the two Sāśūnāga emperors!!

Regarding the age of the inscriptions Mr. Banerji remarks: "Even if we reject other evidence about the date of these two specimens the script of the short inscriptions on their backs would be sufficient to prove that the statues of Kanishka is decidedly later in date than the Patna ones." (p. 210.)

In other words, the script of the Patna statues is, in the opinion of Mr. Banerji, decidedly earlier in form than the early Kushan alphabet. Yet when Mr. Banerji proceeds to examine in detail the paleography of the inscriptions on Patna statues, he notes that—

(1) "the vowel A in Aco very closely resembles in form the same vowel in the Sarnath Inscriptions" (which the editor of the record referred to the year 40 of the Kushana era on paleographic considerations).10

(2) "the form of co...... in the Patna inscription resembles that in a Mathura inscription of the year 52 of the Kusāṇa era."

(3) "the form of cha in chomi...... in the Patna inscription resembles the Kuṣaṇa form."

(4) "examined paleographically the inscription on the statue of Varta-Nandin also points to the same conclusion." (p. 213.)

It is difficult to reconcile the results of this detailed examination by Mr. Banerji with his general statement that the script of the Kushana inscriptions is decidedly later in date than that of the inscriptions on the Patna statues. On the whole, the logical outcome of Mr. Banerji's argument is that the inscriptions on the Patna statues really belong to the Kushan period, and in this view Mr. Chanda and myself are in entire agreement with him.

Mr. Banerji's argument to explain the occurrence of a late inscription on an early statue (p. 214) is weak in the extreme and need not be seriously considered. It is enough to point out that if it were the object of 'somebody connected with the Art gallery' to make the Sāśūnāga statues famili ar to the people who had altogether forgot them, he should certainly have chosen a most conspicuous place to insert the name which, by the way, would most probably have been associated with usual royal titles and the family name, viz. Sāśūnāga.

NOTES ON CURRENCY AND COINAGE AMONG THE BURMESE.

BY SIR RICHARD TEMPLE, Bt.

In 1887—something over thirty years ago—I commenced making notes and selections for a series of elaborate articles on the currency and coinage of the former Kingdom of Burma, as I felt myself to be in a position to rescue from oblivion an ancient system which was inevitably passing away beyond recall, and as at the same time that system had in it a great deal that explained the more advanced methods obtaining in other parts of the world, while it retained much that threw light on the methods of ancient and even primitive times. The point of special interest was that I could study going on around me in Upper Burma the ways of a civilised people that was still carrying on its domestic life and its commerce without coin of the realm as its medium of exchange. The ideas as to money and money values involved in such conditions are so entirely at variance with those that have prevailed in the western world and even in the Near and Middle East for many centuries, that it seemed to me, for the sake of scientific knowledge of the true meaning of habits of such transcendent importance to mankind as the modes of conducting commercial relations, to be worth while to make what collection of facts and comments thereon I could before it was too late.

The heavy obligations of a busy official life, however, prevented my putting my notes and observations into print until 1897, in which year I commenced the contemplated series of articles in this Journal (Vol. XXVI, p. 154). I then examined firstly, currency without a coinage, taking peasant currency for my first detailed subject (p. 157), passing on to the use of chipped bullion (p. 160), the effect of bullion currency (p. 197) and valuation by weight (p. 204). Next I considered the evil of bullion currency (p. 211), an important and much misunderstood point, as articles in the daily papers of England alone show to this day. After this, I examined the age of bullion currency in Burma (p. 232) and made a complete enquiry into the history of the terms dinga (p. 253) and tickal (p. 253).

Retracing my steps somewhat, the next subject examined was the general one of barter and metallic currency (p. 260), considering barter generally (p. 261) and then the many special articles which have been used by man as the medium of exchange, both natural (p. 281) and manufactured (p. 285). This led me to the study of conventional non-metallic articles used for money (p. 290), which was followed by brief notes on the history of exchange in the Far East (p. 309), with some additional notes on barter (p. 311).

The research into the above questions led to an historical consideration of the vast subject of bullion weights (p. 313), commencing (p. 314) with the all-important fundamental low denomination or standard found in the seeds of the abrus (ycet) and the adenanthura (yweyi, yoeyi). This enabled me to examine the Burmese weights and compare them usefully with those of India and the surrounding nations (p. 318). I then (in Vol. XXVII) found myself deeply involved in the question of the history of the bullion weights used in many countries and at many times, commencing with Siamese and Shan weights from English and French sources (p. 1) and going on to Chinese weights (p. 29) and Malay weights (p. 37). To complete the subject, I examined the weights used in Southern India (p. 57) including those reported by many early European travellers (p. 83 and again, p. 85).

Going back to Burma, the next subjects taken up were those of the Pali and old Burmese weights (p. 113) and the standard weights of the Burmese Kings (p. 141).
I am afraid I then became rather lost as to my main subject in an enquiry into the ways of the minor peoples inhabiting what is now known as Burma and its neighbourhood, because it involved an examination of their languages (p. 141) so far as they related to money, currency and weights. In this way the following languages were searched, so far as they were known at the date of writing, 1898:—Karen (p. 144), Talaing (p. 150), Manipuri (p. 169), Kachin-Naga Group (p. 197), Chin-Lushai Group (p. 253). The time and space spent on this enquiry was not altogether wasted, as it enabled me from personal enquiry to provide a working transiteration or rather transcription of Karen, which at that date did not exist, making it a sealed tongue to all who could not study the language on the spot, and also of all the other tongues above mentioned, in such a way that general Oriental scholars could readily understand the terms used and compare them with other languages. The enquiry as to Manipuri was specially useful, as it disclosed an illuminating system of monetary reckoning of a very ancient type and explained much that has been puzzling to students of Oriental weights and measures and monetary systems, besides being in its essentials a system that is at the bottom of habits that have obtained in countries very far removed from Manipur in history and civilisation.

The next thing that happened was that the pressure of official duties in the Indian Empire prevented my resuming the research further until my retirement in 1904, and since then I have found, as many others have found, that a return to life in England meant a pressure of fresh duties as heavy as that of official life in the East, with the consequence that until now I have been unable to publish anything further on this subject. The close of the European War, however, and the hope of a partial cessation of work connected therewith and of postal difficulties have determined me to publish what I still can of notes collected so long ago, as they contain information which, so far as I know, is not to be found elsewhere.

Some of the old notes I found to be almost ready for press, some to be far advanced and some still in the stage of being mere notes; and as it is now more than a quarter of a century since I was in Burma, I am not able to do more than publish what there happens to be already collected or to maintain the strict sequence of the former articles. I will therefore print those notes that are most advanced first, leaving the rest to follow in such order as may be found convenient.

The articles above described do not cover all that I have written on the general subject of currency, for opportunities have been taken as they have arisen to examine other phases of the same and kindred subjects. Thus in 1899 (Vol. XXVIII, p. 104) I published some Notes on the Development of Currency in the Far East, showing how all the existing Troy weights and currencies in India and the Far East are based on one, and sometimes both, of two seeds, the abrus and the adenanthera, the latter being double of the former, and that the whole currency of the Far East is based on the Indian Troy weight system. I also showed that in ancient India there were two concurrent Troy scales, which I called the literary and the popular, on one or other of which all the scales of modern India or of the neighbouring countries outside it are based. This led me to state that the modern Burmese scale is identical with the literary Indian scale, and so are the scales of all Far Eastern peoples possessed of the Indo-Chinese civilisation—the Siamese Shars and the Malays especially. I then passed on to show that neither in form nor in nomenclature is the so-called Chinese currency of the modern merchants trading in the Far East originally Chinese, but that it is an international system, entirely Malayan in origin, constituting the latest development of the ancient Indian literary scale.
On the other hand, the old Indian popular scale was caught up by the Muhammadan invaders of the 13th century A.D. and transmitted by them to the Europeans and Indians of to-day. It has found its way to the wild tribes of the Indian and Tibeto-Burman frontiers and to ancient China itself, before the days of the decimal scale in that country introduced by the Mongols in about the 13th century A.D.—a circumstance that has deeply affected the modern Chinese commercial scale, which is nowadays the Malayan scale in form and nomenclature and chiefly decimal in character.

I have here spoken practically in terms of Troy weight, because the Far Eastern peoples have never separated the ideas of Troy weight, currency and coinage.

The two Indian scales may be thus stated for clearness as 96 rati to the tola for the popular scale and 320 rakthi to the pala for the literary scale: this last corresponding to 320 yuage to the bol for Burma, 320 heng to the tamlung for Siam, and 320 kandari to the bangkal for the Malays.

In 1900 (Vol. XXIX, pp. 29 and 61) I published an elaborately illustrated article on the beginnings of Currency which took me all over the world and over all time, ancient and modern. In it I discussed the three points of Barter, Currency and Money in their earliest and simplest forms. Barter was defined as the exchange of possessions pure and simple: Currency as the interposition of an article in common use between the articles bartered, the interposed article being the medium of exchange. Money as the use of purely conventional articles as the medium of exchange. That is to say, Barter is the exchange of one article for another: Currency implies exchange through a medium: Money, that the medium is a token.

I then gave many instances of pure barter between savages and semi-civilised peoples and the civilised, and showed by instances how the border between barter and currency was crossed. The process is not difficult, but the passing of currency to money involves getting over many difficulties from the use, for the medium of exchange, of roughly measured natural articles of many kinds to carefully measured and officially marked manufactured articles, leading eventually to the use of gold, silver and copper money as the survivors of the fittest of almost every conceivable article tried at some place or at some time or other. A clear understanding of this fundamental subject is necessary to a complete comprehension of discussions such as that opened up by a consideration of the present enquiry or one analogous to it—that is, of the Currency and Coinage of any given country.

In 1913 I published in Vol. XLII, pp. 1-73, a long and elaborately illustrated article on the Obsolete Tin Currency and Money of the Federated Malay States, which had occupied my attention for some time previously. There were mysterious exhibits in museums of articles in tin, thought to be old Malay toys. A very careful examination, however, of all the available specimens showed them to be beyond question specimens of some system of a forgotten currency or money. There were among them tin ingots on a scale and tin tokens, also to scale, representing the tin ingots—that is, these specimens represented a tin currency and a tin money in use among the Malays. Other specimens were models of animals, also to scale, representing a former tin currency. These discoveries led to an examination of the literature likely to illuminate the subject, and it was then discovered that there was a long continued, though now obsolete, currency and money in tin in the Malay Peninsula for at least 500 years up to quite recent times,
CONDUCTED IN THE MORE MODERN TIMES ON TWO SCALES—ONE REPRESENTING THE OLD DUTCH AND THE OTHER THE BRITISH MONETARY SYSTEM INTRODUCED INTO THE PENINSULA BY EUROPEANS.

INCIDENTALLY THE ENQUIRY LED TO MANY INTERESTING DISCOVERIES, E.G., THE TRUE EXPLANATION OF SOME OF TAVIERNIER’S PLATES OF ORIENTAL COINAGE (1678) AND OF MANY OTHER SPECIMENS OF COINS IN MUSEUMS, BOOKS, AND SO ON, AND OF ALBUQUERQUE’S PORTUGUESE ORIENTAL COINAGE (1511).

THE SCALES USED IN THIS TIN CURRENCY PROVED TO BE OF A MOST INTERESTING NATURE, OPENING UP, THROUGH THE MANIPURI SYSTEM ALREADY MENTIONED, A WIDE VISTA OF ANALOGOUS DEVELOPMENTS ALL OVER THE WORLD: IN RUSSIA, IN OLD PORTUGAL AND HOLLAND AND PRACTICALLY EVERY COUNTRY OF MODERN EUROPE FROM THE DAYS OF CHARLEMAGNE IN THE 7TH CENTURY; IN ANCIENT INDIA AND KASHMIR, AND EVEN EGYPT, ASSYRIA AND PERSIA. THE ENQUIRY TOOK ONE IN FACT NEARLY EVERYWHERE IN ANCIENT AND MODERN TIMES, SHOWING THAT ONE WAS HERE ON THE TRACK OF SOME WORKING OF THE HUMAN MIND THAT IS UNIVERSAL.

IT IS THIS CONSIDERATION THAT IN REALITY MAKES SUCH A STUDY AS THE CURRENCY AND COINAGE AMONG THE BURMESE POSSESS AN INTEREST FAR OUTSIDE THE BOUNDARIES OF THE COUNTRY NOW KNOWN AS BURMA, BECAUSE IN BURMA WE HAVE IN THIS MATTER, AS IT WERE, A LIVING LINK BETWEEN THE PRESENT AND THE PAST.

I HAVE GONE AT LENGTH INTO WHAT I HAVE WRITTEN ON THIS ENQUIRY SO THAT THE READER MAY BE PUT INTO POSSESSION OF WHAT HAS PRECEDED THE PRESENT NOTES AND MAKE HIMSELF, IF HE SO WISHES, ACQUAINTED WITH SO MUCH OF THE SUBJECT AS WILL RENDER THEM THE MORE INTELLIGIBLE AND USEFUL.

I COMMENCE MY FURTHER NOTES WITH SOME ON LUMP CURRENCY, BEGINNING WITH SILVER.

LUMP CURRENCY.

1.

SILVER.

The raw lump currency of Upper Burma consisted of gold, silver, and lead, but not of copper,1 so far as I know, as that metal is not, I believe, to be found in the country.

1 FROM THE SHAN STATE OF THÂN-NI: YULE, A.E., P. 256; LAURIE, OUR BURMESE WARS, P. 373. FOR INTERESTING REFERENCES TO LUMP GOLD, SEE MOOR’S INDIAN ARCHIPELAGO, PP. 77, 217.


In reference to copper, Dr. Anderson, Siam, p. 179, tells a good story of a lie in defence of delinquencies. When Potts, the factor at Ayuthia, at the time that the factory was burnt in 1682, was called upon to account for the losses, he explained that 500 chests of Japan copper, which the Company had in specie in Ayuthia, . . . been eaten by white-ants. Alexander Hamilton, the original raconteur of the tale, however, remarks that “Copper is thought too hard a Morsel for them.” In his Mandalay to Momien, p. 468, Anderson gives the same vernacular word for “copper” and “brass.” Yule, A.E., p. 345, has a very interesting note on the manner in which copper was procured in Upper Burma from the process of changing coarse (i.e., heavily alloyed with copper) silver into fine. “In this way,” he says, on the authority of Mr. Spears, “that about 12,000 viss (above 20 tons) of copper annually reached the capital.”
The purest recognised silver in Burma is called Shán b'ô, or pure silver, and is extracted from lead ore in the Shán country. It is also known, on account of its appearance, as chaubin-bauk b'ô and k'ayubat-ngue. There is silver known as Burmese b'ô, and the process of extraction would appear to be the same in both cases.

The appearance of Shán b'ô is shown by fig. 1, Plate I, a point which will be alluded to later on, while a piece of Burmese b'ô, which has undergone the process of chipping for currency, is shown in fig. 2, Plate I. Shán silver is said to contain six per cent. of gold, and reddish yellow spots, caused by salts of gold created in the process of extraction from the ore, are frequently to be seen on the reverse surface of Shán b'ô.

Yule says, Ava, p. 260, that b'ô was the currency obtaining between the Burmese and foreigners, but that the King refused it as such, owing to the greater difficulty of testing it than of testing dain, a lower quality of silver. He also says on the great authority of Col. Burney that k'ayubat-ngue was an inferior quality to b'ô, thus differing from my information.

For the high quality of Shán b'ô, we have an interesting reference in McLeod's Journal, where he says, "The silver current is of the best description, either the Chinese stamped square coin or bau [b'ô] silver, or the Burmese yuetni [yuetni]." Prinsep (Useful Tables, pp. 30, 31), who saw a great deal of Burmese silver in the first quarter of the last century, agrees with Yule, and so far disagrees with me in differentiating between b'ô and k'ayubat-ngue. He says that the k'ayubat silver is supposed to denote a particular fineness, which by Burmese law but [?] ought] to be ten-ninths yuetni in value; i.e., 9 tikals of k'ayubat pass for ten of yuetni silver; or it should contain 9½ b'ô and 3 ¾ copper.

As to b'ô he makes a curious, but natural, mistake. I will give his statement verbatim. He says, "Bau signifies 'pure' or 'touch,' and is the purest obtainable by the Burmese process of refinary. This word is synonymous with banny of the Ayeen Akbery [bâni of the Āīn Akbar]: banwary [banawâr] is the Indian name of the touch-needles used in roughly valuing the precious metals." Now the word b'ô is usually spelt by writers as bau or bau and was mistaken by Prinsep in Burney's MSS. for ban. Hence all his wrong etymology and inferences. The mistaking of au for an in Burmese words containing the sound whil I write as a (≡ au in awful) is very common in books. Some are full of such mistakes. e.g. the value of Macmahon's Kares of the Golden Chersonese is entirely marred by this printer's error, and so is that of many papers on Burma and the neighbourhood printed by the House of Commons.

The second quality of silver is called dain running about 89 to 93 per cent. of b'ô. It is known by the marks of striation on its upper, or obverse, surface. A specimen is shown in fig. 3, Plate I. This was the silver used, according to Yule, Ava, p. 260, for the trade with China.

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3 By "appearance" is usually meant in these pages the upper, or obverse, surface of the metal. The lower, or reverse, surface takes usually the form of the crucible or pot in which it has been melted.

4 From 23½% to 4% worse.

5 Bowring, however, says exactly the reverse, and states that in the Laos Country oval ingots of base metal circulate: Siam, Vol. II, p. 21.

6 He writes the word kharoodat.

7 It is really the name for "pure silver."

8 Yule says, Ava, p. 345, 95 per cent. of b'ô.
Prinsep, op. cit., p. 31, says that in his time dain was the most common form of bullion in circulation, and was so called from an assessment levied during the late King's reign (Bødop'ayää) upon villages and houses: dain signifying a stage, or distance of two miles. He says it was supposed to be 10% better than yuëtn, but varied in reality from 1% to 10% better; and he points out that to admit it to be 10% better would make it equal to k'ayabät, which was not the case.

For the statement that the word dain was derived as Prinsep says I have often tried to find corroboration, and there are difficulties in accepting it as correct, e.g., dain (spelt dǒn) means in Burmese, without the heavy accent, (1) a petty chief, foreman of works, the controller of an establishment, such as a gambling-house, opium-den, liquor-shop: (2) a class of Government servants in charge of petty offices: and (3) according to Judson, Burmese Dict., "a silver of a certain quality better than yuëtn." Whereas the word for "a stage or distance of two miles" in tain or atain, spelt thā or atōn. Tain, without the heavy accent, means (1) a post, a column: (2) to ask leave: (3) to reach, arrive, attain: (4) to use for a warp in weaving, to set the time in singing. Atain, without the heavy accent, means (1) the measure of 1000 tās about two miles (cf. the kős of India): (2) a warp: (3) the right hand ox in a team.

The special assessment alluded to by Prinsep is that mentioned in Spearman's British Burmah Gazetteer, Vol. I, p. 447, who says that "in 1798 A.D. a call of 33 1/3 ticals of silver was made from every house. This took two years to collect and produced about Rs. 6,000,000. What the actual amount levied from the people was it is impossible to ascertain!"

Prinsep gives us another class called mādain, which Burney stated to be equal to yuëtn, but it was in reality much worse. He says it has been extensively circulated and was a "late introduction," say about 1825, and consisted of silver mixed with lead.

Malcolm, Travels, Vol. II, p. 269, says that "Dyng has the flowered appearance over all the cake in larger and longer crystals [than yuëtn], and is cast into cakes weighing about twenty ticals, but varies exceedingly in fineness, being of qualities from Huët-nee [yuëtn] to ten per cent. purer. It is assumed to be five per cent. purer."

Ngwelōn and maingyōn-ngwē, the latter a Shán (Mingyang or Mingyōng) silver, both known by their appearance, are said to be equal to dain in fineness. A specimen of ngwelōn is figured in fig. 4, Plate I, and of maingyōn in fig. 5, Plate I. The latter is much worn.

The third quality of silver is called yuëtn, about 85 per cent. of bō, and is especially interesting as having been the old native Burmese standard of silver; at any rate when the Burmese Court was at Ava, Amarapura and Mandalay, so much was it the standard in King Mindōn's time that Yule tells us (Ava, p. 260) that dain was frequently valued in terms of yuëtn. A specimen of yuëtn is shown in fig. 6, Plate I. Like Shán bō this silver is frequently thickly covered on its reverse surface with spots of (litharge) salts of gold.

(To be continued.)

9 See Phayre, Hist. of Burma, p. 211.
10 My idea is that dain, in its application to silver, merely means "chief" or "best" or "principal." See Stevenson, Burmese Dict., s.v.
11 Yule, Ava, pp. 260, 345, says it varied from 85 per cent. to 90 per cent. of bō, the alloy being copper. At p. 344 he values gold in terms of "yuëtn" (yuëtn) silver; but on p. 346 he calls it "yu-yaëtni."
12 It is probably the ngwel/yaëtn (spotted silver) of the consignment from Sir Frank Gates in 1889, which never reached me.
PATNA MUSEUM INSCRIPTION OF JAYASENA.

BY N. G. MAJUMDAR, B.A.: CALCUTTA.

The subjoined inscription was discovered in a village called Janibigha situated at about 6 miles to the east of the modern site of Bodi-gaya, whence it has now been removed to the Patna Museum. It has already been published by Mr. H. Panday, of the Archaeological Department, with a preliminary note on its importance by Mr. K. P. Jayaswal, in the Journal of the Bihar and Orissa Research Society, Vol. IV, p. 266 ff., and Plate. As Mr. Panday’s transcription and translation are, I am afraid, anything but accurate and as Mr. Jayaswal’s historical conclusion unfortunately, is open to serious doubt, I am compelled to publish this paper and I sincerely hope, that my remarks and emendations will receive the due attention of Mr. Panday who I hear, is engaged upon editing this inscription in the Epigraphia Indica.

The inscription is carefully engraved on a piece of stone. It contains 14 lines of writing which cover a space of about 93 ft. x 75 ft. On the whole it is in a good state of preservation; but a portion of the stone has broken away from the left margin, thus the beginning letter of l. 9 has totally disappeared, and the beginning letter of l. 10 has been partially damaged. The size of the letters varies from 1/10 to 1/16. - The alphabet belongs to the Proto-Bengali type of the 11th and 12th centuries A.D., and is the same as in the Bodh-gaya inscription of Asokachalla, of the year 74 of the Lakshmañasena era. With regard to the forms of individual letters, attention may be drawn to the following : the medial u is shown in a variety of ways, e.g., by an angle at the base of a letter, as in puranam (l. 1), by a slanting right hand stroke at the base, as in Buddhacaraka (l. 8) and also by a curve turning to the left from the end of the stem, almost like a subscript t in shape, as in aj (l. 14); the subscripts t and r are almost similar in stala (l. 3) and duia (l. 11); the subscript th in the conjunct letters th and sth in Kothala (ll. 4-5) and sthala (l. 4), as well as the conjunct tm in atmajena (l. 8) deserves specially to be noted; the suprascript r is put on the top of a letter, as in achandra (l. 5); it occurs in two forms, as in Maiga (l. 6) and Lakshmaya (l. 13); the anusvara is of the form of a circle, either detached from the vertical, as in puranam (l. 1), or touching the same, as in jinav (l. 2); the visarga resembles the English figure 8 and sometimes carries a tail, as in sahit (l. 4) and krit in (l. 7), an abnormality noticed by Bühler regarding the sign as it occurs in North-east Indian inscriptions and MSS. of this period; the sign of anagraha is employed only in sishä 2thav in l. 11, and the sign for O (l. 1) is exactly similar to that in the inscription of Asokachalla mentioned above. - The language is Sanskrit, and with the exception of the introductory phrase ôha svasti in l. 1 and the concluding words which express the date in ll. 13-14 the whole text is in verse. As regards orthography, it may be noticed that gh has been substituted for h in Singhalasa in l. 16; the same sign has been used both for v and b; a consonant is doubled after a suprascript r, only in achandra in l. 5; and that an anusvara is wrongly employed in purapati in ll. 1-2.

1 Epi. Ind., XII, 27 ff.
2 Regarding this matter see Kielhorn’s remarks, Assam plates of Vallabhaśe, Epi. Ind., V, 182. Mr. Panday speaking of the medial u says that the ‘triangular type’ of it occurs in puranam (l. 1)—JBORS, IV, 276. This is, however, not a fact. Such inconsistencies, I regret to say, are not rare in Mr. Panday’s paper. E.g. in l. 13 he would read a symbol for 4 in between the two signs of punctuation that occur after the word sadh, and remarks that “the fourth verse of the record ends here.” I could not, however, trace anything of the kind either on the stone or the plate published by him.
3 Indian Paleography (Eng. Trans.), 59.
4 For another instance of this substitution see inscription of Asokachalla, of the year 51 of the Lakshmanasa era.—Epi. Ind., XII, 29, l. 9-10.
It belongs to a king named Jayasena who is styled Āchārya and Pithipati, i.e. 'Lord of Pithi', and it carries back the genealogy to only one step further, viz. to Buddhāsaṇa, father of the reigning king. After the initial words ṉā saṃti, the inscription opens with a verse in honour of the city of Mahābodhi and the Boddhi-tree. It then notifies the free gift of the village of Kotthala, which is in Saptapatha, together with its land and water, and plough-tax to the Vajrasana for the residence of the Bhikshu Mangala-swamin, come from Ceylon, in whose hands was placed the charter registering the grant. Then follows the date, the year 83 of the Lakshmanaśēna era, the 15th day of the bright half of the month of Kārttika. This date does not admit of verification. It would correspond, according to the calculation of Diwan Bahadur L. D. Swamikannu Pillai, to (Friday) 1st November, A.D. 1202, on which day Kārttika śukla 15 ended at 60, i.e. 36 ghaṭikās after mean sunrise.

Of the localities referred to in the inscription only Pithi has been found mentioned already in two other places, though it cannot be, at present, definitely identified. The word occurs in the commentary to the Ramacharita of Sandhyakara Nandi (Memoirs ASB., Vol. III, pp. 36, 38) and the Sarnath inscription of Kumaradevi (Ep. I., Vol. IX, p. 323, l. 5). Dr. Sten Konow, in his paper on the inscription, put forth the conjecture that this Pithi is but another name for Piṭṭapuram in the Madras Presidency. It was Mr. R. D. Banerji, who first definitely said that it must lie near the boundary of Magadha (Memoirs ASB., Vol. V, p. 87). Mr. Jayaswal now points out that the commentator of the Ramacharita explains the word Pithipati by Mahābodhipa (JBO., Vol. IV, p. 267). The conclusion which now suggests itself to us, is that Pithi and Magadha are practically identical. At any rate, this much is certain on the strength of the present record, that it included Boddh-gaya and the region around it, as the inscription has been discovered in that locality. This conclusion is forced upon us also by another inscription, the main contents of which will be discussed presently. The other localities mentioned in the inscription, I am unable to identify.

The importance of the record lies in the fact that it enlightens us about two hitherto unknown kings ruling over Boddh-gaya, viz. Buddhāsaṇa and his son and successor Jayasena. The former, it is to be marked, is not designated king in the inscription; and from this Mr. Jayaswal infers that he never was a king properly so called, he was only some 'collateral' of the contemporary Śina king (op. cit., p. 267). But from an independent piece of evidence which will now be considered here for the first time, it appears that he did reign. It is contained in an epigraph discovered at Boddh-gaya many years ago. It is now missing, but fortunately enough a photo-lithograph of the inscription was published by Cunningham in his Mahābodhi,⁵ which, therefore, is our mainstay at present. Cunningham concluded, that it was a record of the reign of Aśokachalla, perhaps because his name is found mentioned in l. 8. But he did not publish a reading of the text, nor has any other scholar done so, till quite recently an attempt was made to decipher the inscription by Pandit B. B. Vidyasvainode of the Indian Museum, Calcutta.⁶ But comparing his reading with the plate itself I find that in many places the text should be read differently. The most important information contained in it and which has not yet been noticed, is, that the record belongs, not to Aśokachalla as Cunningham took it to be, but to a quite different individual—Buddhāsaṇa by name, who bears the titles Pithipati and Āchārya just like

⁵ Pl. XXVIII, No. C.
⁶ Faquilva-Sāhityaparishat-patrika (Bengali Journal), 1317 B. S., 217.
Jayasena of the Patna Museum inscription. This Buddhasingha, who is beyond doubt Jaysena's father Buddhasingha, of our record, is represented in his inscription as registering a donation (cittita) to one Bhikshupandita Sri-Dharmaraksita, the religious preceptor of the king of Kamā (Kumaon), who seems to be no other than Asokachalla himself; and it further appears that Buddhasingha makes a similar grant to a number of Ceylonese thaviras (ll. 13-14). At the end of the inscription there is mention of two officers, apparently of Buddhasingha, whose titles are respectively Sādhanika-Rājakar and Mānagata (ll. 19-20). It is in the form of a declaration issued to the inhabitants of Mahābodhi including their elders and also the tillers of the land. These characteristics are enough to prove that Buddhasingha did actually reign. Moreover, the declaration, as it is issued to the inhabitants of Bōd-hāyā, shows that his dominions must have included at any rate the modern district of Gayā and its adjoining territory, or in other words, this was a part of Pāhā of which he was the sovereign. Now, I must admit that it is very difficult to restore the actual and entire text of the inscription from the plate published by Cunningham. And though I have prepared a reading of it myself, I do not venture to place the whole transcript before scholars, as I consider it merely tentative in many places. Still I reproduce here the following extract, as it constitutes by far the most valuable portion of the record and especially as there cannot be, I hope, any great difference of opinion about the general correctness of its reading:—

1. svasti | . . . . . 7 pāṭakāṭ | Pi-
2. dhī-paty-ātchārya 8 Buddhasingha [ēva] [Bu]ddha-saṁ
3. gha-ādi-sakala-śrīman-Mahābodhi-vri-
4. tter=yaṭhā-pradhān-ādi-prativaśino
5. jānapadān karshakāṁ=sch=$āropayatva9
6. āvadatī vidvammatam10=astu bhava
7. nī (?) 11 vṛttīr=asmatbhir=aty-ādīna12 Rāja-Sri-
8. Asokachalledvīnāṁ13 mukhyatamā—
9. nāṁ cha Kamā-rājaguru-bhikshu-paṇḍita—
10. Sri-Dharmaraksita-charatānām-ā-chandā—
11. śṛkkama sam[ṛppi] tā . . . . .

From the above passage we learn that a king named Buddhasingha was ruling over Bōd-hāyā at the time when Śrī-Dharmaraksita, the religious preceptor of the king of Kamā (Kumaon), came to visit the place. Another inscription too, dated in the year 1813 of the Nirvāna era, mentioning the name of Asokachalla,14 and likewise discovered at Bōd-hāyā, tells us that at the time when Dharmaraksita visited the place and was there engaged in superintending the construction of a certain gandhakut by a prince named Purushottama, Bōd-hāyā was under the rule of a king who belonged to the Chhinda

7 There are five letters visible on the plate which no doubt form the name of the place whence the record has been issued. But I fail to clearly read them.
8 Read āropya.
9 Should be corrected to bhavānām.
10 māta is superfluous.
11 Should perhapes be corrected to ity-ādinā.
12 Read Asokachalla dēvīnāṁ.
13 Flee supposed that he is not the same king whose reports we have got, of the years 51 and 74 of the Lakhamanāsena era—J.R.A.S., 1909, 248-49. But Mr. Banerji has since satisfactorily shown that the two are identical—J.A.S., N. S., IX, 272-73
family. The presumption is therefore natural that he is the same as Buddhaśēna, father of Jayasēna of our inscription. It is interesting to note that before the family of Buddhaśēna came to power in Pīṭhī, there ruled in this part of the country another family of Pīṭhī lords called the Chhikkōras. They were connected, through matrimony, as we know from the Sārnāth inscription of Kumarādēvi, with the Gāhājavāla kings of Benares, and Bōdh-gaẏā must have been under them, at least in the time of Gōvindaśāchandra, whose dates range from A.D. 1114 to 1168. These Chhikkōras seem to have been dispossessed of their territory towards the end of the 12th century A.D. by a new family of Pīṭhī rulers, viz. the family of Buddhaśēna. It is very likely, that it was he who first established the greatness of the Chhinda line; because, in his inscription, there is no mention of his predecessors and in the inscription of his son Jayasēna too, the genealogy is carried back to his father only. It has, however, been assumed that these individuals, viz. Buddhaśēna and Jayasēna, represent, though indirectly, the family of the Sēnas who for about a century and a half ruled the political destinies of Bengal. Thus Mr. Jayaswal writes: "This inscription now proves that the neighbouring district of Gayā remained under a scion of the Sēna family in the time of Muhammad ibn Bakhtyar." But let us see if this inference is logical. Considering the fact that these kings have their names ending in Sēna and that Tārānātha in his list of the later Sēna kings mentions one Buddhaśēna, it no doubt seems tempting to suppose that they belonged to the Sēna dynasty; but, according to Tārānātha himself, this Buddhaśēna was succeeded by his son, whose name is not Jayasēna but Haritasēna. Thus no other evidence can be put forward to connect this family of rulers with the Sēna dynasty save and except the name-ending Sēna on which, however, we cannot lay much stress. Moreover, there is absolutely no proof that the Sēna rule really survived in the heart of Magadha immediately after the Muhammadan invasion. On the other hand, in the Tabkati-Nasiri (p. 558) there is a definite assertion to the effect that the Sēnas continued to rule for a considerable period after the passing away of Lakshmaṇaśēna, in the country of 'Bang,' i.e., Eastern Bengal, and not on the Bihar side. Again, at the time of the Muhammadan invasion, as it follows very clearly from the same authority, there was absolutely no trace of the Sēna power in Bihar. As a matter of fact, Bakhtiyar passed through it and came upon Bengal where only he could find the Sēnas ruling. At any rate, even if a portion of Magadha were under the successors of Lakshmaṇaśēna during this period, their central power rested not in Bihar but in Bengal. Again, only the use of the Lakṣmaṇaśēna era at Bōdhgāyā or Tirhut is not in itself any definite proof of the continuance of the Sēna rule in Bihar. Under these circumstances, therefore, it cannot be maintained that at a later period, the Sēnas became masters of Magadha and called themselves Pīṭhipatis—a title which they did not adopt even during their palmuyildays when they actually carried their victorious arms through Magadha. Then again, we never find the title Achārya attached to the name of any Sēna king in the whole range of our inscriptions. Another important point, however, on which I should lay special stress, is that the Muham-

15 This inference is based on the following verse: Prakhyātah hi Sapādalakṣha-śikhari-kēmāpyatru- 
chādāmanoṁ Hitak śirmad = Aśokachallam = aśpr yā nārāya vīśvanā tatra = Chhinda-narēndram = 
Indra-sūryānaṁ bhraśasya muniḥ tāman aśīty-dhārayam = asau chakrā param = acharyyaṁ kalau 
dvijayaṁ = Above, X, 342, v. 11.—cf. also Prof. D. R. Bhandarkar's remarks, ibid, 1913, 84.

16 See Kielhorn's Synchronistic Table for Northern India.

17 JBOBS., IV, 266.

18 Above, IV, 357.
Janman invasion took place in or about A.D. 1199 and after that according to Taranātha came the later Śenas who were subordinate to the Turushkas or Muhammadans. The first of this series of subordinate Śenas is Lavasaṇa II who was succeeded by Buddhāsena. The latter, if Taranātha is to be believed, should, therefore, naturally be placed much later than A.D. 1202 and as such could not probably be the father of Jayasena.

Text. 20

1. ōṁ 21 svasti || 22 Sriman—Mahābodhi-purāna 23 purāṇaṁ paramparaṁ 24 —
2. riṣaṁ niyataṁ Jñānānāṁ | hy = adhvaśthitatāṁ sthiti —
3. r = asti yatra saṁbodhiyaḥ 25 Bodhitaros = talaṁ cha || [1*]
4. 26 Śrimad—Vajrāsanaya sthala—jala—saḥitaḥ Kōṭṭha —
5. ṭa—grāma 27 častra ā-chandārākkain pradattas = tād = adhivasata —
6. yē Maṅgalasyani — bhikshōḥ | āstā śrī—Simhaghasya 28
7. tripiṣṭaka—kriyāḥ śaśanīkṛitya rājñā nir—vyā—
8. jaḥ Saptaghaṭṭō halakara—ka [il]tā 29 Buddhāsena—ātmajē
9. [na]|| [2*] 30 Daddō 31 dānaṁ = imaṁ grā maraḥ Jayasenaḥ sa bhūpaṭiḥ ||
10. [P]i—ṭha—patīr = uvācā = ēdam = Āchāryaḥ satya vāgaḥ = vachaḥ || [3*] 32 Vamše
11. madiyē yadi kō = pi bhūpaḥ śiśīḥ S thavā dukṣhata
12. rō vinashṭalō | vyatikramaṇaḥ = ātra kārti tasya tā—
13. taḥ kharāḥ sūkārīkā cha mātā || [4*] || Lakshmana—
14. sōnasī 34 = atīta—rājyē 33 Saṅ 83 Kārttika Sudi 15.

20 Loc. cit. See also V. A. Smith, Early History of India, 3rd ed., 421–2.
21 From the original stone. Above the writing there is a representation of Buddha seated in the bhūmi-spārśa-mudrā under the Boddhi-tree, and the sun and the moon on both sides, showing perhaps the permanency of the grant. For a similar representation cf. Epinis. Ind., IX, Pl opposite p. 282.
22 Expressed by a symbol.
23 Mr. Panday reads it as pradāna. To show that it is not so one has got to compare these two letters with praha in pradatta (l. 5) and pura in purdasa (l. 1) occurring just the reading word in question. Further, the writing pradāna would offend against the metre and render the construction grammatically impossible. If mahabodhi-pradaṇa is taken to be an adjective of bodhi-taros = talaṁ, which Mr. Panday apparently prefers, then the particle cha has nothing to be connected with. My reading pura removes all these difficulties. For sriman—Mahabodhi as a place name see e.g. Epinis. Ind., XII, 29; and above, XVII, 310. Boddhi-gāya used at this time to be called Mahābodhi. Cf. Purushottama’s Bhāḍārīritis (III, 3, 137), a work of the 12th century A.D. which cites Mahābodhiṁ ganḍīmaṇaḥ as an illustration, and Cunningham’s Mahābodhi, p. 3.
24 Read parampa.
25 The letter s has been damaged.
26 The upper portion of the k-stroke has peeled off. Read—kaltīt.
27 Wrong for dattā.
28 Below the writing there is an indecent, traditional representation of this curse which is, however, not the first instance that has come to notice in Bihar, as Sir Edward Gait says—Jbors. v. 5. For this see also an inscription of Asokachalla, now in the Indian Museum, Calcutta.—Epinis. Ind., XII, 28, pl. Cf. also Jo(ya)mayaḥ kārūti tasya garadaḥ hitaḥ pitā sākāri mātā in a Nāgavāsini inscription—ibid, IX, 164; X, 34 and 42. The earliest representation of the above figure, so far as it has come to my notice, is to be found at a Bharatn relief, in the Indian Museum. After the word mātā and before the word Lakshmanasya there is a blank space. To show the importance of a particular proper name in Indian epigraphy a space was occasionally left blank before it. Is the space left here to make the name Lakshmanasya appear more prominent than it would otherwise have been?
29 The letter n has been so engraved that it looks like s.
30 Mr. Panday wrongly reads it as rāja-saṁ. But the k-stroke is very clear. In the two inscriptions of Asokachalla also we get aṭṭa-rajiṭa. Apparently through an over-sight this phrase in the above records was mis-read by Mr. Banerji as aṭṭa-rajiṭa—Jasb. N. S., IX, 271–2; but e. Epinis. Ind., XII, 29, 36. Curiously enough this erroneous reading has been supported by Pandit Gaurishankar Ojha in his new edition of the Prachina-Lekhamālī, 185, n.
Translation.

Ωµ. Hail!

(v. 1)—I invoke the illustrious, ancient and traditional city of Mahābodhi wherein constantly reside the Jinas who are on the Path, and also the foot of the Boddhi tree. (v. 2)—This village of Kāthalā in Saptagāhā, with its land and water and the plough-tax, is made over without reserve to the illustrious Vajraśana, for as long as the sun and moon endure, for the residence of the Ceylonese monk Maṅgalasvāmin, versed in the Tripitakas, in whose hands is placed the charter by the king, the son of Buddhāśena. (v. 3)—Having given this village as a grant king Jayasēna, who is truthful, (and is called) Pithipati (Lord of Piśali) and Āchārya, uttered these words: (v. 4)—If any king of my family, (apparently) gentlemanly, wicked or depraved, violates this grant his father is a jack-ass and his mother, a sow.

On the 15th day of the bright-half of Kārttika, of the year 83 since the (commencement of the) reign (now) passed of Lakshmaṇasēna.

NOTES AND QUERIES.

NOTES FROM OLD FACTORY RECORDS.


7 January 1716/7. Consultations at Fort St. George. Whereas great numbers of these small Pagodas have been clandestinely built, without the knowledge or permission of the Government, and more are daily begun upon, which tend to raising disputes among the Casts none shall be built henceforward without the permission of the Governor and Council.

No colours [flags] for the Future shall be us'd at any Feast in Madras but the English commonly known by the name of St. George's colours with a white Field and red cross. (Madras Public Consultations, vol. 87.)

R. C. T.

36. Samjñā in the causative means "to call to." See Monier Williams, s.v.
37. I.e. the Buddhas, past, present and future. Mr. Panday's translation is 'Conquerors.' For Jinas meaning past, present and future Buddhas see Sarat Ch. Das (Buddh. Text Soc.), 23. The passage reminds one of the list of sacred places where the Boddhisattvas were predestined to live for all time. See above, XXXIII, 80-81.
38. I.e. to salvation. The word adhāna here means the Bodhī-mārga, i.e. the Path of Knowledge.
39. Cf. sajalahā of other records.
40. The word adhivasati has been taken to mean a 'monastery' by Mr. Panday, though along with that Mr. Jayaswal suggests that it could also mean the residence of the monk. This latter alternative explanation appeals to me as the more natural one. Vasati no doubt means technically a Jainatemple, (Pischel, Grammatik, § 207) and it is also well-known that its Pāṇḍīrīt equivalent is vasati or vasahika and Kannada tadbhava basadi or basati (Hultsch, Epi. Ind., VIII, 200, n. 1 and Kielhorn, Epi. Ind. IX, 148, nos. 1-5); but nowhere do we meet with a word derived from adhi and vas to denote the sense of temple, either in Jain or Buddhist literature. The word should therefore be better taken in the sense of 'settlement' or 'residence.'
41. For the use of the honorific iri before the taddhita form of a place-name cf. Śrī-Sāmatākăh, meaning 'come from Samatā', in a Boddh-gaẏatry—See ASR., 1908-9, 158.
42. Regarding the word satyavedī Mr. Panday says that this is an 'epithet' of king Jayasena and may be compared with the same epithet in the Deopāra inscription of Vijayasena. But unfortunately it has escaped his attention that the word satyavedī to be found in i. 10 of the epigraph, in the passage satyavedī kasyśabhitattu which refers to Hemantasena, is not an epithet at all for the simple reason that it does not qualify anything. Kielhorn accordingly translated the clause, 'in his throat true speech,' etc.—Epi. Ind., I, 312. Satyavedī in our inscription is a Bahuvrhi compound, whereas in the other one it is a kramadhārya compound, and as such it would be wrong to take the latter as an attributive.
43. This rendering is after Kielhorn—above, XIX, 2.
NOTES ON CURRENCY AND COINAGE AMONG THE BURMESE.

By Sir Richard Temple, Br.

(Continued from p. 42.)

Prinsep, *Useful Tables*, p. 31, tells us a good deal about *yweñi*, *yweñee* as he writes it; and among other things that it was the standard in his time. He calls *yweñi* "(red-leaved) flower, or star silver"; and says it was "so named from the starry appearance of the melted litharge on its surface." He further remarks that it was sometimes written by Europeans, *rowañee*, *rouñi*, and *roughañee*. As to its quality he says the legal (1 standard) touch was 85% of b'ñ but that the average 60,000 *tôlîs* of *yweñi* "in the late Ava remittance" turned out 2 darts worse owing to a loss of more than 1% in melting from the exterior scorin.

*Yweñi* must also be the silver referred to by Crawfur (Ava, p. 410) as used for the payment of fines to the so-called Courts in his day (1827), for he says they were paid in tickals of silver of 10 per cent alloy. This *tickal* was taken by English merchants in the early part of this century at half-a-crown.13

In his examination by Mr. Crawfur in 1826, Mr. Gouger (afterwards author of *The Prisoner in Burma*) speaks constantly of tickals of "flowered silver"14 in valuing produce. Mr. Judson, the well-known missionary, used precisely the same expression in the same circumstances.15 That "flowered silver" meant *yweñi* or standard silver, we gather from Symes, writing a generation earlier, and also from Cox, who wrote a year later than Symes. The observant author of *Two Years in Ava*, p. 280, also must have meant *yweñi*, when he says, "The flowered silver is the least adulterated with alloy."

Symes, in his account of the Burmese currency as he found it in 1795, goes considerably wider of what must have been the true facts. He was aware that "the quantity of alloy varies in the silver current in different parts of the Empire. At Rangoon it is adulterated 25 per cent. At Amarapura, pure, or what is called flowered silver, is most common. In this latter all royal dues are paid." Here he evidently refers to *yweñi* or

14 Geogrevelly's extracts from the *New T'ang History* (**A.D. 618-906**), Bk. 222, Pt. 2, in *Indo-China*, 2nd Ser., Vol. I, p. 142, seems to allude to smelting like this, when he quotes as to Java (Kaling) - "They cut leaves of silver and use them as money." The Burmese expression for "flowered silver" is *n̄gweñbiñ* (silver flower), which Steevenson, *Dict., s.v.*, explains as "a flower that appears on the surface of good silver, thence called flowered silver." The expression "flowered silver" indeed seems to have been known in China, for Yule, *Marco Polo*, Vol. II, p. 59, quoting Fauchier's extracts from the *Yunnas*, or *Annals of the Mongol Dynasty*, says that "on the issue of the paper currency of 1287 the official instructions to the local treasuries were to issue notes of the nominal value of two strings, i.e., 2,000 wen or cash, for every ounce of flowered silver."13
standard silver, as his table given below shows; but this "standard" silver of the Court was never "pure" silver, or anywhere near it. He writes:-

"The several modifications are as follows:-

Rouni, or pure silver,
Rounika, 5 per cent. of alloy,
Rounisee, 10 do. do.
Ronassee, 20 do. do.
Moowadzo, 25 do. do.
Woombo, 10 30 do. do."

Rouni is merely a rough attempt to transcribe yuteni into English characters (y=( in this as in many Burmese words, and the t is hardly heard): rounika is perhaps for yutenig”, a lump of yuteni: rounisee = yuteni, a piece of leaf, or flowered silver: moowadzo, I can only conjecture to be mojo, a gold standard, to be described later on: woombo, there is little doubt, must stand for wun-b’o, i.e., official "pure" silver. I think we may, therefore, take it that whatever Symes was told as to alloys referred to yuteni as the standard, and that he was either misinformed about or misunderstood the vernacular terms for the various classes of alloyed silver.

The question, however, as to what was meant by "flowered silver" may be looked upon as set at rest by the observations of Malcolm in his Travels, Vol II., p. 209. He there tells us:-"The price of a thing is always stated in weight, just as if we should say in answer to a question of price, ‘an ounce’ or ‘a drachm.’ When an appearance like crystallisation is upon the centre of a cake, it is known to be of a certain degree of alloy and is called ‘flowered silver.’ Of this kind which is called Huetnee [yuteni] the tickal is worth fifteen per cent. more than the Sicca rupee. The Dyng [dain] has the flowered appearance all over the cake in larger and longer crystals." Flowered silver, then, meant firstly ‘yuteni’, and secondly ‘dain.’

That Symes, irrespectively of the above remarks, meant yuteni silver when he speaks of standard or recognised payments is proved by his remarks, Asa., p. 317. Talking of the military tax, he says:-"Commonly every two, three or four houses are to furnish among them the recruit, or to pay 300 tickal in money, about £40 to £45." Taking the English pound to be in his day Rs. 10, then 300 tickals are equal to Rs. 400 to Rs. 450, or 1 tickal — Rs. 1-5-0 to Rs. 1-8-0. In other words, he reckoned the tax in yuteni silver. Cox, however, intending, I think, to speak in terms of yuteni silver, works out the tickal (Burman Empire, p. 44) at Rs. 1-4-0, when valuing the outturn of the Yenangyaung oil wells.

18 For the true names of alloyed standards, see later on in these pages.
17 The variant of this word are given later on.
16 Of Java we read in the Chinese Nal Hid. of the Thang Dynasty — "They cut leaves of silver and use them as money." See note 14 above.
19 As late as 1899 I was given equivalents in lead for silver in terms of yuteni. It should be remembered that Col. Symes was a real pioneer, and though his book shows him to have been an acute observer and quite the right kind of man to send on the delicate embassy he had to conduct, he was evidently not an Oriental scholar. Hence his statements must be taken with the caution that these two facts demand of the enquirer. His mistake as to yuteni being “pure silver” is natural enough, for in 1893 an official born and bred in Rangoon and an intelligent man, told me that yuteni and b’o were one and the same thing!
20 In an account of these wells, communicated in 1891 to Asiatic Researches, Vol. VI., p. 132, Cox says distinctly:—"The cost of sinking a new well is 2,000 tickal flowered silver of the country, 2,600 sicca rupees."
Spearman, British Burma Gazetteer, Vol. I, p. 450, writing in 1870, says:—The amount remitted from the various districts of Pegu before the second Anglo-Burmese War [to the King] has been ascertained with some approach to accuracy. The revenue was paid in ruek-nee [yweini] silver and taking a viss (lbs. 3.65) or 100 tickals of this as equal to Rs. 130,21 the annual remittances were, etc."

Horace Browne, in his account of the District of Thayetmyo, 1874, pp. 95 ff., 101 ff., 107 and 111, makes, for the present subject, most valuable notes on Burmese currency and revenue at all dates from 1783 to 1852, and he says distinctly that the revenue was collected in yweini silver which he calls "5 per cent. alloy," no doubt under a misapprehension. At any rate, he gives, in every instance, a statement of the rupee value of the old revenue, which is stated in viss of silver, and his calculations show that the tickal of revenue was worth about Rs. 1-7-0. This proves that it was paid in yweini even if General Browne had not said so in so many words. On one occasion there was, however, a remarkable divergence from this standard. On p. 98 it is stated that the Myèdè township was greatly harassed by the officials of Kings Thaравadi and Pagan (1838 to 1852), and that "sums were wrung from the people with the maximum of oppression and extortion." There are seven separate calculations in rupees of the value of the silver extorted in viss at this period. In each case the calculations work out at a trifle over half a rupee per tickal, showing that the demand must have been paid in a very debased silver, worth about 30 per cent. only of yweini.

In Le Loubré’s time, 1888, the practice in Siam was clearly to refer to a standard silver, the stamped tickal. Thus he says in the quaint English Translation 23:—"Some informed me, as a thing very remarkable, that the Siamese sold course Silver by weight, because they had seen in the Market that Commodity in one of the Scales, and silver Money [stamped tickals] which serv’d as a Weight in the other. The same Names do therefore signifie the Weights and Money both . . . Gold is a Merchandize amongst them, and is twelve times the Value of Silver, the purity being supposed equal in both the Metals." 24

Yweini silver was current as a standard in Kiang Tung in 1836, as is shown by McLeod’s valuing wholesale prices there in yweini. 25

The Kings of Burma seem to have kept their treasure in pigs of silver presumably of standard quality. Here is Mr. Gouger’s interesting account of the Treasury in 1823. 26 The King “took his walk to the Shwai-dye [Shwè-daik= Treasury], in front of which, exposed in the open air, were arranged some hundreds of logs of pure silver, shaped like pieces of ships’ kentledge, but unfortunately for me, wanting the handle with which kentledge is furnished for lifting. The King made some remark about them. ‘Your Majesty,’ said I, ‘must have honest subjects: in my country they would be stolen.’ ‘They are too heavy,’ he rejoined, ‘they cannot be lifted; each piece weighs 100 viss.’ ‘My countrymen are very strong—they would walk away with them on their shoulders. I could almost do it myself, Your Majesty.’ ‘Try,’ said the King, ‘if you can lift one, I will give it you.’ The calculation ran through my head in an instant—365 lbs. av. of pure silver!

21 An interesting variant of value to that usually given, viz., Rs. 125.
22 Vide pp. 101, 103.
23 A New Historical Relation of the Kingdom of Siam, Vol. I, p. 72; see Browning, Siam, Vol. I, p. 237 ff., where the custom is shown to be the same in 1855.
24 See also Mandelao, Travels, Eng. trans., Vol. II, p. 130.
25 Parl. Papers, House of Commons, No. 420 of 1869, pp. 61, 81.
26 The Prisoner in Burma, p. 111 ff.
It is worth trying for at all events. I was young and not deficient in strength. Up went one foot of the login an instant, and I believe the Golden Foot was for the moment terrified lest I should run away with it. Had there been a handle I should certainly have accomplished the feat of lifting it: but the sharp edge of the block cut my hands like a knife and I was obliged to give it up, amid the bantering laughter of the King and his Courtiers."

It may not be out of place to note here the light that the existence of this standard silver in the XIXth Century after Christ—standard by custom and rightly described by Yule as "understood to be the medium of payment when no stipulation as to kind of money is made"—throws upon a transaction recorded as having taken place in the very dawn of Biblical history. When Sarah died, as a stranger in the land of Heth, at Kirjath-arba, "the same is Hebron in the land of Canaan," Abraham wished to treat with Ephron, the son of Zohar, for the sale to him of the cave of Machpelah, "which is in the end of his field." "For as much money as it is worth ye shall give it me." And Ephron answered, "The land is worth four hundred shekels of silver." So "Abraham weighed to Ephron the silver . . . four hundred shekels of silver, current money with the merchant." 28

Abraham, then, did precisely what a purchaser in Mandalay would have done a few years ago: he paid for his land by weight of silver of the ordinary recognised standard. 29

Thak'wà, of about the same fineness as yweti, is used in Bâmô chiefly, and is said to be extracted by the Chinese across the border. It is really known, by its spongy appearance on its reverse surface, and by the rings caused by the settling down of the molten metal on the obverse surface. Two specimens are shown in figs. 7 and 8, Plate I. The latter has been chipped for use.

It is possible that this is not of Chinese, but of Shân make, as in a plate facing p. 315 of his Among the Shâns, Colquhoun gives a picture of "cast silver in use in the Independent Shân States, which from its appearance is Thak'wà silver." 30. Colquhoun, however, gives no explanation of this, and, I may add here, of many another Plate in the book.

Descending from and concurrent with the specially named qualities of silver, there is a large quantity of recognised alloyed standards with local names signifying the amount of alloy contained in the lump. The Taungwín Mingyi, second minister to King Thibè, gave me a list of twenty-two from memory, but the ordinary trader only recognises about eight. 31

27 The passage is, however, supposed to be a late interpolation; see Ridgeway, Origin of Currency, p. 246.


29 The whole sale recorded in the 23rd Chapter of Genesis, whence these quotations are taken, is repeated with customs still obtaining in North India. Other Biblical references to similar pecuniary transactions in precurrency days are:—Gen. xvii. 13; xx. 16; xxxiii. 19; xliii. 21; Exod. xxx. 15; Job, xlii. 11; Judges, ix. 4; xvi. 5; xvii. 24; 1 Sam. ix. 8; xxiv. 24; 1 Chron. xxi. 26; Is. xxxiii. 18; Ezra, vii. 25.

30 Names for qualities of silver do not appear to be constant throughout the country, e.g., in this instance. I have known Shan chalden silver called thpigá.

31 See Phayre, Int. Num. Or., Vol. III, Pt. I, p. 38, who, however, is a very imperfect note on the point. Yule, Ave, p. 345, says that the silver standards varied from pure to 60 per cent. alloy.
The Lists as respectively given me are as follows:

**Taungwin Mingyi’s List.**

Looking on *bō* as pure silver and on *dāin* and *yueyn* as nearly pure, the Minister proceeded with his list thus:

<table>
<thead>
<tr>
<th>Item</th>
<th>Rs.</th>
<th>Alloy in Rs.</th>
<th>10</th>
<th>Silver (<em>bō</em>)</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tamātkē</td>
<td>4</td>
<td>1</td>
<td>10</td>
<td>97½%</td>
<td></td>
</tr>
<tr>
<td>Ngāmūgē</td>
<td>2</td>
<td>2</td>
<td>10</td>
<td>95</td>
<td></td>
</tr>
<tr>
<td>Thōm: mātkē</td>
<td>2</td>
<td>3</td>
<td>10</td>
<td>92½%</td>
<td></td>
</tr>
<tr>
<td>Tasēgē</td>
<td>10</td>
<td>10</td>
<td>100</td>
<td>90</td>
<td></td>
</tr>
<tr>
<td>Ngāmātkē</td>
<td>15</td>
<td>15</td>
<td>100</td>
<td>87½%</td>
<td></td>
</tr>
<tr>
<td>Sēngājāktē</td>
<td>17 mūs</td>
<td>17 mūs</td>
<td>100</td>
<td>83</td>
<td></td>
</tr>
<tr>
<td>Nasegē</td>
<td>Rs. 20</td>
<td>Rs. 20</td>
<td>100</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>Asēkkē</td>
<td>25</td>
<td>25</td>
<td>100</td>
<td>75</td>
<td></td>
</tr>
<tr>
<td>Thōngsēgē</td>
<td>30</td>
<td>30</td>
<td>100</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>Thōngsēngāgē</td>
<td>35</td>
<td>35</td>
<td>100</td>
<td>65</td>
<td></td>
</tr>
<tr>
<td>Lēzēgē</td>
<td>40</td>
<td>40</td>
<td>100</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>Lēzēngāgē</td>
<td>45</td>
<td>45</td>
<td>100</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>Ngāzēgē</td>
<td>50</td>
<td>50</td>
<td>100</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>Ngāzēngāgē</td>
<td>55</td>
<td>55</td>
<td>100</td>
<td>45</td>
<td></td>
</tr>
<tr>
<td>Chauksēgē</td>
<td>60</td>
<td>60</td>
<td>100</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>Chauksēngāgē</td>
<td>65</td>
<td>65</td>
<td>100</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>Ko’i’sēgē</td>
<td>70</td>
<td>70</td>
<td>100</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>Ko’i’sēngāgē</td>
<td>75</td>
<td>75</td>
<td>100</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Shi’sēgē</td>
<td>80</td>
<td>80</td>
<td>100</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Shi’sēngāgē</td>
<td>85</td>
<td>85</td>
<td>100</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Közēgē</td>
<td>90</td>
<td>90</td>
<td>100</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td><strong>Traders’ List.</strong></td>
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</tbody>
</table>

The eight kinds of silver used ordinarily in the bazar are, in terms of *bō* silver, as follows:

- Tamātkē = 97½%
- Ngāmūgē = 95%
- Thōm: mātkē = 92½%
- Ngāmātkē = 87½%
- Sēngājāktē = 85%
- Nasegē = 80%
- Tajātko’i’mūgē = 83%
- Ko’ta’sēgē = 70%
- Ko’ta’sēngāgē = 75%
- Shi’sēgē = 80%
- Shi’sēngāgē = 85%

The *shi’sēgē*, or 80% alloy, quality is, however, not uncommonly met with.

"Rupee silver" is *chaukmāgē*, i.e., 6 mās alloy in 100 mās, or 94 per cent. of *bō* silver. Of this fact we have two very interesting proofs. In Judson’s English and Burmese Dictionary, 1849, we have "rupee—*chaukmā dīgā*", i.e., "six-mās coin," and in Lane’s English and Burmese Dictionary, 1841, we have precisely the same information: while in Judson we have also "tickal—a kūyāt," showing that the rupee was then differentiated from the tickal and reckoned *chaukmāgē* silver.

Yule says, Anu, p. 351, in noticing the low classes of silver above mentioned, that all below 50 per cent. silver were liable to confiscation by the King, and that they were practically confined to the provinces. He says further that before the War of 1824, the currency at Rangoon, which was then a mere provincial seaport, had only 25 per cent. of silver in it, and after the War but 10 per cent. ³³

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³² Which it is not, by the way. See Prinsep, Useful Tables, p. 90.

³³ I cannot help thinking, on a careful comparison of the two books, that Judson is more indebted to Lane than the absence of acknowledgment would lead one to infer.

³⁴ See also Symes, Ana, p. 337.
In 1786 Flouest says that in Rangoon the best silver was of ten per cent. alloy, and that silver of 25, 30, 40, and 50 per cent. was current. He gives a letter in full from "Bassim" [Bassein], dated "le 15ibre, 1784" in which he says he "had settled an account, which at the present moment has reached 735 ticals, or "roupis", of 25 per cent."

Anderson in Mandalay to Momien, p. 44, has an unconscious and exceedingly interesting note on the manufacture of lëzegè : silver (40% alloy). He says that at Bambé in 1868, a few persons were employed in melting silver for currency. "To six tickals of pure silver purchased from the Kakhyaens [Kachinas], one tickal eight annas of copper wire are added, and melted with alloy of as much lead as brings the whole to ten tickals weight."

Strettell, Ficus Elastica, p. 76, has an interesting but confused reference to silver standards on information taken from Capt. A. B. Bower's Bhamo Expedition Report, 1868, though he says it corresponds exactly with what he found to be the case himself. He says that the legal amount of alloy allowed in silver is that given below:

Nga-yay (= nyazegè), very rough, containing 1 tikal silver, tikal lead, ¼ tikal copper.

Haik-gwowy (== asekè), rough, contains 1 tikal silver, ⅔ tikal lead, ⅓ tikal copper.

The only value the above information has lies in the fact that it shows how silver was alloyed for currency. The standards above referred to would be 100%, 25% and 80% silver respectively: the last being apparently what he understood to be standard silver, a long way below ywenti or real standard silver.

The specimens figured in Plate I are: — senjajatkè, 15 per cent. alloy, fig. 10; asekè, 25 per cent. alloy, fig. 11, which is the "oyster-shell silver" of Ridgeway (p. 22); lëzegè, 40 per cent. alloy, figs. 9 and 13. The quality of the senjajatkè and asekè specimens could be judged by their appearance, but I had to get the lëzegè specimen tested by the usual assay process before an opinion was passed on it.

Fig. 12, Plate I, represents a class of silver sometimes met with and called ngwëma, "mother of silver." It has a fictitious value, as it is valued as a charm, because it contains within the bulge (visible in the figure) some grains of sand or grit, probably by an accident in the process of smelting, which make a sound when it is shaken.

I have already remarked that value is estimated by reference to silver standards, and hence fineness or touch is itself reckoned in terms of tickals, mos and pes, or more conveniently nowadays in terms of rupees, annas and pies. All the names of standards in the lists above given are terms directly indicating touch on this principle.

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"Young Poo, Vol. II, p. 41. Hunter, who was in Pegu the year before Flouest, says much the same thing in his Pegu, p. 85:— "The purity of the silver, of which there are three degrees established by law or by custom: the 25 per cent., the 50 per cent. and the 75 per cent. The first has one-fourth part; the second one half; the third three-fourths of alloy.""

"The word really means "one quarter alloy." The specimen given in the Plate has three small stamps on it, no doubt the mark of fineness; and so this particular piece should be referred to the class of stamped lumps. The specimen shown, however, was chosen for its remarkable freshness as an illustration, and it is not usual to find asekè silver stamped in any way. See later on. It is the ngwëma, the "moderately alloyed" silver of Stevenson's Dic. He also gives it the name ngwëma, which is from the "hairy or feathery appearance (mamélo dawng) on the surface of silver moderately alloyed."

"With this may be compared the term shuñma, "mother of gold," which, however, Stevenson, Dic., says is "pure gold ore," meaning thereby (?) nuggets or gold-dust."

"The confusion between mos and annas is nothing new, for Bayfield writing in 1836, says (Titil Tracts betw. Assam and Burmah, p. 239): "Each Burman, Shan, or Singhpo labourer pays six Burman annas (about half a rupee) for permission to dig." Here he meant six mos of ywenti or standard silver."
A comparison of Prinsep's tables and statements with those above given by myself will be found a useful contribution towards this phase of the present subject. I therefore record below what he has said word for word in his *Useful Tables*, merely changing the spelling of the Burmese words so as to conform with that above used.

In explanation of the terms used, he says, p. 36, that the following will serve as examples of the mode of evaluating bullion:

- *Dain*, kômûdet is *dain* 9 per cent. better (than *yweint*).
- *Dain*, ngâmûdet is *dain* 5 per cent. better.
- *Yweint* is standard (85 touch).
- *Yweint Kyâtkê* or *tawêgê*, is 1 *tikal* or 1/10 alloy (meaning 1/10 weight of alloy added to standard).
- *Yweint, chauksêngâjâtkê*, is 6 tens 5 *tikal* alloy (meaning 65 per cent. alloy added).
- *Yweintfêk*, being *yweint* (and half alloy).

At p. 50 he gives the following valuable table of assay, in which the reader will find no difficulty in referring his transliterations to mine.

### ASSAY OF AVA SILVER.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Bân (supposed to be pure)</td>
<td>pure silver.</td>
<td>100</td>
<td>Br. 16.5</td>
<td>93.6</td>
<td>151.57</td>
</tr>
<tr>
<td>Kharoo'bât (shell circled)</td>
<td>5 % under silver</td>
<td>95</td>
<td>Br. 6.5</td>
<td>94.3</td>
<td>145.16</td>
</tr>
<tr>
<td>Dain, ta Kyat det</td>
<td>10 above standard</td>
<td>92.6</td>
<td>Br. 2</td>
<td>92.5</td>
<td>142.28</td>
</tr>
<tr>
<td>Do. Ko moo det</td>
<td>9 do.</td>
<td>81.8</td>
<td>Wo. 4</td>
<td>90.4</td>
<td>139.98</td>
</tr>
<tr>
<td>Do. Sheet moo det</td>
<td>8 do.</td>
<td>90.9</td>
<td>Wo. 3</td>
<td>90.0</td>
<td>138.44</td>
</tr>
<tr>
<td>Do. Kwon, neet moo det</td>
<td>7 do.</td>
<td>89.7</td>
<td>Wo. 5</td>
<td>87.6</td>
<td>137.79</td>
</tr>
<tr>
<td>Do. nga moo det</td>
<td>5 do.</td>
<td>87.4</td>
<td>Wo. 42</td>
<td>74.1</td>
<td>114.08</td>
</tr>
<tr>
<td>Modain, (alloyed dain)</td>
<td>Ava standard</td>
<td>85.0</td>
<td>Wo. 4</td>
<td>90.0</td>
<td>138.44</td>
</tr>
<tr>
<td>Yoweint (red flowered or star)</td>
<td>10 % alloy</td>
<td>77.3</td>
<td>Wo. 14</td>
<td>85.8</td>
<td>132.93</td>
</tr>
<tr>
<td>Do. Kyat gê</td>
<td>15 do.</td>
<td>73.9</td>
<td>Wo. 38.5</td>
<td>75.6</td>
<td>116.32</td>
</tr>
<tr>
<td>Do. tshay nga Kyat gê</td>
<td>20 do.</td>
<td>70.8</td>
<td>Wo. 34</td>
<td>77.5</td>
<td>119.21</td>
</tr>
<tr>
<td>Do. thonn tshay gê</td>
<td>30 do.</td>
<td>65.4</td>
<td>Wo. 72</td>
<td>61.6</td>
<td>94.65</td>
</tr>
<tr>
<td>Do. le tshay gê</td>
<td>40 do.</td>
<td>60.7</td>
<td>Wo. 77</td>
<td>59.6</td>
<td>91.65</td>
</tr>
<tr>
<td>Do. nga tshay gê</td>
<td>50 do.</td>
<td>56.7</td>
<td>Wo. 88</td>
<td>55.0</td>
<td>84.60</td>
</tr>
<tr>
<td>Do. Kyouk tshay</td>
<td>60 do.</td>
<td>53.1</td>
<td>Wo. 109</td>
<td>50.4</td>
<td>71.14</td>
</tr>
<tr>
<td>Do. Khwonhnheet tshay gê</td>
<td>70 do.</td>
<td>50.0</td>
<td>Wo. 107</td>
<td>51.3</td>
<td>72.42</td>
</tr>
<tr>
<td>Do. Sheet tshay gê</td>
<td>80 do.</td>
<td>47.2</td>
<td>Wo. 112</td>
<td>49.3</td>
<td>69.22</td>
</tr>
<tr>
<td>Do. Ko tshay gê</td>
<td>90 do.</td>
<td>44.7</td>
<td>Wo. 116</td>
<td>43.5</td>
<td>66.65</td>
</tr>
<tr>
<td>Yoweint gyan</td>
<td>¼ yoweint, ½ alloy</td>
<td>42.9</td>
<td>Wo. 131</td>
<td>37.0</td>
<td>57.64</td>
</tr>
<tr>
<td>Rangoon Yoweint</td>
<td>5 per cent. better than Ava standard</td>
<td>90.0</td>
<td>Wo. 4</td>
<td>90.0</td>
<td>138.44</td>
</tr>
</tbody>
</table>

*A deduction of 1 per cent. should be expected from the produce of Ava bullion on account of the vitreous coat of litharge which adheres to the lumps.*

29 Some of the silver given to Prinsep to examine is probably still in existence in the Indian Museum, Calcutta Mint Collection: see Nos. 982, 983, 984, 991, 992.
"This table is abstracted from the examination of 35 specimens of silver specially prepared in Ava, in presence of the Resident, purposely for the comparison of the Burmese with the English assayers."

The lowest class of silver above noted is that containing 80 per cent. alloy, but Yule, Ava, p. 345, states this low rate by stating that, among the Shans, silver often contained fully 100 per cent. alloy. This would, however, mean strictly that there was no silver left, and what he really means, I take it, is a reference to the ngaišèngé or half silver standard, which of course contained only 50 per cent. alloy.

The great number of qualities of silver above noted is thus accounted for by Alexander Hamilton, East Indies, Vol. II, p. 43:—"Silver of any Sort is welcome to them (Peguans). It pays the King eight and an Half per cent. Custom, but in lieu of that high Duty, he indulges the Merchants to melt it down, and put what Alloy they please in it, and then pass of payment as high as they can. Rupee Silver which has no Alloy in it, will bear twenty-eight per cent. of Copper-alloy, and keep the Pegu Touch, which they call flower'd Silver, and if it flowers, it passes current."

The above statement refers to dealings at about A.D. 1700 and proves that the standard silver of the Peguans was of a most inferior quality, for assuming rupee silver to have always been about 94 per cent. of 8, or modern Burmese pure silver, the standard of old Peguan silver must have been about 66 per cent. of 8. 40

I regret that I have been unable to find anywhere a table of Shan silver standards to compare with the Burmese, because it is pretty evident that the two nationalities have in reality much the same customs as to currency. A search through Cushing's Shan Dictionary would unearth a good many of the terms used by the Shans for silver and gold in their various forms, but unfortunately he never gives any definite renderings of the words he records. However, for future research it is something to have an idea as to what the terms are, and so I give here such as I have come across in my many wanderings through this valuable work.

K'an is gold, and we find, p. 79, k'amik, pinchbeck (mojo); k'amyóngpin, very fine soft gold. Ngün is silver, and we have, p. 122, ngünkii, very pure silver; ngünkay, dain 41 silver; ngünkmai, alloyed silver in cakes. Kiit is described as very pure silver, at p. 29, of two kinds, kiumai'se and kiapantang. Tonk'o is given at p. 268 as very pure silver, and is (S) thaksa silver. And at p. 479 we have long-ngün, flowered silver. At p. 375 are given pir "silver from the crucible, Shan silver, pure,"—the Burmese bó: and at p. 265 we have t' iū, "very pure silver;" 459, long, "very pure silver."

Then there is at p. 284 nârâni and hârant, a good variety of gold, evidently the nayâni-shwé and nayâkâ-shwé of Stevenson's Burmese Dict.; but what standard of gold these words represent I do not know.

My own efforts in this direction are hardly more satisfactory, and I merely give the terms for what they may be worth, thus:

**Burmese.**

b'o (but I should be dain).
chaubinbauk (but I think yueth is meant).
chaubaukgwé (chaubinbauk).
ngwâlân.
mâjó (bad quality gold, half gold, billion).
(lowest quality silver).

**Shân.**

ngündai.
nak'ônât.
ngümâi.
mâwain.
taungnâ, 42
ngûnpadd, papa.

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40 On this point see my remarks later on under the head of "lump lead," when comparing lead, copper and silver standards in modern bazaars.
41 Given as doing me by a Shân from the Thaton (Saïtông) State.
42 For (?) taungnam, copper quality or "copper fine."
NEW LIGHT FROM PREHISTORIC INDIA.

BY PROF. PANCHANAN MIRÁ, M.A.; CALCUTTA.

I.—Scripts and Signs from Indian Neoliths.

In the course of my studies of the prehistoric artifacts of India deposited in the Indian Museum (as arranged and catalogued recently by Mr. Coggin Brown), I began to come across distinct marks or etchings on some neolithic specimens. A list of these marks is given here and they are of special interest; not so much as giving us "marks" sometimes similar to those found by Mr. Yazdani from the prehistoric pottery of the Madras Museum (vide the Journal of the Hyderabad Archaeological Society, 1917, pp. 56-79), as being almost identical with some signs and scripts of prehistoric Egypt. Already the systematic search in Southern and Western Europe has brought to light marks belonging to prehistoric ages from various parts of the Iberian peninsula. Thus Estacio da Viegas, found them from Fonte Velha near Bensafrim, from Portella, the harbourside of Bartholomew de Messines, from Monte de Boi, from the environments of Martin Longo and other places of the provinces of Algarve and Almeida and also in Minho and Trac-os-Montes. So also Delgado reports similar marks from Alcala del Rio, northward of Seville and Gongora Y Martinez, from Fuencaliente, the cave of the Leteros, cavern of Cero del Sol and other places of Andalusia. And the seven signs from Pousa d’Aguilar in the province of Traz-os-Montes in Portugal have been ascertained to be of alphabetic value and even to indicate a prayer to the Sun-god by Severo. These belong to the early Neolithic period there, which is reckoned roughly as belonging at least to 5000 B.C.

Similarly when dealing with the later brilliant Bronze Age of the Etruscan culture area in the Histoire Ancienne dans l’Antiquité, in 1894, Monsieur Perrot had felt justified in summing up as follows:—"The first characteristic which attracts the historian’s notice when he tries to define pre-Homeric civilisation is that it is a stranger to the use of writing. It knows neither the ideographic signs possessed by Egypt and Chaldaea, nor the alphabet properly so-called, which Greece was afterwards to borrow." Yet in 1893-4 seal-stones began to be discovered in Greece by Greville Chester and Crete by Evans, and by the year 1895 it was possible to conclude, not only that the engravings of certain seal-stones showed all the characteristics of a system of writing, but even that the script was of the nature of a syllabary. If such was the state of affairs in Europe, no wonder that the reviewer of the Megalithic monuments of the Deccan would pass on with a hasty mention of some cup-markings, and Brecks in his classic Primitive Tribes of the Neightheries, while giving us a plate photographing a prehistoric cromlech at Melur with some evident inscriptions, did not care to describe what it was. But the pitty is even

2 Nuev método de clasificación de las medallas autónomas de Españ, Book I, p. 132.
3 Ant. prehist. de Andalucia (Madrid, 1866), pp. 65, 67, 73, 131.
5 Vide Sudwest Europäische Megalithikultur und ihre Beziehungen zum Orient, by Dr. G. Wilke, (1912). p. 46.
6 English Translation, p. vi.
7 Vide Man, 1903, Art. No. 28.
8 Proceedings of the Asiatic Society of Bengal, 1870, p. 55.
Bruce Foote, while pointing out that some of the prehistoric potteries contained "ownership-marks", and giving us in one of his plates (No. 47) of his second volume of Prehistoric and Proto-historic Antiquities some interesting pottery "marks", did not think they were worth a passing thought. It was only in 1917 that Mr. Yazdani, while conducting some excavations in Hyderabad cairns, being struck with the notable similarity of some prehistoric pottery marks with the Brāhmi script, his memory being still fresh with the inscriptions of the Maski edict, which he had to copy down, undertook a list of these marks which he published in a table as already mentioned. But so much were the Indian antiquaries prepossessed by the idea of the lateness of Indian script that the thought of its occurring in prehistoric artifacts in India got no place in their minds and so Mr. Coggin Brown naturally failed to notice that there were not only isolated marks on several but also continuous signs on two which bore his catalogue number. As soon as it was clear to me that definite continuous marks occurred on two Indian Neoliths I at once realised the immense value of these finds on the question of the origin of Indian script, and I lost no time to hasten upstairs to subject these specimens to the sound epigraphic knowledge of the officer in charge, Professor D. R. Bhandarkar. The eminent professor has already been kind enough to refer to these finds and now he deciphered one satisfactorily by finding out that the signs looked like primitive Brāhmi characters reversed and holding the thing before a mirror gave a reading which we would see has been corroborated by other evidence. The two Neoliths bearing continuous signs come from almost contiguous parts of North-Eastern India, the one from Assam and the other from Bihar.

The first one is a well-polished celt, sharpened at the edge and narrowed near the top in the characteristic manner of specimens from Assam though not formed into well defined shoulders like some other beautiful artifacts of the locality. It bore the Catalogue No. 908 and apparently could not be traced after having been catalogued. What was remarkable about the script was a continuous line at the bottom which evidently had run into a perpendicular at the left extreme. This no doubt indicated that the script ran from right to left. It is hardly worth the while to point out that such writing has been considered to be the most ancient form in historical India and also that such specimens of Brāhmi and Kharoshṭi have been reported from Eran and North-Western India and none from the North-East. Moreover, the continuous line at the bottom naturally reminded me of the plate number XXXIV of Estacio da Viega's Antiquidades monumentales de Algara ⁸ figuring an inscription from Fonte Velha near Benafír in Bezír-Lago, Portugal, which our Neolithic signs resemble most in the bold linear type of character measuring alike in both the cases nearly one mm. in length and ending also in a perpendicular at the left side of the line. It did not seem to have become independent of the bottom line or to have developed into the well-marked art of the linear script from Crete, tables of which have been given by Mr. Solomon Reinach in L'Anthropologie. ¹⁰ Besides the bottom line and the perpendicular at the left extreme, four distinct signs lying clearly apart from each other may be easily differentiated from each other. It is rather fortunate that within the last ten or twelve years prehistoric paleography is being placed more and more on a very sound footing by a comparative study of the numerous signs unearthed from the Iberian peninsula, the Mediterranean culture area and prehistoric Asia Minor and Egypt. A systematic table of the signs have been given long ago by Horne in his Natur-und
Urgeschichte des Menschen and the latest can be found in the *Scientia* from the learned pen of Doctor W. M. Flinders Petrie. If we take for granted that similar signs have similar acrophonic value and alphabetic character (which is not much doubtful) then we can read with the help of the last table at least three signs. The sign on the extreme left “U” is set down without any difficulty as identical with the Egyptian “Y” and also Carian sign for “Y” and the third from the left similarly to the sign for “I” in both these places. We should have been surprised if some of the signs from Assam had not presented some difficulty when being judged by a key which holds good of things from far-off Egypt. The second sign from the left resembles more a reversed Asokan “ga” with the two lines more at right angles than the prehistoric Egyptian sign for “g” which can be said to be a reversed Asokan “ga” with a short line joining the lower end at an acute angle. The fourth sign from the left appears to be even much more primitiye. It harks back to the flag-like sign from the dolmens of Alvaio in Portugal, but with this difference that the loop at the right hand top is not closed in the Assam specimen. It possibly represented the “A” vowel-stroke. The final perpendicular may be taken as a repetition of the “I” sign only joined at the bottom and lengthened a little or it might mark the end of the script in the same manner as the parichoheda mark at the end of a sentence in later days in India. Thus putting things together we get roughly a reading like “Y.G.I.A.”

Now the surest test of the correctness of a reading is when it admits of a rational explanation and bears a meaning. In India alone probably of all countries of the world the hard setting of different cultures at different stages can be definitely ascertained, and thus to the wonder of the prehistoric archaeologist he can actually hear the language spoken which was perhaps the dominant tongue of a pushing race long before the Semitisation or Aryanisation of the world. Our hopes have not been belied and turning to the primitive tribes of Assam whence came our Neolithic, we had little difficulty in tracing the meaning. A Khasi vocabulary and grammar would at once point out that “I” is the diminutive article of both genders as “U” is the masculine and “Ka” the feminine article and “gyo” in Burma and “khiv” in Khasi means the hoe, primitive in shape but still in use locally. Now, why a spade should be written a spade or a hoe, is clearly realised when we find from the following extract how the word is connected with the thunder-weapon in folk-lore especially in the neighbouring districts (*vide* Coggin Brown’s article in *Journal of the Asiatic Society of Bengal*, New Series, Vol. V, No. 8, 1909). Thus Mr. Gurdon writes in his celebrated book *The Khasis* 12: “Now the peculiarly shaped Khasi hoe or mo-khiv 13, with its far-projecting shoulders, is merely an enlarged edition of the Naga hoe described by Peal and may therefore be regarded as a modern representative in iron, although on an enlarged scale, of the ‘shoulder-headed celts.’” Another interesting point is that according to Forbes, the Burmese name for these stone-celts is mo-gyo. Now the Khasi name for the hoe is mo-khiv. The similarity between the two words seems very great. Forbes says the name “mo-gyo” in Burmese means “Cloud or sky-chain” which he interprets “thunderbolt”, the popular belief there as in other countries being that these implements fell from heaven . . . . . When it is remembered that these stone-celts are of a different shape from that of the stone-implements which have been found in India (with

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11 1918. I—XII.
13 *Mo* in Khasi means large, as “I” small.
the exception of Chota Nagpur) there would seem to be some ground for believing that the Khasis are connected with people who inhabited the Malay Peninsula and Chota Nagpur at the time of the Stone Age. That these peoples were, what Logan calls, the Mon-Annam may possibly be the case. Mr. Peal goes on to state "the discovery is interesting for other reasons, as it possibly amounts to a demonstration that Logan (who it is believed was the first to draw attention to languages of the Mon-Annam or Mon-Khanvar and those of the Mundas and the Khasis) was correct in assuming that at one time the Mon-Annam races and influence extended from the Vindhyas all over the Ganges Basin, even over Assam, the northern border of the Ultra Indian Peninsula." So if we were disposed to think that a chance coincidence merely made the prehistoric palaeographic Egyptian key fit into an Assam Neolith, the probability of correctness becomes more when the meaning is made clear and patent by a systematic anthropo-philological enquiry. What is rather a more important and an interesting link in our arguments is convincing proof that has already been brought forward by a learned savant, Mr. H. Frey, in 1905 in *Egyptiens préhistoriques identifiés avec les Annamites* mainly on linguistic grounds, that the prehistoric Egyptians and the present Annamites are identical. Thus he wrote in page 6: "We mean to state finally and principally and we hope to be able to impart the conviction to those who are interested by these studies, that the language spoken in Egypt in prehistoric epochs, that is to say, 6000 years and more before Christ, was none other than what is but spoken to day by the Annamites and which in the monosyllabic form, as it then was, in some sort crystallised, (as much as time allowed has maintained) much of its primitive purity." We have already seen that the Khasi language bears marked affinities with the languages of the Annamite group. It is rather remarkable that the Khasis as they are, do not possess the art of writing and in fact they have adopted the English alphabet lately for their new growing literature. But still tradition is strong among them that they possessed the art of writing in some antediluvian age and they lost their book and arts while swimming for life during the flood. Lastly, the following quotation gives us a clue that this Neolith inscribed in some ancient Khasi tongue was probably used as a token of submission: The Rev. H. Roberts in his introduction to his *Khais Grammar* states that tradition, such as it is, connects them politically with the Burmese to whose king they were up to a comparatively recent date rendering homage, by sending him an annual tribute in the shape of an axe, as an emblem of submission.

To prehistoric archaeology, which saw its birth to make some Müllerian myths melt in air and unearthed the cup of Priam and the seals of Idomeneus' treasury, which has brought forth sure proofs of very ancient connections between such widely scattered tracts as Scandinavia or Spain and Crete or Egypt, and which is well nigh inclined to assign to a single race the thousands of megaliths spread almost all over the world, the connection between Neolithic Assam and predynastic Egypt is not much surprising. Some very interesting intermediate stages and 'missing links' will be adduced in the next two papers, which will go well nigh to demonstrate a great prehistoric Indian race, whom I should like to call Indo-Erythraean, was possibly responsible for some highly finished cultures, which almost simultaneously (or rather the more Eastern, the more ancient the culture) had its rise in prehistoric India, predynastic Egypt and proto-Sumer and Accad. And as botanists would call that land the place of origin where certain plants are still

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15 Ibid.
found wild, so anthropologists would tend strongly in favour of the land as the primitive and original home where the earliest wild stages are still as unmistakably found as the later higher developments clearly missed. Lastly, it must be remembered that if Petrie's arguments that proto-Egypt is the ultimate source of all prehistoric signs in Europe and Africa, as it possesses the largest number, is sound, prehistoric India is in a much more vantage ground, as Mr. Yazdani's already published signs, together with the signs found later by himself and me, far outweigh in number those from Egypt.

With these words I pass on to the other remarkable artifact, the piece of red earthy hematite whose very make suggests to Egyptian hieroglyph for representing roughly a 'k' sound joined to the symbol for 'aah' 𓊀. Its immediate deciphering speaks volumes of the soundness of the Indian palaeography as well as the epigraphic abilities of Prof. D. R. Bhandarkar, whose reading has been more than amply justified by the hieroglyphic indication of the value of the artifact itself as well as independent evidence from another quarter. I may mention here that another small beautifully shaped Neolith (Catalogue No. 20991) is identical in shape with the Egyptian hieroglyphic sign for "Rā" or "Rāj." 𓊕

Coming now to the script itself, we start with the clue of the hieroglyphic determinative which gives us the idea that the word is an "aah-ta" ending word, so if any doubt remain that the word was to be read from the left to the right is at once done away with and we also get the value of the large symbol as "TA" and we have already stated that Prof. Bhandarkar's reading from the purely Indian palaeographic standpoint gave us the identical value when it was taken for granted that it was a reverse Brahmi "Ta," whose existence has always been pre-supposed from the older manner of writing of the Brahmi script notably in Eran. Similarly the first symbol on the extreme right was once for all settled for "Ma" though the right hand horn on the loop forming a straight line with the right hand side of the loop itself showed that it was of considerable antiquity—much more anterior to the Eran form. For though historic palaeography has a tendency to pre-suppose a later date, the straighter the lines, prehistoric palaeography has given once for all the lie direct to it, for the more we go back for at least in the history of the prehistoric script in S.-W. Europe we do not often get the preceding picture-writing but definite bold stroke. It seems that to the earliest man as to the young child it was easier to give indiscriminate dots and dashes rather than faithful artistic representations of objects round them not to speak of attaching a philosophic or rationalistic symbolical meaning to them, which pre-supposes a considerable development of the intellect taking thousands of years in the history of human culture. It is for this reason perhaps that the Hieratic has been definitely disproved to be merely a cursive development of the Hieroglyphic, as archaeological excavations have given us a long series of its forerunners at a time when probably the latter was unknown. That is why also, perhaps, pre-Columbian Mexico whose civilisation left little to be desired or at least was not at all rude and primitive, gloated in the possession of probably the best form of picture-writing the world has ever known. In short we are even tempted to say that the palaeographer's occupation is gone in the face of Piette's epoch-making discoveries of the painted symbols from Mald'Azil of which the modest date would be more than 6000 B.C. and which give us the capital letters "E" or "I" or "L" in a form which leaves little to be desired in the twentieth century A.D. At least now no one should enter into the question of the origin of the alphabet.
in any part of the old world without full note of their long tale in the prehistoric dawn. These digressions apart, which were entered into merely to show that probably the laudable attempts of the great Cunningham to pre-suppose and evolve a fore-running Hieroglyph or Pictograph from the existing Brahm type were but love’s labours lost, I pass on to the script in question which was deciphered as “Maata.” We have already referred to the Acrophonic value of the artifact and now we would point out that “Maata” as an epithet is very common amongst Egyptian sovereigns (witness name “Ra-maat” of queen Hatshepsut or Hatshepshe). The word maat, mat, mat, meaning “eye” also runs through several of the Mon-Annam languages to which the Munda of Chota Nagpur bears remarkable affinities, e.g., Mon, mat; Stieng, mat; Bahar, mat; Annam, mat; Khasi, Khmat (dialectic mat); vide Gurdon, p. 206.

Before passing on to other questions it is well to consider the probability of the knowledge of writing in Neolithic India. Bruce Foote in his masterly second volume on the Prehistoric and Proto-historic Antiquities (Notes on the Ages, etc., p. 15) points out: “That the Indian people of Palaeolithic times did occasionally make drawings and engravings for special purposes, seem, however, more than probable, because implements suitable for the preparation of such drawings have been found, notably the ‘chert-burin’ from Jubbulpur resembling one from Les Eyziac.” Thus what Masl ‘Aziz has established in Europe, the Jubbulpur ‘chert-burin’ would lead us to in far-off India, namely, that alphabetic form signs (Alphabetische Zeichen) first arose in the transitional period between the Palaeolithic and the Neolithic ages. Moreover, graffiti engravings remarkably resembling those from the “Reindeer” period of prehistoric Europe have been reported from Neolithic Kabaghau hills of the Bellary District. Similarly Mr. C. W. Anderson has reported of the Rock-paintings of Singapore in the Journal of the Bihar and Orissa Research Society for September 1918, of which plate 8, depicting the folded palm of a hand, makes a near approach to the shape of our piece of Hematite.

Now, not much doubt should remain as to the antiquity of our finds, which was collected by competent savants of the Geological Survey and catalogued as a genuine artifact of Neolithic India by the unassailable Indian geological and anthropological knowledge of Mr. Cogin Brown, as these Egyptian similarities unmistakably point to the same mysterious prehistoric connections to which I have referred already. At least the mere fact that Indian archeology, which takes us back to Naks-i-Rustam and Behistun tablets of the sixth century B.C., has not a word to say on this shows how far anterior to that period would have been the time of the contact of the Egyptian and Indian cultures as there can be proved to have been some, by these and subsequent evidence. Here we have two Neoliths, one of which we have read with a key supplied by prehistoric Egypt and the other harking back to some characteristics which are unmistakably Egyptian, so can we not say that they belong to a time when either prehistoric India was being influenced by predynastic Egypt (for the key which we have used belongs to pre-hieroglyphic and proto-hieratic period) or vice versa, or a common culture was swaying both the lands? Though the prehistoric data from India have not yet been exhausted, five catalogues have already enabled me sufficiently to enter into the same interesting problem in a second paper on the vestiges of a prehistoric race of India and a third paper on the chronology of the Indian early Iron Age and it would be seen that the conclusions, which prehistoric paleography clearly hints at, would be rendered highly probable by a comparative study of some ancient skulls and would almost settle into a valid scientific induction by the tests of prehistoric archeology and metallurgy of India.
One word more.—my friend Mr. S. Kumar who has piloted me often by giving me timely warnings of the pitfalls ahead suggested that these might be talismans or tribal sept-marks. It does justice to his strong commonsense and clear insight, for on turning over the pages of the Anthropological Journal, *Man* (1903, Article 28), at his suggestion I found that exactly the same doubts were thrown on Cretan stones when they were being unearthed in the late Nineties of the last century. But it is now held by a comparative study of talismans all over the world, that these are invariably bored for being used as pendants and both our Neoliths betrayed no trace of any boring. As to their being sept-marks, the mere fact that we have been able to decipher them by a key which reads alphabets and also that the reading has been rendered correct by the probable meanings which we have found quite suitable renders improbable the idea that they were mere uncouth symbols looked upon with reverential or superstitious awe.

Lastly, the "Maata" of our Neolith, written undoubtedly with reverse Brāhmi characters according to Prof. Bhandarkar (who was kind enough to point out, also that the reverse form could not have been due to its being used as a seal for the signs were inscribed or rather etched in very narrow lines on a very uneven part and thus could not have been meant for impression elsewhere), means a headman or chieftain. We have seen it forming a part of Egyptian royal names. It survives to-day curiously enough, such is the degradation of words brought about probably by social circumstances in the lowest degraded class in India, the cleaners of refuse—the "mehtar" and the "mehtua." Russell and, if I remember right, also Risley, have long ago pointed out that the word "mehtar" means a prince or head-man. The very depth of the social scale to which these peoples have sunk, shows the vast lapse of ages which must have gone by since the time these very people were actually princes and chieftains, from which position they sank and sank till the last of Indian primitive conquerors who gave it its dominant culture, the Sindhu-bank dwellers—the Hindus—came from the direction of "Ariane" and evolved a rigid social system which has shown little signs of any great modification since those ancient times, except it be in these days of mass education and British enlightenment. So these words, as it were, gives a side-light to those remote Neolithic pre-Aryan times, when a piece of red earthy hematite much prized by prehistoric Indians, shaped in a beautiful symbolic manner and inscribed with a word meaning a leader, might have been part of the paraphernalia of some pre-Aryan patriarchal ruler. Now it is well known that village government has often been shown by others to be of South Indian pre-Aryan (Dravidian or pre-Dravidian) origin. And as village government in India was seldom touched by the imperial ruler of India and has gone on in much the same way for thousands of years, I am inclined to think that we can still trace the rule of a Maata in the modern village headman "Mahto", which word should not be connected by false philology with the much later Sanskrit word "Mahat" as Prof. Bhandarkar pointed out that in Sanskrit the word for a chief is "Mahattara" and "Mahattama", the comparative and superlative forms and not simply "Mahat." It seems very probable that the non-Aryan word "Mehtar" was identified with Sanskrit "Mahattara" and by false analogy the superlative "Mahattama" also came into being. About the modern "Mahto" rule I would refer to Russell's Tribes and Castes, etc., Vol. I, p. 386, and Risley's Tribes and Castes of
In Shahabad every goola village has a head-man called 'Mahto' for a group of villages, and in the case of towns for the whole of the town, there is a superior caste official who is called 'Barka-Mahto,' i.e., a 'Mahto' of 12 villages. When a breach of caste rule takes place the village 'Mahto' is first informed about it. In petty cases he gives judgment in consultation with the castemen of the village. In serious cases the 'Barka-Mahto' is referred to, and general panchayet of all the castemen in the villages under him is convoked. Among other sub-castes (except the Goria), the panchayet's jurisdiction is restricted to a group of villages, the head of which is called a 'Mahto.'

Russell and Risley make it clear (vide references ante) that this term is very common amongst the goolas. However much these may have a tendency recently to group themselves under the third Aryan caste group, the Vaishyas, the following extract from Captain Mackintosh's *Account of the Mhadho Kolies* would make it clear that they clutched quite a different tradition about their origin, when modern education had not yet percolated to them, on the strength of which they may be with a fair degree of probability ascribed to be remnants of a pre-Aryan Megalith-rearing race of the Deccan:

"There is a popular tradition among the people in that part of the country, that the Gourses were the original inhabitants of the Dukhan, and that they were displaced from the hilly tracts of the country by the race of Goullies or cowherds. These Goullies, it is said, subsequently rebelled against their lawful prince, who detached an army that continued unceasing in their exertion until they exterminated the entire race of Goullies. It is a common practice with such of the inhabitants of the plains as bury their dead as well as the hill-tribes to erect *thurgahs* (tombs commonly of a single stone) near the graves of their parents. In the vicinity of some of the Koly villages and near the site of deserted ones, several of these thurgahs are occasionally to be seen, especially near the source of the Bhum river. The people say they belong to the Gourses and Goullies of former times. The stones, with many figures in relief roughly carved upon and one of them holding a drum in his hand and in the act of beating tune on it, are considered to have belonged to the Gourses who are musicians by profession. The other thurgahs with a *saloonka* (one of the emblems of Mhadeo) and a band of women forming a circle round it with large pots on their heads, are said to be Goullie monuments. This may be reckoned partly confirmatory of the tradition."

I append below a list of the signs heretofore discovered by me:

<table>
<thead>
<tr>
<th>Neolithic scripts of and signs found by me.</th>
<th>Catalogue number of the pieces on which they occur.</th>
<th>Locality.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I 1 K 6</td>
<td>No. 3177; C. B. P. 124</td>
<td>Chota Nagpur.</td>
</tr>
<tr>
<td>II 1 C 6</td>
<td>C. B. P. 131; Neolith No. 998</td>
<td>Assam.</td>
</tr>
<tr>
<td>III A</td>
<td>C. B. P. 131; Neolith No. 866</td>
<td>Assam.</td>
</tr>
<tr>
<td>IV Y</td>
<td>C. B. P. 74; Neolith No. 2626</td>
<td>Bellary.</td>
</tr>
<tr>
<td>V S</td>
<td>C. B. P. 126; Neolith No. 3294</td>
<td>Behar.</td>
</tr>
</tbody>
</table>

Note C. B.—*Catalogue raisonné of the Prehistoric Antiquities in the Indian Museum at Calcutta.*

*(To be continued.)*

THE HUN PROBLEM IN INDIAN HISTORY.¹
By Prof. S. KRISHNASWAMI AIYANGAR, M.A.; MADRAS.

The Huns were an Asiatic people who, according to accepted history, dominated the world during the 4th and 5th centuries of the Christian era. Gibbon says of them: "The Western world was oppressed by the Goths and Vandals who fled before the Huns; but the achievements of the Huns themselves were not adequate to their power and prosperity. Their victorious hordes had spread from the Volga to the Danube, but the public force was exhausted by the discord of independent chieftains; their valour was idly consumed in obscure and predatory excursions; and they often degraded their national dignity by condescending, for the hope of spoil, to enlist under the banners of their fugitive enemies. In the reign of Attila, the Huns again became the terror of the world, and I shall now describe the character and actions of that formidable Barbarian, who alternately insulted and invaded the East and the West, and urged the rapid downfall of the Roman Empire.

"In the tide of emigration which impetuously rolled from the confines of China to those of Germany, the most powerful and populous tribes may commonly be found on the verge of the Roman provinces. Their accumulated weight was sustained for a while by artificial barriers; and the easy condescension of the emperors invited, without satisfying, the insolent demands of the Barbarians who had acquired an eager appetite for the luxuries of civilized life.

"Attila, the son of Mundzuk, deduced his noble, perhaps his regal, descent from the ancient Huns, who had formerly contended with the monarchs of China. His features, according to the observation of a Gothic historian, bore the stamp of his national origin; and the portrait of Attila exhibits the genuine deformity of a modern Calmuck: a large head, a swarthy complexion, small, deep-seated eyes, a flat nose, a few hairs in the place of a beard, broad shoulders, and a short square body, of nervous strength, though of a disproportioned form. The haughty step and demeanour of the king of the Huns expressed the consciousness of his superiority above the rest of mankind; and he had a custom of fiercely rolling his eyes, as if he wished to enjoy the terror which he inspired."²

The Huns in the East.

At the other extremity of their influence at about the same period, a more recent historian has the following:—"Référence has already been made to the Yueh-Chi as having in 163 B.C. dispossessed the Sakas from their habitat in the Tarim Basin. In 120 B.C. the Yueh-Chi drove the Sakas out of Bactria, which they occupied and which regained their centre for many generations. In 30 B.C. one of their tribes, the Kwei-Shang, subdued the others, and the nation became known to the Romans as the Kushan. Antony sent ambassadors to this people and Kushan chiefs appeared in Rome during the reign of Augustus. Their power gradually waned, and they were finally supplanted by a race known to the Chinese as the Yetha, to the classical writers as the Ephthalites or White Huns, and to the Persians as the Haythai: the new-comers, though of a similar stock, were entirely distinct from the Yueh-Chi whom they drove out. This powerful tribe crossed the Oxus about A.D. 425, and according to the Persian chroniclers the news of their invasion caused a widespread panic."³

¹ The Inaugural Lecture before the Madras Christian College Associated Societies.
These Huns seem to have made their appearance first on the eastern frontier of Persia about the year 350 in the reign of the Persian King, Shapur the Great, and, according to Persian historians, Shapur defeated them and made them enter into a treaty with him so far successfully that, when he had to go to war against Rome a few years after, he was supported by an army of these Huns; but soon after the year A.D. 425, when they crossed the Oxus, Bahram Gur defeated them completely and made them cross the Oxus back again for the time being. Though defeated for the while, the White Huns hung like a cloud on the eastern frontier of Persia and constituted the principal pre-occupation of the Persian monarchs that succeeded him. After a prolonged series of operations, Shah Firuz of Persia suffered in A.D. 483 a crushing defeat from the "Khush-Newaz", the High-minded, and he himself fell in the battle. What was worse for Persia, the White Hun monarch imposed a tribute on the Great King who succeeded Firuz, which was paid for two years. It was left to a son of this valiant Firuz, Klobad by name, to destroy the power of these Huns. After a war which lasted from A.D. 503 to 513 he defeated them, and the White Hun peril which had threatened Iran for so long had passed away.

**The Huns in India.**

It is these Ephthalites or the White Huns that figure prominently in the History of India of the same period. Their first appearance so far as is known to us at present was in the reign of the early Gupta Emperors, Kumāragupta, whose death took place in A.D. 455. He suffered a defeat at the hands of the Huns, serious enough to shake the foundations of the empire; but the disaster was averted by the energy of his son Skandagupta, who inflicted a crushing defeat on the Barbarians and averted the danger for the time, about the year A.D. 455. The Huns appeared again barely ten years after, about A.D. 465, occupying Gandhāra, the North-Western Punjab. Five years after this they advanced further into the interior and Skandagupta's exertions to stem the tide of the invasion were not uniformly successful. Under his weaker successors, they continued their advance till they were completely defeated some years before A.D. 533, either by a combination of Narasimha Gupta Bālāditya, the Gupta ruler, and Yaśodharman of Malva (either as a subordinate, or more likely as an independent ruler); or each of these inflicted a separate defeat upon these Huns. We have records of two Hun rulers in India, father and son, by names Toramaṇa and Mihiragula. Mihiragula, the Colsas of Cosmos Indikopleustes, is described by Hsuan-Tsang as "a bold intrepid man of great ability and all the neighbouring states were his vassals." He wished to study Buddhism and the Buddhists put up a talkative servant to discuss the Buddhist teachings with the king. Enraged at the insult he ordered the utter extermination of the Buddhist Church in his dominions. When he recovered from the defeat at the hands of Bālāditya, he found that his place was not available to him. His younger brother having taken possession of the throne, he took refuge in Kashmir, and here he repaid hospitality by treachery and having murdered the king he made himself ruler. Then he renewed his project of exterminating Buddhism, and with this view he caused the demolition of 1600 topes and monasteries, and put to death nine kujis of lay adherents of Buddhism. His career was cut short by his sudden death, and the air was darkened, and the earth quaked, and fierce winds rushed forth as he went down to the Hell of unceasing torment.

What the Hindu and Jain sources have to say of him is, no less gruesome, and he was taken away to the relief of suffering humanity.

The Huns in Indian Literature—Kālidāsa.

It is the invasion of the Huns and the particular period of active migration of this nomadic people that scholars have laid hold of in connection with all references that may be found to the Huns in Indian literature. One of these latter references is contained in the Rāghuvansha of Kālidāsa. Among the many achievements of the hero has to figure, according to accepted canons of literary criticism, a description of his conquest of the four quarters. This forms Book IV of the work. ślokas 80—80 of this book give the details of the western conquests of Rāghu and his progress northwards till he crossed the Himalayas back into the Madhyadeśa of the ancients. The geography of this progress is worth careful study. Rāghu is brought in victorious career along the west coast to Tīrkuṭa, which is west Avanti on the farther side of the Vindhya. Then he started for the conquest of the Pārasika by the landway. He left the field of the battle with the army of cavalry of the westerners covered with the beard heads, cut off by the crescent darts of his bowman. He magnanimously pardoned the survivors who surrendered to him with their turbans removed. The victors rid themselves of the fatigue of the battle by draughts of wine in the surrounding vineyards in which sheets of leather were spread for seats. Then he set forward northwards as if he were bent upon uprooting the northern monarchs. By rolling on the banks of the Sindhu (Vāṅkuṭa) the horses of Rāghu’s army not only got rid of the fatigue of the journey but also shook off the pollen of the saffron flowers sticking in their manes. The display of his valour on his husbands exhibited itself by the red colour in the cheeks of the Ḫun Woman. The Kambojas unable to resist his valour went down before him as did their Walnut (Ḵaṭvida) trees broken by his elephants tied to them. They sent in their tributes in heaps of gold and herds of horses repeatedly, pride never entering the mind of Rāghu all the same.

Then he ascended the Himalayas, the mountain-father of Gauri, the mineral dust raised by his cavalry appearing to be intended to enhance the heights of its peaks. The breeze rustling among the birch-leaves, and whistling musically among the bamboos, carried the spray droplets of Ganges water which refreshed him on the way.

The Kīrataus who reached his abandoned camps learned the height of his elephants from the marks on the deodars left by the neck-ropes of these elephants.

Rāghu fought a fierce battle with the Pārvatiyas (the seven gānas of Utsava-saṅkītās). Having made them lose the taste for war, he got his paean of victory sung by the Kinnaras. Having raised his pile of unassailable glory on the Himalayas as if to put to shame the Rāvaṇa-shaken Kaṭila of Siva, Rāghu descended the Himalayas.

Criticism of the Reference.

The substance of the twenty stanzas of the book given above, gives a sufficiently correct indication of the point of view of the author though three points of view seem possible. In such connections an author may simply follow a conventional method in which states and parties are alike figments of the imagination; he may equip himself with such historical information as may be available to him and try to project the political condition of the age of his hero; or he may just project anachronistically the political condition of his own age. Which exactly is the actual point of view of the author in any particular case has to be settled upon its own merits in each case, and the decision will depend upon the actual knowledge of the age it is possible for us to bring to bear upon the question. Profoundly well-read in the Epics and the Purāṇas, as Kālidāsa apparently was, he does not appear

5 This is a product of Yuan-Chwang’s Kāpiṣa. S. Beal’s Si-Yu-Ki, I, 54 and notes, 190 & 191.
to follow the Paurânic convention in this case. It is well on the surface that he does not quite attempt the historical surroundings of the age of Râghu, as a comparison of this progress with the corresponding section of the Râmâyana or the Mahâbhârata will abundantly show. It is in all probability, the third course that he has adopted in this case, and has tried to depict the political surroundings of his own age. On this assumption it is that those scholars who have investigated the question have ascribed to Kâlidâsa the particular historical periods to which they ascribe him, rejecting as untenable the traditional age of Vikramâdiya of Ujjain. It will appear in the course of our study of the history of the Huns, that this settlement so far, at any rate, as it rests upon Kâlidâsa’s reference to the Hûnas, is anything but the crucial text that it is but too readily taken to be.

The Geographical Data of Kâlidâsa.

Let us examine the text a little more closely. Kâlidâsa leads Râghu from Trikûta by the landway to Pârasikâ which must be Fars (ancient Persia) from which the name has descended to the whole country. The specific mention of the landway suggests that the usual way was the waterway. If Râghu came from Aparânta, (the Bombay Coast) he must have crossed the Vindhya near the west end through his own Anûpas, and Trikûta must be located in the Western parts of Central India, the roadway must then go across the margin of the desert to Sukkur, and thence by way of the Bolan Pass to the Kojak Amran mountains, winding round them to Girishk, and thence across to South Persia along the Helmand, that is, the region of Persia hollowed by the early activity of Zoroaster and his patron Darius Hystapes. Then follow some points of detail which indicate accurate knowledge of the characteristics of the Persians and the Parthians before them. They were both of them essentially horsemen, and so the Pârasikas are described in the poem. When they were defeated, and they resolved to surrender, the usual custom among them was to take off their turbans, throw them round their necks and appear as suppliants. Whether the term “Apanita Sirastra” conveys all this it would be hard to say, but it seems unmistakably to indicate this peculiarity of the Persians. Both Persians and Parthians were alike bearded men, as the poem says.

Having conquered these, Râghu starts northwards as if to uproot the kings of the northern people—among whom figure only two, the Hûnas and Kâmbojas. As a clear indication of what this north means we are given the specific hint (in śloka 67) that the banks of the Sindhu were reached. The word Sindhu is more likely to be a misreading, as six manuscripts out of the nine have Vaikṣu instead of Sindhu. The most popular and authoritative commentator among these, Mallinâtha, adopting the reading Sindhu, gives the meaning a nada in Kashmiri, meaning a westward flowing river, according to his own definition. He has been driven to this by the obvious unsuitability of the ordinary significance of the word Sindhu. 6 It is very likely that the correct reading is Vaikṣu. If it is so, what is Vaikṣu? This is usually identified with the river Oxus, which is derived from the term Vâks, or Vaikṣu. The Oxus is a long river the sources of which lie not far from the Pamirs, and its course then lay across the whole width of Mid-Asia from the Pamirs to the Caspian Sea. The Vaikṣu is not the Oxus, however, but is the name of one of the many tributaries which pour their tribute of water into the actually smaller Oxus to make it the great river. Among four such in the upper reaches of the Oxus, there

are two, Wakshab and Akshab, between which lay Khuttal, as it is called by Arab geographers, but Haytal by the ancient Persians, from which the name Ephthalites was given to the later Huns. The Wakshab of the Arabs is apparently the Vaṅkaṣṭu referred to by Kālidāsa, by far the greatest tributary of the Oxus.

Immediately to the east of this and enclosed in a huge semi-circular bend of the Oxus is the division known by the name Badakshan, 'a country in which rivers carried down gold sands.' To the east of this again and reaching almost to the very source of the Oxus lay Wakh-Khan, which brings us to the very frontiers of Kashmir, but on the farther side of the Karakoram branch of the Himalaya mountains. There is but a narrow strip of country at the foot of the Pamir between the upper course of the Indus, the sources of the Oxus and those of the Yarkand river, which in medieval times formed the road of communication between Turkistan and Tibet. The junction of the Wakshab is reached from Balkh by a road going into the territory of Khuttal, a little to the east of the junction, and if Kālidāsa had any roadway in this region in his mind, Rāghu's march must have taken the road that Alexander took, up to Balkh and then turned north-eastward from Balkh, through Badakshān and Wakh-Khan to the frontier of Kamboja, instead of the slightly north-western road which led into Sugd, the Sogdiana of the Greeks. There is then another point for remark in this connection. This itinerary for Rāghu seems to mark the outer boundary in the west and north-west of India from the Achaemenian times onwards almost up to the middle of the 3rd century A.D., if not even up to the time of Yuan Chwang (Hiuen-Tsang).

Rāghu marched eastwards from the Vaṅkaṣṭu apparently till he reached the frontiers of the Kambojas who submitted without a fight. After this it is that he began his ascent of the Himalayas. There is a well-known route for commerce through Ladak and eastern Kashmir into Tibet, but the region was occupied by the warlike Daradas (Dardas). Rāghu's route according to Kālidāsa, must have lain further east as there is no mention of these Daradas, and as Īloka 73 states that his army was refreshed, on its laborious mountain journey, by the breezes from the Ganges. There is the further reference (in Īloka 80) to the Kailāsa being perhaps in view. He then descended the Himalayas probably by the passes of Gangotri and Kedarnāth into the Doab between the Ganges and the Jumna. Here ends this part of his victorious progress, Kālidāsa transferring him to the banks of the Lauhitya (Brahmaputra) immediately on his eastern conquests.

The real question requiring explanation.

This detailed investigation makes it clear that at the period of time referred to by Kālidāsa in this connection, the Huns were in that particular region on the northern banks of the Oxus, which became characteristically their own in the centuries of their active domination both over Asia and Europe, that is, in the 4th and 5th centuries A.D. When they actually did come in there, and whether those that were in occupation of that region before them could by any means be known to the Indians of their days by the name Hun or Hūṣa are points on which light would be welcome.

The Hun in Chinese History.

The name Hūṣa can be traced back in Chinese history to the very beginnings of the history of that country. These were a people who occupied the north-western corner

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1 Vide *The Lands of the Eastern Caliphate* by Le Strange, Chap. 'The Oxus.'
2 For the position of the Dardas and Kambojas see Pargiter's Map *JRAS.*, 1908, p. 332.
of China proper and were known to the neighbouring Chinese under three forms of the name, written differently no doubt but pronounced exactly alike. Their earliest name seems to have been Hün-Yu, the first part being Hun or Kun indifferently; later they were called Hien Yün, and finally Hiung-Nu, the common sound of all these being Hun. This takes on an affix 'U' in Persian becoming Hunu, Saka, Hūga. These Hiung-Nu were the leaders of the Turkish, Mongolian, and Hunnu peoples, who overran the continent of Eurasia in the centuries above referred to. They referred themselves to the dynasty of His, founded by the great Yu, son of the minister Kun in B.C. 2205. The seventeenth ruler of this dynasty was banished in 1766 B.C., because he was a tyrant. His son Shun-wei migrated with 500 members of the family of His to the northern borders of the district of China, and these, Chinese tradition referred to as the forefathers of the Hiung-Nu. Dr. F. Hirth says: "Under Huang-Ti, we find the first mention of a nation called Hun-Yu, who occupied the north of his empire and with whom he is represented to have engaged in warfare. The Chinese identified this name with that of the Hiung-Nu, their old hereditary enemy and the ancestors of Attila's Huns. Even though the details of these legendary accounts may deserve little confidence, there must have been an old tradition that a nation called Hun-Yu, occupying the northern confines of China, were the ancestors of Hiung-Nu tribes, well-known in historical times, a scion of whose great Khans settled in the territory belonging to the king of Sogdiana during the first century B.C., levied tribute from his neighbours, the Alans, and with his small but warlike hordes initiated that era of migrations, which led to the over-running of Europe with central Asiatic Tatars." Coming down the centuries, the kingdom of China broke up in the seventh century B.C. into seven feudal kingdoms: Tahu, Chao, Wei, Han, Yen-Chao and Ts'î, and T's'in. Of these the northern kingdoms Yen-Chao and Ts'î in were neighbours of the Hiung-Nu. In the year 321 B.C., and again three years after, the first six of these kingdoms under the leadership of the Hiung-Nu attacked the Ts'in dynasty. The allies were, however, entirely conquered by the Ts'in, and Shi-Huang-Ti of the Ts'in dynasty became the first universal emperor about the year 246 B.C. This emperor made Hieng Yang (the modern Si-Gan Fu) his capital. He abolished the feudal system and divided the country into provinces over which he set governors directly responsible to himself. He was also the author of roads, canals, and other useful public works, and having assured himself of order in the interior of his kingdom, he proceeded against his enemies, chief among whom were the Hiung-Nu Tatars, whose attack for years had been disconcerting to the Chinese, and the neighbouring principalities. He exterminated those of the Hiung-Nu that were in the neighbourhood of China and drove the rest of them into Mongolia. Overcoming his enemies on the other frontier as well, he extended the empire to make it of the same extent as that of modern China proper. As a protection against the repetition of attacks by the Hiung-Nu, he supplemented the efforts of the three northern states by completing the great wall of China along the northern frontier extending from the sea to the farthest western frontier of the province Kau-Suh. This great work was begun under his immediate supervision in 214 B.C. Finding schoolmen and pedants holding up to the admiration of the people, the feudal system that he overthrew, he ordered the destruction of all books having reference to the past history of his empire. But the result of this piece of vandalism was a great deal undone by his successor Hwei-Ti (194—179 B.C.), the contemporary of our Pusyamitra and Kharavela, and of the Bactro-Indian Greek Menander, the Milinda of the Buddhists.

The Huns and the Yueh-Chi.

During the last years of Shi Huang-Ti, the Hsiung-Nu Shan-Yu, T'eu-Man by name, was driven from the throne and murdered by his son Mao-Tun in the year 209 B.C. Subjugating twenty-six of his neighbouring tribes, Mao-Tun extended his kingdom from the Sea of Japan to the river Volga. At the head of an army of 300,000 men he recovered from the Chinese all the northern territory inside the great wall, which they had seized from his father. The Han ruler Hwei-Ti (194—179 B.C.), when he ascended the throne, started by giving every encouragement to the literature and doing all that was possible for him to undo the destruction brought about by Shi-Huang-Ti. During his reign, the empire enjoyed internal peace, but there was only one enemy on the frontiers and that was the Hsiung-Nu people. They suffered many defeats in their attacks upon his empire; and, thwarted in their attacks on China, they spent their fury upon the kingdom of the Yueh-Chi, which had grown up in the western extremity of Kan-Suh. The Yueh-Chi were all dislodged from their place and driven away to the territory beyond the Tianshan mountains between Turkistan and the Caspian Sea. The Chinese emperor attempted to form an alliance with the Yueh-Chi against the Hsiung-Nu and ultimately succeeded. Changk'ien, the ambassador sent on this commission, was able to visit Bactria, which was a recent conquest of the Yueh-Chi and when there his attention was first drawn to the existence of India. It was during this visit of his that numerous elements of culture, plants and animals were imported for the first time from the west into China. Under Wu-Ti (140-86 B.C.) the power of the Hsiung-Nu was broken and Eastern Turkistan became a Chinese Colony through which caravans could go forward and backward in safety, carrying merchandise and art treasures from Persia and the Roman market. About the beginning of the Christian era, the Han power was overthrown, and there was civil disorder till a prince of this dynasty was able to make his position secure from about A.D. 58. It was in the reign of his successor that Buddhism was introduced from India into China in A.D. 65 under Ming-Ti. It was about the same time that the celebrated general Pan-Chao went on an embassy to the king of Shen-Shen in Turkistan, and brought under Chinese influence the states of Shen-Shen, Khoten, Kucha, and Kashgar, all on the northern frontiers of Trans-Himalayan India. It was after this period that the northern Hsiung-Nu were finally dislodged from their place. They came and settled in the neighbourhood of the Sogdians, "conquered the Alans, called prior to the Christian era Yen-Ts'ai (Massagetae), killed their king, and captured their country whereby, under the name of Huns, they were the cause of the folk migrations, which have recently been proven by the German Sinologist, Dr. Hirth, in numerous dissertations." 10 The southern Hsiung-Nu, on the other hand, later acknowledge the supremacy of China after their last Shan-Yu had abdicated in favour of the Chinese emperor in A.D. 215. When the central power of China grew weak in the third century A.D. owing to its division into three independent kingdoms, often quarrelling with one another, the Hsiung-Nu renewed their incursions into the empire in the beginning of the 4th century. The weakening of the Chinese empire naturally was the occasion for the Hsiung-Nu, who in their now familiar name Huns, spread themselves from the frontiers of the Roman Empire to those of India.

The Hsiung-Nu—Hun theory.

In regard to this Hsiung-Nu being the Huns, there were three theories that held the field till within recent times. The first is the Hsiung-Nu—Hun theory, the second Hsiung-Nu—Turk theory, the third Hsiung-Nu—Mangol. It is the first, that the Hsiung-Nu were

10 The Imperial and Asiatic Quarterly Review for April 1910, p. 354.
the Huns, that has the best authority at present, and the proof of this rests upon several facts other than geographical. In the Latin map of St. Hieronymus, preserved in the British Museum in London, there appears the name Huniscitē in the neighbourhood of the Chinese Empire. This map was compiled between the years A.D. 376 and 420, when the Huns were already in Europe. The appearance of this name on this map is remarkable, though it is scored out on the map itself as it is at present, and "Serres Oppidum" inserted close to it. Scholars now hold that this correction was made by the geographer Orosius, (a pupil of St. Hieronymus) whose geography was translated into English by King Alfred. In this geography, the compound folk name Huni-Seythae occurs. What is more remarkable is that this name occurs in the neighbourhood of Otorokorra (Uttarakuru). It is generally believed now that this Orosius introduced the correction on the map of errors copied either from the Latin map, drawn on the Wall of Pella Hall in Rome, under the orders of the emperor Augustus in 7 B.C., or from the work Orbis Pictus of Agrippa, which was in general use. "The Latin writers therefore of the Hiung-Nu age had really heard of the Hun under the Chinese Great Wall, although they did not know their history." 11

Among Strabo's notices of India, we find the statement that "The Greeks who occasioned its (Bactria's) revolt became so powerful by means of its fertility and advantages of the country that they became masters of Ariana and India, according to Apollodorus of Artemita. Their chiefs, particularly Menander, (if he really crossed the Hypanis to the east and reached Isamus), conquered more nations than Alexander. These conquests were achieved partly by Menander, partly by Demetrius, son of Euthydemus, king of the Bactrians. They got possession not only of Patalene but of the kingdom of Sarasotus, and Sigedra, which constitute the remainder of the coast. Apollodorus, in short, says that Bactriana is the ornament of all Ariana. They extended their empire even as far as the Seres and Phryni." 12

The Huns : the Fauni of Strabo.

In this extract where the boundary of Bactria in her best days is referred to as the Seres and Phryni, it is now clearly demonstrated that the second word Phryni is an error for Fauni, which in the sense of forest-folk, finds support in the Gothic tradition concerning the origin of the Hiung-Nu. The following extract from the Gothic historian Cassiodorus, as preserved in other works, shows clearly that the Huns were forest men born of Hun fathers and Maga mothers:

"In those days the Hun people, who for a long time had been living enclosed in inaccessible mountain fastnesses, made a violent attack upon the people, the Goths, whom they harassed to the utmost, and finally drove out of their old habitations, which they then took possession of for themselves. This warlike people originated, according to the traditions of hoary antiquity, in the following manner:

"Filimer, King of the Goths, son of Gadaric the Great, who was the fifth in succession to hold the rule of the Gete after their migration from the island of Scandza, and who, as we have said, entered the lands of Scythia with his tribe, got to know of the presence among his people of certain 'Maga women', who in Gothic language are called Ahrumacz. Suspecting these women he expelled them from the midst of his race, and compelled them to wander in solitary exile far from his army." 13

11 For this and various other points in this matter, I am indebted to the article "Hiung-Nu—Hun Identity" by Kalman Nemati in the Asiatic Quarterly Review for April 1910.
12 M'Creeindal's Ancient India—Strabo, p. 100.
13 Asiatic Quarterly Review, April 1910, pp. 380-1.
Menander and the Huns.

This idea of forest-spirits is found supported by another designation given to these people, namely, Spiritus Immundis, which means demons, and can be equated with the expression Fauni Ficari on the authority of the Church Father, St. Hieronymus. This idea of the Huns being regarded as forest-spirits is in keeping with the notion Dava (Demon) of the Zend Avesta. That the Hueng-Nu on the Chinese borders, were the people known to the early Latin and Greek writers under the name Fauni, finds historical support from the dating of Strabo’s reference to them. According to Strabo’s geography Menander extended his borders up to the frontiers of the Chinese empire and the Fauni in the year 190 B.C. The period of Menander would correspond to the reign of Hwei-Ti of the Han dynasty. The Fauni kingdom, of which Apollodorus of Artemis gives an account in his Parthika, could be no other than the Hueng-Nu kingdom, which at the time happened to be ruled over by one of their most powerful Shan-Yüé, Mao-Tun, the Attila of the Hueng-Nu people. Beyond this mere synchronism, there is the startling testimony that these Hueng-Nu were also known to the Chinese by another name Kuy-Fang, where the first word means as much as a demon, and this designation for the Hueng-Nu occurs in the Chinese text, which says clearly that the Yin called the people Kwei-fang whom the Han designated Hueng-Nu. It is also noteworthy that it is the Second Dynasty that called them by this name. The second word ‘fang’ probably meant the district. This notion is confirmed in what the early Chinese historian See-ma-Chang has to say about it. “According to See-ma-Chang, the Huin-Yu in the time of Yao-Shen were called the mountain Yong or Huin-Yu; in the time of Hia, Shon-Wei; in the time of In dynasty, their land was Kuy-fang; in the time of the Chao they were called Huin-Yun, and in the time of the Han, Hueng-Nu.”

It thus becomes clear that the Hueng-Nu of the Chinese were considered by the Chinese themselves at a particular period of their history as something analogous to demons, and this notion got abroad in the folk-name Fauni of Strabo’s geography, and in the Gothic tradition regarding the paternal stock of the Huns. Therefore, it may be taken as satisfactorily proved that the Hueng-Nu and the Huns were in the estimation of their neighbours the same people.

The maternal stock of the Huns—the Massagetae.

In regard to the maternal stock of the Huns, the Maga women must have belonged to the Getae, who were also in the neighbourhood of China. All the contemporary historians of the Huns knew them only either as originating from the Massagetae that came later to be called the Huns, according to the concurrent testimony of the Greek, Roman and Latin historians, who all state “that the Huns lived among the most dreaded of people, the Massagetae.” There is besides the clear statement of Ammianus Marcellinus, who “records that the Huns in every respect were similar to the Alans, who lived in that stretch of country from the river Don to the Indus, formerly known by the name Massagetae.” The Chinese called these people before they were conquered by the Hueng-Nu, An-Ta’ai, or according to the present pronunciation Yen-Ta’ai. Therefore the people, called Massagetae by the Latins and Greeks, were known to the Chinese as An-Ta’ai. The notion of Maga women as connected with the Huns seems to have had its

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4 A. Q. R. quoted above, pp. 366-67. In this connection attention may usefully be drawn to the title Devaputra or Dairaputra on the coins of the Kushana rulers of the Punjab: Kanishka, Huvishka and Vasudeva. The Daivaputras are again under reference in the Allahabad Pillar Inscription of Samudragupta. Is then the question established that the Ch. Kuy-fang = Ind. Daivaputra = Cl. Fauni or Spiritus Immundis? Ind., Ant. XV, p. 249.
origin in the general notion that they were associated with Witchcraft and as such being fit mothers for the demon-breed of the Huns.

Indian evidence on the question.

But coming down to the Indian side of the evidence, we have already noticed that in the geography of Orosius, the characteristic Huni-Scythian name occurs in the neighbourhood of Uttarakuru. The term Uttarakuru designated according to the Indian authorities a race of people on the other side of the Himalayas. The Paurânic associations of these people give them an unbelievable longevity and ascribe to them other attributes which remove them from the realm of an actual race of people. This notion of their being a legendary people gets only confirmed by the early Greek accounts of them, which describe them as they do the Hyperboreans of the Greeks. The Mahâbhârata refers to them as quite an earthly people among whom polyandry prevailed in the days of Pânqu. If but we get back to the earlier literature of the Hindus, we seem to be on more historical ground, and the Uttarakuru would be a race of human people, who lived on the other side of the Himalayas. The Aitareya Brâhmaṇa 16 describes them merely as located beyond the Himalayas. Their country is described as ‘the lands of the gods’ no doubt, but it is at the same time stated that the disciple of Vasîśtha Satyavâna, by name Jánantapi Atyarâti, was anxious to conquer it. It cannot therefore be regarded as mythical. They are generally mentioned in connection with another people, the Uttara-Madras, who themselves get connected with the Kambojas, as a Kamboja Aupamanyava is described as a pupil of Madragâra.17 There is the further interesting detail in the Śatapatha Brâhmaṇa 18 of a dispute between the Kuru-Pâśchâla Brahmins and of the Northern Brahmins in which the latter got the better of it. These Northern Brahmins are described as having speech similar to that of the Kuru-Pâśchâlas. Their speech was regarded as celebrated for purity, and the Brahmins are described as going to the north for purposes of study. This is confirmed by the Buddhist tradition that Gandhâra was famous as a University centre to which even such an exalted personage as Prasenaçit of Kosala, the contemporary of Buddha, went for education as a prince.19 It might also be noted here that the Mahâvaśya refers to the region of the Uttarakuru as one to which some priests were directed to fetch a stone for working the relic chamber of the Great Stûpa.20 We would not therefore perhaps be far wrong if we located this Uttarakuru somewhere in the Tarim Basin in what is known as Chinese Turkistan, so that they would be on the frontiers of China and India and in touch with the Hsiung-Nu.

Hsiun-Tsang’s reference to the ‘Rats’ in the City west of Khotan.

That this is the identical location of the Hsiung-Nu in the earlier periods of their history, as known to the Chinese, is in evidence in the account of Khotan in the Chinese Traveller Hsiun-Tsang’s travels. He says there ‘in old days, a general of the Hsiung-Nu came to ravage the borders of this country with several tens of myriads of followers.’ A body of rats of extraordinary size, who had their habitat not far from Khotan are, according to the story, said to have miraculously overthrown the Hsiung-Nu.21

16 Aitareya, Ch. 128.
18 See Hâng’s Translation, VIII, 14 & 23.
17 Vedic Index by Macdonell and Keith, I, 84.
18 XI. 4, 1, 1 III, 2, 3, 15, Eggeling’s Translation in the Sacred Books of the East.
19 Rhyâ Davida’s Buddhist India, pp. 8, 28 & 203.
20 Geiger’s Trans., p. 203.
It is also noteworthy that to reach this, the traveller had to cross the river Sita, which must be the Paurāṇic Sita, one of the seven holy rivers that took their rise round Mēru or Sumēru, the Purāṇic centre of the earth. It is this river that again seems to be referred to by the classical writers generally by the term 'Silas.' It seems now clear that the land of the Uttarakuru was in the valley of the Tarim in the north-western margin of what is now known to Central Asian travellers as the Takla Makan desert on the eastern slopes of the out-spurs of the Tianshan Mountains. A mere glance at a map of Asia will show clearly that in the days of the Hsiung-Nu—Hun ascendancy that must have formed the road of communication between China and India, from the middle of the first century B.C. onwards. If the Chinese knew the Hsiung-Nu in this locality, it is just possible that the Indians might have heard of them in the same region, and as such it would be untenable to draw, from the occurrence of any reference to the Huns, the inference that it is necessarily made to the Ephthalite Huns.

Conclusion.

The Huns may no longer exist, perhaps as a people, but the Hun is not yet dead, and if according to what Professor Maitland said in one of his addresses that history is lengthening both forwards and backwards, here is an illustration of the backward extension of the Hun history. In the days of his dominance, the Hua was universally regarded as the destroyer of civilization and his activities in this evil work were experienced alike all along the frontiers of civilization beginning from the walls of China along the Tarim basin down to the sources of the river Oxus, and along the river Oxus itself to the Caspian Sea, and across the southern coast of Russia through the whole length of the Roman frontier extending from the mouth of the Danube to the lower Rhine, if not to the mouths of the Rhine. It is to the good fortune of humanity that the principles of civilization triumphed ultimately all along this frontier.

APPENDIX.

Raghuvamsa Book IV.

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परस्तीकांस्ती जैवं वस्तुऽपि तुपचिरावर्मण \| १० \| \\
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संयुक्तस्माने स्वतवर्णवर्मणे सर्ववर्मणे स ।
\\
लालाणिकातिकानामिकानामभाववर्मणे || १२ \| \\
संपवत्रस्माने वाल्लातैरस्ताति || १३ \| \\
पार्श्वराधिडिकानां विरुद्धादितिस्तानवर्मणे\| १४ \| \\
तत्त्वात्मसायां सा द्वारकायाः || १५ \| \\
अपरिशिकावर्मणे शेनाय याचं वर्मणे || १६ \| \\
विवर्यादितिस्तानवर्मणे । संपवत्रस्माने सह शालाणिकाने \| १७ \| \\
अपरिशिकावर्मणे । जीत वर्मणे ।
\\
संयुक्तस्माने साकारस्तानवर्मणे। सर्वैं स्तानवर्मणे || १८ \| \\
सर्वैं स्तानवर्मणे || १९ \| \\
\end{align*}
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22 Referred to as 'Śailodam' in the Mahābhārata, II, 42.
23 The alternative reading given is Vaikku. Even where the reading Sindhu is adopted the comment is made referring it to that part of the course where it flows westwards.
NOTES AND QUERIES.

13. The Pillory as a Punishment.

29 November 1716. Consultation at Fort St. George. Mr. Hastings reports that one Poinde Kistna [r?avinda Krishna] formerly Cheif Dubash of Fort St. David has been fully convicted before the Choultry Justice for having practic'd with a Pandarum [पांडारस्, Hindu ascetic mendicant] to bewitch Kittée China Nairain [Kittātuṭhi Chinnā Nārāyan] his Kinsman the present Cheif Dubash. Also that the said Kistna has lately taken an unwarrantable liberty to make several Scandalous and groundless reflections upon the Government. The board taking into consideration the ill effect it may have upon our Settlements if such ill practices are not severely punish'd. That this Kistna has always been a turbulent, Sanyé, and abusive fellow ever since He was turn'd out of his employ. That He was the main instrument under Mr Raworth [Deputy Governor of Fort St. George] for oppressing the Merchants and inhabitants till He turn'd him off;—Agreed that the said Poinde Kistna be fin'd five hundred Pagodas towards the Bridge &c. Buildings now in hand and that He be sent to Fort St. David with the Deputy Governor with orders to make him stand before the Pillory with a label about his neck containing an Account of his crimes, that others may be deter'd from the same vile practices, and especially such as owe all they have in the world to the Honble. Company's Service.

24 December 1716. Kitty Narrain for Poinde Kistna pays into Cash Pagodas five hundred for the fine laid upon said Kistna in Consultation the 29th ultimo And humbly petitions that the punishment of the Pillory may be remitted for his sake. Agreed that in consideration of the said Narrain's good services to the Honble. Company and this, That the Deputy Governor and Council of Fort St. David be order'd to excuse Kistna the disgrace of standing before the Pillory but that He be not permitted to reside longer in that settlement where he has always caus'd great mischief and disturbance. (Madras Public Consultations, vol. 87).

B. C. T.

47 Seven Gana or clans of Uśava mātrā is stated to have been defeated by Arjuna in the Mahābhārata II, XVIII, 16.
DEKKAN OF THE SĀTAVĀHANA PERIOD.

By Prof. D. R. Bhandarkar, M.A.; CALCUTTA.

(Continued from Vol. XLVII, p. 156.)

Religious, Social and Economic History.

In the preceding chapter I have given the political history of the Dekkan during the Sātavāhana period. The inscriptions, which throw light on this history, throw light also on the religious, social, and economic condition of Mahārāṣṭra. Let us first see what they tell us about the religious condition. Of course, Buddhism was in an exceedingly flourishing state. Almost all the early caves so far found in the Dekkan are dedicated to Buddhism, and, what is strange, were excavated during the Sātavāhana period. They were of two kinds, one called Chaitya-grīhas or temples, and the other Layanas or residential quarters for Bihārus or Buddhist mendicants. The first are with vaulted roofs and horse-shoe shaped windows over the entrance, and have interiors consisting of a nave and side aisles with a small stūpa at the inner circular end. They are thus remarkably similar to Christian basilicas, and were most probably their prototypes. The second class consists of a hall surrounded by a number of cells, each cell containing as a rule a stone bench for the monk to sleep upon. Each Layana cave had one or two rock-cut cisterns attached to it. Different parts of all these caves, whether Chaitya-grīhas or Layanas, were caused to be excavated, i.e. the expense of cutting them in solid rock was borne, by all sorts and conditions of men, showing what hold Buddhism had over the popular mind. They not only incurred the cost of excavating these caves or any parts thereof but made ample provisions for their repairs and for the maintenance of the Bhikshus who resided there. For repairs villages were generally granted. For feeding the Bhikshus pieces of land and sometimes villages also were given. It was also a custom in the Dekkan at any rate to supply them with new robes (chitra) and a coin to boot. Provision for these items was generally made by investing large sums of money in a neighbouring guild, the annual interest on which was used for that purpose. The Bhikshus occupied the caves during the rainy season only, the remainder of the year being spent by them on religious tours just as Jainas sadhus do to the present day. It appears that certain caves were reserved for certain sects of the Buddhist monks. Thus Cave No. 3 at Nasik, as we have seen, was assigned to the Bihadrāyaniyas by Gautamiputra Sātakarni’s mother. The cave at Kārale belonged to the Mahāśāṃghikas, and at least one cave at Junnar to the Dharmottariya sect. The caves at Kārale and Junnar are situated in the passes leading from the Konkan to the Ghāṭs. It appears that the Buddhist mendicants were travelling freely from the Konkan to the Ghāṭs and from the Ghāṭs to the Konkan. Nay, they seem to have travelled by sea also. This explains why we have caves at Chipulī, Mahāṣaj and Kudā situated on the creeks.

Brahmanism also was in an equally flourishing condition. We have seen that Sātakarni I. and his queen performed a number of sacrifices the description of which has been partly preserved in the mutilated inscription at Nānāghāṭ. They seem to have celebrated no less than twenty sacrifices. Aśvamedha was twice performed; so also Gavāmayana. Some of the other sacrifices were Agnīyādheya, Rājasūya, Aptyōrya, and so forth. The dakshinā or sacrificial fee consisted of villages, kārśāpanas, ordinary and milch cows, elephants and horses, horse-chariots, silver pots, silver ornaments, dresses.
and so on. The highest number of cows given is 11,000 and of kârshāpaṇas 24,400. This was certainly Brahmanism of a most vigorous type. The same Nânâghâṭ inscription that gives an account of these sacrifices begins with adoration to Dharma, Indra, Saṅkarshana and Vāsudeva, the sun and the moon, and the four guardians of the quarters—Yama, Varuṇa, Kubera and Vāsava. The names of Saṅkarshana and Vāsudeva prove the early prevalence of the worship of Krṣṇa and his family in the Dekkan. The obeisance to Indra also suggests that worship of that god survived almost to the beginning of the first century a.d. This is also corroborated by the fact that according to the practice of borrowing names of gods we find Indrādeva to be the name of a private individual in a Nasik cave inscription. We similarly meet with the name Dharmadeva, agreeing with the Nânâghâṭ inscription in showing that there was at the time a god of the name Dharmar who was worshipped. Who this god exactly was is, however, not clear. Other names of lay donors specified in cave inscriptions which bear witness to the survival of the worship of some of the Vedic gods up to this late period are, besides Indrādeva referred to above, (1) Mitrādeva, (2) Agnimitra and (3) Indrâgnidatta. The names Gopāla, Vishvudatta and Vishupālita furnish evidence for the development of Vaishnavism, and confirm the inference already drawn from the Nânâghâṭ record. Worship of Śiva appears, however, to be far more prevalent in the Dekkan if we may take names as our evidence. Names such as Bhūtapāla, Mahâdevanaka, Sivadatta, Sivaghosha, Sivapâlita, Sivabhūti, Sivadâta, Bhavagopa and so forth clearly show that this god was popularly worshipped under four names, viz., Śiva, Mahâdeva, Bhava and Bhūtapāla. That his vehicle, the bull, was also adored may be seen from the names, Nandin, Rishabhaṇaka and Rishabhadatta. The names Skandapâlita, Sivakandila and Sivakandagupta show that the god Skanda was worshipped both separately and conjointly with Śiva. Such names again as Nâga, Sarpa and Sarpila point to the prevalence of serpent worship.

What is perhaps the most important feature of the religious condition of this period is that we find many foreigners embracing either Buddhism or Brahmanism. I have already told you that during this period India was infested with such alien tribes as the Yavanas, Sakas, Palhavas and Âbhiras. We have incontestable epigraphic evidence to show that they not only embraced either Buddhism or Brahmanism but also adopted Hindu names. In cave inscriptions we find Yavanas frequently mentioned as making gifts in connection with Chaityagrihas or monastic residences. Thus at Kârla we have two Yavanas, one named Sihadhaya (Sihadhvajya) and the other Dharma. At Junnar we find mention of three called Irila, Chiṣa (Chitra), and Chandra. At Nasik the name of only one Yavana is specified, viz., Indrâgnidatta, son of Dharmadeva. It will be seen that these Yavanas had turned Buddhist lay-men and that all of them except perhaps one had assumed Hindu names. The same was the case with the Sakas. I have in one of my previous lectures spoken to you about Usahavadâta. This name is only a Prâkrit form of the Sanskrit Rishabhadatta or Vrishabhadatta. His wife's name, we have seen, is Saṅghamitrâ, i.e., Saṅghamitrâ. Both these are indisputably Hindu names. But in an inscription at Nasik we are distinctly told that he was a Saka. His foreign origin is also indicated by the names of his father and father-in-law. The former is called Dhilka and the latter Nahapâna, both decidedly non-Indian names. Nahapâna, again, is styled a Kshatrâpa, and is said to be of the Kshaharâta family. Kshaharâta is a non-Hindu name, and
Kshatrāpa, we know, is the Indian abbreviated form of the old Persian title Kšatrapāvan, corresponding to the Greek Satrap. All these things unmistakably point to the alien origin of Ushavadāta, and, in particular, to his having been a Saka, though his and his wife’s names are distinctly Hindu. Now let us see what the inscriptions, above all Nāsik inscription No. 10, tell us about him. Ushavadāta is called tri-go-śita-sahesrāda or the giver of three hundred thousand kine. He is further spoken of as having granted sixteen villages to the gods and Brāhmaṇas. He is also stated to have furnished eight Brāhmaṇas with the means of marriage at the holy place Prabhāsa, i.e. Somnāth-Paṭana in Kaśśīwār; in other words, he incurred the merit of accomplishing eight Brāhmaṇ marriages. And, to crown the whole, he is said to have annually fed one hundred thousand Brāhmaṇs. This reminds us, as Sir Ramkrishna Bhandarkar has aptly said, of the grand feast given, not many years ago, to Brāhmaṇs by the father of the present Mahārāja Scindia of Gwalior. These charities undoubtedly stamp Ushavadāta as a very staunch adherent of the Brahmanical religion. Yet in origin he was a Saka, and, therefore, a foreigner. There are many other instances of Saktas and Ābhiras having turned either Buddhists or adopted Hindu names.

Another feature of the period is the catholic spirit of religion. We have seen what a firm follower of Brahmanism Ushavadāta was. But he was by no means a bigot, and we find him excavating a cave for Buddhist monks at Nāsik and granting a village for the maintenance of the Bhikshus settled in the monastic establishment at Kārle. Such was also the case with the Sātavāhana king Sātakaraṇi, his mother Gautami, and his son Pujumāvi. We know they were Brahmanists, and yet their charities were not confined to their faith but extended freely also to Buddhism. I have mentioned above that Gautami caused one cave to be cut near Nāsik, and presented it to the Bhadrāyaniyas. For the maintenance of the monks and repairs to the cave, Sātakaraṇi and Pujumāvi granted a piece of land and a village respectively. They similarly gave a village to the Buddhist establishment at Kārle. A third noteworthy feature of the religious condition of this period is that the espousal of a different religion did not entail the loss of caste. Perhaps the most typical case is that of a Brāhmaṇ called Ayitilu, whose wife Bhāyiḷa makes the benefaction of a Chaitya-griha to the Buddhist community settled in the Kudā caves. That her husband Ayitilu was a Buddhist is certain, because he has actually been called an upadāka. And though he was thus a Buddhist, he had not lost his caste, because he still called himself a Brāhmaṇ. The truth of the matter is that Buddhism was a revolt not so much against caste distinction as against the sacrificial system and the authority of the Vedas to dictate the path of salvation. Buddhism left its followers to perform their domestic ceremonies entirely according to the Vedic ritual, just as Jainism did up till twenty-five years ago.

A glimpse into the constitution of the Hindu society in the Dekkan at this period is afforded by the status or caste names not unfrequently specified of the donors mentioned in Cave inscriptions. Those of the highest rank among these were of course the Mahārāphis.

1 Above, 1911, 15 & ff.
2 Lüders’ List, No. 1050.
(Mahārāshṭrikas), Mahābhōjas and Mahāsenāpatis. They seem to have occupied the position of the feudatory chieftains. The Mahābhōjas seem to have held the present Thāna and Kolāb districts of the Bombay Presidency as is clearly seen from the Kudā and Kshneri cave inscriptions, and the Mahārāthīs the Poona and neighbouring districts as is attested by the Bhājā, Beśa, and Kāru epigraphs. One dynastic name from among the Mahābhōjas was Maniḍava. Of the Mahārāthīs two families are known—one called Okhālakika and the other Aṇghīya. Next in rank come the officers such as Amāta or Rājāmāta, Mahāmātras, Bhāṇjāgārikas. The former two correspond to the modern Subahs or district collectors and the third to the treasurer. Of the same social status are Naigama, Sārthavāha and Sreshṭhīn. Naigama apparently is an ordinary merchant, and Sārthavāha the leader of a caravan of traders. Sreshṭhīn, of course, denotes the head of a guild or of the board of trade. The latter two, again, correspond to the aldermen, and took an important part in the administration of the town corporate. Descending lower in the social scale we have Lekhaka (scribes), Vaidya (physician), Hālakīya (culturator), Suvanakāra or Hārāgaṇi (goldsmith), and Gāndhika (druggist). To the lowest class have to be assigned Vardhakī (carpenter), Mālakara (gardener), Lohavāṇija (blacksmith) and Dāsaka (fisherman). One curious social feature of this period is represented by the terms Grihapati or Kujumbi which as a rule are found applied to the mercantile and cultivating classes. Sometimes they are used alone and without the specification of any caste name. It seems that the middle class, which consisted chiefly of cultivators and mercantile people, were split up into a number of grihas, i.e. homesteads, or kujumbas or kulas, i.e. families, the head of each of which was considered to be so important a personage as to require to be designated Grihapati or Kujumbi. In later times, however, the first term was entirely forgotten, and the second was employed exclusively to denote the cultivators, and is no doubt traceable in the Marāṭhī word kujumbi and the Gujarātī kusṭhī.

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4 If we separate the honorific suffix moḥi, Raṭhi and Bhoja can easily be recognised to be the same as Raṭikas and Bhoja of the Aśoka Rock Edicts V and XIII respectively. But what is the meaning of the term petetani? which is associated with them both in the Aśoka inscriptions? I should like in this connection to draw the attention of the scholars to a passage from the Aṅguttara-Nīkāya (III, 76 & 300), which runs as follows: Yassa kassaci Mahānāma kulaputtāna pañcha dhamma suvaṇṇayasta, yadi eda raṭhavat sa petetaniyo yadi ca senyāya senyatikasa, etc. etc. We have here a list of rulers from the king downwards. The ruler of the second rank is petetani Raṭhika. What is worthy of note is that Raṭhika is here called petetani, and it seems that even in Aśoka’s Rock Edict V, Raṭikas are meant to be styled petetani and that the two terms in that Edict ought not to be separated as has been done by scholars. Now, petetani of the Aṅguttara-Nīkāya passage has been explained by the commentator once as piṭāra ṇaṭaṁna ṇapatyaṁ bhūṣāṇi (one who enjoys property given by father) and in another place as bhūt-anubhūṭaṁ bhūṣāṇi. It appears that these Raṭhikas (=Raṭhikas) were originally governors of Raṭhīras or provinces who afterwards made themselves more or less independent and became their hereditary rulers. Similar was the case with Bhojas, who too are called petetani in Rock Edict XIII. A Nasik cave inscription (El., VIII, 94) speaks of a Mahāsenāpati and his wife Mahāsenāpatiṇī exactly as other cave inscriptions speak of Mahārāthī and Mahārāthānī or Mahābhōja and Mahābhōjī. As Senāpati is mentioned as a class of rulers in the passage of the Aṅguttara-Nīkāya quoted above, the Mahāsenāpati of the Nasik inscription also must be taken to denote a ruler like Mahārāthī or Mahābhōja. Senāpatis were originally generals who afterwards made themselves independent or semi-independent rulers.

5 Liders' List, Nos. 1037, 1045, 1049, 1052, 1058 and 1111.
6 ibid., Nos. 1100 and 1112.
7 Thus in one inscription a Hālakīya or cultivator is spoken of as Kujubika (Kujūbhīka) and his son Gaḥapati (Gaḥapati) (Liders’ List, No. 1121). We also hear of Gaḥapati-Nagama (ibid., Nos. 1001, 1127, and 1153); Gaḥapati-Sethi (ibid, Nos. 1056, 1072, 1076) or Gaḥapati-Sathavaha (ibid., No. 1062).
8 El., V, 120, 1515; VI, 342, 83, ans 355, 62; above, XX, 416, 17.
noteworthy custom of this period is for a male individual of the Kshatriya class to specify his metronymic along with his proper name. In North India the practice was to form the metronymic from the name of the country over which his mother's father ruled. Thus Ajātaśatru of Rājagriha, who was a contemporary of Buddha, styles himself Vaidehi-putra, i.e. son of the daughter of the Videha prince or Chief. But curiously enough, in South India the custom seems to be to adopt the metronymic not from the name of a country but from that of a Brāhmaṇa gotra. Accordingly we have got such metronymics as Gautami, Vaiśākhi, Mādhari, Kautsi, Kaśikī, etc., all derived from Brāhmaṇa gotras. It is not reasonable to argue from these that these rulers were Brāhmaṇa. It is not possible that they all could be Brāhmaṇa, because in an inscription on the Jaggayyapa-Śūpa in the Kistnā district we read of a prince Vīrapuruṣadatta who styles himself Mādhari-putra, but he belonged to the Ṛṣvavāku family, and was, therefore, a Kshatriya and not a Brāhmaṇa. Bühler, therefore, seems to be right in supposing that these metronymics were framed from the name of the gotra of the spiritual preceptor of the Kshatriya family to which the mother originally belonged.

One other curious fact may also be noticed. We know how Gautami-puṭra Sātākāraṇu and Mahākṣatrapa Rudrādāman were related to each other. A son of the former was son-in-law of the latter. Rudrādāman was a Saka and was of foreign extraction. The matrimonial alliance between his and the Sātāvāhana family is, therefore, all the more curious and reminds us of the marriage of Chandragupta, founder of the Maurya dynasty, with the daughter of the Greek king Antiochos Nicator.

I shall now touch on the economic condition of Mahārāṣṭra prevalent during the Andhrabhṛtya period. Let us first turn our attention to the currency of the province. We have already seen that at the end of Nāsik Inscription 12, Ushavādāta speaks of his having given away 70,000 कार्षापास to gods and Brāhmaṇa. There we have been distinctly told that these 70,000 कार्षापास were in value equivalent to 2,000 suvarnas, thirty-five of the former class of money making one of the latter. कार्षापास was a type of coinage indigenous to India, and we had both copper and silver कार्षापास. Here, of course, silver कार्षापास are intended. Again, the reference to the Suvarṇa coins, as Prof. Kārṣeṇ rightly says, must surely be to the contemporary gold currency of the Kushanas. We have already seen that Ushavādāta's father-in-law, Nāhāpāṇa, was a Kṣatrapa not only of Kujuḷa Kadphises but also of Wema Kadphises, who was the first Kushana sovereign to introduce gold coinage. No foreign ruler, either the Indo-Bactrian, or the Indo-Scythian, seems to have struck it before him. Wema Kadphises' gold coinage must therefore be supposed to have been current in Nāhāpāṇa's kingdom. The rate of exchange between the indigenous silver कार्षापास and the new foreign gold Suvarṇas was thus 35:1. But there was also another class of silver money, I mean that introduced by Nāhāpāṇa himself and called Kuśāna. In the last chapter I have mentioned that on Mount Triṣṇūmi near Nāsik Ushavādāta excavated a cave which accommodated twenty monks, and that each was to be given a Kuśāna for every one of the four months of the rainy season. Evidently, therefore, eighty Kuśānas were needed every year. These were to accrue from the annual interest on the sum of 1,000 कार्षापास deposited by Ushavādāta in a neighbouring guild. And this annual interest, we have been told, amounted to 90 कार्षापास. We thus see that 80 Kuśānas were equivalent to 90 कार्षापास, or in other words, the rate of exchange between these two classes of coins was 9:8.

*CIG.-AMK., Intro. cxvii.
A unique feature of the economic condition of this period is the institution of Śreṇi or craft-guild. At Govardhana near the Nāsik or Trirāmī caves there were no less than four different descriptions of guilds, *viz.*, *tilapishaka* or oil-millers' guild, *odayantika* or guilds of artisans fabricating hydraulic engines, *kularika* or potters' (?) guild, and *kotika-nikāya* or weavers' guild of which there were two. In the town near the Junnar caves there were at least three guilds, one of *dhamaṇikas* or corn-dealers, the second of *vimānakaras* or bamboo-workers and the third of *kāśikāṇas* or braziers. There must have been many more guilds not only in Govardhana or near Junnar but also at other district towns about which no mention has been made. The Jātakas or Birth-Stories of Buddha, which portray social life of the sixth century B.C., make mention of several such guilds. The conclusion is plain that both North and South India was studded with guilds from the sixth century B.C. to the third century A.D. Now the prevalence of these craft-guilds shows that institutions of self-government were by no means uncommon in India. Secondly, in Europe a craft-guild comprised all the artisans in a single branch of industry in a particular town. This does not seem to be the case with those in India, at any rate in the Dekkan. We have seen that at Govardhana there were not one but two guilds of weavers. Thirdly, Śreṇis of India were not simply trade guilds but were also something like modern banks, because anybody could invest any sums here and receive interest on them. Fourthly, any sum deposited in such guilds was called *ākṣaya nivāra* or perpetual endowment. We have seen that Ushavadiṭa made two such permanent endowments—one for providing for new robes to the monks residing in his cave and the other for making money payments to them. We have also seen that Ushavadiṭa was a personage of high rank. He was the son-in-law of the Kshatrapa Nahapāna ruling over Rājпутānā, Central India, Kāthiāvar, Gujarāt and the Dekkan. If he occupied such a high status could he not have arranged for the robing and money payment of his monks from the local district treasury? Why, then, had he to make two investments in two different guilds? The reply most probably is that empires were looked upon as of short duration, but guilds as lasting institutions. An empire may be established and destroyed in no time, but a guild lived from age to age. This must have been the experience of the people, and this alone can explain why Ushavadiṭa deposited sums in the two guilds. Fifthly, we have seen what the rate of interest was. One guild paid at the rate of 12 per cent. per annum and the other 9 per cent. Sixthly, it is worthy of note that money was deposited in these guilds in indigenous coin, *i.e.* in kārshāpana, and not in Kuṇa or Svarṣa which were both moneys introduced by foreign dynasties. Seventhly, it was not enough to deposit a sum in a guild, if it was to be a permanent endowment. The procedure did not end there, for what guarantee was there that interest on that sum would be paid by the guild from generation to generation after the death of the depositor? We know from Nāsik inscription No. 12 that Ushavadiṭa after investing his sums in the two guilds of Govardhana, had his charities proclaimed in the town assembly (*nigama-sahā*) and registered at the record office. It appears in ancient times each such town had its local self-government which was like a trade-guild looked upon as a permanent institution, and could insist upon the latter carrying out from generation to generation the original intention of a donor provided the exact nature of his benefaction was recorded in the town archives.

Again, there seems to have been frequent and pretty smooth communication between the different parts not only of the Dekkan but of India. Thus we have the benefaction of persons residing at Sopārī recorded in the caves at Kārla, of those of Kalyāṇ at Kasheṛī
or Junnar, of Nāsik at Beja, and so forth. This clearly shows that the communications were perfect all over the Dekkan. But this is not all. We have got gifts of the natives of Bharukachha or Broach mentioned in caves at Junnar, of Vaijayanta or Banavasi (1) at Kārl, of Dattāmātrī in Lower Sind at Nāsik, and of Karakāka or Karhād and Nāsik at the Bharaut Stūpa between Jubbulpore and Allāhābad. Unless the roads were at least tolerably good and not infested by robbers and thieves, it is not possible that inhabitants of one part of the country could go to a distant one and make benefactions.

Foreign commerce and trade were flourishing, and Dekkan took no insignificant part in the commercial relations of India with the West. An account of it is contained in the Periplus of the Erythraean Sea, which describes the Egyptian trade with East Africa and India. Ships from the Western countries sailed down the Red Sea and followed the Arabian Coast as far as Kane, from where the route to India diverted, some ships sailing to the Indus and on to Barygaza (Broach) and others direct to the ports of Limyrike (Malabar Coast). In these voyages, the ships made use of the monsoon, starting from Egypt in July. From Barygaza the coast immediately adjoining stretched from the north directly to the south, and the country is, therefore, called Dakhinabades (Dakshinapatha). Among the marts in the inland part of this South Country, there were two of particular importance—Paithana, which lay south from Barygaza, a distance of twenty days, and Tagara, ten days east of Paithana, the greatest city in the country. (10) Paithana is, of course, the modern Paīja (Paithan), and Tagara has been identified with Ter in the Naldrug District, Nizam’s Dominions. (11) From Paithan was carried down to Barygaza a great quantity of onyx-stone, and from Tagara ordinary cottons in abundance, many sorts of muslins, mellow-coloured cottons, and other articles of local production brought into it from the east coast. The harbours along the coast south of Barygaza were Souppara (Sopārā) and Kull īna (Kalyān near Bombay). In regard to the last port we are informed that it was raised to the rank of a regular mart in the time of the elder Sarganes, but after Sandanes became its master its trade was put under the severest restrictions; for if Greek vessels, even by accident, entered its port, a guard was put on board and they were taken to Barugaza. The elder Sarganes is most likely Sātakrāṇi, the third king of the Sātavāhana dynasty, and he seems to have made Kalyāna a commercial centre connected with the inland emporia Paīja and Tagara. When the Śākas, however, seized the north part of the Dekkan, every endeavour was made to divert the trade through their dominions from Broach direct to Paithan and Tagara, with the result that Kalyāna speedily lost all its importance and is not mentioned at all by Ptolemy who wrote only six decades after the author of the Periplus. As the communication from Broach to Paithan and Tagara was of recent origin, it is no wonder that the commodities were carried “along roads of extreme difficulty” as we do not doubt learn from the Periplus. Who Sandanes was is not clear, but it is not unlikely that he was the officer of the Sopara District under Nahapana. The other sea-ports of commercial importance farther south were Semulla, Mandagora, Palaipatmai, Melizeigara and Buzantion. Semulla has rightly been recognised to be Cēxul of the Kolaba district and 23 miles south of Bombay. Mandagora is taken to be Mandangad to the south of the Bākot Creek and Palaipatmai with Palnain-Mahād. Personally I think Palaipatmai corresponds to Va(Ba)lipatama mentioned as a sea-port in the Silāhāra inscriptions. (12) Melizeigara, according to some, is Jaygad, and, according to others, Janjirā. Buzantion no doubt corresponds to Vaijayanta, but with what place the latter is to be identified is far from clear. Some place it near Chipāla, and some near Banavas. The last identification is less probable, because it is far too south. Banavas, again, is in the interior and not on the sea-coast.

(To be continued.)

10 Above, VIII, 143 & ff. 11 JRAS., 1901, 557 & ff. 12 Above, IX, 38 & n., 47.
ANCIENT HINDU CORONATION AND ALLIED CEREMONIALS.

BY NARENDRA NATH LAW, M.A., B.L., F.R.S.

SECTION I.

Rājyabhisheka.

The Vedic work from which the rites of coronation derived their sanction is not the Athsava-Ṛaṣa alone, as will be apparent from the statement of the Nītikṣīṣka, which gives details of the ceremony, "according to the Gopātha-Brāhmaṇa of the Athava-Veda, as also those not dependent on its authority." The existence of the coronation can be traced much earlier than the Gopātha-Brāhmaṇa. The Taītīrīya-Brāhmaṇa gives its details as an independent performance in three sections which are separate from those devoted to the rājasāya. Wilson and Goldstücker observe that the rites of the Abhisheka which is not part of a rājasāya sacrifice, but a ceremony performed at a king's accession to the throne, are similar to, but not identical with, those of the Pundarabhisheka; they are founded on the proceedings which took place when Indra was consecrated by the gods as their supreme ruler, and which forms the subject of the 38th chapter of the Aitareya-Brāhmaṇa. If the Taītīrīya-Brāhmaṇa be older than the Aitareya, as Prof. Macdonell suggests, then the similarity between the abhisheka and the punarabhisheka cannot be taken as indicative of the derivation of the one from the other. Abhisheka appears therefore to have been an independent ceremony existing side by side with the rājasāya.

The abhisheka as detailed in the Taītīrīya-Brāhmaṇa begins with seven mantras to be uttered by the priest for performing a homa before the ritual of sprinkling takes place. The first mantra speaks of the prince's rebirth as the son of the silvika (sacrificial priests), with his vigour immensely increased by his symbolic entrance into the homa fire and exit therefrom, and wishes him capability to keep his subjects from sinful ways. The second wishes him an extended kingdom, a stout physique for its efficient administration, and a good supply of cattle for the performance of the sacrifices. The third wishes him to be the guide of men, and wants him to solemnly say that he would protect the good and punish the wicked. The fourth and fifth invoke blessing on him for prosperity, while the sixth and seventh for the glorification of the castes by his power, the prosperity of his subjects, and the extension of Prajāpati's protection to him.

In these mantras, two points are note-worthy: (1) The belief of the prince's rebirth as the son of the sacrifice priest is new to the rebirth of the twice-born by the upanayana sacrament for their initiation into the study of the Vedas. The prince, as it were, becomes a totally different being with his faculties and physical vigour renewed and increased for the discharge of the new duties that the assumption of kingly office will devolve upon him. Such a belief perhaps made the performance of the coronation ceremony

1 Nītikṣīṣka by Nilakaṇṭha Bhaṭṭa (MS. in ASB, No. II, A. 25), p. 3. The discourse on coronation in the Bhārata-rāhasya (in Bengali) by Rāmadāsa Sena cites a short passage from the Gopātha-Brāhmaṇa without any reference to its location in the Brāhmaṇa. I could not trace it either in the Bibliotheca Indica, or the Bombay edition of the work. I do not understand why, unless the passage has eluded my search, it should be omitted in the editions.

2 Taītīrīya-Brāhmaṇa, II, 7, 15-17. Rig-Veda, X, 173-174, refer to rituals for steadying the king in his office by the propitiation of certain deities. It is not clear whether they have any connection with the coronation, if any, prevailing at that time.

3 Goldstücker's Dictionary, p. 271, under "Abhisheka."

4 Prof. A. Macdonell's History of Sanskrit Literature, p. 203.
an imperative necessity to every prince; for, otherwise, in the estimation of the people, the prince will stand bare of the "kingly fitness" which he omits to formally bestow upon himself by the ceremonial, and for which no natural capabilities of the prince, however great, could perhaps be an adequate substitute. After the death of a king or after his retirement, some time must have elapsed before the coronation rituals could be performed by his successor; and hence, the question naturally suggests itself whether the latter could exercise the rights and duties of a full-fledged king immediately after the end of the previous régime without formally going through the ceremony. In the case of the initiation sacrament, the uninitiated boy had no right to the acquisition of sacred lore before he went through the necessary rite; but not so perhaps in the case of the coronation ceremony, as will appear from evidences later on. (2) The solemn assertion by the prince, which looks very much like the coronation oath, to protect the good and punish the wicked, that is to say, the paramount duties of the protection of life and property of his subjects and an impartial administration of justice.

After the performance of the homa, a tiger-skin is spread with the mantra "Thou art the sky, thou art the earth," and the prince is seated thereon. The priests bless him saying, "May you be unconquerable, may the various quarters protect you, may your subjects be loyal, and may the kingdom never slip away from your rule," and sprinkle him with water in which barley and dūrū grass have been steeped, the ritual being accompanied with blessings.

The prince is then asked to repair to and ascend a chariot standing before the āhavanīya fire of the sacrificial ground where the ceremony is taking place, appropriate benedictory formulas (some of which are repetitions of those used in the sprinkling ceremony) being uttered during the time. The object of this ascension of the car appears from the last formula addressed to the chariot to be a symbolic expression of the desire that the prince might achieve success in his rule. The king next prays the royal priest to help him by a faithful discharge of his duties that serve to keep the realm free from danger, and contribute to its well-being. He then asks the charioteer to sit on the car and hold the reins. The king then recites to the effect, "May I never hear within my dominion the sound of bows of my enemies coveting my kingdom, may that harsh sound change into a sweet one by making the hostile army friendly."

The brāhmaṇas as well as the king's friends and relations embrace him, after which his body is smeared with unguents. At this time, the king has to look towards the sun, and the royal priest addresses him thus: "May this king be lustrous like the noon-day sun; may my blessings be likewise powerful in their effects; may you (king)—glorious sun, attain prosperity by my blessings; may my words be in a special degree discriminatory of right and wrong; may my blessings be firm in their efficacy; may the rivers (in the kingdom) be full, clouds rain in time, and crops fructify; may the king be the lord of a rich country veritably flowing with milk and honey."

After oblations to the fire intended for the keśās, i.e., Agni, Vāyu and Sūryya, the king is asked to sit on a throne of udūmbāra wood, when the purohita says, "O king, subdue your enemies completely. Now that I have finished the consecration bearing the two names of Vāśīṇī and Ugra pay fees to the purohita. May you attain long life and

5 Called Vāśīṇī, because the ceremony is believed to bring the subjects under the king's control.
6 Called Ugra, because it effects the subjugation of enemies.
be freed from Varuṇa’s snares.” Then the priest shaves the king’s head with a mantra, which indicates that it is an imitation of what Prajāpati had done for Soma and Varuṇa. The hair is collected on a tuft of kuṣa grass, serving thereby to preserve the king’s strength. The king is then anointed with a mixture of milk and ghee with the same object in view with a formula which asks the Āśvins to have the king’s beauty devoted entirely to the queens.

The Rāmāyana and the Mahābhārata speak of a few coronations of princes, the former those of (1) Sugriva, (2) Vibhishana, (3) Rāma, (4) Kuṣa and Lava, (5) Aṅgada and Chandrakeu, (6) Satruḥma’s sons Subhū and Śatruhāti, and the latter those of (1) Janamejaya, (2) Vichra-virya, (3) Pṛu, (4) Yudhishthira, (5) Sarabha, son of Sisupāla, and (6) Parikshit. Full ritualistic details are given nowhere in the epics. The common features of the rituals, so far as we can gather them from their fragmentary descriptions in the first named epic, are collection of waters from seas and rivers in gold pitchers, sprinkling of same on the prince seated on a throne, crowning and prince’s gifts to brāhmaṇas, while their distinguishing features are (1) the performance of a homa (in Sugriva’s coronation), (2) presents offered by the subjects to the prince (e.g., in Vibhishana’s coronation), (3) presents offered by the prince (as in Rāma’s coronation), (4) difference as to persons who sprinkle water, and (5) difference as to those who put the crown on his head.

The Mahābhārata furnishes some details of the ceremony of only one prince, Yudhishthira, who sat on a throne made of gold surrounded by others seated likewise. To begin with, he touched white flowers, auspicious symbols (svastikas), unhusked barley-corns, earth, gold, silver, and jewels. Auspicious articles, such as earth, gold, gems, and other things necessary for the coronation were brought by the subjects, who came there headed by the priest. Jars made of gold, udumbara wood, silver and earth, and full of water as well as flowers, fried rice, kuṣa grass, cow’s milk, sainī, pippal, and padāśa wood, honey, ghee, ladies of udumbara wood and conches decked with gold, were there for the ceremony. The royal priest, Dhaumya, made an altar sloping north and east and marked with the necessary signs. The prince with his consort Draupadi was then seated upon a firm and effluent stool called sarvacāmathra covered with tiger-skin, and Dhaumya poured libations of ghee upon fire with appropriate mantras. Kṛśna poured water from a sanctified conch upon the prince’s head, as also Dhritarāṣṭra and the subjects. The presents brought by the people were formally accepted by Yudhishthira, who in turn honoured them with presents in profusion and gave a thousand niṣkhas to the brāhmaṇas who uttered benedictions for his welfare.

Most of the features of the coronation as found in the epics have been reproduced in the Agni-Purāṇa which, as usual with the Purāṇas, adds to them new rituals making
the whole ceremony much more elaborate. The main divisions of the ceremony may be marked out into (1) Aindri-Śānti on a day previous to that of abhisēka, (2) (On the abhisēka day).

(a) Performance of Homa.

(b) Symbolic bathing (i.e., touching the prince’s body with earth brought from various places—mrdilika-snāna).

(c) Sprinkling of water on the prince by ministers.

(d) Sprinkling of liquids by Rig-Vedic and Sāma-Vedic brāhmanas, and the royal priest.

(e) Sprinkling of water through a pitcher (perforated with a hundred holes) by the royal priest.

(f) Rites by the Yajur-Vedic and Atharva-Vedic brāhmanas.

(g) Seeing auspicious things.

(h) Crowning.

(i) Presentation of officials to the prince.

(j) Payment of fees to brāhmaṇas and coronation feast.

(k) Royal procession through the metropolis.

(l) Return of the procession to the royal palace and gifts to the people.

If the reigning king installs his successor on the throne just before his retirement, he may have the abhisēka performed under his auspices on a day prescribed as appropriate for the purpose. If, however, he dies without performing this ceremony for his successor, the Agni-Purāṇa allows for the latter a provisional abhisēka which can be celebrated irrespective of the auspicious or inauspicious nature of the day on which it is held. The reason for such a provision is obvious: the formal vesting of regal powers in the prince in order to enable him to discharge kingly duties cannot be long postponed; for such postponement may lead to difficulties. The rituals of the ceremony are succinctly mentioned as symbolic bathing of the prince with sesamum and white mustard at which the royal priest and the astrologer officiate, the hailing of the prince with the cry of victory after which he sits on a bhadrīśana, proclaims safety for his subjects and issues order to his officers for releasing prisoners. The coronation whether performed under the supervision of the retiring king, or in the case of his death, after the provisional coronation, has to be held on an auspicious day which is fixed in accordance with recommendations of the texts on the subject.

Details of the aforesaid main divisions are:—Re. (1). The Agni-Purāṇa does not furnish its rituals, which, however, are given in later works like the Nīti-māyikha, which may be summarised thus: After the formal declaration of the king’s intention to perform the Aindri-Śānti, the officiating priests are formally entrusted with these duties:—A vedi (altar) is constructed and upon it a Mahāvedi (great altar) on which three lines are drawn on sand,
a cavity made and refilled with sand, Earth bowed to, and fire ignited. A gold, silver, or copper pitcher full of water is covered with a piece of cloth and an image of Indra made of gold is placed on two eight-leaved lotuses drawn on the cloth. This is followed by offerings to Indra, five oblations to fire and the seating of the Brahma priest, who with the hotri next engages in the offering of the following oblations, viz., eight to the four cardinal points, and seventeen to Agni and other deities followed by samriddhi, samnati, upasttrya, svishytya, Prayishchitamaka, sanishki, samadha and samaratva-bhaga homas. Then follow offerings to the ten presiding deities of the ten quarters of heavens, and to demons of various descriptions. The Purnahuti comes next and then the throwing of the remnants of homa-fire into holy water. In the concluding rite of śaṇti for averting evil, the king with his consort, relatives and ministers, is sprinkled by the hotri with water from the śaṇti pitcher. Then both the king and the queen take bath in water mixed with herbs, wear white dresses and garlands, and smear their bodies with the paste of white sandal. Gifts are made to the priests, and the gold image of Indra after symbolic relinquishment is given to Achārya. The whole ceremony is then brought to a close by the feasting of brāhmaṇas.

The object of this ritual is no doubt the welfare of the king implying that of his relatives, officials, and subjects but the central idea is it is the coronation of Indra, the king of the gods. We have seen in connection with the Rājasūya that the mantras for the Punarabhiseka, are uttered in unison with those of the Aindra-mahābhiseka, which goes upon the supposition that the king of the gods was installed on his throne in remote antiquity with the self-same mantras which appear in the Aitareya-Brahmaṇa in connection with the Aindra-mahābhiseka, and which, when uttered at the Punarabhiseka, bring on special well-being of the subject of the Punarabhiseka. In the coronation ceremony with which we are now dealing, much more prominence is given to the idea by devoting a special day with its special rituals to Indra, who is worshipped to make the coronation of the mortal king as much fraught with potentialities for good as his own coronation was in the remote past.

Re. (2). On an auspicious day fixed for abhisheka, the king has to formally declare his intention (saṅkalpa) to perform the abhisheka.

(a) After the ignition of fire\(^2\) and the offering of seventeen oblations as previously mentioned in connection with Aindra-Śaṇti, the purohita has to perform homa with five sets of Aitarvā-Vedic mantras, viz., īrma-varma, svastiyayana, āyushya, abhayā, and aparājitā, which are intended to secure for the king welfare for himself personally and his kingdom. On the southern side of the homa-fire is kept a gold pitcher (samptāvān kalasa) in which are deposited the residues of offerings. Brāhmaṇas learned in the Vedas as well as brāhmaṇa, Kṣatriya, Vaiṣya and Sūdra ministers are honoured with presents and seated at the place where the ceremony is to take place. The royal priest, who has to fast on that day, puts on garland and turban and enters into the bathing-house where he has to put nine gold pitchers with waters from various places of pilgrimage as well as an earthen pitcher with water, a gold pitcher with ghi, a silver pitcher with milk, copper pitcher with curd, and an earthen pitcher with water in which kusa grass has been soaked. A gold pitcher with a hundred perforations as also an earthen pitcher filled with water from well and the four seas are also to be there.

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\(^2\) Certain characteristics of the flame of this fire, such as brightness like melted gold, resemblance to kustika mark, &c., were regarded as portents for good or evil.
(b) The prince is then bathed symbolically with various descriptions of soil. This bathing consists in touching his head with soil from the top of a hill, ears with that from the top of an anthill, face with that from a temple of Viṣṇu, neck with that from a temple of Indra, chest with that from a royal palace, right arm with that dug up by an elephant by its tusks, left arm with that dug up by a bull by its horns, back with that from a lake, belly with that from a confluence of rivers, sides with that from the banks of a river, waist with that from the door of a brothel, thighs with that from a sacrificial ground, knees with that from a cowshed, shanks with that from a horse-stable, and feet with that from the wheel of a chariot. This ceremony is concluded by the final ablation of his head with paschagavya (a mixture of milk, curd, clarified butter, and cow's urine and dung).

(c) Four vessels made of gold, silver, copper and earth are filled respectively with clarified butter, milk, curd and water. The Brāhmaṇa, Kshatriya, Vaiśya and Sūdra ministers take the gold, silver, copper and earthen vessels in succession and sprinkle their contents on the prince's head from the east, south, west and north respectively.

(d) After the ministers, a Rig-Vedic brāhmaṇa sprinkles honey and a Sāma-Vedic brāhmaṇa water (in which kuśa grass has been immersed) upon the prince's head. The royal priest commits the sacrificial fire to the care of the sadāyas (assistants) and sprinkles from the aforesaid sampātan pitch with the mantras that were uttered in connection with anointing forming part of the abhisheka of the Rājaśyā.

(e) The prince is then taken to the base of the altar and seated upon a bhadraśana. The royal priest sprinkles water on his head through a gold jar perforated with a hundred holes, uttering "ya oshadhiḥ, &c.," as also perfumed liquids, and water in which flowers, seeds, gems and kuśa grass have been dipped, with the recitation of other formulas.

(f) The Vajur and Atharva-Vedic brāhmaṇas touch with Rochana (yellow pigment) the prince's head and throat with the mantra "Candhadvāra, &c." This rite is brought to a close by the assembled brāhmaṇas sprinkling on the prince's head water brought from various sacred places.

(g) Auspicious things such as jar filled with water, chowry, fan, mirror, clarified butter, and jar filled with water and herbs are brought before the prince, music is played, (eulogistic songs are sung by the bards, and Vedic psalms chanted by the brāhmaṇas).

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21 It was perhaps believed that people before entering it parted with their religious merit at the very entrance, and hence, the sanctity of the soil from the place.

22 Sloka 22 of ch. 218 of the Agni-Purāṇa speaks of these mantras. That they are borrowed from the Rājaśyā ceremony is not clear from this sloka, but appears to be so from works like the Nītimayāyiṇa. Had the first verse of the couplet commenced with the words, rajasūryabhiheke cha instead of with rajasūryabhiheke ceh, the meaning would have been clearer.

23 See Rig-Veda, X, 97.

24 Some explanatory details have been taken from the Nītimayāyiṇa. The formulas referred to have been borrowed as follows:

(i) "Oshadhayān pratiṣṭhirāhlabha puśpavati, &c." Vaiṣṇavīya Samhitā, XI, 48.

(ii) "Aśuśśiṣāno, &c." Rig-Veda, X, 103, 1.

25 Rig-Veda, Khila, V, 87, 9.

26 According to the Nītimayāyiṇa (MS., pp. 2 & 11) not only the brāhmaṇas but also the assembled Kshatriyas, Vaiśyas, Śūdras and persons of mixed castes sprinkle water as above.

27 Nītimayāyiṇa (MS., pp. 2 & 11). The word puts after the above rite the sprinkling of propitiatory water (Śantijāna) from the Sampātan pitch by the astrologer. This rite is accompanied by the utterance of a long mantra "surāstvām abhijñhante," etc., of about 180 slokas addressed to the gods, heavenly bodies, clouds, continents, hills and mountains, places of pilgrimage, sacred rivers, birds, horses, elephants, universal monarchs of yore, ascetics, Veda, fourteen branches of learning, weapons, supernatural beings, in short, to quite a string of divine, natural, or supernatural forces with powers of good or evil, in order that they might all be propitiated to the prince about to be coronated. The location of the mandā in the ceremony is not manifest in the Agni-Purāṇa but has been indicated by works like the Nītimayāyiṇa.
(b) The royal priest, in the meantime, makes offerings of milk and honey to the divinities and sits on a chair covered with a tiger's skin. So seated he binds the prince's head with a fillet and puts on it the crown with the formula "Dhruvadyaḥ, &c.," an English rendering of which is given below:

"Firm is the heaven, firm is the earth, firm are these mountains, firm is this entire world, so may this king of men be firm."

"May the royal Varuṇa, the divine Brihaspati, may Indra and Agni ever give stability to thy kingdom."

"With a constant oblation we handle the constant Soma; therefore may Indra render thy subject people payers of (their) taxes." 33

The throne-seat, 34 on which the prince is next seated, is covered with the skins of five animals, bull, cat, wolf, lion and tiger. A symbolic meaning, not given in the texts, was no doubt attached to the spreading of these skins one over another. The tiger skin, as has been seen in connection with a previous ritual, indicated kingly power.

(i) The Agni Purāṇa next speaks of the Prātiḥāra presenting officials to the king. It is added by the Nātasaṅgha that distinguished townsmen, merchants and other subjects are also admitted to this honour.

(j, k & l) The king now presents the royal priest and the astrologer with cows, goats, sheep, horses, &c., and honours the other brāhmaṇas with similar gifts and a sumptuous feast.

After going round the sacrificial fire and saluting the Guru and one or two minor rituals, he sits on a sanctified horse but gets down the next moment to sit on the state elephant similarly sanctified and rides through the principal thoroughfares of the metropolis amid a gorgeous procession. After return to his palace, he accepts the presents made by his subjects, whom he receives with honour and entertains to a feast. Presents in return are also made by the king to his subjects.

It will not be out of place to recount succinctly the principal features of the English coronation of the past in order to show the degree of parallelism between it and that of the Hindus. The early English coronation had many features found in those of other European countries in the past, and may, for this reason, be taken for our purposes as a type of the early European coronations generally. 35

1. The prince attended by a large number of nobles and government officers made a stately progress to the Tower of London where he resided a day or two to dub as Knights of the Bath a number of candidates who had to perform vigil and other rites preparatory to this honour.

2. Amid a solemn and gorgeous procession in which the new Knights of the Bath, nobles, government officers, and clergymen occupied the particular positions allotted to them, the prince under various marks of honour displayed by the citizens rode to Westminster Hall on the day previous to the day of coronation.

33 Rig-Veda, X, 173, 4-6 (translation by Prof. H. H. Wilson).
34 The Mānasāra, as quoted in Goldstücker's Sanskrit-English Dictionary (p. 284, under abhikāsana) names two officers sthapati and sthapaka taking part in a function not detailed in the texts used above. The queen is also mentioned as sitting on a throne along with the king.
35 For the following information on the European coronation, see Chapters on Coronnations, author not mentioned: Glory of Regality by Arthur Taylor, and Encyclopædia Britannica, 11th edition, under "Coronation."
3. Next morning, the nobles and others, marshalled according to their respective ranks, accompanied the prince to the adjacent Westminster Abbey, some of the regalia being carried by certain persons having title to this honour.

4. The first rite performed within the Hall was Recognition in which the Archbishop declared to the people assembled there the prince’s rightful claim to the throne and asked them, whether they were ready to give their assent thereto. In this rite were laid the traces of development of coronation from an earlier form of election.

5. Next came the First Oblation, the essence of which was the rite in which a “pall of cloth of gold, and an ingot of gold of a pound weight” received by the prince from the Lord High Chamberlain were made over to the Archbishop of Canterbury, who placed them on the altar.

6. In the Proper Service of the Day, prayers were said for blessings upon the prince.

7. At the conclusion of the sermon forming part of the previous rite, the Coronation Oath was administered by the Archbishop. The prince swore to govern the kingdom according to the established laws and usages, administer justice tempered with mercy, and uphold the religion of the land, and the rights and privileges of the members of the church.

8. The Dean of Westminster anointed with oil from the Ampulla, the palms of the prince’s hands, his chest, shoulders, arms, and the crown of his head.

9. The next rite consists in investing the prince with vestments, girdle, buskins, sandals, spurs, sword, &c., which were made over to him on this occasion. Two noteworthy features of this function are that the Archbishop (a) while passing the sword to the prince requested him to protect the church, people, widows, orphans, restore things gone to decay and maintain those that were restored; and (b) while delivering to him the Orb with the Cross, he uttered the formula “Receive this Orb, and remember that the whole world is subject to the power and empire of God, and that no one can happily reign upon earth, who hath not received his authority from heaven.” At the time of Augustus, the Roman emperor, the Orb was regarded as the symbol of universal dominion. The Cross was affixed to it by Constantine the Great, signifying that universal dominion was but possible by faith.

10. The Archbishop assisted by other clergymen put the crown on the head of the prince seated on St. Edward’s Chair, saying, “God crown thee with a crown of glory and righteousness, with the honour and virtue of fortitude that (thou) by (our) ministry having a right faith and manifold fruits of good works, thou mayest obtain the crown of an everlasting kingdom, by the gift of Him whose kingdom endureth for ever. Amen.”

11. The Sovereign was invested with the Ring of faith, held the Sceptre of kingly power, the Rod of virtue and equity, and the Bible. He then received the Archbishop’s Benediction in appropriate words.

12. The Sovereign was conducted to the throne by the Archbishop who was followed by the bishops and great officers of state. After he was seated on the throne, the Archbishop delivered an exhortation and took the Oath of Fealty. This Oath was also taken by the bishops and the premier Duke, Marquis, Earl, Viscount, and Baron, each of them.

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36 The principal Regalia are: —St. Edward’s Chair, St. Edward’s Crown, Crowns and Circlets, Orb with the Cross, Sceptre with the Cross, St. Edward’s Staff, Ampulla (or Golden Eagle), Ivory Rod, Chalice, Paten, Swords, Rings, Spurs, Curtana (or pointless Sword of Mercy), and the Bible.

37 Chapters on Coronations, pp. 27, 118.
representing himself and the rest of his rank. During the performance of the Homage, medals of gold and silver struck for the occasion were thrown among the people, and if there were any general pardon, it was read publicly by the Lord Chancellor. 33

13. In the Holy Communion, the Sovereign advanced towards the altar after the commencement of the Communion Service and made an offering of bread and wine. Then a wedge of gold, called a mark, weighing eight ounces, was received by the Archbishop from the Sovereign and laid upon the altar. This constituted the second oblation.

The Sovereign then returned to Westminster Hall attended by the clergy and others marshalled as before.

14. A noticeable feature of the Coronation Feast held in the Westminster Hall was the proclamation of a challenge to the effect that if anyone dared deny the rightful claim of the present Sovereign to the throne, he was a liar and false traitor, and the Champion was there to fight a duel with him to prove the falsity of his assertion. The Champion threw down his gauntlet, which after a short time was taken up by the Herald. Until the completion of the arrangements for the feast, the Sovereign reposed in the Court of Wards. Several tables were placed in the Hall, the royal table being set on a raised platform. Special duties in connection with this feast were allotted to special officers or noblemen: the royal table, for instance, was covered by the sergeant and gentleman of the scullery; the first course of hot meat was served up with the combined assistance of thesergent of the silver scullery, and two gentlemen-at-arms or two Knights of the Bath, and other dishes were brought with a procession composed of several officers. A full delineation of this coronation being outside the scope of this section, details of this as well as other functions, which may have value for other purposes, have been omitted.

In the evening were held a general illumination, a display of fire-works in Hyde Park, the principal theatres being opened free to the public.

The features common to the two systems of coronation of India and Europe may now be summed up. The commonness is due in some instances to the very nature of the ceremony, and in others, to other causes.

Both the systems are endowed with a religious character, difference lying only in the degree. In the one, God, His Son, and the Holy Ghost were solicited by prayers and offerings to bless the Sovereign and secure the welfare of his kingdom, while in the other, the divinities together with various natural and supernatural forces credited with powers for good or evil, were for the same purpose entreated or propitiated through a multiplicity of prayers, offerings and other religious rites.

The coronation of the Hindus, in its later form, lost all traces of its connection with the elective principle pointed out elsewhere 33 to have been operative in the epic period, in which it could be traced in the recognition forming part of the installation ceremony. In the European form of coronation, it was traceable in the formulary of election expunged in later times, as also in particular functions incorporated in the coronations of various European countries pointing to some form of election as their origin, e.g., the practice of elevating a sovereign on a shield among the later Romans, and the custom of having stone circles to serve as seats for electors and a large stone in the centre for the Sovereign. 40

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33 The rite in which the Queen Consort took part have been omitted.
33 See the Modern Review, 1916 (Sept.), p. 397.
The practice of taking an Oath to protect the people and perform other regal duties existed in the Hindu coronation, as evidenced by the Taittiriya Brāhmaṇa, but it disappeared later on. Therefore the similarity of the European and the Indian systems in this respect is not found all along their respective lines of development.

Smearing with ungents in the Indian type may be taken to correspond with anointing in the Western, sprinkling of liquids obtaining greater prominence in the former.

Crowning, blessing for universal dominion, presentation of nobles and officials, jail delivery, stately progress through the metropolis, feast and the devotion of a day or two to a ceremony, preliminary to the coronation proper, may also be regarded as points of similarity between the two types.

SECTION II.

Yauvarājyaabhiseka.

It is in the epic period that we find the first mention of the ceremony for the inauguration of the crown prince. Prof. Goldstücker is doubtful as to whether this ceremony is hinted at in the passage of the Aitareya-Brāhmaṇa relating to the 'king-makers' (rdya-karitära) in the chapter on the mahābhiseka. These 'king-makers' refer, in the Aitareya-Veda and the Śatapatha-Brāhmaṇa to "those who, not themselves kings, aided in the consecration of the king." According to Sāyana's commentary on the aforesaid passage of the Aitareya-Brāhmaṇa, the king's father is one of the king-makers, and this was a ground for Prof. Goldstücker's doubt whether the ceremony in which the father took part might be that for the installation of a crown-prince. A closer examination would, however, make it clear that such a doubt is baseless for the following reasons:

1. The mahābhiseka is not an independent ceremony, and the chapter devoted to it is meant to bring out that in days of yore, the abhiseka of Indra (called Mahābhiseka) took place on certain lines with certain mastras followed later on by several emperors of antiquity on the occasion of the celebration of the Rājasūya, and if these rituals and mantras are woven into the Punarabhiseka (i.e., the second abhiseka, the first having been performed at the time of installation to a simple kingship) of the celebrant of a rājasūya of later times, they will be of great efficacy.

2. The inclusion of the king's father in the list of king-makers by Sāyana, is not borne out by the Vedic texts themselves.

3. The presence of the father in any installation ceremony cannot of itself raise the presumption that the son performing the ceremony must needs be a crown-prince. For first, the father might not at all have been a king, and possessing therefore no kingdom to which he could choose his son as successor; and secondly, he might be retiring from his regal position, making his son a full-fledged king by the ceremony.

4. The question of installation to crown-princelyship cannot at all rise in view of the setting, in which the king-makers are mentioned, namely, the delineation of the rites and formulas of Indra's mahābhiseka intended to be woven into the Punarabhiseka of the rājasūya.

41 Aitareya-Brāhmaṇa, VIII, 17, 5.
42 Aitareya-Veda, III, 5, 7.
Hence, there are at present no evidences by which the ceremony of the installation of the crown-prince can be traced to the Vedic period.

References are found in the Epics to the *yauvarājyābhiseka* of Rāma, Aṅgada, Bharata, Yudhishthira, Bhishma, Bhima, and Śatavāna. Details of the ceremony are not forthcoming from any of the works consulted by me. The Rāmāyāna furnishes a short account of the preparations made for Rāma's *yauvarājyābhiseka*, but as they are not perhaps exhaustive, we cannot draw from them any correct inference as to either the things needed for the ceremony or the rituals and functions in which they were used. The short account is, however, striking in that it does not include water or soil brought from various places, forming a prominent feature of the coronation ceremony and as such receiving the first attention in the preparations for Rāma's coronation.

There was no restriction as to the age at which a successor to a sovereign was installed as the crown-prince. Rāma was twenty-five years old at the time of his proposed installation to crown-princeship and Bharata about forty when he was so installed; both Yudhishthira and Śatavāna were young when they went through the ceremony, but Bhima was far more advanced in years when he became a crown-prince. There was, therefore, no hard and fast age-limit for this ceremony, though it seems to have been the usual practice for the king to choose his successor as soon as the latter completed the prescribed period of studies and was ready to share as crown-prince the responsibilities of a ruler.

No instances are forthcoming to show whether *yauvarājyābhiseka* was a bar to the subsequent celebration of the coronation ceremony when the crown-prince became the king. Yudhishthira's coronation after the recovery of his kingdom and subsequent to his *yauvarājyābhiseka* cannot be taken as a case in point in view of its merger in that of restoration to a lost kingdom. That the recovery of a lost kingdom was an occasion for a fresh coronation stands clear from the case of Dvumuta. Prof. Goldstücker inclines to the view that the performance of the *yauvarājyābhiseka* "held good for the inauguration of the prince at his accession to the throne, after the father's death, since no mention is made, in the epic poems, of a repetition of the ceremony. The object of the inauguration of a prince as *yauvarāja* is to secure to him the right of succession, and, besides the advantages supposed to arise from the religious ceremony, as mentioned before, a share in the government, or perhaps all the privileges of a reigning king. For when Dvārasaṁa intends to make his son Rāma a *yauvarāja*, he addresses him with these words (in the *Ayañhyā-kānda*): "Rāma, I am old; ... To-day, all my subjects want thee for their king; therefore, my son, I shall inaugurate thee as junior king." In the above argument, stress is laid on the words spoken by Dvārasaṁa to the effect that the subjects wanted Rāma as their king (nāradhipa) but the force of the very next words uttered by him, viz., "therefore, my son, I shall inaugurate thee as junior king" is ignored. What...

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65 Rāmāyaṇa, Ayodhyā-kānda, ch. 3.
67 Ibid., Yuddha-kānda, ch. 128, ślka 93.
68 Ibid., ch. 190, ślka 43.
69 Ibid., ch. 100, ślka 43.
70 Ibid., Vana-parva, ch. 298, ślka 11.
71 Ibid., Aranyak-kānda, ch. 47, ślka 10.
72 Mbh., Adi-kānda, ch. 141, ślka 27; Vana-parva, ch. 293,ślka 22.
73 Mbh., Śanti-parva, ch. 40.
74 Rāmāyaṇa, Ayodhyā-kānda, ch. 40.
ever Daśamūla might have said on the occasion, the ceremony was nothing else than śrīvērīṣyābhīṣheka and should be viewed as such.

References to the inauguration of the commander-in-chief are found in the Mahābhārata in connection with the inaugurations of Bhāshma, Drona, Karna, Salya, and Asvatthāma as the military heads of the Kaurava army. This inauguration ceremony is modelled on that of Kṛśtikeya, the commander-in-chief of the gods, whose inauguration again followed in some respects the still earlier rājyābhīṣheka of Varuṇa, the water-god. Details of the ceremony aggregated from the several descriptions are scanty. Those that are expressly mentioned, are oblation to the Homa-fire, seating of the Commander on an appropriate seat, sprinkling of water on his head from a vessel, the utterance of the big formula "surāśvām abhishekantu," &c., which happens to be the same as used in the coronation ceremony just before crowning and gifts of coins, bullion, cows, cloths, &c., to Brāhmaṇas. It is superfluous to mention that the rituals were accompanied with music, eulogies sung by bards, and joyous and benedictory ejaculations. The inauguration of the several commanders-in-chief mentioned above was performed in the battlefield. In times of peace the same ceremony is likely to have been celebrated on the occasion of the assumption of his office by the commander-in-chief. It is probable that in the former case, the exigencies of the situation compelled a curtailment or abridgement of the rituals which could be allowed to be in their full form in times of peace.

THE LUNAR ZODIAC IN THE BRĀHMAṆAS.

BY B. V. KAMEŚVARA AIYAR, M.A.

In the Preface to the fourth volume of the first edition of the Rājveda, the late Professor Max Müller wrote: "In conclusion, I have to say a few words on an hypothesis according to which the discovery of the twenty-seven mākṣaṇas was originally made at Babylon and from thence communicated at a very early time—the date is not given—to the Indians in the South, the Chinese in the East and sundry Semitic nations in the West. Such an hypothesis seems almost beyond the reach of scientific criticism, though with the progress of the deciphering of the Babylonian inscriptions, some facts may come to light either to confirm or to refute it. At present, however, all that can be brought forward in proof of such a theory is vague and uncertain and could not stand the test of the most forbearing criticism . . . ."

This was written in 1882. Twenty years later, he again examined this theory in his lectures on "India—What Can It Teach Us?" (pp. 120—133, first edition) and concluded, "With due respect for the astronomical knowledge of those who hold this view, all I can say is that this is a novel, and nothing but a novel, without any facts to support it . . . ."

This theory of the Babylonian origin of the Indian mākṣaṇas was started by Weber and supported by Whitney, and apparently ceased to be advocated after Maxmuller's vigorous refutation. 1 I was therefore surprised to find Professor A. B. Keith reviving the theory in the Journal of the Royal Asiatic Society (January 1917, pp. 135,
136). He writes "... in the absence of any evidence as to the real origin of the nakshatras, the priority of Kritikās has been insoluble. But the Babylonian hypothesis of their origin still remains the most plausible and for an ingenious argument I would refer to a comparatively recent article by Lehmann Haupt. If so, then the effort to prove the origin of the position of Kritikās by Indian literature must be unsuccessful."

I have not been able to get a copy of ZDMG. (Lxvi) containing this ingenious argument. But from the way in which Prof. Keith writes I am inclined to think that he does not attach much value to it. Now that Prof. Keith has chosen to revive a theory long given up, he should, in fairness, bring together all the fresh evidence that Babylonian researches might have brought to light since 1882 and discuss their evidentiary value and at least show that the theory is not so baseless as Maxmuller had pronounced it to be. It is an important question involving wide issues and deserves more than a digressive hit that the Professor has chosen to give it.

To a lay mind it would appear that there is nothing in common between the Indian ecliptic of the twenty-seven nakshatras and the Babylonian zodiac. (1) The former is lunar; the latter, by all accounts, was solar. (2) In the earliest Indian literature where it is found, that is, the Brāhmaṇas, there is no attempt to divide the 27 nakshatras into 12 sections and allot two or three to each section and there is no reference to the planets. "The Chaldeans chose three stars in each sign to be the Councillor gods of the planets." 2 (3) The first sign (whether Aries, so far as records go, or Taurus, as later traditions indicate,) coincided with the vernal equinox. There is no evidence in Indian literature to show that the Indians began their year with the vernal equinox before the introduction of the Alexandrian School of astronomy into India 3 about the fourth or the fifth century A.D. (4) There is not the slightest evidence in the Brāhmaṇa literature to show that the Brāhmaṇās of the Brāhmaṇa period were aware of the twelve signs of the Babylonian or the later Indian solar zodiac or any pictorial representations of these signs, such as the Ram, the Bull, etc., or that the words mēsha, vṛshābha, etc., were used technically to denote the signs of a solar zodiac. (5) In Babylonia "we find a week of seven and another of five days" (Encyc. Brit., 11th ed., Vol. 3, p. 167). The Brāhmaṇas know neither, but have instead a period of 6 days (Shadasa), five of which made a month. (6) In Babylonia, the 12 months were named after the 12 zodiacal signs. In the Brāhmaṇa, the 12 months are named after the 12 nakshatras at or near which the moon successively became full. (7) The Brāhmaṇic asterismal system commenced with the Pleiades. There is nothing to show that the first sign in Babylonia was headed by this asterism.

Maxmuller wrote in 1882: 4 "Now the Babylonian zodiac was solar, and, in spite of repeated researches, no trace of a lunar zodiac has been found, where so many things have been found, in the Cuneiform inscriptions. But supposing even that a lunar zodiac had been discovered in Babylon, no one acquainted with Vedic literature and with the ancient Vedic ceremonial would easily allow himself to be persuaded that the Hindus had borrowed that simple division of the sky from the Babylonians ... Surely it would be a senseless hypothesis to imagine that the Vedic shepherds or priests went to Babylonia in search of a knowledge which every shepherd might have acquired on the banks of the Indus . . . . . ." And after thirty years' further Babylonian research and exploration, the

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1 Encyclopaedia Britannica (edition of 1911, art: "Zodiac").
2 Vide, for instance, the Journal of the Royal Asiatic Society, July 1917, p. 499, footnote: "... Only the Roman Calendar and the year of Nabonidus reckon from the spring. Dr. Flett thought that Brāhmaṇas must have visited Rome. Perhaps so; but it is more probable, I think, that they took the spring equinox for their starting-point from the year of Nabonidus. When the Alexandrian astronomers reformed their Calendar in the reign of Diocletian, they based their reform upon the Nabonidus era; and these astronomers were the teachers of the Indians.
3 India—What Can It Teach Us? (first edition, pp. 126, etc.)
latest edition of the *Encyclopaedia Britannica* (art. : "Zodiac") could only write: "The alternative view, advocated by Weber, that the lunar zodiac was primitively Chaldaean, rests on a very shadowy foundation. Euphratean exploration has so far brought to light no traces of ecliptical partition by the moon's diurnal motion, unless, indeed, zodiacal associations be claimed for a set of twenty-eight deprecatory formulae against evil spirits inscribed on a Ninevite tablet."

In the *Brāhmaṇa* literature, including the Taittirīya and other later Sānkhītās, we find only the lunar ecliptic, with the twenty-seven 5 nakshatras with the Kṛṣiṇaḥs heading the list and no mention of mesha, Vṛṣabha, etc., as the signs or representations of a zodiac. On the other hand, no reference has been found in Babylonian inscriptions to the division of the zodiac based on the diurnal revolution of the moon among these asterisms. There is not a single point in common between the Babylonian zodiacs, so far as it is known and the Indian ecliptic, as it is found in the *Brāhmaṇas*. The *Brāhmaṇa* literature (Vāj; San. XXX. 10: Taitt: Br. III. 4-4-1) refers to observers of stars (nakshatra-dārīs) as a profession; and yet it is assumed that the Brahmagadhis must have borrowed the elementary scheme from some country which shows no traces of such a scheme.

Professor A. A. Macdonell, in his review of my dissertation on the age of the *Brāhmaṇas*, which was intended for the Oriental Congress which was to have assembled at Oxford in 1915, wrote to me, "The origin of the Nakshatras is an unsolved mystery and so long as this is the case conjectures based on their original signification must remain without value as proof of any theory."

We find the lunar ecliptic of 27 nakshatras referred to in several places in the later Sānkhītās and the *Brāhmaṇas*. We find a knowledge of this lunar ecliptic in the marriage hymn of the *Rigveda* (X. 85-13) where the expressions aghasa and arjunyak mean "on the days when the moon is in conjunction with these asterisms." As the *Encyclopaedia Britannica* (art: "Zodiac", 11th edition) says of the Indian Zodiac: "We find nowhere else a well authenticated zodiacal sequence corresponding to so early a date." Why then should one seek for the origin of the nakshatras in any other ancient country, where no traces of the same have been found after years of research. You find it there in ancient Indian literature and you do not find the like of it in any other country at so early a period. It is a scheme which could have been easily worked out in the land of the Indus, by a people with as much knowledge of civilised life as is exhibited in the *Rigveda*. Would it be fair or competent criticism, then, to say that the ancient Indians must have borrowed the simple scheme from some country not definitely known (from Babylonia or China), at some unknown or indeterminable period, simply because a Biot, a Weber, or a Whitney had started theories which half a century of further research has left where they stood when they were started?

Scientific criticism is concerned with evidence and so long as no evidence is forthcoming, if not to prove, at least to lend some amount of probability to the foreign origin of the Nakshatras, it will not be fair to reject as valueless any legitimate inference that may be drawn from the statements about the nakshatras that we may find in the *Brāhmaṇas*; leaving aside the conjectures based on the etymological significance of the names of the nakshatras, such as those indulged in by Bentley for instance, which have of course little value as evidence.

5 Only 27 are given in the earlier list in Taitt. San. IV, 4, 10, 1-3 and in Taitt. Br. I. 2-1. Taitt. Br. I. 5-3 adds that in addition to the 27 nakshatras mentioned in the previous anuṣkara, there is another called aṣṭāṣṭi (3 Lyrae) which should be looked for in the sky between the (uttara) aśvāňas and the Šrōvā and that the Dvāsas conquered the Āsuras under this nakshatra and therefore expeditions should set out under it. This nakshatra is accordingly included in the nakshatreshi in Taitt. Br. III. 2-1-6, notwithstanding its remoteness from the ecliptic.
CHANDRA'S CONQUEST OF BENGAL.

By RADHIAGOVINDA BASAK, M.A.; CALCUTTA.

In the early part of the fourth century A.D., there was a great defeat of the people of Bengal (Vaṅga) by a king named Chandra. This event is mentioned in an inscription incised in early Gupta characters on a pillar of cast iron known to historians as the “Meharauli Posthumous Iron Pillar Inscription of Chandra.” There has not yet been an end of discussion as to the identity of this Chandra. The late Dr. Fleet thought that the characters of this inscription “approximate in many respects very closely to those of the Allahabad posthumous inscription of Samudragupta” and remarks that he “should not be surprised to find at any time that it is proved to belong to him,” i.e., Chandragupta I, the first mahāraja of the Gupta family, of whose time we have as yet no inscriptions. Dr. Hoernle assigns the inscription to the beginning of the fifth century A.D.; and Mr. Vincent Smith, in the second edition of his “Early History of India,” expressed his conviction that the Chandra of the inscription was Chandragupta II, who, he thought, had to quell a rebellion of the people of Bengal when they offered him an united resistance in battle. If the inscription could be ascribed to the time of Chandragupta II and the king Chandra be identified with the latter—it may be well said with Mr. Allan that “the enemies who had united against him in the Vaṅga country were probably peoples who had taken the opportunity of his absence in the west to cast off the yoke under which his father had laid them.” But Mr. Vincent Smith has since changed his opinion and has accepted the view of Mahāmāhāpādhyāya Haraprasād Sāstri, that the Chandra of the Iron Pillar Inscription was not at all a Gupta ruler and that he should be identified with Chandravarman mentioned in the Allahabad Pillar inscription of Samudragupta’s time. This Chandravarman, it should be remembered, was one of the nine kings of Aryavarta who were violently extirpated, during his campaign of conquests in Northern India, by Samudragupta, who thus increased his majestic power in the North. Pandit Sāstri while proving this identity of Chandra in the Iron Pillar inscription and Chandravarman (king of Pushkaraṇa, Pāhāraṇa or Pāvarṇa of Rājapūtāṇa) based his arguments on two inscriptions, viz., (1) the Māndasor stone-inscription of Naravarman of the Mālava era 461, and (2) the Susumia Hill inscription of Chandravarman, king of Pushkaraṇa. From the first of these inscriptions, we have the following historical information:—“This Vaishnavite inscription was incised in 461 of the era of the Mālavaṇa, i.e., in A.D. 404, when king (gārtha) Nara-varman (using the title mahānāja), son of king Sūkhavarman and grandson of king Jayavarman, was ruling that part of the country, i.e., Mālava.” We know from epigraphic records that in A.D. 404 Chandragupta II was on the imperial Gupta throne. Hence we may safely suppose that Mahārāja Nara-varman was Chandragupta II’s feudatory in the Western region, probably having his head-quarters in the town of Daśapura (modern

3 Ante, Vol. XXI, pp. 43-44.
5 Indian Coins—Gupta Dynasties, Introduction, p. xxxvi.
7 Epis. Ind., Vol. XII, No. 36, p. 310d.
Mándasor), just as we gather from other records⁹ that his son Viśavarman and his son Bandhuvarman were feudatories of Kumáragupta I. The second inscription which is inscribed in early Gupta characters of the Northern variety records the dedication of a wheel in honour of a god (evidently Viśuṇa) named Chakrāsvāmin and it only states in its two lines ¹⁰ of writing that this dedication is a pious deed (kṛitiḥ) of mahārāja Chandravarman, son of mahārāja Siṁhavarman, king of Pushkaraṇa. The use of the subordinate title of mahārāja with the names of these kings shows that Pushkaraṇa was one of the many small states that were being ruled independently before their subjugation by Samudragupta. In the first inscription we have mahārāja Naravarman as the son of Siṁhavarman and in the second mahārāja Chandravarman as the son of the same king. This fact led Pandit Sāstrī to suggest, rightly enough, that Naravarman and Chandravarman were brothers. ¹¹ It has been said before that Naravarman was a contemporary of Chandragupta II, son of Samudragupta, whereas Chandravarman was Samudragupta’s contemporary. Hence it may be rightly supposed that Chandravarman was Naravarman’s elder brother. The identity of Chandravarman’s inscription and Chandravarman, king of Pushkaraṇa, of the Susunia Hill inscription, as established by Pandit Sāstrī seems to be quite right. But there is much difficulty in proving undoubtedly that this Chandravarman and the Chandra of the Iron Pillar inscription are identical. Samudragupta probably destroyed the independence only of the nine kings of Northern India amongst whom Chandravarman was one, and allowed them after their utter defeat to rule in their respective states as Gupta feudatories. Chandravarman, his father Siṁhavarman, and his grandfather Jayavarman may have had mastery over a greater part of Mālava and had their capital at Pushkaraṇa; and they had thus ruled independently before Samudragupta advanced in his campaign of conquests and reduced the power of the Varman family of Pushkaraṇa by defeating its king Chandravarman and probably placing his younger brother Naravarman to the position of a feudatory chief ruling from Daśapura. It may also be supposed that Naravarman succeeded to the rulership after the death of his elder brother Chandravarman. We have said before that Naravarman’s son, Viśavarman and his son Bandhuvarman were feudatory kings under Kumāragupta I ruling in Mālava from their capital Daśapura. From the Gangdaṭa Stone inscription (Fleet, No. 17) we find that Viśavarman, son of Naravarman, was a very powerful ruler (tasmin prāśati mahān-nyapati-pravirā l. 17-18) in the year 480, evidently of the Mālava era, and from the Mándasor stone inscription (Fleet, No. 18) we know that Bandhuvarman, son of the ruler (gōptā) Viśavarman was governing the city of Daśapura (kṣiti-pati-tyikē Bandhuvarman-i... Daśapura...

⁹ Fleet, CII. Vol. III. Nos. 17 and 18.
¹⁰ Cf. “(L. 1) Puskaragādhi-pater-mahāraja-Sīnhavarmanasah putraga (L. 2) mahāraja-Śrī Chandravarmanasah kṛitiḥ.”—These lines, it should be noted, are inscribed just below the wheel on the backwall of a cave now in ruins on the hill.
¹¹ We may illustrate the genealogy of the Varman family thus:

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   Jayavarman
   |   Siṁhavarman
   |   Chandravarman
   |   Naravarman (461 M.E.)
   |   Viśavarman (480 M.E.)
   |   Bandhuvarman (492 M.E.)
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idā, pālayati, l. 16), while Kumāragupta I was ruling the earth in 493 M.E. (Kumāragupta
prathvāṃ prasāti, l. 13). Hence, Pandit Sāstri's statement 12—"Mr. Smith is wrong.
I believe, in including Māndasor in the map of Samudragupta's conquest. For Naravarman
and his son Visavarman do not seem to have acknowledged any obligation to the Guptas"—
is not vouchsafed by epigraphic evidence which seems rather to lead to a contrary
conclusion.

To prove completely that the Chandravarman of Pushkarāja and the Chandra
of the Iron Pillar inscription are identical, one has to establish, first of all, that Chandravarman
came to Bengal on a campaign of conquests. But the Susumia Hill inscription has
not the slightest reference to any conquest by the king of Pushkarāna (Pushkaravābdhipati).
It simply states, as already pointed out, that the dedication of the wheel is a pious "deed
of mahārāja Chandravarman, son of mahārāja Sinhavarman, king of Pushkarāna." It does
not at all say "that Chandra of Pekarna did conquer that part of the country" as boldly
asserted by Pandit Sāstri. Chandravarman seems to have gone there on a pilgrimage to
the hill-cave to do honour to the god Chakrasvāmin, and it was probably a very famous
place of pilgrimage in old days also. It may be advanced as an argument that as the
wheel in the Susumia Hill cave and the flag-staff (dvoja) of the Iron Pillar are both sacred
to the god Vishnu, it favours the identity of Chandravarman and Chandra. But we know
that the Gupta rulers too were themselves devotees of Vishnu (paramabhaígavata).

Let us now consider the historical data that can be obtained from the Meharauni Iron
Pillar inscription:

(i) King Chandra destroyed his enemies in Bengal (Vaṅgēśu) who offered an
united resistance against him.

(ii) He, in course of war, crossed the seven mouths of the Indus (Sindhu) and
overcame the Vāhlikas.

(iii) The Southern Ocean was to-day (even after his death) being perfumed by
the breezes of his prowess, i.e., who probably proceeded towards the South
for making conquests.

(iv) His majestic glory still lingered on earth in the shape of fame even after his
death.

(v) He enjoyed for a very long time lord-paramountcy (aikādhirājya) on earth
earned by the strength of his own arms (srabhuj = ċāṛjita), i.e., he was a
mahārājadhirāja, a title which he himself earned by his own prowess.

(vi) He was a Vaishēy and established this pillar as a flag-staff of the god Vishnu
on the Vishnupada hill.

From these data we find that Chandra was a mighty monarch and had the title of
mahārājadhirājya (stated for metrical exigencies as aikādhirājya prāptena, l. 5), whereas
Chandravarman is simply mentioned in the Susumia inscription with the title mahārāja,
which, in early times especially during the Gupta period, was used by kings of smaller
states and by feudatory rulers. The datum (v) above is most significant. The statement
that Chandra earned supreme sovereignty in the world by means of his own arms
(srabhuj = ċāṛjita aikādhirājya) and enjoyed it for a long time (čhirā) and that he led
his arms of conquest to the distant countries of Vanga in the east and to the country
washed by the mouths of the Indus on the west, and also towards the south, applies more

12 Ante, 1913, p. 218.
to an early Gupta ruler of the fourth century than to any local king of any of the small states then ruling independently in Northern India. There is no Paurāṇic or epigraphic evidence to show that any other family of kings made any attempt in the fourth century A.D. to assume imperial dignity by conquering distant lands. So it is very likely that Samudragupta's father, Chandragupta I, whom we know to have been the first maharājādhirāja of the Gupta line, began to establish the empire by going out for making conquests in Bengal, in part of the Panjab and also in the South, and perhaps succeeded in incorporating portions at least of these provinces into his own kingdom, which, after his death, passed into Samudragupta's hands. It is perhaps for this reason that we find in Samudragupta’s Allahabad Pillar inscription no mention of Bengal being conquered by that monarch who inherited his father’s self-made empire which had already comprised Bengal. Where is the evidence that Bengal had ever been in the possession of Chandravarman? Had it been so, we would have to seek for evidence to prove that Bengal was afterwards recovered from the hands of the Varman rulers of Mālava by the Gupta rulers. But we have as yet no such historical evidence, nor can we expect to get it in future. On the contrary, we know from the newly discovered Dāmodarpur plates of the Gupta period that Bengal was under the direct political jurisdiction of Kumāragupta I and his successors. It seems plausible that Samudragupta ordered this posthumous inscription to be inscribed on this costly pillar of iron which his late father maharājādhirāja Chandragupta I caused to be erected as a flag-staff in honour of Vishnu; and as the ancestors of his father were local chiefs having the use of the title maharājā only, Samudragupta did not perhaps ask the court-poet to refer to any genealogy in the inscription. Hence we are inclined to believe with the late Dr. Fleet that the Chandra of the Iron Pillar is the first Gupta maharājādhirāja Chandragupta I, and this accounts for the striking paleographical similarity of this inscription with the Allahabad Pillar inscription of Samudragupta’s time.

In discussing the age of the compilation of the dynastic account in the Purāṇas Mr. Pargiter writes—'The Gupta are mentioned as reigning over the country comprised within Prayāga, Sāketa (Ayodhya), and Magadhā, that is exactly the territory which was possessed at his death by Chandragupta I, who founded the Gupta dynasty in A.D. 319-20 and reigned till 326 or 330 (or even till 335 perhaps), before it was extended by the conquests of his son and successor Samudragupta'; and he holds the view that as the Paurāṇic account does not take any notice of Samudragupta’s conquests nor of the Gupta empire, the narrative was closed during the interval which elapsed between the time when Chandragupta I established his kingdom from Magadhā over Tīrhit, Bihār and Oudh as far as Allahabad, and the beginning of Samudragupta's reign. But it may also be presumed that this Paurāṇic account of the extent of the Gupta empire had been compiled before Chandragupta I defeated the people of Bengal and the Vāhikas, which even probably took place towards the end of the reign of Chandragupta I. Or, it may be supposed that the Magadhā of the Purāṇas probably included the portions of Bengal conquered. Had the conquest of Bengal fallen to the lot of Samudragupta the event would have very likely found mention in his Allahabad Pillar inscription. Moreover, the discovery, in parts of Bengal, of coins of various types belonging to Samudragupta and his successors, may be cited as an evidence, though somewhat insufficient, of Gupta supremacy in Bengal during the early period of Gupta rule in India.

13* Dynastic of the Kāli Age—Introduction, p. xii, § 20.
MISCELLANEA.

TIPO SULTAN'S LETTERS AT ŚRĪṆGERI.

The labours of Mr. R. Narasimhachar, Officer in charge of Archaeological Researches in Mysore, have recently been rewarded with the discovery of some letters of Tipu Sultan, in the ŚrīṆgeri Māṭha of Śrī-Saṅkaracharya, that shed a new light upon the character of the last Sultan of Mysore (ante, 1914, p. 136). Their purport, however, is apparently so incredible and contrary to all accepted views that we would certainly hesitate to accept them as genuine, had not other materials from quite an unexpected quarter been available, for their confirmation. The Śvāmī of ŚrīṆgeri was generally styled as the Peshwa's guru; religious and social questions were often referred to him for decision by the Peshwas; to them the lineal successor of Śrī-Saṅkaracharya was almost a semi-divinity—a Pope, an exponent of divine will. Yet these letters tell us that a Mahratta army, under the command of a Brahman general, Parsurām Bhaū Patwardhan, had ruthlessly plundered the temple and village and carried their sacrilege so far as to break and defile the image of the goddess Śrāddā. All these details, however, are confirmed by two letters written from the Mahratta Camp. Both of these have been published in the 9th volume of Mr. V. V. Khare's Altāṅkāt Lekha-Saṅgraha, but an English translation may here be added, for those who are not acquainted with Marāthi. The first of these was dated the 23rd of April, 1791, and was addressed to Bāḷā Saheb at Miraj. Nilkanṭh Appāji, the correspondent of Bāḷā Saheb, writes: "The Lamāṣa and the Peṇḍhārīs went from the army of Bāḷāri Dāḍā Saheb, plundered the temple of ŚrīṆgerīŚvāmī and took elephants and other property worth about a fos of rupees. They brought these things, yesterday, to a place, about a fos from this camp, and some of our people went there and saw them. Thereupon, a letter has been addressed to Dāḍā Saheb, about their confiscation." This letter, written just after the incident, omits all its horrible details: but the second correspondent, who wrote about a month later (the 14th of May), gives a more minute description. Trimbak Rāv Bāḷīḷ wrote to Bāḷā Saheb: "Before the army crossed the Tuṅgabhadra the Lamāṣa and the Peṇḍhārīs had gone towards Śivamogha. They plundered the Śvāmī's village of ŚrīṆgeri. They looted the Śvāmī's belongings, including his Daṇḍa and Kamaṇḍalu and left nothing. Women were violated and some of them committed suicide. The Devāḷīṣa and other images belonging to the Śvām were plundered. The Lamāṣa took away all his elephants. The Śvām fasted for five days and died.

"When the Elder (कॅल्ण = Parsurām Bhaū Patwardhan) learnt this news, he sent some horsemen, arrested the Lamāṣa and recovered the elephants. Besides this, not a rupee worth of thing was found."

Whether these elephants were restored to the Śvāmī, we do not know; but the Śvāmī proceeded to the Peshwa's Court at Poona, with a petition for the recovery of his lost property. Mr. Khare, to whom we are indebted for the publication of the above letters, however, argues that Parsurām Bhaū Patwardhan should not be blamed for the deeds of professional plunderers, over whom he could exercise but a feeble control. In fact, the Dāḍā Saheb, to whose army these offenders were attached, claimed sole jurisdiction over them, and the miscreants were suffered to escape unpunished. Though I am well aware of the great weight that Mr. Khare's name will always lend to the view he supports, I think we cannot so easily absolve Parsurām Bhaū from the crime of sacrilege and plunder. For these Peṇḍhārīs were not independent free-booters, but they formed an integral part of the Mahratta army. Moreover, their deeds were legalised by the tacit sanction of the State, for they were granted license in consideration of a tax called Pāl Paṭṭī or tent dues. This tax was rated at 25 per cent. of their plunder, and the State therefore directly participated in their misdeeds, by sharing with them their ill-gained income. We should also remember that Dāḍā Saheb (Raghunāth Rāv Kurundwādkar), the officer directly responsible for protecting the offenders, was not a rival of Parsurām. On the contrary, he was a friend, to whom the command of the Paṭwardhan forces had been entrusted, after the withdrawal of Parsurām Bhaū to his Jāgīr during the late war against Tipu. Perhaps the Peṇḍhārīs were on this occasion allowed unbridled license, and the reason will be found in the following remark made by Mocré,—in his narrative of Captain Lītt's Detachment: "The mutual acts of plunder and devastations now committed by the Mysoreans and the Mahrattas, proceed solely from a personal hatred and detestation between Purseram Bhow and the Sultan, and perhaps there are no two men existing who more mortally hate each other. Tippoo, it is said, either by his own hand or direction was the immediate cause of the
death of Bhow's brother. Hurry Pant's army, which left Seringapatam at the same time, was not at all molested." In all probability, the Swami of Syngeri fell a victim to Bhan's hatred, because he happened to be the Sultan's subject.

Another point that may surprise the reader of these letters is, that Tipu should help the Swami substantially in reinstating the image. Tipu is generally represented as a bigoted follower of the prophet of Mecca, and we learn from the evidence of Hussein Aly—a contemporary and by no means a hostile historian—that Tipu was not at all favourably disposed towards the Hindus. Yet both Moore, an English writer and an enemy of Tipu, and Michaud, a French historian, testify to the happiness and contentment that ordinarly prevailed in Mysore, during Tipu's reign. According to Michaud, "the Sultan was very popular, very amiable, and very well informed." Moore says: "It has fallen to our lot to tarry sometime in Tippo's dominions and to travel through them as much as, if not more than, any officer in the field during the war, and we have reason to suppose his subjects to be as happy as those of any other sovereign; or we do not recollect to have heard any complaints or murmurings among them, although had causes existed, no time could have been more favourable for their utterance, because the enemies of Tippoo were in power, and would have been gratified by any aspersion of his character. The inhabitants of the conquered countries submitted with apparent resignation to the direction of their conquerors, but by no means as if relieved from an oppressive yoke in their former Government. On the contrary no sooner did an opportunity offer, than they scouted their new masters, and gladly returned to their loyalty again." About the intolerant doctrines of Muhammadanism, Michaud remarks that "the sweetness of peace removed all that is fierce in the doctrine of Mahomet." This appears to be inconsistent with Hussein Aly's evidence, which says that the Sultan conferred on the Hindu population of Nargood and Kittur, the good fortune of circumcision and conversion. The apparent contradiction is not however difficult to explain: Tipu tolerated the practice of Hindu religion within his own territories, and became popular with all his subjects, but the same toleration was not extended to the population of the enemy countries by the zealous Muhammadan ruler of Mysore.

S. N. Sen.

BOOK-NOTICE.


The publication of these two memoirs marks the beginning of a new epoch in the study of the history of Rajputana. The author himself is well known to students of Indian History as the author of Hindu Superiority. These two monographs are the precursors of a series, as the author himself explains in his preface to Mahârañâ Kumbha. Colonel Tod's celebrated work is now being amplified, corroborated by epigraphic and other literary evidence and checked by cross-reference to the chronicles of Musulman historians on the subject. This, in fact, is the application of modern critical methods of historical research to the history of Rajputana.

Rajputana, like Nepal, possesses the unique distinction of never having been under Muhammadan rule, and here we see the gradual transformation of the medieval period of Indian History into the modern. Elsewhere in India, the medieval period of Indian History closes with a snap as soon as the native sovereignty is overthrown by the Muhammadans. History becomes an imperfect chronicle of the wars of Muhammadan princes and their subordinates on their neighbours or on scattered Hindu principalities which had succeeded in maintaining a precarious existence in impregnable, out-of-the-way places. In Rajputana the situation is entirely different. Here old dynasties continued to rule and to defy the attempts of successive dynasties of Muhammadan kings to subdue the last strongholds of the infidels. Sovereigns of Northern India and their descendants sought refuge in this country when ousted from their ancestral territories by Muhammadans. In this respect the history of Rajputana is as valuable and as interesting to the student of Indian History as that of Nepal or of distant Tibet.

In the monographs under review Mr. Sarda has presented the history of the premier kingdom of Rajputana, i.e. Mewar, from A.D. 1364 to 1526. Incidentally he informs his readers of the major events of other States, such as Marwar, Sirohi, etc., as they are inseparably linked with the history of Mewar in this period.

The first monograph opens with the period of the reign of Râña Kethra Simha, the son of the celebrated Râña Hamiru Deva and the great-grandfather of Mahârañâ Kumbha (chapter II). It gives a concise and very lucid summary of the reigns of Kethra Simha, Lâdhâ and Mokal, and describes the days of Rathor influence in the court of Mewar. The next chapter deals with the short
war with the Gujarat Sultanat and the beginning of the struggle with the Sultans of Malwa. The fifth chapter, is of engrossing interest as it deals with the end of Bethor influence in Mewar and with the conquest of Marwar by the Maharana. The next chapter deals with the struggles of Rao Jodha, the founder of Jodhpur, for independence and the creation of the State of Jodhpur. Of much greater importance is the chapter on the long wars of Kumbha with the Sultans of Malwa and Gujarat. Here, for the first time, we find the chronicles of the Musulman historians checked and refuted by contemporary Hindu evidence. From the raids of the treebooters of Samana on the Hindu inhabitants of Kabul and Balkh in the 10th century A.D. to the death of Aurangzeb, the chronicles of Musulman historians appear to be an unbroken list of victories for Islam. Cheeks and defeats have been carefully censored and erased from historical works in Persian. The estimation of the proper value of a history or chronic written by a Musulman dealing with wars between the true believer and the infidel has been a long and difficult process. The absence of contemporary Hindu evidence and the rarity of corroborative evidence has made the process a very tedious one. But in the long run a true estimate of the value of Musulman historical works has been formed in Northern India. In Rajputana the process is much easier. Mr. Sardar, with the true critical spirit, declares the battle of Mandalgarh to be indecisive (p. 48) and refutes Ferihsa's claim for a victory for Mahmud Shah II of Malwa by producing contemporary evidence which proves the contrary. Similarly Ferihsa's claim for a victory in 1446 has been ably refuted by Mr. Sardar in a long footnote, where Muhammad Kasim's favourite lies have been very neatly exposed (p. 49). So far as my knowledge goes, this is the first time that the lies, inaccuracies, and deliberate mis-statements of this bigoted chronicer, who is relied on by the majority of European historians, are being exposed. Ferihsa's claim for a victory for the Sultan of Gujarat and a war indemnity of fourteen mounds of gold received by him has been very ably dealt with on pp. 60-61. So much so that the next historian of Gujarat will be obliged to change certain well-known features of the history of that State. The eighth chapter deals with Kumbha's murder by the patricide Udā, and contains a summary of his exploits based upon epigraphical evidence. The next chapter gives a lucid account of Rajput Architecture of the period and of monuments erected by Kumbha; the tenth and last chapter gives a summary of Kumbha's literary attainments and describes the works composed by him.

The second memoir of the series, Mahārāṇa Sāigā, is a larger work and deals with a shorter period. The opening chapter gives a short sketch of Sāigā's character, while the following three chapters contain an excellent summary of the period intervening between the death of Mahārāṇa Kumbha and the accession of Sāigā. Here the author has shown how the weak rule of Sāigā's predecessors led to the dismemberment of the vast dominions of Kumbha and how disensions among members of the ruling clan led to the weakening of the power of the Mahārāṇas of Mewar. In the end of the fifth chapter the author deals with Sāigā's first war with the powerful Muhammadan kingdom of Gujarat, and in the succeeding one his first war with the Sultans of Delhi when Ibrahim, the weak successor of Sikandar Lodī, was defeated and forced to fly. A second expedition led by the foremost Afghan leaders met with no better result and the frontiers of Mewar reached those of the Afghan Kingdom of Delhi, incidentally paving the way for the final struggle at Kanauj. The seventh chapter deals with the struggle between the Hindu and Musulman vassals of the kingdom of Malwa which led to its extinction by its powerful neighbours, and Sāigā's victory over and the capture of the person of Sultan Mahmud Khilji II. The conquest of Malwa brought about a war with the Sultans of Gujarat, which is described in the eighth chapter. The struggle between Mewar and Gujarat is continued in the next two chapters, where the future counter-expeditions from Gujarat are described.

The most important chapters of the work are those which describe the struggle of Mewar with the incoming foreigner, the Mongols or, as they are called in India, the Moghuls. The eleventh chapter gives a short description of the earlier adventures of Zahiruddin Muhammad Babar Padshah, and the twelfth gives a succinct summary of the various stages which brought the two important figures of Indian History, Babar and Sāigā, face to face.

The author's detailed description of the events preceding the battle of Kanauj and that of the battle itself shows that the Indian method of warfare (dharma-yuddha) was not the proper method in a war with foreigners, and confirms one of the most prominent conclusions of Indian History, that the fall of Indian Empires has always been due to defection and treachery rather than to weakness and defeat. The thirteenth chapter of the work gives us the first chapter of the history of the struggle between the Siyādīya and the Chaghatay from a new standpoint, the Rajput or Indian standpoint, which has more or less been systematically ignored by European historiographers.

R. D. Banerji
NOTES ON CURRENCY AND COINAGE AMONG THE BURMESE.

BY SIR RICHARD TEMPLE, BR.

(Continued from p. 56.)

2.

Gold.

Pure raw gold is called k'ayābātkē. Shoddy commercial gold is called mōjō. It contains 50% of valueless alloy.

Gold, being so much more valuable a material than silver, the alloy is reckoned in mūs only, in naming these standards, thus:

Kömūpē 13 = 9½ mūs out of 10 mūs of pure gold 16 = 95%
Kömū 9
Shī'mūpē 8½
Shī'mū 8
Ko'ni'mūpē 7½
Ko'ni'mū 7
Chaukāpē 6½
Chaukā 6 14
Chō 5

I have met with in the bazars another known standard, viz., kōjātchaukā, or Rs. 9 mūs 6 out of Rs. 10 of pure gold (k'ayābat), = 96%.14

Prinsep adds, Useful Tables, p. 32, that the Burmese called gold mohars 8½ mūs standard, i.e., shī'mūpē, and I may add that English jewellers' gold they insist on calling brass.15

It will be observed that, in reckoning the touch of silver and gold respectively, the sense of the terms is reversed. In reckoning silver touch the amount of alloy in the piece is mentioned whereas in reckoning gold the amount of gold in the piece is mentioned, Indian fashion.

Many standards of gold between k'ayābat and mōjō (spelt properly mōkhū, krokhū, but I have also seen mō' kro' are, however, known to jewellers, and I give below a representation, two-thirds full size, of a set of touch needles or standards, which I procured from a bankrupt jeweller in Mandalay in 1889, showing nine standards, viz., 95%, 90%, 85%, 80%.

13 I have a note of this term, where it is spelt k'ayābātkē. Stevenson, Dict., gives shwe-paung, and shwe-ni as the "best kind of gold". But these terms merely mean "good gold," and "red gold." The Burmese are fond of "red gold," but gold can only be "red" when alloyed with copper. "Red gold" cannot therefore be really the "best kind of gold." According to Bock, Temples and Elephants, p. 398, the Siamese recognised six gold standards as a very ancient custom. Each standard had a name, which he gives in his curious spelling. He says, upon some local information apparently, that the standards date back to a.d. 1347.

14 See Prinsep, Useful Tables, p. 31.

15 Prinsep's "merchants' gold," which he calls kōnābatē (p. 32).

16 i.e., of k'ayābātkē gold. Informants, however, are often puzzling, and I have been given in the bazars yau-možō (half gold leaf) for the highest and chō-mōjō as the lowest standard.

17 In 1889 Sir Frank Gates sent me from Katha a specimen of gold which he was told was called shwe chaukā. Unfortunately it never reached me, but it probably represented the standard of 60%.

18 This is probably Prinsep's "king's gold," which was kōmā-tabā-lēyō, i.e., 9 mūs, 1 pē, 4 yep, or 9½ mūs (p. 31). The "Rock-gold" of A chin in 1711 ran to 92, 93, 96, 99, and 100 touch. Lockyer, Trade in India, p. 736.

19 British jewellers' gold, at 18 carats fine = the Burmese shī mū standard, or 80%, so the ordinary 9 carat gold would only be 40%, or 20% worse than mōjō.
75%, 70%, 65%, 60%, and 50% respectively of pure gold, the last being called mójé. These are shown in the figure from left to right, the smallest pieces being of the highest and the longest of the lowest intrinsic value.30

In reference to touch needle for gold, the observant Lockyer is worth quoting here. At p. 132 ff., Trade in India, 1711, he writes as to Canton especially:—

"Gold is a Metal of such Value, that a small Mistake in its Fineness may be two or three per Cent Loss to the Buyer. The Chinese reckon by Touched, 100 is full fine, and equal to 24 Caracts English; wherfore a Set of Touches with Silver Allay, from 50 to 100 touch, rising gradually as you are able to discern the Difference of Colours on a Touch Stone, would be a great Help; tho' it must be a nice Judgment to distinguish a Touch (or 100th part) . . . Sometimes they make it not above 50 or 60 Touch, and guild it four or five times over; so that relying on your smooth Stones, you are liable to be imposed on: Therefore I look on the rougher ones that are used by the Banians of Indostan, with a Ball of Black Wax, to be the best: But for want of these raise the Sides with a Graver, or cut it half through with a Chisel, and break the rest; whence you may see the Colour and Grain, and easily detect their Fraud; should you cut it quite thro', the Chisel will so draw the Gold over the Allay, that you can learn nothing by it." Again, after explaining that copper alloy will make gold appear to be of better quality than pure silver alloy, or mixed silver and copper alloy, Lockyer goes on to quote the advice (p. 137) of one Mr. Hynners as to the use of touchstones:—

"You only want a little Practice to confirm you in this; and if you have Touches made with the three different Allays I mention'd (Copper, Copper and Silver, and Silver) you cannot be easily deceiv'd with the Copper Allay. Now the use of your Touch-stone: You should during the Term of your Voyage, especially a Month or two before you arrive at China, often practice your Touches, rubbing them on your Stone one by another, till you can know the Difference, which your constantly doing will confirm you in. When your Touch-stone is fill'd, you may clear it by rubbing it with a Piece of fine Charcole and Oyl, or fine Emery Powder and Oyl, or Scuttle-fish Bone; but remember the smoother you rub the Stone the better will your Touches appear on it, and to wash off the Oyl well after cleaning: For the Touches will not take well, the Stone being Oily. And after you have at any time rubb'd your Touch, and Gold on it, lick it over with your Tongue, and it makes it appear better to know the Difference. If you continually practice and mind these Directions; it will not be

an easy matter to deceive you in that Commodity, or put a false Piece upon you: Tho' I must confess there's no way so sure, certain, and so much to be confided in as an Essay by Fire, both for Gold and for Silver, &c."

From Bock, *Temples and Elephants*, p. 383, we get a set of six Siamese gold standards, as said by him to date so far back as A.D. 1347:—

1. Nopakau-kow-nam ... 90%
2. Nua-peat ... 80%
3. Nua-bhet ... 70%
4. Nua-hok ... 60%
5. Nua-ha ... 50%
6. Nua-see ... 40%

At least, the above is what I gather Bock's informant meant to convey, because "nopakau-kow-nam" would mean in Shan "nine fine in a hundred," or something like it; and pit, set, hok, ha and st mean eight, seven, six, five and four respectively.

By way of comparison with the above remarks on Burmese gold standards, the following information, culled from Stevens, *New and Complete Guide to the East India Trade*, ed. 1766, is of much interest. At pp. 123-127 he gives a series of "Chinese characters Whereby you may form some Judgment on the Value of their Gold." From this can be extracted the following recognised standards, taking "syzee" as pure or 100 touch.:

1. Twanghan: in bars wrapped in stamped paper ... 94½ to 95
2. Seong Kutt or Soang Catt ... 90 to 92
3. Tungzee ... 96
4. Tungzee, Yeungzee or Tingwan ... 95
5. Toozee or Toujze ... 92
6. Cheauzee or Swajzee ... 92
7. Seong Pou or Soang Pau ... 93½
8. Yeukzze, Seongyeux or Song Yeux ... 94 to 95
9. Pouzze or Seong Po ... 94
10. Chuzee or Chuja: in bars ... 94
11. Chauzee or Swarhzy: in shoes ... 93
12. Ongee ... 90 to 93
13. Toozee ... 92
14. Pouzze or Seong Po: in bars ... 93
15. Cutzze or Songcatt: in shoes ... 90
16. Yeukzze: in shoes wrapped in paper, stamped "the double-ring chop" ... 95 to 96

Lockyer is equally interesting on the subject of Chinese gold standards, p. 132ff:—

"Gold-makers (as they are commonly call'd) cast all the Gold, that comes thro' their Hands, into Shoes of about 10 Tale weight, 12oz. 2dwt. 4gr. of an equal Fineness: As one makes them 93 Touch, another is famous for 94, &c. A private Mark is stamped in the Sides, and a

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52 Or p. 125 he has the following remarks:—"China Weights ... The finest gold among them is called syzee, that is pure gold without any alloy in it ... gold bought touch for touch is when ten tale weight of syzee silver is paid for one tale weight of gold ... the syzee gold ..."
Piece of printed Paper is pasted to the middle of them, by which every one's Make is known as our Cutlers, and other Mechanicks de in their Trades. Both Ends of the Shoos are alike and bigger than in the middle, and thin Brims rising above the rest, whence the upper Side somewhat resembles a Boat; From the middle, which in cooling sinks into a small Pit, arise Circles one within another, like the Rings in the Balls of a Man's Fingers, but bigger: The smaller and closer these are the finer the Gold is. When Silver, Copper or other Metal is inclosed in casting, as sometimes you may meet with it in small Bits, the Sides will be uneven, knobby, and a rising instead of a Sinking in the Middle. . . . They are call'd after the Makers Names, or from the Places whence they come; but I think the former; for, there is a great deal made at Pekin; but none of that Name. Chufa and Chuckuja are 93 Touch. Tingza, Shing and Guanza 94. Of these the former turn to the best Account. Sinchepea and Chuchepoa are reckon'd 96 and 95 Touch. . . . Gold in Bars or Ingots comes chiefly from Cochinchina and Tonqueen, and differs in Fineness from 75 to 100 Touch. Tis of several sizes, and easier much than the Shoos to be counterfeited. . . . Bargains for Gold are always so many Tale weight of Currant Silver, 94 Touch, which is really 93." This last remark gives us a valuable hint that travellers and commercial writers, when talking of the "touch" of gold, may not be referring to a percentage of pure gold, but merely to a ratio between gold and some local standard of silver.

Lockyer further lets us into the secret of how the wily European merchant of the early days made a profit for himself out of the inveterate habit of the dealers of the Far East of adulterating their gold. At p. 136, he says:—"All the Eastern people alloy their Gold with Silver . . . The coarsest, or Gold of the lowest Touch is most advisable: For, in a parting Essay you get all the Silver that is mix'd with it for nothing, viz, 80 Tale weight 58, is 58 Tale of pure Gold, and 22 Tale of Silver Allay, which you pay not a farthing for." This then was the reason why merchants of A.D. 1700 made themselves familiar with the various sorts of inferior gold, and the next quotation goes to show that the same desire existed a century later.

In that curious book, Comparative Vocabulary of the Burma, Malayu and Thaï Languages, 1810, p. 53, we find mójó (there spelt mòk̡ró̂) in Burmese equals in Malay suâsâ, and in Siamese (Thaï) nák. It is translated "suâsâ, a mixture of gold and copper," showing that this quality of gold was then best known to Europeans by its Malay name.55

A correspondent of the Singapore Chronicle in 182756 gives an account of the Residency of the North-West Coast of Borneo, and says that "Gold is found in almost every part of the Residency," and that "The price at the principal ports may be taken at about two dollars and ninety cents per touch, or say 26 Spanish dollars of Sintang gold of nine touch," meaning by a "touch" one-tenth pure or standard in the Indian fashion. He also says that gold "takes many names, being invariably designated by the name of the place

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53. See figs. 7 and 8, Plate I; but the specimens there shown are thákâwâ silver, supposed to be a Chinese production.
54. Compare a merchant's advice as to Siam in 1833 in Moor's Indian Archipelago, p. 230.
55. Crawford, Malay Grammar, Vol. I, p. cixxxv, gives this word as suâsâ, and says that neither copper nor silver is found in the Malay Archipelago. In Vol. II, p. 178, he says that "suâsâ is an alloy of gold and copper; and in equal parts" and that the word is common to Malay and Javanese.
57. In Moor's Indian Archipelago, 1837, p. 8.
where it is procured." Now from his statements we can make out a table of gold standards for Borneo in 1827 of a precisely similar nature to those prepared already for China and Burma. Thus:—

<table>
<thead>
<tr>
<th>Sintang</th>
<th>Sangao</th>
<th>Muntahari</th>
<th>Landak</th>
<th>Sangao</th>
<th>Muntahari</th>
</tr>
</thead>
<tbody>
<tr>
<td>90</td>
<td>90</td>
<td>85</td>
<td>90</td>
<td>90</td>
<td>85</td>
</tr>
<tr>
<td>Mandor</td>
<td>Sambas</td>
<td>Larak</td>
<td>Sapan</td>
<td>Salakao</td>
<td>Larak</td>
</tr>
<tr>
<td>78</td>
<td>90</td>
<td>85</td>
<td>80</td>
<td>75</td>
<td>85</td>
</tr>
</tbody>
</table>

In a *Report* on Borneo \(^{28}\) submitted to Sir Stamford Raffles in 1812, it is said that "The standard of Slakow gold at Pontiana is fixed at 23 Spanish dollars the *bunkal* of two dollars weight. The Songo and Laurai is 25 dollars the said *bunkal*." But the price obviously depended really on the touch.

In yet another *Report*, \(^{29}\) dated c. 1836, on Johole in the *Malay Peninsula*, the writer gives first a most interesting, for the present purpose, account of the "*bunkal*" and then of some contemporary gold standards in those parts. He says:—"The gold dust is again carefully washed and dried by means of a red-hot piece of charcoal being repeatedly passed over its surface. After the adherent finer particles of sand have been removed, it is weighed into quantities, generally of one tael each, which are carefully folded up in small pieces of cloth. These packages constitute the Bankals of Commerce. In Sumatra, according to Marsten, the parcels or Bulse, in which the gold is packed up, are formed of the integument that covers the heart of the buffalo. The Bumpals are, as in Sumatra, *frequently used as currency instead of coin*." \(^{30}\)

After explaining that the Malayan *mutu* is the same as the Indian *touch*, the writer gives the following quaint, but withal useful, table of standards:

<table>
<thead>
<tr>
<th>Gold of Recuan [Arakan]</th>
<th>Mount Ophir</th>
<th>Chimendros and Tana</th>
<th>Pahang and Jellye</th>
<th>Tringanu</th>
</tr>
</thead>
<tbody>
<tr>
<td>95</td>
<td>92(\frac{1}{4})</td>
<td>95</td>
<td>92(\frac{1}{4})</td>
<td>92(\frac{1}{4})</td>
</tr>
</tbody>
</table>

From Calatan gold of 10 *mutu* [100 'touch'] is sometimes obtained.

As a curious instance of gold being used purely as a *money of account* I may quote from the Chinese *Tung Hei Yang K'au*, c. 1618, in Indo-China, 2nd Ser., Vol. I, p. 199:—"When the men of Jambi [in Sumatra] bargain for goods, the price is agreed upon in gold, but they pay only with pepper: e.g., if something costs two tael of gold, they pay a hundred picols of pepper, or thereabout. They like to buy outside women, and girls from other countries are often brought here and sold for pepper."

### 3.

**Lead.**

Lump lead currency, well known also in Lower Burma, is called simply *k'egè*, or lump lead. Fig. 14, Plate I, shows a piece which has been chipped off a large one, and used, I believe, for genuine currency. I procured it from an old woman in 1888 at Mandalay, who told me that she had kept it by her for forty years, since the days of Shwèbô Min. Now Shwèbô Min, the King Tharrawaddy of most European writers, reigned 1837-1846,\(^{34}\) so her

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\(^{28}\) *Moor's Indian Archipelago*, Appendix, p. 19.

\(^{29}\) *JASB.*, May, 1836, in *Moor's Indian Archipelago*, Appx., p. 70ff.


\(^{31}\) *In the Malay Peninsula*. *See op. cit.*, p. 68.

\(^{34}\) *See ante*, Vol. XXII, pp. 289, 291.
statement was sufficiently accurate. A large lump, partly chipped, with hammer and chisel, just as procured from a village stall in the Mandalay district, is now in the British Museum.\textsuperscript{43}

Yule says, \textit{Adu}, p. 259, that in 1855, baskets of lead for exchange were prominent objects in markets.\textsuperscript{44} And so does Malcolm, \textit{Travels}, Vol. I, p. 269, when writing of Lower Burma in 1835.

Florest, writing of Pegu and Rangoon in 1786, says (\textit{Toung Pao}, Vol. II, p. 41) the same thing:—"La monnoye courante dans les bazards ou march\'es est du plomb coup\'e par morceaux de differentes grosseurs: ils ont des balances dans lesquelles ils mettent d\'un c\'ot\'e ce qu\'on ach\'ete, et de l\'autre le plomb. La viande et le poisson se vendent quelquefois à poid égaux. C\'est à dire que pour vingt cinque livres de viande on donne 25 livres de plomb. Les légumes et autres articles de peu de valeur se vendent à proportion. On se sert rarement de ce metal pour des fortes sommes."

The expression used by Hunter, \textit{Pegu}, p. 86, writing in 1785, is "for the payment of smaller sums, they use money of lead, which is weighed in the same manner as the former" (\textit{i.e.}, as silver).\textsuperscript{45}

At p. 266 of his \textit{Embassy to Adu}, Yule further shows how some of the many \textbf{variations in the statements of writers as to exchange} between silver and lead have come about.\textsuperscript{46} "Lead is brought from the country about Thein-nl, in the Shan States, some 70 or 80 miles East of Amarapura. The mines, it is believed, are worked for the silver that is contained in the lead, which pays the expense of smelting and gives a profit. The king [Mindon Min] last year (1854) purchased 800,000 viss of lead at five tikals for a hundred viss and sold it at twenty tikals." This means that he bought at an exchange of 2,000 to 1 and sold at an exchange of 500 to 1, making a profit of 400 per cent, \textit{i.e.}, if he dealt fairly in the quality of the silver paid out and in, which is doubtful. Yule in calculating his profits (same page) at 120,000 tickals on the transaction seems to assume that he did. But the inference of importance for our present purpose from the above quotation is that, in a statement of the relative values between silver and lead by a traveller, a great deal would depend on whether he got his information before or after the lead referred to reached the Royal Treasury, or whether he was writing as to places in or out of the reach of the Royal Monopoly. Thus, for 1786, we get quite a different ratio between lead and silver from any of those above given, out of a statement by Florest (\textit{Toung Pao}, Vol. II, p. 41, n. 1), who is writing of Pegu and Rangoon, and says:—"Le plomb vaut 6 bizes [viss] ou 6 bizes et demie pour un tical," \textit{i.e.}, the ratio is from 600 to 650 to 1.

In Stevens' \textit{Guide to the East India Trade}, ed. 1766, we read, p. 115, of Acheen, that "their Money is in Mace and Cash; the Mace is a gold Coin, about the size of a Two-penny Piece, but thinner, weighing about nine Grains; the Cash is a small \textbf{Piece of Lead}, 2500 of which usually pass for a Mace." On the same page we read:—"3 Mace Acheen make 1 Pagoda Madras." So one mace must have been nearly half a tickal. This gives us a \textbf{ratio} roughly of 1,000 to 1 between silver and lead, or pretty nearly that of Burma. The trouble

\textsuperscript{43} Or Oxford Museum, for I forget to which of the two I gave it.

\textsuperscript{44} See also Symes, pp. 326, 469; Alexander, Travels, p. 21; Phayre, \textit{Int. Num. Or.}, Vol. III, p. 38.\textsuperscript{45}

\textsuperscript{45} As to what commercial writers of Hunter's time mean by "bullion, coin and money," we have a very instructive note in Stevens, \textit{Guide to East India Trade}, ed. 1775, p. 93, where he quotes Sir James Stewart's \textit{Principles of Money}, 1772, to the following effect — "By bullion, we understand silver or gold, the mass or weight of which is not determined, though the fineness may be known by a particular stamp . . . . By coin we understand pieces of gold or silver of determinate weights and fineness . . . . By money we understand nothing more than the denomination which determines a proportion of value,"

\textsuperscript{46} For general remarks on exchange between silver and lead, see ante, Vol. XXVI, 310.
in the calculation, and no doubt also the reason for the great variation in the relative values above stated, is, as Stevens says, that "the Achineers do so adulterate the Coin." 67

In 1889 I procured some bazar ratios between silver, copper and lead, as current in Mandalay, and, though I do not place complete faith in them, they are interesting and instructive in the present connection. My informant called all the silver ywetn̂, but divided it into eight qualities from ywetn̂ to "ywetn̂-50-gŵ"; the lead he called simply kyi, and the copper paise dbu yâ, i.e., copper coins, pice. Of the first standard, ywetn̂, he says that "it was current in the time of Pagan Min, 1206," i.e., B.E. = A.D. 1844: and of the second, ywetn̂-10-gŵ, that "it was current in the time of Mindon Min, 1214," B.E., i.e., A.D. 1852. The third standard is ywetn̂-15-gŵ, i.e., 85% of ywetn̂, say, 70% of bɔ, and is, from his statement, the current silver of the bâzdr̂, which cannot, therefore, be much better than that of Pegu in Hamilton's time. 68

**BAZAR STATEMENT.**

<table>
<thead>
<tr>
<th>Number of standard</th>
<th>Silver.</th>
<th>Weight.</th>
<th>Lead in bulk:</th>
<th>Copper coins:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>2½ mù</td>
<td>50 viss tickals</td>
<td>tíc. mù ywê</td>
</tr>
<tr>
<td>1</td>
<td>ywetn̂</td>
<td>1</td>
<td>2</td>
<td>15</td>
</tr>
<tr>
<td>2</td>
<td>10%</td>
<td></td>
<td>2 25</td>
<td>7 0 4</td>
</tr>
<tr>
<td>3</td>
<td>15%</td>
<td></td>
<td>2 0</td>
<td>4 1 8</td>
</tr>
<tr>
<td>4</td>
<td>20%</td>
<td></td>
<td>2 0</td>
<td>3 1 3</td>
</tr>
<tr>
<td>5</td>
<td>25%</td>
<td></td>
<td>1 60</td>
<td>2 0 0</td>
</tr>
<tr>
<td>6</td>
<td>30%</td>
<td></td>
<td>1 50</td>
<td>1 5 0</td>
</tr>
<tr>
<td>7</td>
<td>40%</td>
<td></td>
<td>1 50</td>
<td>1 1 1</td>
</tr>
<tr>
<td>8</td>
<td>50%</td>
<td></td>
<td>1 50</td>
<td>0 8 0</td>
</tr>
</tbody>
</table>

** RATIOS.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>62.4</td>
<td>1,000</td>
</tr>
<tr>
<td>2</td>
<td>1</td>
<td>28.13</td>
<td>900</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td>16.6</td>
<td>800</td>
</tr>
<tr>
<td>4</td>
<td>1</td>
<td>12.5</td>
<td>800</td>
</tr>
<tr>
<td>5</td>
<td>1</td>
<td>8.1</td>
<td>640</td>
</tr>
<tr>
<td>6</td>
<td>1</td>
<td>6.4</td>
<td>600</td>
</tr>
<tr>
<td>7</td>
<td>1</td>
<td>4.53</td>
<td>600</td>
</tr>
<tr>
<td>8</td>
<td>1</td>
<td>3.2</td>
<td>600-69</td>
</tr>
</tbody>
</table>

The above figures indicate considerable laxity in estimating ratios in so gross a form of currency as lead, and the following example as to how bâzdr̂ dealers work out "change" in lead, given me by the same informant, shows it further:—

Ex.:—A man goes to the bâzdr̂ to buy oil: he has 1 mà weight of silver: 12 ywê = 1 mà. He buys 8 ywê worth of oil. The bâzdr̂ dealer has no change in silver for the 4 ywê due to him. Two viss 50 tickals of lead = 1 mà = 1 2½ mù = 1 tickal. The bâzdr̂ dealer must therefore give in exchange 31 tickals, 4 pès of lead, which is the equivalent of 4 ywê of silver.

The sum is however worked out wrongly. Thus:

(a) 4 ywê = 1 2½ mù = 1 1/3 x 1/10 tickal = 1 30 tickal.
(b) 1 tickal silver = 250 x 4 = 1,000 tickals lead.

(c) Therefore, 4 ywê silver = 1,000 by 30 tickals lead = 33 tickals, 3 mà, 4 ywê lead.

67 Compare Lockyer's remarks, Trade in India, p. 39f.
68 See ante, p. 49.
69 These figures argue that these people do not know much about copper, which is the fact. The ancient ratio in India seems to have been 64 to 1 and it was the same in the days of Akbar. Colebrooke, Essays, Vol. II, p. 533, note, and Thomas, Chronicles, pp. 407 ff.; 70 to 1, however, in Akbar's time according to Thomas, note to p. 22 of Prinsep's Useful Tables.
THE LIFE AND TIMES OF CHÂLUKYA VIKRAMÂDITYA.
BY A. V. VENKATARÂMA AYYAR, M.A., L.T.; KUMBAKONAM.

PART I.—INTRODUCTORY: VIKRAMÂDITYA'S ANCESTRY.

The name 'Châlukeya' and its variants.

The Châlukeyas are variously known in inscriptions as 'Châlukeyas', 'Chaulukyas', 'Châlukeyas', 'Châlukeyas', 'Châlukeyas', 'Chalkyas', and Bilhana calls them in addition 'Chulukyas' or 'Chulukyas'. In Guzerât they are more commonly known as the Solaâkta or 'Solakts'.

The Châlukeyas and their modern representatives.

They are at present represented by the Solaâkta in Rajputâna, by the Châlkes and the Sàluûkes, in the Marathi-speaking districts and by the Châluka in Bihâr.

The mythic origin of the Châlukeyas.

The legendary origin of the Châlukeyas, according to Bilhana, is as follows:—Brahma was once engaged in his Sandhya devotions when Indra came to him to complain of the growing godlessness on earth and requested him to create a hero that would be a terror to the wrong-deers. He then directed his eyes to the 'chuluka', i.e., the hand hollowed for the reception of water in the course of devotional exercises, and from it sprang a mighty warrior whose descendants were known as the Châlukeyas. A somewhat similar account is also to be found in the Handârki inscription of about the same date as that of Bilhana's work. Another version, slightly different in its details, is that the Châlukeyas were the descendants of one sprung from the 'chuluka' of Drôma when he was once ready to curse Drupada of Pâññhâla for having insulted him. Elsewhere they are said to have sprung from the chuluka of the northern sage Hâriti Pâññhâsika. These accounts represent merely the tradition that was current about the origin of the Châlukeyas and clearly betray by their variance an effort on the part of their authors to trace the origin to a mythical ancestor born of 'chuluka'—an origin suggested by the name itself.

Their original stock.

In Prishkrâjârâja of Chârî Bardâi we are told that the Châlukeyas were the descendants of the Agnikulas, but as there is not a single epigraphic record in which their origin from the fire-altar is even hinted at and as the statement stands almost alone unsupported by any other literary work, it cannot be taken seriously.

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1 Vikramâditya charita, V, 55.
2 Risley's Castes and Tribes of Bengal, 175: Ind. Ant., XL.
3 Vî. charita, I, 31-56.
4 JRAI, IV, 8.
5 Epi. Ind., I, 237. Inscription of Yuvarâja II of the Haihaya or Kalachuri family.
7 Tod's Annals of Rajasthâna: Ojha's Hist. of the Solâkta.
8 Ind. Ant., XL.
9 Pandit M. Raghavavangar has included the Châlukeyas among the Vêjir kings (vide infra 118). In Puraînârâja, verse 201, Irangôvî is mentioned as one of the forty-nine Vêjir kings sprung from the 'Tâdana' or 'chuluka' of the northern sage. The stanza runs as follows:— 'कृत्यासा गौतेरकार जागरुकृता वधोऽविभाजिता... सम्बुन्धम् संसार्यम् च जनकस्मात् चामीनितः.'

The learned commentator of the Purânârâja interprets the word 'chuluka' as hāma kusâ or flint.

If the above meaning be accepted the Agnikula theory of the origin of the Châlukeyas would appear to derive some support from the Purânârâja. But Pandit M. Raghavavangar has taken it to mean the sacrificial pot to suit the traditional origin of the Châlukeyas (Vêjirvalâraî, 12). May not the word itself be taken as the Tamil equivalent of Sanskrit ('chuluka') (hollow palm) so as to best fit in with the several etiological stories regarding the origin of the Châlukeyas? Tolkâpā in varnuma 123 ('Sâyana 733') would appear to lend support to the above interpretation put on the word.
Prof. D. R. Bhandarkar is of opinion that the Chalukyas constitute a foreign element in the Hindu population and that they are a second Rajput tribe of Gujar origin. There is no doubt, he says, that Gujar (a corrupt form of Gurjaratra but not of Gurjara-rashtra) of the Bombay Presidency known for a long time as Lalata bore the new name only after the Chalukyas had conquered and occupied it. But as he himself admits that there is no epigraphic evidence in support of his assertion, it is too much to infer for certain the race of a people merely from the name of the province they occupied.

Mr. M. Raghavayangar has classed the Chalukyas under the Vejir community which would appear to have once held large sway in the Dekkan. He has based his conclusion on certain Tamil classics and later Chola inscriptions. He would also point in support of his statement to several towns in India beginning with Ve or its corrupted forms, such as Beluṣṭi, Bela, Belgāum, Veḷāpur, etc.

The Chalukyas themselves, as seen in records, both literary and inscriptive, claim to belong to the lunar race, Māṇavya gotra and call themselves the descendants of Hārītī and the ornaments of the race of Satyārāya. Perhaps historically it is not possible at this distance of time to state more definitely who they were and to what stock they belonged.

Their original abode and early migrations.

Nor is it possible to trace step by step, except in broad outline, when and whence they came to the Dekkan. Prof. D. R. Bhandarkar has shown that their original habitat in India was Abhichhatra, the capital of the old Sapadalaka country in the Sawalakh (Siwalik) mountains in the north. Bilhāna states that they first ruled at Ayodhya and that, desirous of further conquest, they went south. The Mirā and Kauṭem grants and the Yavura tablet confirm the same with some greater detail: "One less than sixty ruled at Ayodhya; after that, sixteen kings born in that lineage ruled the country that includes the region of the south"—evidently not the Dekkan but the Ganges valley south of Ayodhya.

Hence all that can be said with some certainty about their migrations is that they came from the north.

The early Chalukyas.

The first historically famous prince of the early Chalukyas was Satyārāya Sri Pulakēśi, who crossed the Narmada and made Vatāppura (modern Bādami in the Kalāligi district of the Nizām's dominions) their capital. The fortunes of the family reached their zenith in the days of his grandson Pulakēśi II (A.D. 609 to A.D. 642). He crushed the power of the Pallavas in the south and was undoubtedly the greatest king of the early Chalukyas. He performed an āśvamedha or horse-sacrifice and became the paramount...
sovereign of the Dekkan as far as the Narmadá, beyond which lay the dominions of Siláditya or Harshavardhana of Kánya-kubja (modern Kanauj), the lord-paramount of all Northern India. It was about this time that Yuán Chwang, the Chinese Buddhist pilgrim, visited India and stayed long in Harsha’s court. He too testifies to the valour of the Cháluukyas and records that they alone did not submit to Siláditya but beat back his invasion and effectually prevented him from extending his dominions to the south. It was during the same reign that Kubja-Vishnuvardhana, a brother of Pulakéi II, led an expedition to Végi between the Gódávarí and the Kṛishṇá and became the founder of another branch of the Cháluukyas, now known as the Eastern. More than a century later, the fortunes of the family were impeded in the time of Kirtivarman II about A.D. 757, when Dantidurga of the Ráštrákúta race vanquished him and wrested the sovereignty from him.

The Ráštrákútas.

The Ráštrákútas continued to be the sovereign rulers of the country for nearly two centuries and a quarter from A.D. 748 to A.D. 973. All this time the Cháluukyas undoubtedly held a subordinate position under them as their feudatories 20 and were divided into many branches.

The later Cháluukyas.

During the time of Khótiika, the thirteenth of the Ráštrákútas, Sír Harsha aliás Siyaka, the Paramára king of Málava, invaded his dominions, looted his capital Mánvakéta (Málkheś in the Nizám’s dominions) in A.D. 972 21 and thus weakened the power of the Ráštrákútas. Immediately after, Khótiika died and was succeeded by his nephew Karkara or Kakkala. It was then that the feudatory Cháluukyas, headed by Tailapa, whose father seems to have remained near Mysore, seized the opportunity and restored the glory of the house by overcoming 22 Kakkala and Raṇasambha 23 in battle some time after 24th June, A.D. 973.

Relation between the early and later Cháluukyas.

Dr. R.G. Bhandarkar 24 is of opinion that the main branch of the early Cháluukyas became extinct after Kirtivarman II, but that several minor offshoots continued as feudatories of the Ráštrákútas and that one of these in the person of Tailapa restored the fortunes of the Cháluukyas. He also asserts that the later Cháluukyas were not a continuation of the earlier and that Tailapa belonged to quite a collateral and unimportant branch. His reasons are (1) “the princes of the earlier dynasty always traced their descent to Háriti and spoke of themselves as belonging to the Manavá gōtra, while these later Cháluukyas traced their pedigree to Satyákrraya only and those two names do not occur in their inscriptions except in the Miráj grant and its copies where an effort is made to begin at the beginning”; (2) “the titles Jagadéka-malla, Tribhuvanamalla, etc., which the later Cháluukyas assumed mark them off distinctively from the princes of the earlier dynasty which had none like them.”

23 Ind. Ant., XIII, 10. Yévur tablet. Here ‘Raṇasambha’ must be the name of a person, son or relative of Karkara and cannot be ‘a pillar of war’ or the name of a place, as has been construed by Mesara, Fleet and Elliot respectively. Mr. Fleet’s translation of the verse in the Kathem grant needs modification. The correct rendering would be ‘Easily chpped off on the field of battle Karkara and Raṇasambha, the two sprouts of the creeper of Ráštrákúta Ráyvalakshmi, who were as it were the two feet of Kali triumphantly roaming about in person—wicked, strong of body and the sprouts of the tree of disrespectfulness to elders.’ Vide Epi. Ind., IV, add. p. v.
24 Early History of Deccan, 44, 58.
With reference to the first argument it may be observed that every one of the early Chālukya kings had the biruda Satyāśraya or "refuge of truth" from Pulakēśi I down to Kirtivarman II with the only exceptions of Kirtivarman I and Maṇgalajaśa. From the Chālukyan genealogy of the Kanaṇa poet Rājaṇa it is evident that the early Chālukyas had a progenitor in Satyāśraya who was the first to rule at Ayodhyā. The Ittagi inscription informs us in addition that the family was therefore known as Satyāśrayakula and states distinctly that this Satyāśraya was himself in turn descended from the sons of Hāriti. As regards the second argument of Dr. R. G. Bhandarkar it must be pointed out that, besides some birudas common to the later as well as the earlier branches, such as Maṇḍārājadhirāja, Paramāśwara, Bhaṭṭāraka, Paramabhaṭṭāraka and Pithivallabha, we find some later kings of the early dynasty such as Vikramādiśa I and Vinayādiśa had even the birudas Rajamalla and Yuddhamalla, thus indicating a leaning to 'malla' title, so familiar among the later Chālukyas. Albeit, one is inclined to think that to argue continuity or otherwise from birudas, which so much depend on the caprice of title and desire for novelty among individual monarchs, seems to be treading on doubtful and even dangerous grounds. Thus it will be seen that Dr. R. G. Bhandarkar's reasons for the assertion that the later Chālukyas were not a continuation of the earlier are not conclusive enough and that there is nothing to discredit the continuity of the two lines mentioned in the Mīrāj, Kauthem and Yāvār records where the Chālukya genealogy is given in full.

The political outlook of the Dekkan at the close of the tenth century.

The last quarter of the tenth century witnessed a revolution in the mutual relations of powers contending for supremacy in the Dekkan. Everywhere the old combatants receded to the background and their places were slowly and steadily taken up by new ones. The old order changed, yielding place to the new. In the Dekkan the Rāṣṭrakūṭas disappeared from history. The way for their decline was paved, as was seen above, by kṛi Harsha, the Paramāra king of Mālava, and the feudatory Chālukyas, under the leadership of Tailapa, seized the opportunity, extinguished their power and stepped in much to the chagrin of the Paramāras. In the further south the Pallavas of Kāśi had been thrown out of their foremost place and the Chōlas were already rising rapidly on their ruins. The latter also interfered successfully in the affairs of the Eastern Chālukya dominions of Vṛgī which was then broken by internal dissensions and a long period of anarchy and intervallum and would appear to have wrested a part of their dominions from even the Gaṅgas of Tailakāji in Mysore. This revolution contained in itself the germs of future hostility between the rising powers and it must have been clear to keen-sighted politicians that in the place of the old rivalries between the Rāṣṭrakūṭas, Mālava and Pallavas in the ninth and tenth centuries, the later Chālukyas would have to contend long and hard with the Chōlas in the south and the Paramāras in the north.

Tailapa (A.D. 973-997).

Tailapa calls himself as the truly valorous king, terror of the Kāraḥās and Koliya kings, poison to the Rāṣṭrakūtas, fever to the Gārjaras, and a consuming fire to the Mālava.

24 *Spt. Ind., XIII., No. 4, v. 21.* The 'Satyāśraya' referred to here is the early ruler at Ayodhyā but not Pulakośi II as understood by Dr. Barnett.
25 *Bom. Gaz., I, Part II, Ch. II., 308.
26 *Vide Mr. Rice's erroneous inference noticed in Part II, infra.*
27 *Spt. Ind., VI., No. 30.* Rāpanipālakṣi grant of Vimalādiśa.
28 *Ind. Ant., XI. 43, 44.*
As for his relations with the Paramāras of Mājāva it is claimed for Vākpati Muṇja, the uncle of the celebrated Bhōja, that he defeated Tailapa six times. This indicates prolonged hostility between them, at the end of which it would appear that Muṇja crossed the Cōḍāvarī, marched aggressively against Tailapa, was taken captive and executed by the latter after a vain attempt at escape sometime between A.D. 993 and 997. That even as early as Tailapa’s rule hostility between the Chōlas and the Chāḷukyas showed itself is hinted at in some inscriptions, though details are not forthcoming.

It is somewhat difficult to determine exactly the extent of Tailapa’s dominions. Some records of his time mention definitely the Rāṣa of Saundatti and the rulers of Banavase, Sāntalīge and Kisuṭā territores as his feudatories. It is just possible that the Silāhāras of Koṅkaṇ and the Yādavas of Sēṇaḍēṣa also accepted him as their overlord. His kingdom certainly included the whole of the southern part of the Rāṣṭrākūṭa dominions and might have extended into the northern part as well. Lāṅa (southern Gujarāt) was also under his control, for its lord Bārappa was sent by him against Mūḷarāja, the founder of the Anahilwād dynasty in Gujarāt. He is also spoken of as the lord of Thiliga and Karṇaṭa and his kingdom included the whole of the Karṇaṭa country.

Nothing is definitely known about the capital of his vast possessions. Vātāpīpurā was made the capital of the early Chāḷukyas by Pulakēśa I. During the Rāṣṭrākūṭa sovereignty Māṇyakhēṭa (Mālkhēṭ in the Nizām’s dominions) became the capital in the time of Sēṛva or Amghavarna I. Hence there need be no surprise if the same continued as capital even under Tailapa who was so much the political heir of the Rāṣṭrākūṭas, as is shown by his marriage of Jākavvā, the daughter of the Rāṣṭrākūṭa king Brahmā.

Satyāśraya (A.D. 997–1008).

Tailapa was succeeded by his son Satyāśraya who is said to have ruled over the whole of Rāṣṭrapāṭi. In his time the danger from the neighbouring Chōlas became thicker, as can be inferred from the two invasions of Rāṣṭrapāṭi seven and a half lakh country by Rājarāja the Great, in one of which he conquered Gaṅgapāṭi and Nalambapāṭi, the bulk of modern Mysore.

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34 In Subuddhitarasva Sandhā in A.D. 993 by the Jaina Siddhu Amittagai, it is stated that Muṇja was the then ruler of Mājāva. Tailapa ceased to reign in A.D. 997. Hence the reverse, capture and execution of Muṇja must be placed between the years A.D. 993 and A.D. 997.
36 Bom. Gaz., IV, 430.
37 Rāsmala and Kirtikaumudi referred to by Prof. Bhandarkar.
38 Menonina’s Prabandhachintāmaṇi.
39 For the identification of Māṇyakhēṭa with Mālkhēṭ, see Epi. Ind., XIII, No. 16.
40 Ind. Ant., XII, 268; VI, 64; Kardā grant. Epi. Ind., X, 193; IV, 287.
41 Epi. Ind., XIII, No. 15. It is also just possible that there were several minor capitals.
42 Ind. Ant., XVI, 23.
44 SIT., II, 13.
45 The Chōla occupation of Gaṅgapāṭi, which is born out by a considerable number of records in the Mysore State, was no idle boast. Epi. Rep., 1910, 88. It would, however, appear that the Chāḷukyas did not quietly acquiesce in such a conquest for any length of time.
Vikramāditya V (A.D. 1009-1014) and Ayyaṇa II (A.D. 1014).
Satyārāya, dying childless, was succeeded by his nephews Vikramāditya, Ayyaṇa and Jayasimha. The first two seem to have ruled but for a few years and nothing historical is known of them.

Jayasimha (A.D. 1015-1042).

Jayasimha calls himself in the Balagāmve inscription of A.D. 1019 a lion to the elephant Rājendraḥōja' and he is said to have 'again and again immersed the Chēra and the Chōļa in the ocean.' The Chōļa inscriptions inform us that Rājendraḥōja, the son and successor of Rājarāja the Great, conquered from Jayasimha, Edatore, Banavāse and Kolippāk and a few other towns in Raṭṭapādi. 'As both Jayasimha and Rājendraḥōja boast of having conquered each other, the success was probably on both sides alternately or neither of them obtained any lasting advantage.' As for Paramāra relations it is narrated in Bhājjasancharita that, after Bhōja had come of age and begun to administer the affairs of his kingdom, on one occasion a play representing the fate of Munja was acted before him and he thereupon resolved to avenge his uncle's death. He invaded the Dekkan with a large army, captured Tailapa, subjected him to the same indignities to which Munja had been subjected by him and finally executed him. But Bhōja who was certainly dead in or before A.D. 1053 and who ruled over Mālava for a long period of 55 years according to Bhājjasancharita must have ascended over the throne only about A.D. 1000 and so could not have wreaked his vengeance on Tailapa as recorded in Bhājjasancharita. The tradition recorded there, however, might have some kernel of truth in it. The brutal murder of the uncle Munja by Tailapa between A.D. 995 to A.D. 997 would have sunk deep in the mind of his nephew Bhōja who was then a mere boy. As soon as he took the reins of Government in his own hands his first thought was to right the wrong inflicted and to retrieve the honour of the family. So he formed a confederacy, invaded the Chālukya dominions, vanquished the Karnaṭas and might have killed, not Tailapa, but some one of his immediate successors. Who then was the Chālukya king that became the victim of Bhōja's revenge? An inscription of A.D. 1019 of Jayasimha calls him 'the moon to: the lotus king Bhōja' (i.e., the one that humbled Bhōja as the moon causes the lotus to close its eyes) and details that Jayasimha 'searched out, beset, pursued, ground down and put to flight the confederacy of Mālava.' The vindictive tone of the inscription leads one to infer that Bhōja must have inflicted some crushing

43 A For the revised chronology vide above, XLVII, 235-290 and XLVII-I 1-7.
45 SIT., I, 96, 99.
46 Bhandarkar's Early Hist. of Dekkan, 89. Mēruṇaṅga's Prabhavahchintāmaṇi.
47 Epi. Ind., III, 46, 48; Māṇḍhāta, plate. Vide infra Part II.
48 This is not the only historical inaccuracy in Bhājjasancharita. The work is not a safe or trustworthy guide in historical matters as it is founded exclusively on the traditions of bards. Even the order of succession to the Mālava kingdom has been totally mistaken by its author. Munja was the elder brother and the predecessor of Sindhuṣa on the Mālava throne but not his younger brother and successor, vide the land grants of Munja and Bhōja (Ind. Ant., VI and XIV), Nigpur prasasti (Epi. Ind., II) and Padmagaṇa's Narasimhasanakacarita in honour of Sindhuṣa (Ind. Ant., XXXVI). The legend of the wicked uncle Munja who is said to have thwarted the succession of the kingdom from the innocent nephew Bhōja must also be given up as baseless.
50 Ind. Ant., V, 17. The inscription reads as follows:—a-Jayāsīṣaṇa-nripāgām-Bhōja-nripāgām-Bhōja-rajām. The translation of Mr. Fleet in the Bombay Gazetteer and that of Mr. Rice in the Epigraphia Carnatica are incorrect. Ambhōja = lotus, not water-lily as Dr. Fleet takes it, and rajām = moon, not king as Mr. Rice does.
defeat such as the conquest of the Końkaṇ on Vikramāditya or Ayyaṇa, Jayasimha's predecessors. Perhaps, as Dr. R. G. Bhandarkar 52 shrewdly guesses, Bhōja even captured and slow one of them. 54 That was probably the reason why Jayasimha tattered to pieces the confederacy of Mahāva.

Sōmeśwara I or Ahavamalla (A.D. 1042–1068).

Jayasimha ceased to reign about A.D. 1042 and his son Sōmeśwara who is better known as Ahavamalla 55 (the wrestler in war) succeeded him. It was during his reign that Kalyāṇ (about 100 miles west by north of Hyderabad in the Nizāṃ's dominions) was made the capital of the Chālukya dominions, perhaps because of its central position and strategic importance. The first epigraphic mention of it is in an inscription of the year A.D. 1053 wherein it is called the 'Netalidenta' 56 (= cantonment or a fixed, permanent or standing camp). As has been pointed out by Mr. Fleet 57 the town is not mentioned in any of the numerous grants of the early Chālukyas, Rāṣṭrakūṭas or the later Chālukyas as till the time of Ahavamalla. The question naturally arises whether it owed its very existence and foundation to Ahavamalla or whether he merely developed it into a capital. Bilhaṇa notices it in a verse 58 which lends

52 Early Hist. of the Dekkhan, 61.
53 Pandit Oja thinks that it was Jayasimha but not Vikramāditya V who was slain by Bhōja (Hist. of the Śōvaṇkī). He bases his conclusion on some verses (canto I, verses 86 and 91-6) in Bilhaṇa's Vikramādityaścharita, one of which (v. 86) when translated runs thus:—"Filling the whole of Swarga with the fame of his victories Jayasimha received a garland of flowers culled from the Pārijāta trees from Indra's own hands." Then follow the verses about Jayasimha's son and successor Ahavamalla, who in one of his early exploits is said to have sacked Dhārā from which Bhōja had to flee and this event is made much of by Bilhaṇa who celebrates it in some five or six verses. Inferring from the verse translated above that Jayasimha died 'on the field of battle' Pandit Oja construes the early exploit of Ahavamalla to have been undertaken to avenge the death of his father on the battlefield. But the verse referred to does not lend support to the Pandit's inference that Jayasimha died 'on the field of battle.' According to the Hindu mythology it is usually the Asārās and not Indra that are said to garland those who die on the battlefield. Indra's garlanding Jayasimha was but an act of recognition on his part of the meritorious deeds of Jayasimha. Such a recognition is met with elsewhere in Sāsākṣita and Tamil literature, e.g., Kö idās's Saṅkuṇita (VII, 2), Pucurtāmāta, 241. Moreover it is usual with oriental poets to use such periphrastic and euphemistic expressions as 'went to the world of Indra,' 'messengers of Indra were sent to call one to the skies, etc., whenever they wish to say that a man died (Bilhaṇa's Vik. charita, IV, VI; Epi. Ind., II, 29; Nāgpur stone inscription, Epi. Ind., II, v. 32). Hence all that can be inferred from the verse is that Jayasimha died— but not necessarily on the battlefield—and was duly honoured by Indra for his valorous deeds. The sack of Dhārā by Ahavamalla was due, as in the parallel case of Ahavamalla's going against the Chōjas, to the traditional hostility between the Chālukyas and the Paramānas and Bilhaṇa celebrates it as the greatest achievement of Ahavamalla, as Bhōja was an illustrious and powerful ruler of the north and Dhārā was an impregnable fortress. Thus Bilhaṇa's verses on which Pandit Oja relies do not warrant his conclusion. Morel over the murder of Vikramāditya Vor Ayyaṇa II as early as A.D. 1014 or thereabouts rather than of Jayasimha as late as A.D. 1042 would better accord with the impatience of Bhōja recorded in Bhōjacanita, considering that Bhōja should certainly have come of age in A.D. 1014 and begun to administer the affairs of the kingdom himself.

55 Bilhaṇa always calls him as 'Ahavamalla' and never as 'Sōmeśwara'—not because, as Dr. Ehler intimates, that he did not like to call the father to whom Vikrama was much attached by the same name as that of Vikrama's hated brother and predecessor, but because he was pre-eminently the Ahavamalla or 'wrestler in war' of the times and is known only as such in almost all the Chōja records as most of the Chālukya inscriptions.
57 For the meaning of netalidenta see Dr. Fleet's note in JRAS, 1917, and Ind. Ant., XII, 110.
58 Bom. Gaz., IV, 427, n. 3. Ibid., II, 335, n. 1.
support either way. It is probable that it existed as an insignificant town from very remote times and that Āhavamalla beautified and enlarged it to make the capital of his vast dominions.

Bilhana tells us that, as usual with the Chālukya princes, he first marched against the king of the Chōlas and defeated him; stormed Dhārā, the capital of the Mālava king Bhōja who was forced to abandon the same; destroyed the kingdom of Dāhalā (Chēlī) and utterly vanquished its ruler Karna; planted a triumphal column on the sea-shore; defeated the king of the Dravidas who had run to encounter him; stormed Kāñchi, the capital of the Chōlas and drove its ruler into the jungles. The inscriptions generally confirm Bilhana's statements and occasionally supplement them with further details. The Chōla contemporaries of Chālukki Āhavamalla were Rājādhīraja (A.D. 1018 to 1053), Rājendrādeva (A.D. 1052 to 1063) and ViraRājendra (A.D. 1063 to 1070, circa), the three illustrious successors of Rājendrajōla, the opponent of Jayasimha. The 29th year inscription of Rājādhīraja dated A.D. 1047 records a victorious war against Āhavamalla. The Chōlas followed up this success, set fire to Kollipāk (42 miles from Secunderābad in the Nizām's dominions) one of the capitals of Jayasimha, destroyed the gardens and the palace of the Chālukki at Kampli (a minor capital of the Chālukyas and a town in Hospet Taluk, Bellāry district), planted a pillar of victory there and vanquished the Kalyāṇa. Not content with inflicting these disasters on the frontier of the Chālukya dominions, the Chōla brothers, Rājādhīraja, the elder and reigning sovereign, and Rājendrādeva, the younger and his associate, conjointly penetrated aggressively far into the interior of Raśmanḍal (Raśmapāddī), seized Kalyāṇa and planted a pillar of victory at Kolhāpur (in the Nizām's dominions). The chivalrous Āhavamalla, rightly indignant at these inroads, invited them to battle at holy Koppa on the bank of the great river—the Krishnā. There in A.D. 1052-46 was

Dr. R. G. Bhandarkar takes the word प्रसजय ‘most excellent’ attributively rather than predicatively, but the arrangement of the words in the line favours the latter construction, which enhances its elegance. The line when translated would run thus:—

'He (the king) made the city named Kalyāṇa most excellent.'

Vik. charita, I.

The word समृद्ध means literally 'withered'. Karṇa's predecessor died in A.D. 1040. Benares copperplate inscription of Karnadeva is dated in A.D. 1042 (Epi. Ind., II, 303). So Karṇa must have ascended the throne about A.D. 1040, more or less contemporaneous with Āhavamalla. An inscription of Karna's son is dated 81 years later in A.D. 1121. Kirtivarman the Chandella (A.D. 109) claims to have defeated Karṇa; Hemachandra eulogises Bhimadeva I of Gujarāt (A.D. 1021—1063) for having defeated him. So it is probable that Karṇa reigned for a long time and waged many wars and that his power was severely felt by his neighbours. The word must therefore be taken to mean that he was 'utterly vanquished or defeated,' rather than as translated by Dr. R. G. Bhandarkar that he was 'nīsa or dipṣa.'

JRAAS, IV, 13. Inscription at Nagāvi. Above, VIII, Mīrāj grant. 48 SII, II, 56.

Kalingattu-paranti, VIII, 26:—

'समृद्ध जय, हरेन्द्रकी निर्देशनं।
समृद्ध जय, हरेन्द्रकी निर्देशनं।

Vik. Sŏhā-vid, 19:—

'श्रीराम वह्महान जयमानां श्रीराम
समृद्ध जय, हरेन्द्रकी निर्देशनं।

'Koppa on the bank of the great river' must be identified with Koppa on the Krishnā rather than with Kumpum on the Pālar or Kōpal on the Cungabhādra. Epi. Ind., XII, 297. In the Maṇimangalām inscription (SII, III, 63, No. 30) Vijayavājai (i.e., modern Bezwāda) is spoken of as the town next to the 'great river' thereby implying the Krishnā. That Koppa was a great pilgrim centre is also evidenced by Yēvar inscription (Epi. Ind., XII, 278)—SII, III, 60-3 and Epi. Carn., IX, Bn. 108.

The latest verified inscription of Rājādhīraja is in his 35th year, corresponding to May 23rd, A.D. 1055 (Epi. Ind., VI). Epi. Carn., Sk. 118, which records the death of the Chōla king on the battlefield is dated 976, Jaya, Vaiṣṭāśa = May, A.D. 1054. So Koppa must have been fought between May, A.D. 1053 and May, A.D. 1054.
fought one of the most fierce and sanguinary battles that ever took place. Áhavamalla riding on a *most* elephant pierced the head of Rájádhirája with the shower of his straight arrows and slew him. Elated with his success Áhavamalla, not very many years later, undertook a successful expedition to the south against Rájéndradéva. If the latter is identified with 'Vijayarájéndradéva' who fell asleep on the back of the elephant, he would appear to have died in a battle probably with Áhavamalla. Thus it is clear that Áhavamalla prosecuted with great energy the war with the Chójas bequeathed to him by his predecessors and beat back the advancing tide of the Chólas who had the audacity to carry fire and sword into the very heart of his dominions.

(To be continued.)

NUMISMATIC NOTES.

BY K. N. DIKSHIT, M.A.; BANKIPORE

The coins which have been here described are of exceedingly rare types and were kindly placed at my disposal for the purpose of this article by Prof. D. R. Bhandarkar, M.A., University Professor, Calcutta.

**Indo-Greek**

(1) Oval-shaped copper coin of Andragoras:

Size: 86 x 7; wt. 62 grains.

Obv: Head of Alexander the Great r. (as on the coins of Ptolemy I of Egypt).

Rev: horseman r. with hand extended.

Between horse's feet, monogram इ

Below, Greek legend: ΑΝΑΡ ΑΓΟΡ -

This is a unique coin of one of the first Indo-Greek rulers. Only two coins of an Andragoras, one gold and one silver, are known from the British Museum catalogue

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69 Kalingutt-paṇḍi, VIII, 27—

'अर्जुन कलिंगुप राजास्य वर्षीयाः'

Vikrama-Solai-nil, 27—

'अर्जुन कलिंगुप वर्षीयाः राजस्य वर्षीयाः'


71 The late Rao Bahadur V. Venkayya was inclined to identify the Vijayarájendradéva above referred to with Rájádhirája (A.D. 1018-53) on the strength of an inscription in the Nágésvara temple at Kumārākam (vide Epi. Rep. 1908). But there are two insurmountable difficulties in the way of accepting this identification, one of which is admitted by Mr. Venkayya himself. Vijayarájendradéva known in all inscriptions as Parakšāra but Rájádhirája is called Rájákáshári. Moreover the Tippa-Samudram inscription of Vijayarájendradéva (534 of 1906, Epi. Rep.) is dated Śaka 981 Hāmaṭa corresponding to A.D. 1057-8. We know that Rájádhirája died at Kopra battle in A.D. 1033-4. So it is more probable that the Vijayarájendradéva referred to with Rájádhirája (A.D. 1052-92) who, in conjunction with his elder brother Rájádhirája, captured Kalyāṇ and Kolhapur and anointed himself as Vijayarájendradéva after the death of Rájádhirája at Kopra.

72 SII., III, 191. No. 5 of 1899; Epi. Rep.; Alangudi inscription—

'विजयराजेन्द्र सुभाषका राजासया कृष्णोरत्सानां'

73 That 'Tunjya' or 'fell asleep' is euphemistic for 'died' is clear from the note of Mr. V. Kana-

kanshētha P illai appended to Mahāmahopādhyāya Swaminatha Ayyar's excellent edition of *Puранādīrya*. 
Now on the authority of Justin, it is known that there were two kings of that name (1) a Persian noble appointed as Satrap of Parthia by Alexander the Great and (2) a Satrap of Parthia overthrown eighty years later by the first Arsaces. Prof. Gardner thought it probable that the two coins in the British Museum belonged to the second of these rulers. The present coin, in my opinion, may safely be assigned to the first, as the occurrence of Alexander the Great’s head on the obverse suggests that Andragoras must have at first held the dominions in his charge, as Governor, for the great Macedonian conqueror; exactly in the same way as Ptolemy, holding Egypt in Alexander’s name, struck money with the same device as on this coin. The shape of the coin is rather unusual, and perhaps furnishes another proof of its great antiquity.

This coin was originally collected in the Punjab, and is now in the cabinet of the Prince of Wales Museum, Bombay.

**Western Kshatrapa.**

(2) Rectangular copper coin of Jayadāman:

**Size:** .5 x .4.

**Obv:** Humped bull to r. facing combined trident and battleaxe, within circular border of dots; Greek (?) legend above: “jay” (perhaps a corruption of Άρνως).

**Below:** 1 0 / 0.

**Rev:** Chaitya of 10 arches; to l. crescent; to r. disc of the sun; border of dots; Brahmi legend, rajāja kshatrpa(ṣa Swāmija Jayadāmasa).

This coin, together with Nos. 4 and 5, was found by Mr. Bhandarkar at Hāthub, the ancient Ashtavapra, in the Bhavnagar State, Kathiawar. The type is different from the one described by Prof. Rayson (A. & W. K. Cat. coins No. 265 to 268). The legend on the obverse is different, though equally unintelligible. The obverse die in the present coin has been impressed parallel to the sides, while in the other coins, it was impressed diagonally. The chaitya of 10 arches on the reverse is not known from any other Kshatrapa coins, and must have been imitated from Andhra coinage.

(3) Rectangular copper coin of Rudradāman I:

**Size:** .5 x .45.

**Obv:** Elephant standing l. within circular dotted border, only partially preserved.

**Rev:** Chaitya of 3 arches, with crescent above; to l. disc of the sun, to r. crescent; Brahmi legend around:

`m[a]h[a] kshatrpa[sa] su[ ]`...

This coin, lately acquired for the Watson Museum of Antiquities, Rajkot, can be attributed almost with certainty to Rudradāman I as it was only this Kshatrapa that called himself ‘Mahakshatrapa’ and ‘Swāmi’ on his coins. Together with the next two coins, it brings to light, for the first time, the copper currency of the mighty Satrap Rudradāman I. It is just probable that the copper coinage of this Satrap was issued only in small quantities in the earlier part of his reign and was soon discontinued altogether.

(4) Rectangular copper coin of Rudradāman I:

**Size:** .5 x .45; wt. 20 grs.

**Obv:** Elephant standing.

**Rev:** Chaitya of three arches with crescent above; rayed sun to r., and crescent to l., wavy line below.

Brahmi legend within dotted border:

_Rājāja Mahakshatrapa[sa] [Śvāmija] [Rudradāma]sa._
This coin is somewhat similar to coin (3) but is much lighter, has on the reverse the positions of the sun and moon reversed, and shows later forms of some letters in the Brāhmi legend, e.g. sz. The form of the sun is also distinctly ‘rayed’ here, while in coin (3) it is a simple disc. This shows that coin (3) was issued at an earlier date.

(5) Square copper coin of Rudradāman I:
Size: .5; wt. 20 grs.
Obv: Humped bull facing, within circular border of dates; Brāhmi legend:
\[ \text{\textit{sv}d \textit{m} (i) Rudradamaśya.} \]
Rev: Traces of \textit{Chaitya} of three arches, with ‘rayed sun’ to l. and wavy line below, as usual. Illegible legend; \[ 1\lambda - \delta - \Delta \]
The legend on the reverse might possibly be Brāhmi, but nothing can be definitely said about it. Two coins of the ‘facing bull’ type, but containing no legend, were rightly conjectured by Prof. Rapson to belong to the period Saka 70 to Saka 125. (A. & W. K. Cat., Pl. XII; coins 326-7) They appear to be heavier and more regular in shape than the present coin, and must be slightly later in date (circa 70 to 90 Saka).

There are certain features common to all these coins of Mahākṣatrapa Rudradāman. They are all rectangular, almost square in shape, with the devices diagonally impressed upon them. They all give the title \textit{svāmi}, which is not found on the silver coins of Rudradāman. They all come from Kathiawar. The decayed condition of the specimens makes it difficult to determine their metrology.

**Muhammadan (Gujarat Sultans).**

Size: .75; wt. 109 grains. Mint: Mustafābād; date [932 A.H.] = [A.D. 1525-6].
Obv: within peaked square:
\[ \text{السلطان} \]
\[ \text{مظفر شاه} \]
\[ \text{خادا لم مکه} \]
Outside square, near circular border
Below: \[ \text{شهر} \]
Right: \[ \text{اعظم} \]
Above: \[ \text{عصری} \]
Left:
Rev: within circular border
\[ \text{المویت بن اسپید الرحمی} \]
\[ \text{الدین والدین ابرانصر} \]
\[ 932 ]^{[3]} \]
(7) Same as (6), but date (926 A.H.) = (A.D. 1519-20) which is reversed through mistake.

The coins (6) and (7) belong to a treasure trove found in the Jambughoda State, Rewakantha Agency, Bombay Presidency, which was sent to Mr. Bhandarkar for examination. They represent a hitherto unpublished type, and clearly show that the Mustafābād or Gīrnār mint did not cease after the reign of Mahmud Begara, but continued at least till the end of the reign of his son and successor, Muzaffar II. There are four more undated coins of this type in the above-mentioned hoard, and I have since seen one more in the possession of the late Mr. Framji J. Thawarwala, of Bombay.
IS KALKIRĀJA AN HISTORICAL PERSONAGE?

By Prof. H. B. Bhide, M.A., LL.B.; Bhavnagar.

Jain authors have referred to a Kalkirāja who according to some of them flourished about 1000 years after the Nirvāṇa of Mahāvīra, and during whose reign Jain saints suffered persecution at his hands. Mr. Jayaswal and Mr. Pathak have called in aid this tradition while formulating their respective theories which are now known to the readers of this Journal. Their theories are quite different and I am not directly concerned with them at present. My immediate purpose is to show that the Jain tradition is not trustworthy from the point of view of history and that consequently their theories are weakened in so far as they are based upon it.

I first deal with Mr. Jayaswal's argument. He relies mainly upon Jinasena, the author of the Hari-vantra. He says that Jinasena's date for Kalkirāja is presumably correct as he was removed from Kalkirāja by less than 300 years. Now if Jinasena's statements are to be taken as correct, we shall find on scrutinising them that they do not substantiate the conclusion at which Mr. Jayaswal arrives. The chronology as given by Jinasena is this:

<table>
<thead>
<tr>
<th>Era</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pālaka</td>
<td>60 years</td>
</tr>
<tr>
<td>Vijaya Kings</td>
<td>155</td>
</tr>
<tr>
<td>The Purūdas</td>
<td>40</td>
</tr>
<tr>
<td>Pushpamitra</td>
<td>30</td>
</tr>
<tr>
<td>Vasumitra and Agnimitra</td>
<td>60</td>
</tr>
<tr>
<td>Rāsabha Kings</td>
<td>100</td>
</tr>
<tr>
<td>Naravāhana</td>
<td>42</td>
</tr>
<tr>
<td>The Bāha Kings</td>
<td>240</td>
</tr>
<tr>
<td>The Gupta Kings</td>
<td>231</td>
</tr>
<tr>
<td>Kalkirāja</td>
<td>42</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1000 years</strong></td>
</tr>
</tbody>
</table>

This shows that the 42 years of the reign of Kalkirāja were the concluding years of the 1000-year period which elapsed after the Nirvāṇa of Mahāvīra; that is, we must suppose Kalkirāja to have died in A.D. 473 or A.D. 455 according as we assign the date 527 B.C. or 545 B.C. to Mahāvīra's Nirvāṇa. In either case the date is too early for Yaśodharman of Mālava with whom Mr. Jayaswal wants Kalkirāja to be identified. If we are to rely on Jinasena, we cannot then assert that Kalkirāja began to reign in A.D. 473 as Mr. Jayaswal seems to do. As a fact, however, I hope to show that the Jain traditions regarding Kalkirāja are conflicting and therefore possess no historical importance.

Mr. Pathak attempts to determine the initial date of the Gupta era with the help of Jain authors only. He proposes to identify Mihirakula with Kalkirāja, mentioned by Jinasena, Guṇabhadra and Nemichandra, and then to prove that the Gupta era commenced in the year 242 of the Śaka era. I have no quarrel with him as regards the conclusion which can be proved on other grounds; I only wish to point out that the authorities he has put forward are not only in themselves insufficient to prove his case, but are of an extremely doubtful character. I should like to bring to the notice of scholars, (1) that some of Mr. Pathak's arguments are vitiated by serious flaws in
reasoning; (2) that the three Jain authors from whose works he quotes give us conflicting and therefore untrustworthy accounts; and (3) that there are certain other Jain writers who give for Kalkirāja a date which is removed by centuries from the one given by Jinasena, Guṇabhadra, and Nemichandra.

Before considering the question of the starting point of the Gupta era, Mr. Pathak incidently tries to justify the identification of the Mālava era with the Vikrama era. The identification may or may not be right; but Mr. Pathak's mode of its justification is wrong. He says that according to Jinasena Kalkirāja was born in 394 of Śaka era expired. (As I have shown above, Jinasena does not say so; but for the sake of argument I allow the statement.) The year 394 of the Saka era roughly corresponds to the year 529 of the Vikrama era. The date of the Māndasar inscription of Bandhuvarman is 529 of the Mālava era. Hence Mr. Pathak concludes 'that the Mālava era is the same as the Vikrama era of 57 B.C.' This is strange reasoning. There is no earthly connection between the birth of Kalkirāja and the inscription of Bandhuvarman. Mere identity of two dates will not mean that they are to be referred to one and the same era. One illustration will make my point clear. The Indian Mutiny occurred in A.D. 1857, which date corresponds to 1914 of the Vikrama era. The present great European war broke out in A.D. 1914. Now suppose a historian 2000 years hence comes across two statements, one to the effect that the Indian Mutiny broke out in 1914 of the Vikrama era, and the other to the effect that a great European war commenced in A.D. 1914, will he be justified in saying that the Vikrama era is the same as the Christian era? Similarly in the present instance we find Kalkirāja said to have been born in 529 of the Vikrama era and a temple repaired in 529 of the Mālava era; surely this is no ground for saying that the two eras are identical.

A similar line of questionable reasoning is adopted in proving that the Saka year 394 expired was the Gupta year 153 expired. Mr. Pathak found in the Khoh grant of Parivrājaka Mahārāja Hastin that the Gupta year 156 expired was the Mahā-Vaiśākha year of the Jovian cycle. Calculating backwards we get the Gupta year 153 to be the Mahā-Māgha year of the same cycle. Now according to Jinasena and Guṇabhadra (as he says) Kalkirāja was born in Saka 394 expired; and Guṇabhadra further adds that it was the Mahā-Māgha year. Combining these two results Mr. Pathak says that the Saka year 394 corresponds to the Gupta year 153. This is not quite logical. Two years cannot be supposed to be identical merely because they happen to be the Mahā-Māgha years. The Gupta year 165 was also the Mahā-Māgha year; so also the Gupta year 141. If the grant of Hastin had been dated 12 years later or earlier the same result would have followed. The grant has nothing to do with the birth of Kalkirāja. The grant might well have been made three years after one Mahā-Māgha year, while the birth of Kalkirāja might have occurred in quite another Mahā-Māgha year, removed perhaps by several decades or centuries from the first. When we thus see the un soundness of the argument, there exists then no room for his conclusion that the Gupta era commenced in Saka 241 expired.

Now let us turn to the Jain authors on whom Mr. Pathak relies for his theory. The authors are three—Jinasena, author of the Hari-vaśya, Guṇabhadra of the Uttarapuruṣa, and Nemichandra of the Trilokakāra. Of these Guṇabhadra and Nemichandra say

---

1 Whether the year is to be taken as expired or current is immaterial here. For the present we may assume with Mr. Pathak that it is expired.
that Kalkiraja was born 1000 years after the Nirveda of Mahavira. What Jinasena has to say on the point is not quite clear from quotations as adduced by Mr. Pathak. Verse 532 quoted by him says that the Saka king will arise (presumably, will commence to reign) when 605 years and 5 months expire after Vira-Nirveda. Verses 487 and 488 quoted by him give us 231 years as the period of the Gupta kings, and 42 years of Kalkiraja. Mr. Pathak quotes no other verse from Jinasena. There seems to be no clear connection between v. 532 and vv. 487 and 488. As they stand here they do not explain whether the 42 years of the reign of Kalkiraja are to be taken as the ending years of the 1000-year period or whether they are to be excluded from it and we are to suppose that Kalkiraja was born after the expiry of that period. Jinasena's verses are given mutilated and without context. Mr. Pathak combines the mutilated statement of Jinasena with that of Gujabhadra and concludes 'that according to Jinasena and Gujabhadra Kalkiraja was born when 339 years and 7 months had passed away from the birth of the Saka niig.' There are two mistakes in this assertion. First Jinasena does not say, as I have shown above, that Kalkiraja was born when 1000 years passed after Vira-Nirveda; according to him Kalkiraja's years complete that traditional period among the Jains. Mr. Pathak may have overlooked the four verses just preceding v. 487 and consequently fallen into the error. Otherwise he would not have said that Jinasena's date for Kalkiraja agrees with that of Gujabhadra and Nimbichandra. According to Jinasena Kalkiraja died in 1000 of the Vira-Nirveda era while according to the other two authors, Kalkiraja was born in 1001 of the same era. This makes a difference of 70 years in dates—if we suppose that according to all the three writers Kalkiraja lived for 70 years. Secondly, बाकरस्तया-मस्ति-कथावाक्य does not mean ‘The Saka king was born’ but ‘the Saka king began to reign.’ It is not known that the Saka era was inaugurated in celebration of the birth of a Saka king. But this is a minor point.

It will thus be seen that of the three authorities of Mr. Pathak, one who is the oldest of the three contradicts the other two. Therefore, their statements are deprived of much of their value and must be utilised with caution.

The three authors referred to by Mr. Pathak belong to the Digambara sect of the Jains. There are certain other Digambara writers who have a slightly different account to give of Kalkiraja. Gujabhadra says that Kalkiraja was the son of Sivapala and Prithvisundari; but Trilokya-prajnapati, a Digambara work written about A.D. 1200, says that he was the son of Indra. 3

The Trilokya-prajnapati notes two somewhat varying chronologies covering the 1000-year period after the Nirveda of Mahavira. There is a slight difference between the two; but the important point to be noted is that neither of them states that Kalkiraja was born in 1001 after Nirveda. I may quote the verses here:

\[\text{निर्वेदम्}
\text{गृहायो टच त्रिपह इति} तस्य वातस्विक्षितः
\text{कार्यस्ते जय समयस्ती रत्नम् पृथ्वीकः पवारम्}
\text{सत्यमुखं} तन्मत्तरि नन्दनः परमनां चक्षुस्तव स्वस्ती
\text{वहे सबं तस्य} वर्ष्य उपनिवेश वानिगी}

3 For what follows from here I am indebted to the several articles which appeared in the December number of the Jaina-Hitawali (1917) on this question.

तत्त्वज्ञानी ज्ञाती देही देही देही नामो ||
सत्यर्थि कलिकावतेः विनायकान्ति रजस्वी ||
िन्दुमलिका नाम !

परम्परान्तिको भुविनः एकांविकाः रक्षकः ||
It is also very interesting to note the various dates of the Nirvāṇa of Mahāvīra recorded as traditionally current in this work. According to one account, the Nirvāṇa occurred 461 years before the Śaka era; a second account places it 605 years before the same era; a third has 9,785 years and 5 months while the fourth has 14,793 years. Is it that even at the time when the work was written the date of the Nirvāṇa was unsettled?

I may be allowed to quote one more verse as it is likely to throw some light on the present question:

एवं वस्तसहस्रसु पुकारके हरि हर्षकेर्को ||
पूज्यतपस्यसु लघुकाव्रते सह उपकरकेर्को ||

This means that every 1000 years a new Kalki arises and every 500 years a new Upakalki. This should lead us to suspect the authenticity of Kalkirāja as referred to by the Digambara writers. Without condemning wholesale Jinasena’s chronology, we still can say that his statement about Kalkirāja merely echoes this tradition, and that therefore it is not based on historical facts. He might have inserted it in accordance with the tradition current in his time. If such be the case, we shall have to discard the tradition as historically valueless.

The same conclusion is arrived at if we refer to the Svetāmbara writers who have also preserved the Kalki tradition. According to Muni Jinalīvijayaji the oldest Svetāmbara work which refers to Kalkirāja is the Mahādevīnicchārtiyāvan written in 1141 3 (Vikrama era) by Nemi-
chandra, a disciple of Ambadeva. The date of Kalkiraja is given in the following lines:—
\[
\begin{align*}
\text{श्वेत बालक युद्ध सभ्य श्वेत बालक युद्ध सभ्य} & \quad || 2169 || \\
\text{सम निवासनस्थल उपजितस्त गो हस्य} & \quad || 2169 || \\
\text{तीरासारकृष्ण कुलसर हस्सरह समाज कुलसर हस्सरह} & \quad || 2170 || \\
\text{हीरी कबी धर्म \(\text{V. l. अमी} \) कुलसर केक्ट के हस्सरह} & \quad || 2170 || \\
\end{align*}
\]

'There will arise the Saka king 605 years and 5 months after my Nirodna. After the expiry of 1309 years of the Saka era there will arise at Kusumapura the wicked-souled Kalki in the Prant-race ('). This means that the date of Kalkiraja is 1915 years after the Nirodna of Mahavira. Thus there is a difference of more than 900 years between the dates given by the Digambara and Svetambara traditions. Nemichandra further says that Kalki will be king at the age of 18 and will reign for 68 years. Thus his death will occur in 2000 of the Vira era—a difference of exactly 1000 years from the date given by Jinasena.!

Again according to Gunabhadra, Kalki was reigning at Indrapura while according to Nemichandra his capital is Kusumapura. According to the Digambara tradition, Kalki died at the age of 70; according to the Svetambara tradition, at the age of 86. According to the former the name of Kalki's son and successor is Ajitaunjaya, while according to the latter it is Datta. These differences in details should make us cautious in accepting the truth of the traditions. Hemachandra's Mahasiracharita gives us an exactly similar account. The whole of this account is given further on in Appendix.

Another Svetambara writer called Jinaraksha Suri has written a work entitled Vividha-Tirthakalpa (about A.D. 1444). His account of Kalkiraja runs on similar lines. He gives the additional information that the year of Kalkiraja's birth would be 1442 Vikrama era. (We may note that the corresponding year of the Nirodna era is 1912 and not 1914.) The names of Kalkiraja's parents are given as Jasadevi (Yasodevi) and Magadhaseva (Magadhasena). Jinaraksha mentions three successors of Kalkiraja—his son Datta who would rule for 75 years; Datta's son Jitakasru and the latter's son Meghagruha.

We thus observe a great divergence between the Digambara and the Svetambara traditions, about Kalkiraja. The latter put him down 1000 years later than the former. What is this discrepancy due to? There is one obvious explanation. It appears that the Digambara tradition is older; but when the Svetambara writers saw that there was no such king as Kalkiraja at the period given by the Digambara tradition they, reluctant to discard the tradition altogether, brought down the date by a thousand years, the reign of Kalkiraja was made to end in 2000 of the Nirodna era instead of in 1030 as the older tradition recorded. That this is the most probable explanation is capable of some proof. When even the Svetambara tradition did not come true, another attempt was made to bring still lower the date of Kalkiraja. Muni Jinaivrajaji states that he has seen a work in which the date of Kalkiraja's birth is brought down as low as 1914 of the Vikrama era instead of 1914 of the Nirodna era! This gives us A.D. 1837! A future historian may find in still another work the date given as 2914 of the Vikrama era.

\[\text{अध्याय - व कुमारो बालक तनिख व बालरीसो} \]
\[\text{अससै पून कबी बालक गरौ हैर अरथभरो} \quad || 2173 || \\
\text{कारी कालकुि. कारीवासारणि आउर भाँचुि} \quad || 2207 || \\
\text{तत्त सु दृषु पुर्व सांगिकवन सन्निधि} \quad || 2208 || \\
\text{शंकुः सन्निधि निवेद नागरिन संस्कार} \quad || 2208 || \]
This is sufficient to prove the utter worthlessness of the Jain tradition about Kalkirāja. It contains no grain of truth. We shall not, therefore, be wrong in concluding that there is absolutely no evidence for identifying this Kalkirāja either with Mihirakula or Yaśodharman.

APPENDIX.

Hemachandra’s account of Kalkirāja.

Nemichandra and Hemachandra give the same account of Kalkirāja; the former in Prakrit and the latter in Sanskrit. We give Hemachandra’s Sanskrit version. It is given in Sarga XIII of his Mahāviracharita. When the first Gaṇadhara Gautama asks Mahāvira as to what will happen in future Mahāvira says:

"..."

(Cholera)
इति कुराणोऽनुसार यस साधुपानि। राज्यस्वे र। ९५ ||
शासनम् विश्वामित्र राजस्वकारणियम्।
भिंतिको दग्धसेन फिना। किं दिनां तस्मा ॥ ९६ ||
रुपेण समस्तरके ब्रम्हादिस्थापनताम्।
शिवासमहं कारणास्मि। कस्बेव सस्कृतम् ॥ ९७ ||
अत्यधिकारणस्त्राहित्रासनियान।
वर्षावान्। दुःखारयो दुःखायो रङ्गस्। च मयाय। ॥ ९८ ||
एत्युपपब्ध: शुचिल्क कल्याणी कौमित्रजीत प्रकृति।
दंडेष्ट: करारस्य। कुरसम हि नीर्ष्ण:। ॥ ९९ ||
किमेति मृदुवाचारीसि। मनोन्नम मुदुमिनिबिद्विनिति।
आचरणे ८विध व्रतस्याति तस्मान पुष्यं ह्याय ॥ १०० ||
देवसर वनस्मि सेवा हिन्दुशते द्वितीय।
भी: कस्की नविनपुर स्वरामधुपासनविकारिय। ॥ १०१ ||
नविपामनै स भृगुवसिद्धास्य मनुकुप:।
अन्यं कर्माचार्यवस्त्र मनोवृत्तिकादिक। ॥ १०२ ||
होराचारायु: वर्षितप्रवण कारित:।
कुराणहायो कुराणहात्मक सत्परम: शास्त्रविधयता ॥ १०३ ||
तत्त्वाचार्यो: नानविवर्त:। वैदेयायो वास्य। ॥
पूजय: कौमिन्य कस्की यथारथर्थो वधलपुरङ्ग| ॥ १०४ ||
कुराणपानस्य वार्षिकायो। परिशिष्टाय प्रवज्ञान।
आयुर्विद्य हिन्दु: विकारे साध्वी वारा: ॥ १०५ ||
आतेष: निश्चित। नवन्यः वननाम नेन छु।
चिन्तिकरा। अनुरवि करियजै सर्व पुरुष। ॥ १०६ ||
नविपामनात्मानी। विहरिततियत वाचि:।
प्रभुविध्य च कालिका:। सवार्थिन्यविकारिय। ॥ १०७ ||
कुराण कृम्भने न सर्वं न वै राज्यभी वन:।
पवात्सारस्य च वहुः कृमिणां नाशी कारिनिन। ॥ १०८ ||
आधविरज्जुच्छी। कस्की पराभवी ोकलानु:।
स्वयज्ञीति निजुप्रिये वृद्धाविन्यास चोर्षके। ॥ १०९ ||
सर्वं च प्राप्तिः नस्स्य शृद्धारीको:।
वाचिन्याय: त निश्चित:। वर्षत नाम। दुराचार:। ॥ १०० ||
सर्वेऽक्षरावस्तु वानागो: वानागो: कारिनिनः।
पारि: वननाम स्वर्यस्याधिकारिय। ॥ ११० ||
कस्की कार्यास्तगुरुत्वः। स्वर्यस्याधिकारिय।
पूजय: सदा स्वर्यस्य न वै विशिष्ट:। ॥ १११ ||
कस्की कार्यास्तगुरुत्वः। स्वर्यस्याधिकारिय।
पूजय: सदा स्वर्यस्य न वै विशिष्ट:। ॥ ११२ ||
पूजय: सदा स्वर्यस्य न वै विशिष्ट:। ॥ ११३ ||
कस्की कार्यास्तगुरुत्वः। स्वर्यस्याधिकारिय।
पूजय: सदा स्वर्यस्य न वै विशिष्ट:। ॥ ११४ ||
पूजय: सदा स्वर्यस्य न वै विशिष्ट:।
I may as well point out here that Hemachandra furnishes a good instance of the practice often resorted to by ancient writers of explaining current events as prophesied by some great man. Hemachandra was the religious teacher of Kumārapāla, the king of Gujarat, under whom Jainism seems to have made great progress. In his Mahāvīracharita Hemachandra makes the Tīrthaśākara Mahāvīra utter a prophecy to that effect. Nemi-
chandra's Mahāvīracharita which precedes Hemachandra's by many years has, of course, nothing to say about Kumārapāla and Hemachandra. His eulogy of Kumārapāla and his deeds takes 60 verses. I give below a few of them; they are in Sarga XIII:

\[
\begin{align*}
\text{वै सोमसूपत \& नीरुपसूपतमानिवीर} & \| 18 \|
\text{अर्जुने विद्रोहलयो भावावर्तमानिनिलो\| 19\|}
\text{एकाशवाहिको तांकु महः भविष्यति\| 20\|}
\text{बरसुखोभावो रथघातान्वयस पिकारा} & \| 21\|
\text{नर्मचिद्द्र वृहतेष्वरात तव पुंजे तसा\| 22\|}
\text{कृष्णाश्रि रुपाणि \& चेतु क्रमसूक्ति जननमात्र:} & \| 23\|
\text{अवविष्मातरह धर्म सम्भवं करिकम्: सुन्दर:} & \| 24\|
\text{पवित्र विविधमुदृणं गर्वत्वं संस्कृत:} & \| 25\|
\end{align*}
\]
THE JOGIMARĀ CAVE INSCRIPTION.

BY K. P. JAYASWAL, M.A. (OXON.), BAR.-AT.-LAW; BANKIPORE.

Much confusion prevails about the real sense of this inscription. The late Dr. Bloch who published it in the Annual Report of the Archaeological Survey of India, for 1903-4, thought that it refers to a Devadāsi who attracted lovers. Lüders interpreted it as a record of love between the man of Benares (Balanaise) and the alleged Devadāsi [Tām Kamayitha Balanaiseye = the man of Benares loved her.]

These interpretations make the grammatical mistake of leaving Sutanukā nama Devadāsi hanging in the air—without a predicate. The previous readings are also defective. Neither Bloch nor Lüders reads the ti at the end of the second line. Probably they mistook it as being part of the first line and read it as kyi (devadāṣi-kiyi). The meaning of the expression lupa-dakhe (= rūpadakha) has been missed. It is a technical, constitutional term which means a city magistrate or some minister. In this definite meaning it occurs in the Milinda-Pañha where it gives a beautiful description of an ideal capital, the capital of Dharmma, based on the model, no doubt, of the Hindu capitals of its time.

The text of the inscription is an official order or decree by the officer Rūpadaksha in favour of the ascetic woman, and not the love-making, Sutanukā. It relates to her worship of Varuṇa instead of to the man of Benares.' The word Balanaiseye has been misread by Lüders as Balanaise. I give below my reading based on an excellent photograph prepared by Messrs. Jhonston and Hoffman of Calcutta, which is reproduced here for reference.

Transcript.
4. tāmkamaye = thā & Balanaiseye | ti | 5. Deva-dāna nama lupa-dakhe |

Translation.
"In favour of Sutanukā, the devadarśini.
"(Order) 'Sutanukā', by name, devadarśini, of austere life, (is) now in the service of Varuṇa'.
"Devadina (= Devadatta.)
"by name,
Rūpadaksha.'

Devadāsi may be either devadarśi or deva-dāsi. In either case, the main interpretation is not affected. That is it in the feminine gender is evident from the case-ending in the super-scription. I prefer the former restoration in view of a datum of the Jātaka, (Vol. VI, p. 586). It mentions the Varuṇi women who used to prophesy under the professed influence (deva) of god Varuṇa. The restoration Devadāsi (the seeress of Varuṇa) would probably be nearer the original sense. The objection to Devadāsi is that the word is a very late expression. The meaning of tāmkamaye (of austere life) is given in accordance with the Dhātupāṭha: Tākā koichchhara-jivane.

It is important to note that the worship of Varuṇa had not gone out of use in the period denoted by the script of the inscription. It cannot be placed later than cir. 300 B.C. The forms of letters, e.g., of ya and ma, are invariably of the older type, while Asoka's inscriptions have both earlier and later forms. This shows that the inscription is older in age than records of Asoka.

The existence of the grammarian's Māgadhī in that early period, is attested by this inscription.

The officer Rūpadaksha was an officer in a capital according to the Milinda-Pañha. This indicates that the site of the inscription must have been near some ancient capital. It might have been the Chedi capital.

1 Page 128.
2 List of Brāhma Inscriptions, No. 921. See also Bruchstücks Buddhistischer Dramen, p. 41.
3 Hx. V, 23 (344). * Probably two letters—nama
4 or, thā
5 or, here.
6 See also Rhys Davids, Buddhist India, pp. 235-6.
PRATIHARAS IN SOUTHERN INDIA.

The Pratihāras were a clan of people that formed part of the tribe of Gujars or Gurgarās, a non-Aryan people that came to India from the north-west and settled there in about the 5th century A.D. Their name Pratihāra is also written as Pratihāra, Parmāra, Paṭihāra, Paḍiāra, and Paṭiāra; and they have been, hitherto, met with in Northern India only, where, in the 8th century and later, there were Pratihāra kings that were ruling at Mahādaya (Kanauj) and in Bundelkhand. It is therefore somewhat interesting to find from inscriptive and literary sources that there were two Pratihāras who lived in Southern India in the 10th century A.D.

In a pillar inscription at Kaśūri (Epigraphia Carnatica, Vol. VI, Kd. 1), there is mentioned a Paṭiāra-Dorapaya who had Pāmbabbe, the elder sister of the Western Gārga king Būtūga II as his senior queen (piriy-arās). He is, later, called Dhōra in a stanza which follows and is identified by Mr. Rice (ibid., Introd. p. 9) with the Dhrapaya who is mentioned in the Saṅgamer plates of the year Saka 922 (Ep. Ind., Vol. II, p. 215) and whom Kielhorn proposed to identify with the Rāshtrakūṭa prince Nirupaṇa, son of Amoghavāhana III.

This identification seems to me to be wrong; for, Paṭiāra, the word used in the inscription, is, as I have seen above, another form of Pratihāra and shows unmistakably that this Dhōra belonged to the Pratihāra family or clan.

This Pratihāra Dhōra must have been a chief of some importance, for, Pāmbabbe, the Gārga princess, was given to him in marriage and was called his senior queen. He had three sons of her, all of the Jā in faith, and living, apparently, in the Gauḍā province; and he seems to have died in A.D. 942, predeceasing his wife by thirty years.

2. There is a commentary, known as the Laṭābūrā, on Udbhātu’s Kaṇḍālaṭastraṇa, which, we learn from the colophon and from the opening stanzas, was written by Pratihārīndūra or (as he is elsewhere styled) Pratihārīndūra. The concluding stanza, however, of the commentary gives the name of the author as Induśīla; and it informs us in addition, that he was a Kauśikā, i.e., an inhabitant of the Kośikā country (on the west coast of India). Here also, the prefix Pratihāra attached to the name of Induśīla indicates clearly to us that he belonged to the Pratihāra clan.

We do not know when the Pratihāras came and settled in the Kośikā; nor do we know in what way they were related to the Pratihāras of Mahādaya and of Bundelkhand. But, as Induśīla’s Labāvarṛiti is believed (see the preface of the edition) to have been composed at some time in the tenth century A.D., we can easily infer therefrom that the Pratihāras must have come to, and settled in, the Kośikā before that time.

Regarding the Pratihāra Dhōra, nothing is known of him except what has been given above. It is, however, not unlikely that he may have been in some way related to the Pratihāras of Kośikā.

In dealing with the above inscription, Mr. Rice has fallen into some mistakes from his not having correctly read it. In p. 9 of his Introduction (op. cit.), he makes out that Dorapaya, the husband of Pāmbabbe, was also known as Immaṭi-Dhōra; and in the Translation, p. 1, he further makes out that this Dorapaya was a "sheath-bearer" and that "her (scil. Pāmbabbe’s) king was giving her priceless treasures." These mistakes are due to the fact that he read line 1 of the stanza given in the inscription as parasa mahā-praśadādo jīrakam Immaṭi-Dhōra vidū tann, instead of reading correctly as parasa mahā-praśadādojī Ṛvaka-nimmiṣati Dhōrarādū tann.

The correct translation of the stanza, therefore, is:

"While Ēvaka-nimmiṣati held her in great favour and while Dhōra, her lord, was giving her priceless things with affection . . . "

Ṛvaka-nimmiṣati, mentioned herein, was the daughter of the Rāśtrakūṭa Amoghavāhana-Badega III and was given in marriage by him to the Gārga Būtūga II (Epi. Ind., Vol. IV, p. 351). She is also mentioned in the Epigraphia Carnatica, Vol. VIII, Nr. 35.

A. VENKATASUBBAI.

SURVIVAL OF THE TERM KAROŘI.

Akbar in 1575-6 divided a large part of his empire into purely artificial areas, each yielding a 'cose' or ten millions of tankas or dams, equivalent to a quarter of million of rupees. The officer appointed to make the collections in such an area was called a Karori, or sometimes an Āmil. After a short time the new artificial areas fell into decay and arrangements were again based upon the traditional pargana areas. The designation Āmil for a revenue collector was familiar almost up to our own times, but the term Karori was supposed to have been discarded very soon after its introduction.

I have been surprised to find that it was in use in Bengal as late as A.D. 1770. Mr. C. Stuart, Supervisor of Birthām, etc., in a letter dated June 8, 1770, from Burdwan, reports the result of his inquiry into the conduct of the Karori, who had been confined by his agents, etc. (Press List; Bengal Secretariat, 1768-74; section ii, vol. ii, p. 20; Calcutta, Bengal Secretariat Press Dep., 1919).

VINCENT A. SMITH.
THE LIFE AND TIMES OF CHALUKYA VIKRAMĀDIYA.
By A. V. VENKATARAMA AYYAR, M.A.; KUMBAKONAM.
(Continued from p. 120.)


Birth of Vikramādiya and his brothers.

Bilhaṇa tells us that amidst all his victories and prosperity Āhamalla was tortured by a profound sorrow as he had not the good fortune to be blessed with a son. The Lakshmī of the Chāluksya dominions which had come to him in unbroken succession from his ancestors was often fluttering, like the bird on the top of the mast of a ship in the mid-ocean, for want of one under whom she could take shelter after him. He at last resolved to lay aside all regal pomp, made over the kingdom to the care of his ministers and, accompanied by his wife, retired to a temple of Śiva to do severe penance and obtain a son through the favour of his kuladeśāt. The royal pair at once exchanged the pomp and plenty for a life of stern simplicity, privation and austerity. Pleased with their penance, their guardian-deity made his appearance and predicted “O King! this your wife shall give birth to three sons. The first and the last will be born to thee by virtue of the merit acquired by thy works, but the second will come to thee by my favour alone and he shall surpass in valour and virtues all the princes of ancient times.” In due course the queen bore him a beautiful son who was named Śomeśvara. A second time she became pregnant and then she had wonderful cravings which presaged the future greatness of the child she was carrying, and in a most auspicious hour and under a most favourable conjunction of planets the wished-for son was born. Flowers fell from the sky and the gods rejoiced and he was named Vikramādiya. Not long after, the third son was born and he was called Jayāśimha.

Bühler has observed that “the king’s performing penance for the sake of a son is in harmony with the Hindu customs and in itself not in the least incredible.” Are we then to accept as a historical truth what Bilhaṇa wishes us to infer that the three sons were born to Āhamalla long after his accession in A.D. 1042? No. A slight reflection and close scrutiny of the inscriptions make this impossible. We learn from these that as early as A.D. 1063 Śomeśvara, the eldest son, was in charge of Beluvola and Puligēre districts and only two years later in A.D. 1055 the second son Vikramādiya was governing Gaṅga-pāḍī, Banavāse, Sāntaliga and Noḷambapāḍī. They would not have been entrusted by their father with these important viceroyalties, some of them on the Chōla frontier, unless they had already come of age to administer them efficiently. Knowing as we do that Āhamalla came to the throne about A.D. 1042, we first begin to suspect from the above facts the authenticity of the penance story brought forward by Bilhaṇa and our suspicions are confirmed and doubts set at rest by the Chōla records. In the 29th year inscription of Tājādhirāja of A.D. 1047, Vikki, who is certainly identical with Vikramādiya, the second son of Āhamalla,
is mentioned as a warrior of great courage. Therefore Vikramāditya must have been of fighting age in A.D. 1047 and even a warrior distinguished enough to have been specially made mention of by the Chōla enemies. He must then have been at least 16 years of age and therefore born at the latest in A.D. 1031. Be it remembered that Vikramāditya was but the second son and had an elder brother in Sōmeśvara who must have been born a year or two earlier still in A.D. 1030 or 1029. Therefore it is certain that Sōmeśvara and Vikramāditya, the first two sons of Āhavamalla, must have been born at least a dozen years prior to Āhavamalla’s accession in A.D. 1042. The third son Jayasimha, otherwise known as Śīngarāṇ and Śīngi in the Chōla and Chālukya records respectively, is first made mention of only in the 2nd year inscription 79 of Virarājendrā of A.D. 1063-4 and so it may be that he was born a few years after Āhavamalla’s accession to the throne. What, then, was the motive of Bihāra in bringing forward a penance story that is historically untenable? There can be no other explanation but this, viz., that occasionally as in this instance, the poet in him prevailed over the historian and he was carried away with a desire, so natural among bards, especially oriental, to cast a halo of divinity around his patron and hero so much gifted with head and heart.

Closely connected with the birth of the brothers there is another question, viz., whether they were uterine brothers or not. Rice 80 infers from their Gaṅga birudas that Sōmeśvara and Vikramāditya were the sons of a Gaṅga princess and Jayasimha of a Pallava one, and calls them always half-brothers. But this inference is neither necessary nor correct. The attribution of special birudas in each case can be explained as belonging to the ancient rulers of the provinces which they happened to be in charge of. Such investitures were not uncommon even among their Chōla contemporaries. 81 Moreover, Bihāra’s Vikramāditya-kadēvacarita 82 [O King this your wife (mark the singular)] is decisive on the point and warrants us to infer that all the three were the sons of the same mother. Fleet has placed before us an inscription, 83 which while confirming the fact that the three were uterine brothers, gives us in addition the name of the common mother as Bāchaladēvi, who would appear to be Āhavamalla’s first wife. To what family did Bāchaladēvi belong? Was she a Gaṅga or Pallava princess? In Dehr inscription 84 Jayasimha is given not only Pallava birudas but is described as Mahā-Pallav-ānaya, i.e., belonging to the great Pallava lineage, and this would suggest that Bāchaladēvi came of Pallava stock.

Vikramāditya’s magnanimous refusal of the Yuvarāja-ship and the appointment of Sōmeśvara as heir-apparent.

When Vikramāditya had come of age and become well-versed in all sciences, especially in military and administrative state-craft, Āhavamalla thought of making one of his sons yuvarāja and thereby designating his successor as was the custom among Hindu rājas—partly to be relieved of the burden of bearing the toil and turmoil of the kingdom all alone in old age and partly to initiate the would-be successor in all the mysteries of state-craft, so as to enable him to maintain the prestige and continue the traditions of the family. Bihāra 85

80 Epi. Curn., VII, Sk. 136, Dg. 133, Cl. 12.
81 III., III, part I. See also Prof. S. Krishnaswami Ayyangar’s Ancient India, 114.
82 Vik. Charita, II, 81.
tells us that his eyes turned naturally to the more talented and therefore better-fitted, both by his physique and daring, but unfortunately the younger and hence less entitled of his two sons, and that he thought of making him yuvardaja in preference to his elder brother Somesvara. Ahavamalla soon found himself on the horns of a dilemma and unable to come to a decision, became somewhat troubled in mind. His own inclination and considerations of fitness and state-welfare would point to Vikramaditya, but custom and justice were on the side of Somesvara. In a most vivid and charming dialogue, Bilhaṇa informs us that Vikramaditya, as soon as he came to know the perplexed state of his father's mind vacillating between right and inclination, respectfully but firmly declined the offer, alleging that the dignity of yuvardaja belonged more naturally to the elder and that the appointment of the younger as such would not only be a deviation from the time-honoured custom but a blot on himself and the noble father and a stain on the fair name of the Chalukya family. He steadfastly persisted in this magnanimous refusal even when his father represented to him that both Siva's word and the decree of the stars pronounced him destined for the succession, but consoled him with the assurance that he would serve him as well as Somesvara and toil for the kingdom under both without the high-sounding title of yuvardaja. Finding Vikramaditya not moved by all his exhortations Ahavamalla reluctantly raised Somesvara to the dignity of yuvardaja.

Bühler 86 has remarked—"This part of the narrative of Vikrama's life which strongly puts forward his fitness for the throne and his generosity to the less able Somesvara looks as if it had been touched up in order to whitewash Vikrama's character and to blacken that of his brother." But even the most impartial historian must admit that there is much substratum of truth in the picture drawn us by Bilhaṇa, as will amply be evident from their later career as rulers. Even the slight touching-up that one might come across was due more to the poetic temperament of Bilhaṇa rather than to any wanton perversion of historic truth. The question more relevant to our purpose, and really more difficult of decision than this, would be whether Ahavamalla ever really and actually proposed the name of Vikramaditya for yuvardaja-ship or whether it was merely a poetic fancy of Bilhaṇa to give himself an opportunity to depict Vikramaditya and explain his later accession to the throne. There is nothing inherently impossible, for reasons suggested in what has been narrated above, in such a proposal having ever emanated from the father. Far-sighted as he was, Ahavamalla might naturally have preferred the consolidation and expansion of his state—a state for which he had worked so laboriously and so long—under his more talented son to its probable wreckage under another who, though more entitled to, was far less deserving of, the honour. After some vacillation the statesman in him might have prevailed and he might have made up his mind to brush aside a custom which stood in the way of his arrangements pregnant with such great consequences. If it can be allowed that the offer was actually made by Ahavamalla, we may be fairly certain that Vikramaditya declined it magnanimously, as Bilhaṇa has it, for Somesvara continued as yuvardaja during all his father's life-time 87 and on the demise of the latter at once succeeded to the throne peaceably without any obstruction on the part of Vikramaditya who, as we shall see later on, 88 not at all ambitious of the throne, was then far away from the capital, looking after Vēṅgi affairs. As

87 SII, III, 201, No. 83. Tinḍivanam inscription.
88 Vīdainfra, p. 145.
instances of touching affection between brothers, even royal, in the Hindu household are not altogether wanting, the above may not appear so unlikely as it may seem at first sight.

Vikramāditya's exploits under Ahavamalla.

Though Sōmēśvara was designated yuvārāja the real burden of the state rested on Vikramāditya, who was invariably employed by his father to fight all his battles. Vikramāditya set out on a series of military exploits. In a brief compass, Bilhaña gives us a rhapsodic but none the less succinct and more or less historical account of all his doings during the life-time of his father. He is said to have repeatedly defeated the Chōja; penetrated into the south as far as the ocean; entered the Malaya hills abounding in sandalwood trees; reinstated the king of Malava who sought his protection; carried his arms as far north as Gauḍa (Bengal), Kāmarūpa (Assam); passed through the Eastern Ghats; came to Kāñchī and plundered the same; destroyed the Malaya forests; defeated the lord of Kērala; took the city of GaṅgaiKūṭa, the capital of the Chōjas; plundered Kāñchī once again; thence directed his arms to Vēigī and Chakrakōta; and while returning to the banks of the Kṛishṇā, heard the sad news of the death of his father at Tuṅgabhadra.

It is not impossible, though Bühler gives it up as hopeless, in the face of the now available Chōja records which throw light on this portion of history, to determine somewhat the chronological order of these wars embracing a period of nearly a quarter of a century. The most convenient method would be to discuss them seriatim.

Vikramāditya's first descent on the south.

Vikramāditya's first intervention in Chōja and Malaya affairs was in A.D. 1047 circa, when Vikki is mentioned as a warrior of great courage.

Who was the king of Malava that sought the protection of the Chāulukya sovereign and when and under what circumstances did he do it? In the Māndhātā plate of A.D. 1055-6 Jayasimha is mentioned as the ruler of Dhāra, meditating on the illustrious

Apart from the exemplary Bharata of the Rāmāyaṇa, mention may be made of the Chēra prince Yśākāpādgal who, to avoid the chagrin of his elder brother and the stain of usurpation, is said to have instantly renounced the pleasures of the mundane world and become a sannyāsin (to attain the immortal throne of the gods), when a tactless but unerring astrologer predicted in the open court that he was destined for the succession after the impending death of his father in preference to his elder brother Chērana. Shāvakiṇvan. The original is worth quoting—

"'तद्युत्तमः यानम् चतुर्विद्यानां, । 
एकसो राजाः सत्त्ववर्गानां । 
स न्यायं ज्ञेतुर्मयौ च ॥"

—Śiñçopadākrama, 20, शि०, पृ०, 176-84.

For other examples see also Todd's Rājasaṅgī.

Vīkṣaṇa, III and IV.

Sīr, III, No. 28, p. 56.

Bühler's edition of Vīkṣaṇa, Introduction, 31, n. 3.

Epi. Ind., III, 468.
feet of Bhōjadēva and this furnishes us, says Prof. Kielhorn, "a sure and fairly definite limit beyond which the reign of Bhōjadēva could not have extended." Bhōja must therefore have died in A.D. 1055 at the latest and it is probable that he died only shortly before. The death of Bhōja without issue after a long and illustrious reign of about 50 years (A.D. 1005 to 1055) involved Mālava in difficulties and furnished a golden opportunity to his neighbour and hereditary enemy Karṇa of Chēdi—one of the greatest warriors of the age—who had formed a confederacy with Bhimādeva I of Gujarāt with a view to attack Mālava from two sides and sacked Dhārā soon after Bhōja’s death. Even the Karṇaṇas would appear to have joined this confederacy for some time. The country was thus invested by enemies on all sides and Jayasimhā, Bhōja’s relative, unable to maintain himself against this powerful combination, requested Āhavamalla not only to secede from the confederacy but also to assist him. Keen diplomat as he was, Āhavamalla began to reconsider his decision and thought that a weak Mālava would swell the strength of Chēdi and Gujarāt and might prove a source of anxiety to the Chālukya frontier on the north, but a strong and friendly one would not only be a check on the southern aggressions of these neighbours but might go a long way towards healing the old hostile memories of the Paramāra and the Chālukya which would be of no small value, especially against the troublesome Chōlas in the south. He therefore changed sides and at once marched against Chēdi in person to draw off Karṇa from Mālava and defeated him in battle. At the same time Āhavamalla directed his son Vikramaditya, who was then in the southern end of his dominions, to go to Mālava and settle its internal affairs. Accordingly the son proceeded to Mālava, successfully interfered in its chaotic domestic affairs, befriended Udayāditya, another relative of Bhōja, who in the meantime was defending himself as best he could against Karṇa and succeeded in reinstating Jayasimhā on the throne of Dhārā. Not long after Jayasimhā died and he was succeeded by Udayāditya. This conjoint and timely help of both the father and the son for forlorn Jayasimhā and their timely intervention in the affairs of Mālava

footnotes:
1. It seems customary among the Paramāras to meditate on the feet of their illustrious predecessors on the throne.
2. The discovery of the Mandhāta plate settles beyond doubt the duration of Bhōja’s rule over Mālava. In the face of this record Bühler—Vik. Charita, Introduction, 23, n. 1—must give up his contention that “it is not impossible that Bhōja was alive in A.D. 1063-5” and that “Bhōja of Dhārā was a contemporary of Bilhaṇa whom he did not visit though he might have done so.” Vik. Charita, XIII, 96, on which Bühler relies for his conclusion does not bear him out. Even according to his own translation it runs thus: “Dhārā is said to have cried to Bilhaṇa in pitiful tones—‘Bhōja, my king: he forsooth is none of the vulgar princes; see to me! why didst thou not come into his presence’ (while he was alive?).” Bühler misinterprets the above stanza to mean that Bhōja was merely out in camp without minding the significance of the italicised expressions (which are our own) which would be too strong language to refer to the temporary absence of the king and which certainly suggest the death of the king as a whole which had befallen Dhārā. Rājatarangini (VII, 935-7) states that Bilhaṇa left Kashmir during the reign (probably nominal) of Kalasa (a.d. 1063-80). He next stayed for some years in the court of Karṇa of Dāhala and then only came to Dhārā. So it must have been at least a decade after Bhōja’s death when he could have visited Dhārā. Moreover Bilhaṇa, who according to Kalāpura’s Rājatarangini, felt even the splendour of a poet-laureate in Karṇaṇa a deception (VII, 935-7), would not have gone to the Dekkan if such a liberal patron of letters as Bhōja were out in camp, without waiting for him, which was not unusual with oriental poets.
3. Lassen places Bhōja’s reign between A.D. 997-1053 which is very near the truth.
6. Bilhaṇa’s Vik. Charita, III.
was a great stroke of diplomacy and conciliation and it speaks volumes for their statecraft and enlightened generosity that, in glaring contrast to Karpa’s cupidity, neither the father nor the son tried to utilise the opportunity to rend or to annex the inimical kingdom for himself.

Invasion of Gauḍa and Kāmarūpa.

The invasion of Gauḍa and Kāmarūpa might have taken place on Vikramāditya’s return journey from Mālava. Their conquest is not probable, but it is just possible that he made a cavalry raid on them.

Vikramāditya’s second descent on the south. Kūṭalasāṅgamam.

As has already been pointed out,¹⁰⁶ even the well-contested day of Koppa (A.D. 1053-4) did not pronounce finally between the Chōlas and the Chālukyas. Evidently the Chōla aggression began to ebb slowly ever since the death of Rājādhīraja at Koppa and Rājendrā his associate does not seem to have done anything during his independent reign of about 10 years till A.D. 1062. Rājendrādēva was succeeded by his son Rājamarahendra, of whom nothing more is known than that he administered justice three or four times better than even the proverbial Manu,¹ and that he made a free-gift of a sarpa-kayana (serpent-bed) to the god in the temple at Śrīraṅgam.² After him the Chōla dominions passed away to his uncle Virarājendrā, who ascended the throne in A.D. 1062-3, according to Prof. Kiernan’s astronomical calculations.³ Virarājendrā was far more active and energetic than his immediate predecessor and wanted, if possible, to avenge the death of Rājādhīraja. To keep back the tide of Chōla aggression, Ḭavamalla had already appointed¹ his most talented son Vikramāditya to be the governor of Banavāse, Gaṅgapatī, Sāntāli, and Nojampatī—all on the Chōla frontier—from A.D. 1055 to 1062. An inscription⁴ of Virarājendrā as early as the second year of his reign (A.D. 1063-4) records that he drove from the battlefield at Gaṅgapatī into the Tuṅgabhadra the Māhāsaṃantas, whose strong hands wielded cruel bows, along with Vikkalan who fought under a banner that inspired strength. This was the first encounter of Virarājendrādēva with the Chālukki Ḭavamalla. In his second exploit he defeated the army which Vikramāditya had despatched into Vēginaḍu in the same year and cut off the head of Vikramāditya’s đaṇḍanāyaka (general) Chāvurañārāya. Meanwhile when the eyes of both Vikramāditya and Virarājendrā were thus momentarily cast on Vēgī, the never-ending struggle between the Chōlas and the Chālukyas on the Tuṅgabhadra assumed greater proportions. A fierce battle at Kūṭalasāṅgamam⁵ at the junction of the Kṛishṇa and the Paṅchagaṅgā.

¹⁰⁶ Vide Part I.
¹ “महावर्म चक्रवर्ति जय कर्मवर्म जय कर्मवर्म जय

वर्मासा नामम सन्नाम मार्गम मार्गम मार्गम मार्गम

मार्गम नवं तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे

—Kalavīḷalaprapā, VIII, 28.
² “पारस्वेन दुर्बलदेव दुर्बलदेव

वर्मासा नामम सन्नाम मार्गम मार्गम मार्गम मार्गम

मार्गम नवं तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे तुम्हारे

—Vikramachchāyan-vaś, 21.
³ Epi. Ind., IX, 207. A.D. 1065-4 may possibly be his first year; see Epi. Rep., 1904, p. 11.
⁵ Epi. Rep., 1896, 113A. SII., III, No. 20; Karuvār inscription.
⁶ SII., III, No. 20; Karuvār inscription.
⁷ See Epi. Ind., XII, 298, for this identification.
was fought in the second year of Virarajendra (A.D. 1063-4) wherein Ahavamalla is said to have retreated with his great army along with his two sons Vikkalap and Siagasa. The Chola claims this to be his third successful encounter with Ahavamalla, but if we exclude the minor attacks at Gangaapadi and Veagi this was his first and the only really great exploit against the Chalukyas and deservedly do the Kali-gattaupparani 8 and Vikramacotaun-udal 9 refer to him as the renowned victor at Kulaalasagamam. Thus the death of Rajaahr at Koppa in A.D. 1053-4 was thus avenged as a way at Kulaalasagamam in A.D. 1063, nearly a decade later.

Virarajendra followed up his victory at Kulaal and claims to have defeated before his fifth year (A.D. 1066-7), on the banks of the winding river—probably the Tuqabhadra,—some chiefs, among whom figure the Ganges and the Nolambas, who were undoubtedly the feudalies of the Western Chalukyas. The fifth year inscription of Virarajendrasa Maqimaiagalam 9 informs us that Ahavamalla, desirous of wiping out the disgraceful defeat at Kulaal, preferring death to a life of dishonour, at once wrote an autograph letter to the Chola king challenging him to meet him once more on an appointed day at the same Kulaal, saying that he who evaded the appointment through fear was no king but a liar. Virarajendra duly proceeded to Karandai (Injal-Karaaji 10 near Kulaal) and though he waited there for more than a month after the appointed day, Ahavamalla did not turn up. Virarajendra too readily assumed that his absence was due to cowardice and called him a liar as he did not keep his appointment and made much of the good situation in which he found himself. He claims to have planted a pillar of victory on the Tuqabhadra, not content with this he made an image of the Vallabha king (Ahavamalla), tied round its neck the royal necklace, wrote unmistakably on a board how the person signified by the image had escaped the trunk of an elephant (by his cowardly evasion of the appointment as the Chola fancied), suspended the board as well as a closed quiver of arrows to the flowery (because arrow-stricken) chest of the image and thus ridiculed the Chaulukki Ahavamalla. 11 The latter’s failure to appear at Kulaal on the appointed day was not at all due to cowardice as the Chola king fondly imagined, but was the result of circumstances far beyond his control. He was suddenly seized with

8 "‘Gharaardhustim adum Sandukaryam.’
Gherumurd,
Kali-gattaupparani, VIII, 29.

9 "Gharaardhustim adum Sandukaryam.’
Gherumurd,
Vikramacotaun-udal, 29.

9 SI., III, 68, No. 30.—One of the longest but at the same time the most interesting and instructive inscriptions.

10 Regarding the identification of Karandai with Injal-Karaaji, see Epi. Ind., XII, 298.

11 The original of the Maqimaiagalam inscription relating to the text reads as follows:

\[
\text{Gharaardhustim adum Sandukaryam.}
\]
a strong fever which owing to unbearable pain culminated in his tragic death the very next year (A.D. 1068). Under these circumstances was it not an unmerited slur on the fair name of Áhavamalla, the wrestler in war, that he should thus have been ridiculed and too readily assumed to be a liar and a coward by the Chója on the eve of a truly great career?

Let us, then, examine why Vikramáditya went to Véiigí and Chakrákőża as Bilhaña has it. Here again the inscriptions confirming Bilhaña's statement give us fuller details. It was pointed out already how Vírarájendra in his second year (A.D. 1063-4) defeated the army which Vikramáditya had despatched into Véiigínáçu and cut off the head of his general Chávuńdarāya. What was the cause of the despatch of armies by Vikramáditya and the defeat of the same by Vírarájendra? A brief survey of the affairs at Véiigí is but necessary before we can shrewdly hit at the right shreds that led to their intervention. It was noticed already how the long period of anarchy and interregnum at Véiigí had been broken by the

Dr. Hultsch understands the expression 'Gúramájírá Yúpraśál' as 'the liar who came on a subsequent day.' But 'Gúramájí' here cannot mean the subsequent day but only the previous day. That this is the correct meaning is very well emphasized in Puramánáru, 279 and Kamhavamáyana. Note also the use of the word 'Gúrama' in the same inscription. The term 'Yúpraśál' can only apply to Áhavamalla who failed to keep his appointment at Káthal, as is evident from another reference to him as 'Gúramájí' in the same inscription. Dr. Hultsch has, owing to the wrong understanding of the single phrase 'Gúramájí' totally mistaken the drift of the inscription. He mistakes the expression 'Gúrama Yúpraśál Yúpraśál' to refer to Vikramáditya. Vikramáditya cannot by mere stretch of imagination be stigmatised as a liar simply because he was the son of Áhavamalla, who did not keep his appointment. Thus the reference can only be to Áhavamalla who fought on a previous or former occasion though, in vain at Káthal, but who, in spite of his autograph letter, failed to meet Vírarájendra on the second occasion there and was therefore called the liar. The details of the latter part of the inscription are nothing but a piece of mockery or farce (not uncommon in ancient and even in modern times) and do not allude to any historical events with reference to Vikramáditya, as Dr. Hultsch has supposed, such as that he came on a subsequent day, negotiated with Vírarájendra to make him Vallábha or Chálukya king in spite of his elder brother, and was recognised by him as such. Vide infra Part III. In the light of the above criticism the inscription stands in need of revised editing.

intervention of the illustrious Rājarāja I (the Great) who succeeded in making it a vassal of the Chōla kingdom and compelled Vimalāditya, the first vassal king to marry Kundavai, his daughter. Vimalāditya was succeeded by his son Rājarāja of the Eastern Chālukya family who ruled for 40 or 41 years from A.D. 1020 to A.D. 1060 or 1061. The latter married Ammaṅgadēvi, the daughter of the Chōla king Rājendradhōla I or Gaṅgaikōṇḍaḷōla. He died leaving behind him a brother Vijayāditya and an only son Rājendradhōla II. The latter in turn married Madhurāntakā, the daughter of Rājendradēva. Thus for

1° Epi. Ind., IV, 33, V. 21; Pitāpāram inscription of Mallapadhēva gives him 40 years, Epi. Ind., V. 10, V. 4; Ind. Ant., XIV, 35. Copperplate grants of Rājarāja give him 41 years.

1° SII., I, 59, No. 30. Chellār grant.

""śikṣārāmayyaṃ ṅa ṅaḥya ṅa

Kalingattupparai, X, 5.

"And bhujangapādā�am ū ṅa

Kalingattupparai, X, 3.

Scholars have experienced great difficulty in rightly understanding the meaning of the latter stanza and it has remained almost a puzzle till now. Some have naturally understood the phrase 'śarvāṅgaṃ bhūṣṣyante' to refer to Chōla Rājarāja the Great (I) of the solar race. But this interpretation contradicts the accepted genealogy of Kulottunaga I or Rājendradhōla II as given in inscriptions (vide genealogical table below). So they consider the mention of Rājarāja to be a mistake for Rājendradhōla I or Gaṅgaikōṇḍaḷōla due to the ignorance of Jayaikōṇḍāḷ the author of Kalingattupparai. But it is wrong to associate such palpable ignorance with a great contemporary from whose admirable and orderly account of the Chōla kings with their characteristic features, the later Chōla genealogy itself can be reconstructed, in the absence of inscriptions even (vide Kanakaśabha Pillai's Commentary on Kalingattupparai in Ind. Ant., XIX). Moreover the above gratuitous assumption of ignorance would conflict with the author's own specific statement in canto X, 5, in which Kulottunaga is rightly represented to be 'śarvāṅgaṃ bhūṣṣyante'. To avoid this difficulty Rao Bahadur Venkayya has attempted though in vain, to come to the rescue of the author and has understood Rājarāja to mean the Eastern Chālukya king. His translation of the verse would run as follows:—'Vishnu appeared again in the royal womb of the queen of him of the race of the moon which dispels all darkness—Rājarāja's gracious Lakshmī who was of the royal race of the sun.' Ho would point out that both the queen and Lakshmī refer to the same Ammaṅgadēvi whose husband was the Eastern Chālukya Rājarāja. (Vide Epi. Rep., 1901.) But this translation is ingenuous and cannot be accepted by Tamil scholars as it runs counter to Tamil diction and grammar. 'śarvāṅgaṃ bhūṣṣyante' here can only mean 'daughter born' but not 'gracious Lakshmī' and the phrase 'śarvāṅgaṃ bhūṣṣyante' must qualify 'Rājarāja' but not 'śarvāṅgaṃ' as Mr. Venkayya would have us construe. Moreover the 2 or 3 lines would then refer to the same fact twice over which is considered a defect with great poets (śarvāṅgaṃ bhūṣṣyante) such as Jayakōṇḍāḷ, who is famed as the greatest expert in the composition of Paraśi, a special kind of Tamil classic. To avoid both the above difficulties—the Scylla and the Charybdis—the word Rājarāja is not to be understood here as a proper noun referring either to the Chōla or Chālukya king. It is to be taken as a common noun meaning 'king of kings' similar to (śarvāṅgaṃ bhūṣṣyante) Kalingattupparai X, 25), a designation as much applicable to Rājendradhōla I or Gaṅgaikōṇḍaḷōla. This is also in consonance with the author's quality of not using proper names but specifying kings only by their deeds. The above interpretation would avoid all the difficulties caused above and would save the author from the charge of ignorance. The correct translation of the verse would then be:—'Vishnu appeared again in the royal womb of the queen of him of the lunar race, the daughter of the king of kings of the solar race.'
three successive generations. There was a series of important political intermarriages between the Cholas and the Eastern Chalukyas of Vēgi and the latter were more and more leaning towards the Cholas. The adoption of their maternal grandfather’s name by Rājarāja and Rājendrachola is itself an indication of this. Rājendrachola II had become by extraction both on the father and mother’s side a Chōla at heart. Consequently the influence of the Western Chalukyas over their brethren in the east was waning day by day. Vikramādiyā probably wanted to regain the ancient Chalukya influence at Vēgi and to supplant the growing ascendency of the Chōla there and it was probably with a view to accomplish this object that, soon after the death of Rājarāja in A.D. 1061-2, he sent Chāvanjārāya to Vēgi with a small army. To counteract it and to see that the vassal kingdom of Vēgi did not slip out of his hands Virarājendrā should have sent an army of his own which defeated him and prevented him from gaining a hold there. Neither Vikramādiyā nor Virarājendrā was now directly interested in Vēgi, but each saw in it a lever of influence for the furtherance of his own interests and so keenly desired to exercise his influence on the ‘buffer’ state. With a friendly Vēgi each could hope to terminate the border struggle on the Tuigabhadra in his own favour.

Immediately after the disastrous Kōdal day (A.D. 1063-4) Vikramādiyā seems to have directed his march to the north towards Vēgi and Chakrakotā, as Bilhāna has it, perhaps to undo the victory of the Chōlas on the Tuigabhadra by creating for himself an effective sphere of influence there. This time he did not content himself with despatching his deputies thither as he did on the previous occasion but went in person. There though Rājendrachola II was duly anointed to the Vēgi throne on the death of his father Rājarāja in A.D. 1061-2, yet his ambition was not and could not be confined and cribbed within the narrow limits of Vēgi. So, desirous of a tour of conquest or of the Chōla kingdom he bestowed his patrimony Vēgi on his uncle Vijayāditya in the very year of his accession to the Vēgi throne (i.e., A.D. 1063) and appointed Vijayāditya his deputy and viceroy.

A short genealogical table will make this clear.

<table>
<thead>
<tr>
<th>Chōla (Solar)</th>
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</thead>
<tbody>
<tr>
<td>Rājarāja the Great (I).</td>
</tr>
<tr>
<td>E. Chalukya (Lunar)</td>
</tr>
<tr>
<td>Vimalāditya = Kandayval</td>
</tr>
<tr>
<td>Rājendrachola I or Gaṅgākotajachola,</td>
</tr>
<tr>
<td>Rājarāja = Ammaṅgadevi</td>
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<tr>
<td>Rājendrachola II</td>
</tr>
<tr>
<td>or Kulottuṅga I</td>
</tr>
</tbody>
</table>

17 A short genealogical table will make this clear.

18 Chakrakotam has been correctly identified by Rao Bahadur Hira Lal with Chakrakotya in the modern Bastar State—Epi. Ind., IX, 178. Epi. Rep., 1909.

19 SII., I, 59. Chēllār grant of Viśnachōla—At first occupied the throne of Vēgi, the cause of the rising of splendour. Epi. Ind., IV, 227. No. 4, v. 27; No. 33, v. 18 & 22—'Rājendrachola ruled over Adbhavishaya (the Telugu Country) together with the five Dravīdās.' Inscription at Tiruvottiyur. SII., III.—He ruled over 'the region of the rising Sun.' This refers to Vēgi and not Burmah as Prof. S. Krihaswamim Ayyangar takes it; see South Indian Association Journal, Vol. I, 64.

20 Epi. Ind., V, 78. SII., I, 60. Chēllār grant. Introduction.
Disappointed in his expectations of Áhavamalla at Kúdal on the appointed day, \(\text{Vivarajendra's} \) declared "certain it is that we shall not return without regaining the country of Vëgi which had fallen into our possession on a former occasion. Defend it if you are a Vallabha." 21 (strong king). This statement coupled with its tone of determination indicates plainly that Vikramáditya who had been tarrying in the north ever since the Kúdal day from A.D. 1063-7 had nearly succeeded in establishing his influence in Vëgi and that it was with a view to check this era it was firmly rooted that Vivarajendra not content with mere vassalage or alliance, now resolved to conquer and annex Vëgi to the Chôla crown. The same inscription continues—“he defeated the great army which was sent to resist him at Vijayavâdai near the bank of the great river (modern Bezwâda on the Krishną); his elephants drank the waters of the Gâlvâri; he crossed over to Kâlipâram; dispatched his armies as far as the further end of Chakrakotam, reconquered Vëgi and bestowed it on Vijayâditya who took refuge under his feet, triumphantly returned to Gaûgâpurī (=Gaûgaikona, caôjapuram 22 in the Trichinopoly district), the then capital of the Chôlas, with the goddess of victory who had meanwhile become resplendent.” 23 The army that Vivarajendra defeated at Vijayavâdai could have been no other than the advance-guard of Châlukki Vikramâditya which was sent to resist the march of Vivarajendra. From the statement that ViRarajendra bestowed Vëgi on Vijayâditya who had bowed before his feet it has been suggested by Dr. Hultzsch 24 and emphatically affirmed by Prof. S. Krishnaswami Ayyangar 25 that Vivarajendra supported the uncle Vijayâditya against his nephew Râjendrachôla II whose cause, it is alleged, was taken up by Vikramâditya and that it was the disputed succession between the uncle and the nephew for the throne of Vëgi after the death of Eastern Châlukya Râjarâja in A.D. 1062 that furnished the immediate opportunity for the intervention of both Vikramâditya and Vivarajendra in Vëgi. This inference, plausible at first sight, cannot stand the test of sound historic criticism. The specific statement in the Chellur grant 26 that Râjendrachôla was duly anointed to the Vëgi throne on the death of his father Râjarâja in A.D. 1063 and that, desirous of the Chôla kingdom or a tour of conquest, he bestowed Vëgi on his uncle Vijayâditya, the fact that Vijayâditya continued to be in possession of Vëgi till his death in A.D. 1077, undisturbed by Râjendrachôla II (Kulottunga I) even after he became Chôla emperor and that after his death Râjendrachôla II peaceably appointed his sons as viceroys of Vëgi, the high terms 27 in which Vijayâditya is referred to in the Chellur grant of Virachôla, the omission of the name of Vijayâditya—a deputy rather than an indepen-

22 The original runs as follows:—

"Sāvāgāpurī nemiṣiṣvāsāsramatā sāvāgāpurī nemiṣiṣvāsāsramatā tāvaṇiḥ tāvaṇiḥ "

Dr. Hultzsch has wrongly translated it thus: "Returned speedily to Gaûgâpurī with the Goddess of Victory who showed hostility in the interval" and has added in a footnote: "This is an admission of the fact that the Chôlas experienced reverses." But the translation would not suit the context. "Sāvāgāpurī here means 'splendour'; not 'hostility'.
23 Vida Kâlipâram, XIII, 92; also Donijâlañgalam.
24 SII, III, 128. "It looks as if the rightful heir Râjendrachôla II alias Kulottunga I has been ousted by Vijayâditya with the assistance of Vivarajendra." The italics is ours.
25 Paper on the Chôlas, South Indian Association Journal, I, 56.—'The Vëgi country passes into the possession of Vijayâditya, an uncle of Kulottunga I, through the good offices of Vivarajendra. This disputed succession ought to have brought Vikramâditya on the scene.' The italic is again ours.
26 SII, I, 59.
27 SII, I, 60.—'Having ruled over the country for 15 years this godlike prince who resembled the lion in power has gone to heaven.'
dent ruler—from all Eastern Châlukya genealogies, the notice of Râjiga (a shortened form of Râjendra Chôja in Bilasha's Vikramâkadêvacharita as the 'lord of Vêgî' just before his accession to the Chôja throne and more than all the enigma of Râjendra Chôja II's position if the disputed succession were allowed, all these taken together go to discredit entirely the story of the disputed succession and prove that the uncle and the nephew were on the best terms possible without any ill-will between them. If Virarâjendra really conquered Vêgî as the inscription affirms, then it passes one's understanding why he should have contented himself merely with the status quo of an allegiance and why he should not have annexed in accordance with his former resolve—a country so valuable from a diplomatic standpoint and anticipated the work of Râjendra Chôja II or Kulâtûniga I by a few years by bringing the two crowns, Vêgî and Chôja under one rule, embracing the whole eastern seaboard. Matters do not seem to have been so entirely favourable to Virarâjendra as the inscription boasts and the alleged conquest and bestowal of Vêgî on Vijayâditya must be taken cum grano salis. Our suspicions are only increased by the Gaûga grant published by Fleet wherein Râjarâja of Kaliîganâgara (A.D. 1068 J 1076), the son-in-law of Râjendra Chôja II, is said to have come to the relief of the said Vijayâditya "the waning lord of Vêgî when beginning to grow old, he left Vêgî, as if he were a sun leaving the western sky and was about to sink in the great ocean of the Chôjas." This Chôja danger could not have been from Râjendra Chôja II (Kulâtûniga), as Dr. Hultsch takes it, but could have been only from Virarâjendra. Virarâjendra, far from being a protector of Vijayâditya, as would appear from the Maîlamaîgalam inscription, must have been the very person that threatened his kingdom with annexation for his desertion of the Chôja allegiance and change of sides. The truth was when Vijayâditya, the deputy of Vêgî, was hard pressed by Virarâjendra with annexation about A.D. 1067 and could not defend himself singly, Vikramâditya, who for years was working in the north against his enemy Virarâjendra and who was perhaps the root cause of Vijayâditya's desertion, came to his rescue, went to Chakrakottâ and Kaliîganâgara and easily formed a triple alliance with the kings of those countries who saw a menace to their own state in the annihilation or annexation of Vêgî by Virarâjendra. Virarâjendra tried though

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20 VI, 26. Râjendra Chôja II could not have remained in Vêgî if Vijayâditya his enemy had not been reinstated on its throne, nor could he have remained in the Chôja dominions for Virarâjendra, the ally of Vijayâditya, would keep him out. Where, then, was Râjendra II down to his accession to the Chôja throne? Vide my forthcoming article on "The Life and Times of Kulâtûniga" wherein this question will be more fully threshed out.

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21 Vide infra.

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20 Ind. Ant., XVIII, No. 178. Visag. copper-plate grant of Anantavarman Chôdagaïgadêva—Râjarâja's agramahâtî was Râjasaundarl, the daughter of Râjendra Chôja; Ind. Ant., XVIII, No. 179: Visag. copper-plate grant of Anantavarman Chôdagaïgadêva—"Râjarâja of Kaliîganâgara wedded Râjasaundarl, the daughter of the Chôja king."

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21 Ind. Ant., XVIII, No. 178 and 179.—The Vijayâditya here referred to cannot be, as suggested by the late Mr. Bhâtanâtha Svâmîn (Ind. Ant., XLI, 217), the half-brother of Vikramâditya who was young, but can only be the uncle of Râjendra Chôja II, who was old. Vanapati's inscription (Epi. Ind., IV, 314, 315), and Anantavarman's grant (Ind. Ant., XVIII), which apparently contradict each other need not necessarily refer to the same fact as has been assumed.

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22 SII, III. Dr. Hultsch's opinion is from the standpoint of the disputed succession between Vijayâditya's uncle and Râjendra Chôja II (Kulâtûniga) the nephew which was proved to be non-existent. Vide supra. So it is untenable. Vide also Ind. Ant., XLI, 218.
in vain to break up this combination and that was the reason why he had to send his armies to the Chalukya, Kaliyogam and even as far as the further end of Chakkakottam as the inscription has it. The triple alliance was eminently successful in its main object of frustrating the absorption of Vēṣī in the Chōla empire though Vijayāditya had to return to the status quo and acknowledge Chōla sovereignty over him as of old. Thus Vikramāditya averted an impending catastrophe in the north and maintained the balance of power by eminently transforming the situation in Vēṣī, Kaliyogam and Chakkakottam by means of timely alliances with their rulers. While he was thus returning from his arduous exploits in the north he heard that his father, who had been suddenly seized with a strong fever, finding the pain unbearable and the end inevitable, had gone to the Tungabhadra and after performing the rites of the supreme yagna at Kuruvartti, had drowned himself amidst the din of waves and musical instruments on the 29th or 30th March, A.D. 1068.

Résumé of Vikramāditya's work under Āhavamalla.

Thus for nearly a quarter of a century, Vikramāditya, the worthy son of a noble father associated himself with the latter in almost all his great undertakings and shared all his burdens. In his two descents on the south, in his successful intervention in the internal affairs of Mālava and in his diplomatic transformation of the situation in Vēṣī and the north eminently favorable to the Chōlukya interests, he gave tokens of rare strategic capacity, originality of conception, boldness of resolution and rapidity of action which would have won immortal historic fame for any general. Nay, more, in these brilliant campaigns were laid the foundations of Vikramāditya's future greatness as an administrator, for, talented beyond measure as he was by nature, he had the good fortune to be thus trained under and associated with Āhavamalla, who was without doubt one of the greatest warriors and statesmen of the times.

MISCELLANEA.

RĀSHTRĪYA.

According to Rudradāman's inscription on the great edict rock at Girmār in Kāthāvāla, a lake called Sudariśa near the edict rock was originally made by Pushyagupta, the Vaśya, who is described as a rāshtrīya of the Maurya Emperors Chandra-gupta. In the Bombay Gazetteer, Vol. I, Part I, p. 13, the word 'rāshtrīya' was taken to mean a brother-in-law. Kielhorn, however, in the Epigraphia Indica, Vol. VIII, p. 46, took the term to mean a provincial governor. Neither the Arthasāstra nor the edicts of Piyadasa mention any class of officials called rāshtrīyas. The 'Kumāras' are mentioned as the provincial governors in Aśoka's edicts. We have, however, excellent testimony to the employment of rāshtrāpāla to designate certain officers whose salary was equal to that of aś Kumāra (Kondo's Arthasāstra Book V, chap. III).

If, as is probable, rāshtrāpāla and rāshtrīya are synonymous terms, it is reasonable to suggest that the Maurya governors were divided into two classes:

1. The princely viceroys who were called Kumāra.
2. Viceroy not belonging to the royal family who were called rāshtrāpāla or rāshtrīya.

TUSĀSPA, THE YAVANARAJA.

The Sudariana lake originally made by Pushyagupta was afterwards adorned with conduits for Aśoka Maurya by the Yavanaraja Tushāspa. Dr. Vincent Smith says that the form of the name shows that the Yavanaraja must have been a

BOOK-NOTICE.

Bhāṣāvṛtti: Published by Bimalacharan Maity, B.a., Asst. Secretary, The Varendra Research Society, Rajahshahi, Bengal. 1918.


The Bhāṣāvṛtti is a commentary on Pāṇini's grammatical aphorisms excepting those that are exclusively Vedic. The book has been edited for the first time by Professor Srīchandra Chakravarti, M.A., of the Rajahshahi College. We call out a few observations about the author Purushottamadeva from the Introduction. According to Srīchandra Chakravarti who wrote a commentary on the Bhāṣāvṛtti about A.D. 1650, Purushottama "prepared the Bhāṣāvṛtti at the bidding of the king Lakshman Sen" of Bengal. Thus the Bhāṣāvṛtti seems to have been written in the 12th century of the Christian era. "Purushottamadeva was most likely a Bengali. In his exposition of the pṛthvī pāṭha, he says—"अनु रूप व्य अस्त हप्प पुरुषोत्त्माण त्वम "

Now व्रत and ब्रत are different meanings and sound. It is only with the Bengalis that व्रत and ब्रत are identical in form and pronunciation. Unless Purushottama was a Bengali why should he remark "प्रत्येक व्रताण त्वम"

Again such passages in the Bhāṣāvṛtti as "पद्मैत्री नवचं भवर (१२१५) ऐि लेखको नासिको शिष्यम्। शेषार्थ"

may support this hypothesis of his being a Bengali, for it appears that the term "Padda" (written in Bengali Padma) on which the Saras bridge stands, and "शेषार्थ नासिको शिष्यम्" was a very familiar analogy with the old Bengali copyists of MSS. His example may also be cited in support.

The Bhāṣāvṛtti explains the aphorisms of Pāṇini in their original natural order, like the Kāśikā. It does not tear away the aphorisms from their context, like the later works, Prakriyākāvum, Siddhāntakoumudi, Madhyakoumudi, and Laghukoumudi. So it is easily understandable. It is short. It is a work of undoubted authority, as is evidenced by the fact that it was quoted by Ṣarpastitā, Sarasadeva (these two in their turn are quoted by Bhāṭṭoṇi Dikshita, Bhāṭṭoṇi, and Gopinātha).

The book has been carefully edited and excellently printed. References to other sūtras of Pāṇini occurring in the gloss on any particular sūtra have been inserted, which will greatly simplify the work of the reader. The editor's notes are accurate and well-chosen. They show a minute and extensive acquaintance with the literature on the subject. Is it too much to expect that such a book would find a place in the curriculum of the Indian Universities?

It has been said that the text has been carefully edited. I give only two examples below: The aphorism राजशास्त्र ब्रह्म (२०६-३१३) appears as राजशास्त्र ब्रह्म (२०६-३१३) in most printed books. e.g., in the Siddhāntakoumudi with Titubodhini, Bombay, 1915; in Bhānuji's and Kāśikāvumāni's commentary on the Amarasūkta; in the commentary of Mallinātha on Bhāṭṭi, I, 25, II, 32, 47. Bombay Sanskrit Series; in Principal S. Ray's, J. N. Kaviratna's and Durgaprasad Sivaratna's editions of Tripāṭhakōṭa; in Professor Devendrakumar Bajerji's and M. R.

It is interesting to inquire how so many learned editors could commit the same error. The suffix is कृ (ens). The हृत्य is according to Kātyāyana who wrote a śārīrīka verse on this matter, and also according to Patañjali who explained that śārīrīka in his Mahābhāṣya. Jayādiya, the author of one part of the Kāśi, held the same view. According to Vāmana (joint author of the Kāśi), however, the हृत्य seems to be कृ. Now the Siddhāntakumudī and other books say "विशेष न तु कित् " or "the pratyaya has कृ as हृत्य and not कृ" [as might be supposed from the fact that कृ occurs in the aphorism]. Unless कृ occurred in the aphorism this remark would be meaningless. Reference to these commentators and especially to Kātyāya would make this apparent. I am glad that Professor Chakravarti has printed the aphorism correctly both in the Bhāṣaśārīkī and the Nyāsa as स्पष्टतः कृ स्तु.

Take another example: प्रवर्त्तप्रवाहस्ते नवरसयोग (III, 3. 111). The two Bombay editions of the Siddhāntakumudī already referred to print it with हृत्य instead of कृ (three in each book). The explanatory word हृत्य in the Siddhāntakumudī might have led to this error. The present edition of the Bhāṣaśārīkī, the Siddhāntakumudī of the late Taranāth Tarkavāccharṣa, as well as the Pāṇini of Professor Devendrakumar Banerji print it correctly.

The Bhāṣaśārīkī is so called because it confines itself to those aphorisms that are required in the Bhāṣa, i.e., the so-called classical, as opposed to Vedic, Sanskrit. It excludes the Vedic śāstras as well as VIII, 2, 3-34 on pluta-svara; these latter are hardly required for the bhāṣa, and a Buddhist commentator might reasonably exclude them. Some aphorisms that are explained by Bhaṭṭi as exclusively applicable to Vedic Sanskrit are, however, included in the Bhāṣaśārīkī, with a view to justify the use of Vedic formations in non-Vedic literature. Take, for example, the aphorism सूच (III, 3. 139) according to which निविष्य is formed. Purushottama, following apparently the Kātantra, makes it a general śātra, which would justify such passages as निविष्ये सन्तुवते, विनिष्ये प्रविष्ये (Kumdara, VI, 63); यथा विनिष्ये रविष्ये (Śikṣatattva, 2); जगन्नशरीर प्रविष्ये प्रविष्ये (Śūpaśālāvyākharṣa, 1, 54). Bhaṭṭi could not help placing this śātra in the chapter on general śātras, though he took care to remark निविष्ये and condemned मādya with the observation निविष्या: कर्ष, which he borrowed from Haradatta. Mallinātha avoided the difficulty by reading निविष्य for प्रविष्ये. Amaraśimha allows such usage, for he gives निविष्या and निविष्या as synonyms.

Some other Vedic words found in non-Vedic literature are तंत्र, अर्थ, अर्थसन्, अर्थसन्, विविध, अविविध, नामसन्, सहस्त, तस्य which are all found in the Amarakosā. For accounting for these and other like these (e.g., अर्थसन्), Purushottama has explained nine (or rather eleven) Vedic śātras occurring at the end of chapter 4, Book IV in his Bhāṣaśārīkī. He concludes this section with the remark: "These words are Vedic, still they are sometimes used in non-Vedic language. Such use is in every way correct, for Bāhū has included them in his Trikāyās (lexicon) or because these are undervisible names (अविर्क्तवर्तिषयाद्वादि)." This fiction of regarding a historically derivative name as undervisible would seem strange to a modern philologist; but it follows as an inevitable consequence of regarding the grammatical writings of Pāṇini, Kātyāyana and Patañjali as Smṛiti works composed by all-knowing, infallible seers (rishi). The later compilers and annotators of Pāṇini regard his system as a Smṛiti which has repealed earlier grammatical works, such as those of Chakravarman, Gālava, Kāśīkṛitan, etc. According to them, everything in Sanskrit must be justified by this threefold grammar of Pāṇini, Kātyāyana and Patañjali. Archaiic forms (i.e., strictly Vedic forms) found in non-Vedic Sanskrit are undoubtedly due to the influence of Vedic studies. One who in everyday life uses the prayer विद्यमाने may certainly write विद्यमाने संगमिति without any explicit consciousness that he was using a Vedic, and therefore, in ordinary Sanskrit, an incorrect form. Purushottama has justified this by the rule रूपकान्तिर्थिषयादिकदृष्टिपाशं विद्यमाने (6.1.77). This would also justify the form विद्यमाने: which occurs in Pāṇini, I, 3. 1. But it is said that this is not in the
trim Kramr: hence such explanations are wrong. We need not multiply examples. It is almost a commonplace of the Pānini system that everything must be forced into it or condemned. Now such forms of त्रिम "अम्भुर" अर्थवि and आधिकारिक रमण पाणिनि are, according to the Pānini system, not allowable in non-Vedic literature. Still they do occur in non-Vedic literature. What are we to do? The Pānini, if he is not prepared to condemn them altogether, has to give some such reply:- "They are undrivable, meaningless or proper names दुर्जनिक संबंधित."] This is the reductio ad absurdum of the hypothesis of the Pānini system of grammar being a Smrīti work of all-comprehensive scope. No modern philologist would reject the derivation of the un-Vedic word सप्तस्थितिं from सप्तस्थिति + ग्रं + व because Pāṇini does not record its use in non-Vedic literature.

The Bhāshāvyāsti rightly explains many Vedic sūtras, as shown above. There are some cases, however, in which it has maintained as Vedic forms and aphorisms which Bhaṭṭoṭi does not deem as confined solely to the Vedas. Thus देशस्वम् (I. 1. 19) is applicable to chhandas only according to our author, though Bhaṭṭoṭi makes it general. Similarly, the word सुर्ख, which occurs in the Aṃraśaka, and which Bhaṭṭoṭi and Haradatta permit in classical Sanskrit, is said to be cchāndasa in the Bhāshāvyāsti.

The text of Pāṇini as presented in the Bhāshāvyāsti agrees with what is found in the Kāśika; thus (i) some vārttikas have been given as Pāṇini's sūtras, (ii) some sūtras have been lengthened out, including in them matter supplied by the vārttikas, or the Bhāshāya, and (iii) some sūtras have been split up into two. As examples of (i) we may mention sūtras IV. 1. 166; IV. 1. 166; IV. 1. 132; IV. 3. 133; IV. 3. 133; VII. 1. 36; VI. 1. 62; VI. 1. 100; VI. 6. 6. These are not Pāṇini's, according to Kāśika or Haradatta or Nāgaiṇa. The two gaps चान्द्रमासंवर्ति and नागासंवर्ति (under सप्तस्थिति वर्तिन संबंधित and नागासंवर्ति VI. 3. 68) are generally shown as independent sūtras of Pāṇini (VI. 3. 99-100) in the printed text of the Kāśika and the Siddhānta-kumāra. The editor of the Bhāshāvyāsti has also printed them as independent sūtras. This seems to be due to an oversight on the part of the editors (and not of the authors of these works). For the authors of Kāśika, Bhāshāvyāsti, and Siddhānta-kumāra all mention that सप्तस्थिति is an अनुच्छेदयुक्त which shows that they regard those two as gaps sūtras. (ii) As examples of Pāṇini's sūtras lengthened out, we may mention I. 3. 29; III. 1. 95; III. 1. 118; III. 1. 126; IV. 2. 2; IV. 2. 23; IV. 2. 43; IV. 4. 14; V. 2. 5; VI. 1. 33; VI. 1. 40; VI. 3. 83; VIII. 1. 74; VIII. 1. 73 (1st word of next sūtra included). (iii) As examples of single sūtras of Pāṇini, which have been broken up into two, we may mention I. 1. 17-18; i. 1. 4. 58-59; II. 1. 11-12; IV. 3. 117-118; VI. 1. 32-33.

The bisection of these sūtras was recommended by Pāṇini and accepted by the Kāśika. For this, at any rate, we cannot blame the heretical authors of the Kāśika solely. Bhaṭṭoṭi also accepted this bisection.

NOTES FROM OLD FACTORY RECORDS.

14. Dealings with Native Officials.

1 November 1716. Consultation at Fort St. George. The Resident acquaints the Board that Yesterday a Mussoola [master, boat] laden with Salt Petre for the Dartmouth was by violence of wind and Current drove down to Leward of St. Thoma [San Thome] and forced a Shoor. That Agra Moqeen [Agha Mooluddin] Phosadar [faudar, military governor] of that place seized on the boat and Her loading, and upon sending to demand them in a civil manner return answer that He could not deliver them up before He receiv'd orders for [from] the Nabob, which being such a peice of insolence as cannot be suffer'd exposing our selves and the Honble. Companies Estate to frequent insults of the like nature, this morning the Chief Dubash [dobashi, interpreter] was order'd with the Pedda Naique [chief of the police] and two hundred Peons to go to St. Thoma and make a demand once more of the Salt Petre and the Mussoola in form. At the same time Lt. Fullerton with forty good soldiers were lodg'd in Trevileco [Trevileen] ready to assist them in case of a refusal to bring away the boat, and her Ladig by force. The Board agrees to, and approve of what has been done in this affair well foreseeing that if we should set down tamely under such usage from so incon siderable a person as the Phosadar of St. Thoma. We shall feel the effects thereof both in our trade and transactions with the Country Government. (Madras Public Consultations, vol. 87.)

R. C. T.
SPelter AND Tin.

Closely connected with the lump-lead currency there was in use, in Pegu at any rate, a similar currency in the alloys which may usefully be given the generic term of spelter. They have gone under many names and expressions among the old travellers and writers, and have been used as currency, side by side with tin and lead themselves, in many parts of the East and Far East. Spelter is properly zinc, but it has often been used loosely to express alloys of lead and tin, lead and copper, lead and brass, copper and zinc and so on, almost precisely in the same way as have its philologically most interesting, though mongrel Europo-Oriental equivalents, tünag, ganza, and calin in all their kaleidoscopic forms: English trade equivalents have been white copper, white lead, Queen's-metal and bell-metal.70

Oddly enough, the first of all the accounts I have seen, outside the Portuguese accounts of the currencies of these parts, itself full of Portuguese expressions, is the only one that calls these mixed metals by their proper name of pewter. In the English Translation of the Collection of Voyages of the Dutch East India Company, 1703, we read in the diary of the First Voyage, 1595-7, p. 246, of Malacca, "Achem," etc., that "The little Behar contains also 200 Cates, but each of these Cates contains but 22 Tayels, or 32 ounces and an eighth part, for the Tayel of the little Behar weighs an Ounce and an half good weight. They weigh with that weight Quick-silver, Copper, Tin, Pewter, Lead, Ivory and so on." At p. 247 we read, "The Basaruo's [coins] are the worst Allay, being made of the worst Pewter." In the second voyage, 1598-9, we find again of Bantam:—"As soon as the five Ships cast Anchor, several Pirogues [prows] came on board, and brought all sorts of Refreshments, which they exchanged for Household Pewter, and gave for one Spoon as much Victuals as a Man can eat in two days."71

It was under the name of Ganza that the lump lead or lump spelter currency of Pegu was known to travellers. In 1584 Nunes found that in Pegu there was no coined money, but that pieces of a broken utensil of "a metal like froöylega (spelter)" were used for coins, and that this was called gamça (in Portuguese), and writing in the same year Caesar Frederick calls the metal ganza (in Italian) and says it formed the money of the country. The English version of this last writer, dated about 1567, gives the passage thus:—"The current money that is in this Citie [i.e., Pegu] and throughout all the kingdom, is called Ganza or Ganza, which is made of copper and lead. It is not the money of the King, but every man may stamp it that will."72 La Loubère (Siam, E. T., p. 14) writing in 1688, says:—Vincent le Blanc73 relates that the Peguans have a mixture of Lead and Copper

70 That is, pewter. "Billen," a rather confused term, I have avoided, taking the debased amalgams it is used to represent to contain always an admixture of silver and gold.
71 Yule, Hobson-Jobson, s. v. Tootnague, Ganza and Calay.
72 Just as the Nicobarese will do at the present day, and, as the same book notes (pp. 107, 109, 110) that the Malagasy did in the 16th century.
73 This, and similar quotations that will be given later on, accounts for the mysterious Tenasserim Medals, that have hitherto been such a puzzle, and turns them into traders' tokens.
74 He was "the physician retained by the King of Siam to work in his mines." Marginal note to La Loubère, loc. cit.
which he calls sometimes Ganze, and sometimes Ganza, and of which he reports that they
make Statues and a small Money, which is not stamped with the King’s Coin, but which every
one has a right to make. In 1726 Valentijn called it “Peguan Gans (a brass mixed with
lead),” and in 1727 Alexander Hamilton talks of “plenty of Ganse or Lead, which passeth
all over the Pegu Dominions for Money.”

Lockyer, in his exceedingly intelligent book, Trade in India, 1711, uses an expression
which might easily be taken to be a form of ganza. At p. 130 he says: “Tin from Pegu,
Jahore, etc., in Gants, or small pieces of two or three Pounds, bears the best price. There
is another sort in Slabs of 50 to 60. 1 each, but that is of less value.” We sold one with
another for about 94 Tale per Pecull.” Again at p. 150 he talks about “Tin in Pigs and
Gants.” Tempting it is to make the connection, I feel sure it must be abandoned, and
that Lockyer’s Gants were the “bundles of block tin” referred to by Terrien de la Couperie
at p. xxi, No. 23, of his Catalogue of Chinese Coins; the derivation of the word being quite
separate from that of Ganza. Gants must, I think, be referred to the Malay Gantang
and the Indian Ganda on the faith of the following quotations:—

GANT.

1554. Also a Candy of Goa, answers to 140 gantias, equivalent to 15 paras, 30 medidas
it 42 medidas to the para. A. Nunes, p. 39 (quoted in Yule, Hobson-Jobson, s.v. Ganton).

1596. In going to the Market [at Bantam] you find women sitting by the Palissades of
the Mosque or Great Church [Mosque], with Baskets of Pepper, and a Measure called
Gantam, which contains about three pounds’ weight. Collection of the Voyages of the Dutch

1596. They bring [to Bantam] from the Islands of Macassar and Sombai, a sort
of Rice called Brass, and give two hundred Caxas [cash] for the Gantam or Measure, which
is three Pounds weight, Holland Weight. Dutch Voyages, p. 196.

1596. A great deal of big Salt of which they buy 800 Gantams for 150,000 Caxas,
and sell three Gantams at Bantam for a thousand Caxas. Dutch Voyages, p. 197.

1596. There is another Measure in Java and in the neighbouring Countries, called
Gantam, which contains about three pounds of Pepper. . . . They have also another
Measure called Gedeng, and measure all sorts of grains with it, it contains about 4 pounds,
Dutch Voyages, p. 247.

where the word used is colin or cocin.

76 Stevens, Guide to E. I. Trade, ed. 1775, says, p. 113, exactly the reverse.

77 Compare the following quotation from the Ying-yi Sheng-lan, a.d. 1416 in Indo-China, 2nd
Ser., vol. I, p. 244: “Tin is found in two places in the mountains (of Malaca) and the King has appointed
officers to control the mines. People are sent to wash it and after it has been melted, it is cast into small
blocks weighing one catti eight taels, or one catti four taels official (Chinese) weight: ten pieces are bound
together with rattan and form a small bundle whilst forty pieces make a large bundle. In all their trading
transactions they use these pieces of tin instead of money.”

78 Yule says (Hobson-Jobson, s. v. Gantoq) that this word is “mentioned by some old voyagers
as a weight or measure by which pepper was sold in the Malayan Archipelago; it is presumably gantang.”
He is right as to its derivation through gantang, but, as will be seen in the text, it was used for
many purposes.

79 This is not the same word as gantam, but is a loose measure for the rice in a double sheaf of straw.
Crawford, Indian Archipelago, 1820, I, p. 271; Raffles, Java, 1814, vol. II, Appx. p. clxvi.; at p. 336 of
vol. I. Raffles writes it gading.
1615. I sent to borrow 4 or 5 gantans of oyle of Yasemon Dodo... But he return'd answer that he had none, when I knew to the contrary, he bought a parcel out of my handes the other day. Cocks, vol. I, p. 6 (quoted in Yule, Hobson-Jobson, s.v. Ganton).

1638. They fetch Rice [in Java], which there they buy for one Sata de Caxa [string of 100 cash] the Gantan "..." They fetch Salt at a 150,000 Caxaes [Cash] the 800 Gantans; and at Bantam, three Gantans are worth a thousand Caxaes. Mendelssohn, Travels into the Indies, E. T., p. 117.

1699. That the Shabundar shall deliver to the Cheif of the Factory a Ganton &c. Tyall weight, which shall be marked with the Kings marke, and with the Compas, marke and be the standard measure and weight that all People whatsoever shall be obliged to use in Trade with the English, and that for great Weights the China Pecule [Malay pikul, showing how the word was pronounced] shall be used. General Letter to Borneo. Letter Book. vol. X, p. 53.

1704. Price Courant, Canton, with the Emperour's Customs, December, 1704... Tin in Pigs and Gants. Lockyer, Trade in India, p. 150.

1711. Tin from Pegu, Jahore, &c. in Gants, or small pieces of two or three pounds, bears the best price. Lockyer, Trade in India, p. 130.


1775. At Malacca, a Ganton is 6 lb. Amsterdam; a Last is 500 Gantages; 10 Gantages are 1 Measure; 50 Measures are a Last of 300⁴⁰ lbs.; 800 Gantages are a Quoyane or 1 3/5 Last. Stevens, Guide to E. I. Trade, p. 87.

1775. 1 Last of Rice is 3,066 2/3 lbs.; or 46 Measures; 1 Measure is 5 Gantages; 230 Gantages is 1 Last.² Stevens, Guide to E. I. Trade, p. 88.

1775. 25 Gantes of Sooloo are 1 Pecul of Rice of 100 Catties. Stevens, Guide, p. 125.

1811. Ganta, from the Malay gantang, a measure of rice, salt, and other dry goods, equal to kulak. Marsden, Malay Dictionary, s.v.

1814. [In the Sulu Archipelago] half a coconut shell is one panchang; 8 panchangos 1 gantong equal to 4 catties; 10 gantongos 1 raga; 2½ ragas 1 picul of 133³⁴ avor-dupois; 1 cobban (Manilla measure for paddi) 1 picul. Hunt, in Moor's Indian Archipelago, Appx., p. 45.

1820. For dry and liquid measures they may naturally have recourse to the shell of cocoanut and the joint of the bamboo which are constantly at hand. The first called by the Malays chupa is estimated at two and half pounds avor-dupois. The second is called by some tribes Kulak and is equal to a gallon, but the most common bamboo measure is the gantang, which is twice this amount. Cracowd, Indian Archipelago, vol. I, p. 271.

1823. Their dry measure [at Manila] is as follows.—8 chupas 1 gantang; 26 Gantang, 1 Caban. I could not procure a sight of the standard. A mean measurement of several new Gantas and Cabans (for they are all clumsily made, though sold at a Government office) gave as follows.—The Caban 4,633 cuf. in Eng.; the Ganta 188,878 ditto. Remarks on the Philippines in Moor's Indian Archipelago, p. 82.

1830. The weights and measures are nearly the same [in Bali] as those in Java: the picul containing 100 catties; the coyang 30 piculs; the gantang, however, is large, containing about 19 catties. Singapore Chronicle, June, 1830, in Moor's Indian Archipelago, p. 94.

² Misprint for 3,000 lbs.
³ This makes the gantang, as a rice measure, over 17 lbs.; see also in the text ater on.

c. 1833. British India. 4 Kausis make 1 Ganda; 20 Gandas make 1 Pan; 5 Pans make 1 And. Prinsep, Useful Tables, ed. Thomas, p. 2.

1833. 4 chupahs 1 Gantang, 16 Gantangs 1 Nali. . . . according to Col. Low Note to p. 19, Indo-China, 2nd Series, vol. I.

1834. It has been stated that Nanning produces annually 300 plecas of tin, 16,000 gantams of paddy, and a quantity of coir rope. Newbold in Moor's Indian Archipelago p. 248.

1844. Dumree is commonly known as a nominal coin equal to \(\frac{3}{4}\) or \(\frac{3}{2}\) Dams, or between 2 and 3 Gandas.⁸⁴ “ . . . “ Like the Dam, the Ganda of account and the Ganda of practice do not coincide. . . . The Ganda known to the common people is not of stable amount; sometimes four, and sometimes five, and even six, go to a pucka Dumree. . . . Notwithstanding this variable amount, as a Ganda is equivalent to four Cowrees, to “count by Gandas” signifies to count by fours, or by the quaternary scale, to which the natives are very partial. Elliot, Glossary, quoted by Thomas, Prinsep's Useful Tables, p. 93.

1852. Gantang, name of a dry measure, equal to about a gallon. Crawford, Malay Dict., s.v.

1855. Gandu Gandu,⁸⁵ Hind.; Ganda, Beng. To count by Gandas is to count by fours. Wilson, Glossary, s.v.

1869. Gandu.⁸⁶ This word is given under Gandal in the Printed Glossary. Beames, Memoirs of the N. W. P., which is an ed. of Elliot's Glossary, vol. II, p. 315.


1885. The basar ser is named as containing so many ganda, a ganda consisting of four tola, or sometimes four pice, and being a constant quantity. Grierson, Bihar Peasant Life, p. 430.

In Tremenheere's Report of a Visit to the Pakhan River, and of some tin localities in the Southern Portion of the Tenasserim Province, in 1843,⁸⁶ we find that at Ranaung the collectors of tin ore were “paid a nominal price of two (Spanish) dollars for 18 viss of (tin) ore, but as the payment is made by small ingots of tin, the only currency in use, the actual value received by workmen, according to the present selling price of the metal, is Rs. 8 per 100 viss of ore, the same quantity being at Mergui worth Rs. 40.”

The following quotation, important in this connection, shows how tin was procured and purchased by the old East Indian merchants. Stevens, Guide to East India Trade, 1775, p. 113, says:—“Tin is to be bought at New Quea, in the Straits of Malacca by a Bakar,

⁸² Therefore a ganton is 17 lbs. odd.

⁸³ Therefore this ganton is 43 lbs. odd.

⁸⁴ I have given these quotations from India, but gasha, a bundle of four, is not necessarily the same word as the Malay gansa, a measure or even bundle.

equal to 419 lb. English. The advantage is considerable if you pay for it in Dollars. The Country Ships generally meet ours, and will sell their Tin for Rupees, instead of Dollars. But observe to get large Slabs, if possible. If you cannot get all large, you may take every thing but their Chain-Stuff, like Jack-Chains, and thin Stuff of Birds, etc. If you buy of a Country-Ship, know whether they sell by the Queda or Salengare Bar (= bahar); the first is equal to 419 lb, the other not so much. Now their "thin Stuff of Birds" is, I take it, the tin tokens which are now known to numismatists as Pegu and Tenasserim medals vide Plate III, Fig. 6, and Supplement Plate III, figs. 1, 5 and 6; and Phayre, Int. Num. Or., vol. III, p. 38 and Plates III and IV. Stevens on the same page says: "If you are obliged to take the small Stuff," and by this "small Stuff" he no doubt meant lumps used as currency.

As to Siam, we find the factors of Ayuthia writing in 1675 to the East India Company 81 that "this King was pleased to give as credit for 40 cattees of silver 300 Bahr of Tinn, 1000 paccula of Sappan wood," and then that "This King proffers that if your Honour will supply him with silver, whereof hee finds a decay, he will repay them in Tinn at a cheaper rate than he offer[s] to any."

For the Malay Archipelago, Groeneveldt, quoting the authority of the Hai-yü (Chinese), 1537, 88 says of Malacca: "In trading they use tin as their currency: three catties of this metal are about equal to one mace of silver."

That this referred to a lump currency is shown by a paper on the Dutch in Perak (Journal of the Straits Branch, R. A. S., vol. 10,) in which Sir W. Maxwell says, p. 268, "The old Perak currency—lumps of tin, weighing 2 1/2 kati each, called bidor, have altogether disappeared" : a statement which throws light on expressions quoted by him (pp. 248-247) from certain old Dutch treaties as well as on the Chinese record above quoted. Thus:

1650. Contract with the Chiefs of Perak Dependent on Acheen stipulating that the exclusive Tin Trade granted to the [Dutch East India] Company by the Ratoon of Acheen will likewise embrace the state of Perak. . . The Company to pay the same duty as at Acheen for the Tin it shall export and the value of the Tin Coinage to remain as it is at present, namely, 1 Bidore for 1/2 Spanish Dollar and 1 bahr of 2 peculs for 125 bidore or 31 3/4 Spanish Dollars.

1655. Treaty of peace between the Company and Sultana Todine, Raja Muda Forca and the Chief of Perak, tributary to the Crown of Acheen. — The Chiefs of Perak will pay to the Company a sum of 50,000 reals, partly in Tin (100 bahrs) within a few days.

1660. Treaty of peace between the Company and the Ratoon of Acheen. — The remainder of the Company's claim amounting to 44,000 reals will be settled by diminishing the price of Tin from 31 3/4 to 30 reals per bar until the debt shall be extinguished.

For the same period we have the evidence of Pyrard de Laval, collected about 1608, as to Malacca (Hak. Soc. ed., vol. II, p. 176), who says that, like gold and silver, the people cut "calm," i.e. tin, "into pieces to make purchases of goods."

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81 Subsequent enquiries have since shown that by "thin stuff of birds" was meant the tin "cock" ingots used in the Malay Peninsula as currency. These ingots are called gambar or models of animals—elephant, cock, tortoise, etc. See The Obsolete Tin Currency and Money of the Federated Malay States, ante, vol. XLIII, pp. 87, 92-94.

82 Anderson, Siam, p. 123.


84 This explains an enigmatical statement in Stevens, Guide to E. I. Trade, 1877: "1 Bahar is 3 Pecul (at Malacca the Pecul contains 100 Catty) or 375 lb. or 125 Bid." Here "Bid" is clearly "bidor."
For a century later we have the evidence of Stevens’ Guide to East India Trade, 1775, p. 128f. — "Toocopa. Tin is the only produce of this Port; about 100 Bahares of which may be had, if there has not been any Ship at the Port for some Time before. The only Coin of this Place is Tin, which is distinguished as follows:—3 Pingas are one Puta, 4 Putas are 1 Viss, 10 Viss are 1 Capin, 8 Capins are 1 Bahar equal to 6 Factory Mauza 15 sees Bengal. You must be very careful not to sell upon Trust here, and must always go on Shore armed."

Maxwell refers to all this at p. 142 of his Malay Manual, 1889, where he says:—"In Perak lumps of tin were formerly current as coin; in addition then, Dutch and Spanish silver coins were also employed. The following are some of the old modes of reckoning:—

Tin coinage: 2 boyas = 1 tampang (value the 10th part of a dollar): 5 boyas = 1 bidor (value the 4th part of a dollar). The weight of the tampang in Perak was one kati. It was a small cubical lump of tin with a pattern stamped on it. The bidor weighed 2½ kati or the 40th part of a pikul."

As already noted, lead, spelter and tin have been mixed up by travellers, who have used the same expressions representing vernacular words to express all three. The following passages, quoted under the heads of Tutnag, Calin and Ganza will both give the ordinary equivalents used and show the extent to which the terms and the metals they represent have been mixed up.

**TUTNAG.**


1644. That which they export (from Cochim to Orissa) is pepper, although it is prohibited, and all the drugs of the South, with Cclaym, Tutanag, wares of China and Portugall; jewelled ornaments; but much less nowadays, for the reasons already stated. . . .

Bocarro, MS. f. 316 (quoted in Yule, Hobson-Jobson, s.v. Tootnague).

1663. The product of the Country thereabouts besides Rice and other cattles is Tutnag, a sort of Tin: I think coarser than ours. . . For this Tutnag or Tin is a valuable Commodity in the Bay of Bengal and here (Dinding) purchased reasonably by giving other Commodities in exchange: neither is the Commodity peculiarly found thereabouts, but further Northerly also on the Coast; and particularly in the Kingdom of Quads there is much of it. Dampier, Voyages, Vol. II, p. 171 (quoted in Maxwell, Dutch in Perak, p. 256f).

1675. From thence with Dollars to China for Sugar, Tea, Porcelain, Lacquered Ware, Quicksilver, Tubah, and Copper . . . Fryer, p. 86 (quoted in Yule, Hobson-Jobson, s.v. Tootnague).

1679. Letter from Decca reporting . . . that Decca is not a good market for Gold, Copper, Lead, Tin or Tutenague. Fort St. George Consultations, Oct. 31, in Notes and Extracts (quoted in Yule, Hobson-Jobson, s.v. Tootnague).


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90 See Obsolete Malay Tin Currency, ante, vol. XLII, pp. 88 ff.
1684. Munday 3 (February). Att a Consultation... Goods to pay Godown Rent... One fanam per Candee for all dead goods, as Copper, Tymu, Tutanage, etc. Pringle, Madras Consultations, 1st Series, vol. III, p. 22.

1688. And 'tis this White Tin which they (Siameses) call Touinague. La Loubère, Siam, Engl. Trans., p. 14.

1689. (Tea) is so delicate and tender that it is injur'd by the very Breath of only the common ambient Air. For preventing which it is inclos'd in Pots of Tutanag, or in strong large Tubs of Wood, and in them is safely sent abroad. Ovington, Voyage, 1696, p. 309.

1703. "Told me that the Springs in China had pernicious Qualities because the subterraneanne Grounds were stored with Minerals, such as Copper, Quick-silver, Alum, Tootenague, etc. A. Hamilton, East Indies, vol. II, p. 223.

1704. Received what goods they were pleased to bring me, but I found wanting 80 Chests of Japan Copper, and some Tootenague that I had weighed off at Canton, and put the Stocks Mark on them... Among which was my 80 Chests of Copper, and 200 Peculs of Tootenague, with my own Mark on them. A. Hamilton, East Indies, vol. II, p. 233.

1711. Tutanag is a kind of course Tin in oblong Pieces five or six to a Pecull. I never knew but one sort and that generally betwixt 3½ and 4 Tale a Pecull. Quedah and Jahore on the Coast of Mallacca afford plenty of it... Having mentioned Quedah and Jahore to afford plenty of Tutanag, I would not be understood as if it was the proper Produce of these Countries, only that large Quantaities may be Bought there imported by the Chinese, who make Returns in Ivory, Wax, Tin, etc. Lockyer, Trade in India, pp. 129, 246.

1750. A sort of Cash made of Tootenague is the only currency of the Country. Some Account of Cochyn China, by Mr. Robert Kirsop, in Dalrymple, I, 245 (quoted in Yule, Hobson-Jobson, s.v. Tootenague).

1774. Price Current of Goods at Bombay November 10th 1774... China Goods—Tin, per Sur (att) Md. of 40 Srs. Rs. 10: Tutanag, per Sur (att) Md. of 40 Srs. Rs. 5... Tin is the Product of most of the Malay Countries, and is used also in China, to mix with their Tutanag... Tutanag is a metal like Tin, but much better and softer. Stevens, Guide to East India Trade, pp. 109, 118.

1780. You find the Port of Quedah: there is a trade for calin or tutenague. Dunn, Directory, p. 338.

1782. Je suis surpris que les Nations européennes qui vont en Chine, n'ait point entrepris d'y porter de l'étain, puisque le calin s'y vend très-bien; peut-être aussi que le préjugé a fait négliger cette branche de commerce; car on a toujours cru que le calin étoit un metal différent de l'étain. On a cru aussi qu'il étoit la tutenague des Chinois; mais ce dernier métal n'est pas naturel, et est formé par un mélange de calin et de cuivre. Sonnerat, Voyage, vol. II, p. 101n.

1797. Tu-te-nag is, properly speaking, zinc, extracted from a rich ore or calamine; the ore is powdered and mixed with charcoal dust, and placed in earthen jars over a slow fire, by means of which the metal rises in form of vapour, in a common distilling apparatus and afterwards is condensed in water. Staunton's Account of Lord Macartney's Embassy (4to ed.), vol. II, p. 540 (quoted in Yule, Hobson-Jobson, s.v. Tootenague).

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11 See also pp. 71, 111, 150, 229, 245, 263. It is sometimes misprinted in this book Tutanag. Compare Lockyer's statement, p. 123, "Copper in Bars like Sticks of Sealing Wax."

2 Although I cannot trace the passage above given in my copy of Staunton's Embassy, I must endorse Sir H. Yule's remarks, loc. cit., that tutanag is not a word of Chinese origin.
c. 1804. The white copper (tutenague) has been tendered to us at sixteen tahils per pikul, but has not been accepted, the prices being too high. Raffles, Java, 2nd ed., vol. II, App. p. xxiv.

1813. The only currency of the country (Cochin-China) is a sort of cash, called sappica, composed chiefly of tutenague. Milburn, Oriental Commerce, pp. 444-5 of ed. 1825 (quoted in Yule, Hobson-Jobson, s. v. Sapecu).

1854. Tutinágamu —Tutenague, pewter. Brown, Dict. of Mixed Telugu, s. v.

1888. Tootnague. Port. tutenaga. This word appears to have two different applications; (a) a Chinese alloy of copper, zinc, and nickel, sometimes called “white copper” (i.e., peh-tung of the Chinese); (b) it is used in Indian trade in the same loose way that spelter is used, for either zinc and pewter (peh-yuen, or “white lead” of the Chinese). The base of the word is no doubt the Pers. tūṭīa, an oxide of zinc. Yule, Hobson-Jobson, s. v.

1888. This coin (boursruque, basaruco, budgroom) was minted all through the Portuguese time, generally of copper, sometimes of tin and tutenay ["misprint for tutanag"]. Gray, footnote to Pyrrad de Laval, Hak. Soc. ed., vol. II, p. 68.

1893. Tootnaug (nāga, San; tutinága, Mahr.; āst, Hind.; jas, Dec.; tambdýputih, Malay; sătu, Can.; tutinágamu, Tel.; nāga, Mal.; tutinágam, Tam.). Title from Tamul. San. from nāga, San. mountain. Mahr. from tuṭ'ha, San., blue vitriol+nāga, San., lead. Malay from tambāga, Malay, copper+putih, Malay, lead. Tel. from tuṭ'ha, San. blue vitriol+nāga, San., lead. Mal. from Sanscrit. Tam. from tuṭ'ha, San., blue vitriol+nāga, San., lead, a bluish-grey colour. San. also yashoda, meaning bright. Zinc. Zincum of chemists. Bluish-white metal which slowly tarnishes in the air . . . malleable, and when rubbed with the fingers emits a peculiar smell. Zinc, oxidised with the ore, is called caamine (modal tootam); its constituent parts are varying proportions of oxide of zinc and carbonic acid (kari woolipp). Zinc has been discovered in the Southern districts combined with sulphur (gandhae) and iron (auham), forming what is called blende; the greater part, however, is brought from Cochin-China, or China, where both caamine and blende are common. It is from the last, or the sulphuret, that this metal is usually obtained for commerce and it is then called spelter. Madras Manual of Administration, vol. III, p. 914.

CALIN.

c. 920. Kalah is the focus of the trade in aloe-wood, in camphor, in sandal-wood, in ivory, in the lead which is called al-Kala'. Relation des Voyages, vol. I, p. 94 (quoted in Yule, Hobson-Jobson, s. v. Calay).

1154. Thence to the Isles of Lankialis is reckoned two days, and from the latter to the Island of Kalah five . . . There is in this last island an abundant mine of tin (al-Kala'). The metal is very pure and brilliant. Edrisi by Jaubert, vol. I, p. 80 (quoted in Yule, op. cit., loc. cit.).

93 This has enabled me to light on a delightful Anglo-Indianism—1852. Tutīga, tutty. Tutīgi akbar, shell whence they make tutty, and so on. Johnson’s Pers. Dict., s. v. But Steingass, 1884, Ar. Dict., says s. v., that tātiya is zinc. However, I think modern compound derivatives of Skr. tūthīa, blue vitriol, and nāga Skr., tin or lead, are more likely to be the real source of the word. See also Yule, Marco Polo, vol. I, p. 188.

94 Not in Molesworth’s Marathi Dict.

95 By far the finest work of reference on the general Indian subjects; at the same time the most perversive and irritating, for it has deliberately adopted a spelling of its own for Oriental words, irregular and unique. Were it not for the Index at the end, which is very good, it would be unusable.
1451. He gave Sultán Shâh eight balish of silver, thirty dresses of royal magnificence, a mule, twenty-four pieces of kalât. *Embassy of Shah Rukh to China*, in Yule, *Calîây*, vol. I, p. cxxii. Yule's note on this is:—"*Tin?* Quatré-mère does not translate it. Astley has 'under petticoats'!"


1606. That all the chalices that were neither of gold, nor silver, nor of tin, nor of calaim, should be broken up and destroyed. Gouvea, *Synodo*, f. 29 b (quoted in Yule, *op. cit.*, *loc. cit.*).

1698. Another metal called Callin, which is white like tin, but harder, purer, and finer, and much used in the Indies. . . . In these galîots they have a number of drinking vessels like glass water-bottles, but made of catah, a white metal like tin, but much harder. . . . (Malacca) plenty of the metal called Callin, which is much esteemed all over the Indies, and even in Persia and elsewhere. It is as hard as silver and as white as tin, and it gets whiter with use. Pyrard de Laval, *Hak. Soc. ed.*, vol. I, pp. 235, 441; vol. II, p. 176 (quoted in Yule, *op. cit.*, *loc. cit.*).

1638. Some of this money (at Goa) is of iron, the rest of callin, a metal of China. Pyrard de Laval, *Hak. Soc. ed.*, vol. II, p. 68.


1613. And he also reconnoitred all the sites of mines of gold, silver, mercury, tin or Câlem, and iron and other metals. Godinho de Eredia, f. 58 (quoted in Yule, *Hobson-Jobson*, s.v. Calay).

1644. All the drugs of the South, with Callayn, Tutunaga, wares of China and Portugal. Bocarro, MS. f. 316 (quoted in Yule, *op. cit.*, *loc. cit.*).

1646. Il y a (i.e., in Siam) plusieurs minieres de Callin quies, un metal metoyer, entre de plomb et l'estain. Cardin, *Rel. de la Proy. de Japon*, p. 163 (quoted in Yule, *op. cit.*, *loc. cit.*).

1688. This Tin or Callin (of Siam), as the Portuguese report, is sold through all India. . . . The Callin or Tin. All the Callin is his (the King's), and he sells it as well to Strangers as to his own Subjects, excepting that which is dug out of the Mines of Jonsalam [Junkcleylon] on the Golphi of Bengul. *La Loubère*, *Eng. Trans.*, pp. 14, 94.


1770. They send only one vessel (viz., the Dutch to Siam) which transports Javanese horses, and is freighted with sugar, spice and linen: for which they receive in return Callin, at 70 livres 100 weight. *Raynal*, *Eng. Trans.*, 1777, vol. I, p. 208 (quoted in Yule, *op. cit.*, *loc. cit.*).

1780. You find the port of Quedah: there is a trade for Callin or Tutunague. Dunn, *Directory*, p. 388.

1782. On y (Pegu) trouve des mines d’or, d’argent, de cuivre et de Callin, mais on ne les exploite pas . . . (Malacca) on trouve de Callin à la superficie de la terre, espèce d’étain que l’on porte en Chine . . . M. Daubenton a analysé quelques morceaux de
The discovery of tin in the Peninsula cannot be traced, but it is assuredly of ancient date. Part of Perak is said to be the Témala, or land of tin of Ptolemy, and Calang (a name signifying tin in Malay), to be the Malaioun Colon of the same author and the Malaya Culam of the Hindus. Newbold, JASB., Sept. 1835, in Moor's Indian Archipelago, Appx. p. 83.

1887. (Calang). This was in fact Malayan tin. The word is originally Malay (kalang) it appears in Arabic kala', and in the Portuguese writers as calaim . . . the form calin seems to have been adopted by French writers from Pyrard, Pyrard de Laval, Hak. Soci. ed., Grey, vol. I, p. 225, notes.

1893. Calye. Kala', Ar., from Kala, Ar., (i.e., ? Queda) where produced. Tin, Mad. Man. Adm., vol. III; p. 120.

GANZA.

1554. In this Kingdom of Pegu there is no coined money, and what they use commonly consists of dishes, pans and other vessels of service, made of a metal like froislegra (spell) broken in pieces; and this is called gamça. Nunes, p. 38 (quoted in Yule, Hobson-Jobson, s.v. Ganza).

1554. On the other hand, I have fatted a Ganza; what is the gold that is sold the most, is called gana. Cesari Federici, in Ramusio, vol. III, p. 394 (quoted in Yule, op. cit., loc. cit.).

[Note to 1887: This is not, I believe, the case.

[Note to 1893: This is an abstract of Yule's remarks (Hobson-Jobson, s.v. Calay).

[Note to 1554: Yule, Hobson-Jobson, s.v. Calay, suggests the port known as Kalah to the Arab geographers as the origin of kalā', and notes that kwala in Malay (kwala and kwala in Crawford's Malay Dict.), "the mouth or estuary of a river" in Malacca, is meant by Kalah. As to this Locke, writing of Achin, says, Trade in India, p. 36: - "On the arrival of a Ship the Shabunder must be applied to for Liberty to trade. At the great Quala or River's Mouth, those that go first a Shere are examined by the Gada." In Moor's Indian Archipelago, Appx. p. 56, we read of Sulo: "Extensive forests of the finest teak, about one mile up from the qualla, of a very large river." In an early XVth century map, torn out of some book in Latin by some by-gone collector, and entitled India extra Gangem, qua Europetis procipuast er; Cap. CX, being obviously based on the "Potemien" of the period, I find alongside Pegu and Tanaus a city Qeda, and further South in Malaca another city Qeda beside Tacao, where, by the way, Tacao should not be.

To carry on the evidence from the maps in my possession, the following show "Qeda et Via Queda": Carie des Indes et de la Chine, 1705, by Guillaume de l'Isle; re-issue in colours by Covens and Mortier, c. 1740; re-issue by Dezache, 1781. L'Inde de la le Gange [sic], by Vander As, c. 1720, founded apparently on de l'Isle, does the same. Le Royaume de Siam by Ottens, c. 1710, shows "Roy. de Qeda, Qeda, et Petite Qeda." Regni d'Aracan, etc. by Antonio Zatta, Venezia, 1785, shows "Qeda e N. Qeda." All this goes to confirm the opinion that the earliest navigators knew of more than one place by the name of Qeda. In the Times Atlas, I find, Sheet 82, Old Kedah and Kwa, and on the coast of the Malay Peninsula no less than nine entrances to rivers with the prefix Kwa, and three on the coast of Sumatra. Besides these there are, inland on the Peninsula, as many as six towns and villages shown with the same prefix.

Lastly, in Indo-China, 2nd Series, vol. I, 1887, Dr. Rost inserts a map a p. 262 showing "Kora or Kala," based on his identification of the Chinese Kora of A.D. 650-655, with Kala, p. 241ff., and in a note to p. 243 he says: "Professor van der Lith, in his dissertation on Kala in his dissertation on Kala has clearly established what Walckenaer and Yule had conjectured, viz, that Kala is identical with Kedah (Kedah, Quedah). See Yule, Caikoy, vol. I, p. xc.

For the identification of Takola, see J.R.A.S., 1897, p. 571, in Gerini's ingenious paper on the Early Geography of Indo-China.]
c. 1567. The current money that is in this Citie (Pegu), and throughout all this Kingdom, is called Ganza or Ganza, which is made of copper and lead. It is not the money of the King, but every man may stampe that will, because it hath his just partition and value: but they make many of them false by putting overmuch lead in them and those will not pass, neither will they take any of them. With this money Ganza you may buy gold and silver, rubies, muske, and other things. For there is no other money current among them. And gold and silver and other merchandise are at one time dearer than another as all other things are. Caesar Frederick, in Purchas his Pilgrimes, vol. III, pp. 1717-18.

1568. This Ganza goeth by weight of Byze (viss) . . . and commonly a Byza (viss) of Ganza is worth (after our accoumt) halfe a ducat. Caesar Frederick, in Hakluyt, vol. II, p. 367 (quoted in Yule, Hobson-Jobson, s.v. Viss).

1711. Tin from Pegu, Jahore, etc., in Gants 100 . . . Tin in Pigs and Gants.

Lockyer, Trade in India, pp. 130, 156.


1855. The old travellers of the Sixteenth Century talk often of Ganza, as a mixture of copper and lead, apparently stamped, which was the current money of Pegu in that age. Yule, Asia, p. 259.

1886. Ganza . . . the word is evidently Skr. kansa, "bell-metal," whence Malay gansa (the same), which last is probably the word which travellers picked up. Yule, Hobson-Jobson, s.v.


(TO BE CONTINUED.)

EPISODES OF PIRACY IN THE EASTERN SEAS, 1519 TO 1851.

By S. CHARLES HILL.

Introductory Note by the Editor.

[Mr. Hill, who has been engaged for some years past in an exhaustive enquiry into the History of Piracy, ancient and modern, has been good enough to send to this Journal an account of some thirty episodes of piracy in the Eastern Seas. Mr. Hill has further been so kind as to promise a full history of Eastern Piracy later on.—R. C. T.]

INTRODUCTION.

Piracy is illegal violence committed at sea or in any such place (ports, harbours or the mouths of rivers) as in a modern, civilized State would be considered to be under Admiralty Jurisdiction. The use of the word illegal, however, is confusing, for it implies the existence of Law, and there is no, nor ever has been, any universally accepted Law of the Sea. In trials for Piracy therefore it has been assumed that the accused are subject to the laws of their
own State or of those of their victims, and, by a kind of legal fiction, their acts have been held to have been committed within such jurisdiction. That it is a legal fiction is, I think, proved by the fact that in many cases States, on the capture of foreign pirates, have requested the consent of the States to which they belonged to their punishment. But there is a whole class of actions held to be piratical which comes under a different category, viz., instances of violence committed under the sanction of the States to which the pirates belonged: such States as the ancient Illyrians, the Barbary States, the petty States of the Malabar Coast in India and of the Malayan or Indian Archipelago, all of which looked upon Piracy as a national or tribal custom and an honourable means of livelihood. Such also, one must confess, are numerous acts of violence committed under the sanction of religion, e.g., the Crusades, the continual warfare between Muhammadans and Christians in the Mediterranean, the Portuguese attacks on Indian and Arab traders, and the attacks on ships belonging to any Muhammadan or Pagan nation by the early European Adventurers in the Eastern Seas, all sanctioned by the laws of the States to which the pirates belonged, though they loudly proclaimed similar acts to be piratical when their own subjects were the victims. Lastly, and for the same reason, certain acts of inhumanity, such as the cruel treatment bestowed upon Protestant seamen by properly commissioned officers of the Spaniards, are considered piratical, for it is held, and rightly, that no commission can cover actions which shock all our feelings of humanity. In these two categories, it is not the illegality of the action but the inhuman nature of it which makes it piratical, and under them, I think, would come the German submarine warfare and the bombardment of undefended coast towns by German warships.

Instances of piracy under all these categories will be found in the record of Piracy in the Eastern Seas. It remains to point out that Piracy was indigenous to the whole coast of Arabia, Western India, the Bay of Bengal, the Malayan or Indian Archipelago and the Chinese and Japanese Seas, but though, according to the Koran, there was a piratical king in Oman as early as the time of Moses, i.e., about 1550 B.C., it is not until some three thousand years later that we can get anything like detailed accounts of particular instances of piracy.

In the following pages I propose to present to the reader a number of extracts, principally descriptions of sea-fights, taken either from old books compiled, if not published, soon after the events described, or from contemporary newspapers or from letters and depositions of eye-witnesses. From these he will be able to gather a correct view of the ways and manners of the pirates in the Eastern Seas, whether they were natives of Asiatic countries or adventurers from Europe or America.

I have found only two instances of the use of the Black Flag in this part of the world, viz., by the pirate Seager (or England) in 1720 and by a Malay piru (prow) in 1829. The flag used by the pirates was usually the Red or Bloody Flag. This was the flag long recognised by all European seamen as signifying 'No Quarter' and 'No Surrender'. I have met with no instances of prisoners being made to walk the plank. This particular form of cruelty was apparently limited to European and American pirates.

I.

AN INDIAN PIRATE KILLED BY THE PORTUGUESE NEAR CEUTA, 1519.

The first of these extracts describes a fight which took place, not in the Eastern Seas, but in the Straits of Gibraltar, and is included as showing that natives of India were not wholly destitute of enterprise at a time when the Portuguese were introducing European
Adventurers to the rich plunder offered by Eastern Trade. The fight was a fairly equal one, though the pirates were the more strongly manned. This will be found to be the case in almost all cases of fights with pirates, because it was necessary for them to make up by superiority of numbers what they lacked in discipline, seamanship and gunnery.

"This year [i.e., 1519] there was performed an exploit near Ceuta, inconsiderable with regard to the number of men, but great and illustrious because of the intrepidity with which it was executed. There were two pirates, inhabitants of India and brothers, who with a couple of large ships had for four years greatly infested the straits of Gibraltar and the neighbouring coasts of Africa. Gomez Sylvio Vasconcelo was at this time Governor of Ceuta. One of the pirates lay in ambush amongst the opposite islands, whilst the other kept out at sea, and gave notice to his brother, when there was occasion for his assistance. Vasconcelo, having received intelligence of this, immediately fitted out two small brigantines. One he gave to Andrew Vasconcelo and the other to Michael Sylvio, his two sons. Ceuta stands on a narrow ridge of land which runs out into the sea, so that the city has two harbours, one on the eastern and the other on the western side. The brigantines being fitted out in the western haven, the Governor ordered his sons to double the point and try to surprize the enemy. Michael, the youngest, according to his instructions, was the first to make the attack. Both were fired with the utmost zeal to execute their father's orders, yet both deviated from his council. The younger sailed on in the utmost hurry and did not choose to wait till his brother came up; the elder, on the other hand, was far from making that expedition which the occasion required. Michael in the most undaunted manner set upon the enemy. They, being more numerous, their ship large, their commanders of no less experience than boldness, and all their men well skilled in sea-affairs, looked with contempt on the brigate. There ensued a desperate engagement, but our people being at last filled with the utmost consternation, hid themselves in the hold. He Governor at this time rode along the coast with a party of horse to observe the fight, and when he saw Michael in such distress he called aloud and made signals to his other son to make all haste to the assistance of his brother. But before Andrew could come up, Michael had driven the enemy from their vessel and disengaged her from the pirate. Having roused his men from their lurking holes, he reproached them for their cowardice, and at length inspired them with courage. He then made another attack on the enemy, and, the two ships having grappled each other, the fight was renewed with redoubled fury. The pilot of the brigate was killed, and his son, together with another relation, suffered also the same fate. Pedro Vieira was likewise desperately wounded. Four of the enemy jumped upon the forecastle of the Portuguese vessel. Michael, however, catching hold of a spear, threw it amongst them with great force. Luckily it struck one of the pirate brothers in the throat and killed him instantly. The other three still remained, but Michael, taking up another spear, attacked and drove them overboard, and again disengaged himself from the enemy's ship. Then, running towards the stern to consult the pilot what was proper to be done, he found him and several others dead, and when he looked about for Vieira, a most horrible spectacle presented itself to his eyes. This unhappy man was lying in the utmost agony with his entrails hanging out of his belly. As he was a man of age and experience, Michael asked his advice in the present juncture. 'Go,' answered Vieira, 'drive those cowards from their holes who have

1 At this time ships carried Pilots into strange seas, either as having been there before, or as expert advisers to the Commander.
2 Probably the Master or Michael's Lieutenant.
again hid themselves, and, since you are left alone, ply your oars with the utmost vigour, and make off from impending destruction." He accordingly again brought forth those shameful poltroons from their retreats. But the pirates, seeing several of our people killed some disabled with wounds, and others behaving in such a dastardly manner, renewed the attack on the brigantine. Meanwhile Andrew Vasconcelo appeared. The sight of his greatly discouraged the enemy, who being likewise tired of fighting and disheartened with the loss of their commander, sheared off. Michael Sylvio now consulted Vieira whether he should pursue the enemy. Vieira advised him to make towards the land, and by this means to endeavour to drive the pirates on the shelves. He accordingly followed his advice. The enemy, being not a little frightened, with all their sails and oars made towards the opposite shore. Many of them jumped overboard, the greatest part of whom were drowned. Eight swam ashore and were made prisoners by the Governor of Ceuta. Thus, before Andrew Vasconcelo came up, his brother had finished the whole affair. This youth is certainly worthy of the highest encomiums, nor do I know which to praise most, his bravery, which was so great that he alone, or with the assistance of a few, and these weakened with wounds, did so nobly withstand such fierce and desperate enemies, or his modesty which would allow him to do nothing without consulting those whom he thought superior to himself in age and experience."

[Jerome Osorio. *History of the Portuguese*, II. 290.]

II.

ANTONIO DE FARIA, BY SEA-FORTUNE A KING, BEGGAR, LORD.

HOLY HOLY THEEFE. *circa* 1541.

The Portuguese came to India not merely to trade but to introduce the Christian religion in pagan countries which had been given to them by the Pope. However piratical their actions may have been, they could always throw over them the cloak of religion. On the coasts of Africa and Asia they found, not merely the indigenous pagan, but also the Arab trader with his Muhammadan converts. None of these wished for either the Portuguese trade or the Portuguese religion. When they were strong enough they resisted by force; when too weak by treachery. The Portuguese retaliated with cruel reprisals, and the Portuguese traders took the infliction of these reprisals into their own hands. Thus, when de Faria found himself ruined by a Gujarâti Muhammadan named by the Portuguese Coja Acem, *i.e.*, Khwâja Hasan, he armed a vessel and set out in quest of his enemy, plundering all infidels on the way. The extracts which I have taken from Purchas, tells how he fought and killed him. His success and the booty he acquired inflamed his avarice and that of his companions, and finally caused him to make a raid upon the tombs of the Chinese Emperors, an act of impiety which was punished by his ship sinking with all hands in a storm. It will be noticed that both he and Coja Acem considered themselves as fighting under the protection of the Deity. It may also be supposed that the pots of powder with which de Faria provided himself for the fight were probably the stink-pots—a kind of combination of hand-grenade and poison-gas—which were early used in sea-fights on the Indian and Chinese coasts.

"Farina and Ouyay Panian [Kwai-ping] 5, who had kindred at Lailoo, 6 provided themselves there of powder, lead, victuals and other necessaries for money by leave of the Mandarín

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5 Most small ships used to carry large oars or sweeps.  
6 *i.e.*, rocky banks or shoals.

A Chinese pirate who was friendly to the Portuguese and had thirty of them in his pay.

This and the other place-names in the narrative appear to be corruptions of the Chinese names of ports and places in the Canton District.—Ed.
(no country in the world being like China for all kind of provisions) and there got two greater junks in truck of the other, and two Lanteas and one hundred and sixty mariners, so that they were in all five hundred persons, of which ninety-five were Portugals. They had one hundred and sixty harquebuses, forty brass pieces and sixty quintals of powder, nine hundred pots of powder, four thousand darts headed with iron, arrows and many fire-works with other weapons. Thus provided, they set forth in pursuit of Coia Acem [Khwaja Hasan], and by a fisher-boat learned that he was in the river Tinlan, there to fit and furnish the junk lately taken from the Portugals, to go with it and two others from Siam, where he was born, about two days thence. Faria sent Vincent Morosa in the fisher-boat with some of his Company to inform himself more fully, which, making a show of fishing with the rest, he easily did and brought word abroad of the easiness of the attempt. In the night they anchored, and went up the river in the morning, the enemy knowing nothing till they came in sight and Faria crying out 'Hey, my Masters, in the name of Christ, to them, to them, Santiago!' Off went the ordnance, the small shot succeeded, that none now in the junk durst appear. His small vessels (lorcha) coming from the shore with succour were so entertained with great shot that they could not help themselves, and by our small vessels were fired with the fire-pots, in three of them two hundred persons were slain. Out of the fourth they leaped into the water and were most of them slain by Pianis's men.

"Coia Acem, which before was not known, seeing his Moors ready to try the water's courtesy to escape their fiery enemies, armed in buff with plates fringed with gold, cried out aloud that he might be heard, 'La Ilah illallah Muhammed rasulallah!' What, shall you Muslemans and just men of the Law of Muhammed suffer yourselves to be conquered of so feeble a nation as these dogs, which have no more heart than white hens and bearded women? To them! to them! the book of Flowers hath given promise from our Prophet to you and me to bathe ourselves in the blood of these Cafres [kafir, unbeliever, heathen] without Law.' With these cursed words the Devil so animated them that it was fearful to see how they ran on our swords. Faria on the other side heartened his [men] in the name of Christ crucified, and with a zealous fervour reached Coia Acem such a blow with a two-handed sword on his head-piece of mail that he sunk to the ground, and with another blow cut off his legs. Whereupon his men with such fury assailed Faria, not caring for thirty Portugals which stood about him, that they gave him two wounds, which put such spirit into our men that in a little space eight and forty of the enemies lay dead upon Coia Acem, and the rest they slew all but five, whom they took and bound, the boyes cutting the others in quarters and throwing them into the water with Coia Acem and the King of Bintan's.

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7 A sailing cargo boat. See a note on this term in Travels of Peter Mundy, Vol. III, Pt. 1, ed. Temple (Hak. Soc.), p. 172.—Ed.
8 I.e., ship's company or crew.
9 The lorcha of the Chinese coast is a launch (Port. lancha) fighting or other. Yule, Hobson-Jobson, ed. Crooke, s.v. Lorcha, suggests lown-chou as a Chinese form for a small boat. In Cantonese this form would be lon-sham, but according to Eitel, Chinese-English Dict., the word for lorcha is wa-sham.—Ed.
10 The Muhammadian Creed: La ilaha illallah Huhammadi'r-Rasulullah: (There) is no God except the God; Muhammad is the Prophet of the God.—Ed.
11 Interesting false plural of Musalmân, a Muhammadian.—Ed.
12 According to Pinto (Cap. XX, p. 72) the promise is one of eternal delights provided the faithful bathe themselves in the blood of infidels.
13 Bintang (Bentan), island on the south side of the Straits of Singapore.—Ed.
chief Caviz [kaz] or Priest, the shedder or drinker of Portugal blood as he styled himself in the beginning of his writings, for which he was of that cursed sect much honoured.

"Of the enemies were slain three hundred and eighty, of ours forty-two (eight of which were Portuguese). Farin searched the islands and found a village wherein of forty or fifty houses, which Coín Aceer had sacked, slaying some of the inhabitants. Not far off was a great house, seeming a Temple, full of sick and wounded men, ninety-six in number, which the Pirate had there in care, whom he [i.e., Farin] burned, setting the house on fire in divers places, those that sought to escape being received on pikes and lances. The junk, which they had taken from the Portugals six and twenty days before, Farin gave to Mem Taborda and Antonio Anronics in alms for remission of his sins, taking their oath to take no more but their own. He took special care of the wounded and caused the slaves to be set free. After all this there remained of clear gains one hundred and thirty thousand taels in silver of Japan and other goods which that Pirate had taken along that coast from Sumbor to Fuchea."

[Purchas his Pilgrimes, II, 2, pars 1-4.]

III.

JAPANESE PIRATES IN THE FIFTEENTH AND SIXTEENTH CENTURIES
AS DESCRIBED IN THE HAI-KWOH TÖ CHI.\(^{15}\)

This and the next two extracts refer to Japanese pirates. The piracies they committed on the Chinese coasts were primarily due to the treacherous dealings of the Chinese merchants, who took their goods and refused or delayed payment. The Japanese, afraid to return empty-handed to their country, as their goods had been provided by their Government, recouped themselves by seizing Chinese vessels and plundering the coastal villages. Gradually acquiring confidence from their military superiority over the unwarlike Chinese, they extended their raids into the interior and attacked even large and fortified towns. In later times they were assisted by Chinese who had been driven to desperation by Government corruption, or who, refusing to submit to their Tartar conquerors, betook themselves to the sea and to a life of piracy.

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P. 138. The Japanese were naturally cunning: they would always put on board some of the produce of their own country, and at this same time weapons of war; with these they would stand off and on until an opportunity offered, when they would display their arms and make a wild inroad on the coast; should none occur, they would parade their produce, styling it 'tribute to the crown'. The south-east coast [of China] was much afflicted by them. Their envoys too often put people to death and otherwise transgressed the laws: the object of all of them in coming with tribute was to benefit by trade, and to connect themselves with the more daring and crafty of the inhabitants of the coast; thus they were either bearers of tribute or freebooters as it suited them.

P. 139. In the time of Shih-tsung (1522–65) . . . . . the cunning inhabitants of the coast . . . . . possessed themselves of the profit of the trade, which continued in the hands of mercantile people, until communication with foreigners was strictly prohibited: it then passed into those of persons of birth or station, who repudiated their debts to the Japanese to a worse degree than the others had done. When they were pressing in their demands for money, these men so scored the officials by their alarming language, that the latter would

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\(^{14}\) Two of his friends who had been plundered by Coín Aceen. Ferdinand Mendez Pinto (Sep. IV) mentions one Jorge Fernandez Taborda owning a ship which carried horses from Ormuz to Goa in 1538.

\(^{15}\) Or Notices of Foreign Countries. The translator (Sir Thomas F. Wade) says this work is by Commissioner Sin.
have exterminated the Japanese; but as soon as the troops were about to take the field, they wheeled them into moving off, telling them: 'We do not mean not to pay you the full amount some time or other.'

The Japanese lost the produce of their own country, and being unable to return home, were very indignant. Meanwhile the leading bad characters (of China) such as Wang Chih, Su Hai, Chin Tung and Mayeh, who had always been lying perdu amongst them, discontented with the Inner Land, escaped to the islands and became the chief advisers of the Japanese whom they induced to make descents upon China, which was accordingly ravaged by large bodies of pirates in separate squadrons, who wore the dress and counterfeited the flags and signals of Japan.

In 1552 Wang Chih and the Japanese made a descent with a large force: their united ships, some hundreds in number, covered the sea.

P. 141. There were on an average three native Japanese in every ten, the remaining seven (were Chinese who) followed the others. In action they used to drive their prisoners on in front, and their discipline was such that all these fought till they died.

P. 142. Dressed in red with yellow caps, they attempted the great gate of (Nanking) . . . . . . At Hu-yé they were surrounded by the troops and pursued to Yanglin Bridge, where they were entirely cut to pieces. In this affair (in 1554) the robbers were never above 60 or 70 in number and yet they marched several tens of li, massacred and wounded perhaps 4000 people, and this during some eighty days before they were exterminated.

P. 151. Extract from the Wu Pi Chi or Annals of the Art of War. It was the custom of the barbarians of Japan to draw up their troops in the form of a butterfly. When they went into action the signal was given by the flourishing of a fan. One of them did this, and the body then rose (or sprang) up brandishing their swords. As they tossed the points of their weapons toward the sky, our soldiers threw their heads back in astonishment and the enemy thereupon cut at them below. Another of their formations was a long, snake-like column, in which they advanced waving a hundred-tailed banner, and marching one after the other like fish in a file. The van was composed of their stoutest men and the rearguard of the like; in the centre the brave and cowardly were mingled together. They rose every morning at cock-crowing and ate their meal squatting on the ground. When this was ended their chief would take a seat in a high place (or above them), the rest listening to his orders (or in obedience to his commands), brought each one his book, upon opening which it was seen what place was to be foraged on such and such a day, who were to command the parties and who to serve in the ranks of the companies. These did not consist of more than thirty men, and moved independently each at a distance of one or two li from each other. At the blast of a conch, which is their call, the company immediately closed up to support that which it had heard give the signal. Sections of two or three also skirmished about irregularly, brandishing their swords. Towards evening they returned, and every one gave in whatever booty he may have seized, keeping nothing back. The chief made a partition of the spoil in proportion to the amount contributed by each. Whenever they captured women, they were sure to pass the night in drinking and wantonness, until at last they feel asleep intoxicated. When they had nearly completed the pillage of a place they set it on fire; the smoke and the fire filled and illumined the skies, and while the population were in a state of alarm at its fierceness, the pirates decamped. They practised this ruse upon

16 Sir Thomas Wade supposes this work to be by a contemporary historian.
our people for the especial purpose of diverting them from lying in wait to attack them. When these pirates came upon wine or food amongst the inhabitants, they made them taste before they ate or drank themselves for fear that they should contain poison. In their marches they kept to the thoroughfares and highways, never entering the lanes or byways lest they should fall into (an) ambush; neither did they move under the walls of a city lest bricks or stones should be thrown at them by the people thereon. When they marched, it was always in a single file of great length, at a slow pace and in good order; by which means they occupied some miles of ground, and there was no approaching them. They could move rapidly for several tens of days together, and by opening out their body into four or five divisions they would manage to surround their enemy. When their forces were encamped opposite ours, they used to send one or two men who by alternately leaping up and crouching down contrived to exhaust our fire of stones and arrows. In an action with artillery they waited until their antagonists had fired; then they broke in on them impetuously and following up their advantage would drive them to a distance. In the heat of an engagement they would suddenly come forth from ambush on all sides and surround their enemy's flanks, by which manoeuvre they forced our army to disperse in great consternation. They constantly resorted to strange stratagems, such as tying sheep together, or driving women on in front so as to perplex the beholder; the eyes of our people were dazzled by this, and the arms of the Japanese were thus enabled to take effect. They used the double sword exercise; with one sword they made feints above and struck with the other below, which rendered defence difficult. They hid the shafts or butt ends of their halberds and lances, and then, all of a sudden they would hurl them forth so that it was impossible to anticipate (the blow); their bows were long, their arrows large, and as they discharged them close, their shot was deadly. If they lay perdus, they had a marauding expedition in contemplation; if they spread a report abroad (so as to keep people on the alert) they were moving off. Thus they drew up their injured vessels across the stream to make a show of lying by, and straightway they sailed forth and invested Kinsán. At Shingeshan they made ladders of bamboo to signify that they were about to storm it, and then they raised the siege. When they were going to take to the country, they pressed upon a city; if they had a march to make by land, they would provide themselves with oars. Sometimes they dug holes as pitfalls for their enemy; sometimes they planted stubble to entangle him as he fled, or they stuck slips of bamboo in the ground to run into the feet of the fugitives. They used too to make a decoy of precious stones, cloth, gold, silver or women, by which they were enabled to inveigle our troops into ambuscades, and they were pleased when these lay in wait for them or pursued them. They gashed the faces of their prisoners of war, and tied their tongues to prevent it being detected by their answers that they were not Japanese; thus their return home was cut off. They showed great kindness to the people in the vicinity of their resorts, and were thus kept fully informed of the truth and falsehood of every report. . . . They made handsome presents to such artisans as fell into their hands, and they were in consequence easily provided with arms. As they employed our people as spies, it is difficult on our side to ascertain (whence they got their information), and by using them as their guides, they became perfectly familiar with all the paths by which to advance or retreat. For their eating or sleeping they would stay in some place where they could break open the wall, and which was high enough for them to keep a look-out, so that there was no chance of taking them by surprise. Should they be closely beleaguered, they would leave some heads as a pretence and retire; some of them wrapping themselves in cloaks of the bamboo leaf and putting on bamboo hats would play the part of labourers
in the fields; some in flowered silk handkerchiefs and shoes of cloth would swagger through the public places of the cities, thus placing our officials in the dilemma of killing the (wrong) robbers by mistake or honest men on suspicion.

Although fighting on the water was not at first their forte, they had the ingenuity to fasten empty vessels together, and to spread light screens over them by which (the fire or assault of) our forces advancing on them was expended; and they would abandon the women and leave money in the way to check us in the pursuit. The bulwarks and spars of their ships were all covered with cloths, quilts and cushions, which they damped to render them proof against fire. In an action, as soon as they came to close quarters, they boarded with rapidity; their onset was terrible as the thunder and (those on board) were scattered like the wind.

These pirates kidnapped our people to show them the road and to procure water for them, and as the latter went out in the morning and came home at night they called the roll of their names. At (or for) every place a register was kept in which they inserted their names and surnames, and they divided them into classes, according to which they told them off and inspected them.

There were but few native Japanese amongst them; not above some tens, of whom they formed the van. When the pirates returned to the island to which they belonged, they used to give out that they had come home from trading, and they never divulged anything concerning their comrades whom our troops had captured or slain, so that their neighbours knew nothing of it, but, on the contrary, offered them their congratulations.

P. 155. Extract from the Art of War. The Japanese do not construct their vessels in the same manner as the Chinese. They require beams of a large size and square, in fitting the seams of which they use no nails but band them together with iron plates. Neither do they make use of hempen rope or wood oil in closing their crevices but stop the leaks with sedge grass. Their ships cost much pains and money, and without a large capital it is not easy to build them. The pirates who attacked China were every one of them poor people from the islands, and what has been said in times past about the hundreds and thousands of ships built in Japan is an idle tradition. Their largest craft may carry three hundred men; the middle class one or two hundred, and the smallest from fifty to eighty. They are of a low and narrow build, and find it difficult to hold their own with such large vessels as they fall in with, and they are poorly off when they ground in the mud. For this cause our vessels from Kwangtung and Fukhien are much feared by them, and particularly those of the former province as their sides are perpendicular like a wall. Their ship's bottoms are flat and cannot easily cut the waves. Their canvas sails are set with the mast right in the middle and not one side of it as in China, and both their masts and sails shift about and are not made fast like those of the Chinese; hence they can only carry on with a fair breeze, and if they meet with a calm or a contrary wind they unship the mast and work the long stern scull; they cannot handle the oar. Their vessels could not (formerly) cross from Japan in less than a month, and if they now perform the voyage with greater ease it is because of the treachery of certain of the inhabitants of the coast of Fukhien who bought ships in the outer waters, and when they had added a false bottom to them, brought over the Japanese in them. They had a sharp keel and were able to beat against the sea; in these they feared neither a head wind nor one on the quarter, and their sailing was so much improved that they could now make the passage in a few days.

17 See episode No. XXV, infra, for a similar remark.
P. 211. *Extract from Chin Lunkiang. Collection of Particulars of Foreign States.* The pirates of the period Kiltisng (c. 1540) were from Setungma. When Japan first sent trading vessels to Yungki eighteen Japanese fishermen were driven by the winds to China and induced by certain bad characters to commit acts of disorder. The latter trimmed their beards and shaved their heads (in Japanese fashion), mixed up in their speech the local dialect of some distant place, and thus coalesced they robbed and plundered. Their gang was called the Wo Nu, Japanese slaves, but when they were at length taken there were but these eighteen men of Japan amongst them. The vessels of that country were thereupon prohibited from trading to China, but permission was given to ours (the Chinese) to go to Japan, and up to the present time (1730) no ship from it has ventured hither.

P. 215. *Extract from the Huâng-teing Tung-kau Sz'-i-mun or Book of the Four Barbarian Races.* From the time of Shumchi (1644) there has been commercial intercourse with the Japanese, but they bring no tribute; the trade too is in Chinese vessels only, which went to Japan, none of her ships coming to China. The commerce with China is carried on at Chângki.

[Chinese Repository, Vol. XIX.]

IV.

**CAPTAIN JOHN DAVIS KILLED BY JAPANESE PIRATES, 1605.**

In this extract from Purchas, it would be difficult, according to modern ideas, to decide which were the most piratical—the English or the Japanese. The former indeed held a regular commission and, according to the ideas of the day, it was not piratical to attack foreigners who had no treaty of peace or alliance with one's own country. Thus, Sir Edward Mitchelbourne narrates quite calmly how he plundered Chinese ships. The Japanese, at this period, judging by the absence of any distinction of rank amongst them, were probably pirates pure and simple. Superior force compelled them to allow the English to rummage their ship, which would certainly have been plundered if it had contained anything worth taking. Their policy was to lie low and to retaliate when they had put the English off their guard. They fought with the courage and resolution which has always characterized the Japanese and the surrender of the solitary survivor with the request to put him to death was in strict accordance with the Japanese code of honour. In all probability he expected to be tortured.

27th December 1605. "Here as I stood for Patane [East Coast, Malay Peninsula] about the twenty seven of December I met with a junke of the Japons, which had been pyrating along the coast of China and Camboia [Cambodia]. Their Pilote being dead, with ignorance and foule weather they had cast away their shippe on the sholds of the great island of Borneo; and to enter into the country of Borneo they durst not: for the Japons are not suffered to land in any port in India with weapons: being accounted a people so desperate and daring that they are feared in all places where they come. These people, their shippe being splitted, with their shalops entred [i.e., boarded and captured] this junke, wherein I met them, which was of Patane, and killed all the people save one old Pilote. This junke was laden with rice, which when they had possessed and furnished with such furniture necessaries and armes as they saved out of their sunken shippe, they shaped their course for Japan: but the badnesse of their junke, contrary winds and unseasonablenesse of the
yeare forced them to leeward, which was the cause of mine unluckie meeting them. After I had haled them and made them come to leeward, sending my boat aboord them, I found them, by their men and furniture, very unproportionable for such a shippe as they were in; which was a juncke not above seventie tunnes in burthen, and they were ninetie men, and most of them in too gallant a habit for Saylers, and such an equalitie of behaviour among them, that they seemed all fellowes [i.e., equals]; yet one among them there was that they called Capitaine, but gave him little respect. I caused them to come to an anchor and, upon further examination, I found their lading to be only rice; and for the most part spilt [i.e., spilled] with wet: for their shippe was leakie both under and above water. Upon questioning them, I understood them to be men of warre, that had pilleged on the Coast of China and Cambola, and, as I said before, had cast away their shippe on the sholds of Borneo. Here wee rood at anchor two dayes, entertaining them with good usage, not taking anything from them, thinking to have gathered by their knowledge, the place and passage of certaine shippes on the coast of China to have made my voyage. But these Rogues, being desperate in winds and fortunes, being hopelesse in that paltric juncke ever to returne to their country, resolved with themselves either to gaine my shippe or to lose their lives. And upon mutuall courtesies with gifts and feastings betweene us, sometimes five and twentie or sixe and twentie of their chiefest came aboord; whereof I would not suffer above sixe to have weapons. There was never the like number of our men aboord their juncke. I willd Captaine John Davis in the morning to possesse himselfe of their weapons, and to put the [Japanese] Companie before mast and to leave some guard on their weapons, while they [i.e., the English], searched in the rice, doubting that they by searching and by finding that which would dislike them [i.e., the Japanese], they might suddenly set upon my men and put them to the sword, as the sequel proved. Captaine Davis being beguiled with their humble semblance, would not possesse himselfe of their weapons, though I sent twice of purpose from my shippe to will him to doe it. They passed all the day, my men searching in the rice and they looking on: at the Sonne-setting, after long search and nothing found save a little Storax and some Benjamin, they, seeing opportunitie and talking to the rest of their Companie which were in my shippe, being neere to their juncke, they resolved at a watch-word betweene them, to set upon us resolutely in both shippes. This being concluded, they suddenly killed and drove over-board all my men that were in their shippe, and those which were aboord my shippe sallied out of my Cabbin, where they were put, with such weapons as they had, finding certaine targets in my Cabbin and other things that they used as weapons. My selfe, being aloft on the decke, knowing what was likely to follow, leapt into the waste, where with the Boate Swaines, carpenter and some few more, wee kept them under the half-decke. At their first comming forth of the Cabbin, they met Captaine Davis comming out of the gun-roome, whom they pulled into the Cabbin, and giving him six or seven mortall wounds, they thrust him out of the Cabbin before them. His wounds were so mortall that he dyed as soon as he came into the waste. They pressed so fiercely to come to us, as wee, receiving them on our pikes, they would gather on our pikes [i.e., drag themselves along the pikes] with their hands to reach us with their swords. It was neere halfe an houre before wee could stone [sic] them backe into the Cabbin: in which time wee had killed three or foure of their leaders. After they were driven into

19 "To make a voyage" meant "to make a successful and profitable voyage," just as "to make no voyage" meant "to make an unsuccessful and unprofitable voyage."
20 As late as Defoe, Rogue was equivalent to Pirate.
21 Styrax and Benzoin, balsamic resins.
the Cabbin, they fought with us at the least foure hours before wee could suppressethem, often fyring the Cabbin, burning the beding and much other stuffe that was there. And had we not with two demy-culverings from under the half-decke beaten down the bulke head and the pumpe [1] of the shippe, wee could not have suppressed them from burning the shippe. This ordnance, being charged with crosse-barres, bullets and case-shot, and bent close to the bulke-head, so violently marred therewith boords and splinters, that it left but one of them standing of two and twentieth. Their legs, armes and bodies were so torne as it was strange to see how the shot had massacred them. In all this conflict they never would desire their lives, though they were hopeless to escape; such was the desperatenesse of these Japonians. Only one leapt over-board, which afterward swamme to our shippe again and asked for grace. Wee took him in and asked him what was their purpose? He told us that they meant to take our shippe and to cut all our throates. He would say no more but desired that he might be cut in pieces.

"The next day, to wit, the eights and twentieth of December, wee went to a little island to the leeward of us. And when wee were about five miles from the land the Generall [Sir Edward Mitchellbourne] commanded his people to hang this Japonian: but he brake the rope and fell into the sea. I cannot tell whether he swamme to the land or not."

[Purchas his Pilgrimes, II, 361. Second Voyage of John Davis with Sir Edward Mitchellbourne, Knight, In the Tigre and Tigres Whelpe.]

V.

JAPANESE DESTROY A SPANISH SHIP, 1640.

In 1636-7 the Japanese, incensed at the insolent and violent behaviour of the Portuguese and their Christian converts, having massacred the latter, closed their ports to Portuguese ships and forbade all trade. Portuguese ambassadors sent to Japan in 1640 were executed, Spain, being then under the same crown as Portugal, Spanish vessels were included in this prohibition; in spite of which and of their own infamous behaviour to the Japanese, one of their ships ventured into Nagasaki, with the result so vividly described by Kaempfer. The action of the Japanese may be looked upon as a proper assertion of national rights or as a justifiable reprisal, but on the other hand it may be regarded as contrary to international law—then much more vague than now—and therefore, from the place where it was committed, as an instance of official piracy.

The Castilians, for so the Japanese call all Spaniards, took a Japanese junk near Manilla, and sunk it with all on board, thinking that by this means they would extinguish the memory of so barbarous an action. However the Japanese Government obtained word of it. About a year after a Spanish three-decked ship, which had been fitted out in the Philippines for Japan, cast anchor in the harbour of Nagasaki, of which the authorities informed the Court. Thereupon the Prince of Arima received the Emperor’s orders to burn the ship with its goods and crew. The Spaniards were warned by some of their friends and by persons who did not wish them to perish that the thunderbolt was about to fall on their heads and that they should hasten to avoid the danger by a speedy flight. But at first their avarice end then contrary winds prevented their following this salutary counsel. All they could do was to work day and night loading their ship with silver and gold and the valuable merchandise of Japan, filling their vessel as full as it could hold, and then they prepared themselves to depart or to defend themselves against anyone who should attack them. However, the Prince of Arima, appointed to put the Emperor’s orders into execution, arrived in the
harbour with a great number of boats full of soldiers. The Spanish ship was immediately surrounded and, the wind being still contrary, it was impossible to open a passage by which to escape the enemy. The Spaniards finding themselves in this extremity, took the unanimous resolution to sell their lives dearly and that the Japanese should find that it was not as easy as they thought to take and burn their ship. The Prince of Arima, on his side did all he could, encouraging the soldiers by his presence and by promises of reward if they attacked the ship bravely, but seeing that no one was willing to take the first risk, was himself the first to leap on board the ship and was immediately followed by so large a number of his soldiers that the deck was covered by them. Thereupon the Spaniards withdrew below the deck and closed the hatchways after them. The Prince, suspecting some design in this and fearing some nasty trick, leapt back into his boat as if to call up more soldiers, and, a moment after, the Spaniards set fire to some barrels of powder which they had placed under the deck, blowing into the air all the Japanese who were upon it. The first attack having failed, the Prince ordered up fresh troops to board a second time, and the Spaniards retiring under the second deck blew it up in the same manner. So also they did with the third deck when the Japanese attacked the third time, the Spaniards having retired to the bottom of the hold. By these repeated explosions the harbour was covered with the bruised, wounded and dead bodies of Japanese soldiers, before the rest could actually attack the Spaniards, who defended themselves with the greatest bravery for some hours, refusing to surrender, until they were killed to the last man. This combat, in which more than 3000 Japanese were killed, lasted six hours. Later on an incredible amount of treasure was found where the ship sank, and it is said that more than 3000 boxes of silver were fished up. This is the story given by my Japanese author, who says that only a few years ago [written 1880] divers brought up some silver from this place.

[Engelbert Kaempfer, Histoire du Japon, II, 59.]

(To be continued.)

THE LAKSHMANASENA ERA.

BY N. G. MAJUMDAR, B.A.; CALCUTTA.

In this paper I do not propose to discuss all the points concerning this era. I shall here confine my attention chiefly to the question whether the era used in some Bodh-Gaya inscriptions is the same as the Lakshmana-samvat of A.D. 1119, and whether there is any ground for supposing that this era did not originate in the reign of Lakshmanasa.

The Bodh-Gaya inscriptions in question are the three records dated in the post-regnal years of king Lakshmanasa, i.e. years counted from the initial point of his reign, even when it had passed away: they are the two well-known epigraphs of the time of Aśoka-challa,1 and one of Jayasena2 which has recently been discovered at a place close to Bodh-Gaya. The dates of these three inscriptions are expressed as follows:

I. Śrīmal-Lakshmana(kohama)-senasya = dīta-rājye Sān 51.
II. Śrīmal-Lakshmanasenadevapādānā = dīta-rājye Sān 74.
III. Lakshmana-senasya = dīta-rājye Sān 83.

From the above it will be seen that the three dates are expressed in a uniform manner so far as their wording is concerned. Regarding I and II Kielhorn came to the conclusion

1 Ep. Ind., Vol. XII, p. 27ff.
that the years 51 and 74 which they contain, should be referred to the era of Lakshmana-
sena or Lakshmana-sāṃvat, in which are dated numbers of MSS. discovered in this country,
and which according to the calculation of that learned savant, was started from October 7,
A.D. 1119. His inference, it is necessary to point out, was drawn from the astronomical
calculations based upon the data supplied by the colophons of MSS. dated in the aforesaid
era. Kielhorn clearly pointed out that if the dates of the MSS. be referred to an era the
initial point of which lay before A.D. 1119, all the dates, including even that of inscription
II, referred to above, could not be properly worked out; but, if they be referred to the era
of A.D. 1119, they all would work out most satisfactorily. This itself should have been
considered sufficient for the identification of the era associated with the name of Lakshma-
sena in these inscriptions (two of which have long since been known to us), with the era
known as the Lakshmana-sāṃvat, or in an abbreviated form, as La-sām. But some scholars,
the most prominent among whom are Messrs. Ramāprasad Chanda and Nagendra Nāth
Vasu, have rejected Kielhorn’s theory and maintained that not one but two eras were
associated with the name of this Sena king. It has, therefore, become necessary to reopen
the question here, and offer my own views on the subject for what they are worth.

The views of Messrs. Chanda and Vasu, which are almost identical, are embodied in
their works, the Gauḍa-rājamālā (Rājshāhī, 1319 B.S.), pp. 64-5, and Baijār Khāja Itihāsa
(Calcutta, 1321 B.S.), pp. 347-52. According to both of them, the years specified in epigraphs
I and II, though associated with an era bearing the name of Lakshmana-sena, should not
be referred to the Lakshmana-sāṃvat of A.D. 1119; in other words, they contend that we
should suppose the existence of two different eras started at two different periods and bearing
the name of Lakshmana-sena. By the clause Lakshmana-senasya—āṭita-rājya Sām is meant
the year of an era started from the termination of the reign of the king, and according to
them this is to be put down about A.D. 1200. Thus the year 74 of inscription II, for instance,
would correspond to A.D. 1274 and not A.D. 1193 as Kielhorn calculated. From inscription I,
Mr. R. D. Banerji concluded with Kielhorn that the reign of Lakshmana-sena came to an
end before A.D. 1170, apparently because the inscription refers to the rājya as āṭita or
passed away. He accepted the identity of the era of this and the cognate inscription (No. II),
where also the word āṭita occurs, with the era of A.D. 1119. But, according to Messrs.
Chanda and Vasu, Lakshmana-sena lived up to the time of the Muhammadan invasion
(circa A.D. 1200) when he lost his kingdom. From A.D. 1200 was counted the āṭita-rājya
era of Lakshmana-sena. According to Mr. Chanda the other era, viz. the La-sām of A.D. 1119,
though counted from that year (by a process of backward calculation!), was a much later
invention. In other words, according to that scholar, it was not originated as a matter
of fact in the year 1119. When did it then actually come into vogue?—and the same
scholar replies, this was so when the āṭita-rājya era started from A.D. 1200 fell into disuse,
and there was necessity for a fresh era to fill up its place. The main evidence that has led
him to postulate this theory is the so-called palaeographic consideration according to which
he finds it difficult, nay even impossible, to refer inscriptions I and II to the twelfth or the
first part of the thirteenth century A.D. The same palaeographic consideration also compels
him to assume that the Gayā stone inscription of 1232 V.E. = A.D. 1175, which was

9 Regarding the era Mr. Chanda briefly expressed his views also in this Journal, 1913, pp. 236-7.
10 JASB. (N. S.), 1913, p. 277.
11 The other evidences on which this theory is based have been already examined by Messrs. Banerji
and Kumar—JASB (N. S.), 1913, p. 274ff; ante, 1913, p. 185ff and 1915, p. 216ff.
executed in the fourteenth year of Govindapâla, is much earlier in date than inscription I of the year 51. Before proceeding to discuss the very possibility of this theory I must examine the evidence of the palaeography of the inscriptions, as Mr. Chanda lays much stress on it, and declares it to be of a very highly convincing character.

The palaeographic consideration of Mr. Chanda is chiefly based on the examination of the two test letters d and p occurring in the following six inscriptions: the Bodh-Gayâ inscriptions I and II of the time of Asokachalla; the Gayâ stone inscription, dated 1232 v.e.—A.D. 1175; the Edulpur grant of Visvarûpasena; a Chittagong grant, dated A.D. 1243; and the Assam grant of Vallabhadeva, dated A.D. 1184-5. Now, for a comparative study of letters which may be of any practical use for determining dates, it is not desirable that we should mix up inscriptions incised on different materials, e.g., stone, copper, etc., or inscriptions though on the same material, yet connected with different localities far removed from one another by long distances. This procedure, I may say, is certainly, what may be called 'scientific' and that it is so, is clearly borne out by such an expert epigraphist as the late Dr. Fleet, who has made similar remarks in another connection (JRAS., 1913, pp. 275-6).

In view of this general principle of palaeography I am compelled to reject the last three inscriptions of the above list, for they are, in the first instance, all copper-plates and therefore, not calculated to furnish any reliable data with regard to the palaeography of stone inscriptions; and secondly, inscriptions discovered in Dacca, Chittagong or Assam cannot be brought in a line with inscriptions discovered in Bihar. The real comparison of letters that might be safely instituted therefore, is virtually confined to the first three records which are all on stone and belong to one and the same locality. Now, according to Mr. Chanda, the letters p and d in the Gayâ stone inscription represent the old Nâgari type and those in epigraphs I and II almost resemble the modern Bengali speciments of the same letters. I quite agree with this observation, but cannot endorse the opinion, that the aforesaid appearances of letters only would justify us to fix in any way the age of the inscriptions, viz., that Nos. I and II are later in date than the Gayâ stone inscription. One characteristic of the palaeography of North-East India inscriptions from circa A.D. 1050 onwards is that they contain a mixture of Nâgari and later Bengali forms. Curiously enough, we find the Nâgari and the later Bengali forms of some letters used side by side not only at one and the same period but also at one and the same locality. Let us take, for instance, the case of letters t and s. The v of the Bodh-Gayâ inscription of the year 51 has practically no difference with a Bengali v of our own period. But strange to say, in the inscriptions of the years 74 and 83, the letter clearly represents its Nâgari prototype. Exactly similar is the case of the letter I which is proto-Bengali in the first, and Nâgari in the second and third, inscriptions. Again in inscription I we have a Nâgari s, in inscription II it is of proto-Bengali type, but in inscription III which is ex hypothesi later than II the old Nâgari type is again met with. The case of the two letters d and p is also not different. In inscription I, d represents an advanced type of the letter, and there is a close resemblance between this and modern Bengali d. In the Gayâ stone inscription referred to above, the d is doubtless of the Nâgari type; but then, this type we also notice in inscriptions II and III. With regard to the letter p, it must be admitted that the proto-Bengali type alone occurs in the three Bodh-Gayâ inscriptions of the years 51, 74 and 83. But, from this if we infer that the Nâgari p was not in general use in the locality during this period, we shall commit a serious mistake, because, in a Gayâ inscription,8 which like inscriptions I

7 Banerji, Mem. ASR., Vol. V, No. 3, p. 109 and Plate XXVIII.
and II, refers itself to the reign of Aśoka and is likewise on stone, there is to be found—
the Nāgari p throughout. The above considerations are, in my opinion, instructive, and
enough to prove the futility of such a procedure as the one followed by Mr. Chandra. It will
thus be agreed that there remain no reasonable palaeographic grounds for saying that
the Bodh-Gayā inscription of the year 51 is later than the Gayā stone inscription of
Govindapāla.

Let us now proceed to discuss the possibilities of there being two different eras bearing
the name of the same king. The résumé of the views of Mr. Chandra, which has been given
above, will show that he has committed himself to one important assumption, viz., that the
two eras were never current side by side—one was succeeded by the other. According to
his theory, the three dates 51, 74 and 83 of inscriptions I, II and III would correspond to the
years A.D. 1251, 1274 and 1283 respectively. Therefore, if the La-saṃ came into vogue
after the aṭṭa-rājya era had ceased to exist, it must necessarily have been so after A.D. 1283;
it cannot be said to have flourished before this date. But is it really a fact that there
is no date earlier than A.D. 1283 which is expressed in the Lekṣaṃaṇa-saṃvat? Now,
in the colophon of a MS. belonging to the Durbar Library, Nepal, noticed by M.
M. Haraprasād Sāstrī, its date has been expressed as follows: La-saṃ 91 Chaitra.
Vadi Guru.9 The date which is herein expressed is the year 91 of La-saṃ corresponding to
A.D. 1210. This year, therefore, which is expressed in La-saṃ, precedes all these
three dates, viz., 1251, 1274 and 1283. Thus, the theory that the La-saṃ came into
vogue after the so-called Mrityu-saṃvat had ceased to exist, at once falls to the
ground. Again, if we take the two eras as separate we are driven to the conclusion
that they were flourishing side by side from at least about A.D. 1210 to 1283. Thus two eras
started from different years but going under the name of the same king, were being employed
by the people at one and the same period—a view which is prima facie untenable, and as such
will, I am afraid, commend itself to very few scholars.

But this is not all. There is also evidence of a definite character which goes straight
against the theory that the era of the inscriptions was started from A.D. 1200. Now, the most
important data that can finally settle the question of issue are, of course, those that are
furnished by astronomical calculation. In inscription II, dated 74, there are fortunately
enough the following details of a date:

Thursday, the 12th tīthi, Vaiśākha vadi.

According to the calculation of Kielhorn, who referred the date to the era of A.D. 1119,
it corresponded to Thursday, the 19th May, A.D. 1194. The question that now arises
therefore, is: whether the above details tally in the case of the year A.D. 1274 which corresponds
to the year 74, according to Messrs. Chanda and Vasu, i.e., whether the 12th tīthi of Vaiśākha
vadi falling in the year A.D. 1274, was a Thursday? As a matter of fact, however, it was not
so, and according to the calculation of Dewan Bahadur L. D. Swami Kānana Pillai, this detail
does not tally with any year between A.D. 1272 and 1277.10 In this period there is no year
whose 12th tīthi of Vaiśākha vadi is a Thursday. It is clear, therefore, that the year 74, and,
consequently, the years 51 and 83, cannot be referred, on pure astronomical grounds,
to an era having for its initial year A.D. 1200 (or even one or two years earlier).

Let us now consider the exact meaning and force of the expression Lekṣaṃaṇasaṃsaya =
dīṭta-rājya Saś, and see whether it in any way supports the theory of Messrs. Chanda and Vasu.
The question that arises here is: whether a regnal and a post-regnal year of a king
can be expressed in identical language if we want to express them in extenso. The full

10 As I was not personally acquainted with Dewan Bahadur Pillai, Prof. D. R. Bhandarkar was
kind enough to request him to calculate the above thing for me.
expression of a regnal date in words would be, e.g., as follows: Lakshmanasena rājya or pravardhamāna-vijaya-rājya. But if we are asked to express fully a post-regnal year of the king, what have we to do? Surely, the above expression will not serve our purpose. There must undoubtedly be alteration of the wording of the date. Of course, pravardhamāna or some such phrase cannot be tolerated; but, even if we score it out and retain only rājya it will also lead to a confusion. For, this might give rise to the idea that in both the years, regnal and post-regnal, the king was actually ruling! To avoid such a confusion it will be necessary to clearly indicate that the reign of the king had passed away, but that the era started from the date of his accession, was being continued. And we have already indicated that our intention is to express it in extenso. Hence the word rājya by itself will not do and we must use some other additional word to show that this rājya or reign had already passed away. The only appropriate phrase that can be employed in the circumstances is some such as atita-rājya. It can only mean, in the past reign, i.e., in the reign (now) passed as Kielhorn suggested. It can never mean, as some scholars no doubt suppose, so many years elapsed since the atita-rājya which word being in the locative cannot give rise to the sense of ablative (‘since’). As regards the propriety of this expression the following words of Kielhorn may be well quoted: “During the reign of Lakshmanasena the years of his (Lakshmanasena’s) reign would be described as Śrīmal-Lakshmanasena-devapāddānām rājya (or pravardhamāna-vijaya-rājya) saṃvat: after his death the phrase would be retained, but atita prefixed to the word rājya, to show that, although the years were still continued from the commencement of the reign of Lakshmanasena, that reign itself was a thing of the past. In the course of time atita-rājya is apt to become a meaningless phrase, as may be seen from the Śrīmal Vikramamādiya-devapāddānām = atita-rājya saṃvat 131503 in Mr. Bendall’s Catalogue of Buddh. Skr. MSS., p. 70.”—ante, Vol. XIX, p. 2, note 3.

I shall now examine another theory, viz., that according to which the initial point of the era, though it is counted from A.D. 1119, does not fall in his reign, but in that of his predecessor. According to some scholars it originated with the reign of Sāmantasena, according to others with that of Hemantasena; while there is yet a third view according to which we should look upon Vijayasena as the founder of the era. Mr. R. D. Banerji has already made a very relevant remark, that the era which was all along associated with his name, cannot be reasonably ascribed to the reign of any one of his predecessors. Hitherto, the earliest testimony of the origin of the era was believed to have been the Akhar-namah of Abul-Fazl which was compiled about the middle of the 16th century A.D. It records a current tradition that the era was started from the year of Lakshmanasena’s accession. It may here be contended that the Dacea

11 In some seven manuscripts and one inscription we have similar phrases, e.g., Govindapāladevānā-mata-rājya caturdaśa-saṃvatara, to express the dates in which they were written. Mr. Banerji and others contend that these expressions should not be interpreted like the date-writings of the Bodh-Gaya inscriptions referred to above. I, however, cannot subscribe to it. My own views regarding them will be published in a subsequent issue of this Journal.

12 In the Sompur plates of Kumāra Somesvaradeva, Ep. Ind., Vol XXI, p. 240, which were executed in his first regnal year, we have Abhimanyute (dēvapāddānāt-rājya) by which it is evidently meant that they were issued in the passed reign of his predecessor Abhimanyudeva. This certainly lends support to Kielhorn’s interpretation of atitārājya.

13 Cf. also (Vikramamādiya)devapāddānam=atita-rājya, varsha-vatitrādāvāsā-pati-vatiratmatādikōm, etc. occurring in a copper-plate noticed by Mr. Banerji. See JASB. (N.S.), Vol. VII, p. 308.

image inscription\textsuperscript{18} discovered by Mr. Banerji furnishes earlier testimony, because it mentions the \textit{Sahajat 3} of Lakshmanasena, which shows that the first year of the era falls within the reign of that king. But, I am afraid, it is by no means the only conclusion deducible from the expression \textit{Srimal-Lakshmanasena-sahajat 3}. It can also mean simply "in the third regnal year of the king" without necessarily having any reference to the era started by him. Therefore, we do not get any definite clue as to the origin of the era from this inscription. Let us turn, therefore, our attention to the colophons of MSS. dated in this era. Now, in one of them we find the expression: \textit{abde Lakshmanasena-bhupati-mate},\textsuperscript{19} which can only mean, "in the era which was approved (mata), i.e., started by king Lakshmanasena."\textsuperscript{10} The date of this MS. is \textit{La-sah} 293 = A.D. 1412. It is thus a century and a half earlier than Abul Fazl and is therefore, the earliest known evidence about the origin of the era. And, according to this also, Lakshmanasena is regarded as its founder. I have shown before that the theory that the era was started after the reign of Lakshmanasena has no ground to stand upon. Likewise, as we now see, it could not have originated in any reign previous to his own.

Thus, what I have set forth in this paper will all go to support Kielhorn and those scholars who share in his opinion. I have shown\textsuperscript{(1)} that there is absolutely no need of assuming two Lakshmanasena eras; (2) that the era of A.D. 1119 was not a later innovation having nothing to do with Lakshmanasena; (3) that it was not started to fill up the place of an imaginary 'death-era' of the king; (4) that the expression \textit{alid-raye San} which has been incorrectly taken to yield the sense of a death-era is but the only natural form of fully expressing a post-regnal date; (5) that even if we imagine the existence of such an era it cannot, at any rate, be counted from A.D. 1200, because this cannot be supported on astronomical grounds; and (6) that the earliest tradition about the origin of the era, handed down to us through manuscripts, points to Lakshmanasena as its founder, and there is no evidence for fathering it on any one of his predecessors.

**BOOK-NOTICE.**

\textbf{THE DREAM QUEEN}, a translation of the \textit{Svapnapraveshavatata} of Bhāsa, by A. G. SHEPPARD and PANKAJ LALL. The Indian Press, Allahabad, 1918.

This is a metrical translation of one of Bhāsa's best plays, the discovery of which has made famous the name of M. M. Pandit Gesapati Shatri of Trivandrum. The short introduction of the translators gives a summary of the discoverer's arguments as to the date of the author and touches briefly or the plot, and compares it with the earliest romantic drama of the West, the \textit{Alcestis} of Euripides.

Though the translation is a metrical one, it is generally faithful. But the translators have followed an English model and not that of the original in so far as they omitted the \textit{Prastihatā} and rendered even the prose portions of the original in verse. Thus they have presented this old Sanskrit play in a modern English garb; and credit must be given to them for their success. As a specimen we quote the following soliloquy of Vidyashaka (the original of which is in prose):—

\begin{quote}
I thank my lucky stars that I have seen
This rare old time of mirth and merry-making
For the long-wished for wedding of my lord,
The Vatsa king. Why, bless me! who'd have thought it?
When we had been tossed over head and ears
In such a whirlpool of calamity,
Who would have thought we ever should emerge?
And now, I bask on palace balconies,
Loll by the fountains in the ladies' court,
Eat the most toothsome and delicious dainties,—
In short, I live in an elysium,
With nothing missing but the heavenly nymphs
But there's one drawback, and a dreadful one: This diet plays the deuce with my digestion.
I cannot sleep upon a bed of down
For these disturbed humours in my vitals,
Ugh! 'Tis no joke, I tell you, to endure
These gripping pains. I can't enjoy my breakfast. —(Act IV, pp. 21-2).
\end{quote}

S. Banerji.

\textsuperscript{18} \textit{JASR.} (N. S.), Vol. IV, p. 200. \textsuperscript{19} Out. of Palm-leaf and Selected paper MSS., Pt. I, p. 22.

\textsuperscript{20} Cf. expressions like \textit{Saka-nipati-mate}, \textit{ibid.}, Pt. II, p. 66.
THE COMFOET’S FIGHT WITH MALABAR PIRATES, 1638.

The Malabar pirates infested the Indian coast from Mangalore to Cape Comorin. They comprised Hindus, Muhammedans, and Christians, the last mentioned including European renegades, Portuguese, and European half-castes. They were the subjects of petty princes or chiefs, nominally subordinate to the Mughal or, later, to the Marathas. To these chiefs the pirates paid a fixed share of their booty in return for ships, arms, and provisions, though, in some cases they received a regular wage for the voyage and a monthly stipend in the off season instead of booty. Their sole object was plunder and their prisoners were almost invariably reserved for ransom, such ill-treatment as they received being due to the necessity of guarding against escape or to cullious indifference to suffering rather than to intentional cruelty. In Europe every little Prince or State owning a mile of sea-coast claimed the right to issue commissions to privateers, whom it was impossible to distinguish from pirates, and the petty Indian chiefs claimed an immemorial right to issue passes to all ships which sailed from their shores and to punish, by forfeiture of goods and cargo, refusal or neglect to purchase these passes, for which indeed they demanded but a paltry price. The enforcement of this claim, and the further claim to seize the cargoes of all wrecks, European traders considered to be piracy, and resisted whenever they were able, whilst the local Governments of the English, French, Dutch and Portuguese tried to force native Indian vessels to carry passes which they themselves issued. It was a pretty game but not one to be commended.

A letter from John Mountney, dated 27th November 1638 (India Office Records, O. C. 1651) says that at this time there were twenty Malabar pirate vessels at sea, and that they approached their intended victims under the white flag (the use of which was well known in Asia as early as we have any record) and then suddenly attacked. This was the case in the attack on the Comfort.

“November the 16th being in the latitude of 11d. 20m, and in 13 fathom we were chased by nine sayle of Frigotts from six in the morning untill eight before they came within shott of us, after which time they kept their distance untill twelve at noone, then falling flat calme, in so much they perceived our shippe could not work any way with her sayles they handed their sayles and immediately rew [rowed] all together on board us and lashed fast notwithstanding we placed every shott into them and spoyled [hurt] many of their people.

“Being lashed on board, they entred their men in abundance, the which wee used all means possible to cleare, but, finding them so resolutely bent and still increasing so abundantly, I resolved to blow up our upper deck, and effect it with the losse of not one of our people, yet some hurt, and divers of theyr, namely the Mallabars, slayne and maimed.

“This seemed little or nothing to diminish or quell their courage but we continued to defend the opposing enemy by murthering and wounding each other, they being so resolute that they would not step aside from the muzzell of our ordnance when wee fired upon them, but immediately being fired heaved in whole buckeths of water, in so much that in the conclusion wee were forced to betake ourselves to the Gun-Deck, upon which wee had but two pieces of ordnance. They then cutting with axes the deck over our heads,
and hearing the hideous noyse and cry of such a multitude, thought how to contrive away
to send them all to theyr great admirer Belzebub, which was by firing all our powder at one
blast, as many of us as were left alive leaping into the sea, yet intercepted (some) by
those divelish hellhounds.

"Wee were at that present English 23, being all woundred foure excepted, blacks 4 and
Jamaes 4: slaye English 5, Jamaes 3 and blacks 13: all which were then living they tooke
into theyr Frigotts and carrie us on shore about 24 hours after, where wee, the English,
wanted all things whatsoever, irons, hunger and cold only excepted; the manner of
our then present estate would be but prolix to write and therefore omitted.

"During all this time of our encounter, which was from 8 in the morning untill 4 in the
afternoone, there was not more than three leagues distance from us a Dutch shippe, which
could not by any meanes assist us, in regard of its being calme, yet at 6 or 7 in the evening
in our lee came fare by the shippe burning, and so she continued, the enemy not gaining
ought that belonged to the Honble. Company, but was enforced to leave her with the losse
of more than 1400 men."

[Letter from Walter Clark, Commander of the Company’s ship Comfort, to the Council
of Bantam, dated 1st April 1639. India Office Records, O. C. 1651 and 1671.]

VII.

THE PIRATE COXINGA TAKES FORMOSA FROM THE DUTCH, 1661.

In 1624 the Dutch gave up their settlement in the Pescadores and, with the permission
of the Japanese, settled at Taywan [Tai-ouan]. In the Island of Formosa. Here in 1634
they built a fort which they named Fort Zeelandia. The Japanese soon found it advisable
to retire and. the Dutch made themselves masters of the whole island. In this position
they found it necessary to take action against the Chinese pirates. In 1626 the leader of
these was one Chin-chi-ling who collected a large fleet and made himself master of the
seas. When trapped and killed by the Chinese authorities in 1646, he was succeeded by
one Chin-ching-kung, known to the Europeans by the Portuguese version of his name viz.
Coxinga. He had been a tailor at Taywan in Dutch employ and had been baptized under
the name of Nicholas Gaspard, but dissatisfied with his treatment by the Dutch, he turned
pirate. Finding that he could not establish himself in China itself and full of animosity
against the Dutch, he formed the project of seizing the Island of Formosa. This
he succeeded in doing in the year 1661. How he did so is told by Gautier van Schouten,
who was in the Dutch East Indies at the time. Coxinga behaved with especial cruelty
to the native converts and to the Dutch pastors, but such cruelty was characteristic
of the Chinese pirates. It was exhibited as fiercely against their own countrymen as
against foreigners; and, it is only fair to say, met with equally cruel reprisals.

During and after the Tartar invasion, pillaging and piracy, disorders on land and sea
continued incessantly throughout China, as there were always two factions at war with
each other. At last the remainder of the party which had been defeated on land betook
itself to sea under the command of a famous pirate named Chinchilung or Yquien. He soon
found himself master of a great fleet, and at the head of several valiant corsairs, that is, if
corsairs deserve that the quality of valour should be ascribed to them.

Mandelslo (p. 87) says that some 1,200 of the enemy were blown into the air.

The prisoners were ultimately released on payment of ransom and arrived safely at Surat.

This was the port of exchange between Japan and China owing to the prohibition of direct
intercourse. Mandelslo, p. 165.
This fleet having engaged sometimes in piracy, sometimes in trade or private affairs, all together or in parts as occasion required, the forces of Chinchilung increased to such an extent that he quickly got together 3000 vessels. This formidable power filling him with audacity he formed the design of seizing the Empire, but the Tartars, more cunning than he, having enticed him ashore with the greater part of his men, defeated and took him prisoner and sent him to Pekin, where they put him to death by poison.

Coxinga, who had been his lieutenant and second in command, took his place, though he came originally from the very dregs of the people, having been a tailor at Tiaowan [an Island on the S.E. coast of Formosa] where the Sieur Putman [Hans Putmans] had employed him as such. Later he turned pirate and, having pulled off some considerable coups, acquired a high reputation which placed him in the position which he now occupied.

He hated our nation, which had often interfered with his piratical undertakings and given him some sufficiently important checks, for which he was looking out for an opportunity of revenge. Accordingly he equipped some hundreds of junks, some of which mounted forty guns and all were well manned and carried a number of soldiers. With this force he left the coast of China in order to land at Tiaowan.

In Formosa there had occurred several portents of this misfortune. In the month of January, 1661 there took place a furious earthquake which caused all the mountains in the island to crumble and threw down thirty-one houses at Tiaowan. The thick walls of Fort Zeelandia were cracked in several places and in others had fallen down. Three vessels in the harbour were tossed about in an extraordinary manner. The waves of the sea were raised to such a height that they looked like mountains and it appeared as if they would overwhelm the island. These terrors could be felt six weeks later though always diminishing in force. It is true that they had often occurred before in Formosa, but never before had they lasted so long or been so violent.

On the 15th April, 1661 at midnight terrible noises were heard on one of the bastions of Fort Zeelandia, named Middelburg, which waked up all of the soldiers who were asleep. Everyone rushed to his arms and then towards the place from which the noises came; but look as they might, nothing could be seen. This incident caused extraordinary surprise.

There were three vessels at anchor in the Roads of Baxamboi, which, an hour before daylight, were seen from the land to be on fire and in flames which burst out again and again as if a cannon were being fired, but no reports were heard. On the other hand those who were on board saw the same take place in Fort Zeelandia. At daylight all these phenomena disappeared.

On the 29th April about mid-day there was seen, in front of the new works, a man who rose up three times out of the water and for the third time disappearing was seen no more. About mid-day beneath the Holland bastion there was seen a Siren with long blond locks of hair, who also showed himself three times. There were also several other portents which are thought to have been messengers of the approaching misfortune.

On the morning of the 30th April, as a great fog, which hid the horizon, began to clear, one saw from Fort Zeelandia that the sea was covered with vessels, a forest of masts. This great force was divided into three squadrons. The first, passing in front of Fort Zeelandia, cast anchor three leagues to the south. The second went north to the pass of Lagimoi which lies between Formosa and the long and narrow bank of Baxamboi. The third remained in the same place in which the whole fleet had been first seen, about a cannon-shot from the Dutch vessels in the Roads.
Soon after, the troops being landed spread on all sides, committing all sorts of hostilities, as well against the Chinese themselves and the Islanders as against the Dutch, and putting everything to fire and sword. Four hundred men, who had been sent to reinforce the garrison of Zijkam [Sakkam], being overtaken and defeated by the enemy, some of those who were not killed got into the Fort and others by swimming got back to Fort Zeelandia.

The enemy, laying siege to Fort Zijkam, cut off the water supply and battered the Fort, which at first was valiantly defended, but the besieged, soon losing courage on account of the smallness of their forces and the want of provisions and water, surrendered at discretion on the 4th of May. The treatment given them was what might be expected from brutal and inhuman people who made them suffer all that one can in the most cruel captivity.

However as soon as the fleet was seen, Captain Thomas Pedel, sallying from Fort Zeelandia with some men, erected three batteries in the outskirts to command the shore. The next morning his son was brought to him with one of his arms cut off, the enemy having caught him with his tutor whom they had murdered. This gallant gentleman, with grief, begged of the Governor Sieur Coyet [Frederik Coyett] for permission to take two companies to look for the assassins. Having obtained it he marched along the shore supported by some little vessels which hugged the coast and had small guns.

The Chinese, seeing him coming, sent against him a whole army in order of battle, and after a short cannonade an engagement took place. The enemy came from all sides, the ground being covered by them, uttering furious cries and flashing their daggers and long swords. Pedel defended himself valiantly and made a great slaughter, but at last, overwhelmed by the prodigious number of his assailants, he and most of his people were killed. The remainder of the two hundred men whom he had commanded and who were not more than eighty, threw themselves into the water, and by the help of the little vessels or by swimming got back into the fort.

During this fight on land the three ships Hector, Gravelande and Marie were, according to the orders they had received, fighting at sea. But the powder on the Hector catching fire and blowing her up with more than 100 men, of whom not one escaped, the two others found themselves too weak to continue the fight and withdrew under the cannon of the Fort.

Moreover our people obtained no assistance from either the Islanders or the Chinese who had settled on the island, most of them having taken fright and fled and the remainder, unable to resist so great a force, submitted.

The enemy meeting with no resistance in the island penetrated everywhere and took all the little forts in it, putting to the sword everyone they found in arms, and even free women, slaves and children. They spared no one, neither priests nor officers, neither old people nor people of rank. Next Coxinga laid siege to Zeelandia and, having closely surrounded it, sent in a pastor, named Antoine Hambroeck or Hambrouc, who had been made prisoner, to tell the Governor that if he would surrender he should have good quarter, but that in case of refusal he would not spare even the infants at the breast nor the prisoners he had taken or should take in the future.

Neither the Governor nor any other person amongst the besieged was inclined to listen to the deceitful offers of the enemy, and Pastor Hambrouc, who had left his wife and some of his children in their hands, could not make up his mind to abandon them. He made a last farewell to two of his daughters who were in the Fort, one of them being married to an officer. One can easily imagine how cruel and pathetic was such a parting. It was in fact a last adieu, for the Pastor and his son and the other prisoners were soon afterwards.
decapitated, as well as Pierre Mus (?Mazins), Pastor of Favorlang (?Kelang), and Winshemius, Pastor of Zijkam. Some of them saw their wives violated before their eyes and then cut in pieces with swords. Other women after being violated were given to the Islanders as slaves. In short there was no barbarity or infamy which was not exercised on this occasion.

Governor Coyet, fearing that the two vessels which were left would be taken, sent the Gravelande to Kelang and the Marie to Batavia, where on its arrival the squadron mentioned above was fitted out [i.e., ten ships under Jacob Caeuw].

The enemy having pressed our people so closely that they were forced to abandon the town, they retired in all haste into the Fort with their cannon and set on fire the houses which were nearest to it. But the Chinese, who followed them up closely, extinguished the fire and saved and plundered all they could, and immediately filled with earth and sand the sugar boxes which they found, using them to entrench the streets. They raised cavaliers with batteries upon them and threw a quantity of fireworks; battered the Fort from several sides, after the return of Pastor Hambrouc, and hoped to make a breach, but in this they were disappointed.

On the contrary the besieged made a sortie and spiked the guns of the besiegers. They also made play with their mortars, and the Chinese, who had never before seen anything like them, ran to the places where the grenades were falling and were wounded by them. One of their Mandarins or Colonels, having been accused of cowardice, had his head cut off.

Herman Colneck [who had been sent to Taiowan as President and Commandant] having arrived at Taiowan and having unloaded a part of what he had with him was forced to go on to Japan. The enemy, continuing their attacks, made two new batteries at Baxamboi, whither up till then the besieged had not been able to go to bury their dead, and in this way the Fort was battered on all sides.

On the 9th August twelve Dutch vessels appeared and this great reinforcement made our people hope that the Chinese would raise the siege. They were the ships which General Caeuw brought from Batavia. But it is in vain that men count upon their own forces if it does not please God to bless their designs. Scarcely had this agreeable sight struck the eyes of the besieged; scarcely had the twelve ships cast anchor when there arose a terrible tempest, which obliged them to cut their cables and run out to sea, where the ships were carried to such a distance that the besieged lost all hope of anything like speedy succour, besides which a flyboat named the Urck having grounded, fell into the hands of the Chinese, who by this means got full information of the condition and forces of the squadron.

At length the other vessels returned and disembarked men and provisions. Five of them posted themselves in the harbour behind the town, in order to entrench the streets. But the entrenchments had been so well made that instead of annoying the enemy, our vessels were so troubled by their batteries that they were forced to retire. In carrying out this manœuvre the Konwkerke also grounded and immediately afterwards was set on fire by the fireworks of the Chinese. The whole poop blew up. Some of the crew were cut to pieces and others, still living, were thrown into the flames which burst from the vessel. Others were drowned and very few indeed were saved.

Next a small flyboat named the Koetekhof ran aground, but the greatest part of the crew were so fortunate as to escape by swimming. Only the Master and a few of his men, who had jumped into a boat, were drowned by its capsizing.
However the Commandant of our squadron having armed some sloops and supplied them with a quantity of fireworks, they were sent against the Chinese junks to try to burn them. But the number of the junks was so great and they were so well handled that they surrounded the sloops, took one of them and also two boats and made their crews prisoners. Further the Chinese, holding in their hands great pieces of sailcloth, in which they caught the grenades, immediately threw them back into our ships where they fell wounding our people, who were forced to retire with the loss of three hundred and eighty men, not counting the wounded. The enemy cut off the noses, the ears and the privy parts of the dead who remained in their hands and threw them into the sea with shouts of derision.

After so many disgraces it is not surprising that the besieged lost courage. Heaven, the Elements, the Air, the Winds, the Currents, the Earth, all declared against them, all favoured their enemies. Up to this time the besieged had been able to communicate freely with the ships. The enemy now tried to prevent this. To frustrate their design the Governor caused a small wooden redoubt to be erected, which by its fire caused great annoyance to those of them who wished to establish themselves between the Fort and the ships. Besides this the besieged turned one of their vessels into a fireship without anything appearing outside to show what they had done. The Chinese advancing to fight and take it, the Dutch abandoned it and fled in a pretended panic. When the enemy had carried it off it blew up in the middle of their junks and destroyed a great number of their people. On the other hand their cannon pierced through and broke down the redoubt in several places.

The besieged might still have maintained themselves and forced the Chinese to raise the siege, if a treacherous sergeant, named Hans Jurgen, [Radia] with some others whom he had debauched, had not deserted and reported to the enemy the condition of the place. Three Dutch ships which had gone to the Pescadores to try to get cattle and fish for the sick, were cut off by the enemy and the greater part of their crews killed. Ten of them, whom they caught in the water or on the shore, had their noses and ears and right hands cut off and fastened round their necks, in which condition they were sent back as a final insult to our Nation.

Whilst these things were happening, the yacht Gravelande went to Quelang and took up the Factor Nicolas Lennius, Marc Masius Pastor and three married Dutch ladies, fifteen inhabitants of that place, sixteen children, twenty eight slaves, &c., in all 170 persons, as the place was defenceless and exposed to the insults of the Chinese. All these people were carried to Japan and landed in the little island of Diana [Deshima].

The Dutch ladies were regarded by the Japanese with extreme curiosity for they had never seen any before, and they treated them very civilly. In the end they were brought to Batavia, whence the widow of the Sieur N. Lennius, who had married again, had returned to Holland.

Admiral Cœuv, with five of his ships, went to China, to obtain help from the Tartars. But a fresh tempest having again dispersed his little squadron, he, with three of his vessels, was thrown on the coast of Siam, whence he sent them back to Batavia. The two others returned to Taiovan without having been able to get any help.

The Chinese having continuously battered the redoubt and fired more than seventeen hundred shots at it, the besieged were forced to abandon it. The enemy, taking possession of it, one hundred of them were blown into the air in consequence of a lighted match which had been left close to the powder. But the Chinese immediately raised a cavalier in the
same place, put some thirty-six pounder guns in it, and having made a breach prepared to give an assault.

The Fort was by no means in condition to stand an assault successfully. Dropsey, dysentery and scurvy were rife and had carried off a large number of people. The churches were full of sick as also the warehouses; since the beginning of the siege we had lost more than sixteen hundred men, and in fact the only choice was to perish or capitulate. Thomas van Yperen and David Harthouwer went to the enemy's camp, who sent two hostages into the place, and an agreement was come to on the following conditions, viz., That all prisoners should be returned on both sides. That Fort Zeelandia should be surrendered to the Chinese with all, the goods and silver in it, which amounted to some tons of gold \([\dagger]\) and also the cannon of which there were forty pieces. That the besieged, to the number of about nine hundred men, well and sick, should march out with arms in their hands and colours flying.

On these conditions the Fort was surrendered after a general discharge of the cannon, which the Chinese insisted upon to assure themselves that they had not been tampered with. The Dutch then embarked and were transported to Batavia.

The arms used by the Chinese are great swords with long handles which they can use either as spears or scythes. They have bows, arrows and long javelins with white streamers. They carry large ensigns, both pendants and standards, on which are painted monsters, heads of devils and the figures of dragons.

They have armour covering them from the head to the knee and a helmet on the head reaching down to the shoulders, with no openings in it except for the mouth and the eyes. On the top of the helmet is a sharp spike which they use very skilfully for wounding their enemy and throwing him down. Their armour is composed of an infinity of plates like scales, and they wear two or three of them, one over the other, which hang down and flap against their thighs and will resist musket shots. Thus clad they look more like devils than human beings, and indeed many people think them no better than devils. They keep good order in war and in all military operations, and a thousand musket shots will not make them give ground. At the head of each company there is generally an officer on horseback, two others on the flanks and one in the rear, well armed and carrying their swords drawn with which they cut down any one whom they see giving way."


VIII.

DEATH OF JOHN PETTIT, 1684.

The coasts of Cutch (Kaçkh) and Gujarât, or, speaking roughly, the north-western coast of India from Karâči to Surât, were inhabited from time immemorial by pirates, each new wave of settlers, including recruits from the local Râjpûts, taking up the local tradition, and continuing their operations until finally suppressed by the British in the beginning of the nineteenth century. Various names were applied to different sections of these pirates, but, in general, they were referred to by Europeans as Sanganians or Sangadians.

On my reference to Sir Richard Temple as to the origin of this term he writes:

"The Sanganian pirates of the coasts of Sindh, Kaçkh and Kâthiâwar, especially of Kaçkh, were so famous among Europeans in the 17th century that *Oxley's Atlas (1870)* refers to Kaçkh as Sanga."
"From your quotations regarding them, they were known as Sanganians, Sangadians, Singaneyas, Singanias, representing vernacular forms, such as Sangani, Sangadi, Singani, Singania. All these forms are descriptive adjectives and clearly relate to the name of a tribe inhabiting places in Sindh, Kachh and Kathiawar. Other European spellings of the name are Sanghanians and Sangaries.

"Sangahr, Sangar, Singhar (Changar in the Panjab) is the name of a tribe widely spread in places over Upper India from Bengal. There are also Sanghar or Sengar Rajaits. The tribe has been settled in India for a very long time, and was found in Sindh as Sangamera (Tangamera) by the Arabs in the 8th century A.D., and by Alexander's Greeks (4th century B.C.) about the Indus delta of the period as Sangada, Sangara (Bombay Gazetteer, Vol. XIII, Pt. II (Thana), pp. 713-14, footnote).

"They came into Kachh from Sindh with the Samas, splitting into four divisions of Rajaits, and were joined by other Rajaits (Chavara, Chahurans). Some became Muhammadans, or perhaps emigrated as such (Indian Antiquary, Vol. V, pp. 167-174; Sherring, Hindu Tribes and Castes, Vol. II, p. 246).

"It may be assumed therefore that the Sanganians were originally very early emigrants into India through Sindh, settling down eventually as Rajaits in numerous places, and in some instances as 'low castes', like many other tribes. Those on the coasts took to piracy, doubtless a long time ago, and attracted recruits from adventurous men of Rajaits origin. Their stronghold originally was at Kachchh, five miles above Dwarka, and subsequently at Bet (Shankhodar) in Kachh; the Beyt of the Maps and of the Imperial Gazetteer, and the Beyt of the older spelling, formerly known to Europeans as Sanganist, Singania, from its association with the Sanganians (Bombay Gazetteer, Vol. V, (Cutch), pp. 95, 96)."

Of these people Alexander Hamilton (A New Account of the East Indies, I, 132-33) says:—"Their seaport is called Bet, very commodious and secure. They admit of no trade but practise piracy. They give protection to all criminals who deserve punishment from the hand of justice ... They, being confident of their numbers, strive to board all ships they can come at by sailing. Before they engage in fight they drink bang, which is made of a seed like hempseed that has an intoxicating quality and whilst it affects the head they are furious. They wear long hair and when they let that hang loose they'll give no quarter."

Such were the pirates into whose hands fell Mr. John Pettit, a Member of the Bombay Council, who, having quarrelled with Sir John Child, the President, bought a ship, the George, in which he went trading to the Persian Gulf. It will be seen that, in spite of the defence, which caused the pirates serious losses, these Sanganians preferred ransom to revenge, and then, having landed their prisoners, were so callous to their sufferings and careless of their own interests that they allowed the ransom to slip out of their hands, whilst they haggled about its amount, for the want of a little attention.

The use of bang (Cannabis indica) to infuriate soldiers before attack was a common practice in the East and is referred to by Orme and other writers in their accounts of fighting in all parts of India.

I Ben Oxilborough being put on board the ship the George, which belonged to Mr. John Pettit, himself being on board also, we set sail from the Island Bombay upon the

25 So the Spartans at Thermopylae combed out their long hair before they made their last stand against the Persians.
20th day of October [1684] designed for Suratt. Upon the 28th day wee were sett upon by two Sanganyan pyrattis, the one a shipp, the other a very large grabb, which wee engaged for about four hours, but at length, wee having destroyed many of them, they left our shipp, wee sustaining noe damage but the loss of one Englishman. But it pleased God that a very sad accident happened, for our powder took fire and the Quarter-Deck was blown up, which falling downe, part of it broke Mr. Pettit's head and bruised his right shoulder very much and had undoubtedly prest him to death, but that the timbers was supported by a great gunn, by which Mr. Pettit stood, as also he was most lamentably burnt with the powder on the left side of his face and neck and left legg and foot, which was a great torment to him, but with much adoo hee gott out with seaven more Englishmen, myself being one. But the shipp falling on fyre and having noe hopes to quench it, wee betook ourselves to our boates. But the Mate, one Mr. Samuel Harris, gott into the Pinnis with three more Englishmen and most unworthily rann away with her and left us, by reason of which wee were forst to gett into the long boate, which had neither sail nor oares, by reason of which we became a prey to the Enemye, who, seeing our distress, turned head upon us and took us prisoners; and as soone as we came aboard of them they stript Mr. Pettit of his under garment only, which was a great favour, none else experiencing the same, after which hie was put asterne of their grabb in our boate, where wee continued about three hours, at the end of which time they took Mr. Pettit and myself aboard, leaving the other two in the boate, towing astearne all night with nothing for their covering but their shirts, and those almost burnt off their backes, by means of which, it being very cold in the night and their burnes almost intollerable, the one dyed the next day, the other two dayes after.

For Mr. Pettit's entertainment, it was as followeth: As soone as wee entered wee were put downe into their cookroome where weere forst to sett almost one upon another, there being seaven lasscarres with us, and could take noe rest. In the morning wee understood the pyrattis held a consultation what to do with us, and at length it was determined that Mr. Pettit, myself and two Christian lasscarres should bee put into the pro [i.e. prow or native boat so-called] and there to have our throats cutt and so heaved overboard. Accordingly wee were put there. Over the head the sea which came washing us [sic], which was much troublesome to Mr. Pettit's legg. Here wee continued about three hours, but Mr. Pettit, being very uneasy, sent for one of the officers and desired a better place and hie would reward him with five rupees, which as soone as they found there was money coming they granted, which I believe was one cause of our preservation, for after that we understood they examined the Moore lasscarres very stricly what itt was, and by two Banyans who was with us they understood the certainty of what hie [Mr. Pettit] was; so from thence wee were removed into their Kernoe [i.e. canoe or boat] upon deck among their sailes, where wee had not continued but a very short time when the scoulders upon deck began to bee outrageous and were about to cut us in pieces, but the officers stopt them, upon which Mr. Pettit proffered five rupees more for another place to lye in, which they granted likewise and removed us to the Quarter-Deck, where wee had a Topgallant sail allowed us for a bed and covering; but the next morning the Pylate of the shipp would not suffer us to continue there any longer, upon which Mr. Pettit promised him fifty rupees more for a good lodging where hee might be settled, which they granted also, but did not perform to expectacon, for wee were put down into their hold upon the rock stones which was all

28 Mahr. guáib, from Ar. ghoráb, a galley. See Yule, Hobson-Jobson, s.v. Grab.—Ed.
27 He does not include those killed when the ship was blown up after the pirates had been repulsed.
their Ballis [ballast] and there wee were forst to lye all the terme of the voyage, itt being
tenn dayes (which was very hard), in all which time Mr. Pettit never went to stool, which
did much disorder him and putt him into a feaver and could gett neither Doctor nor
Cururgion to give him help but a poor silly Barber, who brought a little white oyntment,
which I cannot tell whether itt did him good or hurt.

At length wee were carried ashore, Mr. Pettit being soe unwildy hee was forst to be
conveyed out in the Topgallant saile by forse of men, and when on shore was carried up to
their towne in a cart. The place being called Ramra, 22 as soone as wee came to their
towne wee were called before their Roger [Rájá] or King and examin'd where hee was,
very sivilly treated, and they bid him [Mr. Pettit] feare nothing, for hee should sustaine
noe damage but should have what hee desired. But all hee could gett was a little rise
and butter, save a great deel of Cow-milk and butter-milk, and the which I believe did him
harme, but hee could not be disswarded from itt; alsoe hee was brought to see low a
condicon by reason of his burnes as hee could not turne his legg up on his body but as I
turned itt for him, neither could hee make water or goe to stode but as I turned him and
held a pece of potsherd to him to ease himselfe, yet notwithstanding, hee had noe feare
nor apprehension of any danger but seemed to bee very clearly, I endeavoring to promote
itt what I could.

At length the Roger sent to him about his ransume and demand'd a lack of rupees,
but at last fell to ten thousand which hee granted, but the next day they went back of
their words and would have five thousand more, which too much troubled him, hee telling
me hee would willing give itt but was afraid if hee should condescend they would stand
off againe, and see hee should never know when hee had done.

The night after, wee having been ashore seaven days, I heard him talke idly [deliriously].
In the morning hee was pretty well but I was afraid of him, askt him if hee had any
words to send to Suratt. Hee answered Noe. Then I askt him if hee had made his will.
Hee told mee Is [Yes], soe I would trouble him noe more at that time, hee being incinable
to sleepe, but at last, seeing him grow worse and worse, sent to the Roger to acquaint
him that hee was in a very bad condicon and if hee had noe Doctor to afford him present
helpe I thought hee could not continue [to live] and soe they would lose their ransume,
upon which came a great many of the Cheife men and felt of his pulse, some saying hee
was not so ill, others shaking their heads at him.

But noe helpe, and in the afternoon, I lyeing by him, hee fell into a very could sweat
and in an houres time departed, which as soone as itt was knowne there was order given
for a grave to bee made and myselfe and three of the blacks were commanded to carry him
to his grave, which we did. Myselfe was one of the two which put him in. This as
near as I can remember is the whole of this sad Axydent concernig Mr. Pettit, which I
affirm to be the truth. Witness my hand.19

Jany. the 20th. 1634-5.  Ben OXBOUGH. [India Office Records, O.C. No. 5304.]

The account given by the Mate, Samuel Harris, is as follows:

October the 29th, 1634. At eleven in the forenoon engag'd with the Singaneyes, where
they boarded us with four or five hundred men, continuing till three in the afternoon, then

22 Arakaa, opposite the island of Beyt, on the Gujarit Coast.
23 According to this account, Hamilton's statement (I, 198, 202) that Pettit died after six months
captivity, owing to Sir John Child's refusal to allow him to be ransomed, is quite inaccurate.
they finding us to be too hot for them, put off and fell astern, then we firing off muskets out of the Great Cabin windows, the powder room sottil being open, blew our ship up and killed our commandant Thomas Matthews and [the] gunner, four Englishmen more, five lascars and two Portuguese women outright. Then the fire being so fierce we was forced to take to our boats. Mr. John Pettit, Mr. Oxenbom [or Oxborah], six lascars, one Banyan in the longboat, Samuel Harris and the Boatswaine, two Englishmen more, one Portuguese merchant, fifteen wounded lascars, took to the Pinnae, leaving some twenty or twenty-five souls on board the ship alive. The longboat having no oars in her was taken up by the Singaneyes, but we got ashore the next morning at Tarapoor [Tārāpur, Cambay] where one Englishman dyed of his wounds and five lascars.

Damages received by him [i.e., from the enemy], lost our head [fore-part, bows] and bowspritt, one man killed. His damage was unknown, but upon our deck we had forty or fifty of his men dead and as many more swam by the board crying for help. This from me

Samuel Harris. [India Office Records, O. C. No. 5233.]

(To be continued.)

SECOND NOTE ON THE HATHIGUMPHA INSCRIPTION OF KHARAVELA.

By R. C. Majumdar, M.A., Ph.D.: Calcutta.

In my previous note¹ on the edition of the above inscription by Messrs. K. P. Jayaswal and R. D. Banerji, I discussed mainly the passage alleged to have contained the date of the inscription. Since then a new impression of the inscription has been taken by Mr. K. P. Jayaswal, and his revised readings and notes have been published in JBOI., December 1918.² It is gratifying to note that the learned scholar has now given up the reading panaññiṣṭa-sathasahasehi which was looked upon as the key-stone of the date of the inscription, but which, as I contended in my note, was altogether untenable. Unfortunately, however, the new reading proposed is equally, or rather still more, unsatisfactory. It runs as follows:—“pānāntriyṣṭa-saṭa-saḥasehi Muniya kālaḥ”. As no facsimile is given along with the revised reading, we can only take help of that which was first published. Now, unless this is looked upon as an absolute forgery, we fail to understand how the new reading can be evolved at all. Any one who looks at the estampage can easily satisfy himself that the letters can by no means be construed as sata-saḥasehi. The editor remarks:—“I examined the passage for several successive days, and so did Mr. Panday along with me. We both came to the definite conclusion that the text is as given above. . . . We had three fresh impressions taken and they all confirmed the above readings. . . . I can with absolute confidence say that the former readings were wrong.”³ It is indeed unfortunate that the editor did not see his way to publish this new impression, but until that is done, it is legitimate to hold that the new reading proposed by him is sufficiently doubtful. The reader is indeed puzzled, when he finds that the same letters are read, with equally absolute confidence, once as sapinivasate ṛiṣa and at another time as sata-saḥasehi.

While first editing the inscription, Mr. Jayaswal rejected the theory that the expression beginning with choyajha aga satika, in line 16, denoted any date, even when

¹ Ind. Ant., 1918, p. 223.
² To be denoted henceforth by Roman numeral II, the Journal for December 1917 in which the first article was published being denoted by Roman numeral I.
³ II, p. 264.
taken along with the preceding words which were interpreted as year 165 of the time of king Muriya. He now takes the very expression as the principal phrase recording the date by itself, and translates the whole sentence as follows:—"He (the king) completes the Muriya time (era), counted, and being of an interval of sixtyfour with a century." 5. It is a very unusual way of expressing dates, to say the least of it, even if we hold that the expression is rightly read and the translation correctly made. There are, however, grounds of doubt in both these respects. With the facsimile before us it is difficult to read kâlai in place of kâle and vochhînu or vocchiunu instead of vocchiunu, while the proposed interpretation of vocchiunu and upâdâyati is certainly not such as carries immediate conviction. We need not pursue the subject further till the new impressions of this very important portion of the record are made accessible to the public. In the meantime we are bound to maintain that no case has as yet been made for those who look upon line 16 of this inscription as containing any reference to a date. 6

Much has been made of the expression tātīye kāliṅga-rājavige purīsa-yuge 7 in ll. 2-3. Mr. Jayaswal has taken this to refer to the "third dynasty of Kāliṅga" and proceeded to discuss the two dynasties that preceded the one to which Khāravela belonged. In his opinion the first dynasty occupied the throne of Kāliṅga from the time of Mahâbhârata war to its conquest by Nandivardhana, and the second, during the interval between the fall of the Nandas and the conquest of the country by the emperor Aśoka, the Cheta dynasty to which Khāravela belonged and which reasserted the independence of Kāliṅga being of course the third. According to Mr. Jayaswal "the inscription thus indirectly confirms the Purânas which indicate that the Aryan rule in Kāliṅga had come down for some 1300 years." 8

I am not prepared to concede that the expression certainly means "third dynasty of Kāliṅga." The simple meaning seems to be "the third generation (yuga) 9 of the Kāliṅga kings in the male line." This seems very suitable when taken along with the context. For Khāravela who would thus belong to the third generation of Kāliṅga kings, was a young contemporary of king Śatakarni, who has been generally identified with the first Andhra king of the name and who was the third king of that royal family. It may be assumed that when the disruption of the Maurya empire began, both the Kâliṅgas and the Andhras seized the opportunity and declared their independence, and the one event followed closely upon the other. Although Śatakarni did not probably belong to the third generation, his long reign must be presumed to have covered the period for the third generation.

But, even assuming that the expression really means "the third dynasty of Kāliṅga," there is no reason to connect the first dynasty with that described in Mahâbhârata. The Nandas and the Mauryas had conquered Kāliṅga and they might be looked upon respectively as the first and second dynasties. The objection that they were conquerors from the north does not carry any weight in view of the presumption made by Mr. Jayaswal that the Cheta dynasty too came from the north. It may be pointed out in this connection that it is

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4 I, p. 450.  
5 II, pp. 394-95.  
6 Mr. R. Chanda also arrives at the same conclusion after a prolonged discussion. Memoirs of the Arch. Surv. of India, Vol. i, p. 188.  
7 Mr. Jayaswal now reads it as yage (II, p. 373) but there is no trace of any anusvāra in the published facsimile.  
8 I, p. 436.  
9 Mr. Jayaswal himself offers this meaning of yuga (I, p. 437).
extremely unusual for a king to refer to, far less to number, the dynasties that preceded his own and I do not believe there is another instance in Indian Epigraphy. The interpretation assigned by Mr. Jayaswal to the expression is therefore less probable even on general grounds, whereas it is extremely unsafe to look upon it even as an indirect confirmation of the Pauranic statement that the Aryan rule in Kaliṅga had come down for some 1300 years.

From some expression in line 4, Mr. Jayaswal has come to the conclusion that, according to the official estimate, the population of Kaliṅga numbered thirty-five hundred thousand. He has read the expression as panaśiṣhī sata-sahasehi pakatiyo cha raijayati. Now any one who looks at the stammapage can satisfy himself that the third letter cannot be ti and that the fifth and the sixth letters cannot be respectively ha and sa. Besides, the second letter has a distinct mark on the left and most likely represents no. If the published facsimile is a faithful one, I have not the slightest doubt that the reading adopted by Mr. Jayaswal cannot be maintained.

Mr. Jayaswal has traced the name of the contemporary king of Magadha in line 12. He first read the expression as "Māgapydhā cha Rājānaḥ(Bahapati-mitra) Bhavisāra-mitra paśe vasidāpayati" and sought to identify king Bahapati-mitra with the well-known king Bhihaspati-mitra whose name appears in coins and inscriptions as Bahasati-mita. In his revised reading he has given the name as Bahasatimita, thus removing the discrepancy between the two forms. He remarks:—"The rock decided that the name is spelt as Bahasati not Bahapati" and further informs us that a cast was taken of the letters on Plaster of Paris. It is difficult to understand, why, in this ease as well as in the all-important expression containing the date, the editor did not think it necessary to give the benefit of his personal examination of the rock to the public in the shape of improved facsimiles. He ought to have considered that expressions containing such important historical information must be placed above all doubts and cannot be accepted merely on the authority of any scholar, however great. I do not mean any disrespect to Mr. Jayaswal or cast any doubt upon his scholarship, but I am bound, in all fairness, to confess, that the facsimile which was published with his original article does not seem to me to lend any weight to his view. After a close and careful inspection of the letters I am of opinion that the reading adopted by Mr. Jayaswal is mostly conjectural. The first two letters are hopelessly indistinct, and the portion that remains of the third letter does not make it likely that it represents dha. As regards the six letters which have been read as Bahasatimita, the second letter seems to have a clear v sign attached to it, and the third and fourth letters look like pa and sa. I would propose the tentative reading bahu paśasītan which gives good sense. I do not of course deny that the reading Bahasatimita might, after all, be proved to be correct but so long as it is not supported by a clear impression of the inscription, all conjectures about the relation of king Khāravela and Bahasatimitra must be altogether given up.

The arguments by which Mr. Jayaswal has sought to identify Bṛhhaspati-mitra and Pushyamitra seem to me more ingenious than convincing. But after what has been said above the topic need not be discussed in this connection.

An expression in line 11 has led Mr. Jayaswal to conclude that Khāravela led out in procession the wooden statue of Ketubhadra, the Kaliṅga hero, who died in the great war, described in Mahābhārata, thirteen hundred years ago. He further observes in this
connection that "a careful chronicle had been kept in Orissa. . . . Their record could go back 1300 years." He reads the expression as "nekaṣayati janapadabhāvaḥnai cha terasa-vasa-sata Keturhada-tidmara-deha-saghātaṃ." But the letter which has been read as "vi" in "terasa-vasa-sata" has a distinct hook on its upper left, and although the lower loop is a little larger than usual, it should more properly be read as "kha." I therefore propose the reading "nekaṣayati janapadabhāvaḥnai cha terasa-Khsa-sataṁ katubhādara ( . . . ) deha-saghātaṁ." It may be translated as follows: - "Expels the thirteen hundred Khasas who were a cause of anxiety to the whole community and who injured the body of the ascetics." But even if Mr. Jayaswal's reading be accepted, his conclusions about Keturhada and the chronicle of Orissa reaching back thirteen hundred years seem to rest on too slender a hypothesis to be taken seriously. Regarding the expression "terasa-vasa-sata" Mr. Jayaswal remarks: - "It may be said that terasa-vasa-sata may mean 113 years also. But we have another such expression in the inscription ti-vasa-sata which, as has been shown, can only mean 300 and not 103 years . . . That being so we must take the similar expression terasa-vasa-sata in the same way, i.e., to mean 1300 and not 113." Mr. Jayaswal evidently forgets that a few pages later he explained another similar expression "viz. saṃhi-vasa-sata as 100 and not 6,000.

Then, as regards Keturhada or "His Highness Ketu" Mr. Jayaswal remarks that "the age given for him in the inscription—thirteen centuries before Kāravela's time (1300-1400 B.C.)—takes us to men who lived about the date of Mahābhārata war as given by the Purāṇas (1424 B.C.)." This naturally led him to look into Mahābhārata and there he found, to his agreeable surprise, that "Ketumān commanded the army of Kalinga in the great war as Commander-in-chief of the Kalinga forces. He was the eldest son of the king of Kalinga. He fought a great battle against Bhima and had a heroic end on the battlefield." This is a serious error on the part of Mr. Jayaswal. The chapter 54 of Bhishmaparvan, to which he gives reference, clearly shows that the king of Kalinga named Shrutāyu actually commanded his forces in the battlefield and was killed by Bhima, that his son "who fought a great battle against Bhima and had a heroic end" was named Sakradeva, and that Ketumān was the name of a Nishāda chief who fought on the side of Duryodhana along with the Kalinga chief and met his end on the same day. The following verses, among others, from chapter 54 of Bhishmaparvan leave no doubt on the above points:

"Tataḥ Shrutāyuḥ saṁkruddho rājāḥ Ketumātā saha
Āsādā raṣa Bhimaṇi vyādānāvahsu Chedīṣuḥ Ṛṣu śūlāśūniḥ|| (6)"

"Kalingas-tu maheshvāśaḥ purāś-cha-āsya mahārathāḥ|| (18)"

"Sakradeva iti kṛvā yājñanuḥ Pāṇḍavaṁ śrāvīḥ|| (19)"

(Cf. also verses 24, 72, 75, 77.)

Thus Ketumān was not only not a king or even a prince of Kalinga but was a Nishāda by caste (vs. 5 and 7) and his forces are clearly distinguished from the Kalinga army. It is a matter of surprise how, inspite of all these detailed descriptions, Mr. Jayaswal could have made Ketumān a Kalinga hero and the son of a Kalinga king!!

After all I do not find that much real progress has been made in the elucidation of the record beyond what was done by former scholars with the help of Pandit Bhagawanlal's

15 I, p. 426A.
16 The Khasas are mentioned along with the Dravidas in the Manu-Saṁhitā (Ch. X., v. 22). The Khasas may therefore be supposed to have lived in the southern Khāravela's time.
17 I, p. 438.
18 I. v. 437.
eye-copy, although two reputed scholars, with adequate equipments, have since visited the cave in order to make a scientific study of the inscription. Reliable historical information which they have been able to glean out of the record does not make any substantial addition to what we already knew about it, and this is a great disappointment to those who, like myself, built high hopes on a scientific study of the inscription. The result is no doubt to be sincerely deplored, but one cannot help thinking that it is mainly due to the decaying state of the cave which no longer admits of a sure interpretation of the record, but gives wide scope to guesses and conjectures. It is difficult to give any other explanation of the serious differences which pervade the two separate editions of the text, although both are based upon facsimiles prepared by approved scientific process, and aided by the personal experience of two distinguished scholars. The difficulty is, that we are asked to take on trust many things which do not appear clearly upon the estampage; but, in view of the differences between the two editions we may be excused if we refuse to concede this demand. Whether this state of things will ever be improved admits of doubt, but, in the meanwhile, we should rather confess that we know little than accept conclusions which do not clearly follow from the impression which we actually possess.

In the July–October number of JRAS., 1918, Dr. V. A. Smith contributed a short note on the Hāṭhigumpha inscription of Kharavela, in order, as he says, to give wide publicity to the learned paper on the above subject written by Mr. K. P. Jayaswal in JBOES., Vol. III, p. 425. Dr. V. A. Smith practically endorsed all the views put forward by Mr. K. P. Jayaswal and did not even hesitate to give out as his opinion that the results achieved by Mr. Jayaswal were almost final. A great deal of importance naturally attaches to what Dr. V. A. Smith says on a matter relating to the history of ancient India and this makes it incumbent upon those who hold different views about Mr. Jayaswal’s conclusions to test and analyse them a little more closely than would otherwise have been necessary. The second edition of the inscription with radical changes in the reading and the interpretation of the record is the most emphatic retort to Dr. V. A. Smith’s views about the finality of the results achieved by Mr. Jayaswal. The above discussion is intended to demonstrate that the second edition of the inscription has as much or as little claim to be regarded as final as the first.

THE INTERVOCALIC CONSONANTS IN TAMIL.

By JULES BLOCH. 1

So long ago as 1872, at p. 309ff. of Vol. I. of the Indian Antiquary, Burnell called the attention of scholars to a passage in Kumārila Bhaṭṭa’s Tantravādhikā, a work composed towards the end of the VIIth century a.d., a passage notable inasmuch as it quotes sundry Dravidian words. In Vol. XLII of the Indian Antiquary (pp. 200, 201) Mr. P. T. Srinivas Iyengar has given a new and corrected reading of this interesting passage, of which it may be convenient to repeat the meaning here:—

“So in Dravidian etc. language, in the case of words ending in consonants, we find that by inserted alterations, such as the addition of vowel terminations or feminine suffixes, we obtain words which bear a meaning in our own speech. For example, from cor, ‘boiled rice’, we get cora, ‘thief’. From atar, ‘road’, we make atara, by saying: ‘True, as it is difficult to traverse [dastara], the road is atara or ‘impassable’.’” So, again, the word pāp, ending in

19 “The crucial question of date has been determined finally, and all the principal facts stated in the inferences deducible from the inscription are placed beyond reasonable doubt.” JRAS., 1918, p. 544.

1 Extracted, with additions, from Mémoires de la Société de Linguistique de Paris, Vol. XIX, fasc. 2 (1914, p. 85ff.), translated by Mr. J. D. Anderson.
the consonant p, signifies 'a serpent'; but by adding the vowel a, we can assert: "True, it is indeed 'maleficent' or pāpo." Similarly the word māl, which means 'woman' can be made into māla, 'a garland'. "And that is true," we remark. So also the word vair, when it ends with r, signifies 'the belly'. But pronounce it as vairī and reason as follows: "Yes, in impelling all famished mortals to crime, the belly infact acts as an enemy, a vairī." But though in the case of the Dravidian etc. language, we can accommodate the words at will [to make sense], yet when it is a question of the Persian, barbarian, Greek, Roman and other such languages, we know not how to arrange them so as to arrive at any meaning whatever."

From what speech, then, are taken the words cited by Kumārila? The opinion generally held is that we here have to do with Tamil, or rather chiefly with Tamil, as is sufficiently indicated by the use of the group-word Drāvidādi before the singular bhaḍḍyām. The implicitly accepted ground for that opinion, which may be taken to be as valid now as ever it was, is that all the words cited by Kumārila are known to us in Tamil. If we must admit that the word māl in the sense of 'woman' does not occur anywhere, it can nevertheless be interpreted, as Mr. Srinivas Iyengar has explained in his article, as being clumsily extracted from an authentic compound Tamil phrase. Strongest argument of all, two of these words atar and cor, are at present unknown anywhere except in Tamil. Finally, we have Caldwell's identification of the nouns Drāviḍa and Tamil, at pp. 8 to 10 of his Comparative Grammar of Dravidian Languages (3rd ed.), a matter to which I shall presently revert. Subject to the result of possible further investigation of the use of the words in question, and especially atar and cor, in other Dravidian speeches, we can, I think, already deduce some significant indications as to the probable development of the Tamil language from this passage of Kumārila.

In the first place, Mr. Srinivas Iyengar (herein following Burnell) notes that three of the examples quoted by the Sanskrit writer are defective, inasmuch as the words sōru, pāmbu and vayiru have not the consonantal termination postulated by Kumārila. But, with all due deference to Sir G. A. Grierson and Dr. Sten Konow (Vol. IV, Mūnḍa-Dravidian, p. 287 of the Linguistic Survey; cf. also Burnell's South Indian Palæography, p. 126, n. 2), who think the assumption a rash one, I venture to think that there is no reason to suppose that the existing vowel-endings are not quite modern. Indeed, the terminal vowel is often absent in colloquial Tamil at the present day, and normally disappears in compound words and in oblique cases of the noun. It should also be noted that, in passing from one Dravidian language to another, we find instances of this change. Take, for instance, the affix of the plural, which in Tamil is -gal (colloqial -ga), in Canarese -gālu (colloquial -gāl), in Tulu -kul and in Telugu -lu. Take, again, the classical Tamil il, 'house', expanded into -ile as the ending of the locative case, which becomes in Telugu illu, and in Kui idu. So the Tamil taṉṭir (colloquial taṉṭi) 'water', becomes in Telugu nilu.

But the most interesting inferences to be deduced from the form of the words quoted by Kumārila relate to the law, characteristic of Tamil, by which the intervocalic occlusive consonants become sonants. This law is well known (see, for example, Caldwell, p. 138ff.) and may be stated thus. As initials, the occlusive k, t and p remain surds, as also when they are doubled between vowels. But they become sonants (and often even spirants) when they occur singly between vowels, and are also sonants after nasals. Similarly, as an initial s is often pronounced as c, and always when it is doubled; after ni it always becomes j. (Note here the significant difference between Tamil vayiru and Canarese baśir, 'belly'; cf. Caldwell,
The same rule applies to ೏ and ೙ (both included in the category of ‘strong’ letters as distinguished from ‘middle’ letters, i.e. liquids, and ‘soft’ letters, i.e. nasals), save only that they do not occur as initials; hence, between vowels, we may get either ೏ ೏ and ೙ or ೏ and ೙. It is a consequence of this law that such Sanskrit words as ೑��d, ೑d, ೑p, ೑d, are transliterated in Tamil as ೑kdei (there are no aspirated consonants in Tamil), ೑tandam, ೑pđbəm, and even ೑pćvam.

This rule, which is clearly illustrated in Tamil by the system of script, in which the surd and the sonant are indistinguishable from one another, may possibly have operated also in other dialects of the same family. No doubt it is a result of it that in Canarese, no less than in Tamil, we get in compound numerals the form pād- as compared with pāttu, ‘ten’. But I need not elaborate a chapter in phonetic history whose existence we all suspect, but of which none of us has yet any direct proof.

Be that as it may, the forms pāp and, above all, atar, prove (as Grierson and Sten Konow have already pointed out, op. cit., p. 288) that this law of the voicing of intermediate surds has operated in Tamil subsequently to the time when Kumārila Bhaṭṭa wrote. In fact, the word atar survives in Tamil (and in Tamil only, as aforesaid) in the compound form adār-kkott, ‘highway robbery.’ That the d in this word was once pronounced as a surd by Kumārila’s contemporaries is proved unmistakably by the fact that he identifies the word with the Sanskrit root tar. As for his word pāp, it is evidently the common stem from which we get Tamil pāmbu, Canarese pāwu, and Telugu pānu, to which we must add the adjectival form quoted by Caldwell (p. 202), which gives pāppu-kkoḍi, ‘serpent banner’. Note the same consonantal changes in the various Dravidian names for the Melia tree, which are in Tamil vēmbu, in Canarese bēwu, and in Telugu vēma; compare again, Tamil kāmbu with Canarese kōwu, meaning ‘stalk’, ‘handle’. We may, then, legitimately infer that nasalisation after a long vowel in all these Tamil words is recent, and that the word for ‘serpent’, in particular, originally ended in a surd p.

It is evident, then, that intervocalic surds existed in old Tamil. We may even legitimately ask whether there was not a time when that language contained only surd consonants to the exclusion of sonants. This assumption alone would explain why, when they adopted the northern alphabet, the Tamils came to exclude the symbols representing sonants, just as, owing to the absence of aspirates in their own language, they rejected the symbols of aspirated consonants. So both from the testimony of Kumārila Bhaṭṭa and from the orthographical facts of the language we are led to infer that the present sonority of intervocalic consonants is a secondary and modern development.

But an even more interesting conclusion is now open to us. If we examine the phonetic state of the Indo-Aryan languages towards the beginning of the Christian era, we shall find that in these languages the occlusives occur in the following fashion (see J. Bloch, Formation de la langue marathique, §§ 14, 81):

Final occlusives have disappeared.
Initial occlusives survive, whether surds or sonants.
Between vowels, we find, firstly, that doubled letters (surs and sonants) have taken the place of the old compound consonants; and, secondly, that single intervocalic consonants are now sonants exclusively, whether they were originally surd or sonant.

If we omit the consideration of aspirated consonants (and these are lacking to all languages of Southern India, including the Indo-Aryan Singhalese), we cannot but be struck
by the remarkable similarity of the phonetic changes undergone by the two families of languages. But we can carry the parallel even further. In the subsequent middle-Indian Aryan speeches, intervocalic sonants, we shall find, become spirant or disappear; on the other hand, the doubled consonants which took the place of the classical compound consonants are simplified in the modern Indo-Aryan languages. Exactly in the same way, the intervocalic sonants of modern Tamil tend to become spirants, and double letters as in Northern India, to become single. Nay, the very change of surds into sonants after nasals has a singular parallel, and that at a distant date in the Indo-Aryan dialects of the North West (see Journal Asiatique, 1913, I, p. 331 ff).

But if we have established, in medieval and modern times, a singularly close parallel development in the two groups of languages, may we not conjecture a similar parallelism in a more distant past? Suppose, as we easily may, that the Sanskritic languages of Hindustan had only become known to us at that stage of development at which we first make acquaintance with the earliest dated documents of Dravidian speech, and that we were still unaware of their affinities with Indo-European languages. It would obviously be impossible to adduce documentary proof of the earliest stage of these tongues, when they possessed not only intervocalic surds, but compound consonants. For example, there would be nothing to justify us in assuming the existence of a primitive tr-, either say, as an initial in the number 'three', which would only be known to us in Prakrit as tresi, in Hindi and in Marathi as ten, in Singhalese as tan, etc., nor, again, could we prove its existence in the midst of the word signifying 'leaf', since it would only be known to us as surviving in Prakrit pattay, in Marathi and Bengali pat, in Singhalese pat, etc. Nor would it be possible for us to recognize the primitive existence of an initial dr-in a word only known to us through its descendants, the Pali don-, Marathi don, Bengali doni, and Singhalese daa, all signifying 'trough' or 'boat'. Equally impossible would it be for us to surmise the existence of the same compound as a medial in the word meaning 'turmeric', which we should only know as Prakrit haladda, haladda, Marathi and Gujarati halad, Hindi halad, Singhalese halald, and so forth. Now, in regard to the Dravidian speeches, we possess only these secondary survivals. But there is no reason to prevent us from assuming that these languages, like those of Northern India, once possessed compound consonants such as, in Sanskrit, have been preserved in written records as tri-, patra-, dhi- and hari'dra.

Indeed we may find in Tamil itself modern examples of assimilations similar to those which our theory of Tamil origins postulates. We have, for example, kt, t'k, 7k, td 7d, etc. (see Vinson, pp. 48, 49). It is probable that in such transformations we may find the explanation of changes which are used to express grammatical changes of meaning, such as in the oblique stem of nouns, or in the past tenses of verbs (cf. Vinson, p. 111; Grieveson, Ling. Survey, IV, p. 291). But above and beyond these vague indications, there survives to us one word which supplies direct proof of the existence of a parent compound consonant, and that is the word Tamil itself. If its modern form is tamil, it was adopted into Sanskrit in early times as drauida-, which occurs, for example, in the Mahabharata, in the Atharva-vedaparishita, and in the Code of Manu. Not only has the word thus transliterated survived to us in Sanskrit literature, but it even imposed itself on Tamil men of letters, who retransliterated it into their own characters as tiraiida. On the other hand, it has made its way into European scripts. We find it in Peutinger's Table as Damirice, in the Periplus and in Ptolemy as Δυμιρίη, which may well be a copyist's error for *Δυμιρίη.
(see Burnell, *South Indian Pal.,* p. 51, n. 1; Caldwell, p. 10); the cosmographer of Ravenna records the name as Dimirica. Now, as Dr. Caldwell has justly observed, the transmutation of dr- into d- is Prakrite (cf. also the Pali Dāmilō in the Mahāvamsa). How great is the probability that a parallel transformation has occurred in Tamil itself! In any case, it is inconceivable that, when the word Drāvīda made its appearance in Sanskrit, it was not a transliteration of an authentic indigenous word. Whereas it is impossible to suggest any previously existing Sanskrit model on which an indigenous word more closely resembling the surviving Tamil could have been moulded into Drāvīda.

If we now come to consider the chronology of the processes considered above, we may first state that the simplification of the old grouped consonants must have occurred at about the same date in Tamil as in Indo-Aryan languages; at least, if the testimony of the geographers’ records: authenticate local usage and not forms belonging exclusively to the Indo-Aryan dialects which borrowed Dravidian place names.

As for the surdification of sonant consonants, we have seen it proved for the initial by the modern pronunciation tamīl, and confirmed for intervocalic consonants by the testimony of Kumārila, and, above all, generally by the absence of sonant symbols in the alphabet of a language which possesses voiced sounds now and which no doubt had them in prehistoric times also. So we may conclude that this loss of sonority must be sought for somewhere between the beginning of the Christian era and the time of Kumārila.

At what date, then, did the surds thus obtained again become sonants, as they now are, between vowels? We do not know. But we may infer that the change is comparatively recent. The Nāgārī, written about A.D. 1200, (see Barnett, *Cat. of Tamil Books in the British Museum,* preface, p. III) still incultes (III, 20) that in the transcription of Sanskrit words, the first letter of each sarga represents the three following letters (for example the letter k does duty for k, kh, g and gh, not only without distinguishing sonants from surds, but also without indicating any difference of sound due to the place of the letter in a word). Besides, the existence of doubled consonants is expressly recognized (II, 55), but without the faintest allusion to any difference in articulation. Finally, the doubling of the initial letter of the second members of compound-words (IV, 15ff.), although it may seem to indicate a difference in pronunciation between the initial and the intervocalic consonant, is by no means conclusive, even on that point. Its occurrence may depend on various conditions, among them the nature of the preceding sound (compare Ko-pparaśvārīravāman as opposed to madirai-kōḍa in the inscription of Nadiravanman the Pallava, VIIIth century; see Hultzsch, *South Indian Inscriptions,* II, p. 370); and it is easy to conceive a stage in the history of the language, (whatever be the future alterations), when the initial consonants may have been uttered with a special stress; this would not imply that the intervocalic consonants were necessarily weaker. So we may admit that in A.D. 1200 there is not yet any clear trace to be found of the change in question.

**MISCELLANEA.**

**PALĀSIMUNDU.**

The Periplus applies the name ‘Palæsimundu’ to the island which was called by the ancients ‘Taprobane’ (Ceylon). Pliney knows the name (VI. 24). Ptolemy too notes that the ancient name of the island was Simundu. According to Lassen the word ‘Palæsimundu’ is the Sanskrit Pali-simanta, “abode of the law of piety”; i.e., the Dharma of Gautama Buddha. (See Schott’s *Periplus,* p. 249.) This view though ingenious is far from satisfactory.
The Arthasastra of Kautilya throws some light on the matter. In Book II, Chapter XI, we have the following passages:

"Kuṭa, that which is obtained in the Kuṭa; Mauleeya, that which is found in the Mālaya; and Parasmudra, that which is found beyond the ocean, are several varieties of gems."

"(As to) Agaru:—
Jōgaka is black or variegated black and is possessed of variegated spots; Doṅgaka is black; and Parasmudra is of variegated colour and smells like eacqua or like Naumalalka."

According to the commentator 'Parasmudra' means that which is available in the island of Sinhala (Ceylon). From this it is clear that 'Parasmudra' is Ceylon. Have we not in the term the Sanskrit original of 'Palanaminadu'?

HEMACHANDRA RAYCHAUDHURI

BOOK-NOTICE.

The Harshacharita of Bīṣamahta (Ucchicānāma I—VIII), edited with an Introduction and Notes by P. V. Kane, M.A., LL.M. Bombay, 1918.

The Harshacharita is one of the most difficult Sanskrit prose kāvyas causing much perplexity to University students; but Mr. Kane's annotations will enable even private students to understand difficult passages full of puns. Mr. Kane has taken great pains to elucidate the language with explanations, references to various Sanskrit texts and parallel passages and has not passed over really difficult passages with the remark spashyam. Rather, he has clearly marked out the hard ones. As for his hard verse 1, 18, I like to take it and the next one to mean that our poet says that although his tongue, as if drawn inwards (for it is rashness on his part to write a biography of Harsha), does not set about to write a poem even when he remembers the great encouragement shown to him by the rich king (Harshavarman who made rich presents to our poet), yet his devotion to the king makes him bold to attempt it, though he is not equal to the task.

But the Harshacharita is not simply a kāya requiring the knowledge of kosa, vyākaraṇa and abhāskara only to explain it. It is a historical poem full of obscure historical allusions and Mr. Kane is not so very successful in his historical notes as he is in his explanatory ones. In spite of Dr. Schmidt's assent (Ind. Ant., 1906, p. 215) to Pandit Krishnamachariar's theory (stated in the Introduction of his edition of Pārvatiparīṣayā Vāsītūkā, Skr. Series, Sirrangam, 1906) that the Pārvatiparīṣayā was composed, not by the author of Kādamboli but by Vamanā Bhāṣa-Bāṣa (of the Vṛṭṭasūrī-getra), the author of Śātanātakarinaśaṣṭa and Vṛtāndāyagya śarita (a biography of the Rūgi king Vṛma Vṛtāndāyagya of the 16th century), Mr. Kane still clings to the old theory without even alluding to Pandit Krishnamachariar's researches. He still identifies, notwithstanding Prof. Pathak's and Dr. Vincent Smith's important contributions to the Vākšēpya chronology, Vrāhupati of Magadha (a.d. 680-700) with the maternal grandmother of the Vākšēpya king, Pravarsena II. He has not a word to elucidate the history of Kumāra alias Bāhāsvarman of Pārvatiparīṣayā from the latter's Nichapur inscription (943, XII, p. 80). He has no note to offer on the passage (p. 50).

(The text continues with a discussion of the Harshacharita's compilation and historical context.)

SUNDARNARAYAN MAJUMDA SASTRI
EPISODES OF PIRACY IN THE EASTERN SEAS, 1519 TO 1851.

By S. CHARLES HILL.

(Continued from p. 187.)

IX.

FIGHT BETWEEN H.M.S. PHŒNIX AND A SANGANIAN PIRATE.

In the year 1685 Captain John Tyrrel of H.M.S. Phœnix of 42 guns, was cruising between Bombay and the Persian Gulf to protect trade, and ran across a Sanganian vessel of 150 tons, 120 men and 8 guns off Versova on the west of Salsette Island. The general account is that she attacked the Phœnix mistaking her for a merchantman, but in the first version of the engagement (by an eyewitness) it is stated that the Phœnix summoned her to submit to examination which she refused to do. Probably the real truth is that she accepted the fight under the illusion stated and, having accepted it, her crew fought it out with the courage which is characteristic of the Indian Râjpûts, for the Sanganians were of Râjpût descent and their traditions forbade them to surrender. The Lieutenant [George] Byng whose gallantry secured victory to the English was the father of Admiral John Byng who was shot in 1757 for his conduct in the Mediterranean. The Admiral and the great-grandfather of Sir Julian (now Lord) Byng, who has so greatly distinguished himself in the recent war, were brothers.

It is a curious fact that shortly after this date, when European pirates appeared in these waters, the native pirates seem to have taken a rest. One would have thought that they would have resisted any poaching on their preserves, and it is certain that if the Indian merchants had fought with anything like the same courage as these Sanganians, the European pirates would have left them alone.

"We set sail [from Bombay] the 11th [September 1685] in the morning with the wind at north-west a small gale and the 13th at 8 in the morning we, being off Cookee, espied a ship in the offing at an anchor, having her main topmast and main yards down. We took and stood toward her, haveling the wind at north-north-west, a fresh gale. At 9 she got under sail. We did perseve that she was a country ship by her prose. We fired a gun and shot, but the shot did not come near her, we keeping of our Luf to get up with her, fireing guns to make her bear down to us [in order that we might examine her]. At length she fired at us. Her shot grazed on our bowe near us. Then we kept fireing, and at 11 her boat broke lose from her starne, haveling 2 men in her, and at 12 we was near unto her. We past a broadside into her. They fired severall times at us with their guns and small arms. Our Captain was loth to board her, we passing severall broadsides into her and vollies of small shot, in so much that we did judge that we had done them great damedges. They killed but one of our men, which was a passenger as I was. At 4 past 30 it will be seen that the dates given in the two accounts of the engagement do not agree. By Cosseeer must be meant Aglab, through Glab, Kasî, on the coast just above is assin.—Ep.

31 The native craft were built with long-beaked prows.

32 No doubt because of the large number of her crew, which would make such an attempt very costly as well as dangerous.

33 See, however, the Captain's Log, infra, which gives 3 killed and one died of wounds.—Ep.
one we boarded her but dast not enter a man, for they were very stout and bould in thayr assails with bowes and arrows, lances, swords and targates and abundance of stones. We boarded her five times and could not keep her fast. The sixth time of boarding we had a fire grapline and chaine at our main yard and fore yard arms, which we did let drop into her when she was alongst our side, and one of the Sanganians with his Simmter with 3 or 4 blowes cutt the chaine and she fell astarne without our entering a man. At 6 in the evening we boarded her the seventh time, being in a readiness to board and to enter in him. She was alongst our side. Our gunner raised the mouth of a gun in the West and fired into her, being laden with double head and round[shot]. Leftennt Bing with 9 more entered and had a hard dispute, but they was concorers. The ship drove astarne, and before we could send the longboat to them, she sunke and we saved all our men, only Mr. Christopher Mason which has the King’s letter and one man More which had resedd mortall wounds being disabled of strength and drowned. Leftennt Bing resedd two gangarous [dangerous] cuts on the small of his back. At 8 we came to anchor in sight of the ship, for the head of her mast was above water. No sooner was our anchor down, but we did perseve a great many blacks hanging on our ships ties and wales. We got candles in lanthorns and brought them all into the ship to the number of 40 men and boys, plasing them fore and aft on the deck a both sides, then seized [tied] their legs and arms one unto another, keeping a good watch over them at night, we haveing fair weather and a small gale.”

[Log of H.M.S. Phanix, Captain John Tyrrell, by one John Beavan. Sloane MS. No. 854.]

“Fryday the 18th [September 1685], at noone we had the North poyn of Sallisett E. by S. to 5 or 6 Leages of.

Saturday the 19th. This 24 howers the winds from NNWt. to No. and NB.Et., Small gails. We keepeing on After A Saile that wayed and stod of, at 2 past 2 After noone came up with him, and After Two Broadside with our upper gunes Boarded him. He Brook away 3 times, but Just before sunn sett boarded him Againe and Entered him. He then broak Away and Sunk. We Sent our boats, tock up our men and Came to an Anchor in 8 and 4 fathom. They killed us 3 men and one passenger and two drounded. We took up 41 of them; they had 107, the rest killed. He belonged to Singania, to or 3 Islands Lying in A Gulf by the River Indus. We rid till 10 this morning, then wayed and bore Away for Bombay. At past five we Anchored in 7 fathom, the Somost tree on Old womans Island NWbWT., the Sunken Rock NWt.BNo., the fort N.Et., and moored with our Sream Anchor.

Killed: Bartholomew Hill, Hugh Mathews, David Dennis.
Drouned: Christopher Masson, John Chipp.
Wounded: Fower.

Thomas Burroughs dyed.”

[Log of H.M.S. Phaniz by John Saphier.
Admiralty Captains’ Logs (Public Record Office) No. 3993.]
A FIGHT AT 'CLOSE QUARTERS,' 1686.

Every man on board a ship in the old days, whether a sailor or not, was expected to give his assistance in time of danger, the sailors themselves being regularly exercised at the guns and the whole crew in the use of the small arms (i.e. fire-arms) and the cutlass. In a merchant-ship of the 17th century the Supercargo was a very important person. He represented the owners, and in many matters even the captain was subject to his authority. Often he was an old sea-captain himself. It is not therefore very strange that in the following instance Mr. Richard Salvey (or Salwey), when the Captain and Chief Mate had been killed, should have taken command during the rest of the fight. What is most worthy of remark is that, though dangerously wounded comparatively early in the day, he refused to have his wound dressed and kept the deck until the enemy sheered off.

Again, in these times ships were not merely floating batteries. They were actual fortresses with, as it were, citadels to which the defenders could retire when the enemy had forced the outer works. These citadels were known technically as 'close quarters' and were formed by strong barriers running across the breadth of the ship and separating the Forecastle and the Quarterdeck from the Waist or middle part, which in a frigate-built ship was some feet lower. These barriers were provided with loopholes from which the defenders could fire upon the enemy who had entered the ship. So a fight under these conditions was what was properly called a fight at close quarters. If the defenders were absolutely determined not to surrender, they could continue the fight even after the citadels were taken, since they could, in the case of the Spanish ship at Nagasaki (see No. V), betake themselves to the deck below and then blow up with powder the enemy above them. In the case of the Bauden, the Roundhouse or Captain's cabin appears to have been at the after end of and above the Quarterdeck, beneath which on the level of the Waist were the Steerage and the Great Cabin, with a Companion leading from the Roundhouse to the Great Cabin. The Waist was commanded by the loopholes in the Forecastle and the Quarterdeck. Thus when the crew had retired to the Forecastle and Quarterdeck and the Captain and some picked men to the Roundhouse, they were all under cover in their Close Quarters, in which also were situated all the guns which they had mounted for use. These guns were only part of the armament of the Bauden, other guns having been sent down into the hold as soon as she had come sufficiently far south to be free from any danger of attack by the Barbary pirates, for up to this date the pirates from the West Indies and New England had hardly begun to make the Cape Verde Islands a field for fresh operations.

The fight narrated below is remarkable as one between single ships, pirates not much relishing single combats. Possibly Mr. Salvey was right in supposing that they had intended to get water and refreshments at Santiago. Once to leeward of these Islands it was not easy, at certain times of the year, to get back again. If this were so, they were probably desperate and thought they might risk an attack upon a small ship. From the Sioone MS. 3672 it appears that the Bauden was only of 170 tons and 16 guns and was carrying 29 men and 39 soldiers (probably recruits for the Company's garrisons in India). As we shall see.

39 However, from many expressions in this narrative, it would appear that Mr. Salvey had never been a sailor but was very much of a landsman.
the Caesar (No. XI), Captain Edward Wright, was attacked by five pirate ships at once, but she was of 535 tons and 40 guns with 120 men and 116 soldiers.

Mr. Salvey supposed that he was attacked by the French pirate Trompoos, meaning presumably La Trompeuse, Captain Jean Hamlyn, but the Trompeuse had been destroyed by Captain Carlisle of H.M.S. Francis in August 1683.

It may be mentioned that the account of this fight, (Sloane MS. 3672), was left (on the 22nd October 1687) at Johanna, an island in the Comoros to the north of Madagascar, at which Indiamen often called, and a copy was there taken by one Nathaniel Warren who was on board of the Charles, Captain John Preston, which called at Johanna on the 17th August 1689.

"We set sail from St. Jago on board the Bauden Friggatt, John Cribbs Commander, on October the 20th with 36 of the Company's soldiers, being bound for Bombay in India.

Upon the 20th [126th] October in North Latitude eight degrees about 6 in the morning we descried a sail to the westward upon our starboard quarter, about three leagues distant, standing as we stood, which our Commander and all of us concluded to be the same Dutch built ship that was plying into St. Jago when we were there, and that she was a Dutchman bound our way, in great want (as we conceived) of water and other refreshments, having been put by the Port, but we still kept our course with an easy gale, till at the last we had a small squall. We going right before it, brought him right astern of us about three leagues, and a small breeze coming sooner to him than to us, he seemed to fetch upon us, and about 8 of the clock we perceived his boats rowing after us (it being stark calm) which we concluded was to make known his wants; at which time we were not quite idle, but employed in handing up and loading our small arms. About 9 o'clock their boats being come within hale of us, they lay upon their oars and hailed us in English, we answered of London bound for East India. We asking from whence they came, they answering from Rocheil [Rochelle] bound for Brazil. They still kept without musquet shot of us and lay upon their oars, viewing us about half a quarter of an hour, after which wishing us a good voyage they made the best of their way to their ship, their boats being half between both ships.

We made use of our Prospective Glass to discover what she was, with which last we perceived their ship to row with 12 oars on a side or more. We then being confirmed in our opinion that he was a Rogue [i.e., a Pirate] made ready to receive him as such. We run out our guns double loaded with double and round shot, knocked down our cabins and all impediments, cleared our decks, slung our yards and fixed our powder chests, two of which we placed on the forecastle and one upon our Poop, where we had powdered melted butter and strowed Pease to make it slippery. We had also two dale boards struck full of ten-penny Nails with their points upward to prevent their boarding us. We had 4 great guns on our Quarterdeck, one of which we carried into the Roundhouse and levelled out of the Port in the door to cleere [cover] our Quarterdeck, the others we spiked up, by reason the enemy should not turn them upon us. After which our Commander spoke some words to encourage the men, and every one went to his station.

10 The use of oars or sweeps was, I believe, confined to fighting ships.
11 These were placed on both sides of the steerage, and, in some cases, of the Great Cabin also.
12 These were intended to be fired like a kind of mine, when the decks were crowded by the enemy.
About 12 of the clock their ship had gott the weather gage of us and came rangeing up our starboard quarter with French colours flying. The enemy being within musquet shott of us, upon our Boatswaines windeing his Call, we beate our Drum and gave them three cheers. They being come nigher abroidside of us, our Master called to him to bear under our stern or else he would fire upon him, upon which one from their boltspritt end in a commanding manner called to us to hoist out our boate and come aboard of them. Our Commander replied he should not do that, but if they had any business with us, their boat being out, they might come aboard. After which one from aboard of them in broken English said, 'We're Lound aboard of you.' Our Master replied 'Wellecome, win her and ware her.'

No sooner were these words spoken but they sent a volley of small shott into us, which did little harme, upon which our Master and Mr. Salvey fired twice apiece from the Quarterdeck and went to their close quarters in the Roundhouse, and our men giving them a volley from the Waste, retired half of them into the Stearidge (according to order) and the other half into the Forecastle, excepting one, being a soldier, who was shott dead entering the Forecastle doore, which was all the enemy see fall of our men.

We being in close quarters, they in the Forecastle brought their aftermost great guns to bear uppon the enemys bow, which they fired and see doe execution. Whereupon they run us aboard with their boltspritt in our main shrowds, at which time wee discharged both our Stearidge guns, being loaded with double round and Partridge shott, which made Her salley, upon which the enemy made a great outcry and veered so far astern that they brought their boltspritt into our mizen shrowds and lashed fast to our chain plates by reason of which we could not bring our Forecastle guns to bear upon them.

All this time they continued fireing upon us with their great and small guns, as we upon them. After which the enemy commanded his men to enter us, which they seemed eager to doe, by coming on their boltspritt and others creeping up our side, where they made a halt, which gave us opportunity as well from our loopholes as otherwise to doe great execution. Some of their men run up our shrowds, endeavouring to cut down our y-nds, but finding them slung with chains, they were discouraged. They that went up were either shott down and fell in the sea or else went down on the other side and swam round to their ship, they not daring to enter upon our Quarterdeck, seeing us traverse our great guns upon them out of the Roundhouse doore. Neither did they dare to board us on our Poop by reason of our powder chest and other provision made there. Their Commander from on board earnestly pressed them to enter us, but they found our ship too hot for them. They still continued fireing upon us, their chef aime being att our Roundhouse, Great Cabbin and Stearidge, through which they fired three great shott, endeavouring to kill our Captain and sett fire to a powder chest, which att the last they accomplished.

Upon its blowing up, the enemy made a great shout and, resuming courage, entered upon our Poop and with their Poleaxes endeavoured to cut down the Antient Staff.  

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43 To do this was considered a confession of inferiority or submission. So also it was the duty of the inferior to send his boat to the ship of his superior. When pirates could induce a merchant captain to send a boat aboard, they generally detained the crew and sent the boat back crowded with their own men who, especially if the merchant captain had come with the boat, usually met with no resistance.

44 Partridge was some kind of small shot, possibly what is now known as Swain or Duck shot.

45 Query. Jump, shiver or shake. The Oxford English Dict. has 'burst or leap forth' as one of the meanings of 'sally'.—Ed.

46 Plates bolted to the side of the ship, to which the shrouds are fastened.
but our men from our Forecastle and loopholes upon the Quarterdeck fired thick upon them, so that they obleg'd them to desist, and their liveing [i.e., those left alive] instead of cutting into us were employed to dispatch their dead out of our sight, but they left one aboard us thus armed (besides several guns, pistolls, catutch 47 boxes &c., which we took up, the enemy having lett them fall when wounded). He had a long Fuze, 7 foot in the Barrell, 2 Pistolls, one scimtar, one poleaxe, one stinkpott, a catutch box with 23 charges of powder and Bullett for his Fuze, with lines [ropes] to bind us back to back, 48 which some of our men heard their Commander from aboard bid them take with them.

Our Master coming out the Roundhouse into the Great Cabin to encourage the men received a mortall wound in his groine, and so soon as he returned, which was about two o'clock, he received another mortall shott in his right Papp, which came through his back, he dyeing within half an hour afterwards. After which Mr. Solvey, the very dangerously wounded, encouraged the men to stand to it, and went not downe to be drest till the enemy putt off, tho' he had received his wound before one of the clock.

About this time [2 o'clock] the enemy struck his ensigne, as we all believed his Captain was then killed and they had received a shott from us between wind and water. They still continued to fire upon us till about 4 o'clock, when we brought one of our guns to bear upon them double loaded with double round and Partridge (the other being disembowled), upon the fireing of which there was another outery heard in their ship, at which time they cutt loose from us, their ship being fallen astern. Our Chief Mate going into the Cabin to fire att them received his mortall wound [in his head] by a small shott 49 from the enemy.

We haveing thus cleared ourselves of them, our men gott upon the Poop and beatinge our Drum bravely, gave them a what cheer ho, 50 At which time it began to blow fresh and rain hard, the enemy making all the saille they could, when we employed ourselves in mending our rigging, &c., which were much demasified, the enemy having shott above a thousand small and great shott into us. They being out of shott of us brought their ship upon the Carine 51 to stop her leek.

All the night we busied ourselves in refitting, outrigging and knocking out our gunroom ports, which were call'd up, that if it should prove calme the next day we might be able to run out those guns, by the help of which we did not doubt but in a little time to make him yeild or sink, but the next morning, so soon as day broke, we looking out for him (it being calme) found by the help of his oars he was gott so far off that we could but just discern him from Topmast head, but if it had proved a gale we should have him able to have given a better account of him, though we had struck down into our holds several of our great guns, as was usall in those Latitudes, and he boarded us so advantageously that we could never bring but 3 guns to bear upon him, which with our small arms did much execution. We judge this Rogue to be Trampoos the French Pirate, in a ship of about 300 tons and might carry 30 guns, but she played from her larboard side with not above 12 guns upon us, being so nigh that most of their small shott came through us.

Tis judged by all that there were above 250 of those rogues aboard this Pirate, and by computation we killed at least sixty of them; to the number of 20 we see fall and might

47 Cartouche or cartridge.
48 It was a custom of the pirates to bind men in this way and then to throw them alive into the sea.
49 I. e., a musket bullet.
50 This is probably an earlier form, if not the original, of 'cheerio,' so often heard nowadays.
51 I. e., leaning over on one side to expose the hole made by the shot which struck her between wind and water.
have seen more had they not bin to windward of us, which caused the smoke of the guns to hinder our sight.

We lost in this engagement our Commander, Cheife Mate and 6 more with 16 wounded, their names as followeth, John Cribb Commander, John Allen Cheife Mate, John Bristow, John Benet Sergeant, John Adamson, Moses Jones, William Jones, Tim Rymer [or Trimer] killed, Mr. Richard Salvey, Mr. Benjamin Henry, Mr. Robert Bathurst, Nath. Branguin Purser, Adam Bushell Gunner, Swan Swanson Boatswaine, James Farlee Quartermaster, Thomas Bodey, Has. Fabeen, James James, Richard Booth, Philip Cockram, Henry Godfrey, William Smith, Richard Dragger, Albert Nasbett wounded, of all which Mr. Salvey is most dangerous.

The enemy by the help of the oars being out of sight of us, we reofficered our ship, making Mr. Baker Master who was Second Mate, with several other officers according to their course[seniority] and desert. So God send us to our desired Port in safety. Amen!

[Note by Mr. Salvey himself.]

"I the writer of this, having received besides bruises one shott which went a little below my small ribs and struck downwards towards the neck of my bladder above 5 inches and still [22 October 1687] remains in my body but (blessed be God) I feel little pain except upon change of weather."


XI.

SUCCESSFUL DEFENCE OF THE CAESAR, 31ST OCTOBER 1686.

Towards the end of the 17th century the Buccaneers, who had previously practised their profession in the West Indies and the South Sea, began to find a great diminution in the number and value of their captures. Accordingly they turned their attention to the East. Some sailed across the Pacific to the Philippines and thence through the Straits to the Bay of Bengal, as we shall see in the next Episode (No. XII). Others sailed to the west coast of Africa, where they could obtain rich cargoes of slaves, gold-dust and ivory from the ships of the Royal African Company or, perchance, pick up a fine haul of treasure from an outward-bound vessel of the East India Company or an equally valuable prize of India goods from one on its return voyage. It is true that these ships were well found, armed and manned, but the pirates sailed in small fleets and had the advantage of numbers. In the attack on the Caesar it will be seen that the pirates hoisted red or bloody colours and with a little more courage and persistence would probably have been successful.

"True and exact account of an engagement maintained by the ship Caesar, Captain Edward Wright Commander, against five ships (pirates) in sight of the Island St. Jago. 52 on Sunday the last day of October 1686.

"We presume your Honours were advised of our safe theo' late arrival at St. Jago the 26th October, where having refreshed our men as usually, on Sunday following being the last day of the month by sunrising we were got under sail and had scarce opened the

52 One of the Cape Verde Islands.
weathermost of the Road when we had sig. of five ships lying by under their sails, waiting our coming, as we found afterwards, for they no sooner espied us but gave chase, crowding all the sail they could possible make after us. We were upon imagined the worst, and likewise made sail for the gaining time to put ourselves in the best posture we could for defence, which we did by staving down and heaving overboard everything we imagined might be the least hindrance to us. We lined our Quarters with our men's bedding, slung our yards and distributed all our small arms to the shoulders, sending some in our tops. We then visited each several ports [i post] to see all things fitted and contrived for our utmost advantage, omitting nothing we could imagine in the least requisite on so pressing an occasion, and now, perceiving they gained on us space and that we had already done all that men in our condition could possibly do both for defending ourselves and offending the enemy, our Captain, by the advice and consent of us all, commanded our small seiles to be handed, and our maine sail and mizell (sic) to be furled, putting the ship right afores the wind (concluding it absolutely the best manner so to engage) and then exhorting our men to be of good courage, telling them what an eternall credit wee should gaine to ourselves and nation by baffling the designs and attempts of soe many and such subtile enemies and on the contrary what a miserable life would be the consequence of falling into the hands of such desperate, pyraticall villains. With such like exhortation all were dismissed to their several quarters.

"And by this time being about 10 in the morning two of the nimblest were come up with us, having (as the rest had) French colours. The headmost firing three or four shott at us and finding wee slighted him, changed his French to bloody colours, and then stretching to windward, they lay pecking at us whilst his companion was doing the same aseerne, whom our chase guns, from the great cabin, soon brought upon the cairne [† careen], which weee had scarce done, when the other three ships had got our length (having changed their French to bloody colours) firing on us amaine. These were ships of burthen and could not have lesse than between 20 and 30 guns each and full of men. The Admirall and Vice-Admirall [† soe] on the larboard side designing to lay us on board, which the former did on our quarter, but we plyed him so warmly with our small shott, which we showered on him like haile from our tops, poop and other posts, that we heard indeed a voice crying to us in the French tongue to surrender, but say [† saw] none bold enough to try for possession, but were glad to get cleare of us againe, and falling aseerne sunk and cut away all our boats, which he paid for by the losse of his boltspite [bowsprit] and abundance of his men. His hull at the same time not being impenetrable to our great shott wee plaid in and thro him. The Vice-Admirall on the bowe had a shortentertainment and noe better success, for we spoke some [† soe] much terour to him from our forecastle and other quarters (he having likewise our frequent cheers and hurahs) bore away in affright, and by that means had the luck to receive both our broadsides, which carried away his foreyards and mixin masts, whilst our stern chase (for now we had got our gunroome guns out) soe gave the rest aseerne that after five hours sharpse engagemeent they began to bear away to amend and repaire the damage received from us.

"Which questionless was very considerable, there men, at first coming up, being bold and daring, lay open to our small shott which continued firing for three hours together without

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23 In token that they would give no quarter.
24 These high titles were in common use even by merchant ships (all armed for defence) when three or more were sailing in company, as they often did for mutual protection.
the least intermission, and there men loading there great guns without board (as is the custome of these West India gunner pyrates) were cut of as fast as they appeared to doe there duty, and this was the reason they fired but few great guns when they bore down upon us, for which we are beholden unto our small fire armes, and indeed all our men in general behaved themselves like Englishmen and shewed much courage and bravery. But our small armes (we mean your Honours’ disciplined shouliders and there officers, whose example they see well imitated, we cannot forbeare to mention in particular), who fired soe nimblely and with soe much skill and caution of placing there shott to purpose that wee must acknowledge as there due and merit a large share of the glory and honour of this days action.

"Wee now brought too to see if wee could save our Barge which wee toed asterne full of water, but finding it not worth our while sent her adrift after the rest of the boats, and then continued our course with an easie saile imag[ine]ing nothing else but they would have the other but with us, but they were all bussie upon the Carine, likeing [i licking] them whole as well as they could.

"Finding wee were to have noe more of it, wee now began to examine into the damage already sustained by [from] them and found, as hath already been hinted, all our boats lost, 3000 cwt. of bread hove overboard to clear out our gunroome gunns (and wee had been happy and they unfortunate could wee have plaied our whole gunn deck tyre, but being soe deep wee dersten open never a port between deck save our sterne-chase, which however did us no small kindness) a great shott through our boatsprit, four of our main shrowses cut and much of our running rigging, our sailes full of holes, a shott or two through our hull and many sticking in our sides.

"They were eager to strike our ancient [ensign] with there gunns seeing they could not do it otherwise, and made severall shotts for that purpose, but wee, knowing there custome, had ordered it to be seiz’d, [fastened] to the head of the staffe, mistrusting [suspecting] should they by any means strike our colours it might by encouraging them add to there advantage. Wee found but one man killed, by name Jno. Stiffe, a shoulder, and eight wounded, a wonderfull deliverance. Wee conclude the day with offerings of thanks and prayes to Him who had so miraculously preserved us in the midst of soe great danger. This being a moderate account of the days actions, we have nothing else worth your Honours notice save assurances of our continuall care and circumspection for the discharge of that great trust reposed in us, and wee hope this plain account will be a lasting testimony and demonstration of the fidelity of

Your Honours
Most faithfull and obedient Servants.

"This is a copy of what wee have sent home to the Company the 3rd day of the following December by a Dutch vessell, &c., &c."

[India Office Records, O. C. 5537.]

(To be continued.)

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55 Like a wounded wild beast licking its hurts.
56 A little later we find determined commanders nailing the colours to the staff or mast. See below No. XIII.
1.—Mañchapuri Cave Inscription of the time of Kharavela.

This inscription was first edited by Pandit Bhagwanlal Indrani as early as 1885 (Actes Six. Congr. Or. à Leide, Part III, Sect. II, p. 177f, No. 2 and Plate). In 1912 it was noticed by Prof. Lüders in his List of Brahmi Inscriptions (EI., Vol. X, App., No. 1346). Its latest edition and interpretation are by Mr. R. D. Banerji in El., Vol. XIII, pp. 158-60 and Plate. Recently however, Mr. K. P. Jayaswal in the Journal of the Bihar and Orissa Research Society, Vol. IV, p. 366, has proposed certain improvements upon Mr. Banerji’s reading and has attempted to interpret it also differently. It is to be noted that Mr. Banerji appears to have generally followed Prof. Lüders, in his edition of the record. Mr. Jayaswal’s total disagreement with both these scholars therefore, makes it highly desirable that we should examine the question again and see how far we can agree in his conclusions.

The text as given by Mr. Banerji is quoted here below:—


The object of it is to record (according to Prof. Lüders and Mr. Banerji) the establishment of a cave (lena) for the Kālīga (Kālīga) monks (samana) in honour of the Arahanta, (Aryade) by the chief queen (agamahis) of [Siri-Khara]vēla, emperor of Kaliga (Kālīga) and daughter of rājan Lālaka, great-grandson of Hathisāhasa (Hastisīsa), or Hastisāha or Hastisāhasa (according to Mr. Banerji).—Mr. Jayaswal contends that the queen referred to, has her name mentioned also in the inscription and he claims to have discovered it. On p. 369, foot-note, of JBORS., Vol. IV, he says: “It is considered that she is unnamed in the inscription. What epigraphists have read as ḍhuṇdā, seems to me to be Dhu[ṇ]dā which would be another Prakrit form of Dhṛishi. She was daughter of Lālaka (Lālakā), who was son of Hastin, who again was son of Hānsa. This last has been missed by the editors of the inscription (El., Vol. XIII, p. 159). It has been erroneously read with the preceding Hathisāha, from which it is really separated by space. The anusvāra on ḍa is very, very clearly incised. The supposed name Hathisāhasa would be absurd, meaning a ‘coward’. The words are to be read (and I read them on the spot): L[ā]nāsa Hathisāha Hathisāhasapapotasa.” To make the above statement clear it must be said that the word Dhṛishi to which Mr. Jayaswal refers, is the name of the queen of Khāravela, and which is transformed to Dhu in the Mañchapuri inscription, has been again found by him in l. 7 of the large inscription of Khāravela incised on the Hāthigumpha cave. And there, the form is not Dhu but Dhisi which would be, according to him, another Prakrit form of the original word Dhṛishi. The possibility of reading the queen’s name will be taken up later. First, let us see, whether we could be absolutely certain in regard to the proposed readings. In the place of Hathisāhasa-papotasa Mr. Jayaswal reads Hathisā Haṁsa-papotasa. Now, on reference to the plate published by Mr. Banerji, it appears that Mr. Jayaswal’s reading is

1 I incline to read Hathisāha papotasa and look upon Hathīsāha as the name.
2 The Sanskrit equivalent may probably be Lōlāka, meaning ‘sun’, which occurs, for instance, in the Bengali plate of Govinda Chandra, El., Vol. V, p. 118, l. 18.
quite inadmissible. The á-stroke on the sa of Hā thi sa is very carefully incised, and perhaps too clear to be set aside by any stretch of imagination. But unfortunately, the aforesaid scholar has overlooked even such a bold stroke as this and read the word as Hathisa, taking it to be the genitive singular form of Hastin. Then again, the anusūdra on the ha of ha sa is according to Mr. Jayaswal —very, very clearly incised,—but as a matter of fact, however, it is a mere mark, and to hastily read it as anusūdra seems to me to be rather hazardous. Mr. Jayaswal reads dhuti instead of dhutu, thinking apparently, that it would be to his advantage in equating it with Dhrishti, the alleged name of Kharavela's queen. But in the first place, the reading of the medial vowel i instead of u is doubtful, as the letter ta itself is a blurred one. And secondly, even admitting Mr. Jayaswal's emendation, both the forms dhuti and dhutu would be, in the Prakrit phonetics, easily derivable from dhuṭi.  

There are also serious philological difficulties in the way of our accepting that the form Dhrishti could have been transformed to dhutu, to judge from the Prakrit of the Hāktigumpha inscription. Nowhere in this record does a conjunct eka change itself to ta. In every place it becomes, e.g., Raṣṭika (Rāṣṭrika) in l. 6, and aṣṭame (aṣṭhame) in l. 7. On the analogy of these and similar other instances I do not think it cogent to hold that dhutu or dhutu is equivalent to Dhrishti. But even if we accept for the sake of argument the readings of Mr. Jayaswal, the inscription would scarcely give any sense.  

Turning to the question of interpretation, we find that Mr. Banerji takes Lāḷākasa dhutanā in the sense of 'by the daughter of' Lāḷāka. Dhutanā according to him stands in apposition to agamahisinā in l. 3; and the latter he takes along with Klāravelasa in l. 2 which is in the genitive case. The meaning, provided Mr. Banerji’s reading is correct, should stand therefore thus: ‘by Lāḷāka’s daughter, queen of Kharavela’. Lāḷāka is again qualified by the expression Hāthisahasa-papotasa, i.e., great-grandson of Hāthisahasa. Mr. Jayaswal takes dhutanā as instrumental of the word denoting the name of the queen and separates Hāthisa (sic.) from Hāthisa-papotasa. The most curious thing to notice here is, that the scholar who does so, pari passu holds that, “She was daughter of Lāḷāka (Lāḷāka) who was son of Hastin, who again was son of Hāmsa”—a procedure which I fail to understand. Where is the word for ‘daughter’ we may rightly ask, when once the word dhutu is taken in a different sense, and what is the evidence for taking Hāthisa in the sense of ‘son of Hastin’, and what purpose again does the genitive case of Lāḷāka serve? The interpretation as well as the reading of Mr. Jayaswal appears therefore to be purely conjectural.  

2.—A Passage in the Inscriptions of the Mitrakas of Valabhi.

The following passage which occurs at the beginning of almost every inscription of the Valabhi dynasty in reference to their first ruler Senāpati Bhāṣaka has not yet been adequately explained:—

Maula-bhāṣā-mitra-irem-bal-dvāpta-rājyārih.

Fleet in his Gupta Inscriptions (pp. 167–8) translated it as follows: ‘who acquired the goddess of royalty through the strength of the array of (his) hereditary servants and friends.’

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5 Both Meers. Banerji and Jayaswal agree in reading papotasa. But I do not find the o-stroke on the plate published by Mr. Banerji. The reading as it stands, is therefore, open to some doubt.

6 Perhaps one of the reasons why he has attempted to read and interpret the passage differently is the fact, that the name of Lāḷāka’s great-grandfather only, and not that of his grandfather, or of his father, appears in the record. This seems strange no doubt, but every inscription is to be interpreted as it is, without doing any violence to grammar.
The translation of Kielhorn is: 'who had acquired the splendour of royalty by his devoted army (which consisted) of hereditary servants, hired soldiers and men employed in posts.' Dr. Hultzsch, in his paper on the Gaṅgāplātes of Dhrusvasena I, has translated it as follows: 'who acquired the glory of royalty by the strength of a devoted body of hereditary servants, hired soldiers and friends.' Dr. Sten Konow has again offered the following translation of it in editing the Paliśās plates of Dhrusvasena I: 'who obtained the glory of royalty by the strength of the array of devoted hereditary servants and friends.' None of the above translations, however, appears to be satisfactory. The real meaning of the words Maula, Bṛhiṣṭa, Mitra, Śreni and Bala is quite different from what scholars have hitherto supposed.

The passage in question has now to be interpreted in the light of the Mahābhārata and the Arthaśāstra of Kautilya. The words mentioned above are all technical terms in Hindu Polity. According to it, Bala means 'army' which consisted of four kinds of troops, viz.: Maula (i.e. hereditary), Bṛhiṣṭa (i.e. hired) Mitra (i.e. allied) and Śreni (i.e. guild). This is exactly what we get in the Mahābhārata:

\[ \text{Adādita balām rājā maulār mitrār lāhi} \]
\[ \text{aṭāvī-balām-bṛhiṣṭa-śreni-balām prabhā.} \]

The passage in Kautilya also runs to the same effect—'Sa maula-bṛhiṣṭa-śreni-mitrāmūr-dvāt-balānāh sāraphalguḍānāh tividāt,' p. 140 (cf. also p. 342).

The expression quoted at the head of this note had therefore been better translated thus: 'who (king) acquired the goddess of royalty (i.e. the kingdom) through the army (consisting of) hereditary, mercenary, allied and guild soldiers.' It has reference, as has been already said, to Bhaṭakka, a Sendpata, i.e., general, who founded the Valabhi dynasty. The passage shows that he raised himself to the throne by the army, and it further throws light on the part played by guilds in Ancient India, which have thus an exact parallel to the Italian guilds who also maintained armies.

3.—Sravasti and Tarakari of the Silmur Inscription.

This important record has been recently edited in the Epigraphia Indica, Vol. XIII, p. 283 ff. and Plate by Mr. Radhakrishna Basak. But before it was published in that Journal its contents were already familiar to scholars of Bengal, it being published by him in a Bengali monthly, and discussed by Mr. Ramaprasad Chaudhury, in his book called The Indo-Aryan Races (1916, pp. 170-71). The passage of the inscription which was the main basis of his discussion runs as follows:

\[ \text{Yeshām tasya Hiraṇyagarav(b) bha-vapushab-svāga-prasūt-Aigiro-}
\[ \text{vanāe-janama samāna-gotra-vachan-otkarshā-Bharadvajāstaḥ} \]

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7 El., Vol. I, p. 89.
8 Ibid., Vol. III, p. 322.
9 Ibid., Vol. XI, p. 108.
10 This word occurs also in a Mau stone inscription of Madanavarman (El., Vol. I, p. 201, l. 23). There, a Mula Prithviravan who is appointed the king's minister, is described to have been an expert in mounting elephants, horses and chariots, and skilled in archery.
11 This passage has been quoted by Dr. R. C. Majumdar in his Corporate Life in Ancient India, p. 13, n. 19.
The description embodied in the above verses, is of the place where the donee lived. This is a village called Bālagrāma which was situated in Varendri, in the Pūrāra country. It further appears that this village must have had some connection with a place called Tarkkāri which is described as Śrāvasti-prativaddha, i.e., situated within the limits of Śrāvasti. It should be noted that Tarkkāri is mentioned in the record first, and next comes Bālagrāma, the latter being qualified by the phrase tat-prastā, i.e., 'born of that' which can only mean offshoot of, or a young colony from, Tarkkāri. The full significance of it becomes clear when we find it described as a well-known (viditaḥ) centre of Brahmins who were ever devoted to Vedic rites. The inference seems natural therefore, that the nucleus of the Brahmanic community of Bālagrāma was a settlement of Brahmins who had emigrated from Tarkkāri. Now this Tarkkāri, as has been stated above, was in Śrāvasti.

But where was this Śrāvasti? Is it the same as the Śrāvasti of the Gouḍa district, now known as Saheth-Mahe, or a different one altogether? The very fact that there is here recorded a Brahman emigration from Śrāvasti, which we find in other inscriptions too, would seem to indicate that it is identical with the Śrāvasti of the Madhyadesa. But Messrs. Chanda and Basak hold a quite different opinion. They contend that it is to be identified with a Śrāvasti of the Gauḍadise, i.e., Bengal, which, according to them, is mentioned in the Matsya and the Kūraṇ Purāṇa. Thus the former writes in his Indo-Aryan Races, pp. 170-71: “In this record it is said that a place called Tarkkāri, forming a part of Śrāvasti, was the original home of the Brahmins of the Bhāradvāja gotra. In the Pūrāra country there was a village called Bālagrāma which was 'the ornament of Varendri.'

Between Bālagrāma and Tarkkāri lay Sakat. Mr. Radha Govinda Basak regards Sakat as the name of a river and places Śrāvasti of the record within Pūrāra (Varendri). In the early Sanskrit literature we meet with two cities called Śrāvasti—one founded by Lava, son of Rāma (Rāmdīvan, VII) and another by Śrāvastī in Gauḍadise (Matsya Purāṇa, XII, 30). Cunningham regarded both the Śrāvastis as identical and identified Gauḍadise with the Gouḍa District of Oudh. But in all other texts and records Gauḍa is applied to Varendra in Bengal or to Bengal as a whole. So it seems more reasonable to identify the Gauḍa of the Purāṇa with Varendra or Bengal, and recognise in the Śrāvasti of Śrāvastī an ancient city in Bengal which was separated from Bālagrāma of this record by Sakat”.

But let us examine whether the location of Śrāvasti within the Varendra-bhūmi is deducible from the construction of the verses quoted above. Messrs Basak and Chanda say that between Bālagrāma and Tarkkāri lay the river Sakaṭi. This is how they understand the expression Sakaṭi-ṣyasadhāna which qualifies Bālagrāma. But in accepting this there are certain grave difficulties. In the first place, if the two villages had been situated side by side (the distance between them being only a river), and if it be true that some Brahman families, who had formerly been living on one bank of the stream, now came to settle on the other, it would have been quite out of place to describe their former home in the terms in which Tarkkāri has been described. Were the two places topographically so closely connected, no sensible writer would have ever thought of specifying their separate topographical details, viz., that one of them—Tarkkāri is Śrāvasti-pratiyodha, i.e., in Śrāvasti, and the other—Bālagrāma is in Pundra and Varendra. Secondly, the expression Sakaṭi-ṣyasadhāna is an adjective of Bālagrāma. Therefore, it cannot have anything to do with Tarkkāri, which word is at a long distance; and the expression cannot be taken to mean that Sakaṭi was the ṣyasadhāna between Bālagrāma and Tarkkāri. The very nature of the compound shows that the ṣyasadhāna is in reference to Bālagrāma alone. I therefore suggest that the natural meaning would be, the village of Bālagrāma which had for its boundary, or was bounded by, the river Sakaṭi.²

It follows therefore, that there is scarcely any real ground for thinking that Tarkkāri was in Bengal. On the other hand, a mass of evidence goes to show that a place called Tarkkārikā or Tarkāri did exist in Upper India. We learn from epigraphic records that it was a well-known centre of Brahmanic culture and many Brahman families, formerly living there, emigrated to other parts of India. Among these records, the number of which is by no means small, may be mentioned, (1) the Kaṭak copper-plate of the 31st year of Mahābhārata-vīpakṣa II, El., Vol. III, p. 348, (2) the Kaṭak copper-plate of the 9th year of Mahābhārata-vīpakṣa, Ibid., p. 353, (3) the Kaṭak-Badrak copper-plate of Bhālama III (A.D. 1025), Ante, Vol. XVII, p. 118, (4) a copper-plate of the Chandella Madanavarman, Ante, Vol. XVI, 208, (5) a copper-plate of the Chandella Daṅgadeva, Ibid., p. 204 and (6) the Māṇḍhata copper-plates of Devapāla and Jayavarman II, El., Vol. IX, p. 103 ff. Now to determine whether the Tarkkāri mentioned in these inscriptions was in or outside Bengal, one has to turn attention to Nos. 3 and 3. In the former we have the following adjective-clause appended to the name of a Brahman donee: Madhyadeśīya-Śrīvalagramāveṣeśa ṣvasadhāna Odra-deśe Śrī-Śrībhājanandipati-vasāvyāya | Takkārapūrava-Bhāradvājagotrāya. It is clear from this that he came out of a village in the Madhyadesa and belonged to a family of Bhāradvājagotra Brahmanas which was formerly in Takkāra. This Takkāra, as

² As ṣyasadhāna means 'separation' or 'division' (see Monier Williams, I.S.) Sakaṭi-ṣyasadhāna might as well mean 'having Sakaṭi as ṣyasadhāna' i.e., 'separated' or 'divided' by Sakaṭi.
Fleet has shown, is but another form of the original word Tarkārikā (El., Vol. III, p. 350, n. 13 and p. 354). The natural conclusion is therefore, that Tarkāra or Tarkara was in the Madhyadeśa. This is strongly confirmed by No. 3 which distinctly and unmistakably says that Tarkārikā (Tarkārikā), a bhatā village, was situated in the Madhyadeśa—int-Madhyadeśa-inta-pāli-Tarkārikā-bhatagru-pa-viniryo. Now as Madhyadeśa did never include Bengal, it naturally follows that Tarkāri (which was in Madhyadeśa) was outside Bengal. We may therefore, summarise our results as follows:

(1) There was a famous place called Tarkārikā, in the Madhyadeśa.

(2) It was a well-known centre of holy Brahmins.

(3) And thence many Brahman families emigrated to the East and South.

I therefore see no objection to identifying this Tarkārikā with the one mentioned in the Silampur inscription which places it within Śrāvasti, which certainly formed a part of the Madhyadeśa.

PAŚĀCHI PRAKRIT.

BY THE LATE S. P. V. RANGANATHASWAMI ARYAWARAGUN; VIZAGAPATAM.

In his Prākrita-kalpataru, Rāmāntakaṭāla-bhatāchārya mentions the following eleven Paśāchis:

\[ \text{Pāśāchis: } \]

\[ \text{Kekaya, Pāśāchala, Māyāhā, Sākshmabheda,} \]

\[ \text{Skṛasena, Gauda, Vṛāchada,} \]

\[ \text{The mixed dialects he divides into two classes again, viz., pure (śuddha) and impure (auśuddha), the former of which he again divides into two classes bhāshā-śuddha and pada-śuddha, which latter he once more divides into two classes, viz., ardha-śuddha and chatupada-śuddha, thus making the mixed dialects four in all. The mixture of dialects in a stanza may take any of the forms given below. The stanza may assume the same form for each of the dialects or one-half of it may be in one language and the other half in another, or again each pada may be in a different language or one or more of the words in the verses may be of different languages and mixed after the fashion of tilasylula as Rāmantaravāgīsa says. These four classes he respectively designates by the above four names. As an example of the first class may be given the following stanza of} \]

\[ \text{15 The evidence of the Belāvo copper-plate of Bhavavarman, I, 43, shows that the province of Rāṣṭha was outside Madhyadeśa. See El., Vol. XII, p. 41.} \]

\[ \text{1 These verses are found on folio I of the MS. of Prākrita-kalpataru found in the India Office Library, London. No. 1106 of the Catalogue.)} \]
Rāmatarkavāgīśa himself, which he says can be construed as a verse in Sanskrit or any one of the fifty-five dialects treated of in his work (setting aside Pāṭāchāla Pāṭāchārla).

This stanza is given here as it is found in the MS. of the work found in the India Office Library, but is very corrupt. A similar stanza, quoted in Sāhitya-darpana² may also be cited and it is said to be identical in form for Sanskrit, Sāuraseni, Prāchāya, Ávantí and Nāgarāpaḥbhṛṣṭa.--

The following stanzas illustrate the second class. The first two are taken from Rāmatarkavāgīśa's work, the first of which is his own while the second is quoted by him as belonging to another. The third, on the other hand, is quoted from Bhoja's Sarasvatī-kaṇḍhābharaṇa:—

There seems to be a slip in the MS. of Kalpataru belonging to the India Office since there are no verses to exemplify the third and fourth classes. The following verse from Sarasvatī-kaṇḍhābharaṇa may be quoted in illustration of the fourth class:—

In the above classification Rāmatarkavāgīśa-Bhaṭṭāchārya designates the mixture of the dialects to Pāṭāchārla and we may for our purposes leave them out of account without examining the appropriateness or otherwise of the title and say that he recognised only seven dialects under Pāṭāchārla. Mārkaṇḍeya, on the other hand, excludes these mixed dialects but his scruples not permitting him, he could not abandon the traditional number eleven and so gives a list of another eleven (differing from the list of Kalpataru), including some of the South Indian dialects, to make up that number. But he adds that of these only three, viz., Kekaya, Sāurasena and Pāṭāchāla were civilised, the rest being of no importance. He considers Sākṛṣṭa (or mixed) dialects as an independent class and says⁶ that if these and Sanskrit are taken into account, the number of Prākṛti dialects will be altogether eighteen.

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³ This line is missing in the MS. of Kalpataru. It is supplied from Sarasvatī-kaṇḍhābharaṇa of Bhoja.
⁴ Sarassvatī-kaṇḍhābharaṇa reads नम्भरी नम्भी.
⁵ Should be विशेष विशेषितार्थी. Cf. Hemachandra's Dēṣāṇmāla, V, 12.
Sir George Grierson in his paper on *The Home of Literary Pāli* says, “Ramātarkavāgīśa (17th century) knows two Pāšāchikas, one Kāṣyapa and the other (f) Chaska. He adds that if other Pāṛkīt dialects, e.g. Māgadhī, are used incorrectly, they become aṇudā Pāśāchika.” From the above exposition of Ramātarkavāgīśa’s classification of Pāšāchī dialects, we confess we cannot accede to what Sir George says in his paper referred to above. There is only one copy of *Prākrit-kalpataru* (that in the India Office Library) that I know of, and it is in Bengali characters and is very corrupt, so much so, that it is impossible to make out the meaning of the passages in certain places. The verse about the classification of Pāšāchī languages, as it stands in the MS., is:

![Verse](image)

The second line of which is evidently very corrupt. As it stands it makes no sense and there is violation of metre too. Here *chaska* is a mistake for *chatuṣṭha*, the *tu* being lost. The line should run:

![Corrected Verse](image)

which is quite in accord with the stanza quoted at the beginning of the paper, and the metre of which works out alright. So there is no question there of Chaska Pāśāchī. It was not possible for me to trace the origin of Sir George Grierson’s other remark: “He adds that if other Pāṛkīt dialects, e.g. Māgadhī, are used incorrectly they become aṇudā Pāśāchī.” Probably he derives the information from the following:

![Additional Verse](image)

but this means what I said above.

There is another short treatise on the Pāśāchī dialects (which, however, it calls bhūta-bhāṣāḥ) in the Deccan College Library, Poona. It is named *Shadbhāṣā-vārtika*, is in old Kashmiri characters and is Nos. 295–6 of the collection of 1875–76. In this work too the Pāśāchī Prākrit is divided into two classes, pure (suddha) and mixed (saṅkṣeṣa) in the following verse:

![Additional Verse](image)

and he defines the two classes as under:

![Additional Verse](image)

and here too we do not find any class termed Chaska.

Hemachandra, in his grammar treatise of six Prākrits, viz., Prākrit, Sāuraseni, Māgadhī, Pāśāchī, Chūlīka–pāśāchī and Apabhraṃśa, and hence he has only two Pāśāchī dialects. Lakshmidhara also knows only two Pāśāchīs:

![Additional Verse](image)

Sir George Grierson remarks in the same paper that Hemachandra knew three Pāśāchīs. He says “Hemachandra knew three but does not say where, they were spoken.” I could verify this statement neither in Hemachandra’s grammar nor in his *Kavyaśāstra*.

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7 Bhandarkar Commemoration Volume, 1917, p. 121. 8 Folio 46a of Prākrit-kalpataru. 9 Folio 472a, ibid. 10 Bhandarkar Commemoration Volume, 1917, p. 122.
DATE OF KHARAVÉLÁ.

In connection with the date of Síri-Sátkári, named in an inscription on the South Gate of Sópa No. 1 at Sáachi, Mr. Ram Prasad Canda of the C.Jeeuta University writes as follows in his recently published Memoir on the "Dates of the Votive Inscriptions on the Sópas at Sáachi" (Memoir A. S. I., No. 1, pp. 8-12).—

The date of Síri-Sátkári, and consequently that of the south gateway of Sópa I at Sáachi, may be approximated by working out the date of the Udáyagiri (Háthigumphá) inscription of Kháravéi in which a Sátkári is also mentioned. Bhagavánal Indrjñ, who has published what may be called the édito princeps of the Háthigumphá inscription, read and interpreted a sentence in its 16th line to mean that the 13th year of Kháravéi's reign corresponds to the year 165 current and 164 expired of the time of the Márnya Kings. Bhagaváñal was inclined to believe that the era begins with the eighth year of Á'joka, the year in which Á'joka conquered Kálinga, and taking 263 r.c. as the year of Á'joka's accession, placed the accession of Kháravéi in 103 r.c. While accepting Bhagavánal's reading and interpretation of the sentence, Röbler pushed back the initial year of the Márnya era to the year of Chandragupta's accession. This theory held the field till Fleet questioned the reading and interpretation of Bhagaváñal and declared, herein followed by Légers, that "there is no date in the inscription." But recently Messrs. Jayawául and R. D. Banerjí have published a revised version of the Háthigumphá inscription with facsimiles and revived the theory of the Márnya era. As the sentence has given rise to so much controversy I shall reproduce the different versions:

BHAGAVÁNAL:

Prákrit text. — Panantariya satih-vasa-satih raajamuriya-kái vóchhin t cha chóyaga agasatikaritariyam cha upádayati.


English. — "(He) does (this) in the one hundred and sixty-fifth year of the Márnya king after one hundred and sixty-four years had passed away."

Fleet reads sachi for sañhi and takes panantariyasaka in the sense of gáminatt-arágyasaha, Sanskrit prájaptáryapya, and referring to texts propounding some Jain arágyascháhí, "sublime rule." After raaju-Múriya-kái Fleet reads and translates: — vóchhin na cha chóyaga a (or t a) agasatikaritariyam cha upádayati. Vóchhin (tvácchchhinñává) chóyàh hina aniga-satik-antariyam cha upádayati: "' and he produces, comes to come forth (i.e., revives), the sixty-fourth chapter (or other division) of the collection of seven Añgas." 1

But in F. IV, attached to Mr. Jayawául's article, the u mark after t is not at all distinct, but looks more like a detached dot, and the u mark of the ku of Kumára in line 14 is longer than the u mark of Mr. Banerjí's kutirýam. The u mark of ka and tu is not recognised by Mr. Banerjí's colleague, Mr. Jayawául, who reads kántirýam. 2 Fleet objects to Bhagaváñal's rendering of vóchhin na vóchhin (vóchchhinñává) and recognises it as the Jain technical term vóchchhin (tvácchchhinñává) applied to the sacred texts which have been "cut off, interrupted," or, in other terms, which have been neglected and lost sight of. Mr. Banerjí writes, "The word vóchchhin is not well substantiated in that technical sense in which it is used in modern Jain literature," and that as raaju-Múriya-kái "shows that a date has been expressed in the same line," the only possible translation of the word vóchchhin is "expired," a meaning derived secondarily from its primary meaning "severed" or "cut" (p. 562). The correct Sanskrit rendering of the Prákrit vóchhin (vóchchhin) is tvácchchhinna, the dictionary meanings of which are, "(1) cut off, rent asunder, torn off; (2) separated, divided; (3) particularised, specified; (4) marked, distinguished; (5) interrupted (Apte)." In a Jain text, the Kalpasátra of Bhadrabáhu, the word is thus used:

(1) Náyas pijiśhimpánah vóchchhin na (Jínancharita, 127). Sanskrit commentary: jś̄tajá ri Mákšá-puriśháya přemabandhánah tvácchchhininá trufét, "having cut asunder the tie of friendship which he had for the scion of the Jínátri clan."

(2) Vóchchhinna-inádála (Jínancharita, 95). "A pregnant woman whose desires have been fulfilled."

(3) Añgáne gánárhá nivávachchhin na vóchchhin (Stákirmíval, 2). "The rest of the Gánádharas died leaving no descendants."

1 Acéte du Sisíaem Congres International des Orientalistes, III, pp. 147, 177.
2 See Idem's List, No. 1345.
3 JRAS., 1910, pp. 835-87.
4 Jacob's edition, Leipzig, 1879 (Abhandlungen f r die Kunde des Morgenlandes, VII, Band, No. 1).
6 Ibid., p. 115.
Such examples of the use of वोच्छ्हिन्नa as these do not warrant us in holding that वोच्छ्हिन्नa (vyau-
vachchhina) may also be used in the sense of a year being ended. In Indian epigraphic records gata or atta is used to denote the expired year, but vyauvachchhina is nowhere else used in this sense. In the early Brahmi and Kharaolthi inscriptions of Northern India the date is expressed by sani-
vatsara or sabatsara, or briefly by sāh or sā, and in the Brahmi inscriptions of Western and Southern India by vasā, varah, saruvachchhā or its variants, but never by any term like राजसुरिया-काल. The mention again of both the expired and the current years of the same era side by side is both unique and superfluous. Evidently to avoid this difficulty and to provide the verb upādyaity (upādyaity) with an object, Mr. Jayaswal proposes to read and translate the second part of the sentence as follows:——

chhā-yahi Argasi ti kaśatiryan upādyaity

"The cave (kaṇṭari, kandara), of six poles, called the arkaṇi (Skt. arkaśṭā) is made."

But Plate IV attached to Mr. Jayaswal's article shows that the reading chhā-yahi for chāyatiha is impossible. As regards the next word argasi, in a Prākrit inscription the language of which is so much akin to Pali, conjunct rya is phonetically impossible, and the mark on the left side of ya in Mr. Jayaswal's Plate cannot be mistaken for the superscript r. The i-mark of sa also is not visible in the facsimile, and Bhagavanlal and Banerji failed to notice it on the rock.

The reading of the first part of the sentence is even more uncertain. The word between pana-
tariya and राज-मुरिया-काल is enigmatical. In the facsimile the letter after sa looks rather like cha or chi and the next letter is evidently sa and not sa, for the lower part of it consists of a semi-circle opening below instead of a circle. The three letters that follow to sa looks like sanato. But whatever may be the correct reading or meaning of each (cha) to sa to to, no date can be denoted by this group of letters. 6

Mr. V. A. Smith works out the date of Khāraolth in a different way. In line 6 of the Hāthigumpha inscription occurs this sentence:——

Panihara cha dānī vasā Na(r)da-raja-tivasa-sa-
thātīyas Tahsanul yawā paṇḍān am nagaraḥ? parśva . . . .

Dr. Lüders translates this sentence thus:—— "In the fifth year he had an aqueduct (panikṣa) that had not been used for 103 years since king (rāja) Na(r)da (or since the Na(r)da Kings?) conducted into the city." Mr. V. A. Smith writes, "If we assume 322 B.C. as the end of the Na(r)da dynasty, the fifth year of Khāraolth would be 103 years later, namely 219 B.C. and his accession should be placed about 232 B.C."

But the wide difference in form between the alphabet of the edicts of Asoka on the one hand and that of the Hāthigumpha inscription on the other, already noted by Bhagavanlal, renders this estimate of Khāraolth's date quite untenable. The most notable characteristics of the Hāthigumpha alphabet are:——(1) A considerable number of letters with thick-headed

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6 Since the above was in type Mr. Jayaswal has published in J.B.O.R.E., Vol. IV, Part IV, a second article entitled Hāthigumpha Inscription revised from the Rock (pp. 384–403), wherein in place of the above paṭi(h)paṭya ṣa [Pā-n-am-riya-aḥ-ṣa-hi-ras sae ṭa ṭa] Muriya-Kāla vōchhina chēyatiḥ

Argasi ti kaṭīraṇya upādyaity in line 16, he now proposes to read, the above paṭi(h)paṭya ṣa [pā-n-am-riya-aḥ-ṣa-hi-ras sae ṭa ṭa] Muriya Kāla vōchhina (new), and as chēyatiḥ-chēyatiḥ and as against the impressions published by himself with his first article and against the reading of Bhagavanlal and Mr. R. D. Banerji both of whom examined the rock. The elimination of the term rāja renders the acceptance of this solitary instance of Muriya-Kāla as a royal era still more difficult.

(b) Mr. Jayaswal's rendering of the expression beginning with Muriya-Kāla is also open to objection. He translates it, "He (the king) completes the Muriya time (era), counted, and being of an interval of sixty-four with a century." (p. 390). The rendering of vōchhina as "counted" is even more far-fetched than "expired." The particle cha after vōchhina makes it difficult to read it as vōchhina qualifying the substantive Muriya-Kāla. Even if we overlook vōchhina, the passage appears to be a very unusual way of stating a date. Still more unusual is the statement of a date as an independent achievement in a praṇaśā, for this is how Mr. Jayaswal takes it to be by treating Muriya-Kāla as accusative to upādyaity. The root di from which Mr. Jayaswal proposes to derive upādyaity means "to perish, die, waste, decay, diminish (Apte.)" So the rendering of upādyaity as 'completes' is at least very far-fetched. What, again, is the significance of, "He (Khāraoltha) completes the Muriya time (era)? Khāraoltha was not a Muriya (Maurya) but a Cheta (a name not unknown to literature, as Cheta princes are mentioned in the Vasanta Jātaka), and it is not clear how a king of one line could complete the era of another.

7 Vincent Smith, Early History of India, p. 2, note 2 (3rd Ed.).
vertical or serif; (2) ka with the lower part of the vertical prolonged; (3) invariably rounded ca; (4) chh of the butterfly type with two loops; (5) ta’s having in most cases rounded lower part. These characteristics that the Hathigumpha inscription shares, to a considerable extent, with the inscriptions on the Srāvaṇeśṭa gateway, indicate that this inscription is later in date not only than Aśoka’s edicts and the Benagār Garuda pillar inscriptions, but also later than the Bharhut īkṣaṇa inscription, and the Nāgāḥāś inscription of the time of the Andhra King Sīri Sātakarṇi I. Therefore Sātakarṇi mentioned in the Hathigumpha inscription, without taking heed of whom Khāravēla sent a large army to the west in the second year of his reign, should also be identified with Sātakarṇi II whose reign may be tentatively dated between 75–20 B.C. The rise of Sātakarṇi II and Khāravēla probably synchronised with the fall of the Suśa dynasty and the consequent weakening of the power of Magadha. Sātakarṇi II evidently claimed some sort of suzerainty over the states that lay to the west of Kalīṅga and consequently Khāravēla’s expeditions to the west involved defiance of the Andhra power. Khāravēla probably never again did so after the second year of his reign. His later expeditions were led to the north. In the eighth year Khāravēla raided Magadha and compelled the king of Rājagaha (Rājagriha) to retire to Matālura. In the twelfth year he again invaded Magadha and made the Magadha king bow at his feet.

One grave objection to this calculation of the date of Khāravēla based on palaeographic considerations is ti-vāsa-saṭa in the clause Nandarājya tīvra-saṣāṭa dī-tan. Bhāsanaṇa reads it as ti-vāsa-saṭa and Mr. Jayaswal as ti-va-sa-saṭa (n?) and evidently Dr. Liddell also does the same and translates it as “103 years”. Sātaka sota (hundred) and saha (1,000) take plural suffixes in the edicts of Aśoka as well as in the Hathigumpha inscription in denoting plurality of hundreds or thousands. In the Rock Edict I we have vakuni pānasatasaḥ-sāṇāni, “many hundred thousand animals”; in the Rock Edict IV, vakuni tāvatasotani, “many hundreds of years”.

Hāthigumpha inscription:—

L. 4. pānitasāhi satasaḥsāhi, “by 3,500,000.”
L. 7. anākāni satasaḥsāhāni, “many hundreds of thousands.”
L. 10. aṭhatāna satasaḥsāhāni, “by 3,800,000.”

If the reading is ti-vāsa-saṭa, it must denote 103 and not 300. But, as the facsimile shows, there is no anusvāra sign either above or beside the final s of ti-vāsa-saṭa. The absence of vihākṣi (suffix) after ti-vāsa-saṭa is due to the fact that it forms part of a compound word, Nandarājya-tīvra-saṣāṭa-o (gha?) Thus qualifying panaśāṇa (aqueduct). An objection that may be made to such a construction is that ti-vāsa-saṭa and aṭhatāna are not combined according to the rule of Sandhi. But this is not the only instance in which the writer of this epigraph has ignored the rules of Sandhi in writing a compound word. In the first line we have chaturantakā-tisna-gaṇa-vidyāpīṭa. Bhāsanaṇa and Jayaswal read gun-opaṇyūtaḥ. But in the facsimile the letter after ga looks more like sa than no, and the two letters after na are ṣa and not paṅga. So here sa and a have not been combined. The non-elision of a of gaṅa and saṭa may be due to the fact that in both cases it is followed by vowels beginning with a vowel. Ti-vāsa-saṭa as a part of the compound may mean either 300 or 103 years. If we take it in the sense of “200 years,” the whole compound denoting “made by king Nanda 200 years before,” the historical evidence contained herein agrees well with the indications of palaeography. Mr. Banerji proposes to identify this Nandarājya with Nandivardhana, the ninth king of the Śiṅga dynasty. There is nothing in the Purāṇas, our only sources of information for Nandivardhana, that he ever had anything to do with Kalīṅga. On the contrary we are distinctly told in the Purāṇas that when the kings of the Śiṅga dynasty and their predecessors were reigning in Magadha, 32 Kalīṅgas, that is to say, 32 kings, reigned in Kalīṅga in succession synchronously. It is not Nandivardhana but Mahāpadma Nanda, son of Nandivardhana’s son Mahanandita by a śūdra woman, who is said to have brought all under his sole sway and uprooted all Khaṭriyas or the old reigning families. So we should identify Nandarājya of the Hāthigumpha inscription who held possession of Kalīṅga either with the all-conquering Mahāpadma Nanda or one of his sons. According to the Purāṇas Mahāpadma Nanda lived or reigned for 88 years and his 8 sons in all reigned 12 years. A total reign of 12 years for eight sons indicates confusion. So it appears more reasonable to identify the Nandarājya of the Hāthigumpha inscription with Mahāpadma Nanda than with any of his sons. The last Nanda was overthrown by Chandragupta the Maurya in about 321 B.C. Assuming that Mahāpadma Nanda reigned for 50 years—not an inordinately long period for a monarch who reduced all the ancient kingdom of Northern India to subjection—we have 321+12+50=383 B.C. as the year of his accession; and further, assuming that the author of the Hāthigumpha inscription, in putting down “300 years” as the interval between Nanda’s rule in Kalīṅga and the fifth year of Khāravēla has used a round number, we may put down the accession of Khāravēla to about 70 B.C. and that of Sātakarṇi II a few years earlier.

Ramachandra Chanda.

 pancreatic Purāṇa Texts, p. 69.
EPISODES OF PIRACY IN THE EASTERN SEAS, 1519 TO 1851.

By S. CHARLES HILL.

(Continued from p. 205.)

XII.

CRUISE OF THE PIRATE GOOD HOPE, 1687.

Amongst the Buccaneers who sailed for the Philippines was one John Eaton. According to James Burney (Chronological History of the Discoveries in the South Seas) he behaved very cruelly to the inhabitants of the Ladrone Islands and took much plunder on the Chinese Coast, but what became of him afterwards I do not know. Probably he died in those parts, for some of his crew managed to get to the Bay of Bengal without him, and arrived at the mouth of the Hugli. There they found the East India Company's ketch Good Hope and, persuading the Mate, Duncan Mackintosh, and some of the crew to join them, carried her off, Mackintosh being elected Captain. Apparently they made good booty after putting the narrator of the cruise ashore, for, from India Office Records, O.C., 5690, it appears that the Good Hope arrived at St. Augustine's in Madagascar with a good store of gold and diamonds but very few men, in May 1689. The cowardice displayed by this gang of pirates in their affrays with the Malays and Japanese was probably due to the smallness of their crew, for it was a maxim of the pirates never to take any unnecessary risks.

"The Right Honble. Company's Ketch Good Hope arrived in Ballasore Road, Samuell Herron Commander, brought two Pylotts to carry up the Rochester and the Rebecca to Hugily [Hugli]: and May the 2nd was by Sunrising surpriz'd and taken by some of Captain Eaton's men having first bound the Master and myself in the Great Cabbin, and the rest of the men readily assenting to goe and seek their fortunes with them, one George Robinson only excepted. They then cutt the Cable in the house, made sail for the Nincombars [Nicobars], before which it was put to the vote whether they should putt the Master and myself on shooare upon the Andamans Islands inhabited by man-Esters. At the Nincombars they wooded and water'd their Ketch, then proceeding on their Pyrattig desigins for the Straights of Mallacca. Off [Acheen] they took a small Prow bound to the Port, wherein they put the Master, but would not lett me goe with him. One George Robinson aforesaid went into the boat, thinking to leave them, but was hal'd in by the hair of his head and threatned to be murder'd.

"In the sight of Mallacca they came up with a China Junk who had two Portugueze Pylotts on board, one of which with a China Merchant came on board to shew a Dutch pass he had. They detain'd them, mann'd the Junk's boat with their own Rogues, went on board, took her without fireing gunm, great or small, plunder'd her, found noe money in her, shee being laden with Sandella wood and not answering their expectations, tooke out a chest of silke, some cloaths, then cutt hole's in her and sunk her. The two aforesaid Portugueze Pylotts inform'd them that there was a Portugueze shipp gon before, and that if they made the best of their way they might come up with her, which fell out accordingly, for in

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57 Mackintosh when he turned pirate took the name of Thompson.

58 This statement is an old error, for the Andamanese have never been cannibals though long reputed to be so.—Ed.
the Straights of Pincomporas [1 Sincompora, Singapore] they took her under the King of England’s Colours, firing at her three guns. At the first they struck their topgallant sails, the next their topsails, and the third and last hauled up all, and the Commander with some merchants or gentlemen came on board, who were detain’d as the Chinees had bin before; manning the boat with themselves went on board the shipp, turn’d the major part of the people into the boat, sent her on board the Ketch. As soon as she came, the rest with the Chinees prisoners were put into the boat and turn’d away, first giving them a bag of rice, some pieces of beef with a Totch99 to Boyle it in, carried the shipp to Pulo Ladure [1 Pulo da Ore=Pulo Awar], where, after they had taken out the plate and jewels and sufficiently plunder’d her, they burn’d her and ran away by the light, from whence they went to Pulu Condore to waite the comming of the ships from the Moneilas [Manila], also two great Junks that yearly goe to Japan, where they remain’d until the time of the year serv’d for the comming of shipping from China, Japan and Moneilas, then went out a-cruising to windward, having first made the Ketch a Pink by putting another mast into her.

“Riding at the southermost part of the Island they see a shipp, gave her chase, came up with her, fir’d at her without hailing her, who fought them stoutly, killing them one man. The sea was so great they could not board, was forst to lett her goe: after that, below Pulu Ubi they saw a Malaia Prow, mann’d their boat in order to take her. When they came under her sterne commanded them on board the Ketch. The Malaia answer’d the Sun was setting. In the morning they would come, which occasion’d one Richard Webb to fire his Fuzee into the Prow, who return’d a volly that kill’d two men and wounded three, so the Piratta turn’d tail. As soon as the Malaia saw it, they nimbly step’d into their owne boate and persued them until they were within gunn shot of the Ketch.

“Some time after, to the windward of the Island they gave chase to a Japan Junk, who finding they could not get clear of the Rogues, boare downe upon them and had run them under water had they not immediatly lett flie the maine sheet. Nere a Rogue of them dare to thro’ a Granada into her, but follow’d her from the Island Pulu Condore to Pulu [1 Tanjang], where they left her, and while anchor’d there saw another Japan Junk, as was by them suppos’d, gave her chase, could not come up with her, fearing they should fall so deep into the Bay of Syam that they could not turn it up again, left of their chase, turn’d up to Pulu [1 Tanjang] and Condore againes, off where they cruiz’d a considerable time.

“Provisions growing scarce, they went to some Islands near the Coast of Borneo, at last came to an Island called Tymbelan,80 which is a days sail of Suckadana,61 where Eaton had bin before. There I laid a designs to cutt them off, perswaded seven or eight soldiers &c. to assist to the conspiracy. That night it was to be put in execution the Carpenter, a Dutchman, one as deeply engag’d by oath as anyone in that enterprise, discover’d it; therefore they put me on shore, and as many as was willing to goe with me upon an uninhabited Island, four miles distant. About Sunsett it prov’d much thunder, lightning and rain. Wee had nothing to shelter us but the heavenly Canope, from which dropp’d much moisture. In the morning they sent their canoe to fetch us or board again with whom wee would not goe. Therefore they weigh’d their anchors

99 Totch, for tsochty = dshikt, a saucepan.—Ed.
80 Pulo Timbalan (Balance or Requeit Island), a small group of islands lying nearly midway between the E. end of the Straits of Malacca and Borneo.—Ed.
61 Suckadana, W. Coast of Borneo.—Ed.
and away they went. Wee made it our business to get up to Tymbolan by wading up-on the corally Rocks, sometimes up to the knees, then at once to the neck in water, bare foot and bare legged. At last by Divine Providence came a Fishing boat that call’d unto us and took us in, carried us unto the said Island, where wee continued six weeks, was kindly used by the inhabitants before we could get to Roe [?] Rhio in the Straights of Malacca, where wee continued six months before we could find an opportunity of going thither [?] further], by reason they were embroyled in Warr with the Dutch and all their neighbouring Princes, from whence they fled to Johore and wee with them.

"A Cessation of Armes hapening, a Dutch sloop came there, upon whom three of us embark’d for Malacca, where at Johore was left three of our Company whom we suspected would turn Mallais or Mussulmen, viz., Thomas Steele, Matthew Curtis, Antony Budart. Ourselves arriv’d safe at Malacca, viz., H. Watson, George Robinson, Francis Cooke, where found the Pearle Friggitt, Captain [James] Peryman Commander, and Mr. [John] Hill,62 who had bin Ambassadore to Syam, with whome we went to Fort St. George, where wee, the three last nam’d, gave in our Narrative upon oath to the Honble. Governour [Elihu Yale] and Sir John Bigs &c."63

N.B.—Here follows a list of chose of Captain Eaton’s men who took the Good Hope.

"Eaton’s men.

Walter Beard, hanged in Guinea.
Nicholas Burton.
Richard Web.
Richard Potter.
John Dunkston.
John Parnell.
Mercus, killed by Malayers, Carpenter.
George Robertson, an honest man.
Dunkin Mackindes (Captain Heron’s mate turned rogue) hanged in Guinea.

Antony Budart.
Thos. Steele.
John Linch, died at Johore.
Matthew Curtis.
Francis Cock.
Lawrence France, whose wife was hanged at Bombay, killed by Malayers.
Cornelius Patterson, a Dutchman.
Henryk, a Dutchman.
James Williamson.
Thos. —— killed by the Portuguese."

[ Narrative by Charles Hopkins, dated 30 April 1687. India Office Records, O. C. 5582 and narrative by John Watson, ibid., O. C. 5583. ]

XIII.

PIRATE BASE AT ST. MARY’S, MADAGASCAR, 1690-1698.

It has been mentioned that Mackintosh took his ship to St. Augustine’s in Madagascar. That island had already become a base for European interlopers and pirates who intended to cruise in the Red Sea or Indian Ocean. Madagascar and the islands round its shores were admirably suited for this purpose, but the ports which were chiefly frequented by the pirates were Port St. Augustine (St. Augustine’s Bay), Port or Fort Dolphin (Dauphin) and the Island of St. Mary. As these pirates were chiefly equipped in New

62 See Madras Public Consultations, 22 August 1687.
63 Sir John Biggs, "lately Recorder of Portsmouth," was appointed Judge-Advocate at Fort St. George in 1687 and arrived at Madras 22 July 1687. (Love’s Vestiges of Old Madras, I, 493.)
England and the West Indies, some of the merchants who sent them out hit upon the idea of sending ships to Madagascar with provisions, stores, arms and wine, which they sold to the pirates, who, fresh from their raids, were ready to pay any price that might be asked. One of these merchants was Frederick Phillips of New York, who employed as his Agent a retired pirate Adam Baldridge. The latter, having killed a man in Jamaica, found it convenient to absent himself from home until the recollection of his misdeed had somewhat faded. After an absence of nearly ten years he returned to New York and was persuaded by Lord Bellamont to make the following deposition. Interesting as it is, giving us many dates which, without it, would be difficult to ascertain, it seems a pity that he was not in a position to speak more freely.

It is noticeable that he calls the pirates *privateers*, a name which they preferred, and in fact, many of the pirate ships sailed under commissions granted them by different Colonial Governors. It was a slight matter that these commissions were intended to serve against the French. If the Captains who held them were too particular, their crews disposed them.

Amongst the articles for sale to pirates, are mentioned both Bibles and Prayer Books. One might imagine that pirates had no use for such things, but it is a fact that a considerable number amongst them were pressed men, or men, often officers, who, having lost their all when their ships were taken by pirates, had in desperation become pirates themselves. At times such men, horrified at the villainous acts to which they found themselves committed, were stricken with remorse and, remembering the teachings of pious parents, were eager for the consolations of religion. One does not know whether to be disgusted at or to admire the business acumen which made Phillips and his like remember to cater for the requirements of these poor wretches.

*Deposition of Captain Adam Baldridge.*

(1) *July 17th* 1690.—I Adam Baldridge arrived at the Island of St. Mary’s in the ship *Fortune*, Richard Conyers Commander, on the 7th of January 1690/91. I left the ship, being minded to settle among the negroes at St. Mary’s with two men more, but the ship went to Port Dolphin and was cast away April 15th 1691, and half the men drowned and half saved their lives and got ashore, but I continued with the negroes at St. Mary’s and went to war with [i.e., in alliance with] them. Before my going to war, one of the men died that went ashore with me and the other being discouraged, went on board again, and none continued with me but my prentice George King. March the 9th they sailed for Bonavolo on Madagascar sixteen leagues from St. Mary’s, where they stopt to take on rice. After I went to war six men more left the ship, whereof two of them died about three weeks after they went ashore and the rest died since. In May 1691 I returned from war and brought seventy head of cattle and some slaves. Then I had a house built and settled upon St. Mary’s, where great stores of negroes resorted to me from the Island Madagascar and settled the Island St. Mary’s, where I lived quietly with them, helping them to redeem their wives and children that were taken, before my coming to St. Mary’s, by other negroes to the north of us about sixty leagues.

(2) *October 13th* 1691.—Arrived the *Bachelor’s Delight*, Capt. George Raynor Commander, burden 180 tons or thereabouts, 14 guns, 70 or 80 men, that had made a voyage into the Red Sea and taken a ship belonging to the Moors, as the men did report, where they took as much money as made the whole share [of the] men about 1,100 lbs. a man. They
cared at St. Mary's, and while they cared I supplied them with cattle for their present spending and they gave me for my cattle a quantity of beef, five great guns for a fortification, some powder and shot and six barrels of flour, about seventy bars of iron. The ship belonged to Jamaica and set sail from St. Mary's November 4th 1691, bound for Port Dolphin on Madagascar to take in their provision, and December 1691 they set sail from Port Dolphin bound for America, where I have heard since they arrived at Carolina and compounded [compounded] with the owners, giving them for ruin of their ship three thousand pounds as I have heard since.

(3) October 14th 1692.—Arrived the Nassau, Capt. Edward Coats Commander, burden 170 tons or thereabouts, 6 guns, 70 men, whereof about 30 of the men stayed at Madagascar, being most of them concerned in taking the Hackboat at the Isle of May [Maio, Cape de Verde Is.] Coll. Thrympton owner. The said Hackboat was lost at St. Augustin. Capt. Coats cared at St. Mary's, and whilst caring I supplied them with cattle for their present spending, and the negroes with fowls, rice and yams, and for the cattle I had two chests and one jar of powder, six great guns and a quantity of great shot, some spikes and nails, five bolts of Duck [rolls of linen cloth] and sometwine, a hoghead of flour. The ship most of her belonged to the Company as they [i.e., the crew] said. Capt. Coats set sail from St. Mary's in November 1692 bound for Port Dolphin on Madagascar and victualled there and in December set sail for New York. Capt. Coats made about 500 lb. a man in the Red Sea.

(4) August 7th 1693.—Arrived the ship Charles, John Churcher Master, from New York. Mr. Frederick Phillips, owner, sent to bring me several sorts of goods. She had two cargoes in her, one consigned to said Master to dispose of and one to me containing as follows:—4 pairs of shoes and pumps, 6 dozen of worsted and thread stockings, 3 dozen of speckled shirts and breeches, 12 hats, some carpenter's tools, 5 barrels of rum, 4 quarter casks of Madeira wine, 10 cases of spirits, 2 old stills full of holes, one worm, 2 grindstones, 2 cross-saws and 1 whipsaw, 3 jars of oil, 2 small iron pots, 3 barrels of cannon powder, some books, catechisms, primers and hornbooks, 2 Bibles and some garden seeds, 3 dozen of hens [1]; and I returned for the said goods 1100 pieces of eight and dollars, 34 slaves, 15 head of cattle, 57 bars of iron. October the 5th he set sail from St. Mary's after having sold part of his cargo to the Whitemen upon Madagascar to Manratan 64 to take in slaves.

(5) October 19th 1693.—Arrived the ship Amity, Capt. Thos. Tew Commander, burden 70 tons, 8 guns, 60 men, having taken a ship in the Red Sea that did belong to the Moors [Muhhammadans] as the men did report. They took much money in her and made the whole share men [about] 1200 lb. a man. They cared at St. Mary's and had some cattle from me, but for their victuals and sea-stores they bought from the negroes. I sold Capt. Tew and his company some of the goods bought in the Charles from New York. The ship belonged most of her to Bermuda. Capt. Tew set sail from St. Mary's December 23rd 1693 bound for America.

(6) August 9th 1695.—Arrived the Charming Mary from Barbadoes, Capt. Richard Glover Commander, Mr. John Beckford Merchant and part owner. The most of the ship belonged to Barbadoes, Colonel Russell, Judge Coats and the Nigames [1]. She was burden about 200 tons, 16 guns, 80 men. She had several sorts of goods on board. I bought most

64 Manratan, for Mandratan = the Madratan (Mandritsara) of No. 7, infra.—Ed.
or them. She careened at St. Mary's and in October she set sail from St. Mary's for Madagascar to take in rice and slaves.

(7) August 1695.—Arrived the ship Katherine from New York, Capt. Thos. Mostyn Commander and Supercargo, Mr. Fred. Phillips owner, the ship burden about 160 tons, no guns, near 80 [? 20] men. She had several sorts of goods in her. She sold the most to the Whitemen upon Madagascar where she had careened. He set sail from St. Mary's for Madratan [? Mandritsara] on Madagascar to take in his rice and slaves.

(8) December 7th 1695.—Arrived the ship Susanna, Capt. Thos. Week Commander, burden about 100 tons, 10 guns, 70 men. They fitted out from Boston and Rhode Island and had been in the Red Seas, but made no voyage, by reason they missed the Moors fleet. They careened at St. Mary’s and I sold them part of the goods bought of Mr. John Beckford out of the Charming Mary and spared them some cattle, but for the most part they were supplied by the negroes. They stayed at St. Mary’s till the middle of April, where the Captain and Master and most of the men died. The rest of the men that were left after the sickness carried the ship to St. Augustin, where they left her and went in Capt. Hore’s for the Red Sea.

(9) December 11th 1695.—Arrived the ship Amity having no Captain, her former Captain, Thomas Tew, being killed by a great shot from a Moors ship, John Yardland Master, burden 70 tons, 8 guns as before described, and about 60 men. They stayed but few days at St. Mary’s and set sail to seek the Charming Mary and they met her at Maudaran on Madagascar and took her, giving Capt. Glover the sloop to carry him and his men home and all that he had, keeping nothing but the ship. They made a new Commander after they had taken the ship, one Captain Bobbington. After they had made the ship they went into St. Augustin’s Bay and fitted the ship and went into the Indies to make a voyage and I have heard since that they were trepanned and taken by the Moors.

(10) December 29th 1695.—Arrived a Moors ship taken by the Resolution and given to Capt. Robert Glover and 24 of his men that was not willing to go a-privateering upon the coasts of India, to carry him away. The Company turned Capt. Glover and these 24 men out of the ship, Capt. Glover being part owner and Commander of the same and confined prisoner by her Company upon the Coast of Guinea by reason he would not consent to go about the Cape of Good Hope into the Red Sea, the ship very old and would hardly swim with them to St. Mary’s. When they arrived there they applied themselves to me and I maintained them in my house with provision till June that shipping arrived for to carry them home.

(11) January 17th 1696-7.—Arrived the brigantine Amity that was Captain Tew’s sloop, from Barbadoes and fitted into a brigantine by the owners of the Charming Mary at Barbadoes, Captain Richard Glover Commander and Supercargo. The brigantine described when [? as] a sloop. She was laden with several sorts of goods, part whereof I bought and part sold to the Whitemen upon Madagascar and part to Captain Hore and his Company. The brigantine taken afterwards by the Resolution at St. Mary’s.

(12) February 13th 1696-7.—Arrived Captain John Hore’s prize from the Gulf of Persia and three or four days after arrived Captain John Hore in the John and Rebecca, burden about 180 tons, 20 guns, 100 men in ship and prize. The prize about 300 tons,
laden with calicos. I sold some of the goods bought of Glover to Captain Hore and his Company as likewise [to] the Whitemen that lived upon Madagascar and Captain Richard Glover.

(13) June 9th 1697.—Arrived the Resolution Captain Chivers Commander, burden near 200 tons, 90 men, 20 guns. Formerly the ship belonged to Captain Robert Glover, but the Company took her from him and turned him and 24 men of his men out of her by reason they were not willing to go a-privateering into the East Indies. They met with a Mosounen at sea and lost all their masts and put into Madagascar about ten leagues to the northward of St. Mary’s, and theremasted and fitted their ship; and while they lay there, they took the brigantine Amity for her water-casks, sails and rigging and masts, and turned the hull a-drift upon a reef. Captain Glover promised to forgive them what was past if they would let him have his ship again and go home to America, but they would not except he would go into the East Indies with them. September 25 they set sail to the Indies.

(14) June 14th 1697.—Arrived the ship Fortune from New York, Captain Thomas Mostyn Commander and Robert Allison Supercargo, the ship burden 150 tons or thereabouts, 8 guns, near 20 men, having several sorts of goods aboard and sold to Captain Hore and Company and to the Whitemen upon Madagascar.

(15) June 1st 1697.—Arrived a ship from New York, Captain Cornelius Jacobs Commander and Supercargo, Mr. Fred. Phillips owner, burden about 150 tons, 2 guns, near 20 men, having several sorts of goods aboard and sold to Captain Hore and his Company and to the Whitemen upon Madagascar and 4 barrels of tar to me.

(16) July 1st 1697.—Arrived the brigantine Swift from Boston, Mr. Andrew Knott Master and John Johnson Merchant and part owner, burden about 40 tons, 2 guns, 10 men, having several sorts of goods aboard, some sold to Captain Hore and Company; the rest put ashore at St. Mary’s and left there. A small time after his arrival I bought three quarters of her and careened and went out to seek a trade and to settle a foreign commerce and trade in several places on Madagascar. About eight or ten days after I went from St. Mary’s the negroes killed about 30 Whitemen upon Madagascar and St. Mary’s and took all they or I had. Captain Mostyn and Captain Jacobs and Captain Hore’s ship and Company being all there at the same time and set sail from St. Mary’s October 1697 for Madagascar to take in their slaves and rice having made a firm commerce with the negroes on Madagascar. At my return I met with Captain Mostyn at sea sixty leagues of St. Mary’s. He acquainted me with the negroes’ rising and killing the Whitemen. He persuaded me to return back with him and not proceed any further for there was no safe going to St. Mary’s, all my men being sick. After good consideration we agreed to return and go for America.

The above mentioned men that were killed by the natives were most of them privateers that had been in the Red Sea and took several ships there. They were chiefly the reason of the natives rising, by their abusing of the natives and taking their

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65 The South-West Monsoon, which brings in very heavy weather when it "bursta" in June.

---Ed.
cattle from them, and were most of them to the best of my knowledge men that came in several ships as Captain Raynor, Captain Coats, Captain Tew, Captain Hore and the Resolution and Captain Chivers.

ADAM BALDRIDGE.

Sworn before me in New York 5 May 1699.

True Copy.

BELLAMONT.

[Colonial Office Records, 5/1942, No. 30, ii.]

XIV.

THE CRUISE OF HENRY EVERY, 1693-6.

Henry Every (Avery or Avory) alias Bridgman, was the most famous pirate of his day. Mate of the ship Charles (Captain Gibson) which had been hired with other ships by the Spanish Government, through Sir James Houblon, to assist in the protection of the Spanish American colonies, he persuaded a part of the crew to mutiny at Corunna in May 1694 and took possession of the ship. Renaming her the Fancy, he carried her first to the West Indies, where he completed his crew, and then via Madagascar to the Red Sea. He attempted to fix a base at Perim, but, finding no water, proceeded to St. Mary's in Madagascar, where he built a kind of fort and established friendly relations with the natives, though the stories of his ruling like a king amongst them are probably wild exaggerations, for his total stay in the Indian seas cannot have been longer than some eighteen months.

In 1695 he captured the Gunsway, a rich pilgrim ship, on board of which there were many Indian ladies of distinction, who appear to have been very shamefully treated. He is said to have married one of them, a royal Princess, and to have had by her a son who was living in Madagascar in 1720, though the poor lady herself speedily died. The booty taken on this occasion was enormous—it is said to have been more than £200,000! At any rate Every and his crew were now satisfied to go out of business. In April 1696 they arrived at the island of Providence, in the Bahamas, where they were well received by the Governor, Nicholas Trott. Having divided their booty, they scattered, and a number of them made for England. There some were identified, tried and executed, but Every escaped detection and having been cheated of his booty by the men whom he employed to turn it into cash, died in great poverty at Bideford in the year 1727.

As Every impudently claimed the right to use Captain Gibson's commission, he flew St. George's flag, using the red flag only when his victims persisted in resistance. Apparently he never, in the Indian Seas, attacked his own countrymen or, in fact, any but Indian vessels. He is said to have carried the Mughal flag taken on the Gunsway to America, where it was flown by the pirate Captain John James of the Providence Galley in 1699. Probably James was a former member of his crew.

* Called by English sailors the Groyne.
The damage done to trade by Every and other pirates with whom he associated was so great that it caused a serious quarrel between the Agents of the East India Company and the Mughal Government, the latter holding them responsible for the misdeeds of their countrymen. This made it necessary for the English Government to come to the assistance of the Company, which was unable by itself to free the seas from these dangerous pests.

*Narrative of Philip Middleton, a youth belonging to the ship "Charles," alias "Fancy," which was delivered to the Lords Justices, the 4th August 1696.*

"The ship Charles, Henry Every [Commander], first plundered three English vessels at the Isle of May of provisions only, and nine of their men went on board the said Charles, most West Countrymen, viz. James Gray, Thomas Summerton, Edward Kerwood, William Downe, John Redy, &c.

"Thence to the Coast of Guinea, where took two Danes, 67 out of which they had a quantity of elephants teeth and divided about eight, or nine ounces of gold a man. Fourteen of the Danish crew came aboard them.

"Thence they sailed to Madagascar and to Johanna, where twelve French pirates came aboard them and afterwards took a French pirating junk with about forty men, who had good booty with them. They also joined them, being in all about 170 men, with 14 Danes, 52 French and 104 English.

"From Johanna they sailed into the Red Sea 68 and got intelligence of two rich ships that were at Mocha bound for Surat, but they passed them in the night, of which they had notice by a small junk they took the next day and made after them. They came up with the smaller first, who made little or no resistance. The same day they took the great ship who fought for about two hours and many of their men were killed, being about 1,300 persons aboard and on the other ship about 700. They kept both ships in their possession two days and all the Charles's men, except Every, boarded them by turns, taking out of the said ships only provisions and other necessaries besides treasure, which was very great, though little in comparison to what was on board, for, though they put several to the torture, they would not confess where the rest of their treasure lay. They took great quantities of jewels and a saddle and bridle set with rubies, designed for a present for the Great Mogul. The men lay with the Indian women aboard those ships, and there were several of them by their habits and riches in jewels appeared of better quality than the rest. The great ship was called the Gonsay.

"After they had taken these prizes they went to Rajapore to water and so to

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67 John Dan, in his evidence at the trial of certain of Every's crew at the Old Bailey, says they took the two Danes after a fight at the Isle of Princes. One they took with them and one they burned. (State Trials, Vol. 13, p. 451).

68 Where, according to Dan, they burnt the town of Mocha, because the people would not trade. Later they were joined by two English privateers and later still by three from America. Middleton in his evidence gives the names of three Captains as May, Farrell and Wake.
Mascarenas, [Bourbon] where set on shore all the French and Danes, having first made a division of their booty, which amounted in gold, silver and jewels to 970 lbs. a man. 69

"Thence they sailed to Ascension, where they turned fifty turtle and found letters of two English ships having been there. This was in March last, and the latter end of April they arrived at Providence, having but two days provisions left.

"They made a present to the Governor there, whose name is [Nicholas] Trott, of twenty pieces of eight a man, besides two chequins 70 of gold, upon which he permitted them to come ashore, and gave them a treat at his house, at which one of the men breaking a drinking glass, he made him pay for it eight chequins.

"The men presented the Governor also with the ship and all on board her, being some quantity of elephants teeth left in her. Colonel Richard Talliaferro, Deputy Governor, was a sharer with Trott in the booty.

"Every had changed his name to Bridgman, went on shore at Providence and about eighty men, which dispersed themselves to several ports and bought sloops there.


"These landed about a month since at Dunfanahan, twenty miles northward of Lough Swilly, by Londonderry, and thence by land to Dublin. Every took shipping for England at Carrickfergus. Captain Ferro remained at Londonderry with his sloop, which the seamen gave him for a present.

"Another sloop, which one Hollingsworth commanded, was chased into Dublin by a French privateer, on board of which were sixteen more of the Charles's men, vizt. Robert Richy, John Miller, John King, Edward Savill, William Phillips, Thomas Joyce. These were most Scotchmen and bound thither.

"William May went to Pensilvania.

"Several went to New England.

"Two of the men had been at Jamaica and returned back to Providence.

"Joseph Morris left mad at Providence, losing all his jewels upon a wager.

"Edward Short killed by a shirk [shark].

"Thomas Bolitha met at Dublin, but he came over in some other sloop, for he was not on board either of the two before mentioned.

"Trott took several guns out of the ship, which had 48 mounted, to plant on a platform to secure the Island from the French."

[India Office Records. Home Series, Miscellaneous, Vol. 36, p. 189.]
(To be continued.)

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69 Supposing all shared alike this, for 170 men, would make a total of £164,900. Probably the booty amounted to over £200,000.

70 Sequins, a coin worth about 9 shillings and three pence.
A BRIEF SKETCH OF MALAYAN HISTORY.

BY SIR RICHARD TEMPLE.

[I have had reason on several occasions lately to examine the history of the Malays and have found myself hampered in my studies by the want of any short abstract thereof in English, which could keep a general view of the whole subject before my mind, and serve to help me to conceive its many and necessarily confusing details in something like a practical sequence and in a true proportion to each other. I therefore compiled for my own use a brief sketch of the history of the Archipelago and Peninsula, for which combination the best general name I have yet come across in the literature of the subject is Malaysia. As it may be of use to others, I now print it, without laying any claim to having made it an authoritative or complete document.]

South of Indo-China lies the Malay Archipelago, the most important collection of islands in the world. They are sharply divided geographically between those rising out of deep and shallow water by what is usually called Wallace's Line, being thus in two divisions: the Western or Asiatic in the shallow sea which impinges on the great spit of land jutting out southwards from Indo-China, known as the Malay Peninsula, and the Eastern and Melanesian, which approaches Australia. As in the case of Indo-China itself, the aborigines of the whole area of Malaysia were Negritos, who at some remote period were overlain by a kindred race, the Melanesians, and in much later times, in part, by the Malays, the people with whom we now have to do. The Malays have been generally (and to my mind correctly) looked upon as one of the Indo-Chinese races, but of late they have been by some recognised as a people apart, allied to the Polynesians of the Pacific Ocean further to the East, their immigration into the Archipelago being northwards towards the Asiatic Continent and not southwards away from it. The term "Malay" for the race is from the native name Maláyu, which is traceable as far back as A.D. 671, when the Chinese traveller I Tsing reported on them as the Molou, though he actually meant by the expression the people of the Hindu Menangkabau kingdom of Sumatra.

The recorded history of the islands is quite recent, except where ancient Indian, Arabian and European trade penetrated. That is to say, except in Java, Sumatra and allied islands, and in the Malay Peninsula, history may be said to commence with the advent of modern European traders in search of spices, just as their ancient forerunners had gone there for pepper and cloves. In Java and Sumatra, ancient Indian Hindu and Buddhist kingdoms were set up, leaving some splendid monuments behind them, to become by the fourteenth century converts to Islam, owing to the proselytising tendencies of Arab and other Muhammadan traders. Nowadays the whole land of the Malays, where not still occupied by primitive animists, may be said to be Muhammadan: that is, the people profess Islam, while they are at heart animists. The quality of the spices that these regions produce in great abundance has throughout historical times been an irresistible attraction to all maritime nations, and has led the Portuguese, the Spaniards, the Dutch and the English to battle for the trade. Indeed, it was the high price of pepper in England, created by a Dutch "corner" in that article of commerce at the end of the sixteenth century, that led to the formation of the first English East India Company in 1600, and thus indirectly to the foundation of the British Empire in India.
Except through tradition, as recorded in the native chronicles of Java and Sumatra and to a less extent elsewhere, and through some inscriptions, the only general knowledge that exists regarding the Malays before the advent of the Portuguese in 1508 is that contained in the notes of travellers and geographical writers. Thus, Megasthenes (Greek) writing in India (306-298 B.C.), Pomponius Mela (Roman A.D. 43) and Josephus (Jew, c. 85) knew of the existence of the spice regions, and roughly, their position. About 79, Hippalus, the navigator, demonstrated the use of the trade winds, now known as the "Monsoons," which materially altered the capacity for Western discovery. So by the days of Ptolemy, the Alexandrian astronomer-geographer (127-151), knowledge of the Archipelago came to be recorded at first hand, and exploration became possible, bringing about the voyage of the envoys of Marcus Aurelius to Tongking in 166, and later the journeys and records of Cosmas Indicopleustes of Alexandria (c. 530-548). Chinese monkish (Buddhist) travellers also appeared on the scene: Fa Hian in Java (412-414), who found Hinduism flourishing and Buddhism commencing to have influence, and I Tsing in Sumatra in 671 and 688, who first noted the Malays by name. Thereafter the great medieval travellers, Marco Polo (Venetian), Odoric of Pordenone (Italian), and Ibn Batuta of Tangier, are found in Java and Sumatra, respectively in 1293, 1325 and 1345. Others, such as Nicolo de' Conti (Venetian, 1419-1444), produced personal accounts more or less accurate, chiefly less.

All this while, there had been from very early times (1000-400 B.C.) an ever-increasing coasting trade from Southern India (Dravidian), and afterwards from Greece, Rome, Persia, Arabia, and India generally, which on the decline of Roman power passed into Arab and Persian hands in the seventh century, leading eventually by the fourteenth century to the establishment of Islam in the whole of Tânan Malâyû, as the Malays call their own country. So by the time the Portuguese and other Europeans, beginning with Affonso d'Albuquerque in 1511, appeared among the Malays as conquerors in search of the spice trade, a great deal of information as to commercial possibilities had been accumulated in Europe. After the arrival of the Portuguese the story of the Malayan regions takes on a new aspect.

The many recorded traditions of the Malays previous to the advent of the Muhammadans and Europeans, especially in Java and Sumatra, though backed by an immense number of inscriptions and monuments—some of them magnificent—are all disappointing as historical documents. In fact, the most remarkable thing about them is that with so much evidence there should be so little acceptable history. There are points in the early traditions, however, that come out with some certainty.

Malay rulers and ruling families have long delighted in tracing their descent from Sikandar Zu'Lkaruza'n (Alexander the Great), which may fairly be taken to mean that just as Megasthenes, the ambassador of Seleucus Nicator at the Court of Chandragupta (306-298 B.C.), the Mauryan Emperor of India, soon after Alexander's date (356-323), knew of the Malayan spice trade, so had the fame of Alexander reached the Malays at the same time. Next, the Malays have adopted the distinctive Saka era of India, starting from A.D. 78, and by the time that Fa Hian is found, as above stated, dwelling for a while in Java (412-414), Hinduism was established and Buddhism commencing to make its way. The Hinduism was of the Śiva (old animistic) form, and the Buddhism of the Mahâyâna (Hinduised ritualistic) school. These last two facts support the trend of the traditions, which is that the Hinduism came through Sumatra into Java in the first century, A.D., from South India (Dravidian), and the Buddhism from further North a couple of centuries later.
There are traces of ancient Hinduism in Borneo up to the fifth century, which should perhaps be connected with Châmpâ (Cochin-China) or Kambûja (Cambodia).

Chronicles in Java exhibit for what they may be worth a continuous series of dates, which still require collating to settle their real value, onwards from their year one (A.D. 74), when there arrived their first hero, Aji Śāka from India. They then record the gradual spread of Hinduism over the whole country till 269, and the building of the first temple (Chândi Mâling) in 285. The process of settlement continued till 417, by which time, in 384, a dynasty had been established at Astîna, which in its alternative form of Astîna Pûra is closely reminiscent of Hastinâpura, the Delhi of legend. This line of Astîna lasted till 662. During this time Hinduism had given place to Buddhism, and the splendid monument of Borô Bûdûr was raised before 656 by the Mahârâjacchhirâja Adityavarman, probably Parîkṣit (617-649) or Udiâna (649-662) of Astîna. It entirely covers a hillock one furlong square and 100 ft. high, and is an object lesson by means of sculpture in Mahâyâna Buddhism.

The Astîna Dynasty was succeeded by the Malâwa Pâti (662-672) after which came that of Mendâw Kamûlân or Brambânân (Parambânan, 732-892), the builders of the wonderful groups of temples of a greatly Hinduised Mahâyâna type (Parambânan and Chândi Séwu). This Dynasty, a member of which was Aji Jayâ Bâya (774-830), who wrote a Chronicle and attacked Cochín-China (Châmpâ) in 774 and 787, was followed by the better remembered lines of Jâŋgâla (892-1158), which produced Pânji (c. 1130-1168), the great hero of Javan story, and Pajajâran (with Korîpan, 1158-1295). The country now tended to revert to Śaiva Hinduism of a distinctly South Indian (Dravidian) type; so that in speaking of a "Hindu" dynasty in Java at this period a highly Hinduised form of Buddhism is indicated. Of the line of Pajajâran, Munding Sâri (1184-1196) is, as Hájî Pûrwa, said to have been the first royal convert to Islam in 1183. In 1295, two years after Kublai Khan's invasion (1293), the Pajajâran Kings were followed by the great line of Majáphit (1295-1477), grown out of a local dynasty at Tumâpel (1232-1275). They were Hindus and extended the power of the Javanese Malays, grown by degrees more and more powerful since the time of Hájî Pûrwa, who set up a kingdom at Demâk and Pâjang (1477-1606), which ruled all Java.

In their time two notable events happened. Firstly, in 1508 the Portuguese appeared in Sumatra, and in 1511 took Malacca, starting at once explorations into the Archipelago generally. Secondly, in 1551 the Matâréam family came to the front and afterwards produced Panambâhan Sênápâti (1614-1624), the last independent native ruler in Java. He set up his throne at Matâréam and was succeeded by Sultân Sêda Krâpiah (1624-1635), in whose days the Dutch and English appeared as conquerors. Hinduism did not of course die easily and the Portuguese found Hindu communities in Bantam on their arrival there in 1511.

While the Hindu and Buddhist kingdoms had been developing in Java, a similar process had been going on in Sumatra at Menangkâbau in the hills of the modern Pâlâng, of which unfortunately hardly any record had survived, though it attained such fame among the Malays as to make many of them consider it to be the cradle of their race. Hindu and Buddhist temples are numerous, and there is a notable inscription of A.D. 656; but it is said that it was not till 1160 that the kingdom was sufficiently consolidated to be able to create colonies and spread abroad beyond the Island. Like the Javan
Hinduised Buddhists, the Menangkabaus succumbed to Islam in the fourteenth century. There is nothing of prominent historical note in pre-Islamic days elsewhere in the land of the Malays.

Malay history now enters on its last phase, the struggle between the maritime nations of Western Europe for the spice trade and the power necessary to secure it. The Portuguese came first into Sumatra in 1508, when Malacca, on the Peninsula hard by, was the chief port for pepper. In 1511 Affonso d’Albuquerque occupied Malacca, and sent out a party of explorers into the Archipelago. This led to the discovery of the Philippines by one of them, Francisco Serrão, who after being wrecked, accidentally made his way to Mindanao in 1514. In the same year the Portuguese established themselves in Ternate. In 1519 the Spaniards sent an expedition under Ferdinand Magellan to claim the Moluccas and thus discovered Borneo. By 1529 the spheres of the rival powers were settled, the Spaniards getting the Philippines and the Portuguese governing the Moluccas from Ternate. In 1546 Francisco de Xavier, the Spanish missionary (1506–1552), appeared on the scene, and the subsequent attempts to forcibly Christianise the people led to a bitter animosity against the Portuguese, who thus contributed to their own ultimate downfall. Finally, from 1530 to 1640 Portugal and Spain were united under the latter.

Meanwhile, the French pirates from Dieppe between 1527–1539 and English competitors under Drake (1579), Lancaster (1591), and Middleton (1604) began to dispute the trade with Portugal and Spain, and in 1595 the Dutch arrived, partly to revenge themselves on the Spanish for their misdeeds in the Netherlands, and partly to break the Spanish-Portuguese monopoly in the spice trade and to “corner” pepper. In 1602 the Dutch East India Company was formed, and by 1604 it was already stronger than the Portuguese on the seas, enabling its representatives to force the Portuguese to an armistice in 1608. In 1609 Pieter Both was the first Governor-General with his capital at Jakarta (1611), which was named Batavia in 1619.

In 1600 the English East India Company arose, and the acute rivalry thus created with the Dutch purported to end in the Treaty of Defence (1620) by which the Dutch and English Companies arranged to co-operate. This arrangement was never properly kept, and the Dutch “massacred” the English at Amboyna in 1623, an act which roused ill-feeling for a long while and was not redressed till 1654 under Oliver Cromwell. The Treaty lapsed in 1637, and thereafter for various reasons Dutch power steadily increased, until the English retired from all points, except Benkulen in Sumatra, in 1684.

The Dutch East India Company was now completely in the ascendant, and ruled the country solely in its own interests. Individual Dutch families became enormously rich at the cost of the Malay population, but in spite of rebellions, which their conduct caused, the Dutch became supreme rulers in the Archipelago by 1740. The gravest abuses, however, continued, until, because of them and of English competition in the spice trade from India, the Company was brought down in 1798, and superseded by a Council of the (Dutch) Asiatic Possessions.

The Napoleonic wars induced the English in 1810 to conquer Java and much of the Archipelago, and Sir Stamford Raffles became administrator of the Dutch Malay Possessions under the British East India Company (1811–1816), carrying out many much-needed reforms. In 1816 they were ceded back under the Treaty of Vienna (1814). This led to the formation of the British Settlements in the Straits: Singapore in 1819, Malacca finally in 1824, and
Penang, which, however, had been established as early as 1786. By 1824 the English were recognised as supreme in the Malay Peninsula. The Straits Settlements were ruled by the East India Company till 1867, when they became a Crown Colony. In 1874 and subsequent years, Perak and a number of other native states were added by "Protection," and are now known as the Federated Malay States. In 1909 yet others were added by the treaty with Siam, those still remaining in the Peninsula being under Siamese suzerainty. All British possessions in the Peninsula are governed from Singapore.

(To be continued.)

THE PANAMALAI ROCK-TEMPLE INSCRIPTION OF RĀJASIMHA.

By K. G. SANKARA AIYAR, B.A., B.L.; TRIVANDRUM.

This small paper is substantially the reproduction of a letter dated 8th September, 1918, written by me to Dr. Jouveau-Dubreuil, who discovered the Panamalai inscription, regarding its correct reading and interpretation. Panamalai is a village in the Villupuram Taluk of the South Arcot District in the Madras Presidency. Round the base of the rock-temple in that village, there is engraved in a single line an inscription in Grantha-Pallava alphabet, which Dr. Dubreuil has edited and translated in his Pallava Antiquities (1. 11-23). Concerning the condition of the inscription, he writes, "The beginning and the end of the inscription are concealed by a structure of bricks built in front of the temple. So a portion of the first sentence, and the whole of the last part of the inscription are missing. The letters have been preserved excellently well except towards the middle wherefrom some letters have been removed." He adds that he published in July 1915 a tentative translation of the inscription. As this seemed to be insufficient, Mr. S. Krishnaswami Aiyangar, the author of Ancient India, gave him a more correct translation from his reproduction of the inscription in Plate I, which we add below for comparison and reference:—"Droni, famed for the might of his arm, was born a (minor) incarnation of Siva. From him of the name Droni, pure by the performance of great penance, there appeared, as the sciences of the Vedânga from the Vrds, the ruler of the earth named Pallava. From whom (did descend), as the floods of the Ganges from the moon, the great family of the Pallavas, sanctified by treading in the path (of righteousness), holy and so worthy of great esteem. A dynasty of paramount sovereigns, made pure by the frequent baths at the conclusion of the (numerous) horse sacrifices performed by them. The chief of this family, the like of which did not exist before, and which belonged to the most holy tribe (gotra) of Bharadvaja; whose fame had spread over the circle of the world which was taken forcible possession of (conquered) by the undiminished prowess of his arm; who, (born) from him (who bore) the title Ekamalla, as Guha (Subrahmanya) from God Paramesvara, shone with the prowess of the arm; who was known by the name Rājasisma of sanctified reputation, radiant in warlike pride made firm by his own strength; who was king of lions by the destruction of the elephants, the enemy kings; who was destroyer of the crowd of hostile kings and maker of all things auspicious; His mind purified by the unremitting hold of devotion (to God), having given always . . . To whom Siva of the deer-spotted (moon) crest . . ."

It seems to me that both the published text and translation of this inscription are capable of improvement. Neither Dr. Dubreuil, nor Mr. Krishnaswami Aiyangar seem to have
noticed that the inscription is in verses. Dr. Dubreuil's reference to the first sentence confirms this inference. I found that the inscription was made up of the major part of the fourth quarter of a Sragdhrā verse, almost the whole of two other Sragdhrā verses, the first three quarters of a Vasantuṭilaka verse, an Indraujārā verse, and the major part of the first two quarters of a fourth Sragdhrā verse. The first three quarters and the first three syllables of the fourth quarter of the first Sragdhrā verse, syllables 17 to 19 of the second quarter and 5 to 7 of the third quarter of the second Sragdhrā verse, the fourth quarter of the Vasantuṭilaka verse, and the first six syllables of the first, the fourteenth and fifteenth syllables of the second, and the whole of the third and fourth quarters of the fourth Sragdhrā verse are missing. I give below my reading of the inscription rearranged as verses, and omissions supplied enclosed in small, and doubtful readings in big, brackets.

Text.

I may state here that Dr. Dubreuil, and the late Mr. T. A. Gopinatha Rao were in substantial agreement with me as regards the reading of the text. I will now give my rendering of this inscription, and then discuss the proper reading and interpretation of individual words and phrases.

Translation.

Far famed for the strength of his arm, was born (Asvatthama), the son of Drona (the preceptor of the Kauravas and the Pandawas), an embodiment of (Siva), the destroyer of the (three) cities of the Asuras, i.e., demons; Siva is aptly the original of Asvatthama who destroyed the embryos of the Pāṇḍavas in revenge for his father's death caused by a false report of his own death by Yudhishthira in the Bhārata war. . . .
Then from that pure Aśvatthama, there came out into men’s view, the lover of the spacious earth, named Pallava, who had accumulated great penance, as from the Vedic collection (sprang forth) the auxiliary sciences (of the Veda).

From whom this great family of the Pallavas which is worthy of honour, because of its (constant) treading in the (ancient) holy path (of righteousness), (spread continuously out), as, from the harem marked (moon), the continuous flow of the celestial Ganges (Mandāṅkīng is a distinctive term for the celestial course of the Ganges before it falls on earth).

From Ekamalla Deva (the sole strong—lit. combatant-lord) whose fame was published throughout the circle of the spacious earth won by the undiminished prowess of his arm, and who was the banner of the Pallava (race) of universal sovereigns and enjoyers of the earth who were purified of their sins (of conquest) by the closing baths of the horse-sacrifice (which can be performed only after letting loose the sacrificial horse to wander freely for a year and conquering all kings who seek to restrain its movements), who were untouched by the least particle of danger, and who were sprung from the most pure family of Bharadvāja (a Vedic seer). From him (was born), like Guha (Subrahmaniya, so called because of his secret birth among the reeds—cf. प्रसरणन) as God of war, he is compared with Rājasimha, he, who shone by routing (?) other (rulers of earth).

Who was mighty in his strength; who (was endowed with) great valour (proud with victory in—seen in!) battle; who (lived in) well-known and auspicious fame as Rājasimha; who was (verily) a Rājasimha (lion of kings) by his having uprooted the elephants, i.e. the enemy kings; . . . .

He took away the elevations (in power and fame) of the tribe of hostile (kings). He was also the doer of an (unbroken) succession of auspicious deeds; and, in his mind, purified by constantly fostered devotion, (Siva), who wears on his crest the demarcated (moon), holds (his foot). (The moonspot is variously imaged as the hare, the deer, etc).

(The remaining lines, as they stand, are obscure.)

We will now note and discuss the differences in reading and interpretation between ourselves and Mr. S. Krishnaswami Aiyanar.

His उ in उपवाति is not supported by the plate. The metre, moreover, requires here a long vowel like त्र, in our न. His त्रिनि is wrong for त्रिनिन, for the metre requires a long vowel or a short vowel followed by a conjunct consonant after त्र, the name is not त्रिनि but त्रिनिन, and the plate distinctly reads त्र, and the Sanskrit for ‘name’ is नाम, Plate I reads तन्मालि and not तन्मालिनि and तन्मानि +नि=तन्मानि. The Sanskrit for ‘Veda’ is आभ्याय and its ablative is आभ्यायात and not आभ्यास, and metre also requires both these vowels to be long. The plate also reads them as long, प्रववायि: is wrong for प्रववायि. The अ between न and त्र is an obvious omission. And the plate also the Sanskrit for ‘named’ requires अभ्यस्य for अभ्यस्य. Mr. Krishnaswami suggests emendation of पववि to पववि wrongly construing it with अभ्यय: instead of with पवयि. The genitive of सिद्ध is सिद्धि and not सिद्धि, and the plate also reads as I do. पववायि before निष्पदतः is obviously a mistake for the genitive पववायि. Metre requires six long vowels in क्रियायति. So we should read त्र, त्रि, and त्रि. The plate is clear as to त्र at the end. I take तत्स्वर्ण्य to qualify त्र, and add a final विन्ध्य. But Mr. Krishnaswami
takes it to qualify वर्ण implied in द्रव्य which is impossible, for वर्णप्राच्य means, not ‘warlike pride’, but ‘proud with battle’. In any case he should at least have read a final अनुवर्त्त, and, if the reading is really द्रव्य, his construction is clearly impossible. न्यायाणि should obviously be न्यायसूर्, as the metre requires and, except for the final विसर्गा, as the plate clearly reads. The final विसर्गा is required by sense, syntax, and metre. Mr. Krishnaswami emends प्रतार्थ into प्रतार्थ, thereby making the passage meaningless. Metre requires an initial long vowel or short vowel followed by a conjunct consonant in द्रव्य, and so does the meaning. So I read द्रव्य. संस्कृतकाँच is wrong for the plate reading संस्कृतकांच which the meaning also requires. कल्याणपद्यपाठ is an obvious mistake for कल्याणपद्यपाठ. संस्कृत and संस्कृत are both meaningless mistakes for संस्कृत as the sense and metre require, though we have to add an अनुवर्त्त to the plate reading. The plate reads a विसर्गा between क and म, and म is not म, as the metre also requires. Metre requires मान: for मान. The plate distinctly reads मानान्ति and not मानान्ति, also तत्ततथांति and not तत्ततथांति.

भविष्यति means not merely ‘famed’, but ‘farfamed’. By translating ‘was born a minor incarnation of Siva’, Mr. Krishnaswami has taken अविष्यति with अविष्यति, though a term like अविष्यति is wanting, instead of with अविष्यति. He has failed to bring out the comparison implied in द्रव्य. He omits to translate अविष्यति. भविष्यति means ‘accumulated’, not ‘performed’. He has wrongly taken विष्यति with the ablative भविष्यति instead of the nominative भविष्यति. He has translated अविष्यति by ‘sciences of the Vedânga’ instead of the Vedânga sciences. He has failed to bring out the force of the purposeful use of निश्चित and भविष्यति. He omits प्रदेश. He has failed to note the distinctive use of अनुक्रितिं for the celestial course of the Ganges (cf. नारायणी विष्यति-Amara). The Pitris, i.e., the spirits of the dead are said to bathe in its waters, to be purified of their sins, and, since they abide in the moon, the जलाशयाम is perhaps imagined to flow from the moon. The repeated use of जलाशयाम is not explained by Mr. Krishnaswami. He, unauthorised, makes the Asvamedhas numerous, and the baths at their conclusion frequent. He omits अश्वाम. He takes अश्वाम with अश्वाम, and as identical with अश्वाम, whereas the one means ‘invincible’, and the other ‘unseen’. And अश्वाम is feminine, while अश्वाम is masculine. So I read it as अश्वाम + अश्वाम. He has paraphrased केलो into ‘chief’ instead of rendering it as ‘banner’. विसर्गाः means ‘pure’ and not ‘holy’. विसर्गाः means neither ‘gotra’, nor ‘tribe’, but ‘family’. उद्भवान्ति means ‘sprung from’, not ‘belonged to’. The passage केलो: केलो: he applies to Rājasīnha, instead of Ekamalla Deva, as the ablative indicates. The metre does not allow the reading of any syllable between प्र and अ, and so, this inscription, at any rate, does not permit any reference to the name of the father of Rājasīnha or Guha as Mr. Krishnaswami suggests, but this inscription clearly proves that Rājasīnha was a devotee of Siva, a fact which both Dr. Dubreuil and Mr. Krishnaswami have failed to note, and which Mr. Krishnaswami’s translation fails to bring out. He takes प्रेम with प्र, and not with विसर्गाः as the ablative indicates. The knowledge from other sources that the name of Rājasīnha’s father was Paramesvaravarman I, and that consequently, ‘Ekamalla’ must have been only one of the latter’s titles, has apparently influenced Dr. Dubreuil to seek for his name itself in this inscription, and so he suggests that, after गुहा he should read विनायिति…, as the ablative indicates. But this reading assumes that nearly the whole of a sloka has to be filled up, and there is no gap in this part of the inscription that would justify us in supplying a whole sloka here. So the suggested reading is untenable. विसर्गाः means not ‘spread’, but ‘published’. The passage ‘who bore the title’ of the translation has nothing corresponding to it in the
text. He has rendered न्याय as 'radiant', and not of great value.' He takes सुविधालिति: with Rājāsinha instead of with विद्वत्त and उपुत्त means not merely 'destroyed', but 'uprooted'. He has interpreted राजालिति: as 'king of lions' instead of 'lion of kings': 'King of lions' would mean that he himself was literally a lion, and that he had only literal lions for his subjects. 'Lion of kings,' on the other hand, would mean that he was a king, but, among kings, what a lion is to the beasts of the forest, i.e., their king. It is a synonym for 'king of kings.' If the engraver of the inscription had meant 'king of lions', he would have written विद्वत्त. Mr. Krishnaswami translates सुविधालिति: as merely 'destroyer'.

He has rendered धृति: by 'crowd' instead of 'tribe'. He has rendered प्रतिष्ठा by 'all'. He has not understood the penultimate śloka properly. He confuses धारिति: 'holds' with धारिति: 'having given', and संपुत्ति: 'fostered' with संपुत्ति: or संपुत्ति: which, in themselves, are meaningless, but which he takes to mean 'unremittingly holding'. धारिति: he translates as 'to whom' instead of 'of whom', and धृति: he takes to mean 'deersotted' instead of 'deermarked'.

In conclusion we may note that the only king, among the Pallavas, who had the characteristic surname of Rājāsinha, was Narasimhavarman II (A.D. 685–712), that therefore the Panamalai inscription was engraved in his time, and that this inscription proves that, at the time of Rājāsinha, different kinds of alphabets were used, and that a difference in the stage of evolution of the letters does not at all indicate a difference in the ages.

MISCELLANEA.

SAMĀJA.

The demonstration by Mr. N. G. Majumdar (ante, Aug. 1918, p. 221) that in the Kānasāra, Kāeluṇa, and Jātakas the word samāja has the technical meaning of 'theatre', in the various senses of that word, is conclusive. His article throws welcome light upon Asoka's Rock-edict I. It may be useful to supplement it by noting that the Cambridge translators of the Jātakas completely misunderstood the passages cited by Mr. Majumdar. In Jātaka No. 318 (transl., Vol. III, p. 41) they render samajja karonti by the actors gathered a crowd about them', and samajja mānulata as 'in the midst of the people,' 'Giving a performance' and 'on the stage' would render the true sense.

The second passage quoted by Mr. Majumdar from Faussboll's text (vi, 277). Pasu, malle samajja, etc., is part of Jātaka No. 515, and is Englished by the Cambridge translators (vol. vi, p. 135) 'See the wrestlers in the crowd striking their doubled arms.' The words 'in the ring' or 'on the stage' should be substituted for 'in the crowd'.

VINCENT A. SMITH.

BOOK-NOTICE.

SOURCES OF VIJAYANAGAR HISTORY: Selected and Edited for the University of Madras by S. Krishnaswami Aiyangar, M.A., Professor of Indian History and Archaeology. University of Madras. 1919.

This is just such a book as the Professor of Indian History at an Indian University ought to produce and both the writer and the University are to be congratulated on its production. The true way to compile real History is to have the original sources at hand without alteration. Only then can the historian judge for himself and not merely reproduce the story through another's spectacles, and it is only historical data collected in this way that are of intrinsic value.

Mr. Sewell in his Forgotten Empire did invaluable service to the History of Southern India by compiling his pioneer work from such original sources as were available to him, and the fundamental nature of his method has already been proved by the number of volumes and tracts on points of detail which have been published since, all based or purporting to be based on original documents, and culminating in this most important work.

It is important because it gives us the ipsissima verba of the authorities on which the historian has to rely (final judgment on their individual and relative value must come later), and because by seeking them out and collecting them together, while not pretending to be exhaustive, its author cannot but
fire others qualified for the purpose to do likewise.

Prof. S. K. Ayyangar has further benefited the present-day reader by giving him the advantage of his great personal knowledge of the subject in his introduction and his abstracts of the quotations.

A word as to the method adopted in producing the book. A University Research Student, Mr. A. Rangaswami Sarasvati, has been employed to make a systematic collection of passages in both Telugu and Sanskrit literature bearing upon the History of the Empire of Vijayanagar." This is entirely right.

It shows the rising generation of University men the right path in the first place, and it collects casual references to current political events and stories in the ordinary literature of the day. Such references are more likely to have no partisan or other reason for hiding the truth as known to the writer than are set histories or chronicles. Whether the writer knew the truth is another question which can only be solved by the collection of all such references as are available. In this view the value of the method pursued by Prof. Ayyangar comes clearly before us, and I cannot help hoping that the example he has set will encourage his University to continue the task in every direction open to it.

R. C. Temple.

NOTES AND QUERIES.

SUNNEE, DATED GOLD MOHAR.

Peter Mundy (Travels, Hak. Soc. ed. vol. II, p. 310) makes, in 1633, the following remarks on money in Surat in his day—

"Ceyne is of good gold, silver, Copper, etc., etc.—Of gold there is only Mohores or Sunnees and half ones ditto, the whole one worth about 5 nobles English, sometimes more or leesa."

The term "Sunnee" is usually explained as a gold mohar and derived from sund, gold. But if the old writers meant sund, they would have written "soonee" or something similar, and if "sunnee" was a common term for the gold mohar 300 years ago, it is odd that no form like soni, sohant, sun, sunni, is to be found now. The more reasonable explanation seems to be that soni, sohant, sanwiyd, were vernacular forms meaning a dated mohar (from san, son, a year), one which deteriorated in value as the date became old, as in the case of sonant or dated (sonant) rupees. Hence the importance of rapid sale as is shown by the following quotations:—

6 Feb. 1628. "Sunnees are not worth above Rs. 13 each." (Foster, English Factories, 1624–1629, p. 235.)
16 March 1628. "Cannot get rid of the 'sunnees' sent up, except at a loss." (Ibid., p. 270.)
4 July 1636. "Have sent . . . 30 'sunnees' for trial." (Ibid., 1634–1636, p. 272.)

R. C. Temple.

NOTES FROM OLD FACTORY RECORDS.

15. Punishment for Coining.

13 May 1717. Consultation at Fort St. George. The President acquainting the Board that he has got a black fellow nam'd Peremaul (Perumal) in the Cockhouse, whom he confin'd upon a discovery which the Shroffs [sarruf, money-changer] made of his bringing bad Fanams [small silver coins] to be chang'd, which the said Peremaul upon examination confess'd to him as follows—that his brother Moorta [? Mūrta] a Malabar Madras [East or West Coast at that time] Goldsmith, Inhabitant of St. Thomas, gave him 18 fa. to bring to Madras to buy silver with of the Shroffs, which silver he was to carry back to his brother in St. Thomas for coining of more Fanams. The said Peremaul was sent for in, and being re-examin'd confess'd the fact to the board in manner before-mention'd, which affair being debated, and the discredit our Mint may be brought into (which is at present in the greatest repute of any in the Mogull's [Delhi Emperors and Deccan Sovereigns] dominions) consider'd, the board think it highly necessary that the said Peremaul should be made a publick example for being necessary to his brother's knavery (there having at times crept in from St. Thomas) several parcels of bad Fanams, but this is the first person that could ever be discover'd; according[ly], the following resolutions are agreed upon.

That the Choultry [Court House] Justices do meet at the Choultry on Fryday next between nine and ten a clock in the morning, to direct the said Peremaul to be put in the Pillory where he is to Stand two hours, after which to have both his ears cut off, and be whip'd out of the Hon. Company's bounds, never to set his Foot therein again under penalty of being sent a Slave to the West Coast upon his being discover'd.

(Madras Public Consultations, vol. 87.)

R. C. Temple.
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GEOGRAPHICAL DICTIONARY OF ANCIENT AND MEDIEVAL INDIA.

BY NUNDOLAL DEY, M.A., B.L.


In the present edition, considerable additions have been made to the names and accounts of places in the light of later researches, and blemishes of the previous edition removed as far as possible. The arrangement of names of places has been made strictly alphabetical in view of its greater convenience for reference, and authorities supplied for statements that were in want of such support.

The materials for the work have been, I need hardly add, compiled from a variety of sources—Sanskrit, Pali, etc., including, of course, works of many European writers interested in Indian antiquities.

Ancient Geography is an essential adjunct to history, and the usefulness of a compendium of such geographical information for a full and just appreciation of the latter hardly needs any mention, specially when time has mutilated or obscured the ancient names of places that usually figure in the historical narratives. Indian history, ancient or mediaeval, and the documents upon which it is principally based, are full of these names; and unless they are elucidated in a systematic way as far as possible, the path of the historian and, for the matter of that, of the ordinary readers of history, will continue uneasy for this difficulty alone.

A study of the words in this Dictionary will show that time has mutilated many original names almost out of recognition. The restoration of the altered derivatives to their genuine originals is not, however, an impossibility in view of the fact that most of the changes are found not to have taken place haphazardly. Barring names displaced by new ones by some cause or other, they appear in most cases to be governed by the rules of Prākrit grammars, except where the peculiar brogue of a particular place has checked or modified the application of the rules. I give below some of the principal rules illustrating them by words from the toponomy of this Dictionary:

AFFIXES.

Adri is changed into ar, as Gopārdri, Goaliar (Gwalior); Chānāḍri, Chunur.
Bhukta is changed into hut, as Tīrubhukta, Tīrhubut.
Bhukti is changed into hutti, as Jejakabhukti, Jejahuti.
Dhātugarbha is changed into
(a) Dhāpa, as Śilā-dhātugarbha, Śilā-dhāpa.
(b) Dipa, as Śilā-dhāpa, Śilā-dipa.
(c) Diś, as Vēṭha-dhātugarbha (= Vēṭhadhāpa = Vēṭhadipa), Beṭha-diś.
(d) t̪a = Beṭhi.
Dvipa (pronounced Dipa) is changed into
(1) dī, as Navadvipa, Nadiā.
(2) wā, as Kājadvipa, Kāṭwā.
Giri is changed into
(a) gar, as Mudgagiri, Munger.
(b) gu, as Kolagiri, Kodagu (Koorg).

Gráma is changed into gáton, as Suvarṇagráma, Sonágáon; Kalahagráma, Kahalgáon.
Gríha is changed into
(a) grí, as Rájagriha, Rágir.
(b) ghíra, as Kubjagriha, Kajughíra; Jahnugríha, Jahnghíra.
Hátt is changed into hét, as Śrīhaṭṭa, Silhét (Sylhet).
Kshetra is changed into
(a) cchhatra, as Ahikshetra, Ahíchhatra.
(b) cchhhatra, as Ahikshetra, Ahíchchhatra.
Nagara is changed into
(a) nár, as Kuśinagara, Kuḍánr; Girinagara, Girnár.
(b) ner, as Jirṣanagara, Jooner.
Palli is changed into
(a) hal, Āśapalli, Yessabal.
(b) poli, as Triśirapalli (=Trish押palli), Trichinopoli.
(c) olli, as Ahalyapalli, Ahíroli (also Ahíri).
Pattana is changed into
(a) paṭṭana.
(b) patam, as Śrīraṅgapattana (=Śrīrāngapaṭṭana), Seringapatam.
Prastha is changed into pat, as Pāṭiprastha, Panipat; Śoṣaprastha, Sonpat; Bhaṅga-prastha, Bāṅpat.
Pura, where it does not retain the original form pur, is changed into
(a) wár, as Purushapura, Pesawár; Nalapura, Narwár; Matipura, Madwár; Śālwapura, Alwár; Chandrapura, Chandwár.
(b) ura or ur, as Māyāpura, Mayura; Siṣhipura, Singur; Jushkapura, Zukur.
(c) or, as Traipura, Teor; Chandraśītyapura, Āṇḍor.
(d) ora, as Ilaipura, Ellora.
(e) ore, as Lavapura, Lahore.
(f) ula, as Áryapura, Aihola.
(g) ar, as Kosumapura, Kumrār.
(h) aur, as Siddhapura, Siddhaur.
(i) oun, as Hiraqapura, Hindoun or Herdoun.
Puri is changed into
(a) olli, as Madhupuri, Maholi.
(b) aurī, as Rājpuri, Rājaurī.
Rāṣṭra is changed into
(a) rāṭhā, as Mahārāṣṭra, Marāṭhā.
(b) rāṭ, as Mayarāṣṭra (=Mayarāṭ), Mīrāṭ.
Sthana is changed into
(a) than, as Pratiṣṭhāna, Paṭṭhan.
(b) tan, as Purāṇāḍhīṣṭhāna, Pandentan.
Sthala is changed into thāl, as Kapīṣṭhala, Kaṭhāl.
Sthālī is changed into thāli, as Vāmanaṭhālī, Banṭhāl; Purvaṭhālī, Parthalīs (of the Greeks).
Sthāna is changed into
(a) thān, as Śrī-sthānaka, Thān; Sthāṇviśvara, Thāneswar.
(b) stān, as Darada-stāna, Dardistan.
(c) tān, as Mālaśthāna, Multān; Śakaśthāna, Sistān.

Vana is changed into
(a) muna, as Lodhravana, Lodhmuna.
(b) un, as Kumārvana, Kumāum.
(c) an, as Buddhavana, Budhain.
(d) ān, as Yashīvana, Jeṭhiān.

Vati is changed into
(a) auti, as Lakhmaṇāvati, Lakhnautī; Champāvati, Champautī.
(b) bai, as Charmayvati, Chambai.
(c) ci, as Darbhavati, Dabhoi.
(d) ōtī, as Amarāvati, Amroṭī.
(e) wā, as Vetravati, Betwā.

1. ELISIONS.

Many of the aforesaid changes, which are formed by a process of contraction, may be accounted for by the application of the well-known rule of elision of the Pānḍita grammars: the consonants k, g, ch, j, d, p, y and v when non-initial and not compounded are elided.1 I give only a few illustrations:—

Elision of k, as Kauśikī, Kusi; Sūrprāka, Supīra; Aparāntaka, Aparānta; Śākambhāri, Sambhār.

“ g, as Bhīgu-kachchha, Bharu-kachchha, Baroach; affix nagara, nār; Trigarta, Tahora.

“ ch, as Chakshu, Akshu, Oxus; Āchiravati, Airāvati; Chakshuṣmati, Ikhamutī.

“ j, as Bhojapāla, Bhopāl (Bhūpāl); Ajiravati, Airāvati; Tuljabhāvī, Tuljabhāvānī-nagar.

“ t, as Kuluta, Kulu; Jyotirathā, Johita; Yavātipura, Jāipur.

“ d, as Meghanāda, Megnā; Arbuda, Ābu; Achechhoda-sarovara, Achechhivāt.

“ p, as the affix pura, ur; Purushapura, Peshāwār; Gopākavāna, Goa; Gopādrī (=Gopālādrī), Goālīr (Gwalīr); Māyāpura, Mayura.

“ v, as Ayodhyā, Āudh; Nārāyanasara, Nārānsar; Ujjayini, Ujjaini; Saṣjayantī, Saṣjān.

“ r, as Yavanānagarā, Junāgar; Yavanapura, Jaumpur; Karaṣu-suvaṃa, Kānānā.

Besides the above, the following letters are often elided:—

(1) Final a, as the affixes Pura, Pur; Nagara, Nagar; Grāma, Grām; sometimes initial a, as Apā-puri, Pāpa.

(2) i, as Iraṣa, Rani or Runn of Cutch; Irāvati, Rāvi; Tālikaṭa, Tālkāṭa.

(3) u, as Udāl-apura, Daṇḍapura.

(4) th, as Mithilā, Miyul.

(5) n, as Pratiśhāna, Pratisṭhā; Kuntalapura, Kauttalakapura; Kuṇḍagrāma, Kotigām; Kaṇṭakadvipa, Kāṭwā; Baruṇi, Bārā; Anamā, Aumi.

1 Ayuktasyāndātu kanyakatadapayetān pratyakṣaḥ (Vararuciś Prāk. a-n-prakāś, II, 1, 2).
(6) Non-initial m, as Árāmanagara, Árā; Kumāri, Kuāri.
(7) Compound,\(^2\) including ḍ, as the affix Grāma, Gāma; Gayāśrsha, Gayāśsisa; Varendra, Barenda; Lodhravana (Rānana), Lodhmuna; Trikalinā, Tiliṅā; Pṛithūdaka, Pīhoā, Pehoā.
(8) l, as Mudgala-giri, Mudga-giri; Chaṭṭala, Chatta-grāma; Kolāhala, Kalhuā.
(9) The sibilants s, sh, s, especially when compounded with another consonant, as Śālwapura, Ālwar; Śākarakshetra, Ukhalakshetra; Peshāhapura, Pithāpur; Kāshhamaṇḍapa, Kāṭmāṇḍa; Pushkara, Pokhrā; Mānasa-sarova, Mānasa-vara; the affixes Shāhāna, Sthala, Sthāna becoming Šhāna, Thala, Thāna, respectively; Skhalatika-parvata, Khalatika-parvat; the affix Rāṣhāra, Rāt; Hastisomā, Hātsa; Pārakara, Thala Pārakara. In some cases of elision of the compound sibilants the preceding vowel is lengthened.
(10) h, as Varāha-kaḥetra, Bārāmula; Hushkapatra, Uskur; Hastakavapra, Astakavapra; Hṛishikeṣa, Rishikēs; Hūṃadeśa, Undes; Praṇāhitā, Praśitā.

II.—CHANGE OF CONSONANTS.

(a) (1) Tenues change into corresponding medie:—
\[ k = g, \text{as Šākala, Sāgala; Kīkīlā, Kīgilā.}\]
\[ ch = j, \text{as Achiravati, Ajiravati; Achinta, Ajanta.}\]
\[ t = d, \text{or d, as Lāja, Lāja (Larike of the Greeks).}\]
\[ t = d, \text{as Tāmlipta, Dāmalipta; Nātikā, Nādikā; Bāṭpī-pura, Bādāmi; Timīngila, Dīṅgīlga.}\]
\[ p = b (v), \text{as Goparāṣṭha, Govarāṣṭha; Pāṛāsā, Barāsā; Pāpa, Pāvāpur; Rantipura, Rintambur.}\]

(2) Medie change into corresponding tenues:—
\[ g = k, \text{as Nava-Gāndhāra, Kandahar.}\]
\[ j = ch, \text{as Nilśājan, Nilśēchan (nasalized).}\]
\[ d = t, \text{as Kusāgṛāma, Kōṭgāma.}\]
\[ d = t, \text{as Poudanya, Potana; Sameda-giri (Samādhī-giri), Samet-śekhara; Štripati, Tirupati.}\]
\[ b (v or w) = p, \text{as Pāvē, Pappaur; Varusha, Polusha.}\]

(3) Unaspirated surds are aspirated:—
\[ k = kh, \text{as Kustana, Khotan; Škarakshetra, Ukhalakshetra; Pushkara Pokhrā.}\]
\[ ch = cḥh, \text{as Vichhigrāma in its Sanskritised form is evidently Brīṣhika-grām}\]
\[ t = ṭh, \text{as Aṣṭa (Vināyaka), Āṭh (eight); Yashṭivana, Jēhian.}\]
\[ t = th, \text{as Stambha-tīrtha, Thamba-nagara (Cambay); Śrāvasti, Sāvatthi; Pāṭharghāṭa from Prastaraghāṭa; Hastakavapra, Hāṭhab.}\]
\[ p = ph, \text{as Surpāra, Sophir, Ophir of the Bible.}\]

(4) Aspirated surds are unaspirated:—
\[ kh = k, \text{as Khamba (Stambha-tīrtha), Cambay; Kheṭaka, Kaira.}\]
\[ cḥh = ch, \text{as Kachh, Kach (Cutch); Bhāgukachchha, Broach.}\]
\[ ṭh = ṭ, \text{as Bhūrśreṣṭhiḥka, Bhurṣu; Phās, Phaṣ-sāhāna; Kāśhamaṇḍapa, Kāḍmanto; Purāṇādhiśhāhāna, Pandritan.}\]
\[ th = t, \text{as Sakasthāna, Sīśtan; affix Prastha, Pat by elision of s; Mūlāsthāna, Multan.}\]
\[ ph = n, \text{as Phenā, Pain-Gaṅgā.}\]

\(^2\) Sāvetra laavām (Prākrita-Prakāśa, III, 3).
(5) Unaspirated sonants are aspirated:—

- $g = gh$, as Śrīśagiri, Singheri; Kubjagiri, Kajughira; Jahuggira, Janghira; Śrīraagam, Seringham; Nagarahara, Nanghonhara.
- $j = jh$, as Jejabhuktj, Jajhoti.
- $d = dh$, as Pundarikapura, Pāṇḍharpur.
- $d = dh$, as Varadā, Wardhā; Nishāda, Nishādha-bhāmi.

- $b$ ($v$ or $w$) = bh, as Vidiśā, Bhilsā; Bāgmati, Bhāgrati; Avagāna, Abhagana (Afghanistan).

(6) Aspirated sonants are unaspirated:—

- $gh = g$, as Mekhānāda, Mekhā; Ghargharā, Gagrā.
- $h = d$, as Vasādhya, Besād.
- $dh = d$, as Sudhāpura, Sundā; Samadхigiri, Samedagiri; Sairindha, Sarchind.
- $bh = b$ ($v$ or $w$), as Bhushkara, Bokhara; Bhālansā, Bolān; Sābhratati, Sābarmati; Surabhi, Sorab; Bhadrā, Wardhā; Alamdhika, Alavi; Bhāgprastha, Bāgpāt; Kubhā, Kabul.

(7) Dentals change into corresponding cerebrals:—

- $t = t$, as the affix Pattana, Paṭṭana; Kustana, Khoṭān; Rohitāśwa, Roṭas.
- $th = th$, as Kapisthala, Kāpiśṭhāla.
- $d = d$, as Tilodaka, Tilādā.

- $dh = dh$, as Virādhaka, Virādjhaka.
- $n = n$, as Mahānadi, Mahānāi.

**CHANCE OF NASALS.**

(b) $n = m$, as Śrīśagiri, Simhāri.

- $n = (1)$, as Gana-mukteśvara, Gada-mukteśvara.
- $n = (2)$, as Kriṣhapura, Kriṣhapura.
- $n = (3)$, as Trisna, Tistā.

- $n = (1)$, as Maulismāna, Multān.
- $n = (2)$, as Mahānadi, Mahānāi.
- $n = (3)$, as Goranda, Gorarddā.
- $n = (4)$, as Nirajana, Nirajārā.

- $m = (1)$, as Maṅjulā, Bāṅjulā; Yamunā, Jabunā; Narmadā, Narbudā.
- $m = (2)$, as Tamasi, Tonse.
- $m = (3)$, as Sumha, Suppa(-devi).

**CHANGE OF SEMI-VOWELS.**

(c) $y = (1)$, as Rishikulyā, Rishikulī; Subrahmaṇya, Subrahmaṇi.

- $y = (2)$, as Pāṇḍya, Pāṇḍu.
- $y = (3)$, as Pāryātra, Pāripātra.
- $y = (4)$, as Sarayu, Sarabhu.

- $y = (5)$, as Yaśhivana, Lāṭhivana.

- $y = (6)$, as Yaśvatipura, Jajpur; Yavanapura, Jaunpur; Yavadvipa, Java.

$r = l$, * (see Interchangeables).*
III.—OTHER CHANGES OF CONSONANTS.

(a)  

k = (1) gh, as Kumbhakona, Kumbhaghona.
(2) l, as Kuti̊kā, Kuti̊kā.
(3) ch, as Kerala, Chera.

gh = k, as Brītraghi, Vatrak; Vyāghrasara, Bakṣar (Buxar).

j = (1) y, as Vānijagramā, Vānijāγama.
(2) r, as Ujen (= Ujjaini), Uraim.

l = (1) d, as Talikaṭa, Talkā; Medapāṭa, Mewad.
(2) th, as Surāṣṭrika, Surāṣṭrika.

r =, as Kheṭaka, Kaira; Kariṣṭa, Kānāra; Ketaḷaputra, Kerala; Lāṭa, Lāra.

t = d, as Utra, Udīsya (Orissa).

d = r, as Udīsya, Orissa; (Kheṭaka) Kheṭaka, Kaira; Kodaṅgalura,

Granganore; Kodagu, Coorg.

dh = (1) t, as R-dha, Lāṭa.
(2) d, as Rādha, Rād̐; Lādha, Lād̐.
t = (1) kh, as Stambha-tirtha, Khambhat (Kambay).
   (2) ch, as Santi, Sanchi.
   (3) th, as Potenika, Potana, Pauhan.
   (4) d, as Revavanti, Revadanda; Matipura, Majwar.
   (5) m, as Vatya, Vama; Vitasta, Vitasai.

th = (1) t, as Prasthala, Patiala (Pattiala).
   (2) c, as Partha, Parda.

d = (1) d, as Tilodka, Tilak.
   (2) l, as Udakhanda, Ohind.

v = m, as Lodhravana, Lodhmana.

CHANGE OF ASPIRATES.

(b) The following aspirates are changed into h:—

gh, as Videga, Videha; Baghelkand, Bahela.

dh, as Madhupuri, Maholi; Madhumati, Mohwar.

bh, as Kubha, Khu; Tirabhukti, Tirhut.

CHANGE OF COMPOUND LETTERS.

(c) chchh = chh, as Kachchha, Kachh; Machchheri, Machheri.

kt = tth, as Suktimati, Satthivati.

keh = (1) kh, as Kshetragama, Kshetragama; Lakshmanvatli, Lakhnauti.
   (2) kkh, as Dakshin, Dakkhina (Deekkan).

chch = chh, as Baloksha, Beluchistan.

chchh, as the suffix Kshetra, Chohatra; Ahikshetra, Ahichchhatra.

ctt = t, as Marthanda, Ma-than.

t or tsy = (1) chchh ] as Matsyadisa, Machchheri, Machheri.
   (2) chh ]

dy = (1) j, as Vidyanagar, Bijanagar.
   (2) jj, as Udyana, Ujjana.

dhy = jh, as Madhyadisa, Majjhimadesa.

st = (1) t, as Suvastu, Swat [see II, (7); I, (9)].
   (2) tth, as Sravasti, Savaathi.

sm = sv, as Asmaka, Asvaka.

sv = ss (by assimilation), as Asvaka, Asaka.

THE INTERCHANGEABLES.

(d) n and l, as Nilajana, Lilajana; (Lavan =) Luni, Nun-nadi; Kulinda, Kuninda; Potana, Potali; Kupjina, Kujiyasura; Lichchhavi, Nichchhavi; Patalipurta, Patana.

n and n, as Mahanadi, Mahaaai; Suvarnagrana, Sonagdon.

r and l, as Korkai, Kolai; Muchalinda, Muchirima; Chora, Chela; Nalapura, Narwar; Chola, Chora.

v and b, as Vardhamana, Puja-bardhana; Vejhadwip, Bethia; Pavrati, Parba; Vahika, Balka.

s and s, as Sipra, Sipra; Surparaka, Surparaka.

5 Khaghathadadhvam kaḥ (Prakaśita-prakāśa, II, 27).
IV.—CHANGE OF VOWELS.

\[ a = (1) \hat{a}, \text{as Arbuda, Abu; Yayátipura, Júpur.} \\
(2) i, \text{as Lóha, Rohi; Rántipura, Rintambur.} \\
(3) u, \text{as Karatóy, Kurátí; the affix vaná, un (by assimilation): Kuramu, Krumu.} \\
(4) aî, \text{as Acharávatí, Airávatí; Uragapura, Uraiyúr.} \\
(5) o, \text{as Karúra, Korúra; Saravátí, Solomatis of the Greeks; Madhumati, Modhwar.} \]

\[ å = (1) a, \text{as Tamálipita, Tamálipita.} \\
(2) i, \text{as Karatóyá, Kurátí.} \\
(3) u, \text{as Tamálíká, Tamluk; Kairámáli, Kaimur.} \]

\[ i = (1) u, \text{as Trimálla, Tirumálla; Tripádi, Tirupádi; Kúlinda, Kúlu; Tamálíka, Tamluk.} \\
(2) e, \text{as Prítádaka, Pehoa; Pinákíni, Penáir; Trikálinga, Telínga.} \\
(3) ai, \text{as Tripúra, Traipura.} \]

\[ u = (1) á, \text{as Tripúra, Tipára; Párvaštali, Parthalis of the Greeks; Puráli, Pálala of the Greeks; Púndarika-kshetra, Pándupura; Gélamara, Gáhmáir.} \\
(2) i, \text{as Udúpa, Udípa; Mánjulá, Mánjirá (Manjera).} \\
(3) o, \text{as Suváragráma, Sonárgón; Suktímati, Sotthavati; Chítakúja, Chítakotí; Udákhaṇja, Ohind; Udára, Ojra.} \\
(4) e, \text{as (Púndarikapúra—) Pándupura, Pánderpur; Púrushapura, Pesháwar.} \\
(5) au, \text{as Udumvara, Audumvara; Súkara-kshetra, Sákurakshetra.} \\
(6) v, \text{as Utpálávati, Vypar; Suvástú, Svát (Swat).} \]

\[ ri = (1) i, \text{as Rishipattana, Isipattana; Rishiğiri, Isigilí; Prítádaka, Pihoá (Pehoa).} \\
(2) ar, \text{as Bhirugukachhha, Bharukachchha.} \\
(3) ãr, \text{as Mrítikávati, Mrítikávata.} \]

\[ e = (1) u, \text{as Eranádi, Uri.} \\
(2) ai, \text{as Télíngana, Tailánga; Vegavati, Váigá; Vená, Waingaṅgá.} \\
(3) o, \text{as Eranádi, Or.} \]

\[ ai = (1) i, \text{as Airávatí, Irávadi; Sairíndhára, Sarhind; Sairishaka, Sirsa.} \\
(2) o, \text{as Vaisáli, Vesáli (Besár).} \]

\[ o = u, \text{as Dámodara, Dámudá; Gomati, Gúntí.} \]

\[ au = (1) o, \text{as Sauvira, Sovir; Paudanya, Potana; Kauśámbi, Kosañ.} \\
(2) u, \text{as Kauśikí, Kusi.} \]

V.—DISSEVERANCE OF COMPOUND LETTERS.

Compound letters are frequently dissevered:

\[ \begin{align*}
\text{dm} &= \text{dam, as Padmapura, Padampur; Pámpur, d being elided.} \\
\text{tn} &= \text{tan, as Ratnapur, Ratanpur.} \\
\text{bhr} &= \text{bhar, as Sábhramatí, Sábharmati, Sábharmati.} \\
\text{rv} &= \text{rav. as Párvaštali, Puravastali, Parthalis by syncopation of v and s.}
\end{align*} \]

\[ ^6 \text{Aut et (Prákrita-prákáśa, I, 41).} \]
VI.—TRANSPOSITION OF LETTERS.

Sometimes letters are transposed, as Dehall, Delhi; Bārānasi, Benares; Tāmir, Tāmor; (Mahārástra =) Máhráṣṭra, Máhráṭṭa; Mataṅga-liṅga, Mataṅga.

VII.—SYNONYMS.

Synonyms are frequently used for names of places, as Hastināpura, Gajasāh-vyananagara, Nāgapura; Kumāravāmi, Kārttikavāmi, Subrahmanyā; Gāṇḍaki, Gallaki; Uragapura, Nāgapura; Goratha Parvata or Godhana-giri, Bāthāni-kā-pāhār; Mrgadāva, Śaraṅganātha (Sārnath); Kusumapura (Kumrā), Pushpapura; Mataṅga-śrama, Gandha-hasti stūpa; Pradyumnanagara, Mārapura.

VIII.—ABBREVIATIONS.

Sometimes names are formed by the clipping of a member of a compound word, as Kārttika-swāmi, Svāmi-tirtha; Bhima-rāthi, Bhima; Tuljā-bhayāni, Tuljāpūr or Bhavānnagar; Bālu-bāhini, Bāgin; Kṛishṇa-vṛndāva, Kṛishṇā or Vṛndā; Abhishatra, Chhatravaṭi; Dhanushkoti Tirtha, Dhanu-Tirtha or Koṭi Tirtha; Rishya-śriṅga-girī, Śriṅgāri; Tāmrachuda-kora, Karura; Paṇḍīpsarā Tirtha, Paṇcha Tirtha; Bikrama-ilā-saṅghārāma, Śīlā-saṅgam.

IX.—COMPOUNDING OF LETTERS.

Disconnected letters, especially r, are compounded by the elision of the middle vowel, as Pārali-grāma (or pura), Pālī-gon, Palu-gon; Pāraśya, Pārsia (Persia).

The rules of phonetic changes given above cannot but remain tentative so long as they are not confirmed by a fuller induction; but they may be of some help in tracing the history of a word from its ancient form to its present structure through the several mutations or transformations it has undergone in its passage from place to place, climate to climate, or one zone of influences to another. A complete set of established rules considered along with the testimony of authoritative records, traditions, events, and superstitions, is calculated to be the criterion of both past and future identifications of names of places, and the labour devoted to this subject can never be labour pent in vain.

My cordial thanks are due to my nephew, Mr. Narendra Nath Law, M.A., B.L., Premchand Roychand Scholar and author of Studies in Ancient Hindu Polity, Promotion of Learning in India, etc., for the help I have received from him.

The system of transliteration followed in this work is the same as that of Sir Monier Monier-Williams' Sanskrit–English Dictionary with only this difference that b, v, and w have been used as interchangeable.

The map appended hereto is the same as that used in the first edition. Though the ancient names of places added in this edition have not been shown on the map, yet it may help the reader to make a rough idea of their locations with reference to those that do appear.

NUNDOLAL DEY.

Chinsurah, 1918.
### ABBREVIATIONS

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<td>Avadāna Kalpalatā</td>
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<td>Ind. Alt.</td>
<td>Indische Alterthumskunde, by Prof. Lassen.</td>
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<td>Ind. Ant.</td>
<td>Indian Antiquary.</td>
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<td>Jāt.</td>
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<td>JASB.</td>
<td>Journal of the Asiatic Society of Bengal.</td>
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<td>Mārkand P.</td>
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<td>MB.</td>
<td>Manual of Buddhism, by Spence Hardy.</td>
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<td>MIB.</td>
<td>Manual of India Buddhism, by Dr. Kern.</td>
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<tr>
<td>P.</td>
<td>In connection with the Mahābhārata it means Parva. In connection with the name of a Purāṇa, it means Purāṇa.</td>
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<td>RWC.</td>
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<td>Rām.</td>
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<td>SBE.</td>
<td>Sacred Books of the East.</td>
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<td>South Indian Palaeography, by Dr. Burnell.</td>
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<td>U. P.</td>
<td>United Provinces.</td>
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Other abbreviations, being easily intelligible, have been omitted in this list.
PART I.

ANCIENT NAMES.

A

Abhira—The south-eastern portion of Gujarat about the mouths of the Neruddha was called Abhira, the Aeria of the Greeks. McRindle states that the country of the Abhiras lay to the east of the Indus where it bifurcates to form the delta (McRindle’s *Ptolemy*, p. 140; *Vishnu P.*, ch. 5). The *Brahmanda Purasha* (ch. 6) also says that the Indus flowed through the country of Abhira. According to the *Mahabharata* (Sabbha Parva, ch. 31), the Abhiras lived near the seaboard and on the bank of the Sarasvatī, a river near Somnath in Gujarat. Sir Henry Elliot says that the country on the western coast of India from the Tapi to Devagadh is called Abhira (Elliot’s *Supplemental Glossary*, vol. 1, pp. 2, 3). Mr. W. H. Schott is of opinion that it is the southern part of Gujarat, which contains Surat (*Periplus of the Erythraean Sea*, pp. 39, 175). According to Lassen, Abhira is the Ophir of the Bible. The *Tārā Tantra* says that the country of Abhira extended from Kanka southwards to the western bank of the river Tapi (see Ward’s *History, Literature and Religion of the Hindus*, Vol. 1, p. 559).

Abhisāra—Same as Abhisāra (*Padma Purasha*, *Ādikhaṇḍa*, ch. 6).

Abhisāra—Hazara (country), the Abisos of the Greeks: it forms the north-western district of the Peshawar division. It was conquered by Arjuna [(Mahabharata), Sabbha-Parva, ch. 27; *JASB.* (1852) p. 234]. But Dr. Stein identifies the kingdom of Abhisāra with the tract of the lower and middle hills between the Vitasā (Jhelum) and Chandrabhagā (Chenab) including the state of Rājāpuri (Rajauri) in Kāsmira.

Abimukta—Benares (*Śrī-Purasha*, *Sanatkumārasamhitā*, ch. 41; *Matsya Purasha*, chs. 182-184).

Acesines—The river Chenab in the Panjab: it is the corruption of Asikni of the *Ṛg-Veda* (x, 75).

Achhoda-Sarvara—Achhāvat in Kāsmira, described by Bārabhatta in his *Kāḍambari* (see also Bilhana’s *Vikramādīka-devacharita*, xviii, 53). It is six miles from Māṛttagā. The Siddhāraka was situated on the bank of this lake (*Brhat-Nārādiya Purasha*, ch. 1).

Achinta—Ajanta, about fifty-five miles to the north-east of Ellora in Central India. In the Achinta monastery resided Ārya Saṅga (perhaps Asaṅga), the founder of the Yogacārya school of the Buddhists (S. C. Das’s *Indian Pundits in the Land of Snow*). It is celebrated for its caves and vihāras, which belong to the fifth and sixth centuries of the Christian era. An inscription there shows that the caves were caused to be excavated by a Śhavirā named Achala.

Achiravati—The river Rapti in Oudh, on which the town of Śrīvasti was situated (*Varaha P.*, ch. 214; *Tevijja-sūta* in the *Sacred Books of the East*, Vol. XI). It was also called Ajiravati and its shortened form is Airavati. It is a tributary of the Sarayu.

Aḍāravati—The Aravali Mountains (Kunte’s *Vicissitudes of Aryan Civilization*, p. 380): see Āryavarta.

Adhibhatra—Same as Abhichhāтра (*Epigraphia Indica*, II, p. 243 note).
Adhrāja—Same as Karusha: the country of Rewa. It was the kingdom of Dantavakra who was killed by Krishnā in Mathura (Pānḍma P., Pāṭāla, ch. 35). It was conquered by Sañādeva, one of the five Pāñjāvas (Mahābhārata, Sabhā P., ch. 30).

Ādikotā—Another name for Ahichchhatra.

Agalassia.—See Angalaukika.

Agastya-sārama—1. Twenty-four miles to the south-east of Nasik, now called Agastipuri: it was the hermitage of Rishī Agastya. 2. Akolha, to the east of Nasik, was also the hermitage of Agastya (Rāmāyaṇa, Aranyakāśā, ch. 11). 3. Kolhapur in the province of Bombay. 4. Sarai-Aghat, forty miles south-west of Itah and about a mile to the north-west of Sankisa in the United Provinces (Führer’s Monumental Antiquities and Inscriptions). 5. Agastya Rishi is still said to reside, as he is believed to be alive, at the Agastya-kūṭa mountain in Tinnevilly, from which the river Tāmraparṇī takes its rise (Caldwell’s Dravidian Grammar, Introduction, p. 118, Bhāsa's Avimāra, Act iv). See Tāmraparṇī Malaya-giri and Bārī. 6. About twelve miles from Rudra-prayāga in Garval is a village called Agastayamuni which is said to have been the hermitage of the Rishi. 7. On the Vaidūrya-Parva or Satpura Hill (Mahābh., Vana, ch. 88). 8. See Vedārāṇya. Agastya introduced Aryan civilisation into Southern India. He was the author of the Agastya-Sāmañhitā, Agastya-Uta, Sakalādikāra, &c., (Rām Rāja’s Architecture of the Hindus; O. C. Gangoly’s South Indian Bronzes, p. 4).

Aggalava-cetiyā—It is about 350 miles to the north of Sākāśa in Sugana somewhere near Khalāsi where Buddha passed his sixteenth vassa. Alavaka Yakkha resided at this place. Fa Hian’s Travels, xvii; J.E.A.S., 1891, pp. 338, 339). See Alavi.

Agnipura—Same as Māhishmaṭṭa: the town was protected by Agni, the god of fire (Mahābh., Anuśāsana, ch. 25; Jaimini-Bhārata, ch. 15).

Agravana—Agra, one of the vanas of Vrāja-mañḍala. It is called Agravana, as the first starting point for a pilgrim on his circumambulation of Vrāja,—the holy scene of Krishnā’s adventures. According to Vaishnava authorities, it was covered by forests for many centuries, before Rūpa and Sañātana, the celebrated followers of Chaitanya, came here for the purpose of starting on the exploration of Vṛndāvana. Buhol Lodi founded the new city of Agra and towards the close of the fifteenth century, his son Secunder Lodi removed the seat of government from Delhi to Agra, and fixed his residence on the opposite side of the present city on the bank of the river Jamuna, where also resided Ibrahim Lodi and Baber, the founder of the Mughal dynasty (C.R., vol. 79, p. 71,—Keene’s Medieval India). Baber died in 1530 and was interred at the garden called Charbagh which was afterwards called Rambagh by Akbar’s courtiers: his remains were subsequently removed to Kabul. The fort built by Akbar contains one of the most beautiful palaces in India, especially that portion of it called the Saman-Buruj (Jasmine Tower) which was constructed by Shah Jahan.

Ahichchhatra—Ramnagar, twenty miles west of Bareli, in Rohilkhand. The name of Ahichchhatra is at present confined to the great fortress in the lands of Alampur Kot and Nasratganj. It was the capital of North Pañchāla or Rohilkhand (Dr. Führer, MAI., and Cunningham, Anc. Geo., p. 359). It was also called Chhatravati (Mahābhārata, Adiparva, ch. 168). It is Ahichchhatra of the inscriptions (Epigraphia Indica, vol. II, p. 432,
note by Dr. Fühner). It is also called Ahikshetra (Mahābhārata, Vana P., ch. 253). In Jaina works, Ahichhatra is said to be the principal town of the country called Jāigala which therefore was another name for North Paśchālā (see Weber's Indische Studien, xvi, p. 398).

Ahichhatra—Same as Ahichchhatra.

Ahikshetra—Same as Ahichchhatra.

Ahobala-Nṛsīṁha—A celebrated place of pilgrimage at a short distance to the east of Cuddapah in Sirvel Taluk in the district of Kurnul in the province of Madras; the image of Nṛsīṁha is in the cavern of a hill called Gādurādri. It was visited by Śaṅkarāchāryya and Chaitanya. Three temples stand on the hill—one at the foot, one halfway up, and one at the top; they are considered to be very sacred (Śaṅkara-vījaya; Chaitanya-Charitāmṛta, Madhya, ch. 9; Epigraphia Indica, I, 368; III, 240).

Atravati—1. The river Ravi. 2. The Rapti and Irawadi also are contractions of this name. The Rapti is a river in Oudh, on the south bank of which Sahet-mahet (ancient Sṛavasti) is situated. It is a contraction of Ashirvati (see Achirvati).

Ajamati—The river Ajaya in Bengal; the Amystis of Megasthenes. It falls into the Ganges near Katwa. It is mentioned by Arrian. The Gālava Tantra mentions it as Ajaya. The great poet Jayadeva was born on the bank of the Ajaya near Kenduli in the district of Birbhum in Bengal.

Ajirvati—Same as Achirvati (Avudana-Kalpalatad, ch. 76).

Ajitavati—The little Gandak river on the north of Kuśinagara (Kasia) where Buddha died. The river is also called Hariyuvati.

Akaravanti—Malwa, Akara being East Malwa and Avantī West Malwa (Bombay Gazetteer, vol. I, Pt. I, p. 36 note; see Ind. Ant., vii, 259; Ram., Kish, ch. 41). It is mentioned as Akaraṇa, Avantīka in the Bṛhatsamhitā, ch. xiv.

Akhanda—Dildārnagar, twelve miles south of Ghazipur.

Aksahalinagara—See Anumakuṇḍapura.

Alaka—Same as Aṣmaka.

Alakananda—A tributary of the Ganges, the united stream of the Vishnugaṅgā (called Dhavala-Gaṅgā or Dhaulī) and Sarasvatī-Gaṅgā; it is also called Bishenganga above its confluence. The river has been traced by Captain Raper (Asia. Res., xi) a little way beyond Badrinath, having for its source a water-fall called Vasu-dhārā (Skanda P., Vishnu kh., III, 6). Śrīnagar, the capital of Gaḍhwaḷa, is situated on the bank of this river.

Alambhika—See Alavi.

Alasanda—Alexandria, see Alexandria and Huplan. It is said to be the capital of Yona country (JASB., 1838, p. 166).

Alavi—Airsw, an ancient Buddhist town, the A-le of Fa Hian who travelled in India from A.D. 399 to 413, twenty-seven miles north-east of Itwah. Alavi has been identified by General Cunningham and Dr. Hoernle with Newal or Nawal—the Navadevakula of
Hiuen Tsang, 19 miles south-east of Kanouj (Arch. S. Rep., I, 293; XI, 49; Udāsa-ga-dāsā, app., p. 53). It was situated on the Ganges. According to Dr. Kern it was situated between Kosala and Madagha; it contained a monastery called Aggalava-chedtiya (M.B., p. 37 n.). It is the Alabhi of the Jainas, from which Mahāvira made his missionary peregrinations (Rhys Davids’ Vinaya Texts, Chullavagga, Vaṅgisa or Nigrodha Kappa Sutta, Pt. vi, ch. 17; Sutta Nipāta, Āvaka Sutta in the Sacred Books of the East, vol. X). It is the Alambhika of the Kalpasūtra (Stevenson’s Kalpasūtra, p. 91). Buddha passed his sixteenth vassa (Varsha) at this place. For the places where Buddha passed his vassas in different years after attaining Buddhahood, see J.A.S.B., 1838, p. 720.

Alexandria—1. Ushah, a town built by Alexander the Great near the confluence of the five rivers of the Punjab. 2. Hupian (see Hupian). 3. An island in the Indus, where, in a village called Kalasi, Menander, the Greek king, was born (SBE., XXXV, p. 127—the Questions of King Milinda). It was 200 yojanas from Sākala. 4. According to some authorities, Alexandria ad Caeasum of the Greeks is Bâghraム, 25 miles north of Kabul, which contains the extensive ruins of an ancient town; and according to others it is Bâhram (Gazetteer of the Countries adjacent to India under Bâghraム).

Ali-madra—The district of Mardan (Hoti-Mardan) or in other words, the Yusufzai country to the north-east of Peshawar, containing many Buddhist and Graeco-Bactrian remains (Brâhmaṇḍa P., ch. 49).

Alakōragrāma—See Āmalitāla.

Āmalitāla—On the north bank of the river Tānraparṇī in Timněvilly, visited by Chaitanya. It is mentioned in the Brâhmaṇḍa Purāṇa. It appears to be the same as Āmalakāragrāma of the Nrisimha Purāṇa, which has been highly extolled in Chapter 66; it is also called Sahya-Āmalakāragrāma, being situated on the Western Ghats.

Amara-kāṇṭha—It is a part of the Mikul (Mekal) hills in Gondwana in the territory of Nagpur, in which the river Nerbuda and Sone have got their source (Padma Purāna, Svargakhaṇḍa (Adi), ch 6 ; Wilson’s Meghdūta or the Cloud Messenger); hence the Nerbuda is called in the Amarakīsha, the daughter of the Mekala mountain. It is the Āmra-kītha of Kālidāsa’s Meghadūta (I, 17). Its sanctity is described in the Skanda Purāṇa (Reva Khaṇḍa, ch. 21). The first fall of the Nerbuda from the Amarakanṭaka mountain is called Kapiladhāra in the Skanda Purāṇa. Kapila is said to be an affluent of the Nerbudda (ch. 21). The Vishnu-sthānilī (ch. 75) recommends Amarakanṭaka and a few other places as being very efficacious for the performance of the Śrādha ceremony.

Amaranātha—A celebrated shrine of Śiva in a grotto in the Bhairavaghāti range of the Himalaya, about sixty miles from Islamabad, the ancient capital of Kaśmir. The cave is situated at a considerable altitude on the west side of a snowy peak, 17,307 feet in height, locally called by the name of Kailāsa. A little stream known as Amargāgā, a tributary of the Indus, flows by the left side of the cave over a white soil with which the pilgrims besmear their body to cleanse away their sins, though no doubt it serves to keep off cold. The path to the cave lies along the side of the Amargāgā stream. The cave is naturally arched, 50 feet in breadth at the base and 25 feet in height. The Liṅga or phallic image is about 20 or 25 feet from the entrance and is at the inner extremity of the
eave. The grotto is rightly said to be "full of wonderful congelations" (Bernier's Travels, p. 418 note), and according to Dr. Stein, the Liṅga which is an embodiment of Śiva Amaraśvarā is "a large block of transparent ice formed by the freezing of the water which oozes from the rock" (Dr. Stein's Rājatarāṣṭra, vol II, p. 409), which is evidently a dolomite rock. There is something very wonderful and curious about the formation of the Liṅga. The pedestal of the Liṅga is 7 or 8 feet in diameter and 2 feet in height. The Liṅga, which is 3 feet in height, rises from the centre of the pedestal with the figure of a serpent entwining it. The peculiarity of the entire formation is that it has got some connection with the moon, as it is gradually formed from day to day commencing after the day of the New Moon till it attains its full height on the day of the Full Moon: the process of forming and dissolving goes on every day, and on the day of the New Moon no sign of the image exists at all. On both sides of the Liṅga there are two columns of ice formation which are called Dēvī. Every year in the month of Śrāvana, the pilgrims start from Mārtanda (Mārtan or Bhavan) for Amarnāth escorted by the officers of the Mahārāja of Kāśmir (JASB., 1866, p. 219). On the last day of the visit, one or two or sometimes four pigeons are said to appear, gyrating and fluttering over the temple, to the amazed gaze of the pilgrims who regard them as Hara and Pārvatī.

Amaraṇavati—1. Nagarbhāra, about two miles to the west of Jallalabad: a village close to it is still called Nagarāk,—the Na-kie of Fa Hian. 2. The Amaraṇavati stūpa is about 18 miles to the west of Bezvada and south of Dharaniṣṭā, on the south or right bank of the Krishṇa river about sixty miles from its mouth in the Krishṇa district, Madras Presidency. The Amaraṇavati Chaitya is the Pūrvaśaila Saṅghārāma of Huen Tsiang (Dr. Burgess' Buddhist Stupas of Amaraṇavati, p. 101). Amaraṇavati is the Diamond Sands (Dīpadīna) of the Daladā Vana: it was situated in the kingdom of the Nāga Rāja (see Turnour's translation in JASB., vi., p. 856). The Amaraṇavati tope was built about A.D. 370 or 380, by the Andhrais or the Andhra-bhṛitya kings who were Buddhists (Sewell's Sketch of the Dynasties of Southern India, p. 1; for its description see JRAS., III, 132).

Amaraśvara—On the opposite side of Oṃkārānāth, on the southern bank of the river Nerbuda (Śiva Pūrṇa, Pt. I, ch. 38; Skanda Pūrṇa-Revākhaṇja), thirty-two miles northwest of Khandwa and eleven miles east of Martoka Railway station (Caine's Picturesque India, p. 397). In the Brhat-Śiva P. (Pt. II, chs. 3 and 4) Amaraśvara is placed in Oṃkāra or Oṃkāra-kañatra. The twelve great Liṅgas of Mahādeva are:—Somanāthā in Saurāṣṭra, Mallikārjuna in Śrīśaila, Mahā-kāla in Ujjayini, Oṃkāra in Amaraśvara, Kedāra in the Himalayas, Bhīmaśaikara in Dākini, Viśvēvara in Benares, Tryambaka in Gomati (near Nasik), Vaiśyanātha in Chitābhūmi, Nāgēsa in Dwārakā, Rāmaśvara in Setubandha, and Ghuśrinesā in Śivālaya (Śiva Pūrṇa, Pt. I, ch. 38).


Ambara—The country of Jaipur, so called from its ancient capital of that name now called Āmer, which is said to have been founded by Ambarisha, son of Māndhātā (Arch. S. Rep., Vol. 2), and hence Āmer is a corruption of Ambarishanagara. During the reign
of Akbar, Man Singh made the Dilaram garden on the bank of the Tal Kautara Lake at the foot of the Amer palace or fort. Within the latter is the temple of the goddess called Jasareśwari Kālī taken away by Man Singh from Jessore after subjugating Pratāpāditya.

Ambasanda—This village was evidently situated on the present site of Giriyek. See Indrasila-Guha and Giriyek (MB., p. 298).

Ambashta—The country of the tribe of Ambutai of Ptolemy: they lived on the northern part of Sindh at the time of Alexander and also on the lower Akesines (McCรindle’s Invasion of India by Alexander the Great, p. 155).

Amī—Eleven miles east of Chhapra containing the temple of Bhavānī, which is one of the 52 Pīthas, where a fragment from the body of Sati is said to have fallen. According to the Tantra-Chāḍāmaṇi, the Pīthas where the dismembered limbs of Sati are said to have fallen, are 52. According to the Śivacharitra, they are 61; according to the Devi-Bhāgavata there are altogether 108 Pīthas (Pt. vii, ch. 30). The Upa-Pīthas or minor Pīthas are 26 (Kālikā-Purāṇa, chs. 18, 50, 61).

makūta-Parvata—It has been identified with Amarakanta (Meghadūta and Mahāmahopādhyāya Harāprasad Śastri’s Meghadūta-Vyakhyā, p. 3).

Anahilapattana—Virawal-Pattana or Paṭṭana, called also Anihilvār in Northern Baroda in Gujarat, founded in Samvat 802 or A.D. 746, after the destruction of Valabhi by Banarāja or Vāṇśarāja. The town was called Anahilapattana after the name of a cowherd who pointed out the site (Merutūga Āchāryya’s Prabandhachintāmati, ch. 1; Merutūga’s Therdvat, ed. by Dr. Bhu Daji). Hemchandra, the celebrated Jaina grammarian and lexicographer, flourished in the Court of Kumārapāla, king of Anahilapattana (A.D. 1142–1173), and was his spiritual guide: he died at the age of 84 in A.D. 1172, in which year Kumārapāla became a convert to Jainism (Bhu Daji’s Brief Notes on Hemachandra) but according to other authorities, the conversion took place in A.D. 1159 (Tawney’s Intro., Prabandhachintāmati, p. iii). After the overthrow of Valabhi in the eighth century, Anahilapattana became the chief city of Gujarat or Western India till the fifteenth century. For the kings of Anahilapattana, see R. C. Ghosh’s Literary Remains of Dr. Bhu Daji, pp. 138 to 140; JRAS., XIII, p. 158. It was also called Anahilapura.

Anamala—Same as Anoma.

Anandapur—Vāṇgar in northern Gujarat, seventy miles south-east of Sidhpur (St. Martin, as cited in McCรindle’s Ptolemy), but there is still a place called Anandpur, fifty miles north-west of Valabhi. It was anciently called Anartapura (see the two copper-plate inscriptions of Śalīnā of A.D. 649 and 651). It was visited by Hiuen Tsiang (Burgess’ Amiquities of Kathiavand-Kachh, p. 84). Anandapura or Vāṇgar is also called Nagar which is the original home of the Nāgarā Brāhmaṇa of Gujarat. Kumārapāla surrounded it with a rampart (Dr. Bühler, Ep. Indica, vol. 1, p. 296). Bhadrabahu Svāmi, the author of the Kalpasūtra, composed in A.D. 411, flourished at the court of Dhruvasena II, king of Gujarāt, whose capital was at this place (see Dr. Stevenson’s Kalpasūtra: Prefaces).

Ananta-Nāga—Islamabad, the ancient capital of Kāśmīra on the right bank of the Jhelum.
Ananta-Padmanabha—Anantapur, in Trivandrum, the capital of Travancore, containing the celebrated temple of Padmanabha, which was visited by Chaitanya and Nityānanda (Chaitanya-Bhagavata). It is also called Padmanabhapur (Prof. H. H. Wilson’s Mackenzie Collection, p. 129). See Ananta-sayanā.

Ananta-sayanā—Padmanabhapur, in Trivancore, containing the celebrated temple of Vishṇu sleeping on the serpent (Padma P., Uttara, ch. 74; Prof. H. H. Wilson’s Mackenzie Collection, p. 129). See Ananta-Padmanabha.

Anarttapura—Same as Anandapura. See Anarita.

Anuvatapta—Same as Anotatta.

Andha—The river Andhili or Chandan— the Andomatis of Arrian: see Chandravati (Devi-Bhāgavata, Bk. 8, ch. 11).

Andhanada—The river Brahmaputra (Bhāgavata P., ch. 5, ślok. 9).

Andhra—1. The country between the Godavari and the Krishna including the district of Kistna. Its capital was Dhanakajaka or Amaravati at the mouth of the Krishna. Veigī, five miles to the north of Ellur, was according to Huien Tsang, its ancient capital (Garuda Purāṇa, ch. 55). 2. Telligana, south of Hyderabad. According to the Anar-garāghava (Act vii, 103), the Sapta Godavari passes through the country of Andhra, and its principal deity is the Mahādeva Bhimesvara. The Pallava kings of Veigī were overthrown by the Chalukya kings of Kalyānapura, and succeeded by the Chola kings who, in their turn, were conquered by the Jaina kings of Dharavarāja. The Andhra dynasty was also called Satavahana or Sakarakanti dynasty; their ancient capital was at Srī Kākulum now diluviated by the Krishna.

Aṅga—The country about Bhagalpur including Mongyr. It was one of the sixteen political divisions of India (Aṅguttara I, 4; Vinaya Texts, ii, 146; Govinda Sutta in Dīgha-nikāya, xix, 36). Its capital was Champā or Champa-puri. The western limit of its northern boundary at one time was the junction of the Ganges and the Sarasvati. It was the kingdom of Romapāda of the Rāmāyana and Karva of the Mahābhārata. It is said in the Rāmāyana that Madana, the god of love, was burnt to ashes by Mahādeva at this place, and hence the country is called Aṅga, Madana being thenceforth called Anāṅgā (Bālakāndā, Canto 23, vs. 13, 14). See Kāma-ārama. According to Sir George Birdwood, Aṅga included also the districts of Birbhum and Murshidabad. According to some authorities, it also included the Santhal Parganas. It was annexed to Magadhā by Bimbisāra in the sixth century B.C. (Spence Hardy’s Manual of Buddhism, p. 166). His son Kunika or Ajāatasatru became its viceroy, his head-quarters being at Champā Mahana, the maternalgrand-father of Kumaradevi, wife of king Govindachandra of Kanouj (1114-1151), was king Rāmapala’s viceroy in Aṅga (Journal of the Asiatic Society of Bengal, 1908). The country having come under the sway of Gopāla, the founder of the Pāla dynasty, in the eighth century A.D. The celebrated places of antiquity and interest in the province of ancient Aṅga are:—Rishyaśriṅga-ārama at Rishikund, four
miles to the south-west of Bariarpur, one of the stations of the East India Railway; the Kārgagad or the fort of Karṇa, four miles from Bhagalpur; Champā or Champāpurī, the ancient capital of Aṅa and the birth-place of Vāsupujya, the twelfth Tirthaṇākarā of the Jainas; Jahu-āśrama at Sultanganj; Modāgirī or Mongyr; the Buddhist caves at Pāthargadhā (ancient Silā-saṅgama or Vikramaśilā-saṅghārāma) in the Kālī, a sub-division, referred to by Hiuen Tsang and by Chora Kavi in the Chora-paṇḍita; and the Mandara Hill at Bansi, thirty-two miles to the south of Bhagalpur (see Champāpurī and Sumha). The name of Aṅa first appears in the Atharvā-saṃhitā (Kanda V, Anuvāka 14). For the history of Aṅa, see my Notes on Ancient Aṅa or the District of Bhagalpur in JASB., 1914, p. 317.

Aṅgalaukika—The country of the Aṅgalaukikas who were most probably the Agalassians of Alexander’s historians (see McCrindle’s Invasion of India, p. 285) and neighbours of the Sisivis, was situated below the junction of the Hydaspes and Akesines (Brahmāṇḍa, P. 149).

Atjana-Giri—The Suleiman range in the Panjab (Varāha P., ch. 80).

Anomā—The river Aumi, in the district of Gorakhpur (Cunningham’s Ancient Geography of India, p. 423). It was crossed by Buddha after he left his father’s palace at a place now called Chandiā on the eastern bank of the river, whence Chhandaka returned with Buddha’s horse Kayṭhaka to Kapilavastu (Āvaghoṣa’s Buddha-Charita, Bk. V). But Carleyle identifies the river Anomā with the Kudawa Nagā in the Basti district of Oudh (Arch. S. Rep., vol. XXII, p. 224 and Führer’s MAI.). Carleyle identifies the stūpa of Chhandaka’s return with the Mahā-thān Dīh, four miles to the north-east of Tameswar or Manya, and the Cut-Hair Stūpa with the Sirasarā mound on the east bank of the Anomā river in the Gorakhpur district (Arch. S. Rep., Vol. XXII, pp. 11, 15).

Anotatta—It is generally supposed that Anotatta or Anavatapta lake is the same as Rāwa-hrad or Langa. But Spence Hardy considers it to be an imaginary lake (Beal’s Legend and Theories of the Buddhists, p. 129).

Antaragiri—The Rājmahl hills in the district of Santal Pargana in the province of Bengal (Matsya P., ch. 113, v. 44; Pargiter’s Mārkaṇḍeya P., p. 325, note).

Antaraveda—The Doab between the Ganges and the Yamunā (Henakosha; Bhavishya Purāṇa, Pt. III, ch. 2; Ep. Ind., p. 197).

Anumakundapattana—Same as Anumakundapura.

Anumakundapura—Warrangal, the ancient capital of Telingana (Rudradeva inscription in JASB., 1838, p. 903, but see Prof. Wilson’s MacKenzie Collection, p. 76). It was the capital of Rājā Rudradeva identified with Churang or Choragaṅgā. The town was also called Anumakundapattana (JASB., 1838, p. 901). The Kākatiyas reigned here from A.D. 1110 to 1323. According to General Cunningham, Warrangal is the Korunkola of Ptolemy’s Geography. Another name of Warrangal, according to the same authority, is Akshalinagara, which in the opinion of Mr. Cousens is the same as Yekšilanagara (List of the Antiquarian Remains in the Nizam’s Territories). See Benākata.

Anupadēsa—South Malwa. The country on the Nerbuda about Nimar. Same as Haihaya, Mahisha and Māhishaka (Śiva Purāṇa, Dharma-saṃhitā, ch. 56; Hariśramā, chs. 5, 33, 112, 114). Its capital was Māhishmati (Raghuvaṃśa, canto VI, v. 43).
Anurâdhapura—The ancient capital of Ceylon. The branch of the celebrated Bot-tree (Pipal-tree) of Buddha-Gaya was brought and planted here by Mahinda and his sister Sâghamittâ, who were sent by their father Aśoka to introduce Buddhism into Ceylon. The tree still exists in the Mahâ-vihâra. The left canine tooth of Buddha which was removed from Dantapura (Puri) in the fourth century to Anurâdhapura, existed in a building erected on one of the angles of Thuparamaye (Thupârâma) Dagoba (a corruption of Dhâtugarbha), which was built by Devânâmpiyatissa about 250 B.C., as a relic shrine of either the right jaw-bone or the right collar-bone of Buddha. See Dantapura. The town contains also the “Loya Maha Paya” or Great Brazen Monastery and the “Ruanweli” Dagoba described in the Mahâvâna. The latter was built by the king Dutthagamini in the second century of the Christian era. The Isibhumangalan was the site of Mahinda’s funeral pile, and in the Ghanâkara-vihâra the Aṭṭhakathā (the commentary of the Tripitaka) was translated from Sinhalese into Pâli by Buddhaghosha (A.D. 410–432), a Brahmin who came from a village named Ghesa in the neighbourhood of Buddha-Gaya, during the reign of Mahânâma or Mahâmuni (Gray’s Buddhaghosappatti): he was converted into Buddhism by Revata (Turnour’s Mahâvâna, ch. 37).

Aornos—Ranigat, sixteen miles north-west of Ohind in the Peshawar district of the Panjab (Cunningham’s Ancient Geography of India, p. 58), but according to Captain James Abbot, Shah Koté on Mount Mahaban, situated on the western bank of the Indus, about 70 miles to the north-east of Peshawar; modern researches have proved the correctness of Abbot’s identification (Smith’s Early History of India, p. 65). It is perhaps a corruption of Varana of Pârâni: there is still a town called Barana (q.v.) on the western bank of the Indus opposite to Attok (Ind. Ant., I, 22).

Apaga—Afghanistan (Brahmapura P., ch. 49).

Āpaga—1. The Ayuk-nadi to the west of the Ravi in the Panjab. 2. A river in Kurukshetra (Vâmanâ P., ch. 36, Padma P., Svarâ; ch. 12). See, however, Oghavatî. It still bears its ancient name. It is evidently the Āpaga of the Rig-Veda (III, 23, 4) frequently mentioned with the Saravatî and the Drishadvatî.

Apâpapuri—Same as Pâpâ [Śabakalapraduma—s.v. Tirthaśakara; Prof. Wilson’s Hindu Religion (Life of Mahâvîra)]. See Pāpâ.

Aparananda—Same as Alakânanda: see Nandi (Mahâbh., Vana, ch. 109; uramandaga P., ch. 43).

Aparânta—Same as Aparântaka.

Aparântaka—Koïkan and Malabar (Mârkaṇḍeya Purâṇa, ch. 58): it is the Ariake of Ptolemy, according to whom it extended southward from the Nerbuda. In the Raghuvamâ (IV, v. 53) Aparânta is said to be on the south of the Muralâ. According to the Periplus of the Erythraean Sea, Ariake extended southwards from the Gulf of Cambay to the north of Abhira. Ptolemy’s Ariake is the contraction of Aparântaka, but that of the Periplus is the contraction of Aranyaka. According to Sir R. G. Bhandarkar, Aparânta was the northern Koïkan, the capital of which was Surpâraka (modern Supara), near Bassein. Aśoka sent here a Buddhist missionary named Yona-Dhammarakkhita in 245 B.C. According to Bhagvanlî Indraji, the western seaboard of India was called Aparântika or Aparântaka (Ind. Ant., vol. VII, pp. 259, 263). Bhaṭṭa Svâmi in his commentary on Kautâlya’s Arthasastra (Koshâdhyaksha, Bk. ii) identifies it with Koïkan.
See also *Brahma Purāṇa* (ch. 27, vol. 58) which includes Surpāraka in Aparantadeśa. According to Kālidāsa, it was situated between the Sahya (Western Ghats) and the sea (*Raghunārāman*). It extended from the river Mahi to Goa (*Bomb. Gaz.*, vol. I, Pt. I, p. 36, note 8).

**Apara-Videha**—Rungpur and Dinajpur (*Lalita-vistara*, Dr. R. L. Mitra's trans., p. 52, note)

**Āpaya**—Same as *Apagā* (*q.v.*).

**Āptanetravana**—It has been identified with the ruins near Ikauna in the Bahraich district in Oudh (*Führer’s MAI*). It was visited by Hiuen Tsang.

**Āraba**—Arabia. *See Banāyu.*

**Āramanagarā**—Arrah in the district of Shahabad. Dr. Hoey, however, supposes that the ancient name of Arrah was Ārāda; and Arāda Kālāma, the teacher of Buddha, was a native of this place (*JASB.*, vol. IXIX, p. 77), but see *Arch. S. Rep.*, vol. III, p. 70.

**Āraṇya**—1. The nine sacred Aranayas or forests are:—Saindhava, Daujakāraṇaya, Naimisha, Kurujāngala, Upalāvritta (*Utpalārya*), Arāṇya, Jambumārga, Pushkara, and Himālaya (*Devi Purāṇa*, ch. 74). 2. *See Aranyaka.* 3. Same as *Bana.*

**Aranyaka**—A kingdom situated on the south of Ujjain and Vidarbha (*Mahābhārata*, Sabha, ch. 31). It is called Aranaya in the *Devi Purāṇa*, ch. 46. It is the Ariaka of the *Periplus*. According to DaCunha, Ariaka (*Ārya-ksarettra*) comprised a great part of Aurangabad and southern Koikana. Its capital was Tagara, modern Doulatabad (*DaCunha’s History of Chaul and Bassein*, p. 127).

**Ārāṭṭa**—The Panjab, which is watered by the five rivers (*Mahābhārata*, Droga Parva, chs. 40–45; Karṇa P., ch. 45; Kautilya’s *Arthasastra*, Pt. ii, ch. 30). It was celebrated for its fine breed of horses. Its Sanskritized form is *Arāṭṭa*.

**Aravālā**—The Wulur or Volur lake in Kāśmira (*Turnour’s Mahāvamsa*, p. 72). The Nāga king of Aravālā was converted into Buddhism by Majjhantika (Madhyantika), the missionary, who was sent by Aśoka to Kāśmira and Gândhāra. It is the largest lake in the valley of Kāśmira, and produces water-nuts (*singhada*) in abundance, supporting considerable portion of the population, the nuts being the roots of the plant *trapa bispinosa* (Thomson’s *Gazetteer*).

**Arbūda**—Mount Abu in the Aravali range in the Siroh State of Rajputana. It was the hermitage of Rishi Viśvāmitra (*Mbh.*, *Vana*, ch. 82; *Padma P.*, *Svarga*, ch. 11). The Rishi is said to have created out of his fire-pit in the mountain a hero named Paramāra to oppose Viśvāmitra while he was carrying away his celebrated cow Kāma-dhenu. Paramāra became the progenitor of the Paramāra clan of Rajputs (*Ep. Ind.*, vol. I, p. 224). Mount Abu contains the celebrated shrine of Ambā Bhavānti. It contains the celebrated Jaina temples dedicated to Rishabha Deva and Neminātha: it is one of the five sacred hills of the Jainas, which are Sattrunjaya, Samet Sikhar, Arbuda, Girnar, Chandragiri (*Ind. Ant.*, II, 354). For the names of the twenty-four Tirthākharas, *see Sravasti*.

**Arddhagāñga**—The river Kāveri (*Hemakosha; Harivamśa*, I, ch 27).
Ariana—That portion of Central Asia (mentioned by Strabo) which was the original abode of the Aryan race and which is called Aryan-vejo (Arya-vīja) in the Avesta. From its description as a very cold country and its situation on the north of India as it appears from the Vedas, it is considered to have been situated to the west of Belurtagh and Mustagh (or Snowy Mountain) and near the source of the Anu and Syun, including the Pamir. Sections of the Aryan race migrated to the west and settled themselves in Europe at different periods. Those that remained behind migrated subsequently to the south and settled themselves in Iran and the Punjab. Differences of opinion about agricultural and religious reforms, especially the introduction of the worship of Indra as a principal god to the lowering of Varuṇa, who always held the highest position in the hierarchy of the gods even from the time when they all resided in Central Asia, split up the early Aryan settlers of the Punjab into two parties, and led to the dissension which brought about a permanent separation between them. The party which opposed this innovation migrated to the north-west, and after residing for some time at Bâlkh and other places, finally settled themselves in Iran: they were the followers of Zarathushthra and were called Zoroastrians, the ancestors of the modern Parsis. The other party, the ancestors of the Hindus, gradually spread their dominion from the Punjab and the bank of the Sarasvati to the east and south by their conquest of the aboriginal races (Max Müller's Science of Language).

Aristhâpura—The Sanskritized form of Arjâhapura, the capital of the country of Sivi (q.v.). It has not yet been identified; perhaps it is the same as Aristobutra of Ptolemy on the north of the Punjab.

Aristhala—Same as Kusasthala: see Pānti-prastha.

Arjikya—The river Bias (Vîpā) [Rig-Veda].

Arjunī—The river Bāhuddā or Dhabalā (Hemakosha).

Arakshâtra—Same as Padmakaśtra: Koṇârak, or Black Pagoda, 19 miles north-west of Puri in Orissa, containing the temple of the Sun called Koṇāditya. It is also called Sūrya-kśetrâ (Brahma Purāṇa, ch. 27). See Koṇārka.

Arūva—One of the Seven Kosas (Mahâbharata, Vana, ch. 84). See Mahâkântika.

Arûna—A branch of the Sarasvati in Kurukshetra (Mahâbharata, Salya, ch. 44): it has been identified by General Cunningham with the Markapura. Its junction with the Sarasvati three miles to the north-east of Pehoa (Prîthûdaka) is called the Arûna-ságama (Arch. S. Rep., vol. XIV, p. 102).

Arûnâchala—1. Same as Arûnâgiri. See Chidambaram: it contains the tej or fire image of Mahâdeva. 2. A mountain on the west of the Kailâs range (Brahmâṇḍa P., ch. 51).


Arûpoda—Garwal, the country through which the Alakânanda flows (Skanda P., Avanti Kh., Chaturâśtilîga, ch. 42). Its capital is Srinagar.
Àryaka—Ariake of Ptolemy who wrote his Geography about A.D. 150 (Brihat Samhita ch. 14). See Aparantaka and Áryaka.

Àryapura—Ahiole, the western capital of the Chalukyas in the seventh and eighth centuries A.D., in the Badami Taluka of the Bijapur district. It is the Ayyabole of the old inscriptions (Arch. S. Rep., 1907-8, p. 189).

Àryavarta—The northern part of India which lies between the Himalayas and the Vindhyas range (Manu-Samhita, ch. 2, v. 22). At the time of Patañjali, Àryavarta was bounded on the north by the Himalayas, on the south by the Páryatraka, on the west by Ádarsávali (Vinaśana according to the Vaisistha Samhita, I, 8), and on the east by Kálikavana (Rajmahal hills). See Kálikavana. According to Rájaśekhara, the river Nerudu was the boundary between Àryavarta and Dákshinápatha (Balarámdyana, Act VI; Apte's Rájaśekhara: his Life and Writings, p. 21).

Àsàpalli—Ahmedabad; same as Yessubat or Ásawal (Alberuni's India, p. 102).

Àser—Asirgarh, eleven miles north of Burhanpur in the Central Provinces (Pritiviñj Ráso). Àser is a contraction of Áśvatthama-giri (Arch. S. Rep., vol. IX).

Ashvavakra-Ásrama—Áhugrámá (now called Rails), about four miles from Hardwar, near which flows the Ashvavakranadi, a small river, perhaps the ancient Samaagá. The hermitage of Rishi Ashvavakra is also pointed out at Pauri near Srinagar in Garwal, the mountain near which is called Ashvavakra-parvata.

Ashtapada—See Kailasa.

Ashtha-Vinayaka—The eight Vináyaka (Ganapati) temples are situated at Ranjangáon at the junction of the Bhimá and Mútha-mula, Mágáon, Theur, Lenádrí and Ojhar in the Poona district, at Páli in the Pant Sáchiv's territory, at Madh in the Thana district and at Siddhatek in the Ahmednagar district in the Bombay Presidency (Antiquarian Remains in the Bombay Presidency, vol. 3). See Vinayaka-úrthas.

Àshtígrámá—Rával in the district of Mathurá, where Rádhiká was born at the house of her maternal grandfather Sribhánu and passed the first year of her infancy before her father Brishabhánu who dwelt at this place removed to Varaña (Adi Puráña, ch. 12 and Growse's "Country of Braja" in JASB, 1871 and 1874, p. 352). See Varahana.

Àsí—A river in Benares. See Baranási (Mahábharata, Bhishma, ch. 9).

Asikni—The river Chenab (Chandrabhághá) [Rig-Veda, x, 75].

Asiladurga—Junagar (Tod's Rájasthán).

Àsmaka—According to the Brahmadáya Puráña (Púrva, ch. 48) Àsmaka is one of the countries of Southern India (Dákshinátya), but the Kárma Puráña mentions it in connection with the countries of the Punjab; the Brihat-Samhild (ch. 14) also places it in the north-west of India. Auxaimis which has been identified by Saint Martin with Sumi (MoCrindle's Ptolemy) lying a little to the east of the Sarasватí and at a distance of about 25 miles from the sea, was considered to be the ancient Àsmaka. According to Prof. Rhys Davids, Àsmaka was the Assaka of the Buddhist period, and was situated immediately to the north-west of Avanti. The Assakas had a settlement on the banks of the Godávarí at the time of Buddha, and their capital was Potana (Govinda Sutta in Digha-
Nikāya, xix, 36). It appears, however, from the "History of Bāwari" in Spence Hardy's Manual of Buddhism, Suttapiṭaka, and Pārāyaṇaṇavagga (SBE, X, 188) that Asaka (Aśmaka) was situated between the Godāvari and Māhissati (Māhishmati) on the Nerbuda. It was also called Alaka or Mālaka and its capital was Pratishṭhāna (Paudanyā, q.v.) of the Mahābhārata on the north bank of the Godāvari (see Pratishṭhāna), called Potali and Pota by the Buddhists (Jātakas, Cam. Ed., vol. III, p. 2). It became a part of the Mahārāṣṭra country at the time of Aśoka. The Daśakumārajīvīnī written in the sixth century A.D., by Daśītin, describes it as a dependant kingdom of Vidarbha. It is also mentioned in the Haraṇārīṣvihīti. It should be remarked that in the Purāṇas, Mālaka is said to be the son of a king of Aśmaka. Bhaṭṭa Swāmi, the commentator of Kaúḍīya's Arthāśāstra, identifies Aśmaka with Mahārāṣṭra. It is the Aśvaka of the Mahābhārata (Bhishma P., ch. 9).

Aṣamavatī—The river Oξus. It is mentioned in the Rig-Veda, x, 53, 8.

Assaka—See Aṣmaka (Digya Nikāya, xix, 36).

Aṣṭacampra—Same as Hastakavapra, but see Stambhapura.

Aṣṭakapra—Same as "Aṣṭacampra."

Aṣvaka—See Aṣmaka.

Aṣvā-kacchēhha—Cutch (Rudrādāman inscription).

Aṣvā-tīrtha—1. The confluence of the Ganges and the Kālinadi in the district of Kanouj (Mbh., Anuśasana, ch. 4; Vana P., ch. 114; and Vāmana P., ch. 83). 2. The Aṣvā-krānta mountain in Kāmakhyā near Gauhati in Assam (Yogini Tantra, Uttara Kh., ch. 3).

Aṭṭahāsa—On the eastern part of Lābhāpura in the district of Birbhum in Bengal. It is one of the Piṭhas (Kubjikā Tantra, ch. 7; Padma P., Srīśhti Kh., ch. 11). Śatī's lips are said to have fallen at this place and the name of the goddess is Phullārā. It is seven miles from the Amdrupur Station of the E. I. Railway.

Aṭrevī—The river Aṭra which flows through the district of Dinajpur (Kāmakhyā Tantra, ch. VII): it is a branch of the Tistā.

Auvumvāra—1. Cutch; its ancient capital was Koṭeśvara or Kachchhēśvara (Mahābhārata, Sabhā P., ch. 52 and Cunningham's Arch. S. Rep., v, p. 153): the country of the Odumbe of Tolemy. 2. The district of Nurpur (or rather Gurūdāspur) which was anciently called Dahmeri or Dehmbeori, the capital of which is Pathankot (Pratishṭhāna) on the Ravi in the Punjab, was also called Uvumvāra (Bṛhat-Samhitā, ch. 14 and Arch. S. Rep., vol. xiv, p. 116; Rapson's Ancient India, p. 153). There was another Uvumbara to the east of Kanouj (Chulavagga, pt. xii, chs. 1 and 2).

Auvāga—Same as Kamboja (Mārkaṇḍeya P., ch. 57).

Avarāṇa—Afghanistan (Bṛhat-Samhitā, ch. 16). See Kamboja.

Avanṭi—1. Ujin (Pāṇini, iv, 176; Skanda P., Avanti Khaṇḍa, ch. 40): it was the capital of Mālava (Brahma P., ch. 43). 2. The country of which Ujin was the capital (Anarghārghāva, Act vii, 109). It was the kingdom of Vikramāditya (see Ujjayini). In the Govinda Śūtra (Dīgīka-Nikāya, xix, 36), its capital is said to be Māhīṣmati. It is the ancient name of Malwa (Kathāśārī-ādvara, ch. xix). Avanṭi has been called Mālava since the seventh or eighth century A.D. (Rhys Davids' Buddhist India, p. 28).
Avantika-Kshetra—Avani, a sacred place in the district of Kolar in Mysore, where Rāmachandra is said to have halted on his way from Lāukā to Ayodhya.

Avant-Nadi—The Sipra. Ujim stands on this river.

Ayodhana—Pāk-pattana, five miles west of the Ravi and eight miles from Māmoke Ghat in the Montgomery district of the Panjab (Rennell's Memoir of a Map of Hindoostan (1785), p. 62; Thornton's Gazetteer of the Countries adjacent to India, JASB., vi, 190). It was formerly a renowned city referred to by the historians of Alexander the Great. The town is built on a hillock 40 or 50 feet above the surrounding plain. Its old walls and bastions are now crumbling into ruins. It is celebrated for the tomb of the Mahomedan Saint Farid-ud-din Shaheb Shakar Ganj.

Ayodhya—Oudh, the kingdom of Rāma. At the time of the Rāmayana (I, chs. 49, 50.) the southern boundary of Kośala was the river Syandikā or Sai between the Gumti and the Ganges. During the Buddhist period, Ayodhya was divided into Utara (Northern) Kośala and Dakshīṇa (Southern) Kośala. The river Sarayu divided the two provinces. The capital of the former was Śravasti on the Rapti, and that of the latter was Ayodhya on the Sarayu. At the time of Buddha, the kingdom of Kośala under Prasenajit's father Mahākośala extended from the Himalayas to the Ganges and from the Rāmgaṅgā to the Gandak. The ancient capital of the kingdom was also called Ayodhya, the birth-place of Rāmachandra. At a place in the town called Janmasthāna he was born; at Chirodaka, called also Chiranāgarā, Dāsāratahā performed the sacrifice for obtaining a son with the help of Rishyaśriya Rishi; at a place called Tretā-ki-Thākur, Rāmachandra performed the horse-sacrifice by setting up the image of Sītā; at Ratnamāṇḍapa, he held his council (Muktikopanishad, ch. 1); at Swargadwārā in Fyzabad, his body was burned. At Lakṣmaṇa-kūṇḍa, Lakṣmaṇa disappeared in the river Sarayu. Dāsārathā accidentally killed Sarvaṇa, the blind Rishi's son, at Majhaurā in the district of Fyzabad. Adinātha, a Jaina Tirthāṅkara, was born at Ayodhya (Führer's MAI.). Cunningham has identified the Sugriva Parvata with the Kālakāra or Purvārāma monastery of the Mahāvīra, the Maṇḍ Parvata with Asoka's Stūpa mentioned by Hiuen Tsang, the Kubera Parvata with the Stūpa containing the hair and nails of Buddha (Arch. S. Rep., vol. i). The Maṇḍ Parvata is said to be a fragment of the Gandhārāva mountain which Hanumāna carried on his head on his way to Lāukā. The sacred places at Ayodhya were restored by Vikramaditya (evidently a Gupta king), who was an adherent of the Brahmanical faith, in the second century A.D., or according to some, in the fifth century A.D., as the sacred places at Brindāban were restored by Rūpa and Śaṅkara in the sixteenth century A.D. Ayodhyā is the Sāketa of the Buddhists and Sagada of Ptolemy (see Sāketa).

Ayudha—The country lying between the Vīstā (Jhelum) and the Sindhū (Indus). Same as Yaudheya.
Băchmati—The river Bāgmati in Nepal. Eight out of fourteen great Tirthas of Nepal have been formed by the junction of the Bāgmati with other rivers. The names of the eight Tirthas are:—Panya, Śanta, Śākara, Rāja, Chintamaṇi, Pramadā, Śatalakṣaṇa, and Jayā. The source and exit of the Bāgmati are two other Tirthas. Same as Bhāgvaṭi.

Badari—The O-chali of Huen Tsiang. It has been identified by Cunningham (Anc. Geo., p. 494) with Edar in the province of Gujarāt; it was, according to him, Sauvira of the Pauranic period. According to the Brhit-jyotishārāva, Edar is a corruption of Ila-vadurga. It is situated on a river called Hiranyanādi. The name of Badari is mentioned in the Dhavala inscription at Vasantagad near Mount Abu (JASB., 1841, p. 821).

Badari—See Badarikāśrama.

Badarikāśrama—Badrinath in Garwal, United Provinces. It is a peak of the main Himalayan range, about a month's journey to the north of Hardwar and 55 miles north-east of Śrīnagar. The temple of Nara-Nārāyaṇa is built on the west bank near the source of the Bishengangā (Alakānanda), equidistant from two mountains called Nara and Nārāyaṇa, over the site of a hot-spring called Tapakunuda, the existence of which, no doubt, led to the original selection of this spot; it is situated on the Ghandāmadana mountain (Asiatic Researches, vol. XI, article x; Mahābhārata, Śānti, ch. 335). The temple is said to have been built by Śāṅkarachārya in the eighth century A.D. It was also called Badari and Bīśāḷa Badari (Mahābhārata, Vana, ch. 144). For a description of the place, see Asiatic Researches, vol. XI, article x.

Badaśva—Same as Jvalāmukhi (see Mahābhārata, Vana, ch. 82).

Baggumuda—Same as Bhāgvaṭi.

Bāgmati—A sacred river of the Buddhists in Nepal. The river is also called Bāchmati as it was created by the Buddha Krakuchchanda by word of mouth when he visited Nepal with people from Gauda-deśa. Its junctions with the rivers Maradārīka, Mayisrohit, Rājamaṇi, Rājāvali, Chārumati, Prabhāvatī and Triveṇi, form the Tirthas called Śanta, Śākara, Rājamaṇi, Pramadā, Sulakṣaṇa, Jayā and Gokara respectively (Svayambhu Purāṇa, ch. v; Vardha P., ch. 215. See also Wright's Hist. of Nepal, p. 90).

Bahela—Baghelkhand in Central India. It has been placed with Kārūsha (Rewa) at Vindhya-mūla (Vāman P., ch. 13). Rewa is also called Baghilkhand (Thornton's Gazetteer).

Bāhika—The country between the Bias and the Sutlej, north of Kekaya. It is another name for Vāhika (see Mbh., Sabhā, ch. 27, where Vāhika is evidently used for Vāhika): it was conquered by Arjuna. According to the Mahābhārata (Karṣa P., ch. 44), the Vāhikas lived generally between the Sutlej and the Indus, but specially on the west of the rivers Ravi and Aparagā (Ayuk-Nadi), and their capital was Śākala. They were a non-Āryan race and perhaps came from Balkh, the capital of Bactria. According to Pāṇini and Patañjali, Vāhika was another name for the Panjab (IV, 2, 117; V, 3, 114; Ind. Anti., 1, 123). See Takka-deśa. Bāhī and Hika were names of two Asuras of the Bias river after whom the country was called Vāhika. (Mbh., Karṣa P., ch. 45 and Arch. S. Rep., vol. V). They lived by robbery. According to the Rāmāyana (Ayodhya K., ch. 73), Vāhika was situated between Ayodhya and Kekaya.
Bāhuda—The river Dhabalā now called Dhumela or Burha-Rapti, a feeder of the Rapti in Oudh. The severed arm of Rishi Likhitā was restored by bathing in this river; hence the river is called Bāhuda (Mahābhārata, Śānti, ch. 22; Harivamśa, ch. 12). But in the Śiva Purāṇa (Pt. VI, ch. 60), it is said that Gaurī, the grandmother of Mādhūṣita, was turned into the river Bāhuda by the curse of her husband Prasenajit. It has been identified by Mr. Pargiter with the Rāngāla which joins the Ganges near Kanauj (see his Mārkaṇḍeya P., ch. 57). See Ikshumati. But this identification does not appear to be correct, as it is a river of Eastern India (Mahābhārata, Vana, ch. 87).

Bahula—A Śakti Pīṭha near Kāśī in Bengal (Tantrachudāmaṇī).

Bahūratesa-Sarоварa—Same as Mānasa-sarovara (Harivamśa, ch. 23).

Baidisa—See Bidiśā (Brahma P., ch. 27).

Baidūrya-Parvata—1. The island of Mādhūṣita in the Narbada, which contains the celebrated temple of Oṣākaranāth, was anciently called Baidūrya-Parvata (Skanda P., Revā-Kh.). 2. It has been identified by Yule (Marco-Polo) with the northern section of the Western Ghats. The Parvata or mountain is situated in Gujarāt near the source of the river Visvāmitra which flows by the side of Baroda (Vaiṣṇavamihira’s Brihat-Saṅkhyā, ch. 14; Mahābhārata, Vana, chs. 89, 120). 3. The Satpura range: the mountain contained Baidûrya or Boryl (cat’s eye) mines (Mahā Vana, chs. 61, 121).

Baidyanāthā—1. See Chitābhūmi. It is a place of pilgrimage (Patha P., Uttara Kh., ch. 59). 2. In the district of Kangra in the Panjab. Same as Kiragrāma (Matsya P., ch. 122). [Temples of Baidyanāthā are:—In Deogad in the Sonthal Parganas in Bengal (Brihad-Dharma P., pt. I, ch. 14). See Chitābhūmi. For the establishment of the god and the name of Baijnāth (Vaidyanātha), see Mr. Bradley-Birt’s Story of an Indian Upland, ch. xi. 2. In Dabholi, Gujarat (Ep. Ind., vol. 1, p. 21). 3. In Kiragrāma on the east of the Kangra district, 30 miles east of Köt Kangra on the Binuan river (ancient Kandukâ-bindukâ) in the Panjab (Ep. Ind., vol. 1, p. 97).]

Baidyuta-Parvata—A part of the Kailâsa range at the foot of which the Mānasa-sarovara lake is situated. It is evidently the Gurla range on the south of lake Mānasa-sarovara; the Saraju is said to rise from this mountain (Brahmārâja P., ch. 51). As Mānasa-sarovara is situated in the Kailâsa mountain (Râmâyana, Bâla-k., ch. 24), Baidyuta mountain is a part of the Kailâsa range.

Bailayasi—Same as Bagavatī (Devī-Bhāgavata, VIII, ch. 11; Mack. Col., pp. 142, 211).

Baijayantī—Banavāśī in North Kanara, the capital of the Kadambas. Same as Krauṣṭhapura. It is mentioned as Vaijayanta in the Râmâyana (Ayodhyâ K., ch. 9). It has also been identified with Bijayadurg by Sir R. G. Bhandarker (Early History of the Deccan, p. 33).

Baikānta—A place of pilgrimage about 22 miles to the east of Tinnevelly visited by Chaitanya (Chaitanya-charitāmṛta). It is situated on the river Tâmraparâṇâ in Tinnevelly. It is also called Śrīvaikāṭham.

Bairantya-Nagara—Where Bhāsa places the scene of his drama Avimāraka. It was the capital of a king named Kunti-Bhoja (Ibid, Act VI). It is mentioned in the Harsha-chariti (ch. vi) as the capital of Rantideva. See Kunti-Bhoja and Rantipura.
Bairāța-Pattana—The capital of the old kingdom of Govisana, visited by Hiuen Tsang in the seventh century. It has been identified with Dihkuli in the district of Kumaun (Führer’s MAI., p. 49).

Baisāli — Besād in the district of Mazaffarpur (Tirhut), eighteen miles north of Hajipur, on the left bank of the Ganges (General Cunningham’s Anc. Geo., p. 443 and Rāmdāvana, Adikānda, ch. 47). The Rāmdāvana places Bīsālā on the northern bank of the Ganges and the Ava. Kalp. (ch. 39) on the river Balgumāti. The Pergana Besārā, which is evidently a corruption of Bīsālā, is situated within the sub-division of Hajipur. Baisāli was the name of the country as well as of the capital of the Vṛjjes (Vajja) or Lichchhavīs who flourished at the time of Buddha. The southern portion of the district of Mazaffarpur constituted the ancient country of Vaisālī. The small kingdom of Vaisālī was bounded on the north by Videha and on the south by Magadhā (Pargiter’s Ancient Countries in Eastern India). It appears from the Lalitavistara that the people of Vaisālī and the Vajjīs had a republican form of government (see also Mahā-parinibbāna Sutta). Buddha lived in the Mahāvana (Great Forest) monastery called Kuṭāgārāśāla or Kuṭāgāra hall, rendered as “Gabled Pavilion” by Rhys Davids (Chulavagga, ch. v, sec. 13 and ch. x, sec. 1; SBE., vol. XI), which was situated on the Markaṭa-prada or monkey-tank near the present village of Bakhra, about two miles north of Besād, and near it was the tower called Kuṭāgāra (double-storeyed) built over half the body of Ānanda. About a mile to the south of Besād was the Mango-garden presented to Buddha by the courtesan Ānarālikā called also Ambapāli. Chāpāla was about a mile to the north-west of Besād, where Buddha hinted to Ānanda that he could live in the world as long as Ānanda liked, but the latter did not ask him to live. The town of Baisāli, which was the capital of Videha at the time of Buddha and Mahāvīra, consisted of three districts: Baisāli or Beisālī proper, Kuṇḍiṇapura or Kuṇḍiṇagāma (the birth-place of Mahāvīra, the twenty-fourth or last Tīrthaṅkara of the Jains), and Bāṇiyagāma, occupying respectively the south-eastern, north-eastern, and western portions of the city (Dr. Hoernle’s Uvasagadāsana, p. 4 n.; Achārdīga Sūtra, and Kalpa Sūtra in SBE., vol. XXII, p. 227 f. ). The second Buddhist Synod was held at the Bālukārāmavihāra in 443 B.C., but according to Max Müller in 377 B.C., in the reign of Kālāšoka, king of Magadhā, under the presidency of Revata who was one of the disciples of Ānanda (Turnour’s Mahavamsā, ch. iv). Baisāli, however, has been identified by Dr. Hoey with Chidānd, seven miles to the east of Chapra on the Ganges (see Chidānd in Pt. II). At Beluva (modern Belwa, north-east of Chidānd), Buddha was seized with serious illness (Mahā-parinibbāna Sutta, ch. ii). Chāpāla (Mahā-parinibbāna Sutta, ch. ii) has been identified by Dr. Hoey with Telpā (or Talpā, a tower) to the east of the town of Chapra, which was built for the Mother of the Thousand Sons. Titāri, west of Sewan, has been identified by him with the forest, the fire of which was extinguished by the Titā or partridge. The name of Sātnarmalā has been connected with the seven (ṣaptā) princes who were prepared to fight with the Mallas for the relics of Buddha. Bhāta-pokhar (Bhakta-Pushkara) is shown to be the place where Droṇa divided the relics among the seven princes. The country to the east of the river Dāhā near Sewan was the country of the Mallas. The river Shi-lai-na-fāti (Suvarṇa-vati) of Hiuen Tsang has been identified with the river Sondī. Dr. Hoey identifies Besād with the town of the Monster Fish, Vasāṭhī (really porp. see) [JASB.,
vol. LXIX—“Identification of Kusinara, Vaisali and other Places” and my article on “Chidān in the district of Saran” in JASB., vol. LXXII. The places where Buddha resided while in Vaisali are Udena-Mandira, Gautama-Mandira, Saptambaka-Mandira, Bahuputra-Mandira, Sarasita-Mandira, and Chāpala-Mandira (Mahā-parinibbāna Sutta, ch. 3; Spence Hardy’s MB., p. 343). For the names of other places in Vaisālī where Buddha resided, see Divyadāna (Cowell’s ed., chs. xi, xii).

Baisikya—Same as Bāyā (Brahma P., ch. 27).

Baitaraṇi—1. The river Baitaraṇi in Orissa: it is mentioned in the Mahābhārata as being situated in Kaliuga (Vana Parva, ch. 113). Jāipur stands on this river. 2. The river Dantura which rises near Nasik and is on the north of Bassein. This sacred river was brought down to the earth by Parsurāma (Padma P., Tuğārī Māhātya; Matsya P., ch. 113; Da Cunha’s History of Chaul and Bassein, pp. 117, 122). 3. A river in Kurukshetra (Ubd., Vana, ch. 83). 4. A river in Garval on the road between Kedāra and Badrinātha, on which the temple of Gopēsvara Mahādeva is situated.

Bākātaka—A province between the Bay of Bengal and the Sri-saila hills, south of Hyderabad in the Deccan. The Kailakila Yavanas reigned in this province and Vindhyāsakti was the founder of this dynasty (Vishnu P., IV., ch. 24; Dr. Bhau Daji’s Brief Survey of Indian Chronology). See, however, Kilkila.

Bakresvara—Bakranath, one of the Sakti Pithas in the district of Birbhum in Bengal. It derives its name from Bhairava Bakranath, the name of the goddess being Mahishamardini. There are seven springs of hot and cold water (Tantra-chuddamaṇi).

Bakresvarī—The river Bākā which flows through the district of Burdwan in Bengal.

Bakshu—The river Oxus (Matsya P., ch. 101; cf. Chakshu in Brahmāṇḍa P., ch. 51; see Sabdakalpadruma s.v. Nadi) Wuksh, the archetype of Oxus, is at a short distance from the river (Ibn Huakul’s Account of Khurasan in JASB., XXII, p. 176)

Balabhi—Wala or Wallay, a seaport on the western shore of the Gulf of Cambay, in Katiawad Gujarat), 18 miles north-west of Bhaonagar (Daśakumāra-charita, ch. vi; JRAS., vol. XIII (1852), p. 146; and Cunningham’s Anc. Geo., p. 316). It is called Vamapura by the inhabitants. It became the capital of Saurāstra or Gujarat. It contained 84 Jaina temples (JRAS., XIII, 159), and afterwards became the seat of Buddhist learning in Western India in the seventh century a.d., as Nālandā in Eastern India (Itsing’s Record of the Buddhist Religion by Takakusu, p. 177). The Valabhi dynasty from Bhaṭṭārka to Śīlāditya VII reigned from cira. A.D. 465 to 766. For the names of kings of the Valabhi dynasty, see Dr. Bhau Daji’s Literary Remains, p. 113; JASB., 1838, p. 966 and Kielhorn, “List of Insects of N. India,” Ep. Ind., Vol. VIII, App. Bhartihari, the celebrated author of Bhaṭṭi-kāvyā, flourished in the court of Śrīdrasena I, king of Valabhi, in the seventh century. Bhadrabahu, the author of the Kalpastrā, flourished in the court of Dhruvasaṇa II (see Dr. Stevenson’s Kalpastrā: Preface). See Anandapura.
Bālhika—1. The country between the Bias and the Sutlej, north of Kekaya (Rāmāyaṇa Ayodhyā, ch. 78). The Trikāṇga-seesa mentions that Vālhika and Trigarta were the names of the same country (see Trigarta). The Mahābhārata (Karṇa Parva, ch. 44) says that the Vālhikas lived on the west of the Ravi and Āpagā rivers, i.e., in the district of Jhang (see Bāhika). The Madras whose capital was Sākala (Sangala of the Greeks), were also called Vālhikas. Bāhika is the corrupted form of this name. The inscription on the Delhi Iron Pillar mentions the Vālhikas of Sindhu (JASB., 1838, p. 630). See Bāhika. 2. Balkh—the Bactriana of the Greeks—situated in Turkestan [Brihat saṃhitā, ch. 18 and JASB., (1838) p. 630]. About 250 B.C. Theodotus, or Diodotus, as he was called, the governor of Bactria, revolted against the Seleucid sovereign Antiochus Theos and declared himself king. The Greco-Bactrian dominion was overwhelmed entirely about 126 B.C. by the Yue-chi, a tribe of the Tartars (see Sākādiva). Balkh was the capital of Bactria comprising modern Kabul, Khurasan, and Bukhara (James Prinsep’s Indian Antiquities, vol. i). The palaces of Bactria were celebrated for their magnificence. Zoroaster lived at Bactria in the reign of Vitasa or Gustasp, a king of the Bactrian dynasty of Kāvja, between the sixth and tenth centuries B.C. According to Mr. Kunte, Zarathasthura (Zoroaster) is a corruption of Zarat Tsavstri or “Praismer of Tsavstri,” Tsavstri being the chiseller and architect of the gods (Kunte’s Vicissitudes of Aryan Civilization in India, p. 55). From the Brahma Purāṇa (chs. 89 and 132), Tsavstā and Viśvakarṇa (the architect of the gods) appear to be identical, as well as their daughters Usā and Sāmpī, the wife of the Sun. A few heaps of earth are pointed to as the site of ancient Bactria. It is called Um-ul-Bilad or the mother of cities and also Kubbat-ul-Islam (i.e., dome of Islam). It contained a celebrated fire-temple. For the history of the Bactrian kings, and the Greco-Bactrian alphabet, see JASB., IX (1840), pp. 449, 627, 733; for Bactrian coins, see JASB., X, (1842), p. 130.

Ballālapuri—The capital of Ādiśāra and Ballāla Sena, kings of Bengal, now called Rāmpāla or Ballālabādi, about four miles to the west of Munshiganj at Bikramapura (q.v.) in the district of Dacca. The Sena Rājās, according to General Cunningham (Arch. S. Rep.) retired to this place after the occupation of Gaur by the Mahomedans (Arch. S. Rep., vol. III, p. 163). The remains of Ballāla Sena’s fort still exist at this place. It is said to have been founded by Rājā Rāma Pāla of the Pāla dynasty, and a large tank in front of the fort still bears his name. He was the son of Vigrāhapaṇa III and father of Madana-pāla. The five Brahmans who came to Bengal from Kanauj at the request of Ādiśāra, are said to have vivified a dead post by the side of the gateway of the fort into a Gajārī tree, which still exists, by placing upon it the flowers with which they had intended to bless the king. It should be here observed that Ādiśāra Jayanta or Ādiśāra, who ascended the throne of Gaur in A.D. 732, caused the five Brahmans to be brought from Kanauj for performing a Putreshṭi sacrifice, and he gave them five villages to live in, namely, Paśchakoṭi, Harikoṭi, Kāmak{oṭi, Kāskagrāma and Bāṭāragrāma, now perhaps collectively called Paśchasāra, about a mile from Rāmpāla. Ballāla’s father Vijayasena conquered Bengal and ascended the throne of Gaur in A.D. 1072. Ballāla Sena, who ascended the throne in A.D. 1119, is said to have been the last king of this
place. His queens and other members of his family died on the funeral pyre (the spot is still pointed out in the fort,) by the accidental flying of a pair of pigeons carrying the news of his defeat at the moment of his victory over the Yavana chief Bāyādumbā of Manipur, the Bābā Ādām of local tradition, who had invaded the town of Bikramapura or as it was called Ballālapuri, at the instigation of Dharma Giri, the mahānta of the celebrated Mahādeva called Ugramādhava of Mahāsthāna, whom the king had insulted and banished from his kingdom (Ānanda Bhaṭṭa’s Ballāla-Charita, chs. 26 and 27). Bāyādumbā or Bābā Ādām’s tomb is half a mile to the north of Ballāla-bādi. Vikramapura was the birth-place of Dīpaśīkara Śri Ṭaṭā, the great reformer of Śramaṇism in Tibet, where he went in a.d. 1038, and was known by the name Atiṣa. Rāmpāla was also the capital of the Chandra and Varma lines of kings.

Bālmikī-Ārāma—Bīthur, fourteen miles from Cawnpur, which was the hermitage of Rishi Vālmiki, the author of the Rāmāyaṇa. Sītā, the wife of Rāmachandra, lived at the hermitage during her exile, where she gave birth to the twin sons, Lava and Kuśa. The temple erected in honour of Vālmiki at the hermitage is situated on the bank of the Ganges (Rāmāyaṇa, Uttara, ch. 58). Sītā is said to have been landed by Lakšmaṇa, while conveying her to the hermitage, at the Sati-gāhā in Cawnpur. A large heavy metallic spear or arrow-head of a greenish colour is shown in a neighbouring temple close to the Brahmapārta-gāhā at Bīthur, also situated on the bank of the Ganges; as the identical arrow with which Lava wounded his father, Rāmachandra, in a fight for the Aśvamedha horse; this arrow-head is said to have been discovered a few years ago in the bed of the river Ganges in front of the hermitage.

Bāloksha—Beluchistan. The name occurs only in the 57th chapter of the Aṭhadāna-Kalapaṭā. From the names of other places and that of Milinda, perhaps the Greek king Menander, mentioned in that chapter, Bāloksha appears to be the country of the “Bālokshias” or Beluchis. It is called Balokshi in the Bodhisattvācādāna-Kalpaśūtra (Dr. R. Miitra’s Sans. Buddh. Literature of Nepal, p. 60). Beluchistan was formerly a Hindu kingdom and its capital Kalat or Kalat (which means fort) was originally the abode of a Hindu ruler named Sewāmal, after whom the fort there was called Kalat-i-Ṣewa, now known by the name of Kalat-wā-Neekarrah. One of the most ancient places in Beluchistan is the island called Sata-dvīpa (popularly known as Sāīga-dvīpa) or the island of Sata or Astola (Astula or Kālī), the Asthala of Ptolemy and Sutalishfalo of Huien Tsang (Aṣṭulēśvara), just opposite the port of Pasānā (Pāshān) which is evidently the Pāshān of Bodhisattvācādāna-Kalpaśūtra. According to tradition, it was once inhabited, but the inhabitants were expelled by the presiding goddess Kālī in her wrath at an incest that was committed there. Sata-dvīpa is the Karmine of Neearchus, which is a corruption of Kālyana or the abode of Kālī. There is still a Hindu temple at Kalat, which is dedicated to Kālī or Durgā, and which is believed to have been in existence long before the time of Sewā. Another place of Hindu antiquity in Beluchistan is the temple of Hīngulā (see Hīngulā). Mustang also contains a temple of Mahādeva (JASB., 1843, p. 473—“Brief History of Kalat” by Major Robert Leech).
Balubăhini — The river Bāgin in Bundelkhand, a tributary of the Jamuna [Skanda P., Āvantya Kh. (Revā Kh., ch. 4)].


Bāmanasthali — Bānsthali near Junāgad.

Bāmrī — Same as Bāveru.

Bāṇḍa — Same as Batesa; (Jātakas, VI, 120).

Bāṅgadhārā — The river Bāṅghārā in Ganjam, on which Kaliṅgapatam is situated (Pargiter's Mārkarṇ. P., ch. 57, p. 305; Imperial Gazetteer of India, s.v Ganjam and Vaniṅgadhārā).

Bāṅqagulma — A sacred reservoir (kuṇḍa) on the tableland of Amarakāṣṭaka, which is situated on the east (at a distance of about four miles and a half) of the source or first fall of the Narbada (Mahābhārata, Vana, ch. 86).

Bana — 1. The twelve Vanas of Mathurā-kuṇḍa or Braja-kuṇḍa are Madhuvana, Tālavana, Kumudavana, Vrindāvana, Khadiravana, Kāmyakavana, Bahlū-vana on the western side of the Jamuna; Mahāvana, Vilva-vana, Loha-vana, Bāṅgira-vana, and Bhadravana on the eastern side of the Jamuna (Lochana Daśa's Chaitanya-kuṇḍa, III, p. 192; Growse's Mathurā, p. 54). The Varāha P. (ch. 153) has Vīsṇuṣṭhāna instead of Tālavana, Kuṇḍa-vana instead of Kumuda-vana, and Bakula-vana instead of Bahulāvana. 2. Same as Arānya (Śabdakalpadruma). 3. The seven Vanas of Kurukṣetra are:—Kāmyaka, Aditi, Vṛṣṇa, Phalaki, Sūrya, Madhu, and Sīta (Vāmanā P., ch. 34). 4. For the Himalayan vanas or forests as Nandana, Chaitranātha, etc., see Matoya P., ch. 120.

Bāṇapura — 1. Mahābalipura or Mahābaleśvara or the Seven Pagodas, on the Coromandel coast, Chingleput district, 30 miles south of Madras. It was the metropolis of the ancient kings of the race of Pandion. Its rocks are carved out into porticoes, temples and bas-reliefs, some of them being very beautifully executed. The ruins are connected with the Pauranic story of Bali and Vāmana. The monolithic "Rathas" were constructed by the Pallavas of Conjeeveram, who flourished in the fifth century A.D. For descriptions of the temples and remains at Mahābalipura, see J.A.S.B., 1853, p. 656. 2. Same as Sonitapura.

Banavāśī — 1. North Kanara was called by this name during the Buddhist period (Hariravanśa, ch. 94). According to Dr. Bühler, it was situated between the Ghats, the Tuṅgabhadrā and the Barāda (Introduction to the Vikramāṇkadeva-charita, p. 34, note). 2. Same as Kraunqēapura in North Kanara. A town called Banaonacei (Banavāśī) on the left bank of the Varāda river, a tributary of the Tuṅgabhadrā, in North Kanara mentioned by Ptolemy (McCrorle's Ptolemy, p. 176) still exists (Lists of the Antiquarian Remains in the Bombay Presidency, vol. VIII, p. 188). Vanavāśī was the capital of the Kadamba dynasty (founded by Mayūravarman) up to the sixth century when it was overthrown by the Chalukyas. Aiśoka sent here a Buddhist missionary named Rakkhita in 245 B.C. Same as Jayanti and Valjayanti. In the Vanavāśī-Mahāmya of the Skanda Purāṇa, Vanavāśī is said to have been the abode of the two Dātyas, Madhu and Kaḷiṇa, who were killed here by Vīṣṇu. The temple of Madhukēśvara Mahādeva at this place was built by the elder brother Madhu (Da Cunha's History of Chaul and Bassein).
Banåyu—Arabia (T. N. Tarkāvāchaspati's Šabdostomamaḥāṇīdhī; Rāmāyaṇa, Ādi, ch. vi). It was celebrated for its breed of horses (Arthaśāstra of Kauṭūlya, Bk. II, Aśvādhyaksha). But the ancient name of Arabia as mentioned in the Behistun inscription (JRAS., vol. XV) was Arbaya. It appears from Ragozin's Assyria that the ancient name of Armenia was Van before it was called Urartu by the Assyrians. But Armenia was never celebrated for its horses. The identification of Vanāyu with Arabia appears to be conjectural (see Griffith's Rāmāyaṇa, Vol. I, p. 42 note). Arāba (Arabia) has been mentioned by Varāhamihira who lived in the sixth century A.D. (Bṛhat-saṃhitā, XIV, 17). The Padma P. (Svarga, Ādi, ch. iii) mentions the Vanāyavas (people of Vanāyu) among the tribes of the north-western frontier of India.

Bāiga—Bengal. “In Hindu geography,” says Dr. Francis Buchanan, “Bagha, from which Bengal is a corruption, is applied to only the eastern portion of the delta of the Ganges as Upabaṅga is to the centre of this territory, and Aṅga to its western limits” (Beveridge’s “Buchanan Records” in the Calcutta Review, 1894, p. 2). According to Dr. Bhau Daji, Baiga was the country between the Brahmaputra and the Padma (Literary Remains of Dr. Bhau Daji). It was a country separated from Puṣira, Sumha and Tāmrālipta at the time of the Mahābhārata (Sabha P., ch. 29). Bengal was divided into five provinces: Puṣira or North Bengal: Kārṇa-suvarṇa or West Bengal; Tāmrālipta or South Bengal; Kāmarupa or Assam (Huen Tsang). According to General Cunningham, the province of Bengal was divided into four separate districts after the Christian era. This division is attributed to Balaśa Sena: Barendra and Baṅga to the north of the Ganges, and Rāda and Bāgli to the south of the river (but see JASB., 1873, p. 211); the first two were separated by the Brahmaputra and the other two by the Jaling branch of the Ganges. Barendra, between the Mahānāndā and Karotiyā corresponds to Puṣira, Baṅga to East Bengal, Rāda (to the west of the Bhāgirathi) to Kārṇa-suvarṇa and Bāgli (Samataśa of Huen Tsang and Bājī of the Akbarndāma) to South Bengal (Arch. S. Rep., vol. XV, p. 145, and see also Gopāla Bhaṭṭa’s Ballāla-charitam, Pūrva-khaṇḍa, vs. 6, 7). Mr. Pargiter is of opinion that Baṅga must have comprised the modern districts of Murshidabad, Nadia, Jessore, parts of Rājshāhī, Pabna and Faridpur (“Ancient Countries in Eastern India” in JASB., 1897, p. 85). At the time of Aśōdhra, according to Devīvāra Ghaṭaka, Bengal was divided into Rāda, Baṅga, Barendra and Gauḍa. At the time of Keśava Sena, Baṅga was included in Paṃḍavardhdhana (see Edilpur Inscription: JASB., 1838, p. 45). The name of Baṅga first occurs in the Aitareya Arāṣyaka of the Rig-Veda. According to Sir George Birdwood, Baṅga originally included the districts of Burdwan and Nadia. Baṅga was called Bāṅgalā even in the thirteenth century (Wright’s Marco Polo). For further particulars, see Bengal in Part II of this work. Dr. Rajendralalā Mitra (Indo-Aryans, vol. II, ch. 13) gives lists of the Pāla and Sena kings (see also Ep. Ind., vol. I, p. 305) (Deopārā Inscriptions regarding the Senas); Ibid., vol. II, p. 160 (Bādal Pillar Inscription); Ibid., p. 347 (Vaiḍyadeva Inscription at Benares); JASB., 1838, p. 40 (Edilpur Inscription of Keśava Sena from Bakarganj). According to the copperplate inscription of Lakṣmaṇa Sena found in Sirājganj in the district of Pabna, it appears that the Sena kings were Kahaṭriyas who came from Kariṇṭha. For the ancient trade and commerce of Bengal, see Mr. W. H. Schroff’s Periplus; Bernier’s Travels, p. 408; Tavernier’s Travels, Bk. III; Mr. N. Law’s article, Modern Review, 1918. See Saptagrāma and Kārṇasuvarṇa.
Bāniyagāma—same as Bāniyagāma.

Bāniyagāma—Vaisālī (or Bāsād) in the district of Muzaffarpur (Tirhut); in fact, Bāniyagāma was a portion of the ancient town of Vaisālī (Dr. Hoernle’s Uvāsagodasado). See Kunḍagāma.

Bārāj—same as Karura, the capital of Chera or Kerala, the Southern Konkan or the Malabar Coast (Caldwell’s Drav. Comp. Gram., 3rd ed., p. 96).

Bārājula—the river Manjerā, a tributary of the Godāvarī. Both these rivers rise from the Sahya-pāda mountain or Western Ghats (Matsya P., ch. 113). Bārājula is mentioned as Maṇjula in the Mahābhārata, Bhāśīma P., ch. 9.

Jāṅkhu—same as Chāskhu (Bhāgavata P., v. 17).

Bārā—same as Baruṇā (Av. Kalp., 99).

Barādā—1. The river Wardha in the Central Provinces (Mālavikāṅgāmitra, Act V: Agni P., ch. 109; Māh. Vana, ch. 85; Padma P., Ādi., ch. 39). 2. A tributary of the Tungabhadrā, on which the town of Vanavāś, the abode of the two Daityas Madhu and Kaijabha, is situated. See Vanavāś and Vedavatī.

Barāhā-kṣetra—1. Barāmula in Kāśmira on the right bank of the Jhelum, where Vishṇu is said to have incarnated as Varāha (boar). There is a temple of Ādi-Varāha (see Sakara-kṣetra). 2. Another place of the same name exists at Nāthpur on the Kuśi in the district of Purne below the Trivenī; see Mahā-Kauśā (JASB., XVII, 638). It is the Kokāmukha of the Varāha Puruṣa sacred to Varāha, one of the incarnations of Vishṇu (Varāha P., ch. 140). See Kokāmukha.


Barāṇa—1. Bulundahāshahr near Delhi in the Punjab (Growse, JASB., 1883). This town is said to have been founded by Janmejaya, son of Parikshit and great-grandson of Arjuna (Bulundahāshahr by Growse, in the Calcutta Review, 1883, p. 342). At Ahar, 21 miles north-east of Bulundahāshahr, he performed the snake-sacrifice (JASB., 1883, p. 274). A Jaina inscription also shows that it was called Uchchanagara (Dr. Bühler, Ep. Ind., vol. I, p. 375). 2. Same as Aornos (Ind. Ant., I, 22).

Baraṇā—same as Baruṇā (Kārma P., I, ch. 31).

Barṇasa—same as Parṇasa.

Barāṇaṣṭ—Benares situated at the junction of the rivers Barāṇa and Asi, from which the name of the town has been derived (Vāmana P., ch. III). It was formerly situated at the confluence of the Ganges and the Gomti (Māh., Anuśasana, ch. 30). It was the capital of Kāśi (Rāmāyaṇa, Uttarā, ch. 48). At the time of Buddha, the kingdom of Kāśi formed a part of the kingdom of Kosala (see Kāśi). According to James Prinsep, Benares or Kāśi was founded by Kīśa or Kāśirāja, a descendant of the Pururavas, king of Pratishṭhāna (see Pratishṭhāna). Kāśirāja’s grandson was Dhanvantari; Dhanvantari’s grandson was Divodāsa, in whose
reign Buddhism superseded Siva-worship at Benares, though it appears that the Buddhist religion was again superseded by Saivaism after a short period. In 1027, Benares became part of Gauḍa, then governed by Mahāpāla, and Buddhism was again introduced in his reign or in the reign of his successors Sthirapāla and Vasantapāla. Benares was wrested from the Pāla kings by Chandra Deva (1072–1096) and annexed to the kingdom of Kanauj. Towards the close of the twelfth century, Benares was conquered by Muhammad Ghuri who defeated Jaya Chand of Kanauj (James Prinsep’s Benares Illustrated, Introduction, p. 8; Vāyu P., Uttara, ch. 30). In the seventh century, it was visited by the celebrated Chinese traveller Hiuen Tsang. He has thus described the city and its presiding god Viśveśvara, one of the twelve Great Liṅgas of Mahādeva: “In the capital there are twenty Deva temples, the towers and halls of which are of sculptured stone and carved wood. The foliage of trees combines to shade (the sites), whilst pure streams of water encircle them. The statue of Deva Mahēśvara, made of teou-shih (brass), is somewhat less than 100 feet high. Its appearance is grave and majestic, and appears as though really living.” The Padma P. (Uttara, ch. 67) mentions the names of Viśveśvara, Vindumādhava, Maṭikarṇikā, and Jñānavāpi in Kāśi (Benares). The present Viśveśvara, which is a mere Liṅga, dates its existence since the original image of the god, described by Hiuen Tsang, was destroyed by the iconoclast Aurangzebe and thrown into the Jñānavāpi, a well situated behind the present temple. There can be no doubt that Benares was again converted into a Buddhist city by the Pāla Rājās of Bengal, and Śiva-worship was not restored till its annexation in the eleventh century by the kings of Kanauj, who were staunch believers in the Pauranic creed. The shrines of Ādi-Viśveśvara, Veṇimādhava, and the Bakarya-kunḍa were built on the sites of Buddhist temples with materials taken from those temples. The temple of Ādi-Keśava is one of the oldest temples in Benares: it is mentioned in the Prabodha-Chandrodoya Nāṭaka (Act IV) written by Krishṇa Misra in the eleventh century A.D. The names of Mahādeva Tilabhāṇḍeśvara and Daśabhāvamāheśvara are also mentioned in the Śiva Purāṇa (Pt. I, ch. 39). The Maṭikarṇikā is the most sacred of all cremation ghats in India, and it is associated with the closing scenes of the life of Rājā Harisandra of Ayodhya, who became a slave to a Chaṇḍāla for paying off his promised debt (Kshemesvāra’s Chaṇḍa-kauṭika; Mārkaṇḍeśya P., ch. viii). The old fort of Benares which was used by the Pāla Rājās of Bengal and the Rathore kings of Kanauj, was situated above the Rāj-ghāṭ at the confluence of the Barṇā and the Ganges (Bholanath Chunder’s Travels of a Hindoo, vol. I). Benares is one of the Pithas where Sati’s left hand is said to have fallen, and is now preserved by the goddess Annapūrṇā, but the Tantrachudāmaṇi mentions the name of the goddess as Viśālakshi. There were two Brahmanical Universities in ancient India, one at Benares and the other at Takshaśilā (Taxila) in the Punjab. For the observatory at Benares and the names of the instruments with sketches, see Hooker’s Himalayan Journals, Vol. I, p. 67. Benares is said to be the birth-place of Kaśyapa Buddha, but Fa Hian says that he was born at Too-wei, which has been identified by General Cunningham with Tadwa or Tandwa (Legge’s Fa Hian, ch. xxi; Arch.
S. Rep., XI), nine miles to the west of Śrāvasti. Kaśyapa died at Gurupāda hill (see Gurupāda-giri). But according to the Aṭṭhakathā of Buddhaghoṣha, Kaśyapa (Kassapa) was born at Benares and died at Mārgadāva or modern Sarnāth (JASB., 1838, p. 796.) In the Yuvaśījaya-Jātaka (Jātakas IV, 75), the ancient names of Benares are said to have been Surandhana, Suddarāsa, Brahmavaradāna, Pushpavati, and Ramya.

Sārānasī-Kaṭaka—Kaṭak in Orissa, at the confluence of the Mahānadi and the Kāṭjuri, founded in A.D. 989 by Nṛpā Keśari, who reigned between A.D. 941 and 953. He removed his seat of government to the new capital. According to tradition, his capital had been Chaudwar which he abandoned, and constructed the fort at Kaṭak called Bādabātī. The remains of the fort with the ditch around it still exist. For a description of the fort (Bādabātī), see Liet. Kittoe’s “Journal of a Trip to Cuttack” in JASB., 1838, p. 203. The former capitals of the Keśari kings were Bhuvanesvara and Jāipur (Hunter’s Orissa and Dr. R. L. Mitra’s Antiquities of Orissa, vol. II, p. 164). Fleet’s identification of Vīnapura and Yāyātīnagarī of the inscriptions with Kaṭak appears to be very doubtful. The strong embankment of the Kāṭjuri is said to have been constructed by Markat Kešari in A.D. 1906. The town contains a beautiful image of Kṛiṣṇa known by the name of Sākshi-Gopaḷa (Chaítanya-charitāmya, II, 5).

Bārapāvata—Barnawa, nineteen miles to the north-west of Mirat where an attempt was made by Duryodhana to burn the Pāṇḍavas (Führer’s MAI., and Mbh., Ádi, ch. 148). It was one of the five villages demanded by Kṛiṣṇa from Duryodhana on behalf of Yudhishṭhīra (Mbh., Udyoga, ch. 82).

Bardhamāna—1. From the Kāṭhā-sarit-sāgara (chs. 24, 25), Bardhamāna appears to have been situated between Allahabad and Benares, and north of the Vindhyā hills. It is mentioned in the Mārkaṇḍeya Purāṇa and Vedā-paśchāvimāti. 2. Bardhamāna was called Asthikagrama because a Yakṣa named Śālapāṇi had collected there an enormous heap of bones of those killed by him. Mahāvīra, the last Jaina Tirthākara, passed the first rainy season at Bardhamāna after attaining Kevalaśīp (Jacobi’s Kalpaśītra, SBE., vol. XXII, p. 261). From a copper-plate inscription found at Banskhera, 25 miles from Shah-Jahanpur, it appears that Bardhamāna is referred to as Bardhamāna-koṭi (see also Mārkaṇḍeya P., ch. 58), where Harshavaridāna had his camp in A.D. 638. Bardhamāna-koṭi is the present Bardhankaṭi in Dinaipura. Hence Bardhamāna is the same as Bardhankãoṭi. Bardhamāna is mentioned as a separate country from Bārga (Devi P., ch. 46). 3. Bardhamāna (Vadhamāna) is mentioned in Spence Hardy’s Manual of Buddhism, p. 480, as being situated near Danta. 4. The Lalitpur inscription in JASB., 1883, p. 67, speaks of another town of Bardhamāna in Malwa. 5. Another Bardhamāna or Bardhamānapur was situated in Kathiawād: it is the present Vadvāna, where Merutūṭaṅka, the celebrated Jaina scholar, composed his Prabandha-chintāmaṇi in A.D. 1423: he was also the author of Mahāpurushaharcharita, Saḍḍharāṇavimuktā, &c. (Merutūṭaṅka’s Therāvati by Dr. Bhaṭ Daji; Prabandha-chintāmaṇi, Tawney’s Trans., p. 134, and his Preface, p. vii).
Barendra—Brenda (Devi P., ch. 39), in the district of Maldah in Bengal, comprising the Thanás of Gomastapur, Nawabganj, Gajol and Malda: it formed a part of the ancient kingdom of Pundra. It was bounded by the Ganges, the Mahānandā, Kāmrup, and the Karatoya. Its principal town was Mahāsthāna, seven miles north of Bogra, which was also called Barendra (JASB., 1875, p. 183). See Pundra-vardhana.

Barnu—Bannu in the Punjab: it is the Falānu of Huen Tsiang and Pohna of Fa Hian. It is mentioned by Paśini (Cunningham's Anc. Geo., p. 84; Ind. Ant., I, p. 22).

Barshāna—Barshaṇ, near Bharatpur, on the border of the Chhāta Pargana in the district of Mathurā, where Rādhikā was removed by her parents Brishabhānu and Kīrat from Rāval, her birth-place. Rādhikā's love for Kṛishṇa as incarnation of Nārāyaṇa has been fully described in the Purāṇas. See Āśūtrigrāma. Barshāna is perhaps a corruption of Brishabhānupura. Barshān, however, was also called Barasānu, a hill on the slope of which Brishabhānupura was situated.

Barsha Parvata—The six Barsha Parvatas are Nela, Nishadha, Sveta, Hemakūta, Himavān, and Śrigavān (Varāha P., ch. 75).

Bātrāghnī—Same as Bṛṭāghnī and Bṛtravali 2.

Barunā—The river Barṇa in Benares (Mahābhārata, Bhishma, ch. 9).

Barunā-tirtha—Same as Sañjaraṇa-tirtha (Mbh., Vana. 82).

Baruṣha—The Po-lu-sha of Huen Tsiang. It has been identified with Shahbazgarhi in the Yusufzai country, forty miles north-east of Peshawar. A rock edict of Aśoka exists at this place.

Bāsantaka-kṣetra—Same as Bindubāsinī (Bṛhaddharma P., I, 6, 14).

Bastāli—The country of the Basati or Besata, a Tibeto-Burman tribe, living about the modern Gangtok near the eastern border of Tibet (Mbh., Sabhā, ch. 51; Mr. W. H. Schoof’s Periplus, p. 279). McCrindle, on the authority of Hemachandra’s Abhidhāna, places it between the Indus and the Jhelum (Invasion of India, p. 156 note); it comprised the district of Rawal Pindi.

Bāśika—Same as Bāyā (Matsya P., ch. 113).

Basīṣṭha-tāraka—1. The hermitage of Rishi Vaiśṣṇava was situated at Mount Abu (see Arbuda). At a place one mile to the north of the Ayodhyā station of the Oudh and Rohilkhand Railway. 3. On the Sandhyāchala mountain near Kamarpūpa in Assam (Kālik Purāṇa, ch. 51).


Bastrapatha-kṣetra—See Girinagara.

Basudhāra-tirtha—The place where the Alakāṇandā (q.v.) has got its source, about our miles north of Badrināth, near the village Manāl.
Basayā—Bassein in the province of Bombay. Basyā is mentioned in one of the Kanheri inscriptions. It was included in Bārālāṭā (Barār), one of the seven divisions of Paraśurāma-kshetra. The principal place of pilgrimage in it is the Bimala or Nirmala Tirtha mentioned in the Skanda Purāṇa. The Bimalesvara Mahādeva was destroyed by the Portuguese (Da Cunha's Hist. of Chaul and Bassein). It was the kingdom of the Śilāhāras from whom it passed into the hands of the Yādavas in the thirteenth century (JRAS., vol. II, p. 380).

Bātadhāna—A country mentioned in the Mahābhārata (Sabha, ch. 32) as situated in Northern India: it was conquered by Nakula, one of the Pāṇḍavas. It has been supposed to have been the same as Veṭhadvipa of the Buddhist period (see Veṭhadvipa); see JASB., 1902, p. 161. But this identification does not appear to be correct, as in the Mahābhārata (Bhishma P., ch. 9; Sabha P., ch. 130), in the Mārkandeya Purāṇa, ch. 57 and in other Purāṇas, Bātadhāna has been named between Bāhlīka and Ābhīra, and placed on the west of Indraprastha or Delhi; so it appears to be a country in the Punjab. Hence it may be identified with Bhatnār. Bātadhāna has, however, been identified with the country on the east side of the Sutlej, southwards from Ferozepur (Pargiter's Mārkandeya P., p. 312, note).

Bapatapurapura—Baroda, the capital of the Gaikwar, where Kumārapāla fled from Cambay (Bhagavanlal Indrajī's Early History of Gujarat, p. 183).

Bātāpi—See Bātāpipura.

Bātāpipura—Badami near the Malprabha river, a branch of the Krishnā, in the Kaladgi district, now called the Bijapur district, in the province of Bombay, three miles from the Badami station of the Madras and Southern Mahārāṭa Railway. It was the capital of Pulakesi I, king of Mahārāṣṭrā (Mo-ho-la-cha of Hiuen Tsang) in the middle of the sixth century A.D.; he was the grandson of Jaya Simha, the founder of the Chālukya dynasty. He performed the Aśvamedha sacrifice. It was Pulakesi II, the grandson of Pulakesi I, who defeated Harshavardhana or Silāditya II of Kanauj. There are three caves of Brahmanical excavation, one of which bears the date a.d. 579, and one Jaina cave temple, a.d. 650, at Badami. One of the caves contains a figure composed of a bull and an elephant in such a way that when the body of one is hid, the other is seen (Burgess's Belgam and Kaladgi Districts, p. 16). Bātāpi is said to have been destroyed by the Pallava king Narasiṃhavarman I (Ep. Ind., vol. III, p. 277). The name of Bātāpipura was evidently derived from Bātāpi, the brother of Ilvala (of the city of Manimati—see Ind. Ant., XXV, p. 163, note): Bātāpi was killed by Rishi Agastya on his way to the south (Mbh., Vana, ch. 96). See Ilvalapura.

Bateśa—Same as Bātesvaranātha (Agni P., ch. 109).

Bātesvaranātha—Same as Silāsāgan.: The temple of Bātesvaranātha is situated four miles to the north of Kāhalgāon (Colgong) on the Pāṭhārgāhā Hills called also Kasdi Hill. The Uttarā-Purāṇa describes the rock excavations and temple of Bātesvaranātha.
at this place (Francklin's *Palibothra*). The rock excavations and ruins at Pātharghāţā are the remains of the Buddhist monastery named Bikramaśilā Sañghārāma (see Bikramaśilā Vihāra).

**Batsya**—A country to the west of Allahabad. It was the kingdom of Rājā Udayana; its capital was Kauśāmbi (see Kauśāmbi). At the time of the Rāmāyaṇa (I, 52), its northern boundary was the Ganges.

**Batsyapattana**—Kauśāmbi, the capital of Batsya-deśa, the kingdom of Batsya Rājā Parantapa and Udayana (*Katheśarit-sāgara*). See Kauśāmbi.

**Bedagarbhapuri**—Buxar, in the district of Shahabad in the province of Bengal (*Brahmāṅgī P.*, Pūrṇa K., chs. 1—5 called *Vedagarbha-mūlāt*; and *Suanda P.*, Sūta-saṃhitā, IV, Yajña K., 24). The word Buxar, however, seems to be the contraction of Vyāghrasara, a tank attached to the temple of Gauri-śaṅkara situated in the middle of the town. Same as *Vīśvāmitra-nārāma*, Siddhārāma, Vyāghrasara and Vyāghrapura.

**Beda-parvata**—A hill in Tirukkalakkunram in the Madras Presidency, on which is situated the sacred place called Pakshi-tīrtha. See Pakshi-tīrtha (*Devī P.*, ch. 39; *Ind. Ant.*, X, 198).

**Bedārānya**—A forest in Tanjore, five miles north of Point Calimere; it was the hermitage of Rishi Agastyā (*Devī-Bhāgavata*, VII, 38; Gangoly's *South Indian Bronzes*, p. 16).

**Bedasṛuti**—It is the same as Bedasṛuti. (*Mbh.*, Bhishma, ch. 9).

**Bedāsṛuti**—1. The river Baita in Oudh between the rivers Tonse and Gumti (*Rāmāyaṇa*, Ayodhyā, ch. 49). 2. The river Besulā in Malwa. The name of Bedasṛuti does not appear in many of the Purāṇas, only the river Bedasṛuti being mentioned.

**Bedavatī**—1. The river Hagari, a tributary of the Tuṅgabhadrā in the district of Bellary and Mysore [*Skanda P.*, Sahyādri kh.; *Ind. Ant.*, vol. XXX (Fleet)]. But see *Varāha P.*, ch. 85. The river Baradā or Bardā, southern tributary of the Krishnā, the Baradā of the *Agni Purāṇa*, CIX, 22 (Fargiter's *Mārkaṇḍeeya P.*, p. 303). See Baradā.

**Bedisa-girlī**—Same as *Bessanagara* (*Oldenberg's Dipavamsa*) and Bidiā or Bhilsa, 26 miles north-east of Bhopal in the Gwalior State.

**Begā**—Same as Begavatī (*Padma P.*, Śrihaṭṭha, ch. 11).

**Begavatī**—1. The river Baiga or Bygi in the district of Madura (*Śiva P.*, Bk. II, ch. 10; *Padma P.*, Uttara, ch. 84; Mackenzie Collection, pp. 142, 211). The town of Madura is situated on the bank of this river. 2. Kāṭchipurā or Conjeeveram stands on the northern bank of a river called Begavatī.

**Behat**—The river Jhelum in the Punjab.

**Beltura**—Berul, Yerulā, Elura, or Ellara in the Nizam's Dominion (*Ind. Ant.*, XXII, p. 193; *Bṛhat-saṃhitā*, XIV, 14).

**Benā**—The river Wain-Gaṅgā in the Central Provinces (*Padma P.*, Ādi kh., ch. 3). Same as Benva. It is a tributary of the Godāvāri (*Mbh.*, Vana, ch. 85; *Padma P* Svarga (Ādi), ch. 19).
Beṇākāṭaka—Warangal, the capital of Telñana or Andhra. (Literari Remains of Dr. Bhañ Daji, p. 107).

Beṇgi—The capital of Andhra, situated north-west of the Elur lake, between the Godāvari and the Krishṇā in the Kistna district. It is now called Begi or Pedda-Begi (Sewell’s Sketch of the Dynasties of Southern India, p. 99). Vishṇuvardhana, brother of Pulakeśī II, founded here a branch of the Chalukya dynasty in the seventh century A.D. (see Andhra). Its name is mentioned in the Vikramādityadevacarita, VI p. 26 (see Bühler’s note in the Introduction to this work at p. 35). From the capital, the country was also called Beṇgi-dēśa which according to Sir W. Elliot, comprised the districts between the Krishṇā and the Godāvari (JRAS., vol. IV). It is now called the Northern Circars (Dr. Wilson’s Indian Caste, vol. II, p. 88). Its original boundaries were, on the west the Eastern Ghats, on the north the Godāvari and on the south the Krishṇā (Bomb. Govt., vol. I, Pt. II, p. 280).

Beṇi—1. A branch of the Krishṇā (Padma P., Uttara, ch. 74), same as Beṇvā. 2. The Krishṇā itself.

Beṇi-gaṅgā—The river Wain-Gaṅgā: see Beṇvā (Brihat Śiva P., Uttara, ch. 20).

Beṇkaṭa-giri—The Tirumalai mountain near Tirupati or Tirupati in the north Arcot district, about seventy-two miles to the north-west of Madras, where Rāmānuja, the founder of the Śri sect of the Vaishnavas, established the worship of Viṣṇu called Veṣṇuvasvāmi or Bālāji Bīvānātha in the place of Śiva in the twelfth century of the Christian era: same as Tripadi. See Śrīrangam. The Padma Purāṇa (Uttara kh., ch. 90) mentions the name of Rāmānuja and the Veṇkaṭa hill. See Tripadi. Beṇkaṭādri is also called Seshādri (Ep. Ind., vol. III, p. 240; Skanda P., Viṣṇu kh., chs. 16, 35). For the list of kings of Veṇkaṭagir, see JASB., (1838) p. 516.

Beṇugrāma—Same as Sugandhāvarti.

Beṇuvana-vihra—The monastery was built by king Bimbisāra in the bamboo-grove situated on the north-western side of Rājgir and presented to Buddha where he resided when he visited the town after attaining Buddhahood. It has been stated in the Mahāvagga (1, 22, 17) that Beṇuvana, which was the pleasure-garden of king Seniya (Śrenika) Bimbisāra was not too far from the town of Rājagriha nor too near it (see Giriṣvajapura). It was situated outside the town at a short distance from the northern gate at the foot of the Baibhāra hill (Beal’s Fo-Kua-Ki, ch. xxx; Ava. Kalp., ch. 39).

Beṇvā—1. The Beṇi, a branch of the Krishṇā which rises in the Western Ghats. Same as Beṇi. 2. The Krishṇā. 3. The river Wain-Gaṅgā, a tributary of the Godāvari, which rises in the Vindhyāpāda range (Mārkandaṇḍya P., ch. 57). Same as Beṇvā. It is called Beṇi Gaṅgā (Brihat Śiva P., Uttara, ch. 20).

Beṇya—Same as Beṇvā: the river Wain-Gaṅgā.

Bessanagara—Besnagar, close to Sanchi in the kingdom of Bhopal, at the junction of the Besali or Bes river with the Betva, about three miles from Bhilsa. It is also
called Chetiya, Chetiyanagara, or Chetyagiri (Chaityagiri) in the Mahāvaṁśa. It was the ancient capital of Daṅgāra. Aśoka married Devi, the daughter of the chieftain of this place, on his way to Ujjayini, of which place, while a prince, he was nominated governor. By Devi, he had twin sons, Ujjeniya and Mahinda and a daughter Saṅghāmitta. The two last named were sent by their father to introduce Buddhism into Ceylon with a branch of the Bodhi-tree of Buddha-Gaya. Aśoka was the grandson of Chandragupta of Pāñaliputra, and reigned from 273 to 232 B.C. A column was discovered at Besnagar, which from the inscription appears to have been set up by Heliodorus of Taxila who was a devotee of Vishnu, as Garuḍa-dvejā, in the reign of Antialkidas, a Bactrian king who reigned about 150 B.C. See Chetyagiri.

Bethadīpa—It has not been correctly identified, but it seems to be the modern Bethia to the east of Gorakhpur and south of Nepal. The Brahmins of Bethadīpa obtained an eighth part of the relics of Buddha’s body after his death (Mahāparinibbāna Sutta, ch. vi). See Kuśinagara. It seems that the extensive ruins consisting of three rows of earthen barrows or huge conical mounds of earth, about a mile to the north-east of Lauriya Navandaga (Lauriya Nandangā) and 15 miles to the north-west of Bethia in the district of Champaran, are the remains of the stūpa which had been built over the relics of Buddha by the Brahmins of Bethadīpa. At a short distance from these ruins stands the lion pillar of Aśoka containing his edicts. Dīpa in Bethadīpa is evidently a corruption of Dhāpa, which again is a corruption of Dāgaba or Dhātugarbha or Stūpa containing Buddha’s relics [cf. Mahāsthāna, the ancient name of which (Sītā-dhāpa or Sītā-dhātugarbha)] was changed into Stā-dīpa]. The change of Dīpa into Dīa is an easy step. Hence it is very probable that from Betha-dia comes Beśhiā.

Betrawati—1. The river Betwa in the kingdom of Bhopal, an affluent of the Jamunā (Megha-dīta, Pt. I, 25), on which stands Bhilsa or the ancient Viśiśa. 2. The river Vātrak, a branch of the Sābarmaṭ in Gujarath (Pādama P., Uttara, ch. 53, on which Kaira (ancient Kiṣetāka) is situated [JASB. (1838) p. 908]. Same as Brātraghni and Baraghnī.

Bhaddiya—It is also called Bhadiya and Bhadiyanagara in the Pali books. It may be identified with Bhadaria, eight miles to the south of Bhagalpore [see my “Notes on Ancient Aṅga” in JASB., X., (1914), p. 337]. Mahāvira, the last of the Jaina Tīrthākaraś visited this place and spent here two Pājusanas (rainy-season retirement). It was the birthplace of Viśākhā, the famous female disciple of Buddha (see Brāvasti). She was the daughter of Dhanaṇḍaya and grand-daughter of Mahājaka, both of whom were treasurers to the king of Aṅga. Buddha visited Bhaddiya (Mahāvaṁga, V, 8, 3), when Viśākhā was seven years old and resided in the Jātivāvana for three months and converted Bhaddaji, son of a rich merchant [Mahāvaṁga, V, 8; Mahā-Pandā-Jātaka (No. 264) in the Jātakas (Cam. Ed.), vol. II, p. 229]. Viśākhā’s father removed to a place called Sāketa, 21 miles to the south of Brāvasti, where she married to Pūrṇavardhana or Punyavardhana, son of Migāra, the treasurer of Prasenajit, king of Brāvasti. She caused Migāra, who was a follower of Nigrantra-Nāṭhaputta, to adopt the Buddhist faith, and hence she was called Migāramatī (Mahāvaṁga, VIII, 51; Spence Hardy’s Manual of Buddhism, 2nd ed., p. 226). It appears that at the time of Buddha, the kingdom of Aṅga had been annexed to the Magadha kingdom by Bimbhisa, as Bhaddiya is said to have been situated in that kingdom (Mahāvaṁga, VI, 34; Spence Hardy’s Manual of Buddhism, p. 166).
Bhadra—It is evidently the Yarkand river on which the town of Yarkand is situated: it is also called Zarafshan (Vishnu P., Bk. II, ch. 2). It is one of the four rivers into which the Ganges is said to have divided itself (Bhāgalata P., V, 17).

Bhadrakarna—1. Karṣapura or Karnāli, on the south bank of the Nerbada. It contains one of the celebrated shrines of Mahādeva (Mahā-Siva-Purāṇa, Pt. 1, ch. 15, and Mahā-bhārata, Vana P., ch. 84). See Erāḍī. 2. A sacred hrada (lake or reservoir) in Trinetreśvara or modern Than in Kathlavad (g.v.) (Kārma P., I, 34; Skanda P., Prabhāsa Kī., Arbuda, ch. 8).

Bhadravati—Bhāṣala, ten miles north of Warora in the district of Chandā, Central Provinces. Bhandak, in the same district and 18 miles north-west of Chandā town, is also traditionally the ancient Bhadravati. It was the capital of Yuvanāśva of the Jaimini-Bhadrata. Cunningham has identified Bhadravati with Bhilsa (Bhilsa Topes, p. 364; JASB., 1847, p. 745). Buari, an old place near Pind Dadan Khān in the district of Jhelum in the Punjab, also claims the honour of being the ancient Bhadravati; it contains many ruins (JASB., XIX, p. 537). The Padma-Purāṇa (Uttara, ch. 30) places Bhadravati on the banks of the Sarasvatī. In the Jaimini-Bhadrata, ch. 6, Bhadravati is said to be 20 Yojans distant from Hastināpura. Ptolemy’s Bardoctis has been identified with Bhadravati: he places it to the east of the Vindhya range (McCrindle’s Ptolemy, p. 162), and it has been considered to be identical with Bhārhat (Arch. S. Rep., XXI, p. 92).

Bhadrika—Same as Bhaddiya (Kalpasūtra, ch. vi). Mahāvīra spent here two Pajjusanas.

Bhagānagara—Hyderabad in the Deccan.

Bhagaprastha—Bagpat, thirty miles to the west of Mirat, one of the five Prasthas or villages said to have been demanded by Yudhisthīra from Duryodhana (see Paniprastha). It is situated on the bank of the Jumna in the district of Mirat.

Bhagirathī—Same as Ganga (Harivamśa, I, ch. 15).

Bhogavati—The river Bāgmatī in Nepal: Baggumudā of the Buddhists (Chullavagga, Pt. XI, ch. 1).

Bhaktapura—Bhātgaon, the former capital of Nepal. It was also called Bhagatapattana. Narendra Deva, king of this place, is said to have brought Avalokiteśvara or Śīvamātā-Lokeśvara (Padmapāṇi) from Putalakā-parvata in Assam to the city of Lalitapattan in Nepal to ward off the bad effect of a drought of twelve years. The celebrated Shaḍ-akshari (six-lettered) Mantra “Om Mani padme hum” so commonly used in Tibet is an invocation of Padmapāṇi: it means “The mystic triform Deity is in him of the Jewel and the Lotus,” i.e. in Padmapāṇi who bears in either hand a Jewel and a Lotus, the lotus being a favourite type of creative power with the Buddhists.


Bhallāta—A country situated by the side of Suktimāna mountain: it was conquered by Bhima (Mahābh., Sabhā, ch. 30). It is also mentioned in the Kakṣi-Purāṇa as being conquered by Kakṣi. Bhallāta is perhaps a corruption of Bhar-rāśṭra. The name does not appear in the other Purāṇas.

Bharadvāja-āśrama—In Prayāga or Allahabad, the hermitage of Rishi Bharadvāja was situated (Rāmdīnya, Ayodhya K., ch 54). The image of the Rishi is worshipped in a temple built on the site of his hermitage at Colonélganj. The hermitage was visited by Rāmachandra on his way to the Daśākārṇya.
Bharahut—In the Central Provinces, 120 miles to the south-west of Allahabad and nine miles to the south-east of the Sutna railway station, celebrated for its stūpa said to belong to 250 B.C.

Bhāratavarṣa—India. India (Intu of Hiuen Tsang, who travelled in India from 629 to 645 A.D.), is a corruption of Sindhu (q.v.) or Sapta Sindhu (Hafta Hendu of the Vendidad, I., 73). It was named after a king called Bharata (Liṅga P., Purva Bhāgā, ch. 47; Brahma P., ch. 13), and before Bharata, it was called Himāvha-varṣa (Brahmānda P., Purva, ch. 33, śloka 55) and Haimavata-varṣa (Liṅga P., Pt. I, ch. 49). In the Puranic period, Bhāratavarṣa was bounded on the north by the Himalayas, on the south by the ocean, on the east by the country of the Kirātas and on the west by the country of the Yavannas (Vishṇu P., II, ch. 3; Mārkaṇḍeya P., ch. 57). Bhāratavarṣa represents a political conception of India, being under one king, whereas Jambudvīpa represents a geographical conception.

Bhārīgava—Western Assam, the country of the Bhars or Bhors (Brahmānda P., ch. 49).

Bhārgavi—A small river near Puri in Orissa was called Daṇḍabhāgā from the fact that Nityānanda broke at Kamalapura on the bank of this river the Daṇḍa or ascetic stick of Chaitanya and threw the broken pieces into the stream (Chaitanya-charitāmyita, II). It was also called Bhāgī.

Bhartṛi-sthāna—Same as Śvāmī-tīrtha (Pajma P., Svarga, ch. 19).

Bharu—The name of a kingdom of which Bharukachchha was a seaport; see Bharukachchha.

Bharukachchha—Baroach, the Barygaza of the Greeks (Vinaya, III, 38). Bali Rājā attended by his priest Sukrāchārya performed a sacrifice at this place, when he was deprived of his kingdom by Viṣṇu in the shape of a dwarf, Vāmana, (Matsya P., ch. 114). Sarvavarman Āchārya, the author of the Kāṭāntra or Kalāpa Vyākaraṇa and contemporary of Rājā Śtāvatārāna of Pratīṣṭhāna was a resident of Bharukachchha (Kathā-sarit-Sāgara, Pt. I, ch. 6). The Jaina temple of Śakunikāvibhāra was constructed by Āmabhāṣṭa in the reign of Kumārapala, king of Pāṭaliputra, in the 12th century. Bharukachchha was also called Bṛhiṇapura (Tawney: Prabhakhaṁchitaṁca, p. 136). In the Sūppāraka Jātaka (Jātaka, Cam. ed., iv, p. 86), Bharukachchha is said to be a seaport town in the kingdom of Bharu.

Bhāsa—Perhaps it is the Bhāsmāt hill, a spur of the Brahmayoni hill in Gaya; see Gayā [Anugita, (SBE.), vol. VIII, p. 346].

Bhāskara-kṣetra—Prayāga, see Prayaṅga (Raghunandana's Prayāchita-latttram, Gaṅgā- Māhātya).

Bhautika-Liṅgas—For the five Bhautika or elementary images of Mahādeva, see Chiśm-baram.

Bhavani-nagara—Same as Tuljābhavani.

Bhima—Same as Vidarbha (Devi P., ch. 46).

Bhimanagara—Kangra.

Bhimapura—1. Vidarbhanagara or Kuṇḍinapura, the capital of Vidarbha (see Kuṇḍinapura). 2. Same as Dākinī (Brihat-Siva P., Uttarā Kh., ch. 3).

Bhīmarathī—Same as Bhīmarathi (Mārkaṇḍeya P., ch. 57).
Bhimarathi — The river Bhimā which joins the Krishnā (Garuda P., I, 55).

Bhimāsthāna — Takht-i-Bhai, 28 miles to the north-east of Peshawar and eight miles to the north-west of Mardan, containing the Yoni-tirtha and the celebrated temple of Bhimā Devi described by Hiuen Tsang; the temple was situated on an isolated mountain at the end of the range of hills which separates the Yusufzai from the Luncoan valley. It was visited by Yudhishthira as a place of pilgrimage, and it is also mentioned in the Padma P., Svarag-Kh., ch. 11; Mahâbhârata, Vana P., ch. 82).

Bhogavardhana-maṭha — Same as Govardhana-maṭha.

Bhoca — See Bhajapura (Padma P., Svaraga, ch. 3)

Bhajakata-pura — The second capital of Vidarbha, founded by Rukmi, the brother of Rukmiṇī who was the consort of Krishnā. It was near the Nerbāda (Harivamsa, ch. 117). Bhajakata-pura, or in its contracted form Bhajapura, may be identified with Bhajapura, which is six miles to the south-east of Bhilsa (Vidissā) in the kingdom of Bhopal containing many Buddhist topeas called Pipaliya Bijoli Topeas. Ancient Vidarbha, according to General Cunningham, included the whole kingdom of Bhopal on the north of the Nerbāda (Bhilsa Topes, p. 363). The Bhobas ruled over Vidarbha and are mentioned in one of Asoka's Edicts (see Dr. Bhandarkar's Hist. of the Dekkan, III). In the Channmak Copperplate inscription of Pravarasena II of the Vākṣṭaka dynasty, Bhajakata is described as a kingdom which coincides with Berar or ancient Vidarbha, and Channmk, i.e., the village Charmākkā of the inscription, four miles south-west of Elichpur in the Amracti district, is mentioned as being situated in the Bhajakata kingdom (Corp. Ins. Ind., III, 236; JRAS., 1914, p. 321). For further particulars, see Bhajapur (1) in Part II of this work.

Bhajapāla — Bhopal in Central India, which is a contraction of Bhajapāla or Bhoca's Dam which was constructed during the reign of Rāja Bhoca of Dhar to hold up the city lakes (Knowles-Foster's Veiled Princess; Ind. Ant.; XVII, 343).

Bhajapura — 1. Mathurā was the capital of the Bhobas (Bhagyavata, Pt. 1, ch. 10). 2. Near Dumraoo in the district of Shāhābād in Bengal (see Bhajapur in Pt. II of this work). 3. Same as Bhajakatapura. It contains the temple of Bhosjesvara Mahādeva and a Jain temple (JASB., 1839, p. 814). The temple of Bhosjesvara was built in the 11th century A.D. For further particulars regarding the temple and dam, see JASB., 1847, p. 740; Ind. Ant., XXVII, 348. Bhoca is mentioned in the Brahmagāta-Purāṇa as a country in the Vindhya range. It is the Stagabaza (or Taṭaka-Bhoca or tank of Bhoca) of Ptolemy. 4. On the right bank of the Ganges, 30 or 35 miles from Kānyakubja or Kanauj (Ep. Ind., Vol. I, p. 189)

Bhota — See Bhotāṅga.

Bhotāṅga — Bhotan. Bhota according to Lassen is the modern Tibet (Ep. Ind., Vol. I, p. 124). According to the Tdrā Tantra, Bhota extends from Kāśmir to the west of Kāmarūpa and to the south of Mānasā-sarovara.

Bhotānta — Same as Bhotāṅga (JAS., 1863, p. 71).

Bhrigu-śram — 1. Balia in the United Provinces, said to have been the capital of Rājā Bali. Bāwan, six miles west of Harjoi in Oudh, also claims the honour of being the capital of Bali Rājā, who was deprived of his kingdom by Vīshṇu in h's
Vâmana-avatâra. Bhrigu Rishi once performed asceticism at Balia; there is a temple dedicated to the Rishi, which is frequented by pilgrims. Balia was once situated on the confluence of the Ganges and the Saraju; it was called Bâgrâsan, being a corruption of Bhrigu-ârama. Bhrigu Rishi “is said to have held Dâdri or Dardara on the banks of the Ganges, where he performed his ceremonies on the spot called Bhrigu-ârama or Bhadrason (Bagerasan, Rennell)”—Martin’s *Eastern India*, II, p. 340. It was also called Dâdri-kshetra. Hence the fair there held every year is called Dâdri-melâ. *See Dharmâranya 2.* 2. Baroach was also the hermitage of this Rishi.

Bhrigu-kâchéha—Same as Bharukâchéha, which is a corruption of Bhrigu kshetra, as it was the residence of Bhrigu Rishi. (*Bhâgavata P.*, Pt. 2, ch. viii; *Skanda P.*, Revâ Kh., ch. 182).

Bhrigukṣheṭra—Same as Bharukâchéha.

Bhrigupatana—A celebrated place of pilgrimage near Kedârânâth in Garval.

Bhrigu-pûra—Same as Bharukâchéha (Tawney: *Prabandhrachintâmaṇi*, p. 136). It contains a temple of the twentieth Jainâ Tirthâṅkara Suvrata.

Bhrigu-tīrtha—Bherâghât, containing the temple of Chaustâ Yoginis, 12 miles to the west of Jabbâlpur, on the Nerbâda between the Marble Rocks; it is a famous place of pilgrimage (*Padma P.*, Svarga-Kh., ch. 9; *Matsya P.*, ch. 192).

Bhrigu-tûṅga—1. A mountain in Nepal on the eastern bank of the Gândak, which was the hermitage of Bhrigu (*Vârîha P.*, ch. 146). 2. According to Nilakaṅtha, the celebrated commentator of the *Mahâbhârata*, it is the Tüngânâtha mountain (see his commentary on v. 2, ch. 216, Ádi Parva, *Mahâbhârata*) which is one of the Paśca-Kedâras (see *Pâńcha-Kedâra*).

Bhujaganâgarâ—Same as Uragapûra (*Pavanadâta*, v. 10).

Bhûrîaresḫthika—Bhûruṇ, once an important place of a Pargana in the sub-division of Arîmbâg in the district of Hooghly in Bengal (*Prabodhâchandrodaya Nâṭaka*; my “Notes on the District of Hooghly” in *JASB.*, 1910, p. 599).

Bhushkâra—Bokhara: it was conquered by Lalitâditya, king of Kâsîmîr, who ascended the throne in 697 A.D., and reigned for about 37 years (*Râjatarângini*, Bk. IV). The Kâñcat of Bokhara is bounded on the east by the Kâñcat of Khokand called Fergana by the ancients and also by the mountain of Badakshan, on the south by the Oxus, on the west and north by the Great Desert (*Vâmberry’s Travels in Central Asia*). It was called Sogdiana.

Bibhâṅgâra-bârama—Same as Rîshyârinta-ârama.

Bichhi—Bitha, ten miles south-west of Allahabad, the name being found by Sir John Marshall in a seal-die at the place; in a sealing, it is called Vî施展ârâma, *JEAS.*, 1911, p. 127). *See Bitabhaya-pattana."

Bidarba—Berar, Khandesh, part of the Nizam’s territory and part of the Central Provinces, the kingdom of Bhilamaka whose daughter Rukmînî was married to Krishna. Its principal towns were Kuṇḍînanâgarâ and Bhojakaṭapura. Kuṇḍînanâgarâ (Bidarhanâgarâ), its capital, was evidently Bidar. Bhojakaṭapura was Bhojapura, six miles south-east of Bhilsa in the kingdom of Bhopal. The Bhojas of the *Pravas* lived in Vidarba. In ancient times, the country of Vidarba included the kingdom of Bhopal and Bhilsa to the north of the Nerbâda (*Cunningham’s Bhîlsa Topes*, p. 363). *See Bhojakaṭapura and Kuṇḍînanâgarâ.*
Bidarbhanadi.—The Pain Gaṅgā.

Bidarbhanagara.—Same as Kundinapura.

Bidaspe.—The river Jhelum in the Punjab.

Bidega.—Same as Bideha (Śatapatha-Brāhmaṇa I, 4, 1, 14).

Bideha.—Tirhut, the kingdom of Rājā Janaka, whose daughter Sītā was married to Rāmachandra. Mithilā was the name of both Videha and its capital. Janakpur in the district of Darbhanga, was the capital of Rājā Janaka. Benares afterwards became the capital of Bideha (Sir Monier Monier-Williams’ Modern India, p. 131). About a mile to the north of Sitāmārhi, there is a tank which is pointed out as the place where the new-born Sītā was found by Janaka while he was ploughing the land. Panaurā, three miles south-west of Sitāmārhi, also claims the honour of being the birth-place of Sītā. About six miles from Janakpur is a place called Dhenukī, (now overgrown with jungle) where Rāmachandra is said to have broken the bow of Hara. Sītā is said to have been married at Sitāmārhi. Bideha was bounded on the east by the river Kauśikī (Kusi), on the west by the river Gaṅgā, on the north by the Himalaya, and on the south by the Ganges. It was the country of the Vajjis at the time of Buddha (see Baisali).

Bidisṭa.—1. Bhilā, in Malwa in the kingdom of Bhopal, on the river Betwa or Vetravati, about 26 miles to the north-east of Bhopal. By partitioning his kingdom, Rāmachandra gave Bidisṭa to Śatrughna’s son Śatrughnāti (Rāmdāyaṇa, Utāra, ch. 121). It was the capital of ancient Daśaraṇa mentioned in the Meghadūta (Pt. I, v. 25) of Kālidāsa. It is called Baidiśa-deśa in the Devi-Purāṇa (ch. 76) and the Rāmdāyaṇa. Aṇgimitra, the son of Pushyamitra or Pushpamitra, the first king of the Śuṅga dynasty, who reigned in Magadha in the second and third quarters of the second century B.C., was the viceroy of his father at Bidisṭa or Bhilā (Kālidāsa’s Mālaviyāgnimitra, Act V). Aṇgimitra, however, has been described as the king, and his father as his general. The topes, known by the name of Bhilā Topes, consist of five distinct groups, all situated on low sandy hills, viz., (1) Sanchi topes, five and a half miles south-west of Bhilā; (2) Sonāri topes, six miles to the south-west of Sanchi; (3) Satdhāra topes, three miles from Sonāri; (4) Bhojpur topes, six miles to the south south-east of Bhilā, and Andher, nine miles to the east south-east of Bhilā. They belong to a period ranging from 250 B.C. to 78 A.D. (Cunningham’s Bhilā Topes, p. 7). 2. The river Bidisṭa has been identified with the river Bes or Besāli which falls into the Betwa at Beenagar or Bhilā (Wilson’s Vīṇapūr P., Vol. II, 150).

Bidyānagar.—1. Bijayanagar on the river Tuṅgabhadhrā, 36 miles north-west of Bellari, formerly the metropolis of the Brahmanical kingdom of Bijayanagar called also Karṣṭa. It is locally called Hampi. It was founded by Saṅgama of the Yādava dynasty about 1320 A.D. According to the Mackenzie Manuscripts (see JASB., 1838, p. 174) it is said to have been founded by Narasiṅgha Rayer, father of Krishṇa Rayer. Bukka and Harihara were the third and fourth kings from Saṅgama. For the genealogy of the Yādava dynasty, see Ep. Ind., vol. III, pp. 21, 22, 114 and 223. It contains the celebrated temple of Vīṣṇu (Meadows Taylor’s Architecture in Dharwar and Mysore, p. 65) and also of Vīrūpākṣha.
Mahādeva. The power of the Bijayanagara kingdom was destroyed at the battle of Talikot on the bank of the Krishaṅg in 1565. Sayaṅghaṅy, the celebrated commentator of the Vedas and brother of Madhavacharya, was the minister of Saṅgamarāja II, the son of Kamparanja, brother of Bukka Rai, king of Bijayanagara (Ep. Ind., vol. III, p. 23).

2. Bijayanagara (see Padmāvatī) at the confluence of the Sindhu and the Pāra in Malwa.

3. Rājamahendri on the Godāvarī (Journal of the Buddhist Text Society, vol. V). At this place, Chaitanya met Rāmaṇandā Rayā, who governed this place under Rājā Pratāparudra Deva of Orissa (Chaitanya-charitāmṛta, Madhyama, ch. 8).

Bijayanagara—Vizianagram in the Madras Presidency, visited by Chaitanya (Chaitanya-Bhāgavata, Anta-kh., ch. iii).

Bijayapura—It is said to be situated on the Ganges and was the capital of Lakshmaṇa Sena (Pavananāta, v. 36). Hence Bijayapura was identical with Lakhnauti or Gauda which was also situated on the Ganges (see Lakshmanavatī and Gaur in Pt. II). It was perhaps called Bijayapura from Ballāla’s father Vijaya Sena who conquered Bengal. See Ballālapuri. But Vijayapura has been identified with Bijayanagara on the Ganges near Godāgāri, in Varendra or Barind, in the district of Malda in the Rajshahi Division of Bengal. The Senas, after subverting the Pāla kingdom, are believed to have made Bijayanagara their capital and subsequently removed to Lakshmaṇavatī, which was afterwards called Gaud (J.R.A.S., 1914, p. 101).

Bijavada—Bezvada on the river Krishna. It was the capital of the Eastern Chālukyas.

Bikramapura—Same as Ballālapuri. It was situated in Baṅga in the kingdom of Pupārvardhana (Edalpur Copperplate Inscription of Keśava Sena; Ānanda Bhatta’s Ballālapurī, Utara Kh., ch. 1).

Bikramaśilā-vihāra—The name of this celebrated monastery is found in many Buddhist works. General Cunningham suggests the identification of Bikramaśilā with Silao, three miles from Bargaon (ancient Nālandā) in the sub-division Bihar of the district of Patna (Arch. S. Rep., vol. VIII, p. 83) and six miles to the north of Rājgir. The river Paśchāna flowed by its side before. It has a very large mound of earth which is being very gradually encroached upon by the cultivators and which is perhaps the remains of a monastery. But it appears from Buddhist works that Bikramaśilā-vihāra was founded by king Dharmapāla in the middle of the eighth century A.D., on the top of a hill on the right bank of the Ganges in Bihar: it was a celebrated seat of Buddhist learning: hence Cunningham’s identification does not seem to be correct. Its identification with the Jahngirā hill at Sultanganj in the district of Bhagalpur by Dr. Satishchandra Vidyābhūṣaṇa [Bhārati (Vaiśākhā) 1315] does not also appear to be correct, as there are no remains of Buddhism on that hill: it is essentially a Hindu place of worship and the place is too small for such a celebrated Buddhist monastery. But the Bikramaśilā-vihāra may be safely identified with Pāṭarghatā, four miles to the north of Kahalgaṅ (Colong) and 24 miles to the east of Champā near Bhagalpur in the province of Bihar (see my “Notes on Ancient Aṅga or the District of Bhagalpur,” in J.A.S.B., X, 1914, p. 342). It is the Silā-saṅghama of Chorapāśāṣṭākha by Chora Kavi (Francklin’s Site of Ancient Palibothra), which is evidently a corruption of Bikramaśilā saṅghārāma. The place abounds with Buddhist remains, excavations and rock-cut caves of the Buddhist period. The statues of Buddha, Maitreya, and Avalokiteśvara, some of which were removed to the
"Hill House" of Colgong by Mr. Barnes and which may still be found there, were beautifully sculptured and can bear comparison with the beautiful sculptures of the Nālandā monastery. As the monastery was founded in the eighth century it has not been mentioned by Huen Tsang, who visited Champā in the seventh century, though he refers to the excavations which had evidently been done by the Hindus.Śri-baddha Jñānapāda was the head of the monastery at the time of Dharmapāla. It had six gates, and the six gate-keepers were Pañjīts of India, and no one could enter the monastery without defeating these Pañjīts in argument. Brikramaśīlā was destroyed by Bakhtiyar Khilji in 1203 (see Kern: Manual of Indian Buddhism, p. 133). The Hindu Universities of Mithilā and Nādiā were established after its destruction. See Durvāsa-ārama (see my "Brikramaśīlā Monastery" in J. A. S. B., 1909, p. 1). On the top of the hill is the temple of Bāteśvaranātha, Mahādeva which is celebrated in this part of the country, established perhaps after the destruction of the monastery.

Binā—1. The river Krishṇā, the Tynna of Ptolemy. 2. Almorah in Kumaun. It is also called Benwā.

Binasana-tīrtha—The spot in the great sandy desert in the district of Sirhind (Patiala) where the river Sarasvatī loses itself after taking a westerly course from Thaneswar. See Sarasvatī.

Binakṣit—The river Banas in Gujarāt on which Dīsā is situated (Bṛhadjiyotishārṣava).

Bināyaka-kshetra—Three or four miles from Dhanmanḍal above the Bhuvanāsvar railway station on the top of a mountain in Orissa.

Binayaka-tīrthas—There are eight places sacred to Vināyaka or Gaṇeśa: 1. Moresārī, six miles from Jagur, a station of the South Marhatta Railway. 2. Ballālā, forty-six miles by boat from Bombay; it contains the temple of Vināyaka named Maruda. 3. Lenāḍri, fifty miles from the Teligaon station of the G. I. P. Railway. 4. Siśhatok, on the river Bhīmā, ten miles from the Diksaal station of the G. I. P. Railway. 5. Ojhar containing the temple of Vināyaka Bighnēsvara. 6. Sthēvara called also Theura. 7. Rānjanagrāma. 8. Mahādā. The last three are on the G. I. P. Railway. See Ashta-vināyaka.

Bindhyāchala—1. The Vindhyā range. The celebrated temple of Vindubāśinī (Devī-Bhāgavata, VII, 30) is situated on a part of the hills near Mirzapur. It is one of the stations of the E. I. Railway. The temple of the eight-armed Yogamāya, which is one of the 52 Pithas, where the toe of Sātī’s left foot is said to have fallen, is at a short distance from the temple of Vindubāśinī (see Siva P., IV, Pt. I, ch. 21). Yogamāya, after warning Kaṃsa, king of Mathurā, of the birth of his destroyer, came back to the hills, and took her abode at the site of the temple of Vindubāśinī (Skanda P., Revā Kh, ch. 55). It was, and is still a celebrated place of pilgrimage mentioned in the Kathā-sarit-sāgarā (I, ch. 2). The town of Bindhyāchala was included within the circuit of the ancient city of Pampāpura (Führer’s M. A. I). The fight between Durgā and the two brothers Sumbha and Niśumbha took place at Bindhyāchala (Vāmanā P., ch. 55). See Chandapura. The goddess Vindubāśinī was widely worshipped in the seventh century, and her shrine was considered as one of the most sacred places of pilgrimage (Kathā-sarit-sāgarā, chs. 52, 54). 2. Another Bindhyāchala has been identified by Mr. Pargiter with the hills and plateau of South Mysore (Rāmāyaṇa, Kishk, ch. 48; J. R. A. S., 1894, p. 261).
Bindhyā-pāda Parvata—The Satpura range from which rise the Tāpti and other rivers (Varāha P., ch. 85). It lies between the Nerbada and the Tāpti. It is the Mount Sardonyx of Ptolemy containing mines of cornelian, Sardian being a species of cornelian (McC产生le’s Ptolemy). On a spur of the Satpura range is a colossal rock-cut Jaina image of the Digambara sect called Bawangaj, about 73 feet in height on the Nerbada in the district of Burwani, about 100 miles from Indore (JASB., XVII, p. 918). See Brāvaṇa-Belgōla.

Bindhyāṭavīr—Portions of Khandesh and Aurangabad, which lie on the south of the western extremity of the Vindhya range, including Nasik.

Bindubāṣīṇi—The celebrated place of pilgrimage in the district of Mirzapur in the U. P. See Vindhyāchala (Vāmana P., ch. 45).

Bindu-sara—1. A sacred pool situated on the Rudra-Himalaya, two miles south of Gaigotri, where Bhagiratha is said to have performed asceticism for bringing down the goddess Gaṅgā from heaven (Rāmāyan, I, 43, and Matya P., ch. 121). In the Brahmāṇḍa-Purāṇa (ch. 51), this tank is said to be situated at the foot of the Gauḍa Parvata on the north of the Kailāsa range, which is called Maināka-Parvata in the Mahābhārata (Sabhā, ch. 3). 2. In Sītpur (Siddhāpara in Gujarāt) north-west of Ahmedabad: it was the hermitage of Kādambo Rishi and birth-place of Kapila (Bhāgavata P., Skanda III). See Siddhāpara. 3. A sacred tank called Bindusāgar and also Gosāgara at Bhuvarṇēṣvara in Orissa (Padma P.) Mahādeva caused the water of this tank to rise from Pātāla by means of his Trisūla (trident) in order to quench the thirst of Bhagavatī when she was fatigued with her fight with the two demons of Bhuvarṇēṣvara, named Kirtti and Bāṣa (Bhuvarṇēṣvara-Mahāmya).

Bīṣagā—Ahmednagar, seventy-one miles from Poona, which was founded by Ahmed Nizam Shah in 1494.


Bīśā—The Bias, the Hypasus of the Greeks. The origin of the name of this river is related in the Mahābhārata (Ādi, ch. 179). Rishi Vaśīṣṭha, being weary of life on account of the death of his sons killed by Viśvāmitra, tied his hands and feet with cords, and threw himself into the river, which afraid of killing a Brāhmaṇa, burst the bonds (pāṣa) and came to the shore. The hot springs and village of Vaśiṣṭha Muni are situated opposite to Monali (JASB., vol. XVII, p. 209).

Bīrāja-ḵshetra—A country which stretches for ten miles around Jāipur on the bank of the river Baitaraṇī in Orissa (Mahābhārata, Vana P., ch. 85; Brahma P., ch. 42). It is also called Gadā-ḵshetra, sacred to the Śaktas (Kapila-sanphita).

Bīrāja—The country of Jaipur. The town of Bīrāja or Bairaṭ, 105 miles to the south of Delhi and 40 miles to the north of Jaipur (Cunningham, Arch. S. Rep., II, p. 244) was the ancient capital of Jaipur or Matyadeśa. It was the capital of Vīrāja Rājā, king of the Matyā-ṛṣa, where the five Paṇḍavas lived in secrecy for one year. Itisa mistake to identify Bīrāja with Dinajpur whereat Kāntanagara, Vīrāja’s Uttara-gogriha (southern cowshed) is shown, the Dakshiṇa-gogriha (southern cowshed) being shown at Midnapur. This identification is not countenanced by the Mahābhārata, which relates that Yudhishṭhira selected a kingdom in the neighbourhood of Hastinapura as his place of concealment, from which he could watch the movements of his enemy Duryodhana, (Mahābh., Vīraṭa, ch. I, and Sabhā, ch. 30). See Matyadeśa. The Paṇḍhu hill at Bairaṭa, which has a cave called Bhipagupapā, contains an inscription of Aśoka (Corpus Inscriptionum Indicarum, vol. I, p. 22).
Bisakhâ—Oudh was called by this name during the Buddhist period. Viśakhâ was
the capital of Fa Hian’s Sha-chi or Sāketa. Dr. Hoey, however, identifies it with
Pasha (Pi-so-kia of Hiuen Tsang) in the district of Gonda in Oudh, near the junction
of the Sarajû and the Gogra. (JASB., vol. LXIX, p. 74). It has been identified by
Dr. Burgess with Lucknow (Cave Temples of India, p. 44).

Bisakhâ-pattana—Vizagapatam in the Madras Presidency.

Bisāli—1. Besadâ, in the district of Mozaffarpur in the Bihar Province, the Bisâli
of the Buddhist period (see Bisâli). At the time of the Râmâyana (Âdi, ch. 45),
the town was situated on the northern bank of the Ganges and not on the Gaṅgâk ;
at the time of Kâhemendra in the 11th century, it was on the river Balgumati (Avâ.
Kâp., ch. 39). 2. Ujin, the capital of Avanti (Meghaduta I, 31; Hemakosha; Skanda

Bisâli-badari—See Badarikârama.

Bisâli-chhatra—Same as Bisâli. Hajipur was included in the kingdom of Baisâla, Râm-
chandra, Lakshmana and Vîśvâmîtra, on their way to Mithilâ, are said to have halted
at Hajipur for one night on the site of the present temple called Râmachandrag, which
contains the image of Râmachandra and the impression of his feet. Haji Shamsuddin,
king of Bengal, established his capital at Hajipur in the middle of the 14th century,
and from him the name of Hajipur has been derived. It still contains a stone mosque
said to have been built by him close to the Sonepur G.ât. The celebrated Râjâ Todar
Mal lived at Hajipur when he made the settlement of Bengal and Bihar and is said to
have resided in the fort (killa), the ruins of which still exist and contain the Nepalese
temple. Sonpur, situated at the confluence of the Gauḍâk and the Ganges, was also
included in Bîsâli-chhatra. It was at Sonpur (Gajendramoksha-tirtha) that Vîshnu is
said to have released the elephant from the clutches of the alligator, the fight between
whom has been described in the Varâha-Purâṇa (ch. 144) They fought for five thousand
years all along the place from a lake called Kâlka-Tâlão, five miles to the north-west
of Sonpur, to the junction of the Gaṅgâk and the Ganges. Vishnu, after releasing the
elephant, established the Mahâdeva Hariharanâtha and worshipped him. Râmachandra,
on his way to Janakapur, is said to have stopped for three nights on the site of the
temple at Sonpur; hence in his honour, a celebrated fair is held there every year.

Bisâlya—A branch of the Nebâda (Kârma P., ch. 39).

Bishnu-gâya—Lenar in Berar, not far from Mekhar; it is a celebrated place of
religious resort.

Bishnugriha—Tamhluk. Same as Tamrâlîptâ (Hema-kosha).

Bîsvâmîtra—The river Bisvâmîtra in Gujarât on which Baroda is situated (Mahâbhârata
Bbhishma, ch. 9).

Bîsvâmîtra-târama—Buxar, in the district of Shahabad in Bihar. It was the
hermitage of Rishi Vîsvâmîtra, where Râmâchandra is said to have killed the Râkshâs
Tâdakâ. The Charitra-vana at Buxar is said to have been the hermitage of the Rishi
(Râmâyana, Bâlakâyâ, ch. 26), and the western side of Buxar near the river Thora was
the ancient Siddhârâma, the reputed birth-place of Vâmama Deva (see Siddhârâma).
The hermitage of Rishi Vîsvâmîtra is also pointed out as Devakunda, 25 miles
north-west of Gaṇâ. Same as Bedaghatbapuri. The hermitage of the Rishi was also
situated on the western bank of the Sarâsvatî opposite to Sthânu-tirtha in Kurukshetra
(Mbâ., Salya, ch. 43). It was also situated on the river Kausiki, modern Kusi.
Bitabhaya-pattana—Bithá, eleven miles south-west of Allahabad on the right bank of the Jamuna (Vita-charitra of the Jainas quoted by General Cunningham in Arch. S. Rep., vol. 3). But from seals found by Sir John Marshall at Bhişá, the ancient name of the place appears to be Vichhi and Vichhi-gráma, and not Bitabhaya-pattana. (JRAS., 1911, p. 127).

Bitasá—Same as Bitastá.

Bitastá—The river Jhelum, the Hydaspes of the Greeks (Rigveda X, 75), and Bitamsá of the Buddhists ("Questions of King Milinda," SBE., p. xxliv).

Bodha—The country round Indraprastha (g.v.) which contained the celebrated Tirtha called Nigamod-bodha, perhaps briefly called Bodha (Mbh., Bhishma, ch. 9; Padma P., Uttara, ch. 66).

Bolor—Baltistan, or little Thibet, a small state north of Káśmir to distinguish it from Middle Thibet or Ladakh and Great Thibet or Southern Tartary.

Brahma—A country in Eastern India, perhaps Burma (Rámaṇya, Kishkindhá, ch. 40).

Brahmagiri—1. A mountain in the Nasik district, Bombay, near Tryamvaka, in which the Godávarí has its source (Padma P., Uttara, ch. 62). 2. A mountain in Coorg, in which the Káverí has its source (see Káverí).

Brahmakunda—The Kundá from which the river Brahomaputra issues: it is a place of pilgrimage (see Lohítya).

Brahmanada—The river Brahmaputra (Brihat-Dharma-Puráṇa, Madhya kh., ch. 10).

Brahmantá—Mañikargíka in Benares.

Brahmaqí—The river Bahmni in Orissa (Mbh., Bhishma, ch. 9; Padma P., Svarga, ch. 3).

Brahmapura—Garwal and Kumaon (Brihat-Sánkhiita, ch. 14).

Brahmaputra—Same as Lohítya. See Brahna P., ch. 64.

Brahmarshí—The country between Brahmávartta and the river Jamuna: it comprised Kurukshetra, Mátáya, Pańchála and Súrasena (Manu-Sánkhiti, ch. 2, v. 19).


Brahma-tírtha—Pushkar lake, near Ajmir in Rajputana (Kárma P., Pt. II, 37).

Brahmávartta—1. The country between the rivers Sarasvati and Drisadhvati, where the Aryans first settled themselves. From this place they occupied the countries known as Brahmashí-deśa (Manu-Sánkhiti, ch. 2). It was afterwards called Kurukshetra. It has been identified generally with Sirhind (Rapson’s Ancient India, p. 51). Its capital was Karavrírupura on the river Drishadhvátí according to the Kdliká Puráṇa, chs. 48, 49, and Barhishmáti according to the Bhágavata, III, 22. 2. A landing ghát on the Ganges at Bithur in the district of Cawnpur, called the Brahmávartta-tírtha, which is one of the celebrated places of pilgrimage.

Braja—Práśa Gokul, or Mahávana, a village in the neighbourhood of Mathurá across the Jamuna, where Kriṣhṇa was reared by Nanda during his infancy (Bhágavata P., X., ch. 3). The name of Braja was extended to Brindávana and the neighbouring villages, the scene of Kriṣhṇa’s early life and love. At Mahávana is shown the lying-in room in which Mahámáyá was born and Kriṣhṇa substituted for her. This room and Nanda’s house are situated on two high mounds of earth. Nanda’s house contains a large colonnaded hall in
which are shown the cradle of Krisha and the spots where Putanâ was killed and where Siva appeared to see the infant god. At a short distance from the house of Nanda are the mortar which was overturned by the infant Krisha, and the place which contained the twin Arjuna trees broken by Krisha. Gokul or new Gokul was founded by Ballabhacharyya in imitation of Mahâvana or Purânya (old) Gokul and contains also the same famous spots that are shown in Mahâvana. The shrine of Syâm Lalâ at new Gokul is believed to mark the spot where Yaśodâ, the wife of Nanda, gave birth to Mâyâ or Yogo-nidrâ, substituted by Vâsudeva for the infant Krisha. Nanda's palace at Gokul (new Gokul) was converted into a mosque at the time of Aurangzeb. Outside the town is Putnam-khar, where Krisha is said to have killed Putanâ. Growse identifies Mahâvana with Krisbordas of the Greeks and supposes that the modern Braja was the ancient Anupa-deśa (Growse's Mathurâ); Ashtrâma was the birth-place of Râdishâ (Adi P., ch. 12). See Gokul and Braja-vañcâla.

Braja-vañcâla—It comprises an area of 84 kos containing many villages and towns and sacred spots associated with the adventures of Krisha and Radhikâ. The 12 Vanas and 24 Upa-Vanas are especially visited by pilgrims in their perambulation commencing from Mathurâ in the month of Bhâdra. At the village of Maholi is Madhuvana, the stronghold of the Daitya named Madhu; at Tarsâ is Tâlavana where Barârama defeated the demon Dhenuka; at Radhâkunja are two sacred pools called Sûmakunja and Radhâkunja, where Krisha exalted his sin after he had slain the bull Arishta; at the town of Gobardhan, which contains the celebrated hill of that name on the bank of the tank called Manas Gaṅgâ, is the ancient temple of Hari Deva; at Paitho, the people of Braja came to take shelter from the storms of Indra under the hill uplifted by Krisha (see Govardhana); at Gantholi, the marriage knot was tied which confirmed the union of Radhâ and Krisha; at Kambara, the demon Aghasura was killed by Krisha; at Barsana, Radhikâ was brought up by her parents Vrishabhânu and Kirat; at Rishora was the home of Chandrâvali, Radhikâ's faithful attendant; at Nandagâon was the abode of Nanda and Yaśodâ; at Pànsaravara, Krisha drove his cattle morning and evening to water; at Charan Pâhâ, Indra did homage to Krisha; at Chirghâ on the Jamuna, Krisha stole the bathers' clothes; at Vaka-vana, Vakasura was slain by Krisha; at Bhâtrond, some Brahmans' wives supplied Krisha and his companions with food (rice), notwithstanding that their husbands had refused to do so; at Bhâgirira-vana, Balarama vanquished the demon Pralamba; at Raval, Radhikâ was born and passed the first years of infancy before her parents went to live at Barshâna; at Brahma-gâta Ghât, beyond the village of Hathora, Krisha showed Yaśodâ the universe within his mouth; at Mahâvana, Krisha passed his infancy and killed Putanâ; at Mathurâ, he killed Kamsa and rested at Birsânta Ghât (Bhâgavata P., and Growse's "Country of Braj" in JASB., 1871). See Braja.

Bridhâ-kâsti—A celebrated place of pilgrimage now called Pudubeli-Gopura in the presidency of Madras. It was visited by Chaitanya, who defeated here the Buddhists in controversy (Syâmâl Goswâmi's Gaura-sudara).

Brikasîha—At a short distance to the south of Hastinâpura (Mbh., Udyoga, ch. 86).

Brikshakhâstha—See Chitâbhâmi.

Bridâvâna—Brindaban in the district of Mathurâ, where Krisha showed to the world examples of transcendental love through the Gopâs. The original image of Govinda was removed to Jaipur and that of Madanamohana to Karnali in anticipation
of the raid of Aurangzeb. The splendid and magnificent pyramidal old temple of GovindaLite with its elegant carvings and sculptures was built by Man Singh in the thirty-fourth year of Akbar's reign (Growse's Mathurā and Brahmavārīata P., ch. 17 and Bhāgavata P., X, ch. 12). The Nidhūvans and Nukunjāvans, the celebrated bowers of love, Pulina, the place of the rāsamana jala, the Bastrhara ghaṭ, the Kāliya-daha ghaṭ,—all situated in Brindāvana were the scenes of Krīṣṇa's love and adventures. Brindāvana appears to have attained celebrity at the time of Kālīdāsa (Rāghuvaṃśa, VI, 50). Brindāvana was visited by the poet Bilhānā who composed his Bikramāṇkadeva-charita about A.D. 1085 (see canto XVIII, v. 87). The cenotaph of Hari-dās is situated in his hermitage, whence Akbar in his visit to Brindābana took away his disciple, the celebrated musician Tānasena to his court. The predominance of the Buddhist religion for several centuries served to efface all traces of the sacred localities of Brindāvana, but were again restored by the explorations of Rūpa and Sanātana, the celebrated followers of Chaitanya. But the identification of modern Brindāban with the Brindāvana of the Purānas is extremely doubtful for the following reasons: (1) Modern Brindaban is six miles from Mathurā, whereas it took Akura the whole day from sunrise to sunset to drive from Brindāvana to Mathurā in a car drawn by swift horses (Vishnup P., Pt. V, ch. 18, vs. 12 and 33, and ch. 19, v. 9, Bhāgavata P., Pt. X, ch. 39, v. 30, and ch. 41, v. 4). (2) Nanda, the foster-father of Krīṣṇa, removed from Gokula, which is six miles from Mathurā, across the Jamuna to Brindāvana to escape molestations from the myrmidons of Kaṃsa, king of Mathurā (Vishṇu P., Pt. V, ch. vi, vs. 23, 25, and Bhāgavata P., Pt. X, ch. xi, vs. 10—14). It is therefore not likely that he should select for his sojourn modern Brindāvana which is also six miles from Mathurā and on the same side of the Jamuna, leaving the natural barrier of a river. (3) Brindāvan does not contain any mountain, whereas ancient Brindāvana is described as mountainous (Bhāgavata P., Pt. X, ch. xi, v. 14). (4) Ancient Brindāvana and Mathurā seem to have been situated on the opposite sides of the Jamunā (Vishṇu P., Part V, ch. 18, v. 33, and Bhāgavata P., Pt. X, ch. 39, v. 34).

Brishabhānapura—Same as Barshāna.

Brītrahāni—The Vatuk, a tributary of the Sabarmati in Gujarāt (Padma P., Uttarā, ch. 60; Mārkand P., ch. 57). Same as Beitravati (2) and Bartraghni (cf. Padma P., Uttarā, chs. 53 and 60).

Buddhavāhana—Budhain, about six miles north of Tapovan in the district of Gaya.

Bukephala—Jalālpur in the Punjab (Cunningham's Anc. Geo., 176, 177). This was the place where Alexander the Great's favourite horse was interred. For Alexander's route to India, see JASB., X (1842), "Note on the Passes to Hindostan from the West and North-west" by H. T. Prinsep; JASB., XXI (1852), p. 214.

Byāghrapurā—1. Same as Kcli (MB., p. 139). 2. Same as Bedagarbhapuri (Skanda P., Sāta-Sa-vhatī, IV, Yajñikh, ch. 24).

Byāghrasara—Buxar in the district of Shahabad. See Bedagarbhapuri.

Byāsa-ārāma—Manal, a village near Badrināth in Garwal in the Himalayas. It was the hermitage of Rishi Vīyasa, the author of the Mahābhārata, and the reputed author of the Purānas.

Byāsa-kāśi—Rāmāgar, opposite to Benares across the Ganges. The temple dedicated to Vīyasa Rishi is situated within the precincts of the palace of the Mahārāj of Benares (Skanda P., Kāśī-kh).
Chaityagiri—Same as Chetiyaagiri.


Chakránakanagara—See Chakranagara.

Chakra-tirtha—1. In Kurukshetra, same as Ráma-krada. 2. In Prabhása in Gujarát on the Gomati (Dváraká-máhámya). 3. Six miles from the village called Tryamvaka, which is near the source of the Godávari. 4. In Benares; a kuca or reservoir enclosed by an iron railing in the Manikariká-gháta. 5. In Rámeśvara (Skanda P., Brahma kh., Setu Maháti, ch. 3).

Chakshu—The river Oxus or Amu Daria (Matsya P., ch. 120; Asiatic Researches, VIII, p. 330). The Brahmapúra (p. 51) mentions the names of the countries through which it flows. It is mentioned by Bhasa-karacharya as a river which proceeds to Katumála (Siddhánta-sivroma, Bhubana-kosh, 37, 38). The Mahabhrata, Bhishma P., ch. 11. says that it flows through Sáka-dvípa. It rises in the Pamir lake, called also the Sari-kul or yellow lake, at a distance of 300 miles to the south of the Jacartes (McCrindle’s Ptolemy, p. 278).

Chakshushmati—Same as Ikshumati (cf. Varáha P., ch. 85 with Matsya P., ch. 113).

Chamatkarapura—Anandapura or Baranagara in the district of Ahmódabad in the province of Gujarát, anciently called Anarta-deśa, where Línga worship was first established and the first Línga or phallic image of Mahádeva was called Achalesvara. But according to other Puránas, Línga worship was first established at Devadáru-vana or Dáru or Daruka-vana in Garwal (see Devadáruvána). Chatmákapura was also called Nagara, the original abode of the Nágara Brahmás (Skanda P., Nagara kh., chs. 1—13, 114). See Hástakka-kshetra and Anandapura. The Nágara Brahmás are said to have invented the Nágri alphabet [see my paper on the "Origin of the Bengali Alphabet (Bengali-Li-pi utaptá)" in the Suvarṇaparik-Sámkháchár, Vol. II.] See Daruvarána.

Champa—1. Same as Champapuri. 2. Siam, according to Híin Tschan: it was the country of the Yavanas. (Beal’s Life of Híin Tschan: Introduction). 3. Tonquin and Cambodia (Col. Yule’s Marco Polo, Vol. 11, p. 255 note). 4. The river Champá was between the countries of Áiga and Magadha (Champyeyá Játaka in the Játakas, Cam. Ed. IV, p. 281). 5. Champá was also the name of the territory now called Chambá which comprised the valleys of the sources of the Ravi between Kangra, the ancient Trigarta, and Késáhaváta (Dr. Stein, Rája-traya-ágés, II, p. 431).

Champaka—Same as Champá-ráya: 5 miles to the north of Rajim in Central India. It was the capital of Rája Hásadhwája (Jaimini-bhárata, ch. 17).

Champakaranyá—Champaran: see Champá-ránya (Padma P., Sóryaga, ch. 19).

Champa-nádi—The river formed the boundary between Áiga and Magadha (Champyeyá-Játaka in the Játakas, Cam. Ed., IV, No. 506). It was a place of pilgrimage (Padma P., Srishti, ch. 11).

Champa-bágar—1. Chándni or Chándmaya, after the name of Chánd Sadágár, about 12 miles north of Bogra, and five miles north of Mahásthánagára in the district of Bogra in Bengal. It is said to have been the residence of Chánd Sadágár of the famous tale of Manasa-Ráshá, and it is associated with the story of the devotion of Behúl to her husband Nakhindhrá, the youngest son of Chánd Sadágár. There are two marshes called Gori and Sauri, on either side of the village, which are said to be the...
remains of two great rivers. It is now situated on the river Karatoya (Hunter's *Statistical Account of Bengal*, vol. VIII, p. 196). The Kālidaha Sāgar, a large lake outside the rampart of Mahāsthāna fort is the Kālidaha of the story [JASB., 1878, p. 94 (Beveridge)]. But Chānd Sadāgār’s residence is also pointed out at Champānagar near Bhagalpur, where a fair is held every year in honour of Behulā and Nakhindhāra. See, however, Ujjain. 2. Same as Champāpuri.

Champāpuri—Same as Champā. Champānagar, situated at a distance of about four miles to the west of Bhagalpur. It was also called Mālinī and Champā-mālinī (*Matya P.*, ch. 48; *Hemakoshā*). It was the capital of ancient Aūga, of which the king was Rājā Ramaṇāda or Romapatha who adopted Daśarattha’s daughter Sāntā (*Ramāyaṇa*, Ādi, ch. 10). Romapāda’s great-grandson Champā is said to have founded the town of Champānagar which was formerly called Mālinī, but it is mentioned in the *Mahābhārata* (*Vana P.*, ch. 112) that Champā was the capital of Romapāda. At the time of the *Mahābhārata* it was the capital of Karṣa, the ally of Duryodhana. It is also described as a place of pilgrimage in the *Mahābhārata* (*Vana P.*, ch. 85). The Karṣaṇa which is included in Champānagar, contains the remains of a fort which is pointed out as the fort of Karṣa, who was brought up at this place. But it has been thought by some that Karṣaṇa in Champānagar and Karṣaṇachandā in Monghir have been named after Karṣaṇa, king of Karṣaṇavāraṇa, who had conquered Aūga and Baūga. There is a temple of Mahādeva called Manaskāmanānātha, which is said to have been set up by Rājā Karṣa, but which appears to have been built on the site of an ancient Buddhist temple. Just outside the temple on the southern side there are many Buddhist statues. The vestiges of the ramparts of the fort on all sides still exist. Champānagar was visited by Hiuen Tsang in the seventh century as a Buddhist place of pilgrimage. Champā was the birth-place of “Biraja-Jina,” the author of the celebrated Buddhist work *Lakṣāvatāra Sūtra* (ch. 10), and also that of Pālakāpya Muni, the author of the *Hastāyurveda* (a treatise on the diseases of elephants). Sona Kolavisa, the author of one of the *Theragāthās* was a resident of Champā (*Mahāvagga*, V., 1). Many Buddhist statues and remains of ancient pillars are still found scattered over the town. The remains of the mound, on which the surrounding wall of the town was situated, as mentioned by Hiuen Tsang, may still be seen close to the Nathnagar Railway Station. Spence Hardy, on the authority of Csoma Köröső, states that a king of Aūga (Brahmadatta), whose capital was Champā, had conquered Magadha before the birth of Buddha, but when Bimbisāra, then a prince, grew up, he invaded Aūga and caused the king to be slain: after which he resided at Champā till the death of his father Kahatriyajāja, when he returned to Rajagrigha (Hardy’s *Manual of Buddhism*, p. 166, second ed., Duff’s *Chronicle*, p. 5). Since that time, Aūga remained subject to Magadha. Champāpuri is also a very sacred place to the Jainas, inasmuch as it was visited by Mahāvira, the last Tirthaṅkara who spent there three Parjūsanas (rainy season retirement) (*Kalpasūtra*, ch. vi), and it is the birth-place and the place of death of Bāṣupūjya, the twelfth Tirthaṅkara, whose symbol is the buffalo. He was the son of Bāṣupūjya and Jayā (Buchanan’s *Observations on the Jainas*: *Asiat. Res.*, IX, 30). The temple of Bāṣupūjya was erected by a Jaipur chief, Sungree Sīrē Dhata and his wife Sungree Sīrē Surjaī, in the Yudhīśṭhīra era 1559 (see the Inscription in Major Fracelin’s *Site of Ancient Palīboṭha*, pp. 16, 17: Yudhīśṭhīra Erv. 1559 corresponds to 541 B.C.). At Nathnagar, which is a quarter (mahālā) of Champānagar exists this beautiful temple of the Digambarā sect, which is dedicated to Bāṣupūjya, who is said to have lived and died at the site of this
temple. From the inscriptions on some Jaina images exhumed from the neighbourhood of an old Jaina temple at Ajmer, it appears that these images, which were of Bāsupājya, Mallinātha, Pārvanātha, and Vardhamāna were dedicated in the thirteenth century A.D., i.e., ranging from Samvat 1239 to 1247 (JASB., 1838, p. 52). The Undāgadūdā mentions that a temple called Chaitiya Punnabhādha existed at Champā at the time of Sudharman, one of the eleven disciples of Mahāvīra who succeeded as the head of the Jaina sect on his death (Hoernle’s Undāgadudū, p. 2, notes, Jñātīdharma-Sūtrapāha). The town was visited by Sudharman, the head of the Jaina hierarchy, at the time of Kuñika or Ajāṭasastru who came barefooted to see the Gaṇadhara outside the city where he had taken his abode. Sudharman’s successor Jambu and Jambu’s successor Prabhava also visited Champā, and Prabhava’s successor Sayambha lived at this city where he composed the Daśāvākṣikā Sūtra containing in ten lectures all the essence of the sacred doctrines of Jainism (Hemchandra’s Śhāvirāvali or Pariśīṣṭoparasam, Cantos IV, V). After the death of Bimbisāra, Kuñika or Ajāṭasastru made Champā his capital, but after his death, his son Udāyin transferred the seat of government to Pātāliputra (Canto VI). On the northern side of this old temple of Bāsupājya, there is another temple dedicated to him, but it has been newly built. At Champānagara, proper, there is another temple of the Jainas belonging to the Svetāmbara sect, containing the images of many Tīrthaṅkaras. Champā has been described in the Daśākumāra-charita as abounding in rogues. From the Champā-Kṣetra-Kāthā, a Jaina work, it appears that the town was in a very flourishing condition. In the opening lines, the castes and trades of the town are enumerated. There were perfumers, spice-sellers, sugar-candy sellers, jewellers, leather-tanners, garland-makers, carpenters, goldsmiths, weavers, washermen, etc. The name of the king is mentioned as Sāmanta Pāla: his minister was Bṛddhadatta (Catalogue of Sanskrit Manuscripts by M. M. Haraprasāda Śāstrī, 1892). Champānagara is also traditionally the abode of Chhānd Sadāgar, the story of whose son Lakhindara and his wife Behulā is so graphically related in the poem called Manasārā-Bhāṣa. The place where he was bitten by the snake and the Ghaṭ where his dead body was launched are still pointed out close to the East Indian Railway bridge. It is still called Behulā Ghaṭ and is situated at the junction of the Ganges and the Chandan, where Behulā is said to have put the corpse of her deceased husband on a raft and carried it to different places till it was miraculously restored to life. A great fair is held here every year in the month of Bhādra in honour of Behula, the devoted wife of Lakhindara. The Ganges flowed by the side of the town, but, within the course of the last fifty years, it has receded about a mile to the north. Of all the places claimed as the residence of Chhānd Sadāgar, (as Champā in the district of Burdwan near the river Gangur or Behulānadi and Chandnī, or Chandmay in the district of Bogra), this place has the most preferential claim, inasmuch as it is situated on the Ganges, on which the story and the tradition place the Champānagara of Chhānd Sadāgar, and there was, according to the Hindu and Buddhist works, no other Champānagara on the Ganges except the Champānagara near Bhagalpur. At the time of Buddha, Champā was one of the six great cities of India, for Ānanda exhorted him to die in one of these great cities; Champā, Rājagriha, Srāvasti, Sāketa, Kaushāmibi and Benares, and not in the insignificant town of Kuśināra (Mahāparinibbāna-sutta, ch. V). Subhadra, the mother of Asoka, was born at Champā. Her father was a poor Brāhmaṇa, who took her to Pāṭaliputra and presented her to Bindusāra called also Amitraghāta, king of Magadha (347 to 319 B.C.), in consequence of a prognostication that she would be a great queen. The jealous queens, however, employed her in menial work, but she attracted the attention of the king, who made her his
queen. She became the mother of Aśoka and Vittāśoka. The artificial lake excavated by Queen Gaggarā mentioned in Buddhist works, containing groves of Champaka trees on its banks, where wandering monks (Pabhajikas) used to reside at the time of Buddha (Rhys Davids' *Buddhist India* ; *Mahāvagga*, IX, 1; *Svādāvāda Sutta*, I, with Dr. Rhys Davids' notes), may be identified with the large silted-up tank now called Sarovara, from the depth of which Buddhist statues were recovered. Champā was surrounded by groves of Champaka trees even at the time of the *Mahābhārata* (Amuśasana P. ch. 42). The king of Champāpurī had two beautiful palaces, one called Gaṇadalatā, at Kuruchattar, now called Karpat, seven miles east of Bhagalpur at the confluence of the Ganges and the Jamuna near the Gogha-nālā, and the other called Kridāsthalī near Pātharghāṭa was situated at the confluence of the Ganges and the Kosi (Francklin's *Site of Palibothra*, pp. 28, 29. See my "Notes on Ancient Anga" in *JASB.*, X (1914).

**Champāranya.**—1. Five miles to the north of Rajim in Central India. It is a place of pilgrimage to the Buddhists and Jainas. Same as Champaka of the *Jaimini Bhārata*. 2. Champaran in the Patna division (*Saktisahagama Tantra*, ch. 7).

**Champavati.**—1. Champati, the ancient capital of Kumaon. It was also called Champā-tirtha and mentioned after Badarekā (*Mbh.*, Vana, ch. 85). For the history of the kings of Kumaon, see *JASB.*, 1844, p. 887. 2. Semylla of the *Periplus of the Erythrean Sea* and Saimur of the Arabs: modern Chaul, 25 miles south of Bombay. It is now also called Revadanga (ancient Revavantī of the inscription, *JRAI*, Vol. III, p. 386) or Revastikshetra. It is situated in the Kolaba district in Northern Konkan, and is said to have been the capital of an independent kingdom situated in Parasurāmahkeshtra. Perhaps it is the Champavati of the *Skanda P.* (Brahmottara kh., ch. xvi). Chaul was a noted place of trade (Da Cunha's *History of Chaul and Bassein*, pp. 3—11).

**Chandnā.**—1. The river Sabarmati in Gujarāt (*Padma P.*). 2. The river Chandan in the Santal Pargana in the presidency of Bengal; it falls into the Ganges (Rāmāyana, Kishkindhā, XL, 20).

**Chand na-giri**—The Malaya-giri—the Malabar Ghats (*Trikāṇāvaiśa*).


**Chandanāvati.**—See *Chandrapura* (*Jaimini-Bhārata*, ch. 54).

**Chandrapura.**—Chayanpur, five miles to the west of Bhabuā in the district of Shahabad in Bohar. The celebrated battle described in the *Chaṇḍa* between Kāll and the two kings Śumbha and Nīśumbha, is said to have been fought at this place. The *Mārkaṇḍeya P.* (ch. 85), however, places the scene of the battle in the Himalayas; the *Vāmana P.* (ch. 55) places it at Bindhyāchala. The name of Chandrapura is derived from the name of one of the two brothers, Chaṇḍa and Muniḍa, who were the generals of the kings. The Chaumukhi Mahādeva and Durgā in a temple at Muniṣeṇvarī are said to have been established by the other brother Muniḍa. Muniṣeṇvarī is seven miles south-west of Bhabuā; the temple, according to Dr. Bloch, is very old, the carving being of the Gupta style (Bloch's *Arch. Rep.*, 1902). The temple bears a date which is equivalent to A.D. 635 (Sir John Marshall's *Arch. S. Rep.*—*Eastern Circle*, 1913-14, p. 38). The *Vāmana P.* (chs. 19 and 55), however, says that they were the generals of Rohiṣhāsura and were killed by the goddess Bindubāsini on the Vindhyā Mountain.

**Chandelgāda.**—Chunar. The name of Chandelgāda has been derived from the Chandels, a tribe of Kabatriyas who had established their way between Mirzapur and the districts of Shahabad. They originally came from Mahoba (modern Bundelkhand) and took possession of the fort after the Pāla Rājās. See Charandāri.
Chandrabhāga—1. The Chinab—the Acesines of the Greeks, or rather the united streams of the Jhelum and the Chinab. It has its source in a lake called Lohityasarovara (Kālikā P., ch. 82), in Lahoul, south of Ladakh, or Middle Tibet. 2. The river Bhimā, a branch of the Krishnā.

Chandradityapura—Chamdor in the Nasik district; it was the capital of Drīḍhāprahāra, a king of the Yādava dynasty. (Dr. Bhandarkar’s Hist. of the Dekkan, Sec. XIV.)

Chandragiri—Near Belgola, not far from Seringapatam, sacred to the Jainas. The ancient name of the place was Deyya Durga. (J.A.S.B., 1838, p. 520.) See Arbuda.

Chandrapura—Chāndā in the Central Provinces: it was the capital of king Hāmpāsdhvaja (Rice’s Mysore Inscriptions: Introd. XXIX), but in the Jainini-Bhārata (ch. 17), Hāmpāsdhvaja is said to have been king of Champaka-nagarī. Chandrapura or Chandravati or Chandanāvati was two Yojanas or two days’ journey from Kuntalakapura or Kautalakapura (Jainini-Bhārata, ch. 53). See Kuntalakapura.

Chandrapuri—1. Same as Chandwar (Varāha P., ch. 122). 2. Same as Chandrikāpuri and Chandripura, the name of Sravasti or Sahet-mahet in the Gonda district in Oudh.

Chandrashekhara—See Chatāla.

Chandra-tirtha—See Kaveri.

Chandrabhāgṛ—Chnderi in the Lalitpur district, Central India, Sandravatis of the Greeks, and Chandhari of the Prithvirāj Rāso. It was the capital of Siśupāla, king of Chedi (P. Mukherji’s Lalitpur).


Chandrikā—The river Chandrabhāgṛ (Chenab).

Chandrikāpuri—Sravasti or Sahet-mahet in the district of Gonda in Oudh; it was the birth-place of Sambhavanātha, the third Tirthaṅka, and of Chandraprabhānātha, the eighth Tirthaṅka of the Jainas. There is a Jaina temple dedicated to Sobbhānātha, which name is a corruption of Sambhavanātha (see Sravasti).

Chandripura—Same as Chandrikāpuri.

Chandwar—Firozabad, near Agra, where in 1193 A.D. Shahabuddin Ghori defeated Jaya Chandra, king of Kanauj (Thornton’s Gazetteer). Chandwar is evidently a contraction of Chandrapura (Varāha P., ch. 122).

Charanādri—Chunar in the district of Mirzapur (Saktisaṅgama Tantra, vii). The hill-fort of Chunar was at one time considered one of the most impregnable forts in India. It was built by the Pāla Rājās, who reigned over Bengal and Behar from the middle of the eighth to the twelfth century of the Christian era. According to Buchanan (Martin’s Eastern India) some of the Pāla Rājās lived there, which implies that it was a place of much importance at that period. The portion of the fort, which is called Bhārtṛhari’s palace, is the place where he performed asceticism. The tradition is that Bhārtṛhari after eating the immortal fruit travelled to various places and halted at Sehwan, Bhartewar, Chunar, Benares and other places (J.A.S.B., 1837, p. 852). Bhārtṛhari was the author of a celebrated work called Bhārtṛhari-Śāstra and of the Vairāgya-śataka. For the story of his birth, see Prabandhachintāmāni (Tawney’s trans.) p. 198. He entered seven times a Buddhist monastery as a priest and seven times returned to the laity and became Upāsaka. He died in 651-652 A.D. (I-ting’s Record of the Buddhist Religion by Takakusu, p. 180 and General Introduction, p. LVII). The fort is said to have been protected by the
goddess Gaṅā Devi all the day, except in the first pahar of the morning, when it was taken by the English. It contains a state-prison where Trimbakji Dangla, the minister of Baji Rao who was the adoptive father of Nana Saheb, was kept confined till his death (Heber’s Journal, Vol. I). The fort was strengthened by Sultan Mahmud before his descent on Benares in 1017; in 1575, it held out against the Mughal army for six months and in 1764, it was taken by the English.

Charitrapuram—Puri in Orissa (Cunningham’s Anc. Geo., p. 510; R. W. C., II, 205).

Charmanva.—The river Chambal in Rajputana. It has its source in a very elevated point of the Vindhya amongst a cluster of hills called Janapava. It has three co-equal sources from the same cluster, the Chambal, Chambela and Gambhirā. The river is said to have been formed by the “juice of skin” (blood) of the cows sacrificed at the Yajña of Rantideva (Mbh., Droṇa P., ch. 47; Meghadūta, Pt. I, v. 46).

Chattala—Chittagong (Tantra-cudāmaṇi, ch. 51). The temple of Bhavani on the Chandralekha hill near Sitākunda is one of the 62 Pithas, where a portion of Śatī’s right hand is said to have fallen. The Brāhma Tantra (ch. 31) contains some account of the Chandralekha hill as a place of pilgrimage.

Chatuspītha-parvata.—The Assia range, one mile to the south of Jaipur in the district of Kaśā in Orissa: Udaya-giri is a spur of this range, five miles from Bhuvanesvara, containing many Buddhist caves and sculptures of ancient date. The range is also called Khaṇḍa-giri and Aliti-giri. (JASB., Vol. XXXIX).

Chauṣṭhay-jogini.—Same as Bhṛigu-tirtha.

Chāyā—Porebunder in Guzerat: a famous port at the commencement of the Christian era.

Chedī—Bundelkhand and a part of the Central Provinces. It was bounded on the west by the Kali-Sindh and on the east by the Tonse. It is the Cheti of the Buddhists. Tod (Rājasthān, I, 43 note) identifies Chedi with Chanderi (Chandravati or Sandravatis of the Greeks), a town in Bundelkhand, which is said to have been the capital of Siṣupāla, who was killed by Krishṇa (see also JASB., Vols. XV and LXXI, p. 101). It is 18 miles west of Lalitpur: the ruins of old Chanderi, however, are 8 miles north-west of the modern town (JASB., 1902, p. 108 note). Chanderi has been described in the Ain-i Akbārī as a very large ancient city containing a fort. According to Dr. Führer (M. A. I.), General Cunningham, (Arch. S. Rep., IX, 106) and Dr. Bühler (Vikramādīka-charita, xviii, 95), however, Dāhala Maṇḍala or Bundelkhand was the ancient Chedi, Dāhala being on the Narbada. In the Skanda P., Revā-khaṇḍa, ch. 56, Maṇḍala is said to be another name for Chedi. Mandala is the Mandala of Ptolemy, a territory situated in that upland region where the Sona and the Narmadā have their sources (McCrindle’s Ptolemy, p. 168). Kālanīvara was the capital of Chedi under the Gupta kings, and Suktimati its capital at the time of the Mahābhārata. Chedi was also called Tripuri from its capital now called Tewar, six miles from Jabalpur (Epigraphia Indica, Vol. I, pp. 220, 253, and Hemakośa). Tewar (Teor) was the capital of Dahala (Alberuni’s India, Vol. I, p. 202). The Anuraghāragaha (Act VII, 116), says that Māhishamati was the capital of Chedimaṇḍa at the time of the Kalachuris. See Suktimati.

Chela-gaṅga.—The Kāveri (Harivamśa, ch. 136).

Chēra.—It comprised the present kingdom of Mysore, Coimbatore, Salem, South Malabar, Travancore and Cochin. Chēra is a corruption of Kerala. The period from the third to the seventh century A. D., appears to have been the most flourishing in the history of this kingdom. In Aśoka’s Edicts, it is called Kerala-puṭra. Its ancient capital was
Skandapurá situated at a short distance to the west of Guzzelhati Pass (JRA, 1846, p. 11) in the Coimbatore district. According to Ptolemy, who lived in the second century A.D., its capital was Karoura or Karur, called also Vanji, situated near Cranganore on the left bank of the Amaravati, a tributary of the Kaveri; its larger capital was Tâlkâd (Dr. Burnell's South Indian Palaeography, p. 33). Tâlkâd or Dalavanapurá is situated on the left or north bank of the Kaveri, 25 miles south-west of Mysore city, and about 30 miles east of Seringapatam; its ruins are even now called Tâlkâd. It was the capital of the Ganga Vamsis from the third to the ninth century A.D., and then of the Cholas and Hoysala Ballalas who, however, removed the capital from Tâlkâd to Durâvati or Dorasamudra, now called Halebid, in the Hassan district of Mysore in the 10th century. It was taken by the Râjâ of Mysore in 1634. For an account of the Chera kings, see Ind. Ant., I, 360; J. R. A. S., 1846, pp. 1-29.

Cheta—It is the same as Chetiya or Chetiya-giri. (Vessantara Játaka in the Játakas vi, 266; cf. Snence Hardy's M. B., 119).

Chett—Same as Chedi. Its capital was Somhivati (Játakas, iii, 272). See Šuktitma.

Chetiya-giri—Besnagar, three miles to the north of Bhilsa in the kingdom of Bhopal, where Asoka married Devi. By her he had twin sons, Ujjenia and Mahinda, and afterwards a daughter Sâṅghamittâ. It was the capital of the country called Dakhina-giri (Turnour's Mahâvamsa, ch. XIII) which is perhaps a corruption of Daśârga. Dr. Rhys Davids identifies it with Sanchi and Bidišâ, but these two places are very close to Besnagar. According to General Maisey also, Chetiya-giri is Sanchi “with its numerous Chetiys or stûpas” about 5 miles south-west of Bhilsa (Maisey's Sanchi and its Remains, pp. 3, 5). It was also called Chetiya and Chetiyanagara or Chaitya-giri. It is situated at Triveśi or Triple Junction of the rivers Betwa, Bes (or Besali) and Ganga, of which the last is believed to flow underground (Cunningham's Bhilsa Topes, p. 364). See Bessanagara.

Chhatravati—See Abechechhatra.

Chhutür—The river Chukki in the Panjab which joins the Bas: it is not the Satadru or Satlej.

Chidambaram—Same as Chittambalam (Dēt-Bhadarata; vii, 38). Southern India possesses five Bhautika or elementary images of Mahâdeva, namely, the Keshi or earth image at Kâñchipura, Ap or water image at Jambukeśvara, Tejâ or fire image at Arunâchala, Marût or wind image at Kâlahaasti, and Vyoma or sky image at Chidambaram (Dr. Oppert's On the Original Inhabitants of Bhâratavarsha or India, pp. 379, 380). Siva has eight images of which five are elementary (Līṅga P., Utara, ch. 12).

China—1. China. It is mentioned in the Mahâbharata (Sabhâ P., ch. 51) and Manu (ch. X, ślok. 44). In the mediæval period, it was called Mahâchina. The great wall of China was built by Che Hwang-te in 214 B.C. During the reign of the Emperor Ming-te, Kâṣyapamâstaiga and Dharmaraksha were the first Indian Buddhists who went to China (67 A.D.) In the fourth century A.D., the Buddhist religion spread among the Chinese, and the first Buddhist Pagoda was built at Nanking by the Emperor Hian Twu in 381 A.D. (Edkin's Chinese Buddhism, ch. vi.). 2. Anam (Sâhitya-Parishat-Patrikâ, 1321 B.S., p. 63).

Chintâpurâ—A celebrated place of pilgrimage on a range of hills of the same name, in Hoshiarpur district, Panjab, containing a temple of Chhinmamiâtu whose picture is placed behind a Piâ-râ-mûrti or conical image. The temple is on the summit of a hillock.
Chitābhūmi—Baidyanātha or Deoghar in the Santal Pargana, containing the temple of Baidyanātha, one of the twelve Great Liṅgas of Mahādeva (Śiva P., Bk. I, chs. 38, 55). The Mahādeva there is said to have been established by Rāvaṇa. The place contains also the temple of the goddess Pārvati, the consort of the god Baidyanātha. It is said to be one of the fifty-two Pāthas (Hārdapīṭha), as Sati’s heart fell at this place. In the Uttara Purāṇa cited by Francklin in his Site of Ancient Palibothra, p. 21, Baidyanātha is called Pampāpurī or Palu-gāon, which is perhaps a corruption of Paralipurā or Pārali-grāma of the Śiva Purāṇa. For a description of the temples of Baidyanātha or Deoghar, see JASB., 1883, p. 164—‘On the temples of Deoghar’ by Dr. R. L. Mitra.’ In the Mahā-Liṅgēśvara Tantra in the ‘Hundred Names of Śiva’, it is mentioned that Baidyanātha and Vakreśvara Mahādevas are situated in Jharkhand, Siddhinātha and Tārakeśvara Mahādevas in Rāḍa, Ghaṭesvara Mahādeva on the banks of the river Ratnākara (now called Rāmā-nadi in the district of Hooghly), and Kapalesvara Mahādeva on the banks of the Bhāgirathi. Rāvaṇa, while he was carrying Mahādeva from Kailāsa, felt a very uneasy sensation when he came to Haritākivana, the ancient name of Baidyanātha, as Varuṇa, the god of the waters, had entered his body. In order to relieve himself, he placed the god in the hand of Vishnu disguised as a Brāhmaṇa, and retired to the northeastern corner of Deoghar called Hārlajūdi (a corruption of Haritaki-vana) to relieve himself, and the result was the Karmanāśa rivulet flowing by the north of Hārlajūdi. In the meantime, Vishnu put down Mahādeva at Deoghar and disappeared (Śiva P., Baidyanātha-Māhāt., ch. 4). The Trikūṭa hill, 6 miles to the east of Baidyanātha, contains a spring of water. The Tapovana hill where Rāvaṇa performed asceticism (Śiva P., Bk. I, ch. 55; Brahmat Śiva P., II, 20) and which is about the same distance, contains a natural cave.

Chitrakūṭa—Kimpātīuṭh-giri in Bundelkhand: it is an isolated hill on a river called the Paisuni (Pyasavini) or Mandūkini, where Rāma dwelt for some time during his exile (Rāmāyaṇa, Ayodh. K., ch. 55). It is about four miles from the Chitrakut station of the G. I. P. Railway.

Chitrakūṭa—Same as Payasvini (2): the river Paisuni (Vāmana P., ch. 13, v. 26).

Chitrarathī—The river Chitrarathi, a tributary of the Northern Ponnar (Mbh., Bhishma, ch. 9).

Chitropala—The river Mahānadi in Orissa below its junction with the Pyri (Mbh., Bhishma, ch. 9 and Asia. Res., Vol. XV; Brahma P., ch. 46). But it appears to be the Chittutola (Chitrotpala), a branch of the Mahānadi (see Hamilton’s Gazetteer, s. v. Mahanuddy).

Chitrotpala—Same as Chitropalā (Mārkandeya P., ch. 57: Arch. S. Rep., vii., 155; xvi., 70). The river Mahānadi in Orissa. It was crossed over by Chaitanya after leaving Puri on his way to Bengal (Chaitanya-charitāmṛta, Pt. II, ch. 16).

Chittambalam—Chidamvaram in south Arcot district, about one hundred and fifty miles south of Madras, and seven miles from the coast. It contains the celebrated temple of Kanakasabhāpati, the name of a Mahādeva. The celebrated Saṅkarāchāryya is said to have been born at Chidamvaram (Ānanda Giri’s Saṅkaravijaya) and he died at Kāchhipura at the age of thirty-two. According to another account, he is said to have been born at a village called Kalati on the Pūrṇa in Kanara (see Keraśa) and to have died at Kedārāmath in Garwal. It is now certain that Saṅkara was born at Kalati or Kaladi in Kerala during the reign of Rājanēkharā (Mādhavāchāryya’s Saṅkaravijaya).
Choaspes—The Kunar or Kamah river which joins the Kopan (modern Kabul river) at some distance below Jalalabad. But according to Prof. Lassen, Choaspes or Euaspla is the Seesha (of Elphinstone's map) which falls into the Kabul river (JASB., IX, 1840, p. 472).

Choes—According to Lassen, Choes of Arrian. It is the Kamah river which falls into the Kab-ul river (JASB., 1840, p. 472).

Chola—The Coromandel Coast bounded on the north by the river Pennar or the southern Pinākini river, and on the west by Coorg, including the country of Tanjore, i.e. from Nellore to Pudukottai. Its capitals were Uraiyur on the Kāveri (the Orthoura of Ptolemy—the royal city of Sornagos) near Trichinopoly in the second century A.D., and Kāñchipura, Combaconum and Tanjore (Tanjapur) in the eleventh century (Epigraphia Indica, Vol. III, p. 283) Chola was also called Drāvida (Padma P., Adikhaṅga, ch. 6), and is said to have derived its name from Chola, king of Kāñchipura (Ibid., Uttara Kh., ch. 74). The Chola kingdom merged as a marriage-dowry into the Pāṇiya kingdom and continued so far for 570 years (Wilson's Mackenzie Collection; Intro., p. 51).

Chora—Same as Chola. In the Asoka Inscription at Girnar, Chola is mentioned as Choja (JASB., 1848, p. 169).

Chyavana-ārama—1. Chausā in the district of Shahabad in the province of Bengal: the hermitage of Rishi Chyavana (Skanda P., Avanti Kh., ch. 57). 2. The hermitage of the Rishi was also situated on the Satpura mountains, near the river Payoshī or modern Pūra (Padma P., Pātāla Kh., ch. 8). 3. Dhosī, six miles south of Narnol in the Jaipur territory, where the Rishi's eyes are said to have been pierced by a princess of Anupadeśa, whom he afterwards married. 4. Chilanis in the Ganges in the Rai Bareli district: it was the abode of the Rishi who was restored to youth by the twin Aśvinī-kumāras.

Dāhala—Same as Chedi (Dr. Bühler's Vikramāśaka-charita; Introduction).

Dakini—Bhīma-śaikāra at the source of the Bhīma, north-west of Poona (Dr. Oppert's On the Original Inhabitants of Bhāratavarsha or India, p. 379; Ferguson's Cave Temples of India, p. 367). The temple of Mahādeva Bhīmaśaikāra is a celebrated place of pilgrimage, and the god is one of the twelve Great Lāugas of Mahādeva (Śiva P., Pt. I., chs. 38, 40; Ferguson's Cave Temples of India, p. 367). In the Śiva Parāsā Dakini is said to be situated on the Western Ghats (Sahyādri). See Amaresvara.

Dakshina-Gaṅgā—1. The river Godāvari (Revā Māhāt., ch. 3). 2. In the Nṛsiṁha P., ch. 66, the Kāveri is called the Dakshina-Gaṅgā. 3. The Narbada is called the Dakshina-Gaṅgā in the Skanda P., (Revā Khaṇḍa, ch. 4). 4. The Tuṅgabhadrā is called the Dakshina-Gaṅgā in Bilhana's Vikramāśakadevacharita.

Dakshinagiri—1. Dakkhinagiri of the Mahāvaṃsa (ch. xiii): its capital was Chetiyagiri (see Chetiyagiri): Daśārha of Kālidāsa is evidently a corruption of Dakshinagiri. See Daśārha. 2. The kingdom of Bhopal. 3. The name of a village in Ekanāla in Magadha, not yet identified; in this place Buddha delivered the Kāśyaparāja-Sutta.

Dakshina-Kedara—Baligāmi in Mysore. It contains a celebrated temple dedicated to Kedāranātha. Baligāmi is also called Ballipura and Ballagamvo (Rice's Mysore Inscriptions, pp. 90, 94, 102).

Dakshina-Kosala—See Kosala-Dakshina.

Dakshina-Mahārāja—Madura on the river Kṛitamālā in the province of Madras (Chaṇḍa-Charitāmrīta, Madhya, ch. 9). It was also called Mathurā and Minākshi. It was the
capital of the ancient kingdom of Pândya or Pânu. It is one of the 52 Pithâs where Satî's eyes are said to have fallen (Bhâgavata, X. 79 and Mahâvamsa, ch. 7). It was called Dakshina-Mathurâ in contradistinction to Uttara-Mathurâ or Mathurâ of the United Provinces (Upham's Râjarândâkari). Madura was a province of the kingdom of Vijayanâgar till the middle of the sixteenth century when Vîsvanâtha, the founder of the Nayak dynasty, became its independent ruler, and Trimbula, the most powerful monarch of the line, reigned from 1623 to 1639. The great temple of Minâkshi with its thousand-pillared hall was built by Arya Nayak in 1550.

**Dakshina-Patha**—The Deccan: the name was applied to that portion of the Indian Peninsula lying to the south of the Narbada. It is the Dakhinabades of the Greeks (Matsya P. ch. 114 and Dr. Bhandarkar's Early History of the Dekkan, Sec. I; Íâjâsekhara's Bâlarâmâyana, Act VI; Apte's Râjaísekhara: his Life and Writings, p. 21). The name was originally confined to a remote settlement of the Aryans on the Upper Godâvari (Vinaya Pâthaka, I, 195, 196; II, 298).

**Dakshina-Pâthini**—Same as Pâpaghni.

**Dakshina-Prayâga**—Triveni on the north of Hûgli in Bengal (Brihat-Dharma Purâna, Pûrva Kh., ch. VI; JASB., Vol. VI, 1910, p. 613).

**Dakshina-Sindhu**—The river Kali-Sindh, a tributary of the Chambal (Mbh., Vana P. ch. 82). It is the Sindhu of the Meghadutâ (Pt. I, ch. 30).

**Dakshinâyana**—The Deccan: that part of India which lies to the south of the Vindhya range (Râmâyana, Bâla K., ch. 13). See Maharâshtra.

**Dakshina-Badarikârama**—Mailkote, twelve miles to the north of Seringapatam in Mysore, where the principal Maḥ of Râmânuja, the founder of the Śrî sect of Vaisñava, is situated. It is also called Yâdava-giri (see Yâdava-giri).

**Dalabhyâ-Aramâ**—Dalmau on the Ganges in the Rai Bareli District (JASB., Vol. LXIX, p. 84).

**Dâmalipta**—Is a corruption of Tâmralipta: it was the capital of Sumha (Hema-kosha). See Sumha.

**Damila**—Same as Kerala: the Malabar coast (Akhita-Jâtaka in the Jâtakas, IV, 150), or South Malabar (Burnell's South Indian Paeceography, p. 51). It is the Limurike of Ptolemy which, according to Dr. Caldwell, was a mistake for Damir-ike (see McRindle's Ptolemy, p. 49), "īke" in Tamil meaning a country. It was near Nâga-divpa or Ceylon, and a Damila dynasty reigned there. Dhâtuṣena (450-477 A.D.) defeated the foreign usurpers and restored the national dynasty (Mahâvamsa, ch. 38; S.R.E., X: Intr. XV). This shows that Damila was close to Ceylon.

**Damodara**—The river Dâmudâ in Bengal (K. Ch.).

**Dândaka**—Same as Dândakâranya (Brahma P., ch. 27).

**Dândakâranya**—Same as Maharâshtra (Râmâyana, Aranyya, ch. I, and Dr. Bhandarkar's Early History of the Dekkan, Sec. II) including Nagpur. Râmachandra lived here for a long time. According to the Râmâyana, it was situated between the Vindhya and the Saibala mountains; a part of it was called Janasthâna (Uttara K., ch. 81; Uttara-Râmacharita, Act II). According to Mr. Pargiter, Dândakâranya comprised all the forests from Bundelkhand to the river Krishnâ (The Geography of Râma's Exile in J.R.A.S., 1894, p. 242). Bhavabhûtí places it to the west of Janasthâna (Uttara Râmacharita, Act 1).

**Daapura**—Same as Udânapura.
Dantapura.—The ancient capital of Kaliiga ( Disehadatwamana, Turnour's Account of the Tooth-relic in Ceylon—JASB., 1837, p. 860). According to some writers, it is the same as Puri (Jagannatha) in Orissa, which, they say, was the place where Buddha's tooth was kept and afterwards removed to Ceylon. The left canine tooth of Buddha is said to have been brought and enshrined by Brahmadatta, King of Kaliiga, shortly after the death of the former. According to the Disehadatwamana, the tooth was taken from the funeral pile of Buddha by Khema, one of his disciples, who gave it to Brahmadatta, and was kept and worshipped in a temple at Dantapura for many generations. The tooth was taken to Pataliputra in the fourth century B.C., by Guhasiva, king of Kaliiga. The tooth is said to have worked many miracles at Pataliputra to confound the Nri granthis or Jainas at whose instigation it was ordered to be taken there. Raja Pandu got the tooth from Dantapura (JASB., 1837, pp. 868, 1059.) It was brought back to Dantapura by king Guhasiva and placed in its old temple. After the death of Guhasiva in battle with the nephews of Khiradhara, a northern king, who had attacked Dantapura for plundering the tooth, it was removed to Ceylon by his daughter, Hemamala and her husband Dantakumara, a prince of Ujjain and sister's son of Guhasiva, in the reign of Kirtti Sari Meghasvara (a.d. 308-326) who guarded the relic at Anuradhapura: see Anuradhapura (Tennent's Ceylon; Turnour's Tooth-relic of Ceylon: Disehadatwamana translated by Mutu Coomara Swami; and Turnour's Disehadatwamana in JASB., 1837, p. 866). It is now kept at Kandy rivardhanapura in the Maligawa temple. For the procession of the tooth-relic at Kandy, see Mahawamana, ch. 85. It has been variously identified with Danton in the district of Midnapore and with Rajmahendri on the Godavari. But it is now settled that the ancient Dantapura is Puri in Orissa and this identification is confirmed by the tradition that after Kriyana was killed by Jaras, his bones were collected and kept in a box till king Indradyumna was directed by Vishnu “to form the image of Jagannath and put into it belly these bones of Kriyana” (Garrett's Classical Dictionary of India under Jagannatha Ward's History of the Hindoos, I, 206).

Dantura.—It is evidently a corruption of Dantapura: see Dantapura, (Brikat-samhita, xiv, 6.)

Darada—Dardistan, north of Kasmira on the upper bank of the Indus. Its capital was Daratpur, which has been identified by Dr. Stein with Gurez (Makraneya, ch. 57). It was a part of the ancient country of Udyana (see Monier Williams' Buddhism). Dr. Stein says “Their (Daradas') seats, which do not seem to have changed since the time of Herodotus, extend from Chitral and Yasin across the Indus regions of Gilgit, Chilas and Bunji to the Kishanga valley in the immediate north of Kasimir” (Dr. Stein's Raja tarangini, Vol. i, p. 47).


Dardhora—The Nilgiri hills in the Madras Presidency (Raghavamsha IV: Brikat samhita, ch. 14; JRAS., 1894, p. 262). In some editions of the Raghavamsha it is mentioned as Darbdhara. Same as Durddhora.

Darakanapura—Disa on the river Banas in Guzerat (Brikat'yotisharada).  

Daru-vana—See Chamatkarakapura (Karma P., II, chs. 37, 38). Same as Deva-daru-vana. 

Daru or Darukava, which contains the temple of Nageia, one of the twelve Great Liugas of Mahadeva (Siva P., I, 38) has been identified with Aundha in the Nizam's
territory (Arch. S. Lists, Nizam’s Territory, xxxi, 21, 79,) but the Śiva P., (I, 56) places Dāru-kā-vana close to the Western Ocean.

Dāru-kā-vana—See Dāru-vana.

Dārva—The country of the Dārvas, a tribe living with the Abhisāras between the Vitastā and the Chandrabhāgā (Mahābhārata, Vana, ch. 51; Dr. Stein’s Rājatarājaśī, Vol. I, p. 32; Vol. II, p. 432).

Dārvabhisāra—The whole tract of the lower and middle hills between the Vitastā and the Chandrabhāgā; it included the hill state of Rājapur; it was subject to Kāśmira (Dr. Stein Rājatarājaśī, I, 32). See Darva.

Dāśanagara—Same as Dāsapura.

Dāsapura—Mandasar in Malwa (Brihat-Samhitā ch. 14; Meghadūta, Pt. I, Slk. 48).

For an explanation of how Dāsapura was changed into Mandasar, see Dr. Fleet’s note in the Corp. Ins. Ind., Vol. III, p. 79. It is called Dasar by the people of the neighbouring villages.

Dāsarha—Dwarka Guzerat (Mbh., Vana P., chs. 12 and 13).

Dāsārṇa—The name means “ten forts; vina = a fort.” 1. The Mahābhārata mentions two countries by the name of Dāsrṇa, one on the west, conquered by Nakula (Sabhā P., ch. 32) and the other on the east, conquered by Bhima (Sabhā P., ch. 30). Eastern Malwa, including the kingdom of Bhopal, was Western Dāsrṇa, the capital of which was Vidiśā or Bhilasa (Dr. Bhandarker’s History of the Dekkan, sec. III). It is mentioned in Kālidāsa’s Meghadūta I, vs. 25, 26). Its capital at the time of Aśoka was Chaitiyagiri or Chetiya-giri. Eastern Dāsrṇa (the Dosarene of the Periplus) formed a part of the Chhattisgarh (“thirty-six forts”) district in the Central Provinces (Prof. Wilson’s Vīsṛg P., Hall’s ed., Vol. II, p. 160, note 3) including the Native State of Patna (JASB, 1905, pp. 7, 14). 2. The river Dasan which rises in Bhopal and falls into the Betwa (Mākandeya P., ch. 57); Garrett identifies the river with “Dhosaun” in Bundelkhand (Garrett’s Classical Dictionary). It is the Dosaran of Ptolemy.

Dāsēraka—Malwa (see Trikāṭajātaka).

Dehali—See Indraprastha.


Devadāpava—Same as Dāpadava, where Līgā-worship was first established.

It was situated on the Ganges near Kedar in Garwal (Kūrma P., Pt. II, chs. 37, 38: Śiva P., Bk. IV, ch. 13, v. 16; Rāmāyaṇa, Kishk., ch. 43). Badarikāśrama was situated in this Vana (Ananda Bhaṭṭa’s Ballalśa-charita, II, 7).

Devagada—Same as Dharagada.

Devagiri—1. Dowhtabad in the Nizam’s territory. It is mentioned in the Śiva P. (Jāna Samhitā, ch. 58). See Mahārāṣṭra and Sīvēlaya. 2. Part of the Aravali range. 3. A hill situated near the Chambal between Ujjain and Mandasar (Meghadūta, Pt. I). It has been identified by Prof. Wilson with Devagara situated in the centre of the province of Malwa on the south of the Chambal.


Devala—Tatta in Sindhā.
DICTIONARY OF THE SOUTH ANDAMANЯ LANGUAGE.

BY EDWARD HORACE MAN, C.I.E.

PREFACE.

As the interesting Negrito race inhabiting the Andaman Islands is doomed to early extinction—save possibly the small section occupying Little Andaman,—and as their languages have been studied by but a few persons, I have been invited by my old friend the Editor of the Indian Antiquary to place at his disposal for publication in that Journal the MSS. of my Andaman Dictionary, which represent the results of my study during the thirty-two years of my connection with those Islands, of the words, together with illustrative sentences, phrases, etc., of that one of the languages, viz., the South Andaman, with which I was conversant; and to supplement the same, by means of Appendices, with as much additional matter of interest as can be culled from my notes, many of which date from before 1880. There will even then still remain, in MSS. almost ready for publication, much material of scientific value dealing with the Grammar, Syntax, Songs, etc., of these Islanders, prepared between 1876-1880 by Sir R. C. Temple, who collaborated with me in those far-off-days.

The published works of writers who have sought to advance our knowledge of the Andamanese, or of their languages, or both, are the following:—

1863. Mouat, (Dr. F. J.) "Adventures and Researches among the Andaman Islanders." London.
1899. Portman, (M. V.) "History of our Relations with the Andamanese." Calcutta.
1907. Temple, (Sir R. C.) "A Plan for the Uniform Scientific Record of the Languages of Savages Applied to the Languages of the Andamanese and Nicobarese." (Indian Antiquary; Bombay.)
1908. Temple, (Sir R. C.) "Andamans." (Ency. of Religion and Ethics.)
1909. Temple, (Sir R. C.) "Andaman and Nicobar Islands." (Imperial Gazetteer of India, Provincial Series; Calcutta.)
Soon after the commencement of my studies I was fortunate in obtaining an introduction to the late Dr. A. J. Ellis, at that time President of the Philological Society (London). He kindly took an interest in my work and prepared for me alphabets suitable for committing to paper the tongues of the Andamanese and Nicobarese hitherto unwritten, except for a little book using the Indian (Jones-Hunter) system of transliteration published by myself and Sir R. C. Temple.

For the convenience of the reader I reproduce here, with amendments necessary to suit the typography of this Journal, an abstract of the Andaman alphabet, as found on pp. 49-50 of Dr. Ellis' Report above-mentioned, which formed part of his Presidential Address to the Philological Society in 1882 (vide Transactions 1882-3-4).

The Andamanese have been found to be divided into twelve tribes speaking languages, which, though more or less distinct, are yet so closely allied as to form a group. The language to which this dictionary refers is the Aka-bea, or language of the South Andaman tribe.

Although the map showing the position of each tribe with their respective tribal names has been already published in this Journal (vide Vol. XXVI, p. 217)—in order to illustrate Sir R. C. Temple's paper of 1907 above-quoted,—it is thought desirable at this time to re-issue it as an accompaniment to this volume.

E. H. MAN.

June 27th, 1918.
ALPHABET FOR WRITING THE SOUTH ANDAMAN LANGUAGE.

**Oral Vowels and Diphthongs.**

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**Consonants.**

<table>
<thead>
<tr>
<th>English</th>
<th>South Andaman</th>
</tr>
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<tbody>
<tr>
<td>b</td>
<td>būd hut</td>
</tr>
<tr>
<td>ch</td>
<td>chák ability, mićenačen why, rûch Ross Island</td>
</tr>
<tr>
<td>d</td>
<td>dōga large</td>
</tr>
<tr>
<td>g</td>
<td>gōb bamboo utensil</td>
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<tr>
<td>h</td>
<td>hé ho ! avet' (h rounded, see note 5) etcetera</td>
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<tr>
<td>j</td>
<td>jē̄ bay bad, ēmej name of a tree</td>
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<tr>
<td>k</td>
<td>kē̄gal-ke ascend does</td>
</tr>
<tr>
<td>l</td>
<td>lēg navigable channel</td>
</tr>
<tr>
<td>m</td>
<td>mûq face</td>
</tr>
<tr>
<td>n</td>
<td>nau-ke walk-does, rōpan toad</td>
</tr>
<tr>
<td>ng</td>
<td>ng′ji kinsman, ērće-dang-ke in trees-search-does</td>
</tr>
<tr>
<td>p</td>
<td>pâ' overseer</td>
</tr>
<tr>
<td>r</td>
<td>rē poison</td>
</tr>
<tr>
<td>s</td>
<td>sad not found</td>
</tr>
<tr>
<td>t</td>
<td>tē tear (from the eye)</td>
</tr>
<tr>
<td>u</td>
<td>wōl̂ adze, bâl avea name of a tribe</td>
</tr>
<tr>
<td>v</td>
<td>yēk aid</td>
</tr>
</tbody>
</table>

**Rule.**

In the above alphabet the syllable under stress in any word is shown by placing a turned period (′) after a long vowel, or the consonant following a short vowel, in every word of more than one syllable.

1. a accented before a consonant, is the English a in mat, as distinguished from ă, which is the short of â or Italian a in anno.
2. e accented in closed syllables, as in bed; in open syllables unaccented as in chaotic or Italian padre, amore.
3. No vanishing sound of i as in English say.
4. No vanishing sound of u as in English know.
5. ā is sounded after a vowel by continuing breath through the position of the mouth, while remitting the voice.
6. When ng is followed by a vowel, it must run on to that vowel only, and not be run on to the preceding vowel either as in 'finger' or in 'singer,' thus bē'-ring-ada', good, not bē'-ring-ada, bē'-ring-ada, or bē'-ring-ada. It is only when no vowel follows that ng is run on to the preceding vowel.
7. āg is a palatalised ng, and bears the same relation to it as a bears to n. To pronounce āg attempt to say n and y simultaneously; to pronounce āg do the same for ng and y.
8. This r is soft and gentle, with no sensible ripple of the tongue, as very frequently in English, but not merely vocal.
9. This r is strongly trilled, as r in Scotch, or Italian r, or Spanish rr.
10. The Andamanese cannot hiss, and hence they substitute ch for s, thus Rûch for Râs the Hindî corruption of Ross.
11. This r is a post-aspirated t, like the Indian th, quite different from English th, and hence to prevent confusion the Greek spiritus asper is imitated by a turned comma. The sound r' is common in Irish English, and may often be heard in England.
INTRODUCTION.

I think that I can best introduce the reader to the South Andaman language by freely extracting the remarks made thereon by the late Dr. A. J. Ellis, F.R.S., F.S.A., on his retirement from the Chair of the Philological Society for the second time on 19th May 1883: he then gave a “Presidential Address” by way of a “Report on the Researches into the Language of the South Andaman Island” from the papers of Mr. E. H. Man (C.I.E.) and Lt. R. C. Temple (Lt.-Col. Sir R. C. Temple, C.B., C.I.E., F.S.A.). From this Report are taken the following paragraphs verbatim, with such textual alterations as are necessary after so many years. It will be observed that in consequence necessary references to myself and my procedure are by name.

The South Andaman language, called by the natives ḍākā-bē-ā-da, consists in the first place of a series of base forms, reducible to roots. These forms may answer to any part of speech, and in particular to what we call substantives, adjectives or verbs. These forms do not vary in construction, and are not subject to inflexion proper. Hence there is nothing resembling the grammatical gender, declension or conjugation of Aryan languages; but the functions of such Aryan forms are discharged by prefixes, postpositions, and suffixes. It is only in the pronouns and pronominal adjectives that there is anything which simulates declension. And it is only by the use of the prefixes that anything like concord can be established.

The Andamanese have of course words which imply sex, but they are in general quite unrelated forms; thus: ḍākā lādu man ḍākā lāda woman; ḍākā da-kada boy, ṣo-ṇīgida girl; ḍā-kā-dingada father, ḍākā-tingada mother. ‘Male’ and ‘female’ are represented even for animals by the above words for ‘man’ and ‘woman,’ without the affixes, which are usually omitted in composition,12 as ṣo-la, pa-l, and when the animals are young by the names abucā-rada bachelor, or abjad-ījōyda spinster, rejecting the affixes as ḍāra, ḍad-ījōy, see below, letters to Jam’bu, sentences 15 and 16. Even in the Aryan languages ‘gender’, the Latin ‘genus’, means only a ‘kind’, and as it so happened that the kind with one termination included males, with another females, and with a third sexless things, the time-honoured names masculine, feminine and neuter arose. But the classification thus formed has, properly speaking, nothing to do with sex, as may be seen at once from sentinel being feminine in French (la sentinelle) and woman neuter in German (das Weib). We may see from the discussions in Grimm’s grammar how difficult, or rather impossible, it is to recover the feeling which led to that grouping in German, and the same difficulty is felt in other languages. The Andamanese grouping which takes the place of gender is, on the contrary, clear enough in the main. The Andamanese consider, first, objects generally, including everything thinkable. Then these are divided into animate and inanimate. Of course the vegetable kingdom is included in the latter. The animate objects are again divided into human and non-human. Of the human objects there is a sevenfold division as to the part of the body referred to, and this division is curiously extended to the inanimate objects which affect or are considered in relation to certain parts of the body. These group distinctions are pointed out by prefixes, and by the form assumed by the pronominal adjectives. So natural and rooted are these distinctions in the minds of the Andamanese that any use of a wrong prefix or wrong possessive form

12 This expression includes both prefix and suffix. The suffix-do is occasionally retained at the end of clauses.
occasions unintelligibility or surprise or raises a laugh, just as when we use false concords in European languages. These prefixes are added to what in our translations become substantives, adjectives, and verbs, and which for purposes of general intelligibility to an Aryan audience had better be so designated. But we require new terms and an entirely new set of grammatical conceptions which shall not bend an agglutinative language to our inflexional translation. With this warning, that they are radically incorrect, I shall freely use inflexional terms, meaning merely that the language uses such and such forms to express what in other languages are distinguished by the corresponding inflexional terms, which really do not apply to this.

Substantives, adjectives, and adverbs, generally end in -da, which is usually dropped before postpositions and in construction; hence when I write a hyphen at the end of a word, I shall mean that in its full form it has -da. Subs., and adj. also occasionally end in -re for human objects, and this -re is not dropped before postpositions. This same suffix -re is also extensively used in verbs, for our past tense active, or past participle passive. A common termination is also -la, which as well as -re implies human, and -ola, which is also honorific. What answers to our verbal substantives denoting either actor or action, is expressed by the suffix -nga added to verbal bases, both active and passive. What corresponds to the Aryan declension is carried out entirely by postpositions, as in fact it might be in English by prepositions, if we had a preposition to point out the accusative as in Spanish. In Andamanese these postpositions are generally ia of, or more usually ia of (where the l, as very frequently, is merely a euphonic prefix to vowels); len, to, in (but len also frequently marks out the object); lat to, towards; tek from and by; la by means of (instrument).

The plural is expressed by the addition of lō-nga-kā-lak 13 to the singular, when the distinction is considered necessary, which is not often, as the plural is left to be implied by the context, or is indicated by a prefix. Abstract subst. are formed from adj. by adding yō-ma- quality, or property, as lā-panada long, lā-pana-yō-mada length. Negative subst. are formed by adding ba, an abbreviation for yā-ba, as abī-kada child, abī-kada not a child, but a boy or girl.

Active verbs use the suffixes -ke for our gerundial form of infinitive, 14 for our pres. part., pres. ind., and occasionally future; -re for past time, -ka imperfect, -ngabo for future, -nga for verbal subst., actor and action; with numerous auxiliaries answering to our 'may, might, shall, should, will, would.' Passive verbs use -nga for the gerundial

13 Here lō-nga is probably 'their', 4th person, kā-lak is apparently no longer found separately.
14 In his glossary Mr. Man uses the form in -ke (just as we say gerundially 'to exist') to show that he means a verbal form. He says that if you ask an Andamanese the name of any action which you show him, he will give you the form in -ke. But it remains to be established that this corresponds to our gerundial infinitive, at least I have not detected it in any example which Mr. Man has furnished, nor could he recall one. In Latin dictionaries audīō, amo, are Englished 'to hear, to love,' which they certainly do not mean. But as it is usual to give Latin verbs in this form, so it may be usual to give Andamanese verbs in the form in -ke, which would be like using audit, amat in Latin. Our gerundial or supine infinitive answers to the Latin ad audiendum, auditum. Dr. Morris prefers calling it the "dative infinitive" (Hist. Outlines of Engl. Accidence, 1872, p. 177). It is frequently used for the pure infinitive in English. The pure infinitive is properly only a verbal subst., and most nearly corresponds to one of the senses of the Andamanese form with the suffix -nga, but in point of fact there is nothing in Andamanese identical with the Aryan infinitive.
infinitive, the future, and verbal substantive, -ngaba for pres. and imperf. indic., -ngata for perf. and entōba—ngata pluperf., and -re for past participle. Certain verbs distinguish the subject and others the object, as human and non-human, by change of prefix, but no rule can be given as to when a verb does one or the other, so that this is a mere matter of practice. There are also reflective verbs formed by pronouns.

The greatest peculiarity of the language is the treatment of the personal and possessive pronoun. All the pronouns are sexless, but the forms used for the so-called dative seem to vary with the group. The normal form is that for the third person, 'he, she, it,' for which I will use 'it' only for brevity, and 'they' for the plural. We have then sing. āl it(subject), āt of it, en, āl, at, ik, ēb to it, in different forms, en it (object), and in it: pl. ātōchik they, ānta of them, et, ālat, atat, ēnta, ēilet, ēbēt to them, in different forms, et them, ēilet in them. These relations may also be expressed by the postpositions answering to case. Then for the first person dē-sing. and m-plur., and for the second ng-sing. and plur., are prefixed to these forms; as āl it, dēl I, ngōl thou, mōtōchik we, ngōlōchik you. There is also what has been called a “fourth person,” obtained by prefixing ī to those forms of the third person, which are not the subject of the sentence, and these give common postpositional forms, as īrā of a or the (or English possessive 's), īen to or in a or the, and also the object of a verb, īat, īeb to a or the.

These preliminary explanations will serve to make intelligible the following examples, and will show the structure of the language better than a long series of grammatical explanations. Observe that in all these examples a hyphen at the end of a word means that the suffix -da (applied to all things) may be added, but that it is omitted in construction, and heard only in isolated words or at the end of a clause. The hyphens between parts of a word separate the prefix, the suffix, the postposition and the parts of which the word is compounded, and are used merely for the purpose of assisting the unaccustomed reader, generally they should all be written together in one word without hyphens, just as in German ereifern and not er-eifer-n, though the latter shows the approximate composition.

PREFIXES ILLUSTRATED.
Cited hereafter as No. 1, 2, etc.

No. 1. bē-ri-nga good (animate but non-human, or inanimate):
No. 2. jā-bāg- bad (ditto).
No. 3. ā-bē-ri-nga-good (human).
No. 4. ab-jā-bāg- bad (ditto).
No. 5. ad-bē-ri-nga- well, that is, not sick (animate).

21 See Mr. Man ‘conjugates’ a verb thus, using the inflexional names. I translate the suffixes -ke do, does, -ka-ing -was, -re did, etc., as the nearest inflexional representatives, but they do not give the true feeling of the original, to which we have nothing which corresponds in English.

ACTIVE. Inf. māmi-ke sleep-to. Pres. dōl māmi-ke I sleep-do. Imperf. dōl māmi-ki I sleep-ing-was. Perf. dōl māmi-re I sleep-did (I slept). Pluperf. dōl entōba māmi-re I already sleep-did. Fut. dōl māmi-ngabo I sleep-will. Imperative dō māmi-ke me sleep-let, māmi sleep!, ā māmi-ke him sleep-let, mōcho māmi-ke us sleep-let. Optative dōl māmi-nga ẹy ẹy I sleep-(verbal subs.) might. Contingent participle, māmi-nga bē-dig sleep-(verbal subs.) while = while sleeping.

PASSIVE. Inf. kōp-nga scooped(to)-be. Pres. kārama dōl-la kōp-ngabo bow me-by scooped-is-being. Imperf. kārama dōl-la kōp-kiya kōp-ngabo bow me-by then scooped-was-being. Perf. kārama āl-la kōp-ngabo bow me-by scooped-has-been. Pluperf. kārama dōl-la entōba kōp-ngato bow me-by already scooped-had-been. Fut. kārama dōl-la kōp-nga bow me-by scooped-will-be.
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No. 6. ad-já-bag—ill, that is, not well (ditto).
No. 7. án-bé-ri-nga—clever (that is hand-good, án referring to óng- its, applied to ké-ro-hand.
No. 8. án-já-bag—stupid (that is, hand-bad, ditto).
No. 9. ig-bé-ri-nga—sharp-sighted (that is, eye-good, ig- its, being applied to dal-eye.
No. 10. ig-já-bag—dull-sighted (that is, eye-bad, ditto).
No. 11. á-ká-beri-nga—nice-tasted (that is, mouth-good, á-ká- its, applied to bang-mouth, dè-li-ya- palate.
No. 12. án-tig-bé-ri-nga—good, “all round” (that is, án-hand and ig-eye, good, t being euphonic).
No. 13. án-tig-já-bag—a “duffer” (that is, hand and eye bad).
No. 14. ót-bé-ri-nga—virtuous (that is, head and heart good, ót its, applied to chè- ta-head and kùg-heart.
No. 15. ót-já-bag—vicious, evil, vicious (that is, head and heart bad).

No. 1—15. Example: át-tám dó-ra ab-já-bag l'edd-re, dóna a-chítik á-bé-ri-nga (or á-bé-ri-nga-ke). Free translation: Dó-ra was formerly a bad man, but now he is a good man. [Analytical translation; át-tám formerly, dó-ra name of man, ab-já-bag (human)-bad, l'edd-re exist-did, dó-na but, a-chítik now, á-bé-ri-nga—(human)-good [or á-bé-ri-nga-ke (human)-good-is.]} The ‘is’ generally unexpressed, in l’edd-re the l’ is the common euphonic prefix, edd’ v. exist,’ re past time; which may be expressed as ‘exist-did,’ the verb being always put in the infinitive (properly unlimited, undefined) form, and the suffix -re being expressed by ‘did’ as -ke may be by ‘does,’ etc., as the simplest way of expressing present and past time; the simple copula is never expressed, but, in the second form abé-ringa is treated as a verb, and ke being added makes it present, so that there is an apparent expression of the copula. The termination -da as applied to anything which exists, to be derived from the partially obsolete v. edd’ exist.

No. 16. án-lá-ma—one who misses striking an object with hand or foot, see Nos. 7 and 8 above.

No. 17. ig-lá-ma—one who fails to see or find an object such as honey, a lost article, etc., see Nos. 9 and 10 above.

No. 18. ót-lá-ma—one who is wanting in head, that is, sense, see Nos. 14 and 15 above.

No. 19. ab-lá-ma—one who is a “duffer” at getting turtles after they are speared, that is, by diving and seizing them, where ab his, refers to châu body.

No. 20. áko-lá-ma—applied to a weapon which fails to penetrate the object struck through the fault of the striker.

No. 21. áká-lá-ma—who uses a wrong word to express his meaning (áká- its, being applied to bang-mouth, and tegüi—voice).

This will suffice to show the curious action of the South Andaman prefixes, which it will be seen presently refer especially to the different forms of the possessive pronoun when applied to different parts of the human body.
I looked about for some genuine native utterances, not translations, which might illustrate the natural speech of the country. Fortunately, Mr. Man was able to furnish me with precisely what I wanted. When he was sent officially to the Nicobar Islands, he took with him several young native Andamanese,\textsuperscript{16} and in order to keep up their connection with their friends, and especially with their head-man, \textit{jam'bu} (as he was always called, though that was not his real name), Mr. Man wrote letters for them at their dictation. He had to treat them quite like children for whom one writes letters, suggesting subjects, asking what they would say if they saw \textit{jam'bu}, and so on. It was laborious work, which, however, Mr. Man did not regret, as it often furnished him with new words or phrases. These letters were then sent to the British officer in charge of the Homes at Port Blair, who did not know the language, but, from an explanation furnished, read the phonetic writing to \textit{jam'bu}, sufficiently well to be understood, but to assist this officer Mr. Man furnished a free and an interlinear translation. I give two of these letters, which certainly, if any exist, are genuine specimens of South Andaman literature, but to make them as instructive as possible in showing the nature of the language, I divide them into numbered sentences, putting the text first, the free translation next, and afterwards, in square brackets, an analytically literal translation in the order of the original, in which, with the help of Mr. Man’s translation, vocabulary and personal assistance, I endeavour to shew or explain the meaning and composition of each word and its parts, and its grammatical connection, occasionally adding other notes.

\textbf{FIRST LETTER TO \textit{JAM-BU}.}

\textit{Cited by the simple numbers of the sentences.}

1. \textit{mam jam'bu}. Worshipful \textit{jam'bu}. [\textit{mam} is a term of respect by which chiefs or head men are addressed, perhaps ‘honourable’ or ‘your honor’ would be a nearer translation. \textit{jam'bu} was only a nickname, but as he was always so called, Mr. Man cannot recollect any other.]

2. \textit{Med’ ārdū'ru ađbē'ringa}. We are all in good health. [\textit{med’} we, a contraction for \textit{med-a}, the final \textit{a} being lost before the following \textit{ā} of \textit{ārdū'ru} all. The full form for \textit{we} is mōl-ōichik. For ad-bēri-nųa well, see No. 5.]

3. \textit{bīrmu-chē'lexa tārō'lo tēk mij'į at yed yá' ba}. Since last steamer no one has been ill. [\textit{bīrmu} funnel, \textit{ché'lexa} ship, not one of their own boats; the Andamanese prefer if possible making a new word to adopting a foreign one, the present compound is more original than the modern Greek \textit{atmōploion}, which is a mere translation of ‘steam vessel’. tārō'lo last, \textit{ṭek} from, since, postp. mij'į\textit{at} a contracted form of mij'į\textit{a t}, properly

\textsuperscript{16} Their names and nicknames (in parenthesis) were \textit{jōra} (\textit{ābō'ra} hand), \textit{ṭēla} (\textit{ādat} eye, as he had large saucer eyes), \textit{jōra} (Henry, his name when at the Ross orphanage), \textit{an'ę} (Tom, the name Mr. Man gave him when he first came to Viper Island), \textit{ṭa} (\textit{ādō} entrails, so called from his protruberant belly when a child). These names may be preserved as those of the unwitting originators of Andaman literature. One other name of a native should be added, although he was not taken with Mr. Man to the Nicobars, on account of illness, and indeed he died shortly after Mr. Man left. This was \textit{mōa} (\textit{ābō'ga} foot, so called from his large feet). He was the elder brother of the above-named \textit{jōra} (Henry). All the time that Mr. Man was in charge of the Andaman Homes, about four years, \textit{mōa} worked with him. He was the most intelligent and helpful native Mr. Man met, and was his principal informant throughout. Mr. Man often told him that he would bring his name to notice, and thus redeems his promise.
The five joint authors of the letters to Jambu with Mr. Man, 1879.

1. biala-idal; 2. ira-jodo; 3. ira-koro;
4. lora ("Henry"); 5. woi ("Tom")
INTRODUCTION

a plural possessive interrogative, 'whose?' but used idiomatically in negative sentences, for an indefinite personal pronoun, corresponding to English 'any,' yed sick or ill, yā'ba-not, always placed at end of a sentence.

4. mar. lōra aχitikibō diganalen dā'kar-bō'dia maikān. Master lōra is now like a tub in appearance (so fav is he). [mar applied to a young unmarried man, or a man who remains childless for the first 4 or 5 years after marriage, after which time, he is called mī'a, the ordinary name for a married man who has children, of which the honorific form mā'ola is applied to chiefs only. lōra (Henry) the name of the youth. aχitik now, achi-baiya then, iq bō'dig-nya-ten appearance-in, see Nos. 9 and 10. (This is one of the verbs which change the final letter of the base according to the suffix, but the law of change is not yet fully ascertained. In this case g is apparently inserted before-re and -nga, but on the other hand it may be simply omitted before-ke.) dā'kar a tub or bucket. bō'dia big. dā'kar-bō'dia, big as a tub. (There are five words for big. 1. bō'dia- which when 'human' becomes bō'dia-, but here has no prefix on account of being in composition, 2. dō'ga-, 3. chā'na-, and 4. tā-ba-nga-, which are 'humanised' by ab, 5. rō'cho- 'humanised' by à. Without the prefixes bō'dia-, dō'ga-, and chā'na- are applied to any non-human objects, and rō'cho- tā'bangga-, to animals only.) maikān like.]

5. ŋā̄ kā .mob ten eda did-di'ya yāba. He as yet has had no fever. [ŋā̄'ka as yet, ŋā̄ simply meaning 'then.' ől_0 ten him-to, the 3rd pers. pron. with postpos., ten to, eda ever. did-di'ya fever, that is, ague, trembling. yāba not, see 3.]

6. mar. uo'i ūn-wo'tai ŋa tā'paya. Master uo'i is a great flying-fox shot. [mar see, 4. uo'i the name of a youth (about 16 years old), of the tribe that the South Andamanese call aχā'ju'wai-da, who came in a canoe from Middle Andaman to Port Blair, where he made an important statement concerning the manners and customs of his tribe, which was reduced to writing by Mr. Man, and is published, chiefly in English, in the Journal of the Anthropological Institute, vol. xi. pp. 280-2. When he arrived at Port Blair, his language was unintelligible to the natives there, but he quickly learned their language, and as he was a very nice fellow, he was induced to remain by marrying him to a pretty girl (named in 20), who was still very young. As they had at that time no family, he was still called mar. ūn refers to skill, see Nos. 7, 8, 16. uo̍d_ wōt in construction, flying-fox. tāij shoot with an arrow. nga sign of verbal subst. The whole word is, therefore, skilled shooter of flying foxes. tā'paya excellent (human only), marks superlative degree.]

7. arat dī' u di-affa aχā'ra'unga bē'dig. ōl ۚi'lā bād lōng-pā'ten wōt ērkā'dongk. While the others are finishing their evening meal with dainty morsels, he goes alone and searches among the trees for flying foxes near the hut. [arat their, dī' u rest or remainder. di-affa evening-after. aχā' referring to palate, see No. 11. ōl nga'tasty things, which conclude a meal, from rār, v. taste, determine flavour of. bē'dig while or during, as a postposition to the whole preceding clause, so that it means: the rest of-them in-the evening tasty-bits-finishing while. ōl 3rd pers., hence 'he' in this case. ōl'lā alone, unaccompanied. bād-an occupied hut, ūr-an unoccupied hut, tā'rdōd-hut belonging to a married couple; kā'tō-go bachelor's hut; chāng hut, or roof, for the huts are almost all roof, chāng tē-pinga-best kind of hut, with well plaited roof, to last 2 or 3 years; chāng-tō'unga-next best hut, formed of leaves bound together with cane, lasting a few weeks or months; chāng-dar'unga-a temporary shed, roof of loose leaves, to last a few days. The
species of palm leaf ordinarily used for these roofs is called chāng-ta-. lóng-pā-len near an inanimate object. (Other terms are ā-kā-yā-len or ā-pāi'cha-len near to an animate object; ēb-ēr-teg-i-len near a tree or post; yāpā-len near as one place to another, ya giving indefiniteness of object, compare bā and yā-bā: little). lit flying fox. leb'for, postp. ēr-kē-dang-ke search in-trees does, (ērem jungle), ā'ta v. search on the ground for an inanimate object, ob-ā'ta-v. for an animate object.)

8. en lā nga bē-dig ēl lā-kāch'i-ke yā-bāda. On seeing one he does not miss it. [en it. lā-nga see (verbal subst.)=seeing. bē-dig while, consequent on, see 7. ēl he, lā-kāch'i-ke (euphonic l), miss-does. yā-bāda not, see 5, where final da is not added to yā-bā.

9. kā'rin chō-wai rō-choboda. There are enormous clams here. [kā'rin here. chō-wai clam, the plural is not indicated. rō-choboda big, applied to animals, see bō-dia in 4. This shell-fish in the Nicobars is the Tridacna gigantea, and measures 3 or 4 feet in length; in the Andamans, they have only the small species Tridacna crocea and T. squamosa.

10. ā-badō-galen yā at'ā-babaleb dū'rumada. There is sufficient food in one for a great number of persons. [ā-ba-dōga-one, ā-ba-tu'-l is also used, but ā-ba-dōga is the emphatic form like our 'a single one'. len in, postp. yāit in construction, yād-final, food. at-ā-baba countless numbers. leb for, postp. dū'rumada sufficient.]

11. mōda ngōl met attē-dinga lā'ake, pā'dri chāb rīch-ya pō'l i yā te bū'dlen līrnga bē-dig, ā-kā-tā ighā-dī-ke. If you don't believe us, go to the Padre Sahib's house at Ross, and see the shell (we are sending). [mōda if, ngōl you, met us, obj pl. attē-dinga (human)-lie-telling (verbal subst.). at is plural ab. lā'ake consider-do (present time), lā v. look or see. pā'dri Italian padre, father, but applied as "Rev." to all clergymen, here the chaplain was meant. chāb Andamanese attempt at pronouncing the Hindi sa'hib. rīch Andamanese attempt to say Rās, the Hindi corruption of Ross, an island at the entrance of the inlet of Port Blair. -ya at, postp. pō'l i dwell. yāte that, the relative. būd hut, see 7, but here meant for house. len postp. to. līr-nga go, verbal subst. bē-dig while, or consequent upon, see 7. The phrase means: upon going to the house of the chaplain who dwells at Ross. ā-kā see No. 11, in relation to taste or mouth, tā bone, that is, taken together, ā-kā-tā bone covering food, i.e. shell. ighā-dī-ke see-will, see 4, pres. for fut.]

12. ngōl ō-l'en ighā-di yā te wai'kan ngab-pēd'inga kich'ikan-nai'kan tār-chi'ke; bād'i ă'cha ā-kātā'da! On seeing it we are sure you will slap your side and exclain: what a whopping big shell! [ngōl you. ō-l'en it, obj. ighā-di see, see 4. yāte who, see 11; that is, you who-see it. wai'kan certainly. ngab your, see Om. 4 for the omission of chāu-body, or some such word. ped'ig'na slap (verbal subs.) = slapping. kich'ikan and nai'kan both mean 'like' and together, 'just like, 'tār-chi'ke say-will. bād'i exclamation of surprise-ă'cha this. ā-kātā shell, see 11.]

13. med' ārd'ru' pā'lo-pilāw el-ār-jana būd lō-yaba yāte len ā-kangaire. We all went to pā'lo-pilāw, which is a village a long way off to the north. [med' ārd'ru we all, see 2. pā'lo-pilāw. name of a place in the, Nicobar Islands. el-ār-jana north, el-īgā'-south (district), el-ārmu'yu- (appearing-face) east (in these words el stands for ēr-country), tār.mōgu-disappearing face) west. būd hut, village. lō-yaba distant. yāte which. len to, postp., affecting the whole phrase, which means: to P. P. which is a distant village to the north. ā'kan gā' go a short journey by water, ā'lo-jā-mu is used for a long journey. re past time.
14. kā to ārla ji-baba pōt-re. We stayed several days there. [kā to there. ārla days, 
plural indicated by the following word. ji-baba several, very many pōt-re dwell-did, 
see 11.]

15. charkār leb rōgo jad-i-jōy ārdūru-igat-re dōña möto-kūktī re yā bada. We bargained for a 
lot of young female pigs for Government, but did not forget ourselves. 
charkār Andamanese attempt to pronounce the Hindi Sarkār government. leb for, 
postp. rōgo pigs, plural indicated by the following ārdūru, rōgo- is a female pig, reg- 
either male or female. jad-i-jōy spinster, implying a full-grown sow-pig which has not 
iterated. ārdūru several or all, as in 2. igat-re barter did. dōna but. möto ourselves. 
kūktī re forget-did. òto-kūktī ke oneself forget-does (möto is only the form of the 
first person plural), was one of the new words discovered by Mr. Man from the dictation 
of these letters to jambu. The common verb for forgetting is òt-kūktī ke, which is reflec-
tive, dō d’ òt-kūktī re. I forgot, where dō d’ or dōl d’ answers to French je me (in je m’eu 
souviens) and similarly ngō ng’ or ngol ng’ òt-kūktī re you forgot. The relation of òt-k. 
and òt-k. is similar to that in òrā jike defend-does, òtorā jike oneself defend does. ‘Selves’ 
is also expressed by òtēn. See examples in 40. yā bada not, see 7.]

16. kiancā reg-wāra gō’i ji-baba möyut-te mar leb ò more. We accordingly fetched 
several prime young male pigs for our own use. [kiancā therefore. reg pigs, either 
male or female. wāra bachelor, young but full grown. gō’i fresh, and hence in good condi-
tion. ji-baba several, properly ‘very many,’ but as there were really only five or six, Mr. Man 
translated the word ‘several’ at the time; he supposed that the young men wished to 
surprise their friends at Viper by leading them to suppose by this term that they had got 
many more pigs than was actually the case. möyut-te mar ourselves, the meaning of the 
separate words is not known, but we have dōyun-t. myself, ngōyun-t. my self and óyun-t. 
himself, óyut t. them selves, ngōyut.t. yourselves. leb for, postp. òmo-re fetch-did.]

17. med-a ùgā’kā māk nga-ba yāte len chi lyuke. Those we have not eaten yet we 
are fattening. [med-a we. ùgā’kā as yet, see 5. māk nga-eat. (passive participle, p. 55, 
n. 2) = eaten. ba not. yāte which. len postp. pointing out object, meaning : we are 
fattening those which have not been eaten as yet. The construction, though common, is 
somewhat involved, and would be, in English order, as boys “construe” Latin : med-a we. 
chi lyuke are fattening, len (mark of accusative relation), yāte (those) which, ùgā’kā as yet, 
māk nga-ba (are or have been) eaten-not.]

18. ākālō dongalen med-a ākā jai’āgke tārō-lolen òtūba rōgo l’inga bédiq bai par lat 
mit-ik-i-kke. These we will slaughter one by one, and afterwards get some more pigs 
to take with us to Viper. [ākālō-dono nga one by one, idiomatic expression, origin unknown. 
len postp. marks the object. med-a we. ākā jai’āgke slaughter-do, this expression is used 
pig s only. tārō-lolen last-to, afterwards. òtūba other in addition to the former, this 
prefix also occurs in òt-pāgi once more. rō go pig, see 15. lōi nga get-(verbal subs.) = get-
ing. bédiq while, or consequent upon: meaning : afterwards on getting additional pigs. 
.bai par Andamanese mispronunciation of Viper, an island within the inlet of Port Blair. lat 
to, postp. mit-ik in company with us, m- us, ùt-ik in company with, ðk ke take away-will 
see 20.]

19. .mar .śra-jō do .mar .wō’i lē pij len jā bag tā’lata tim-re. Master śra-jō do has 
tonsured Master wō’i very badly. [mar. see 4. śra-jō do is the subject of the verb. wō’i.
20. mó-da .ó-ra-bíre-la abí-k-yâ-te â-chí-tik ígáb-dikéâágá wài-kân âjê-ngalen ígped-ike ól bédig abí-tëgoke. If (.wói’s wife). ã-ra-bíre-la were now to see him, she would certainly box the barber’s ears and abuse him. mó-da if, ab-í-k (female)-take away, yâ-te who, that is, who is wife. For ík see end of 18, where, but for the mirik, there would have been the prefix ab as abí-ke take-away-does (present), an animate object. But eví is to take, as abí-yà gâkà-bang tek pàip en-ìke child its-mouth from pipe take-do=take the pipe from the child’s mouth, -ke being also used for the imperative. Now in marrying, the chief who unites the couple tôt-yà-p-ke their (persons)-speak-does, the man ad-en-ì-ke animate, -take-does, the woman ab-í-k-ke (human, No. 4) -take-away-does. The husband is spoken of as ad-í-k-yà-te, and the wife as ab-í-k-yà-te, as here. For the first few weeks the young couple are called òng-tág-gó-ì their-bed-of-leaves-fresh, and after that for the first year ân-jà-ì-ti-gó-ì, where ân refers to the hands, No. 7, and gó-ì is fresh, but jà-ì is not known. ã-chí-tik now, see 4. ìg-bàdî-ke see-does, see 4. pres. time, though in English it becomes past subjunctive, after mó-da if. ìgú then, see 5. wài-kâkan certainly. âjê-ngà-hin (head understood, see Om. 1) -shave-(verbal subst.), that is, his head’s shaver. len postp. marking object. ígped-ì-ke face (see Nos. 9, 10 and 17), (in anger) slap (see 12) will, ar-péd-ì-ke would be, ‘leg-slap-will,’ as women do when delighted. ól-bédig it-while or it-after, used for ‘and.’ or ‘as well as.” ab-òjo-ì-ke (human prefix No. 4) -abuse-will.

21. mar .wói tô-tek’-ìnngà bédig pìj-gí i len entötêrke yà̃ba. Master .wói is so ashamed of his appearance, that he is letting the new hair grow. tô-tek’-ìnngà for his-head ashamed-(verbal subst.), tek’ik be-ashamed, but tô-tekk weep. bédig consequent on, see 11. pìj-gí-i hair-fresh. len postp. marking object. en-òjê-r-ke cause-head-shave-does, en prefixed gives a causal signification to the verb=causes his head to be shaven. yà̃ba not.

22. med’à yà̃ bà àngg ìtùàn yàte len órokre. We duly obtained the few presents you sent. [med’à we, yà̃ properly fish, food, see 10, here presents. bà few, little, a father or mother having one or more persons is called unbà-ì-da, àngg you. ìtùàn send away any animate or inanimate thing, entìtìàn send away a human object, entìtìàn shew (v. refl.), ìtìàn permit, yàte which. len postp. marking the whole phrase as an object. órok-re obtained.

23. ngòt pai’chalen mín ìrdù-rü ìje’ngà l’èddre nìd ìtì’tà’nngà yà̃-bâlen med’mà mòt t- kük’já bagire. As you have so much in the “go-down” (store), we were much disappointed at your not sending more. ngòt your. pai’chala-len lap-to, that is, in your possession. mín thing, plural only indicated by following word. ìrdù-rü several, see 15. ìj’-ngà, collection of shell-fish, meat, jack-fruit seeds, iron, flint, or anything in a heap, but ìt-pàj’-ngà is used for honey, fruit, yams, fibre, and ar-ngàj’-ngà for bows, arrows, and other implements or ornaments, and also animate objects. L’èddre because of, i.e., because of your having many things collected in your possession. nìd more (see 51). ìtì’tà’nngà sending, see 22. yà̃ba-len not-to, without. med’mà we. mòt-kük-já-bag-i-re our-heart bad-was, we were disappointed, i seems to be a euphonic insertion to separate g and r.]
24. *til'ik birma-chë-lewa kâ'gal yâ'te ââ min met â-kâwërke.* Perhaps the incoming steamer is bringing more things for us. *til'ik,* perhaps, *birma-chë-lewa* steamer, see 3. *kâ'gal* arriving, this and *yô'-boî* are said of the arrival of a boat or ship only, or of going to an elevated spot. *yâ'te* which. Ââ more, see 23. *min* thing, see 23. *met* to us, one of the forms answering to the dative of pers. pron. *â'kâ.* *â'kâ-wë'r* and *un-tër-teqî* are said of conveying any animal or inanimate objects by boat only; *âk* is used for conveying either by land or water, and for human objects becomes *abî-k,* see 20. -*ke* future time, not distinguished from present.

25. *med.atârtît idai'â a'chítik ngôl barai'j-bô-lo lû a ôyâ'burda.* We have learnt that you are now the head—"boss" at the Brigade Creek home. *med-a* we. *târtît* news. *idai'-re* hear-did. *a'chítîk* that, conjunction. *a'chítîk* now. *ngôl* you. *barai'j* old-established encampment, whether occupied or not, otherwise *ér-, é'r-ârlâ-* are unoccupied, and *bûd-,* *bûd-lârdâ*-ru- occupied encampments. *ô-bô-lo-* is a human orphan, omitting the prefix *barai'j-bô-lo-* is an orphan encampment, or one of which the old chief is dead and the new chief not yet appointed. This was the case with the Brigade Creek Andaman Home, which is the one here meant. *lû* of, postp. *ôyâ'bur-da* head-chief, from *ôyâ'bur* govern.

26. *kâ'to ngông jô'bo ôl-bë'dig kâ'rap-ta chë-pîkôk?* May no snakes or centipedes bite you there. *kâ'to* there. *ngông* your, one of the words in that class being understood. *jô'bo* snake, plural unindicated. *ôl-bë'dig* and, see 20. *kâ'rap-ta* centipedes, from *kâ'rap* bite as a stinging insect. *chë-pî* bite in any way. *kôk* would-that-they-may-not, *dâ-ke* and *ngô-ke* are used as the imperative don't! *kâ'to ngôngô lîrx-kôk* there permission go—I hope may not— I hope they won't let you go there; *ngô pâ'kôk* I hope you won't fall. As to the wish expressed see the farewell in 29.

27. *dirap tek a'î yâ-bônga yâ-ba.* There's nothing more to say at present. *dirap* lately, *tek* from, postp., the whole meaning 'at present'. *a'î* more, see 23. *yâ b-ônga* say, verbal subst.—saying. *yâ-ba* not.

28. *med-a ârdû-lu len ij'imâ-yu en'enga iiti'añke.* We send salaam to all. *med-a* we. *ârdû-lu* all. *len* to, postp. *ij'i* a common prefix, implying apparently 'separation', but its signification in compounds is lost, it is frequently omitted in this word. *mû'gâ* face, *en-i'nga* take-(verbal subst.). The natives mean by the word to bend the head and touch the forehead, that is, to salaam, as they were taught to do by the Rev. Mr. Corbyns, the first person who had charge of them; it is a case, then, of a new word, which may be advantageously compared with the Greek τοποθετειν, to play the dog to; sometimes *child'm,* a mispronunciation of salaam, is used. *iiti'añ-ke* send-do, see 22.

29. *kam wai mîl-ôichik!* Good-bye! *kam* here. *wai* indeed. *mîl-ôichik* we, full form. The ceremony of taking leave by word of mouth is rather long. The host accompanies his visitor to the landing-place, or at least to a considerable distance. On parting, the visitor takes his host's hand and blows upon it; after the compliment is returned, the following dialogue ensues. DEPARTING VISITOR: *kam wai dôl,* here indeed I. HOST: *û ayë* (a contraction for *û no yes*), *ûchik wai ôn,* hence indeed come, tain tâlîk kâch ôn yâte? when again hither come who?f= very well, go, when will you come again? DEP. VIS.: *ûgâ tek dô ngat min kâch i'ke,* then-from (presently) I for-you thing take-away-will—I will bring away something for you one of these days. HOST: *jô'bo la ngông chë-pîkôk?* snake (euphonic *la*) you bite—may not—I hope no snake will bite you, compare 26. DEP. VIS.: *wai do éry-lepek,* indeed I on-the-land (*ér*), -watchful-bz-will. They then repeat the ceremony of blowing on
each other’s hands, and part shouting invitations and promises for a future date until beyond earshot. There are no Andaman words of greeting. Relatives on meeting throw their arms round each other and weep for joy. When any other persons meet, they simply stand looking at each other in silence for a long time, sometimes as much as half an hour, before one of them ventures to speak."

SECOND LETTER TO JAM-BU.

The sentences are numbered in continuation of the former.

30. .mâm. jambu. Worshipful Jumbo [see 1].

31. med’ ārdūru abdringa. We are all in good health [see 2].

32. ūgā’kā mar’ dā’ru tek ѐgun.mar. lōra abyed’re yā’ba. Up to the present Master lōra is the only one of us who has not been ill. [ūgā’kā as yet, see 5. mar’ dā’ru contraction for marat-ārdūru our-all the whole of us. tek from, postp. ѐgun only. mar lōra see 4. abyed’re human (No. 4) -sick-was. yā’ba not.]

33. ѐl kichikachā’ ѐtolā laire meda tidai nga’ba, til ik yā tū māk’ngā dā’ga l’ed’ā’re. We don’t know how he has escaped (being ill), perhaps it is because he eats so much. [ѐl he. kichikachā’ how, in what manner. ѐtol-lā-lair escape-did. meda we. tidai nga’ba know-(verbal subst.) not we are knowers not; ba at the end is a contraction for yā’ba, and never becomes bā (meaning ‘small’), but is kept short and unaccented. til ik perhaps, see 24. yāt food, see 10. māk’ngā eat -(verbal subst.) eating. see 17. dā’ga much. l’ed’ā’re by reason of, 23.]

34. marat dīl’u abyed yā’te ѐchikot ѐtolā nai’kan àpà’tada. The rest of us who have been ill, are now in as good condition as before. [marat our, dīl’u remainder, see 7. abyed human (No. 4) -sick. yā’te who. ѐchikot now. ѐtol-lā first. nai’kan like. àpà’ta-da animate (No. 3) -fat-(thing generally). The natives grow rapidly thin when ill, hence to grow fat is to regain health.]

35. ѐgar l’əitir-ire meda ѐkùt chu len yòbolire. Last month we visited Katchall Island. [ѐgar moon, ѐgar-déraka-yabhà-mon-baby-small, or new moon, ab-déraka-human baby- ѐgar-déraka- the moon two or three days old, ѐgar-chà’nag- moon-big, first quarter, ѐgar- chàw- moon-body, full moon, (so bò-do-chàw-sun-body, is noon, and gù-ru-g-chàw-night-body, is midnight), ѐgar-kànab- moon-thin last quarter, la-wàsagà-nga-waxing, là-r’dowa- nga waning, l’à-human, No. 3, with euphonic l, because apparently they regard the moon as a male, mai. a ѐgar- Mr. Moon, and seem to look upon it as more like a man than any other inanimate object. The sun is regarded as female, and is hence called ìchàn’à-bò-do, Mrs. Sun. So also in German and Anglo-Saxon, the moon is masculine and the sun feminine. ìtëri-re extinguished-was, like any other light. meda we. ѐkùt chu Katchall Island, one of the Nicobar group. len to or at. yòbolire disembark-did, see 24.]
37. ká-to igbá' dna-lóng-kälak bë-ringa-îglä' ōrându ōnrānda. The people of that part are the best of all, they are all liberal. [ká-to there. ig- Nos. 9, 10, 17. bâ'dua dweller in a hut or village, fellow-countryman, see 7. lóng-kälak sign of plural, used because there is nothing else in the sentence to indicate plurality. bë-ringa good. îglä' (l' euphonic) used alone means 'distinct', but when joined to a word of quality it shews the highest degree, superlative, most good, best, maï'a îglä'-head chief. ōrându all. ōnrânda (Nos. 7, 8, 12, 13, 16) liberal.]

38. mar.woi, ira-jódo bëdig ká-to reg pâ'ta igbá'dinga bëdig mú'gum len poi chatanga l'êdâ're reg-gâ'mul ërë. While there, Masters woi and -ira-jódo, seeing the fat pigs for which their stomachs craved, broke their pig-fast. [bëdig also, see 36. reg pâ'ta pig fat, that is, fat pig, not pig's fat, see 34. ig-bâ'dinga nga seeing-(verbal subst.), see 11. bëdig consequent on. mú'gum inside or belly, tärn'gum beneath. len to, postp. poi chat-nga fond of (any kind of food)-(verbal subst.). l'êdâ're because of (see 23), i.e., feeling fond of food to their inside. reg-gâ'mul pig-ceremony. We have no corresponding word to gâ'mul, it belongs to the peculiar institutions of the Andamanese. Mr. Man says: "Although woi had been recently induced to marry, he was only a youth of about 16, and had not yet gone through the ceremony of 'young man making' known as gâ'mul lë'ke (gâ'mul devour-does), when the young neophyte who has for sometime past evinced his powers of self-denial, and thereby, in a measure, his fitness to enter upon the cares and trials of married life, is enabled after a course of three ceremonies (known as yâ'dí-gâ'mul- turtle ceremony, a'ja gâ'mul-honey ceremony, and reg-jï-ri-or simply, as here, reg-gâ'mul-pig's kidney-fat or simply pig ceremony), which take place at intervals with a degree of external ceremony, to resume the use of these favourite articles of food, lë're devour-did. These ceremonies apply to the young of both sexes before reaching puberty. After this period the individual is said to be bôtiga', which implies that he or she may indulge in any kind of food at pleasure. During the period (lasting sometimes 2 or 3 years) of their abstention they are called a'kâ-yâ'ba-, or a'kâ-yâ'ba- and the fasting period is termed a'kâ-yâdp-".]

39. târ'ô'len a'tyô're yâ'bada. They have suffered no ill consequences thereby, [târ'ô'len last-to, that is, afterwards, see 18. a'tyô're, a is the plural form of the human prefix ab (see 11), yô be sick, re past time, that is, men were sick. yâ'bada not. They fancy that to break the gâ'mul (see 38) will entail serious consequences, the fact being that they then generally gorge themselves with these rich articles of diet, and hence make themselves ill.]

40. meda a'chikik ê'kan leb rôgo ikpô'r möto-pai'chalen chi'lyuka. We are rearing a few pigs for ourselves. [meda we. a'chikik now. ê'kan selves. leb for. rôgo pig. ikpô'r two, that is, a few; as two is the largest number for which they have a name, they use it indefinitely, see 36. möto our own, pai'cha lap, len to, that is, 'in our midst'. dôto s. möto pl. ngôto and ôto s. and pl. are the reflexive forms of tô s. mötot pl., ngôt and ôt, etc., as tô dôt jérke he my-head shave-does, but dô tô dôto jérke I my-own-head shave-do. chi'lyuka ke fattening-are, see 17.]

41. târ'dë'a mar'dâ'ru ôtâ'gï' kût'chu len yâ'gare. The day before yesterday we all went again to Katchall. [târ probably 'beyond', dë'a yesterday. mar'dâ'ru we all, see 32. ôtâ'gï' again, ig-pâ'gi is also used, see ôt, ig, in Nos. 14, 15, and 9, 10, pâ'gi repeat. kût.
chu Katchall. leu to, postp. yâu-qa-re go-did, used for going to a particular place, otherwise lîr is used.]

42. kâ'to 6gun ṣərla ụba-tâl bar-mire, (but) spent only one day there. [kâ'to there. 6gun only. ṣərla day. ụba-tâl one, see also 10 and 43. bar-mire spend-did, passing the night there, as on a visit.]

43. mî-kan leh rôgo ụba-dôga mûrqi jîr-baba bê-dig 6môre. We fetched a pig and very many fowls for our own consumption. [mî-kan ourselves; see kî in 40. leh for, postp. rôgo pig. ụba-dôga one, or rather only one, an emphatic form of ụba-tâl, see 10. mûrqi fowl, see 36. jîr-baba very many. bê-dig also. 6môre fetch-did, see 16, tôy-ru bring-did.]

44. jâ-rulen yâ-dî chô-âg ụrdâru bê-dig 6hâ-dig-ôre dôna dûtre ụbâda. On the way we saw several turtles and porpoises, but spearred none. [jâ-ru sea. yâ-dî turtle. chô-âg porpoise, both rendered plural by the following word. ụrdâru several. bê-dig also. 6hâ-dig-ôre see-did. dôna but. dûtre spear-did. ụbâda not. The usual way to catch turtles is to harpoon them with a spear called kowai'a tôko dât-nga-, consisting of the tôg-, or a long bamboo haft, at one end of which a socket is provided for the kowai'a-, which is a short pointed and notched iron harpoon; these are connected by a long line, bêtâma. The thick end of the tôg- is called âr-bô-rodâ, and the socket end âkâ-châng-.]

45. med'a dî-îra 6rem-în mai'i Pá-kûtâng id-îa -gôiya ibhâ-digre: kiançchâ 6chîtik kârin tôug pâ'tike. Yesterday for the first time we saw a mai'i tree in the jungle; we can therefore make torches here. [med'a we. dî-îra yesterday. 6rem jungle. len in, postp. mai'i name of a kind of Sterculia tree. Pá-kûtâng, l' euphonic, âkâ No. 11, tông topmost part, this is any kind of tree, a fruit tree is âkâ-tâlâ-, which may be from the same root. id-îa-gôiya, possibly a contraction of edâ-îa-gôiya ever-of fresh, quite the first. ibhâ-digre see-did. kianchâ therefore. 6chîtik now. kârin here. tôug torch, consisting of the resin of the mai'i tree wrapped in leaves and principally used when fishing and turtling at night, full name tôug- pâ't-nga-. pât make, only said of this torch. ke future time. The word for 'making' varies with different things made, thus, wâl-îgma-châg make an oar, butân'i make a house or hut. kôp make a canoe, bow, etc., tô-pi make anything with cane, bamboo, etc., as in thatching, weaving, said also of a bee constructing its comb, tôni make a pail, tôl make a cooking-pot, mûr make waistbelts, wristlets, or garters with pandanus leaves and string, tôri make arrow heads by hammering out pieces of iron, see 46, mai'a make string by twisting the strands with the fingers.]

46. mamjó-la ârtâm ârîalen chîtî yi'tike, tôbatêk med'a éla dôgâyâ tô'ike. The former mamjó-la is always writing, meanwhile we are making lots of pig-arrows. [mam-jó-la homes-chief, a word coined since the Andaman 'Homes' were established, and used in addressing the officer placed in charge of them. The first syllable appears to be a form of mâm (see 1), and the whole word is an abbreviation for mâm-mai'ola worshipful chief, of which some persons suppose it was first an English corruption, afterwards adopted by the natives. In this letter Mr. Man himself is referred to, as he ceased to be in charge of the 'Homes' when he was transferred to the Nicobars. ârtâm old, applied to animate or inanimate objects, but here it only means 'former', for Mr. Man was not aged. ârîalen day-to, always. chîtî letter, a Hindustani word. yi'tî-ke tattoo-does. They have applied the word 'tattoo' to writing, as it were, scratching, scribbling. tôbatêk meanwhile, compare entîba already, before, tôloba wait a little, dentô bare elder brother. med'a we. éla pig-arrows, pl. indicated by next word. dôgâyâ many. tô'i-ke make-do.]
47. mó-tot pai'chal-en ă-chitik del'ta ô-to-chö'ngä ji-baba. We have now got very many bundles of arrows in our possession. [mó-tot our. pai'cha-len lap-to, in our possession, see 23. ă-chitik now. del'ta arrows, generic name for all arrows except the chá'm-, which is more of an ornament or toy. The several kinds are: râ-tâ' with blunt wooden point for play, or before conversion into a trîed sharp wooden-pointed, for shooting fish; tô-bôd- with iron point, with or without barb, for shooting fish and small animals, etc.; ê-la with movable iron blade-head, for shooting pigs and other animals, etc.; ê-la lâ-kâ lâ-p}'yu with fixed iron blade-head, for the same purposes. ô-to-chö'ngä bundle of arrows or bows, chá' bind, as a parcel with string. ji-baba very many.]

48. `malai: lë-a chá-rig'ma ôt-lô'binga len jë-bagda; ôt-mû'yu kë'nab lëd'â're êl tôg len tôg len tâk- lake. The Nicobar outrigger canoe is ill-suited for turtling; the narrowness of the bows prevents one from making full use of the spear. [malai. Malay, meaning Nicobarese, who are probably remotely Malays, and are quite different from the Andamanese. lë-a of. chá-rig'ma outrigger canoe, the generic name for all canoes is rô'ko-, those in the neighborhood of Port Blair are generally without outrigger, and much larger than the chá-rig'ma-. ôt-lô'binga (No. 14) hunt for turtles along the shore by poling-(verbal subst.). len for, postp. jë-bagda bad. ôt-mû'yu (No. 14) bow of boat, ig-mû'yu face. kë'nab thin, that is, narrow. lëd'â're because of, that is, because of the bow being narrow. êl it. tôg turtle-spear, see 44. len for. tâk-la-ke inconvenience-does.]

49. kianchâ: lô'binga bê'dig met en-tô'lat-ke. The consequence is that in poling the canoe we (frequently) fall. [kianchâ: therefore. lô'binga hunting the turtle by poling-(verbal subst.). bê'dig while. met us. en-tô'-lat-ke cause-fall-does; tô'lat is to drop, and is here made causative by prefixing en, =makes us fall, see en-ôt-jérke in 21.]

50. mó'da ngôì bir'ma-chê'lewa len mín ârdâ'ru ngâ'na yâ'te itîlâ'neke yâ'ba, meda këk-jë-bagi-ke. If you don't send us by the (incoming) steamer all the things we asked for, we shall be very disappointed. [mó'da if. ngôì you. bir'ma-chê'lewa steamer, see 3. len in, postp. mín things, see 23. ârdâ'ru all. ngâ'na v. beg, ask for, yâ'te which we asked for, but there is no indication of person or time. itîlâ'ne send, see 24. yâ'ba not. meda we. këk-jë-bagi-ke heart-bad-are, see 23, euphonically inserted i before ke.]

51. kûrîn'âd târît yâ'ba. There is no more news to tell you. [kûrîn here. ûâ more. târît news. yâ'ba not.]

52. med-a ngôì l' ârdâ'ru tek târît bê'ringa igâ'rike. We are longing to have good accounts of you all. [med-a we. ngôì you (pl.) ârdâ'ru all. tek from, postp. târît news. i-gâ'ri-ke long-for-do, i prefix, an abbreviation of ig, Nos. 9 and 10.]

53. ûgâ'kè yûm bâ lapâ're. But little rain has fallen up to the present time. [ûgâ'kè as yet, see 5. yûm rain. bâ little. la-pâ-re (euphonic la, frequently prefixed to verbs), fall-did.]

54. kam wai mël'îchik. Good-bye. [See 29.]

The above examples shew the mode of thought of the natives, and what most occupies their attention. They are some of the very few expressions of genuine untutored barbarians which we possess. The analytical translation given shews the meaning of the parts of the words and the method of construction.

The Andamanese have poetry, and that of a most remarkable kind. Their only musical instrument is a stamping-board to keep time, and to this rhythm everything seems
to be sacrificed. The words, their order, the prefixes, the suffixes, the postpositions, are all more or less changed, the order of the words suffers: in short the poetical language requires a special study, which is the more difficult to give, as songs are always impromptu, and not, as a rule, sung again after the one occasion for which they were composed, and then only by the composer. The following specimen of a song composed by the 'jum'bu, to whom the above letters were addressed, after his liberation from a six months' imprisonment, about 1865, for having shot down a sailor whom he found taking liberties with his wife, was given to Mr. Man by the author.

I. As it was sung.

Solo. ngōdo kük l'artā'lag'ka,
mōro el'ma ká igbá'dálu
mōro el'mo le aden'yarā
pō-tōt lūh.

Chorus. aden'yarā pō-tōt lūh.

II. Literal Translation of the Poetry.

thou heart sad
sky surface there look-at
sky surface of ripple
bamboo spear.

III. PROSE ANDAMANESE VERSION BY MR. MAN.
ngōt kük l'artā'lagike
mōro el'ma len ká'to igbá'dìnggu bēdig,
mōro el'ma l'ra en'yar len igbá'dìnggu bēdig
pō-tōg len tā'gimike.

IV. Literal Translation of Prose Version.

thou heart-sad-art
sky-surface to there looking while,
sky-surface of ripple to looking while,
bamboo spear on lean-dost.

V. FREE TRANSLATION OF PROSE VERSION.

thou art sad at heart,
gazing there at the sky's surface,
gazing at the ripple on the sky's surface,
leaning on the bamboo spear.

The rhythm was:

--- | --- | --- | ---
--- | --- | --- | ---
--- | --- | --- | ---
--- | --- | --- | ---
--- | --- | --- | ---

The syllables marked = were of medial length. There were two short syllables at the end of the second and third lines. The three long syllables in the fourth line were very long and slow, each filling up a whole measure. Strange as some of the changes and omissions were, this is one of the least altered of the songs. We must suppose the man to be standing before his companions after liberation from prison, gazing sadly at the sky again and resting on his bamboo spear, and then the action would make the words intelligible.
LIST OF APPENDICES

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xiii. List of objects made and used by the Andamanese.
DICTIONARY OF THE SOUTH ANDAMAN LANGUAGE.

A

Abandon, (v.t.) 1. desert, leave ... öt-mârai (ke). Let us abandon the encampment to-day on account of the putrefying area shells: kârâta-tâ Pâ-jêba-yête Pâ-dore moko kowai bûd l'ôtâmânike. 2. leave behind, forsake ... iji (ke). On running away from there we abandoned all our things: kâto tek ad-ôtînga-bêdid med'yát l'ârdûru iyre.

abdomen, (s.) ... ar-mûga (da). See belly.

abdominal walls, (s.) ... ab-ôpta (da).

abet, (v.t.) 1. in an act of violence ... ôtng-jig (ke). Did he abet you in the assault? an wai ôt ng'ôtng jîgire? 2. in giving offence ... ôt-yene (ke).

abetment, (s.) in giving offence ... ôt-yenami (da).

abettor, (s.) 1. in assault ... ôtngjîng (da). 2. in abuse or affront ... ôt-yenenga (da).

abhor, (v.t.) See dislike, hate, loathe.

able, (v.i.) See can.

able, (adj.) See clever, expert, superior, sharp-sighted.

abode, (s.) See hut and home.

aboriginal, (s.) ... âkâ-bira-bûd-ya (da).

aborigines, (s.pl.) ... akat-bira-bûd-ya (da). We call the aborigines of Little Andaman, Onge: pâtâng ôtakat-bira-bûd-ya len med' onge marat-taikke.

abortion, (s.) miscarriage ... ab-ôri-reka-ya-pânga (da). See fall and infant.

about, (postp.) 1. near to ... bâdîngaba. His bow is about so long: ia kârâma kîchîkan bddinga-ya lâpanga. We shall go turtling about midnight: med'gïr-ja-châu bddinga-ya lôbîke. 2. See exactly concerning ... eb. He is talking about you: ôt ng'eb ijeânke.

above, (adv.) 1. Higher in place, on the top of ... tôt-êra-len See on. Place the bow above the mat: kârâma pârepo tôt-êralen tegike. 2. overhead ... tâng-len. When we die our souls depart to the regions above: marat-dûra-tûg-dâpinga-bêdi ôt-yolô tâng-len jînke. Hang the dead crow above the hut: bôka okol-ôta bûd tâng-len igngîlîke. See below and free.

abreast, (adv.) side by side ... âkan-tôrna (da).

abcess, (s.) ... ümu (da). Prefix. ôt, ab, etc., according to the part of the body affected. See App. i.

abscend, (v.i.) ... ôto-nûyu (ke). After stealing my well-polished bow Punga absconded: dia kârâma gêiligma tôpnga-bêdi pungi-ôto-nûyure.

absent, (adj.) not present ... ab-yâba (da). Why are you shouting his name? he is absent: michelen ngôl ôt-tîng lat èroudke? ôt ab-yâba (da).

absorb, (v.t.) ... ôt-êr (ke). See dry.

abstain, (v.i.) 1. from food ... yàpi (ke). It is our custom when mourning to abstain from certain kinds of food: met-kâra ëká-ôg len min yàpikke. See fast and feast. 2. to refrain from any act ... eb-ôt-kûk-lârlo (ke). See forbear and refrain.

abstemious, (adj.) ... ôt-rêdeba (da); ig-galaw (da). Why are you so abstemious? we are going to gorge ourselves: michelen ngôl-rêdeba? medâ mat-jëjëke.

abundant, (adj.) plentiful, of inanimate objects ... âbaba (da). See many and plenty.

abuse, (s.) ... ab-tôgo (da); witi (da). I dislike abuse: vai dôl abtôgo len jàbâg-lâuke.

abuse, (v.t.) ... ab-tôgo (ke). Why did you abuse him? michelen ngôl ad abtôgora? See him.

abuse, receive (v.i.) ... akâ-rêt (ke); I received abuse from him this morning: ôt tek dilima len d'âkâ-rêtre.

abusive, (adj.) ... ab-tôgonga (da).

accent, (s.) See pronunciation.

accept, (v.t.) ... eni (ke).
accessible, (adj.) by climbing or other means... ngátlinga (da).

accident, (s.) casualty... ig-chág (da).

By an accident the infant fell from the baby-sling and was killed (lit. died): ig-chág tek ab-dërêka chëp tek pânga-bêdêg ôkolire.

accidentally, (adv.) by chance... târ-jiau; ântëmar-len. I found it accidentally on the road: wai d'en (abbrev. for dôl ôllen) târ-jiau tinga len ôrokre.

accompany, (v.t.)... ik(ke); ig-lôri (ke); ôt-yår (ke). Accompany me, not them: dikke 'itikke dâke.

accomplice, (s.)... ông-jig (da).

accomplish, (v.t.)... kâdli(ke); ôyô (ke). I accomplished that work this morning: wai dô kâl'ônyôm len dîl'maya kâdliire. See somehow.

accomplished, (adj.) See clever, expert, etc.

account, of one's own (adv.)... akâ-ñumu-tek.

accord, with, in, (postp.)... naikan; See like. 2. with ref. to custom or practice... ekâra; kianwai. In accordance with our ancient practices: châugatôbanga l'ekâra.

accouchement, (s.)... ad-giuniga (da).

account of, on (adv.) 1. By reason of... edâre. He is standing there on account of the rain: ôl yâm l'edâre kâto kápîke. 2. on behalf of, for the sake of. See for. 3. on one's own account... a; ik. See give and hunt.

accumulate, (v.t.)... jeg (ke); ôt-jeg (ke). See collect.

accurate, (adj.)... ñba-bëringa (da); ñba-wai (da).

acuse, (v.t.)... óng-tîtàn (ke). Why do you accuse Punga? michalen ngô pûng'Ôngtitânke?

ache, (v.i.)... ig-châm (ke); ig-yed (ke); têtêkâ (ke). See pain.

ache, (s.) 1. of the ear... ig-pûku-châm (da). 2. of the head... ôt-yed (da). 3-chêta-l'ôt-yed(da). 3. on the brow... i-tâla-yâb (da). 4. on crown of head... ñg-bôngi (da). 5. of the stomach... ab-jôdo-li-châm (da).

acid, (adj.)... ñg-mâkangâ (da). See sour.

acidity, (s.)... ñg-mâkâ (da).

acknowledge, (v.t.)... ar-wai (ke). He acknowledged in my presence that he beat Punga: ôl d'ârêqen arwaire anya pûnga l'âtiprekre.

acquaint, (v.t.)... badali (ke). See inform.

acquaintance, (s.) the individual... ig-jin-gam (da); ig-ngôlinga (da).

across, (adv.)... târ-tëta; iji-châwarawi. 2. across country... kâdabali; bálâkâti.

active, (adj.) 1. in running, climbing, etc... ar-wâtânga (da). 2. in swimming, etc... a-nëntonga (da). 3. energetic, zealous... ñratnga (da).

adapt, (v.t.)... git (ke). We adapt the boar's tusk for planing purposes: meda pûnga-l'ëb ñâlîcha ñitke.

adaptable, (adj.)... fnûma (da).

add, (v.t.) 1. join to... târ-cnó (ke). 2. increase. See increase.

adopt, (s.) in handicraft... óng-âpâ (da). See accomplished, expert, and excellent.

adhere, (v.i.)... ñyun-tëmar-mâli (ke).

adjacent, adjoining. See near.

admit, (v.t.) 1. grant entrance... lôttôk (ke); en-lôti (ke). See extract, where the "i" is short. 2. acknowledge... ar-wai (ke).

admonish, (v.t.)... ig-rân (ke).

adopt, (v.t.) 1. a person... ôt-chât (ke). 2. one child... ñko-jêng-e (ke); ñr-bâ-gôr (ke). 3. more than one child... bâ-l'år-ngaij (ke).

adopted, (s.) 1. a person... ôt-châtre; ôt-châtre-yåte (da). 2. a child... ñko-jengere; ñr-bâ-gôrre; ñko-jengere-yåte (da); ñr-bâ-gôrre-yåte (da).

0, indolent; ô, pole; ôt, pot; ñ, awful; ôi, boil.
adorn. See decorate.
adrito, (adv.) . . . ad-màunga (da).
adult, (s.) male and female. See App. vii.
adultery, (v.i.) commit . . . ar-wág (ke).
advance, (v.i.) go forward . . . táriki (ke); är-chórowa (ke). See go.
advance, (adv.) In . . . oto-lá (da); òng-árólo (da). My going forward in advance of us: dab maiola met oto-lá afarórowake.
advantage, (s.) gain . . . är-pólok (da).
There is no advantage in going there: káto yànganga-ten är-pólok yába.
advise, (v.t.) See contrary.
advice, (v.t.) . . . ab-chéali (ke).
adze, (s.) . . . wólo (da); ik-ér-kópka (da). I made the entire bow by means of your adze: wái dó njiyo wólo tám-tek kárama àr dúru köpẹ.
affectionate, (adj.) . . . ik-pólng (da); óko-jólowanga (da).
affront, (s.) insult . . . witi (da); ab-tógo (da).
afloat, (adv.) . . . òdatanga.
afrail, (adj.) . . . ad-lántga (da). We were afraid when the Indian Settlement was first established in this harbour: òcha etárála len čàgua-etótwánga goíyí meta m'altánga.
after, (postp.) 1. in time, in coming, going, etc. . . . ig-nilála (da). 2. in order or position . . . ar-óló (da). 3. last in order, hindermost . . . tár-óló (da).
afternoon, (s.) . . . bọodo-la-lóringa (da).
See App. x.
afterswards, (adv.) . . . tárólo-len; tárólo-lik; ìgá-tek.
again, (adv.) . . . ìt-pági; ig-pági; tákik; ìng-táli. Make it again: tákik oíyo.
against, (postp.) in opposition to . . . aká-nírungà. Why are you pulling against me: míchálen ngó d'aká-nírungà tinákópe?
age, (s.) . . . ad-lágrí (da). My father is of great age: d'ab-maiola l'ad-lágrí óhónog (da).
age, (v.i.) of animate objects . . . ab-chóora (ke); ab-janggi (ke).
age, See old; also App. vi.
agitate, (v.t.) See shake.
agon, (s.) . . . nú (da). Prefix ót, ab, etc. according to the part of the body affected. See App. ii.
agree, (v.i.) consent . . . wái (ke).
aground, (adv.) . . . ad-yóbolí; ad-cháŋga-linga.
ague, (s.) . . . did-dírya (da). He is suffering from ague: wái en did-dírya l'ábómoste.
ah, (interj.) . . . ah!; ài!; wídi! Ah! They are falling: ah! ónta pàku.
ahead, (adv.) . . . káto-dè; oto-láda (da).
See App. iii.
aim, (v.t.) 1. with bow and arrow . . . kdal-ìgho-nú (ke). 2. with spear . . . ab-wá (ke).
aimlessly, (adv.) at random . . . ig-chág-
tek. Why do you shoot your arrows aimlessly? mìchálen ngó i ghágástek tarijke?
air, (s.) . . . yéla (da).
airing, take an (v.i.) . . . à-ùl (ke); ad-yànga (ke); üngga-máig (ke). I have got a headache (so) I will take an airing: wái d'òt chéta l'òtèyède dà-ùlke.
allas!, (interj.) . . . wáda!; kualèn! See
App. iv.
albumen, (s.) of egg . . . mòlo-l'ôt-
elépa (da).
alike, (adj.) . . . aká-pára (da); är-
lörnga (da); är-tà-lók (da). See exactly.
alive, (adj.) 1. . . . ig-àte (da); 2. of fire . . . ìgá-idal (da). See then and
fire.
all, (s.) of any number or quantity . . . är-dúru (da); ara-dúru (da). ting-ùbài. See whole. we all: mòl-l'árdúru (da); or m'arát-
dúru (da). you all: ngòl-l'árdúru (da); or ng'arátdu (da). they all: ól-l'árdúru (da), or arat-dúru (da). all these: ìchá-dúru (da). See friend.
all-day, (adv.) . . . bọodo-dòga (da).
AMONG

all night, (adv.) ... gurug-doga (da). We danced all night: meda gurug-doga koire.
all right, (interj.) ... òno! See App. iv.
allow, (v.t.) 1. permit ... titân (ke).
See let and permit. 2. to go ... ep-tigli (ke).
almost, (adv.) nearly ... lagi-tek; I almost struck (with arrow) the centre of the coconut: wai dò jédir kókta-len lagitek paitire.
alone, (adj.) 1. lonely ... jiba (da).
2. solitary, single ... ab-Úba-túl (da).
3. apart, separate ... iji-lá (da).
along, (postp.) ... lóringa; ya. Search along the shore: ëgàra lóringa-len dtake.
alongside, (postp.) ... pédabi.
aloud, (adv.) ... ëkàn-garú.
already, (adv.) ... entóba; I have already seen it: wai dò l'entóba lüre. Compare âentóba (elder brother), tóba-tek (meanwhile), tólab (wait a little!)
also, (conj.) ... bédig; òl-bédig; ëtëte. Give me a bow, also some arrows, beads, twine and tobacco: dën kàrama mán, ëtë telia, ëtë chëlem, ëtë mòla, ëtë ëkà. See least. 2. (adv.) See moreover.
alter, (v.t.) ... golài (ke).
although, (conj.) ... ëdaià. Although the Chief was angry with me still he spared my canoe: ëdaià maial dëb ijirëre ërek dëa róko-len òt-tid-dábure.
altogether, (adv.) wholly ... rêa-tek. See entirely and quite.
always, (adv.) 1. constantly, incessantly ... òng-tâm; òng-tâm-tek; ar-tâm-tek. See excellent. 2. throughout all time

Andaman Islands, (s.) ... ërema (da). See world. The prefix ël in the following place names is used euphonically for ër (place) in construction. 1. Islands of N. and N.W. of N. Andaman ... al-akkà-chârià (da).
inanimate objects ... ig-lóglên; òng-pâlen. See near and search. Whom do you consider the best among those men? kaetadbà ël ñgo mëj-ab-beringa ëtke? I will distribute the food amongst you: dò ng'ôdôt yât valâke. It is not the custom amongst us; m'dôt kìânwav yâba. Tura is now living among the aborigines at Little Andaman: tãra ãchitik pédang-len ñge tóëpaïha-len bâdake. The child is seated among the women: albàgía chân ëtakolôgen âkàdòke. See tó! there is a centipede among those arrows:
ig-bâdik! ëka delta ëgíolôgen kàrapa (da).
among, selves, ... ëbyut-bûd-bédig. Why are you quarrelling among yourselves?
michalen ng'ëbyut-bûd-bédig ëra-tëngmôkkë?
amorous, (adj.) ... ig-níma (da).
amuse, (v.t.) ... i-jàja (ke). See game and play. He is amusing his own children:
ôl ëkàn ëqàlala-len ëjåjåke.
ancestor, (s.) 1. ... òt-màia. Thy ancestors, ng'ôt-màiaiga; our ancestors, m'ôt-màiaiga. 2. early, remote ... ñchànga-tàbanga (da); tömola. A long time ago in the days of our remote ancestors: ërtàm ëchaugàtà-banga l'idal-len.
anchor, (s.) ... kâna (da), ët, that which forbids the canoe to drift. See forbid.
anchor-ropé, (s.) ... yôto (da).
anchor, (v.t.) ... kàna-l'en tólpi (ke).
kàna-l'entôlpì (ke).
anchor, (v.i.) be at ... ë-tàti (ke).
anchorage, (s.) 1. for boats ... òng (da).
There is a good anchorage near our landing-place; mëta ëtåla-len lagiba òng béringa (da).
2. well-sheltered ... tão-mùgu-lià (da); Anchor your canoe in the well-sheltered anchorage; ngia róko tão-mùgu-lià-len kàna-
tôlpi (ke). See bay and calm.
ancient, (adj.) ... ër-tâm (da).
and, (conj.) ... bédig; òl-bédig; ëtëte. See also and feast.

ambush, (v.t.) shoot from an ... ik-chôpat (ke).
ambly, (adj.) ... ëkò-dùguna (da).
ambidextrous, (adj.) ... ig-kòri (da).
among, amongst, (postp.) 1. with ref. to animate objects ... tek; ëtë; ëtë-païcha-
lên; ëkat-lóglên; ëdôt-lóglên. 2. with ref. to
2. Coast of the northern half of N. Andaman... el-akhir (da). 3. Interior of N. Andaman... el-akhir-tabo (da). 4. Coast of southern half of N. Andaman and N.E. corner of Middle Andaman... el-akhir-yeere (da); also, el-akhir-jarlo (da). 5. Northern half of Middle Andaman and S.W. corner of N. Andaman with Interview Island... el-akhir-kede (da). 6. Coast and interior of central portion of Middle Andaman... kapataong (da), lit. leaf of the Licuala peltata, which is abundant there. 7. Central portion of E. coast of Middle Andaman... el-akhir-kol (da). Kol means "flower." 8. S.E. corner of Middle Andaman including part of Baratang and adjacent islets... el-akhir-bujig-yab (da). Baratang means bara-tree; this island being reckoned part of the Middle Andaman. The full name means locality of our (or, fellow-) kinsmen. See our and speech. 9. The Archipelago with Button Islands... el-ar-juru (da), lit. the land across the sea. 10. Coasts of S. Andaman and Rutland Island, the Labyrinth Islands, and S.W. corner of Middle Andaman... el-akhir-ba (da), lit. the land of spring water. 11. Part of interior of S. Andaman, Rutland, and Baratang Islands, also N. Sentinel... el-akhir-jirawa (da). 12. Little Andaman... patang (da), wilimata (da). Patang is the Semecorus tree which flourishes there, and wilimata means "Casuarina trees on the sand."


Andamanese of the following five tribes or septs... bujig-ngi (da). This term denotes "our (or, fellow-) kinsmen." The bows, arrows, and other articles made and used by these five tribes, besides other characteristics, distinguish them from the five northernmost tribes (akir-yere) and the two jiraw tribe. 1. In the district of kepataong (da)... akir-jiraw (da). This term means "designs-cut-on-bow." In the map this name has been inadvertently shown as "oko-jiraw (da)," which is its designation in that tribe's dialect. 2. In el-akhir-kol (da)... akir-kol (da). 3. In el-akhir-bujig-yab (da)... akir-bujig-yab (da). 4. In el-ar-jiru (da)... akir-balawa (da), lit. "opposite coast people." 5. In el-akhir-ba (da)... akir-ba (da).

Andamanese of the following two tribes or septs, oge-jirawa (da). 1. Occupying el-akhir-jirawa (da)... akir-jirawa (da). This is an off-shoot of the Little Andaman tribe. 2. In Little Andaman... oge. The name of this tribe for itself; till friendly relations were established (between 1885-90) both were designated "akir-jirawa (da)."

angel, (s.) celestial spirit... moro-win (da), lit. "sky-creature." The moro-wins are regarded as the children of Puluga (the Creator). The eldest of these spirits is named pi-j-chor, whose duty it is to convey Puluga's orders to the others.

anger, (v.t.)... en-tig-re (ke). He angered Punga yesterday: a ditela panga-ya l'entingrele.

angry, (adj.)... iji-jirwa (da); tig-rirwa (da). He is often angry: a dije-patek iji-jirwa (da). 2. With another... eb-iجي-jirwa (da). Why are you angry with me? michalan ngid eb iji-jirwa (da)? 3. With one's wife, or husband... ig-rangga (da). See avoid.

animal, (s.)... tótt-nan (da).
animosity, (s.)... yodi (da). See enmity.
ankle, (s.)... òng-togur (da).
annoy, (v.t.)... molest... ig-òjoli (ke); òng-tali (ke).
annually, (adv.)... tali-tali. The fruit-bearing season (fruit) only once annually... akir-tali ógún òba-dogo tali-tali arktyke.

another, (adj.)... not the same... akir-tedi-biola (da); akir-tori-biola (da). Go
another canoe: rǒko l’ākātedibôya len ng’dângaike. 2. one more . . . nā (da); tûn (da); tālik-ūba-tûl (da). See! here comes another Jarawa: igbâdig! jârâwâ tâlik-ūbatûl kach ōnke. See again and one.

another time, later on, (adv.) . . . ñgâ-tek.

another’s, (prón.) property . . . ig-êba (da). It is not my property, it is another’s: dā na römoko yâbadâ wai igbâda.

answer, (v.t.) reply, respond . . . ñkà-tegîgôl (ke). Why don’t you answer me? micha-le ngô d’âkâ-tegîgôl ke yâbadâ?

ant, (s.) 1. ordinary, small . . . ëna (da). 2. large, black, stinging . . . bûrya (da). 3. large, reddish tiger . . . kângira (da). 4. white (termite) . . . bédara (da). The winged white-ant, which appears shortly before the rains are called ṭôrpa-l’âkà-yà (da) or ṭôrpa-l’âkà-chôr (da).

ant-hill, (s.) . . . kôt (da). When he sat on the ant-hill the ants stung him: òl kôt len âkâdöingá-bêdîg bûrya l’èn kâdâbrâ.

antediluvian, period, (s.) . . . tómo-l’îdal (da), (lit. “in the days of Tamo,” who lived before the Deluge). See period, time.

anticipation of, in (postp.) . . . ñkò-télim. Cook some food in anticipation of Bira’s arrival: bira l’ôkòtélîm yat jôiske.

antidote, (s.) . . . târ-wüül (da). For argue the application of (lit. to rub) the leaves of the gugma tree (Trigonostemon longifolius) is a good antidote: âkûsirya l’èb gugmâ-tông rârça-bêdîg târ-wüül bëringâda.

antiphyle, (s.) . . . târ-wàrtà (da).

anus, (s.) . . . ar-tömûr (da).

anvil, (s.) . . . rârâp (da).

anxiety, (s.) . . . ar-tåríkî (da); â-dami (da). Owing to anxiety my wife will not eat (lit. is abstaining from food): artåríkî l’ôôdâr dair iš-yàte yâpîke.

anxious, (adj.) uneasy . . . ar-tårîkîngà (da); â-damîngâ (da).

any, (adj.) whatever . . . michîma . . . bêdîg. Before I embark give me any food (you have): d’akâwènkrin gêntôkà michîma yat bêdîg màn (ke).

any one, (s.) any body . . . ñkîm-in-ôl. You must not tell lies to any one; ngôl ìbà-waik ñkîm-ôlên dêtê âyàba. Bring me any one’s bow: ñkîm-ia kâramà gát-tôyuke. See he and his. About any one, ñkîm eb. See about and lie.

anything, (s.) . . . michîma-mîn. Is there anything in the bucket? an michîma-mîn dâkar len?

apart, (adv.) . . . ijîla (da). The man who is standing apart (from the rest) is my father: wai òl ijîla kâpi yàte d’ôrùdîngà (da).

apart from, (postp.) See beside.

aperture, (s.) opening . . . ñkà-jaŋ (da).

apparition, (s.) spectre . . . chàngà (da).

appear, (v.i.) 1. be in sight . . . ar-bang-wéjîri (ke). 2. show one’s self . . . ar-diya (ke). 3. as the sun or moon . . . ñ-i-dàatî (ke); òkô-dàatî (ke). The full moon always appears (rises) in the evening: garchau ìlà-dilùrëtek dilayà l’ådîatî (ke).

appetite, (s.) . . . un-wérâl (da).

applaud, (v.t.) . . . òt-ài (ke).

apply, (v.t.) 1. pigment to an object or one’s person . . . ñfène (ke); past tense is ñfène (re). See paint. 2. resinous wax . . . ñfène (ke); lat (ke); as in caulking a canoe or in protecting the twine lashings of arrows.

3. bees’-wax to bowstring, etc. . . . lûnu (ke).

appoint, (v.t.) (name) a time . . . ñkò-tîg-râu (ke).

approach, (v.t.) 1 . . . ât (ke); ñgâgal (ke). Hush! two pigs are approaching us: wài mìla! reg ìkôrô met ìtë. See see. 2. by stealth, in order to surprise . . . ñr-ìài (ke).

3. as in stalking or attacking an enemy . . . ñg-göro (ke). See stalk, approach nearer! kaîk-kàtn!

apron (leaf-), (s.) . . . ñbunjâ (da). This refers to the leaf or leaves—generally of the Minimus indica (“mowa tree”)—worn from motives of modesty by women and girls of the Great Andaman tribes. See App. xiii.

area granosa, (s.) ark-shell . . . kârâda (da).

area sp., (s.) ark-shell . . . pûrma (da); paidek (da); wangata (da). See App. xii.
arch, (s.) . . . go-bônga (da).
archer, (s.) . . . őko-kărâma-châm (da).
The deceased Biaa was a good archer: 
lachi biala őko-kărâma-châm bëringa l'edâre.
area, (s.) space, tract . . . . ér (da).
ardour, (s.) zeal . . . . irat (da).
area catechu, (s.) . . . ābâd (da).
area triandra, (s.) . . . āpara (da).
area laxy . . . . châm (da). See App. xi.
area nut, (s.) . . . āká-ban (da); ābá-ban (da); āpara-ban (da).
arid, (adj). See parched.
arise, (v.t.) from sleep or rest . . . . őyú-bói (ke). See awake and beforehand.
arok-shell, (s.) See area.
arm, (s.) the limb . . . . ig-gúd (da).
arm pit, (s.) . . . ab-āwa (da).
arm, fore, (s.) . . . ig-kôpê (da).
arm, upper, (s.) . . . ig-kûrûpi (da).
armlet, (s.) . . . gûd-chônga (da); iji-chônga (da).
armed, (adj.) . . . chângna (da). Owing to (the vicinity of) the Jarava we all go armed when travelling in that jungle: kàt' trem jâlangu bëdîg jàrâva l'edâre m'anduru chângna (da).
arms, (s.) weapons . . . . châch (da).
around, (adv.) . . . el-lôt-gwadinga (da).
arouse, (v.t.) especially from sleep . . . .
egênta (ke); genta (ke). It is getting late! arouse him or we shall not arrive in time: king-gâjûba! en géin-take, kíning m'ijît-yâda-wanga-bo.
arrange, (v.t.) 1. put in proper order . . . . iglà-lôt-chilyu (ke). See rear. 2. put straight . . . . kûdlî (ke). See straight. 3. make arrangements for one's return on a certain day . . . . őko-tig-râu (ke).
arrive, (v.i.) 1. āká-tî-dôi (ke). See beforehand. 2. at one's home by canoe . . . . kâgal (ke). See bring by water, reach, and start. 3. at an appointed time . . . . iji-
yâda (ke). 4. (or return) late . . . . 1-târ-
juju (ke). 5. late in the evening . . . . el-
rit (ke); eba-rit (ke). See lead and App. x. 6. of news . . . . fô-on (ke). Good news has arrived: târit bëringa ik-ômre.
arrow, (s.) 1. . . . delta (da). Generic name for all arrows except the châm-pâliga (da). See No. 7 below, and bundle. 2. . . . with plain blunt wooden point, for play, or before conversion into a tirlêd. (See No. 3. . . . râta (da). 3. with sharp wooden point, for shooting fish . . . . tîrîlêd (da). 4. with iron point, with or without barb, for shooting fish, pigs, etc. . . . . tôl bôd (da). 5. with moveable iron-blade-head and barbs, for shooting pigs, fish, etc. . . . . éla (da). 6. with fixed iron-blade-head and barbs, for shooting pigs, fish, etc. . . . . éla-l'âká-
êpa (da). 7. plain wooden, shaped somewhat like an oar, made for ornament or play and in order to show the skill of the maker . . . . châm-pâliga (da).
arrow, nock of, (s.) . . . ar-pâitôko (da).
arctearpus chaplasha (s.) Jack fruit tree . . . . kai-ita (da).
as, (conj.) 1. because . . . . edâre. 2. (adv.) . . . ignûrum. See App. i. As he taught me so am I teaching you: ignûrum ò d'ëntaire châ dô ng'en-itaîke.
as much, (adv.) . . . kîchîkan. See much and App. i.
as well, (adv.) together with . . . . òl-bêdîg. as well as, (adv.) not less than . . . . ârtâ-lôg-lik. I can climb as well as you: wàs dô ng'dråtôgîlik gùtukhe chák-këringa (da).
as yet, (adv.) still, hitherto . . . . fôqâka. See ascend.
ascend, (v.t.) 1. a hill . . . . kâgal (ke); tôt-gûtî (ke). None of us have as yet ascended that hill: med'dråru kâto bòroin fôqâka kâgalre yâba (da). 2. climb a tree or creeper. See climb. 3. a creek . . . . òt lôt (ke).
ascend, (v.i.) 1. of the sun or moon . . . . kâg (ke). 2. of a soaring bird . . . . wàta (ke).
asshamed, (adj.) . . . tek-iknga (da).
ashe, (a.) . . . ig-bûg (da); chàpa-lìq-pid (da).
ashore, (adv.) . . . tôt-góra-len; këwa-len. When we get ashore I shall be glad: meda tôt-góralen kâgalngu-bëdîg d'òl-kâk-këringa (da).
Asiatic, (s.) chàugala. See also native and oriental.

aside, (v.i.) step. See step.

ask, (v.t.) 1. enquire. chìura (ke); chìura (ke). 2. beg. request. ākā-pele (ke).

ask earnestly (v.t.) See beg.

asleep, (adv.) mánínga (da).

asplenium niáus, (s.) nátla (da). See fern.

assault, (v.t.) See attack.

assemblage, (s.) jeg-chàu (da), this word is applied to the meetings of members of various encampments when they feast, dance and sing: these entertainments are styled jeg (da). See body. ãdal-ârdârnga (da); ârdârnya-âkâköranga (da).

assemble, (v.i.) 1. to-tai (ke). 2. for dancing. ara-jeg (ke).

assemble, (v.t.) ár-ngaji (ke). The Chief is assembling all the bachelors: maiola atwâr-ârdârnya drangojo.

assent, (v.i.) wai (ke).

assist, (v.t.) à-tâ (ke). As Biala is weak to-day you must assist him in carrying it:

kwâi biala l’âmbindainga l’edâre ng’én ukwâiâk îdá-kâmâke.

associate with, (v.t.) ig-mûtî (ke). See enmity.

assume, a form or part, (v.t.) personate ab-chàu-eni (ke). When Tomo died (lit. “his-soul-departed”) he assumed the form of a whale: tómo l’ôtyôlo jinnga-bédig kâra-dûkâ l’ab-chàu-eni.

assure, (v.t.) bòtîg (ke).

astern, (adv.) ár-tit-lén.

astern, (v.i.) go. târ-tàpê (ke). See paddle.

asthma, (s.) òna-jâbag (da). See breath and bad.

astonish, (v.t.) ig-likati (ke). I astonished Woi with this: wai dòl úcha tek wòi l’igilikatiire.

astonished, (adj.) ig-fékglinga (da).

astray, (adv.) châtaknga (da). I found my dog astray in the jungle: wai dò dia bibi érem len châtaknga ìòorêkè.

astride, (adv.) ara-yóbolinga (da).

astringent, (adj.) ãrê-pîchu (da).

at, (post p.) len; lat; ya. He lives at Little Andaman: ìl padûng len bûdûkè.

at last! (interj.) à-wê! 

at once, (adv.) kà-ôî. Be off at once! kàgôî sîchîk wai ôn!

at present, (adv.) dirap-tek. There is nothing more to say at present: dirap tek ìd târchinga yîbâ (da).

attack, (v.t.) 1. assault. jêti (ke). 2. plan an. ãkà-tig-jêti (ke). 3. suddenly, by surprise. ãr-bang-dÔati (ke). If the object be an animal the prefix àkà would be used.

attempt, (v.t.) See try.

attend, (v.t.) wait on. See nurse.

attend, (v.i.) give heed to. ìjî-wènta (ke). Attend to what your parents are telling you: ngûb mài-d’chàna ãkà-tegi len ìjìwàrta.

audible, (adj.) ãkà-tegi-ôûyû. The thunder is still audible: gôrôwànga ìyêka ãkàtegi-ôûyû.

augur, (s.) See seer.

aunt, (s.) chànola. See App. viii.

authority, (s.) power, influence. ìg-ôrù (da). See influence and chief.

autumn, (s.) râp-wâb (da), lit. “season of abundance”, (viz., between the middle of February and the middle of May, when the principal fruit-trees are in bearing and honey also is in season). In the autumn large quantities of leaves fall from the trees: râp-wâb len lóng ìgôyàkàngà têk tòlata.

avaricious, (adj.) îti-rômâd (da).

avenge, (v.t.) òn-ti-lén (ke). See blood.

aversion, (s.) to food. ãkà-wàrnyà-yôma (da).

avoid, (v.t.) shun. zàk (ke); târ-pêjîli (ke). On seeing the cane-lea (funereal) wreaths round the encampment we avoided the place: ìra rônî-yûde ìgbôdîyìînga-bédig méet’ì len râkè.

await, (v.t.) tâmi (ke); ab-ôdàba (ke). Await the Head Chief’s arrival before
commencing to dance: kōinga l'entōka ma:ī'gla l'ēkā-ti-di:ōngal tāmikē.
awake, (v.i.) . . . bōi (ke); ă-bōi (ke).
awaken, (v.t.) . . . genta (ke); gēintsa (ke). See arouse.
awake, keep, (v.i.) keep a look out . . . őtō-lālai (ke). See look out.
aware, (adj.) possessing knowledge. See know.
away, (adv.) absent . . . ab-yāba (da).
away with you! (interj.) Be off! . . .
tēhik wai-ōn! ik-āna! See threaten.
awhile, (adv.) for some time; mat-saw jēba tek.
awkward, (adj.) . . . ab-dolopa (da); ig-gurū (da).
aw! (s.) . . . tōbōd (da).
a! ay! (interj.) ! . . . ől wai!

B

babish, (adj.) . . . ab-dēreka-naikan.
baby-sling, (s.) . . . chip (da). This is made from the bark of the Melochia retuita and is worn like a sash from the right shoulder to the left hip, usually by women, but occasionally by men when carrying infants. The woman is carrying her own infant in the baby-sling: chāna ēkan abdēreka chip len abnōrdēke. See App. xii.

back, (s.) . . . ab-gādūr (da); ab-lān (da).
back-bite, (v.t.) . . . ep-tōng-īt (ke).
back-bone. See spine.
back-water, (v.i.) See go-astern.
backwards, (adv.) . . . tār-tāpaya.
bad, (adj.) 1. with ref. to human beings: . . . ab-jābag (da). 2. with ref. to animals and inanimate objects . . . jābag (da).
Formerly Woi was a bad character, but now he is a good fellow: ārām wōi ab-jābag lēdēre dōna āchētik ābērinīgāda.
bad-looking, (adj.) . . . 1-tā-jābag (da); ig-jābag (da); ig-mūgu-jābag (da).

bag, (s.) of net-work . . . chāpanga (da).
See App. xiii.

baggage, (s.) . . . rāmoko (da).

bake, (v.t.) . . . See cook.

balance. See remainder.
bald, (adj.) 1. by nature . . . őtō-lāta (da); őt-tāla-tim (da); őt-plj-yāba (da). 2. by shaving . . . őt-litono (da); őt-plj-yāba (da). See bare.

bale, (v.t.) . . . rais (or raij)-ēla (ke). See slop and biss.

ball, (s.) . . . mōtāwa (da). I hammered the iron with a ball-like stone (lit. "stone-ball"): wai dōl ēlātū tālik-mōtāwa tek tāire.

bamboo, (s.) Bambusa andamanica 1. male sp. . . . pūa (da); 2. female sp. pō (da). [This word is also applied to specimens of B. gigantea which have drifted to their coasts]. 3. B. nana . . . pūa-l'ār-bā (da); ridi (da). From this variety the shafts of their fish-arrows are made. See App. xi and xiii.

bamboo, joints of the (s.) . . . topa-tāninga (da).

bamboo receptacle, (s.) 1. small water-holder . . . gōb (da). This is made from a variety of bamboo of the ordinary size (B. andamanica) and is also frequently used on a journey, or when hunting or foraging) for holding food which has already been partially cooked in it. When resting for a meal this improvised pot is re-placed over a fire till its contents are sufficiently cooked. See App. xiii. 2. large water-holder . . . chārata (da). [This consists of a section 5 or 6 feet long of the B. gigantea; when reduced in length in order to serve as a bucket it is styled kopā (da).] See App. xiii.

bandage, (s.) . . . ab-rām (da).

bandicoot, (rat), (s.) . . . id (da). We even now-a-days sometimes eat bandicoots: mardurū dirap-tek bēdīg āgātek āgātek id mako-wētke.

See bone and crooked.

bank, (s.) of a creek or stream . . . ig-pai (da); ig-pē (da). He is sitting on the
bank of the creek: öl jüg l'ig-pai len dádá̀ibàke.

bar, (s.) See sandbank.

barb, (s.) of arrow (single) . . . ar-chàga (da).

barbs (s.) pair of . . . ót-chàtìmi (da).
as in the elà arrow. See arrow.

barber, (s.) . . . ót-jìrnga (da).

bare, (adj.) 1. cleared, of land . . . èrtàlìmare. 2. naked. See naked. 3. hairless. See bald. 4. untattooed . . . abùta (da).

bargain, (v.t.) See barter.

bark, (à.) 1. of a dog . . . kànawa (da).

2. of a tree . . . ót-èd (da); ót-èj (da); ót-ài (da); ót-ài (da).

bark, (v.i.) as a dog . . . kànawa (ke).

barnacle, (s.) . . . rèkìl (da).

barrel, (s.) caak . . . dàkar-bòdia (da).

(lit. large bucket).

barrel, (s.) of gun . . . bìrma (da). See funnel.

barren, (adj.) 1. of a womana . . . ab-árgì (da). See dry. 2. of a sow . . . rògo-làga (da); rògo-èrgí (da). 3. of a tree past bearing . . . èrgí (da); làga (da). That fruit tree is barren: kàl'ákà-tàla wài èrgí (da).

barter, (v.t.) . . . i-gàl (ke). We bartered for several young pigs for Pungo, for fattening purposes, but at the same time did not forget ourselves: pàńga l'ògu chìl-yungà l'èb méda reg-wàra jìbabà jìgèle dòna tòbàtek mòto-kùkìre yàbà (da). See day.

base of hill, (s.) . . . bògorìm-fàr-dàma (da). See buttock.

bashful, (adj.) modest, shy . . . ót-tek (da).

back, (v.i.) . . . óto-chóì (ke). While the iguna was basking (in the sun) I shot him: dìku' óto-chìnìngà-jëdëk dòl en tayjre.

basket, (s.) . . . jòb (da). See App. xiii.

basket-work, covering for cooking-pot . . . ràmàta (da). See App. xiii.

bat, (s.) 1. (Pteropus) . . . wòd (da).

2. Cynopterus marginatus . . . pùrùki (da); chàpìla (da).

bathe, (v.t.) . . . chàt (ke). (v.i.) 1. in shallow water or on the shore . . . ad-chàt (ke). 2. in deep water . . . lùdà (ke).

bay, (s.) . . . tòmgà̀gì (da). See face

and leaf. 2. deep . . . èlakà-ùlà (da); èlár-ùlà (da).

be, (v.i.) . . . edà (ke). It will be hard by this evening: ól dìlà len chèba l'èdàngobo.

Let it be! . . . tòbatìk dàku (lit. in the meantime don't). Be off! (go away!). . . . ìchìk-wài-ìn / ìk ànà! See hence

and threaten.


beach, (v.t.) a canoe . . . ót-èyòbì (ke);

òyo-kàg (ke). See haul.

bead, (s.) . . . chëlëm (da).


beam, (v.i.) shine . . . chàl (ke).


bear, (v.t.) 1. See carry and suffer. 2. bear fruit . . . bàt (ke); ar-bàt (ke). See annually. 3. give birth to . . . ab-òtì (ke).


beard, (s.) . . . èkà-àdàl-pìj (da). See chin.

bearded, (adj.) . . . âdàl-l'èkà-pìj (da).

beardless, (adj.) . . . âdàl-pìj-yàba (da); âdàl-pìj-la-pitaingata.

beat, (v.t.) 1. vanquish . . . otolà-òno (ke). See first, fetch and win. 2. beat an inanimate object . . . pàre (ke); råli (ke). 3. beat an animal . . . ót-pàre (ke).

4. beat a person . . . ab-pàre (ke); ò-pàre (ke). Prefix according to part of the body referred to. See App. ii. 5. with the fist . . .
beat, (v.i.) 1. one's self...ad-pàre (ke).
2. one's own head...oto-pàre (ke).
3. one's own face...iji-pàre (ke).
4. one's hand or foot...óyun-pàre (ke).
5. one's mouth...akan-pàre (ke). See hit and strike.

beaten, (adj.) 1. in a fight...á-degranga (da).
2. in a race...ab-ijinga (da); tár-lánga (da).
3. struck...rálinga (da); pärengá (da).
4. By the prefix (See App. ii.) the part of the person referred to is indicated.

beautiful, (adj.) 1. of human beings...ab-inó (da); ig-múgu-bèrìnga (da).
2. of birds, animals, and inanimate objects...inó (da).

because, (adv.)...edàre. We are not hunting because of the rain: yám l'édàre medé deleke (or delengá) yábadá.

beeko-de-mer, (s.) Holothuria edulis...púrud (da).

beekon, (v.t.)...ig-fíngpi (ke).

become, (v.i.)...mök (ke). As it became so hot I was unable to hold it: ól kan úya mòkina ans l'édàre dò pìchunga chákìjìgbìgre.
If you continue scooping the canoe (then) it will become too thin: méda ngó ròko len sà kòpok (ugá) ègòt rédeba mòkìngábo.

bed, (s.) 1. of leaves...tág (da).
2. sleeping-mat with or without leaves...párepa (da).
3. See App. xiii. The bedding used by natives of India is styled tót-rám (da).

See cover and wrap.

bee, (s.)...rátag (da).

beebread, (s.)...àja-bàj (da), i.e., the pollen and honey on which bees feed.

bees' wax, (s.) 1. white...àja-píj (da).
2. black...tòbùl-píj (da); lèrè (da).

beetle, (s.) 1. common species...pètí (da).
2. Great Capricornis (Cerabuzz heros)...ig-wòd (da).
3. larva of ditto...óiyum (da).

before; (postp.) 1. not behind...abela-ma...akà-ela-ma.
2. facing...akà-ela-ma.

stood before (facing) us...ót makat-élàlen kòpire. See App. ii. for inflexions.
3. in respect of time...entòba; entòka.
He came here before me...ót kàrìn d'entòba ónre.
See already. 4. before long, later on...fìgà-tek.
5. as before (in respect of time)...otólà-naijan. See rest, (the) and like.

before-hand, (adv.) in advance, before the time...óko-tètim (da).
My wife got up beforehand and cooked food for her parents: d'ai ikyàde l'óko-tètim óyu-bòìnga bédìg ab maiol-chànòl Fòt yàt-jòire. See for.

befriend, (v.t.) be kind to, of a Chief...ót-ràj (ke); ót-yòbùr (ke). See protect.

beg, (v.t.)...entreat...ngànà (ke).
He is begging for beads: ól chèlem ngàhàke tár-túpa (ke).
This word refers to food only.
The exclamation used by one begging is jè! followed by den'lä! or dën'lä (I want).
2. request...àkà-pele (ke). See exclain.

begot, (v.t.)...ar-òdi (ke).

begin, (v.t.)...ót-àlà (ke); gòi...or...nga-góìya; I am beginning to eat:
wài dò gòi-mágke (or màngga-góìya). I will begin making the bow in the morning:
wài dò yààng-àà kàrìma gòi-kòngpàbo.

begone, (interj.) be off!...úchik-wài ón! kàtik-lír!

behalf of, on (postp.)...óyu; en; at; ik; ól. On behalf of Wologa: wùog'òta Tìgà. See for.

behead, (v.t.)...ót-tikilìpi (ke).

behind, (postp.)...ár-ètè-le. See loin.
He is seated behind us: ól marat-ètè-le aklà-òíkè. See App. ii. for inflexion.

behind-hand, (adv.)...nilya.

behold, (v.t.)...ig-bàdì (ke); lù (ke).

See look and see. Behold!...ig-bàdì(ì)!

wàigbélì!

beich, (v.t.)...àkà-dùbul (ke).

(i. v.)...àgi (ka).

believe, (v.t.)...lùa (ke). I believe he is at home: wài dò luàke anya ól èkàndù-bùd-le.

belly, (s.) abdomen...ar-mùga (da).
To be stabbed in the belly with a hogspear
is fatal: ar-muğa-len erdúnta tám-tek jera-
inga uwi bōkejingga (da).

belly-ache, (s.) . . . See stomach.

below, (adv.) beneath, under . . . tár-
muşum-len. The sky is above and the
earth below: mōro tânglen, èrema târmu-
gumlen.

belt, waist, (s.) 1 . . . ār-ńtainga (da).
(Generic term for all varieties; see App.
xxiii). 2. made of Pandanus leaves with tail-
like appendages of same . . . bōd (da). See
App. xiii. 25. 3. plain, made of young
Pandanus leaves without appendage . . .
rōgūn (da). This is worn by all maidens
and adult women. 4. ornamented, worn
by both sexes and consisting of a fringe
of shells of the Dentalium octogonum strung
together . . . garen-pēta (da). 5. ornament-
ed with fine net-work . . . garen-rab (da).

bend, (v.t.) . . . didali (ke); gōmoli (ke).
bend, (v.i.) . . . ad (or ōto)-didali (ke);
ad (or ōto)-gōmoli (ke); ad (or ōto)-bil (ke).
See stoop.

beneath, (adv.) See below. (postp.) under
shade or cover . . . eb-ēr-tegī-len. See elude.

benefit, (s.) . . . ār-pōkōk (da).

benefited, (p.a.) . . . eb-rōtinga (da). See
awn.

bequest, (v.t.) . . . jiriba (ke).

berry, (s.) . . . āt-rōko (da).

beside, (postp.) 1. an animate object . . .
ākā-pā-len; ōt-pāchā-len; ia-pāchā-len.
The child is sitting beside me: abīga d'ōt-
pāchā-len ākā-dōike. 2. an inanimate object . .
ār-dōd-len; ōng-pā-len. 3. apart from
ījī-ya. Beside Līpa there is no other
blind man in that village: līpa lījiya kā
haruj-len ilāpa lār̥di-al-ba. See omit, other
and not.

besides, (adv.) See moreover.

besmear, (v.t.) . . . gū (ke).

bespeak, (v.t.) . . . rāda (ke).

bespoken, (v.i.) . . . rādanga (da). This
shoulder of pork is not mine, it is bespoken
by Bīa: ūchā ē̄rō-č̥āg dia yāba (da) bā
liā rādanga (da).

best, (adj.) . . . bēringa-liglē (da). The
bow which he has just made (that same)
is the best; kārama ōl gōi kōp-yōte ēl-bēdig
bēringa-liglēda.

bestow, (v.t.) . . . mān (ke); ā (ke).

bestride, (v.t.) . . . ar-yōboli (ke).

betel-nut tree, (s.) Arecas catechu . . .
ābād (da). fruit or seed of . . . ābād-
ban (da). See areca.

betel-pepper, (s.) Piper, or Chavica betle . . .

betroth, (v.t.) . . . ākā-yāt-māg (ke).

betrothed, child, (s.) . . . ōng-yāt-māknga
(da).

better, (adj.) superior, preferable . . .
tār-būninga (da).

between, (postp.) 1. . . . māgu-chāl-len;
ākā-lōg-len. He is seated between them;
ōl ōntat māgu-chāl-len ākā-dōi (ke). 2. . .
tek . . . mat. Between this place and that
(īt. from here as far as there): kārin tek
kāto mat.

beware, (v.t.) regard with caution . . .
ēr-gōra (ke). Beware! (take care)! .
ā-ōcha! Beware! (keep a look-out)! . . .
ōt-lālai!

beyond, (adv.) on the further side . . .
lābadi; timar-tek.

bicusp, (s.) . . . ig-gōra (da). See App. ii.
big, (adj.) . . . bōdia (da); dōga (da);
chānag (da); tābanga (da); rōchobu (da).
When applied to human beings, ō is prefixed
to the first and ab to the remainder. See
large and immense. How big it is! ai, pīb! .
Females cry, ō! (prolonged). What a
big . . . badi . . . ! What a big canoe this
is! bādī ūchā rōko!

blind, (v.t.) 1. fasten together . . . čō-
(ke); ẖ-čō (ke); bāt (ke). See fasten.
2. enwrap . . . rōni (ke); ōt-čō (ke).

bird, (s.) . . . chūla (da).

bird's-nest, (s.) 1. . . ār-rām (da); ar-
barata (da). 2. edible . . . bīlān-l'ar-bārā-
ta (da).

bird's-nest-fern, (s.) Asplenium nidus . .
pātła (da).

o. indolent; ō. mole; ȯ. pet; 5. useful; ói, boil.
birth, (s.) . . . ad-wéjina (da); ad-wéminga (da). The infant died at its birth: adśréka ad-wéminga-len okolire.

birth, give (v.t.) See bear.

birth-name, (s.) See name.

bit, (s.) 1. piece, portion of wood, etc. . . . ót-jódama (da); idúgap (da); See fragment.
2. of food, in order to taste. . . . áká-bóka (da).

bite, (v.t.) 1. as in eating. . . . chápí (ke); also as a snake or centipede. See may.
2. as a dog or insect. . . . karáp (ke). See sand-fly. 3. as a snake. . . . kóp (ke); chápí (ke).

bite off, (v.t.) . . . ót-chápí (ke).

bitter, (adj.) . . . ére-paich (da).

bittern, (s.) . . . chákab (da).

bivalve, (s.) the shell. . . . áká-tá (da).

bivalve, (s.) the flesh of . . . áká-paich (da); that of the Tridacna and Pinna is styled áká-dama (da). See flesh. For distinctive names of molluscs. See App. xii.

black, (adj.) . . . púntungga (da); black skin . . . púntung-éj (da).

blacken, (v.t.) by means of smoke or paint . . . púntai (ke).

blacksmith, (s.) . . . tit-táinge (da). (lit. one who hammers metal).

bladder, (s.) . . . ar-ulu-ia-ér (da). (lit. urine-its-place); ár-úla (da).

blade of steel, (s.) . . . ar-kúna (da).

blade, cutting edge of. . . . ig-yód (da).

The blade of my knife is broad and its edge is very sharp. . . . dá-koño l'arkána péke (da), ig yód bédiq rímima dógó (da).

blade of paddle, (s.) . . . óng-tá (da).

blame, (v.t.) . . . ig-rál (ke); párejá (ke).

blaze, (v.t.) 1. mark trees to indicate as course through jungle. . . . áká-tákar (ke).
2. bend twigs in reverse direction for the same purpose. . . . éláká-kújuri (ke). (v.i.) flame . . . dal (ke); púd (ke).

blaze, (s.) of fire or torch . . . ar-chál (da). Owing to the blaze of the bonfire: údama l'ar-chál t'édáre.

bled, (v.t.) . . . túp (ke).

bled, (v.i.) . . . ti-l'árówéjéri (ke).

blind, (adj.) 1. . . . it-tápa (da). 2. of one eye. . . . dal-l'ár-tárak (da). You're as blind as a bat! . . . ng'idal-l'úyés!

blind-man's-buff, (s.) . . . iji-tápa-lirunga (da).

blink, (v.t.) . . . ig-bé-bingik (ke).

blister, (s.) 1. raised by friction. . . . á-on-tóbuli (da). 2. caused by fire. . . . á-on-ódul (da). 3. caused by boiling water, etc. . . . raich-l'oto-móntá (da).

bloated, (adj.) . . . lápinga (da); d'ürnga (da). See swell and large.

blockhead, (s.) . . . mgu-tig-picha (da);

pichanga (da); ab-kalenga (da).

blood, (s.) . . . tí (da); tó (da). prefix ót, óng, ab, etc. according to the part of the body referred to. See App. ii.

bloody, (adj.) 1. . . . ót-tí (da); óng-tí (da); ar-tí (da); etc., according to the part of the body referred to. 2. bloody. . . . tí-lamchanga (da). (lit. blood-stained).

bloom, (s.) blossom . . . áká-dá (da).

The blossom of the Chickgrassia tabularis is beautiful: óro l'áká-dá wai inó (da).

blow, (s.) 1. with fist . . . túfá (da); with prefix ab. ig. ót, ar, etc., according to part of the body referred to. See App. ii. 2. with hand (slap) . . . pedi (da); with prefix as foregoing.

blow, (v.t.) with the breath . . . t'opped (ke). 2. in kindling a fire. . . . púwú (ke).

blow, (v.i.) 1. as the wind. . . . ál (ke); wál (ke). 2. pant, breathe hard . . . ákanchai (ke).

blow one's nose, (v.i.) . . . ókan-lô (ke).

blubber, (s.) of whale or dugong . . . ót-jíri (da).

blubber, (v.i.) . . . ónaba (ke).

blue, (adj.) . . . éle-paich (da); mòro naikan (skyblue).
blunt, (adj.) 1. not sharp ... ig-lêtowa (da); ig-listawa (da). 2. of an adze ... ig-yôb (da).

boar, (s.) ... ôt-yêregnga (da). Tell me what occurred at the boar-hunt: ôt-yêregnga delenga bêdig michibare den itai. See what.

board, (s.) plank ... pátêma (da). 2. sounding-board used as an accompaniment in dancing ... pükuta (lôto)-yemnga (da). See App. xiii.

boast, (v.t.) ... ara-gâli (ke).

boat, (s.) 1. of any description ... rôko (da). 2. barge, lighter, etc. chêlawa (da). 3. steamer ... bîrma-chêlawa (da); chêlawa-bîrma (da); âkâ-bîrma (da). cutwater of ... rôko-lôto-yâ (da). See canoe, occuput, and App. ii.

body, (s.) ... ab-chiâ (da). (in constr) ... tà (da); tâla; t'. See clay and jump over.

boil, (s.) ... ãmu (da). prefix according to part of body affected. See App. xiii.

boil, (v.t.) 1. food ... wêr (ke). 2. water ... ar-jôî (ke). (v.t.) bôa (ke); bôa (ke). Go and boil some water quickly: âchik ng'âryîre ùtên-drek tua ng'âr-jôî.

bold, (adj.) daring ... l-tàr-mil (da). See brave.

Bombax malabaricum, (s.) ... gereng (da). See App. xi.

bôndar, (s.) (Paradoxurus andamanensis) ... baian (da).

bone, (s.) ... tà (da); prefix ãng, ôt, ar, etc., according to the part referred to. I broke my thigh-bone yesterday: diléa d'ab (paîcha)-tà kâiyûre.

bonfire, (s.) ... ãdama (da). See blaze.

bore, (v.t.) ... make a hole ... réunga (ke).

born, (p.p.) brought into life ... ara-dôâtire; ad-êtire. My son was born this morning: dia ôta ìmwna ad-êtire. See App. viii. First-born, (s.) ... ã-entôha-yâte (da).

borrow, (v.t.) ... maia-lâ (ke).

bosom, (s.) ... ôt-kôg (da); ôt-kûk (da). See App. ii.

both, (adj.) ... ik-pôr (da). Both the pigs that were shot yesterday died during the night: reg îk-pôr dilêa tajô-gûte gûrû-gûte oôk-ûre.

bottle, (s.) ... bijma (da).

bottom, (s.) 1. of a pot, bucket, etc. ... ar-ônô (da). 2. of a boat or canoe (inside) ... ar-ôdam (da). 3. keel, submerged surface of a boat or canoe ... ar-êtê (da). 4. of the sea, well, etc. ... püketo (da).

bough, (s.) branch ... âkâ-châti (da); ig-ûgû (da).

boundary, (s.) limit ... ig-râklik (da).

bow, (s.) of a ship or boat ... ôt-mûgu (da); ôko-mûgu (da); ig-mûgu (da). The Nicobar out-rigger canoe is unsuitable for turtling, the narrowness of the bow preventing one from making full use of the harpoon- (lit. because the bow is narrow it inconveniences the long bamboo shaft of the harpoon): malai lii chârigma ôt-lôhinga len yôma-ba, ôt-mûgu kinab l'eddar ôl tûg-len tûâklake. See bow of canoe.

bow, (s.) 1. for shooting arrows ... kârama (da); kârama (da). (This description is used by the tribes in the southern half of Great Andaman, excepting the Jûrâwâra). See map. 2. chôkio (da), the bow made and used by the Northern tribes. 3. tajînga (da). Fetch me my bow: dia tajînga (or kârama) ômo. See shoot.

bow, parts of (s.) 1. neck of ... kârama-lôt-châma (da). 2. lower end of ... kârama-l'ar-châma (da). 3. nocking-point of (s.) ... tân-tâmûn (da), i.e., where the arrow is adjusted. 4. "whipping" round the nocking point (s.) ... têt-chônga (da). 5. handle of bow (s.) ... ún-tûgo (da); 6. bow-string (s.) ... kârama-tââ (da); kârama-l'ákâ-tââ (da). 7. "eye" of bow-string (s.) ... ar-jâg (da).

bow, (s.) no longer serviceable ... tajînga-rûkà (da).

bow, string a (v.t.) ... ôt-ngûkó-li (ke); unstring a bow ... ã-tûri (ke). 2. draw a bow-string ... tû-jâlagi (ke).
browls, (s.) ab-jödo (da).

box-on-the-ear, (s.) See blow, slap.

boy, (s.) 1. small ab-liga (da); 2. big äkä-kädaka (da); ab-liga-ba (da)
(lit. not a small boy). We big boys are going to hunt pigs to-day: makal-kädaka ka-vai reg-dele (ke). See App. vii.

boyish, (adj.) abliga-naikan.

bracelet, (s.) tógo-chöngö (da). See App. xiii.

brackish water, (s.) règodi (da).

brag. See boast.

brai, (v.t.) lépi (ke).

brain, (s.) öt-mun (da). See App. ii.

branch. See bough.

brand, (s.) firebrand...chápa-l'idal (da).

See firewood, fire and eye.

brass, (s.) élerå (da). See iron, metal and Dendrobiunm.

brave, (adj.) t-tär-mil (da); öt-tär-mil (da); ad-låtna-ba.

bravo! (interj.) káka-tek!; tät!

break, (v.t.) 1. fracture...kújuri (ke); öt-kújuri (ke); if more than one...kújura (ke). 2. a bone by a blow or fall...t-tär-kújuri (ke). 3. brittle objects...päči (ke); pätemi (ke). 4. (or cut) twine or rope...töp (ke); töpoti (ke).

break, (v.i.) 1. become fractured...öt-kújuri (ke); öyun-témär-kújuri (ke); 2. brittle substances...öt-pätemi (ke); ökan-päči (ke). 3. of all one's pots...äkä-pää-päte (ke). See same. 4. rope, twine, etc...öyun-témär-töpati (ke). See blade.

break off, (v.t.)...töp (ke); töpati (ke).

break off, (v.i.)...öyun-témär-töp (ke). See snap.

break to pieces, (v.t.)...töra (ke).

break to pieces, (v.i.)...ökan-päči (ze).

break up, (v.t.)...tö-tö (ke).

break up, (v.i.)...tö-tö (ke).

breakers (s.) pätara-la-yung-eknag (da) (lit. laughing-waves, in allusion to the sound when breaking on the shore). See laugh.

breakfast, (s.)...akä-nä (da).

breakfast, (v.t.)...akä-nä (ke).

breast, (s.) 1. bosom...ôt-kúj (da); öt-kúk (da). 2. mamma...ig-käm (da); nipple of...käm-l'öt-chétö (da); käm-l'öko-pät (da).

breath, (s.)...akä-ôna (da). He distinguished it with his breath: öl akä ônà-tek l'ügþöpukre.

breathe, (v.i.) 1. ona (ke); akä-ôna (ke). 2. breathe heavily...kóng-aj (ke). 3. quickly, be breathless...åkän-chiati (ke); åkän-chiat-l'är-táladi (ke) (the latter in an excessive degree).

breeze, (s.)...ülnga-ba (da); wülna-ba (da).

bride, (s.) 1. about to be married...ab-dërebil-pail (da). 2. for a few days after marriage...ång-tág-göi-pail (da).

bridegroom, (s.) 1. before the marriage...ab-dërebil (da). 2. after the ceremony, for a few days...ång-tág-göi (da). See App. vii.

bridge, (s.)...tång-len-tinga (da).

(br. "overhead-road.") See above. 2. invisible (mythological) canoe-bridge supposed to connect this world with Hades.

pidga-l'archaug (da). 3. of nose...ig-chörgöng-lánta (da).

brieftly, (adv.)...år-ülå-len. Tell me briefly: den árulalen tärchi.

bright, (adj.) 1. of a blade...karnag (da); 2. of the sun, or a flame...i-karnag (da).

bri, (s.) rim, edge...akä-pai (da); akä-pé (da).

brimful, (adj.)...ötö-tépe; tar-bütre.

brimming over, (adj.)...ötö-tlängö (da).

bring, (v.t.) 1. of an inanimate object...töyö (ke); kach-ik (ke); kach-ömö (ke). See fetch and hither; körö (ke). I will bring something for you one of these days: ödätek dö ngat min töyö (ke). See for. We have brought all the things: meda min árdaru köröte. Bring it here: kach öyö. Bring it here quickly: kach ik rëo.
2. of an animate object... ab-tóyu (ke).
3. bring forth. See bear. 4. bring away, of an inanimate object... ik (ke). 5. bring away, of an animate object... ab-ik (ke). 6. bring up. See adopt and rear. 7. bring one's arm to one's side... ad-mémati (ke). See shut. 8. by water... áká-wér (ke); ún-tár-tegí (ke). Perhaps the incoming steamer is bringing things for us: tilik birma-chélewa kágal-dáte ná mún met áká-wérke.

brinsh, (adj.) briny... tólainga (da).
brink, (s.) edge... ig-pai (da); ig-pé (da).
bristle, (s.) stiff hair of swine... chárapíd (da); chára-pí (da).
brittle, (adj.)... kóta (da).
broad, (adj.)... pán (da); péketo (da). See blade.
broaden, (v.t.)... bénjali (ke).
broil, (v.t.)... púgat (ke). See cook.
broken, (adj.) 1. of a mat, net, thatch, or leaf-screen... rachatunga (da). 2. of a pot, canoe, bucket, shell, sounding-board, etc... oko-pái (da). 3. of a bow, knife, etc... iji-pái (da). 4. of an adze, arrow, spear, etc... ókan-ta (da).
brood, (s.) litter... óto-péladonga (da).
brook, (s.)... jíg-bá (da).
broom, (s.)... ér-bújina (da).
broth, (s.)... ab(dama)-rai (da).
brother, (s.) ekler... á-entóbangá (da); á-entóbare; á-entókanga (da); á-entókare. Wologa's elder brother died yesterday: wólo' á-entóbangá díle òkolíre. See App. viii.
brother, younger, or half... 1. (consanguine)
... ar-dóatinga (da). 2. (uterine)... ákákám (da). Bira's younger brother has fallen: bín' awéjínga páré. 3. elder or half (uterine or consanguine)... ar-chábil-entóbare; ar-chábil-entókare. See App. viii.
brother-in-law, (s.) 1. wife's brother (if one's senior)... mánca. 2. (if of same age)... máma. 3. (if junior his name would be used). Husband's brother 1. (if senior)... maiola. 2. (if of same age).
(da). 4. of firewood...chôrogaka (da).
5. of bows and arrows...ôto-chônga (da).
3. tightly-fastened...ôto-nilinbna (da).
We have now very many bundles of arrows
with us (in our possession): métot-paiçhalen
dhîkit delta ôko-chênga jîbba. See with.
bung, (v.t.)...nât-ke.
bungle, (v.t.)...ôt-fûrâm (ke).
buoyant, (adj.)...ôkîntînga (da); ôtôrin-
nga (da).
burden, (s.) See load.
burial, (s.) 1. interment...ôt-bûgûngka
(da). 2. disposal (of corpse) on tree platform...
ab-teenîngka (da). The platform itself
is styled i-tâga (da). 3. Mock-burial in
sand...ab-nâtîngka (da). (A children's
game.)
burn, (s.)...jôi (da). (With prefix ar.
ông, ig, etc. See App. ii, when reference
is made to some part of a living body.)
burn, (v.t.) 1. any animate object...
ab-jôi (ke); pûgat (ke). 2. An inanimate
object...ôko-jôi (ke); ôko-pûgat (ke). See
fire. (v.i) 1. take fire. kindle...dal (ke);
phô (ke). 2. one's self...ad-jôi (ke).
3. one's hand...ông-jôi (ke). See search.
4. of itself...ôkan-jôi (ke); bada-kini
(ke). See fire. 5. a light...chôi (ke).
burrow, (v.t.)...kàrai (ke). See detach
and scoop.
burst, (v.t.)...tûchu (ke); â-dôdô (ke)
(as a bamboo, etc. on fire).
bury, (v.t.) 1. inter...buguk (ke);
ôt-bûguk (ke). 2. on tree-platform...
ab-tegi (ke). 3. bury seeds of the Artocarpus
haplôsha for future food use...jûra (ke).
bush, (s.)...ig-rûngeno (da).
business, (s.)...ôn-yôm (da); tôp (da).
The first word refers to making huts, canoes,
ets, etc., the second to hunting, fruit and
honey gathering, etc.
busy, (adj.) engaged in work...ôn-
yômîngka (da); ar-gûnîngka; têpôga (da).
Don't interrupt me, I am busy: den târ-
chiwakê dâke, dô ôn-yômîngka (da).
but, (conj.) 1. on the other hand, neverthe-
less...dôna. He is short but his elder
brother is tall: ôl abjôlaôma dôna adêntôbâre
abôpôngâga (da). The Chief called you but
you did not come: màola ngô-arîngêrê, dôna
ngô ônre yêba (da). 2. In addition to that
ôt. I will not only beat you but both
of you: dôl ógun ngô-ôpôrêlwga-ôna nê ngô-îk-
pôrê. 3. (postp.) with the exception of
...iiya. All but my younger brother are
singing: dôkâ-kâm tiiya ârîrû râmîd-tôgûke,
4. (adv.) only, no more than. See only.
buttock, (s.)...ar-dama (da);
ar-ôno. See App. ii. 2. animal...ar-
 tô (da).
by, (postp.) 1. denoting the agent
la. Let (permit) the bow be made by Lipa:
Lipa la kàrâma kôpôga yî (da. 2. over (a
course)...en. by hand; tîng-îen.len. See
path. by canoe (if inland): jîg-len. See
creek. by sea...jûru-len.
by-and-by, (adv.)...a-rêrêngâ (len);
tîr-ôlo (len); fîgâ-tek.
by chance, (adv.)...ôt-badali.
you climb that tree? an ngō kātʻákā-tāng len ngálavunga (ar) chāk-béringa (ke)? Yes. I can: sība (do). See leg, thigh and yes, 2. with reference to the senses. . . . ōko-béringa (ke).
I can see: dīdal ōko-béringa (ke). I can hear the man's voice (lit. "my ear is able"): dig pāku ābūla ʻakā-tegi ʻoko-béringate.
3. be permitted. See may.
cane, (s.) Calamus. 1. slender variety, for making baskets, etc. . . . pidga (da). 2. thick ground rattan. . . . bōl (da). See App. xi
cannibal, (s.) chauga-tiripō (da).
cannon, (s.) birma-bōdia (da)
cannon-ball, (s.) ār-bō (da).
cannot, (v. aux.) be unable. 1. physically . . . ar-chāk-jābagi (ke); ar-pāchā-jābagi (ke). 2. with reference to the senses . . . ōko-jābagi (ke); ōko-wār (ke). I cannot sleep: dig-ārāla ʻoko-wārke (or ʻoko-jābagike).
We cannot see: mihāg mal mo'oket-wārke. 3. may not. See may.
canoe, (s.) 1. with or without outrigger . . . rōko (da). 2. large and without outrigger . . . gilyanga (da). 3. outrigger . . . charigma (da). Andamanese canoes are frequently named from the description of the tree from which they are made: e.g., mai (da); bājā (da); yēre (da); kōkan (da). See App. xi.
cargo, (s.) . . . jārabunga (da).
carry, (v.t.) 1. on one's back. . . . tābi (ke). I carried my wife and children on my back from the hut to the boat: wai dō dob-pāt ōl-bēdīg bālag len rōko lat tābire. When I was carrying the bundle Wologa tried to make me carry the pig as well, so I left it: wai dō olōtēngē tābinga-bēdīg wologa rōpo bēdīg d'endārare ūgā dō t'ēn tījē; ngōro (ke); ab-ngōro (ke). 2. on one's head . . . ār-yōboli (ke). 3. on one's shoulders . . . kātami (ke). 4. in one's arms . . . ar-ōdi (ke). 5. an infant in the sling . . . ab-nōra (ke); ār-ngōtōli (ke). See distinguish.
carry away, (v.t.) . . . īk (ke).
carried away by current, (p.p.) . . . lōlokare.
carve, (v.t.) 1. wood, make or shape . . . oiyō (ke). 2. meat . . . chōl (ke); ōt-kōp-po (ke); ōt-kōbat (ke); kājilī (ke).
Caryoty sobolifera, (s.) . . . bārata (da).
See App. xi. The core of the stem is eaten.
cascade, (s.) . . . na-l'ār-chār (da).
cash, (s.) See coin.
cask, (s.) . . . dâkar-bôdja (da). (lit. "large bucket").
cast away, (v.t.) . . . kôr (ke). See throw and throw away.
casuarina, (s.) . . . willima (da). See App. xi.
cat, jungle-. See Paradoxurus. The domestic cat is called puchê from the English word "puss.
cat's-eradle, (s.) . . . jibra (da).
catatarrh, (s.) . . . oôko-ôrôi-ja (da).
catch, (v.t.) 1. an inanimate object . . . eni (ke); êro (ke). 2. an animate object . . . ab-eni (ke); ab-êro (ke). 3. an animal alive . . . chôla (ke). 4. more than one animate object . . . ar-mâl (ke). 5. fish with a net . . . yât-pâne (ke). See just as. 6. fish with the hands . . . yât-chôgo (ke). 7. by shooting with bow and arrow . . . yât-taij (ke). 8. turtles by harpooning . . . yâdi-dût (ke). 9. one turtle by harpooning . . . yâdi-jérali (ke).
catch fire, (v.i.) . . . ôkan-jôi (ke); badakini (ke). See fire.
caterpillar, (s.) . . . gûrûg (da). A common variety.
cattle, (s.) . . . gârî (da). This is one of many words adopted since the British occupation.
caudal fin, (s.) . . . yât-l'år-picham (da).
caulk, (v.t.) close up, seal . . . nât (ke); nê (ke); êko-mâl (ke). I caulked your canoe this morning with black (honey) wax: wai dô dîlêmaya ngêta rôko len lêre tek nître.
cause to, (aux. verbal prefix denoting) . . . en; e.g., cause to be angry (anger, v.t.). See anger, anchor (v.t.) and make.
causelessly, (adv.) without cause . . . ôt-kâlya.
caution, (v.t.) . . . yâbnga-l'îtai (ke).
cautious, (adj.) . . . kêdangnge (da).
cave, (s.) . . . ig-jâg (da); ig-bang (da).
cease, (v.i.) 1. . . . tûr-lû (ke). 2. from work . . . ep-tôt-mânî (ke); èn-darî (ke). 3. from grieving . . . kük-tûr-lû (ke) 4. from walking . . . kâpâri (ke). Cease! Be quiet! môle!
ceaselessly, (adv.) . . . oko-jâranga.
censure, (v.t.) . . . ig-râl (ke).
centipede, (Scolopendra morsitans), (s.) . . . kârapâta (da). May no centipede bite you! (lit. your hand or your foot): kârapâta la ngông chåpîko!
centre, (s.) . . . kokôtâr (da). See inside and middle.
certain, (adj.) . . . el-ôt-tâknga (da).
certainly, (adv.) 1. without doubt . . . et-lûnu-tek. He will certainly die from that wound: kâto chûm Fedâre ôl et-lûnu-tek oko-lûngâbo. 2. without fail . . . wai-kan; òba-yâba (ba). See of course and yes.
certainly, (interj.) . . . keta-ôl.
chafe, (v.t.) . . . rîr (ke).
chaff, (v.t.) . . . âka-nôyada (ke).
chair, (s.) seat . . . tôtngâ (da).
chalk, (s.) . . . tâla-ôg (da). See App. xiii.
change, by (adv.) . . . târjîâu.
change, (v.t.) 1. alter . . . gôlî (ke); òt-gôlai (ke). 2. exchange . . . gôl (ke); l-gal (ke).
channel, (s.) 1. navigable by boats . . . lôg (da). 2. between islands . . . jîg-chân-chân (da). See strait.
chaplet, (s.) . . . gô (da); ijî-gônga (da). See charm.
char, (v.t.) . . . lôrom (ke).
charcoal, (s.) . . . bôg (da); châpa-lîbûg (da).
chase, (v.t.) 1. purse . . . i-gâj (ke).
2. hunt. See hunt.
chase, (s.) hunting, the hunt . . . tôh (da). See hunting.
chaste, (adj.) ... öyun-tèmar-barninga (da).
chastise, (v.t.) 1 ... ab-päre (ke).
  2. two or more ... tar-mâli (ke).
chatter, (v.i.) ... ed-wi (ke); yânga-châm (ke).
chatterbox, (s.) ... ed-winga-tâpa (da).
cheat, (v.t.) ... är-itai-chi (ke).
cheek, (a.) ... ig-åb (da). See App. ii.
cheer, (v.t.) comfort, encourage ... leje (ke); (v.i.) applaud ... öto-åli (ke); öto-yêla (ke).
cherish, (v.t.) ... öko-jeng'e (ke); öko-jeng'ge (ke).
cheroot, (s.) ... mötnâga (da). (A modern word. See roll.)
chest, (s.) 1. thorax ... öt-chålma (da); öt-kâg (da). 2. deep-chested ... öt-kük-dôga (da). 3. narrow-chested ... öt-kük-ônab (da).
chew, (v.t.) ... gâmngâ (ke).
chief, (a.) 1. head of a small community ... mai-ola. [His wife ... chân-ola]. Did you see the chief? an ngô mai (ola) l'îgbôdigre? 2. head of a large community ... mai'ıglâ (da). [His wife ... chân-iglâ (da)]. These two chiefs are headchiefs: kàt'maiag ikêr maiag' itiklê (da). 3. one possessing most authority in a tribe ... öt-yûbur (da).
child, (s.) ... ab-lîga (da). See App. vii.
children, (a.) 1 ... ligala; bâlag. 2. having one or more (said of either parent) ... ün-bâ (da). 3. (with reference to the father) (a) whether male or of both sexes ... arat-ôdila; (b) whether female or of both sexes ... öng-bâ (da). 4. (with reference to the mother) (a) whether male or of both sexes ... at-êtila; at-wêjila; (b) whether female or of both sexes ... ar-bâ (da). I saw your children here yesterday (addressing a mother): waî dô ditlé ng'at-wêjila karîn îgbôdigrê.
child-birth, (s.) ... ad-gimngâ (da). Woi's wife died in child-birth: woi ûb-paîl ad-gimngâ len ökolôrë.

childhood, (s.) ... ab-lîga-l'idal (da); abliga-yôma (da). (signifying respectively the time and state of being a child).
childish, (adj.) ... abliga-naîkan. See like.
childless, (adj.) 1. never having had a child ... ab-lûga (da); übâ-yâba (da). 2. having no living child ... ligala-garatlôgik; (lit. "children-ground-present", i.e. buried.) See ground and presence.
chilly, (adj.) ... gûrba (da).
chin, (s.) ... âka-âdal (da).
chink, (s.) ... jág (da).
chip of quartz, (s.) ... tôlma-l'öko-tûg (da).
chips, (s.) ... See bit and fragment (of wood).
choke, (v.t.) 1. throttæ ... âka-pëtemi (ke). 2. block up, stop up ... âr-nät (ke). 3. (v.i.) in swallowing food ... âkan-tôi (ke).
choose, (v.t.) ... öt-nän (ke); öt-gènê (ke); ar-láp (ke).
chop, (v.t.) ... öt-kôp (ke).
chorus, (s.) singing together ... râmîchau (da).
chrysar (or nymph) of Cerambyx heros ... ig-wôd-l'ôt-dëreka (da).
churlish, (adj.) ... öko-dûbunga-ba.
cicada bootle, (s.) ... rengiti (da).
cicatex, (s.) 1. if raised ... bûrta (da). 2. if not raised ... gâda (da). The prefixes öng, ar, ab, öt, etc., according to location. See App. ii.
cigarette. See cheroot.
cincture, (s.) round the waist ... âr-êtinga (da). See charm and ornaments. (personal).
cinders, (s.) ... âr-pid (da); âr-pij (da).
circle, (s.) ... kôr (da).
circular, (adj.) as a ring ... körngâ (da). See round.
civilized, (p.a.) ... chàugala-walagare. (lit. "grown up as a native of India.") See grow and native.
claim, (v.t.) ... öt-titân (ke).
Clam, (s.) 1. Cyrena. . . . û (da). 2. Tridacna crocea . . . . chôwai (da). In order to specify the shell tâ (da) is added, e.g., chôwai-tâ (da). 3. Tridacna squamosa . . . . kônôp (ke).
Clap, (v.t.) 1. pedî (ke); ab-pedî (ke) 2. one's hands . . . . tôku (ke). See slap.
Clasp, (v.t.) 1. rêa (ke); yûa (ke); with prefix, See App. ii. When the boat capsized he clapped me (round the waist): rôko ôô-pngâ bédig õl d'ôô-rêare. 2. another person's hand . . . . òyun-rê (ke). 3. one's own hand . . . . òyun-têla (ke). 4. another person or animal unconsciously . . . . òt-pîglâ (ke).
Claw, (s.) 1. of an animal . . . . âng-bôdôh (da). 2. of a crab or lobster . . . . âng-kôro (da); ig-wát (da). 3. of a bird . . . . âng-påg (da).
Clay, (s.) 1. earth . . . . gara (da). 2. that of which their pots are made . . . . bùj-på (da). 3. light grey used for smearing the body . . . . òg (da). 4. white description used for ornamental painting of the person or of bows, buckets, etc. . . . . tâlô-òg (da). 5. olive-coloured . . . chûlnga (da). 6. ochreous, containing oxide of iron . . . . kôlob-chûlnga (da). When this is dried and baked to a powder preparatory to use it is called ûplâ (da) which, when it is mixed with animal-fat for application to the person or to weapons, utensils, etc.—ornamentally or otherwise—is called kôlob (da). 7. clay-lump as worn on the head by mourners . . . . dela (da).
Clean, (adj.) . . . . nálâma (da).
Clean, cleanse, (v.t.) 1. by washing . . . . chât (ke). 2. by wiping . . . . râr (ke). 3. by scraping . . . . pôr (ke); pôrôwa (ke). Clean the nautilus shell which I found on the foreshore this morning: dîmûyâ bôroga len dôl ôdô èrok-yûte wai pôrowake. 4. out entrails of an animal before cooking . . . . Ar-tâbulî (ke). 5. of a fish . . . . ar-wâk (ke). 6. of a turtle . . . . òyu-tòlât (ke).
Clear, (v.t.) 1. jungle . . . . el-ôöt-wál (ke); ërem-kôp (ke); ërem-l'ârlitik (ke); ërem-l'ârtîlîma (ke). 3. the way . . . . òng-wató (ke); òng-ôt-wál (ke); òng-buj (ke) (lit. path-sweep). 3. one's throat . . . . òîar (ke).
Clearing, (s.) in jungle . . . . elôt-wâlînga (da); ër-tâlimare.
Cleared and level, piece of land. . . . . yâu (da).
Cleave, (v.t.) . . . . châtâl (ke). See split.
Clench, (v.t.) the fist . . . . môtri (ke); òyun-têla (ke).
Clever, (adj.) 1. intelligent . . . . mûgûtîg-dai (da). See face and know. 2. in handiwork . . . . in (or òng,) bëringa (da). 3. sharp-sighted . . . . ig-bëringa (da). 4. good "all round" . . . . ân-tig-bëringa (da). 5. in climbing, jumping, etc. . . . . ar-châk-bëringa (da); ar-paicha-bëringa (da). See thigh and leg. 6. at sport . . . . ò-choringa (da).
Cliff, (s.) white . . . . pârag (da). The ship avoided the white cliff: chûlòn-wâkâ-dàdî pârag ëg-rakre.
Climb, (v.t.) 1. up a rope or hanging creeper . . . . gûtû (ke). [The past tense is gûtkre]. He climbed there without any trouble: õl ôngwîlab yûâlan kâto gûtkre. 3. up a small tree . . . . nglalû (ke). 3. "swarm" "up a big tree . . . . çôgra (ke).
Clip, (v.t.) cut short . . . . kâjîlî (ke).
Clod, (s.) of earth . . . . gara-dela (da).
Close, (adj.) oppressive . . . . êkà-hûya (da).
Close, (adj.) near at close quarters . . . . lagibâ; lagâya. I shoot pigs at close quarters,
but be is afraid of that sort of thing: wai

doī lagya reg tajke dōna oldralat-tāgke
(lit. "afraid-sort-of") See near.

close, (v.t.) See shut.

clot, (v.i.) of blood, coagulate . . . mūrudi
(ke).

clothe, (v.t.) cover the person with a

garment . . . . ab-lōtōk(ke). See admit,

to enter.

clothes, (s.) . . . yōlo (da). (prefix ia)

See sail.

cloud, (s.) nimbus . . . yūm-lī-diya (da).
2. cumulus . . . tōwia (da). 3. stratus
 . . . āra-mūga-barna (da). Nimbus, cumu-
lus and stratus clouds are now all visible
together: yūm-lī-diya tōwia āra-mūga-
barna bēdiq ahitik ēr-ūbalik drudlak (da).

cloud, (v.i.) become overcast with clouds
 . . . yūm-lā-kāg (ke); ēlā-dil (ke).

cloudless, (adj.) . . . mōrō-bēringa (da).
(lit. sky-good).

clumsy, (adj.) . . . gīgāunga (da); ńōn-
dērekka (da). See infant 2. in walking
 . . . i-nūn̄ga-jābag (da).

cluster, (s.) bunch . . . āgul (da).
clutch, (v.t.) . . . ār-kōta-ōrok (ke).
cable, (s.) . . . taili-chāna (da); (lit. stone-
fuel); taili-līg-būg (da). (lit. stone-
charcoal).

coast, (s.) 1. shore . . . tōn-mūgū (da);
. . . tōt (or 1)-gōra (da). See walk. 2. foreshore
 . . . kēwa (da). 3. above high-water mark
 . . . igōra (da); tōt-gōra (da). 4. rocky
 . . . bōroga (da). 5. having little or no
foreshore . . . pārag-bōroga (da). While
-going there in the steamer I saw several
of my own tribe turling along the (rocky)
coast: kāto birma-chēlewa len ōto-jūru-tegGING-
bēdiq d'igbūdwa jībabā bōroga jōbi-yāte
igōdaigre.

coast-man, (s.) . . . 1. one (living)-on-the-
coast . . . ār-kēwa (da). 2. one (who uses-
harpoon-lines-and-nets) . . . ār-yōto (da),
3. an-outside (jungle)-man . . . tār-wālak

5. one-fond-of-sea-water . . . ākā-rāta-chām
(da). This is a term of ridicule applied by
inland dwellers. Of the foregoing ār-yōto
is usually applied to all coast-dwellers in
contra-distinction to ērem-tāga (jungle-
dwellers).

cost-wise, (adv.) 1. by land . . . ī-gōra-
len. 2. by water . . . lōbinga-len (by
poling canoe).

cox, (v.t.) 1. a sick person to eat . . .
ig-nōrā (ke). 2. another to grant a favor
 . . . ūgēte (ke).

cob-web, (s.) . . . ūgūnga-kūd (da).
cacock, (s.) shell-fish . . . pākara (da).
cockroach, (s.) . . . pīti (da).

cocnut tree, (s.) . . . jēder (da).
cohabits, (v.i.) of a married couple . . .
ık-ad-bar (ke).
col, (s.) of cord or rope . . . kōdo (da).
coll, (v.t.) . . . ńōt-kōdo (ke); ńōt-kōt (ke).
colin, (s.) of any description . . . ik-pāku
(da). See slice.
cold, (adj.) . . . rītpa (da).
cold, (s.), absence of heat . . . chāuki (da);
čōki (da). He is shivering with (by reason
of being) cold: ēl chāuki l'edāre bēridike.
cold, (s.) catarrh. See catarrh.
cold, (be) (v.i.) . . . chāuki (ke); čōki (ke).
colic, (s.) . . . jōdo-l'-chām (da).
collar-bone, (s.) . . . ākā-gōdla (da). See
App. ii.

collect, (v.t.) 1. honey, fruit, yams, fibre,
etc . . . ńōt-pōj (ke). 2. shell-fish, jack-
fruit seeds, meat, iron, stones, etc., in a heap
 . . . ējeg (ke); ńōt-ējeg (ke). He collected
jack-fruit seeds for (consumption in) the
rains: ēl gūmul leb kaita-ban ējegre. See
disappointed. 3. bows, arrows, or other
implement-ends and ornaments, also animate
objects . . . ār-ngajt (ke). The head-chief
collected his neighbours for a hunt: mai-
ōgōla ękan ērya ńōt leb ār-ngajt.je. See
gather.
collection, (s.) of bows, arrows, etc.,
in a bundle . . . ńōt-chōn̄ga (da).

colour, (s.) 1. hue, tint . . . ńōt-pāicha
(da). The colour of this Cyprea shel
accomplish and finish,
completed, (adj.) finished.
completely, (adv.) See altogether, quite.
complexion, (s.) colour of
European
i-térem-ya (da).
2. Asiatic
i-tárawa (da).
comply, (v.i.)...ji-já-wárt (ke).
comprehend, (v.t.)...dái (ke).
comrade, (s.)...ig-mütílinga (da).
conceal, (v.t.)...mère (ke).
conceal one's self... (v.i.)...ji-
mère (ke).
conceited, (adj.) vain...úbala (da).
conceive, (v.i.)...become pregnant...óto-ráng'á (ke).
conch, queen... (s.)...til (da).
2. king-
(s.)...úyo (da).
conclude, (v.t.)...ákà-leje (ke).
confagration, (s.)...bada-kininga (da).
confusion, (s.)...See disorder.
congratulate, (v.t.)...ágági (ke).
conquer, (v.t.)...otólá-omo (ke).
consent, (v.i.)...wai (ke).
consequence of, in (adv.)...edére.
consequently, (conj.)...See therefore.
consider, (v.t.)...1. regard, estimate.
lú (ke).
2. observe closely...kúk-lár-
ér-gád (ke).
(v.t.) reflect. ponder...
múla (ke); gób-jó (ke).
console, (v.t.)...kúk-lár-leje (ke).
conspire, (v.t.)...ab-chi (ke).
constantly, (adv.)...öng-tam.
constipation, (s.)...ár-métén nga (da);
ár-bó-chéba (da).
contented, (adj.) satisfied...ót-kúk
lár-béringa (da).
continually, (adv.) habitually... óko
járanga; ig-lúninga. This stream continues
to flow. (lit. flows continually) like
this even in the dry season: úcha jíg-bá
yere-bodo len bedig kichikan óko-járanga la
yélke.
continue, (v. aux.) persist...ná (ke).
See become.
contradict, (v.i.)...ákà-tegi-gól (ke).
contrary, (adj.) 1. adverse, as wind or
tide...ákà-táninga (da).
See with.
ad-éranga-ba. See practice. 3. to orders tár-pórówanga. Contrary to the chief's orders he remained idle all day in his hut: mejola tárporowanga ól ékan bûd yà bûdô-dêgə argrêngâ pôlirē. contusion, (s.) See bruise.

convalescent, (adj.) tig-bôngâ (da).

converse, (v.i.) i-jên (ke); ijî-yâp (ke).

convoy, (v.t.) 1. with reference to animals or things ik (ke). 2. with reference to a person ab-ik (ke). 3. referring to removing persons, or things, by water only un-tär-têgi (ke); ãkâ-wêr (ke).

convulsions, (s.) pîcha (da).

cook, (v.t.) 1. jî (ke); i-jî (ke).

2. broil pûgât (ke).

3. roast têrî (ke).

4. roast in leaves ot-jî (ke).

5. boil meat wêr (ke).

6. boil water, fruit, seeds, etc. ar-jî (ke).

7. by means of heated stones gûrûda (ke).

cook, (v.i.) rôch (ke); òto-jî (ke).

cooked, (adj.) 1. partially chilikâ (da).

2. ready-cooked yât-rôchâ (da). We must keep some food ready-cooked for our friends as they will soon be returning from the hunt: mitig jîngam fen uba-wâk yât-rôchâ mûtôt pâchâlên tegi këll tek ijî-êkalînga ëlêdre.

cooking-pot, (s.) earthen buj (da). See make and App. xiii.

cooking-pot cover, (s.) of wicker-work buj-râmâta (da).

cooking-stones, (s.) lâ (da). See App. xiii.

cool, (adj.) gûrba (da).

cool season, (s.) pâpar (da). See App. ix.

copper. See metal.

copper-coloured, (adj.) i-târawa (da). This is said of natives of India, Burma and the Nicobars.

coral, (s.) tailî (da) (lit. “stone”). Generic name for all coral, though for certain varieties they have distinctive names: e.g.


coral-reef jówio (da).

cord, (s.) slender rope, or thick line bêtâ (da). See harpoon and App. xii.

corner, (s.) kânu (da).

corpse, (s.) a-pil (da).

corrupt, (adj.) ab-rôchôbo (da).

correct, (adj.) uba-wai (da); ûba-bêrînga (da).

corrupt, (adj.) rotted . . . coron-re-rechôrunga (da).

costive, (adj.) bê-chêka (da); ãr-mêtênângâ (da).

cotton, silk- (s.) of the Bombex malabaricum gereng-îkâ-kôpya (da).

cough, (s.) ô-dag (da).

cough, (v.i.) ô-dag (ke). See hawk (v.i.).

cough, cure a (v.t.) ô-dag-la-pôrowa (ke).

count, (v.t.) ar-lâp (ke).

country, (s.) ërema (da). That European soldier is going in this steamer to his own country: kîto bûngoli ékan ërema lat ûcha ërma-chêkëwà ëkóñ-ôrû-tegi.

country-man, (s.) ig-bûdwa (da).

Why are your country-men taller than ours? michâlen ngîlîg-bûdwa mìâðirû tek ët tâ-banga (da)?

couple. See pair.

courage, (s.) i-tár-nil-yôma (da).

court, (v.t.) See woo.

cousin, (s.) m. and f. (elder and younger) See App. viii.

cover, (v.t.) 1. the head, hands, etc. râm (ke) with prefix according to the part referred to. See App. ii. 2. food or any inanimate object. ôt-râm (ke). 3. a sore, or wound, with leaves as a plaster. ig-râm (ke). 4. the eyes with one's hands, as when weeping. iji-mûjû (ke). 5. the mouth and nostrils, when astonished, or laughing, or because of an offensive odour ëkan-mûjû (ke). 6. put on a cover. ãkâ-rôgi (ke). 7. one's nakedness ar-mîchla (ke).
cover, (s.) lid . . . . ōt-rāmunga (da) ; ākā-roginga (da).

covering of leaves, (s.) wrapped round a bundle . . . . tircha (da).

covet, (v.t.) . . . . pōichati (ke) ; kūk-l'ar-úju (ke) ; iji-dal-tok-chike). Do not covet another's property : ūtbaia rāmoko pōichatiike dāke.

covetous, (adj.) . . . . pōichatinga (da).

coward, (s.) . . . . ar-lāt-chānag (da).

cowry. See Cyprea.

crab, (s.) small edible variety . . . . kāta (da). 2. large edible variety . . . . bad (da).

3. hermit . . . . ōt-līg-wōl (da). 4. land . . . . kilag (da). There are other varieties named, kūrum (da), gōro (da), kōti (da), gab (da), ekwadīt (da), all of which are eaten except the hermit-crab.

crab-hole, (s.) . . . . (l')ar-bang (da). See hole.

crab-hook, (s.) . . . . kāta-ngatanga (da). Used for picking up live crabs among the rocks. See App. xiii.

crack, (s.) in wood, glass, etc. . . . . yilitnga (da).

rack, (v.t.) 1. a bow, paddle, etc. . . . . ig (also ōt) -tārali (ke). 2. as by driving a nail into a thin plank . . . . āchali pe ke).

3. any brittle object, as a pot . . . . dāli (ke); pētemi (ke); pāchī (ke). 4. as a nut, with the teeth or in a vice . . . . kōroma (ke).

rack, (v.i.) 1. . . . . ōyun-tēmar-tārali (ke). 2. owing to heat . . . . tāchu (ke).

crackle, (v.i.) of burning leaves . . . . kōro (ke).

crackling, (s.) of pork . . . . ōt-āgam (da). He cut off some crackling and gave it to me: ō ōt-āgam kājilinga-bēdīk den āre.

cramp, (s.) muscular contraction . . . . mālainga (da).

cramp, suffer from (v.i.) . . . . i-dōla (ke).

crammed for space, (p.p.) . . . . ad-nilbinga (da).

crammed (confined) space (s.) . . . . ēr-chō-puua (da); ēr-nilbinga (da).

cross, (adj.) ill-tempered . . . . tig-rël-tápá (da).
cross, (adj.) transverse . . . . ár-cháti (da).
cross-paths, (s.) . . . . tiing-lár-cháti (da).
cross, (v.i.) pass over . . . . tedi-yá (ke); tár-táta (ke); róko-arwa-cheni (ke).
cross-legged, sit (v.i.) 1. like a tailor . . . . á-ródi (ke). 2. when crossed at the knees . . . . ara-téla (ke). 3. when legs are extended and ankles are crossed . . . . mór (ke).
crow, (s.) Corvus culminatus . . . . bátka (da).
crowd, (s.) See assemblage.
crown, of head (s.) See head.
crowded, (adj.) . . . . ad-nilíbenga (da).
cruel, (adj.) . . . . kük-l'éb-tópanga (da); tár-tókgna (da).
cruelty, (s.) . . . . kük-l'éb-tópanga-yóma (da); tár-tókgna-yóma (da).
crunch, (v.t.) . . . . kúruma (ke); ót-kúram (ke); ig-kápar (ke).
crush, (v.t.) 1 . . . . pétemi (ke). 2. an insect by treading on it . . . . dūruga (ke). 3. as a tree or other heavy object in falling . . . . mápá (ke). The tree which fell yesterday while crushing its hut spared mine: dkatar ang gitá pà yáta ia báden mápanga-bédig día bánd l'ót-tíd-dábare.
cry, (v.i.) 1. weep . . . . té-kik (ke); fí-tólat (ke). (lit. “drop tears”). 2. cry together, as two or more on meeting (a custom after lengthy absence) . . . . i-tá-tókik (ke); ákan-pára-tókik (ke). 3. as a child for something it wants . . . . ití-rómad (ke). 4. loudly. See shout.
cuff, (s.) See blow. slap.
cultivate, (v.t.) . . . . yát-búguk (ke).
See food and bury.
cunning, (adj.) sly . . . . múgu-tig-dai (da).
cup, (s.) . . . . ódo (da). (lit. nautilus shell). See App. xiii.
curable, (adj.) 1. of a wound . . . . yêlenga-lúyu. 2. of a disease . . . . tig-béinga-lúyu.
cure, (v.t.) 1 . . . . iti-gör (ke). 2. a cough . . . . ódá-ga-pórowa (ke).
curl, (v.t.) . . . . ót-kétik (ke).
curl, (s.) 1. of a coil or any spiral . . . . ót-kétiknga (da). 2. of hair . . . . ót-kétinka (da).
curlew, (s.) . . . . kóra-káte (da).
current, (s.) 1. tidal . . . . chárát (da). 2. running stream . . . . óp (da).
curse, (v.t.) . . . . áká-bang-tek-pareja (ke). When it rains heavily while we are hunting we are in the habit of cursing (the rain) in this way, “May the hamadryad bite you!”: meda delenga-bédig yám dógá la pà-yáta met'kára kichikan akábangtekpareja wài wára 3'óbo chàpikók!”
curve, (s.) . . . . éte (da).
curve, (v.t.) . . . . ngóchowa (ke).
curved, (p.p.) . . . . ngóchowanga (da).
custom, (s.) ; customary, (adj.) . . . . kianwá (da); ekára (da); ad-éranga (da). It is not our custom (customary) to hunt pigs while it is raining: yám la pânga-bédig kianwá reg-delenga yáda (da). See practice.
cut, (s.) 1. gash . . . . ótò-póle (da). 2. scratch, as from a thorn . . . . ngáli (da). 3. scratch from claw or nail . . . . ngôtowa (da), with prefix according to part of person referred to. See App. ii.
cut, (v.t.) another . . . . ab-ngáli (ke). 2. with Cyrena shell . . . . pón (ke). 3. a stick as when making foreshaft of arrow . . . . ká-tái (ke). 4. “cut” another socially . . . . i-tén (ke), 5. cut down with adze . . . . kób (ke). He cut down this post for his hut: ól la bód l'at úcha dagama kópre. 6. cut off (with a knife) . . . . kájili (ke). See cracking. 7. cut off (lop) . . . . tóp (ke); (ót) tópati (ke). 8. cut off (sever) . . . . ep-tópati (ke). See commencement. 9. cut out a piece of wood . . . . kát (ke) as in order to make a paddle. bow, etc. 10. cut up food, e.g., turtle, pork, yams, etc. . . . . chóli (ke). 11. cut up food into small pieces for distribution . . . . okó-tópati (ke). 12. cut up, dismember, disjoint a carcass or
large fish . . . . vàrat (ke). 13. cut to pieces . . . . őt-degeri (ke); cut one's self (v.i.) . . ad-ngali (ke). See wound.
cut-water, (s.) of boat . . . . rõko-lǒt-yà (da). See occiput and App. ii.
cuticle, (s.) scurfakin . . . waína (da). (prefix ar, őt, ōng, etc., according to part of the body referred to.) See App. ii.
cuttlefish, (s.) . . . lùdu (da).
cytool, (s.) . . . . fgébér (da).
cyclone, (s.) . . . . ūngga (or wûngga)-dôga (da).
cypraea, sp. (s) 1. the mollusc . . . têlim (da). 2. the shell . . . têlim-tà (da).
cyrena, sp. (s) 1. the mollusc . . . ã (da); jirka (da); rôkta (da). 2. the shell . . . ã-ta (da); jirka-tà (da); rôkta-tà (da). See clam. The first of these words is exceptional in expressing the shell by "ta" and not "tâ".

D

Daily, (adv.) . . . . ārlalen-ārlalen.
dam, (s.) bund . . . . yûkur (da).
damage, (v.t.) . . . . őt-bagi (ke); éche (ke).
damp, (adj.) . . . . ót-ina (da).
damsel, (s.) . . . . ab-jadí-jog (da). See App. vii.
dance, (s.) . . . . ar-koi (da).
dance, (v.t.) 1. in generic sense . . . . ar-koi (ke). 2. some specific dance . . . . tikpà (ke). 3. with others . . . itik-tà-koi (ke). 4. complimentary, "by request" . . . . en (or ūl)-koi (ke). Dance to oblige us! (lit. "for our sakes"); met (or múlat) koi. 5. as performed by the hosts . . . ar-waia (ke). This takes place after the guests (or visitors) have executed their dance. 6. on termination of the mourning-period . . . . tîlòt (ke). (lit. "tears-drop"). On this occasion the symbols of mourning are removed. 7. wantonly, in order to give offence, or amorously . . . . ār-yena (ke).
dancer, (s.) . . . . ar-kônga (da).
dancing-board, (s.) . . . . pûkuta-yemngà (da). See App. xiii.
dancing-ground, (s.) . . . . bûlum (da).
This is situated on a cleared site in the midst of the encampment.

dandle, (v.t.) . . . . à-róro (ke).
danger, (s.) . . . . ar-adami (da).
dangerous, (adj.) . . . . ar-adaminga (da).
dangle, (v.t.) . . . . ar-lèla (ke).
dappled, (adj.) . . . . bárátnga (da); i-tôna täninga (da).
dare, (v.t.) venture . . . . i-târ-mîl (ke); (v.i.) õyun-tepe-gôri (ke).
daring, (p.a.) . . . . i-târ-mil (da); itânilinga (da).
dark, (adj.) 1. as a moonless night . . . . yêclar (da); pêvôi (da), this with reference to fishing and turtling. 2. of a cave, room, etc. . . . el-kà-kàgarug (da); el-kà-ràjaba; el-kà-pûninga (da); mér (da); pûtainga (da).
dart, (v.t.) with an arrow . . . . i-tég-järâli (ke).
dash, (v.t.) . . . . ik-ele-paidî (ke). (v.i.) 1. against a reef . . . . iji-tem (ke). 2. against a rock . . . . ad-mâu (ke).
daub, (v.t.) 1. óg on another's face . . . . ig-leit (ke). 2. on one's own face . . . . ig-leit (ke). 3. óg on another's body . . . . ab-leit (ke). 4. on one's own body . . . . ab-leit (ke). 5. kòièb on another's face . . . . ig-eàp (ke). 6. on one's own face . . . . iji-eàp (ke). 7. kòièb on another's body . . . . ab-eàp (ke). 8. on one's own body . . . . ab-eàp (ke). See paint an?

App. xiii.
daughter, (s.) under three years of age . . . . kàta (da). See App. vii. She gave birth to a daughter this morning: õl ìlììyà kàt'abèlìnr. 2. over three years of age . . . . bà (da). Whose daughter (is this)? . . . . mìjìà bà? Whose daughters are those? . . . . mìjìà kàbì-kâ-kàalù?
daughter-in-law, (s.) . . . . õtin (da). See App. viii.
daund, (v.t.) . . . . ting-gùju (ke). You're dawdling! ting-gùjuba! (lit. "dawdle not").
dawn, (s.) . . . . wànga (da). He must leave this at dawn or he will be benighted: õl wàngalen ãbà-wàik pûto-klinke kînig.

dawn, (v.t.) begin to grow light ....
chāl (ke). See light.

day, (s.) 1. of 24 hours .... ārla (da).
During the few days we stayed there, we bartered for a lot of sucking-pigs: kātō ārā ikpōr len med' gōlinga bēdīg reg-bā l'ārālū leb īgulre. 2. from sunrise to
sunset .... bōdo (da). See App. x.
3. period, time .... idal (da). A long
time ago in the days of our remote
ancestors: ārtām chāwga-tābanga l'idal len.
4. all day .... bōdo-dōga (da). 5. by day
. bōdo-len. 6. to-day .... kā-wai (da); in constr. kā-wai; kā-wai-bōcholen.

day-light, (s.) .... bōdo-la-chōinga (da).
day after tomorrow, (s.) .... tār-waṅinga
da).

day-break. See dawn.
day before yesterday, (s.) .... tār-di-
lēa.

dazzle, (v.t.) .... ig-wār (ke); idal-
l'ōt-wār (ke). (v.i.) .... l-kārāng (ke).
dazzled, (p.p.) .... l-kārāng-re.
dead, (p.p.) .... oko-lire.
deadly. See fatal.
defend, (v.t.) ... See protect.
defeat, (v.t.) in a fight .... ōt-degra
(ke); otolā-ōmo (ke); (lit. "first fetch").
defeat, (s.) in a fight .... ōt-degra
(da).
defecate, (v.i.) .... chē (ke); chēl
(ke); ri-chē (ke). See issue.

defy. See aheat.
defy, (v.t.) .... ik-ōng-rēli (ke); ig-
rēo (ke).
delty, the (s.) .... Pūluga (da); Mōt
yāte (da). See creator.
deject, (p.p.) .... būlabaga (da).
delay, (v.t.) .... ab-śēdbā (ke). (v.i.)
.... chē-bang (ke); gōli (ke). They
must be delaying on account of the squall:
dinga-tōgori l'edāre ed'wāwak gōlike.
delicious, (adj.) .... ąkā-yāmalina (da).
delicious! (exclam.) .... nām!
delight, (s.) .... kūk-l'ār-wālakini (da).
delighted, (p.a.) .... kūk-bāringa (pā); kūk-l'ār-wālakininga (da). (latter in exces-
sive degree).
delirious, (adj.) .. píchanga (da).
deluge, the (s.) .. el-ó-tópinga (da).
demand, (v.t.) .. ót-titán (ke).
demon, (s.) 1. of the jungles .. érem chàngala; nila (da). 2. of the sea .. júru-win (da). 3. of the sky .. chól (da).

Dendrobium secundum, (s.) 1 .. râ (da). See App. xi and xiii. The yellow skin is much used for ornamental purposes.
2. d. umbellatum (s.) .. júlaîj (da). The seeds are eaten.
dense, (adj.) close. impenetrable .. tóbo (da); dense jungle .. érem-tóbo (da).

Dentálium octogonum, (s.) .. garen (da). See App. xiii. These are much used in the manufacture of personal ornaments.
deny, (v.t.) .. ót-tig-pûluga (ke).
(v.i.) .. akat-yè (ke).
depart, (v.i.) 1. leave .. ad-lómta (ke).
See leave. 2. go away .. ótó-lópati (ke). 3. of the soul at death .. jin (ke). When 1 die my soul will depart: dôl okalina-bôdâ d'ôyolo la jinnabô.
deposit, (s.) mineral .. óto-jegâng (da).
depressed, (p.a.) dejected .. múlanga (da); bûlâbânga (da). As Wologa is depressed he is eating nothing: múlanga ñadârâ wologi mágke yâbada. See sad.
descend, (v.i.) 1. from a higher position .. tóî (ke); tólp (ke). 2. from a tree .. ar-ôt (ke). 3. a creek .. ar-dôati (ke).
descendants, (s.) .. ót-bôrta-wichî (da).
(lit. "tattooed seedling.") Perhaps our descendants will be wiser than we: tâlik móto tôrta-witchi mar-daráru tek mútug-dáingabô.
describe, (v.t.) .. i-tai (ke). See explain, relate.
description. See sort.
desert, (v.t.) See abandon.
design, (s.) See pattern.
desire, (v.t.) .. feel need of .. en-â (ke); reflex. See want. (v.i.) 1. long; yearn

déficient (ke). See long. 2. feel desire.
lat (ke). See wish.
desirous, (adj.) anxious to obtain .. gâringa (da). prefix: i, âkî or ôn.
despise, (v.t.) .. ig-pûkîba (ke).
destroy, (v.t.) 1. by breaking .. kùjûrî (ke). 2. by burning .. pûgat (ke). 3. by other means .. tedi-jâbagi (ke).
detach, (v.t.) a honey-comb from a branch .. âkâ-kârai (ke).
detest, (v.t.) See dislike, hate and loathe.
devil, (s.) See demon.
devour, (v.t.) of an animal .. rôpok (ke).
dew, (s.) .. yôtma (da).
dexterity, (s.) skill in handiwork .. ông-yôma (da).
dexterous, (adj.) .. ñ (or óng)-bëringa (da).
dhani-leaf palm (Nipa fruticâna), s .. pûta (da). The seed is eaten. See App. xi.
dialect, (s.) .. âkâ-tegîlî-l'îgîa (da).
In the South Andaman dialect this kind of stone is called tômada: âkâ-bêl l'âkâ-tegîlî-l'îgîa len úchâ niökân tali l'ôt-ling tômâ (da).
diarrhea, (s.) .. ar-bélango (da); ar-bô-pâlatma (da).
die, (v.i.) 1. .. oko-li (ke). 2. about to die .. âkàn-tûg-dâpi (ke). (lit. throw one's teeth.) See disinter.
different, (adj.) 1. distinct .. ig-lâ (da). 2. another, some other .. âkà-tèdi-bûya; âkâ-tôrbûya. See another, some other. 3. In different directions .. i-kânga (da).
differently, (adv.) See otherwise.
difficult, (adj.) 1. of any physical task .. âng-wëlabång (da). 2. of a language .. ât-kûtinga (da); ât-chàram (da).
The language of the white people is very difficult: tôplola l'âkâ-tegîlî l'ûchâram dûjîja.
discomfort, (s.) . . . àkà-wélab (da). This word is used in connection with the painting with kòio and og (see daub.) by those unaccustomed to its use, especially in respect to the “dela” or lump of og worn for weeks on their heads by newly-made widows.


discover, (v.t.) 1. find (after search) . . . "öt-bam (ke). 2. casually . . . òro (ke).

See find.

disease, (s.) . . . rùm (da).

dismember, (v.i.) . . . tòl (ke); tòlpì (ke); yòboli (ke).

disentangle, (v.t.) . . . wèlep (ke).

disguise, (v.t.) . . . är-jìli (ke).

disgust, (s.) . . . aversion, to food only . . . àkà-wàr-yòma (da).


dishonest, (adj.) . . . ọkà-tàpìngà (da).

disinter, (v.t.) exhume . . . ọi (ke); èr-òi (ke). While Wologa was dying he said to me “when my skull is disinterred and cleaned I wish you to be the first to carry it”: wòlòga tìg-dàiìngà-làdíg den tǎrkì òtìhà kàráìj-yàtì ọl-bàdíg ọ̀l-yàtì ọ̀kùkà-tàpìngà-nígò ń lèntòkà tòbìkì di kìchìkàn látòkì.

disjoint, (v.t.) dismember . . . wàrat (ke).

dislike, (v.t.) 1. any person or object, except food . . . jàbag-lùà (ke); tìtèrér (ke). I dislike pig-hunting on stony ground: wòlòga tìg-dàiìnì gùkà-kán lèn tìtèrérì. 2. certain food, . . . àkà-wàr (ke). He dislikes the flesh of the Paradoxurus: ọ̀l baïn dama lèn àkà wàrélkì.

dislocate, (v.t.) . . . gòdoli (ke).

dismiss, (v.t.) . . . àkà-tàr-tòài (ke).

disobedient, (adj.) . . . tègì-kòrìnga (da); ọkàn-lètaingà (da); tègì-tìgòlììnìngà-bà.

disobey, (v.t.) . . . tègì-kòrì (ke). (v.i.) ọkàn-lèta (ke).

disorder, (s.) . . . gòjàrìngà (da).

dumb, (adj.)...yānga-ūla (da). See mute, silent.

dung, (s.)...ār-bō (da).

durable, (adj.)...ār-chēba (da); gōra (da).

during, (postp.)...ngā-bēdig len. During the night...gōng len. During your absence: ng'ab-yāba len. He was often unconscious during his illness: ōl abyedanga-bēdig āra-rotetē kētarīnga (da).

dusk, (s.)...ēr-lōko-ritnga-goī (da); ela-rītnga (da).

dusk, (v.t.)...ēl-rt (ke). See late and App. x.

dust, (s.)...ēr-lōt-pūpya (da); ēr-lōt-būbut (da); būbra (da).

duty, (s.)...tig-yām (da). It is our duty to obey orders: moratārū-li tig-yām kānik tegi-lōmtālin (ke).

dwarf, (s.)...ār-dēdeba (da).

dwell, (v.t.) 1. for an indefinite time...būdu (ke). 2. temporarily; pōli (ke); pāli (ke). 3. permanently in same locality...ār-titegi (ke). This is said of certain of the inland-tribes who live in permanent villages, while the coast-tribes move or less frequently move from one encampment to another.

dwelling, (s.)...būdu (da). See hut.

dysentery, (s.)...ār-bō-chērama (da); ār-ti-la-wējerenga (da); ār-ti-la-chēnlna (da). See blood and issue.

E

each, 1. (adj.)...ēk-ijila (da). Before distributing the food Wologa called each man by name: yāt wēlna l'entōka wologa bila ēbā-ijila ting-l'ār-enire. 2. (pron.)...ēk-bal-a (da). Each of those women will return to her home to-day, carrying her infant all the way in her (chip) sling: ka-wāi kāt'āpail ēng-kālak len ēk-bal-a (da) nēnāt yāte tinga-dāřu ūrīke.

eager, (adj.)...i-ratunga (da).

eagle, fish- (s.) 1. (Bisagrus leucogaster)...badgi (da). 2. a small variety...āranga (da).


early, (adv.)...jāla-lingi. early; ka-wai jāla-lingi. early morning. See dawn.

earth, (s.) 1. the world...ērema (da). See world. 2. soil...gara (da). See clay.

earthquake, (s.)...ēr-yūnga (da). We were all frightened yesterday when (lit. in) the earthquake (occurred): dōla ēr-yūnga len m'artārū mat-lōtre. 2. (diminutive)...ēr-yūyukanga (da).

earth-worm, (s.)...wilidim (da).

ease, (adj.)...rest from work...pōlingayōma (da).

easily, (adv.)...ūn-ōjomaich-tek.


easy, (adj.)...to make or do...ūn-ōjomaich (da).

eat, (v.t.)...with reference to one person...māg (ke); meg (ke); māk (ke). 2. with reference to two or more...ākā-wet (ke); ākā-wet (ke). 3. one kind of food...ē (ke). Don't eat any more of that, there will be none left for the others: ngō lāt lēkā òake! wai arat-dūlu lat ākā-kēchāl yāba (da). What has been eaten of yours: ngā: michibā lēngata? taking food with lips, not hands...pāi (ke). See lip. 5. greedily...ig-nōma (ke). 6. eat up, devour...āl-rēreka-māg (ke). See devour.

eating, (p.a.)...engaged in...ākā-kād (ke). We parents are now busy eating: mōiōt-bā āchātik makat-kād (da). Don't call
the dog, he is at his food (engaged in eating): tōbi len ārūn-gere ḍäke. ōl ākā-kād (da).

eatable, (adj.) See edible.

eaves, (s.) ār-tō (da). Rain is falling from the eaves of your hut: nōga čāngh tār-tō tek yām la pāke.

ebb, (v.i.) of the tide: ela-ēr (ke).
ebb-tide, (s.) ela-ērnga (da).
ebony, (s.) tōtī (da).
echo, (s.) ākā-tegi-l'adwētinga (da).
eclipse, (s.) 1. of the sun: bōbō-la-jābaginga (da). 2. of the moon: ōgar la-jābaginga (da).
eddy, (s.) iji-kēti (da); 2. caused by the propeller of a steamer: ār-gōlōm (da).

dedge, (s.) 1. of a precipice: ig-pai (da); ig-pe (da). 2. of a blade or paddle: ig-yōd (da).
edible, (adj.) mākunga-lōyũ. ed. bird's nest (s.) bīly-a-l'ār-rām (da).
See nest, ed. roots. (s.) See yam.

eel, (s.) jālak (da).

either, 1. (prn.) āchín-ūba-tūl (da). Give me either (one) of those bows: kāto kārāma tek āchín-ūbatul den ā. 2. (conj.) āchín-ūba. He is either dead or dying: ōl āchín-ūba oko-tāre an ākan-tāg-dāpīnga (da).
elbow, (s.) ig-kōpa-l'ār-naichama (da). (lit. “point of fore-arm.”)
elder, (adj.) senior: ab-dōga (da). Elder brother (or sister) (s). See App. viii.
elderly, (adj.) ab-chōroga (da). See old.
eldest child, (s.) first-born: abli-ga-l'entōba-yāte (da).
elephant, (s.) ēchu (da).
elephantiasis, (s.) ar-lāpi (da). This word has been adopted since becoming acquainted with the disease among the Nicobarese.

elwhere, (adv.) ēr-l'ōtaba-lōm (da); kāto-men (da).
elude, (v.t.) 1. by superior speed: tā-laīna (ke). 2. by strategem: tār-pejili (ke); ig-pōlokī (ke). While we were all hiding under the shade of the tree the boar eluded us: mōl-ārdāru ākātāng lēbārtegī lēn mārengā bēdīg ōt-yōmbagia tār-pejilir.

emaciate, (v.i.) ab-māiña (ke).

emaciated, (p.a.) ab-māiña (da).

embankment, (s.) yākur (da).

embark, (v.i.) ākan-wēr (ke).

embers, (s.) ar-plj-l'ig-yā (da).

embrace, (v.t.) 1. as when meeting after a long separation: ūt-pūnu (ke). 2. as foreigners: ākan-tebi-gōl (ke). This word has been adopted to indicate the custom among Indians after long absence. See! two natives of India are embracing: vāi gēlī! čāyugulā l'ikpō ākan-tebi-gōlē.

emerge, (v.i.) come out from concealment: teg-wējeri (ke). The Jarawas obtain iron by emerging from the jungle (i.e. from wrecks on the coast) or in some such way: jārawa la teg-wējeri-tāg-nga-bēdīg tōlbot-tā oroko. See sort. 2. as an insect out of a hole. See issue.


enceinte, (adj.) See pregnant.

enclose, (v.t.) . . . . i-törko (ke). See surround.

encounter, (v.t.) meet as an adversary . . . . jëti (ke). We big boys being fully armed are not afraid to encounter Jarrawa: mägniwa chëchëngë bëdig jarrawë jëtingë leb marat lëte yëba (da) (v.t.) meet casually or unexpectedly. See meet.

encourage, (v.t.) 1. urge on . . . . ab-ngë (ke). 2. instigate . . . . kük-lär-löda (ke) ; öng-jëg (ke). 3. give comfort or cheer . . . kük-lär-lëje (ke).

end, (s.) 1. extremity . . . . är-rëwa (da) ; öko-tëp (da). Hold the end of my stick: dësi pùtu l'är-rëwa pëchuke. 2. pointed-end . . . . naichama (da). See beak and point. 3. conclusion of any work or narrative . . . . är-lë (da).

endeavour, (v.t.) See try.

endure, (v.t.) See suffer.

enemy, (s.) . . . . yödinga (da).

energetic, (adj.) . . . . iratnëng (da).

engaged, in work. See busy.

English. See European.

enjoy, (v.t.) . . . . ad-yëla (ke). We all enjoy paying a visit to Calcutta: maratüru la bëlëtëngë leb adëyëla. See air.

enlarge, (v.t.) . . . . èr-döga (ke).

enmity, (s.) . . . . yödi (da). Owing to enmity the Jarrawa do not associate with us: yödi l'edëjë jarrawë marat-daëru l'itëgmëlikë yëba (da).

enormous, (adj.) 1. of an animate object . . . . rëchëba (da). 2. of an inanimate object . . . . dëjöda-göda (da) ; chëlëng-dëga (ad). There are enormous clams (tridacna) here: kërin chëwëna rëchëba (da). See big.

enough, (adj.) sufficient . . . . dëruma (da).

One is enough: ëbátël dërumadë. Enough food is as good as "lit. "equal to") a feast: yët dëruma wëi yët dëga l'ëkë-përa (da).

enough, (interj.) . . . . däke! ; kian-wal!

That's enough: kianvëni däke!

enquire. See ask.

enrage, (v.t.) . . . . en-tigrël (ke).

ensnare, (v.t.) entrap . . . . yëto-pai (ke) ; körë (ke).

Entada pursoëtha, (s.) . . . . châkan (da). The seeds of this tree are eaten during the rains. See App. xi.

entangle, (v.t.) . . . . öt-chë (ke).

enter, (v.t.) . . . . lëjë (ke) ; lëtök (ke).

entertainment, (s.) . . . . yët-dërgëng (da) ; yët l'ôt-jëngë (da).

entire, (adj.) See sound and whole.

entirely, (adv.) . . . . rëtëk ; ûbaya. That is entirely bad: këto jëbag rëtëk.

entrails, (s.) . . . . ab-jödo (da).


enumerate, (v.t.) . . . . ig-lëp (ke). He enumerated all the things in his possession: bët l-pëchëlan min l'dëru l'iglëpë.

envious, (adj.) . . . . öt-lëbëngë (da).

envy, (v.t.) . . . . öt-lëbe (ke).

epilepsy, (s.) . . . . pëcha (da).

equal, (adj.) . . . . akë-përa (da) ; lërga (da).

erase, (v.t.) . . . . gëdë (ke).

erect, (v.t.) . . . . ar-tig-jëralë (ke).

erecet, (adj.) upright . . . . tig-jëralëng (da) ; öto-lërga (da).

eruption, (s.) rash . . . . ër-të (da) ; ër-të (da).

escape, (v.i.) 1. flee, run away . . . . ad-mëti (ke). 2. after being shot or harpooned . . . . ëjë (ke). 3. from being struck by a missile. (a) by eluding it . . . . bitë (ke) ; chëdë-këlë (ke). (b) owing to misdirection . . . . dët-lëlag (ke). 4. from infection . . . . dët-lëlag (ke). [i.e. through misdirection of the demon conveying the disease]. When we suffered from measles last year, only those living at Port Mouat escaped infection: ëlëk l'ëttëri med ër-lënga bëdig gun tën-chëng lat ëdëu-yëte ëtë-lëlag.
especially, (adv.) ... túl (da). I want arrows, especially w ood en -pointed fish ones: wai dō della d'enāke, túl irīlēj (da).

essential, (adj.) ... ārainga (da).

et cetera, "and other (or such) things" ... ā-wēh! See APP. v, para 1.

European, (adj.) ... tāp-lola. (s.)
1. race or people ... tāp-lola-dālāg (da). 2. soldier or sailor ... bōgoli.
3. official ... kaptān (i.e. "Captain").
4. complexion (colour of skin) ... tērēmya (da).

evaporate, (v.i.) ... ōto-nūyai (ke).

even, (adj.) See flat. level. 

even, (adv.) actually ... aba. See return.

evening, (s.) ... dīla (da). See App. ix.

This evening ... kawai-dīlānen; kawai-dīlaya. Yesterday evening ... dīlēa-dīlānen.

To-morrow evening ... wainga-dīlānen.

ever, (adv.) ... eda; ūchik-wai; kichik-wai; eba-kāchya. Have you ever spear ed turtles at Kyd Island?: an ngō dūratāng ya eda yādi dāre? For ever and ever ... ōng-tām.

every, 1. (adj.) (a) all possible ... ār-dūru (da). Fetch at once every bow you can find in my hut: dīa bād tek kārama Pārdūru ngōt bām-yāte kā-goi őno (ke).

The Chief burnt every hut: maiola bād Pārdūru Pōko-jōire, (b) each. See each.

2. (pron.) every one ... ūba-tūl-tūl (da).

Bia gave honey to every one in the village: bā ña bādāl-tūl len bàrai lat ēja mānre. See each. Every day ... ār-lalen-ārlalen.

He is up to some mischief every day: wai ̃ ār-lalen-ārlalen ōt-įbāgi (ke). Every month, ēgarlen-ēgarlen. Everywhere, ēr-dīlų-rēatek.

(lit. "place-throughout")

evil, (s.) ... ōt-įbag-yōma (da).

evil spirit. See demon.

exactly, (adv.) 1. precisely, punctually ... bādinga; ar-gōlinga-ba. I arrived at

home exactly at noon: wai da bād len bōdo-chōu bādinga kāgaire. See about, delay and not. 2. quite, just ... ūba. Our bows are exactly alike: wai meta kārama ūba lākā-pāra (da).

exactly so! (interj.) ūba (da)!; kichik-ūba (da)!

exaggerate, (v.t.) ... ār-chi (ke). Don't exaggerate!: yāba, lārchē dāke! (Here yāba is prefixed to express disbelief.)

examine, (v.t.) 1. an inanimate object ... ār-tāl (ke).

2. an animate object ... ār-tāl (ke).

exasperate, (v.t.) ... en-tigrēl (ke).

See anger.

excavate, (v.t.) ... ēr-lōt-kōp (ke); kārai (ke).

exceedingly, (adv) See excessively.

excel, (v.t.) ... tig-bēringa (ke).

excellent, (adj.) ... tāpa (da); (in constr.) tāpa-ya. They were always excellent divers: eda arat-tām tek tikpūteminga tāpaya.

except, (postp.) with the exception of ... ̃ ijiya. All except my younger brother are dancing: dākā-kām ijiya arādrū koike.

excess, (s.) surplus ... kichal (da); ākā-kichal (da). (The latter word is used with ref. to food.) See remainder.

excessive, (adj.) ... dūnga (da).

excessively, (adv.) ... dōgaya; chānagya; bōtāba.

excessive quantity or number (s.) ... ōn-tēpe-dūrai (da).

exchange, (v.t.) ... gól (ke); i-gal (ke); iji-gōlai (ke).

exchangeable, (adj.) ... i-galnga-lōyu.

exclaim, (v.t.) ... pēle (ke). See beg.

He exclaimed that what you say is quite false: wai ē pēlere anya ngō tārch-yāte ātēlinga rēatek.
excrement, (s.) . . . . ár-bó (da). See rust, bullet.

excrete, (v.t.) . . . . ig-chél (ke); ig-ché (ke).

excuse, (v.t.) release . . . . tig-lai (ke); ár-tidúbu (ke). See ex. at remainder.
(v.i.) 1. one’s self for one’s failure . . . . ara-yår (ke). 2. one’s self at the expense of another . . . . en-dúra (ke). See ex. at carry and careless.

excruciate, (v.t.) . . . . ákà-bang-tek-päreja (ke).


exhausting, (p.pr.) . . . . dama-l’ákà-châmninga (da).

exhibit, (v.t.) See display.

exhume, (v.t.) . . . . òi (ke). See disinter.

exist, (v.i.) have being . . . . edà (ke).

Crows do not exist at the Nicobars up to the present time: nígáka nákobá ten bárka (edàke) yàbá (da).

expect, (v.t.) . . . . ába (ke).

expectorate, (v.t.) . . . . ôiar (ke).

expedite, (v.t.) . . . . réwa-karinga (ke); úchurpi (ke).

expedition, (s.) . . . . ára-tig-barninga (da).

expeditious, (adj.) . . . . i-tó-kîninga (da).

expel, (v.t.) . . . . dîringla (ke).

expend, (v.t.) use up . . . . bùjautinga (ke), as e.g., bees-wax in making (sealing) wax . . . . (kângà-tâ-búj), which is used in making arrow-heads. See App. xiii.


expire, (v.t.) 1. die . . . . okó-li (ke); (ákâ-n-) tûg-dâpi (ke). The latter word sig-
nîses ("be moribund"). 2. as a light . . . . iji-tári (ke).

explain, (v.t.) 1. tell, teach, narrate, show . . . . i-tái (ke). He explained to me the method of stringing the bow: òl den ñáire kichikachà òl-ngôtoâlie. 2. with ref. to speech . . . . i-tâ-yáp (ke). (e.g., how to pronounce or translate a word), lit. assist-speak.

explode, (v.t.) . . . . ár-túchnu (ke). (v.i.) . . . . ara-túchnu (ke). See kiss.

explore, (v.t.) . . . . ár-tál (ke); in search of honey . . . . ig-láp (ke).

extend, (v.t.) See enlarge, lengthen, reach and stretch.

exterior, (a.) outside . . . . wâlak (da).

exterminate, (v.t.) 1. with ref. to animals, etc. . . . . ti-tâu (ke). 2. with ref. to a community . . . . ákà-ti-tâu (ke).

extinguish, (v.t.) 1. with water . . . . ig-élá (ke). 2. by blowing . . . . ig-tûpú (ke). 3. by other means . . . . i-tári (ke).

extinguished, (p.p.) of a light . . . . iji-tári-re.

extract, (v.t.) take out . . . . lóti (ke). Bia extracted the pig-arrow from my leg without (infecting) much pain: bâ d’ar chêg tek yed dêga yâbalen ìla lôtire.

extraordinary, (adj.) wonderful . . . . ig-ûngêklinga (da).

extremity, (s.) See end.


9. Shut the eye, (v.t.) . . . . ig-mêmâti (ke).
(v.i.) ādal-itāri (ke). 10. open the eye, (v.t.) . . . ātal-ōt-tēw (ke). (v.i.) . . . āj-wāre (ke).

F

face, (s.) 1. . . . . . ig-māgu (da); 1 (or ig)tā (da). 2. profile. . . aiyā-tāmar (da).

facing, (postp.) fronting. . . ākā-elmal- len; ab-elmal-len. My husband is facing us: dab bāla makat-elmal-len.

fade, (v.i.) . . . . . ōo-leleto (ke).

faded, (adj.) of vegetation . . . . gallaba (da).

faces, (s.) . . . . ār-bō (da).

faggots, (s.) 1. firewood . . . . chāpa (da).
2. bundle of . . . . chōrognga (da).

fall, (v.i.) 1. through inability . . . . ōkan-majjā (ke). 2. fail to find . . . . ālōt-māyai (ke). 3. fail to comply . . . . ījikila (ke). 4. fail to hit, miss . . . . lākāchīt (ke). without fail . . . . wākau. See doubtless.

faint, (adj.) despondent . . . . kūk-latōlatnga (da).

fall, (v.i.) 1. from any cause . . . . pā (ke). I fell from the tree but fortunately broke no bones: dōl ākā-tang tek pāre, dōna āt-yāb-len ūkā-kjurire yāba (da).
2. drop, of any object . . . . tōl (ke); pā (ke). 3. owing to a push or jolt . . . . ār-gōdai (ke). 4. as ripe fruit from a tree . . . . ākan-gōdol (ke). 5. of the tide . . . . ēlēr (ke). 6. overboard . . . . āto-jūm (ke). Owing to the narrowing of the bow of the Nicobarense out-rigger canoe, when poling for turtle, it frequently causes us to fall overboard: malai chārima lōmāgu kina l'edāre mōto-mōtingu bēdīg met'ōng-tāla mōto-jūmāke.

false, (adj.) . . . . ā-tědinga (da).

falsehood, (s.) . . . . ā-tedi (da).

family, (s.) . . . . bang-ūba (da). Wologa's family is large; wologi'ta bang-ūba diya (da).

famished, (p.a.) . . . . ākan-wēralinga (da).

fan, (s.) . . . . ūl (da); wūl (da).

fan, (v.t.) a flame . . . . (chāpa-lig)-ūl (ke); wūl (ke).

far, (adj.) . . . . el-ar-pāla (da); lōyaba (postp.) as far as . . . . mat. as far as there . . . . kāto-mat. I paddled as far as Kyd Island encampment but did not see any signs of a dugong (lit. a dugong body): wai dōl dāratāng mat tāpare dōna tegbāl-chāu d'īghādīngga-ba. not so far (less far) . . . . tek-clarpāla-yāba (da). His hut is not so far from here as mine: kāre-tek ta būd dīa būd tek clarpāla-yāba (da).

farewell, (v.i.) bid-. . . . ōto-gōli (ko). Farewell! (interj.) See good-bye.

farther, (adj.) 1. from here . . . . kārin (or kāre)-tek-clarpāla (da). 2. from there . . . . kāto-min-clarpāla (da). 3. a little farther . . . . ka-wai-lagiba (lit. now near).

farthest, (adj.) . . . . clarpāla-l'īgla (da). Your hut is the farthest of all from here: ngiā būd kārin-tek-clarpāla l'īgla (da).

fast, (adj. & adv.) 1. of a runner or swimmer . . . . ār-yēre (da); ār-rēwa (da); ār-rīnima (da). Your son (addressing the father) is growing fast: ngatōlēre yēre abōga (ke). 2. of a ship, canoe, bird, etc. . . . . rīnima (da); yēre (da); rēwa (da).


fast, (v.i.) 1. when sick, in trouble, or during a lad's novitiate . . . . yāpi (ke)! 2. Fasting period of a novice . . . . ākā-yāp (da). Youths of both sexes for two or three years before attaining puberty abstain from
eating turtle, honey, fruits and the kidney-fat of the pig. During this period—before and after which the individual is bótiga (da) (i.e. free from such restrictions)—he (or she) is described as àkà-yàb (da) or àkà-yàba (da).

fasten, (v.t.) 1. tie ... chô (ke); 1-chô (ke). See bind, 2. to a post ... óko-rôni (ke), 3. tightly ... nilip (ke). 4. an animal by the neck ... ót-rôni (ke); lôropti (ke). 5. round one's waist ... àr-etai (ke); òtochô (ke).

fastening. See lashing.

fat, (s.) ... ála-chîr (da); ágam (da). Prefix ab, òt, etc. See App. ii.


fat, become (v.i.) 1. of human beings ... à-páta (ke). 2. of animals ... pâta (ke).

fatal, (adj.) 1. of an injury ... yéleba. See heal. pârai-j-tinga (da); olo-bajingga (da). 2. of a disease ... teg-bônga-ba. See recover.

father, (s.) 1. ... ab-maiola; ar-ôdinga (da); ab-châbi (da). 2. having one or more children ... ún-bâ (da). The fathers of those two men are head-chiefs: kâl'bâla l'ikpôr l'arat-ôdinga vai maïag' itik-lâ (da). I saw my father's bow in his own hut: wai dó dab-châbil lîta kârama ékan bût len ìgbâdîgir. Is your younger brother a father?: an 'ng'âkà-kàm ún-bâ (da)? 3. Step-father ... ab-châbil (da). 4. Father-in-law ... nâmola, (p.p.) dia, ngia, etc. See App. ii. 5. Fatherless, (adj.) ... à-bólo (da); bôloka (da); ab-maia-ab-yàba (da).

fathomless, (adj.) ... jîrâ-dôga (da).

fatigue, (s.) 1. with ref. to hands or feet ... óng-wèlab (da). 2. with ref. to the body ... tå l'ár-wèlab (da).

fatigued, (p.p.) 1. of the back only ... mai-âire. 2. of the whole body ... domàl'âkà-châmèr.

fatiguing, (p.pr.) ... wêlabngã (da). Prefix òng, ab, etc. See App. ii.

fatten, (v.t.) for slaughter ... chîlyu (ke).

favour, beg a, (v.t.) ... òto-yàp (ke).

favourable, (adj.) ... of wind, tide or current ... ár-dàdûpinga (da); ár-làdinga (da). The tide is favourable: kâl'wàï ìrâdàdinga (da).

favourite, 1. (s.) popular person ... òt rè (da). 2. (adj.) of a dog, bow, &c. ... ik-linga (da). See with and go.

fear, (v.t.) regard with fear ... ar-làd (ke); ar-làt (ke). (v.i.) be afraid ... ad-làt (ke).

fearless, (adj.) ... ad-làntenga-ba; f-tàrmíl (da). See "follow tracks."

feast, (s.) 1. ... yât-dûranga (da); yât-l'ôt-jèngga (da). 2. mock-feast (a children's game) ... gab-màmkînga (da).

feast, (v.t.) on the completion of a novice's probationary fast ... gûmul-lès (ke); gûmul-mâg (ke). While their Masters Woi and Irajodo, seeing the fat pigs for which they (lit. their bellies) craved, broke their pig-fast: mar wôi ól-bêdi ira-jôdo kàto regpîta l'igbadigu-yàdi mûgum len pîchatinga l'édàre reg-gûmul-lère. During the first two or three months the novice is called àkà-gòi (da), after which—and until he becomes a father or fairly senior—the term àkà-gûmul (da) or gûma is applied to him. A young woman continues to be àkà-gòi (da) till she becomes a mother or has been married some years.

feather, (s.) ... pd (da); (in constr. punti) (lit. hair). The prefix òt, ig, etc. is used to denote the part of the bird referred to. See App. ii.
feeble, (adj.) See weak.

feed, (v.t.) ... åká-bílii (ke).

feel, (v.t.) 1. any animate object ... á-pā (ke). 2. any inanimate object ... ēr-pā (ke); kōto (ke); the latter in the sense of feeling anything in a net or cover in order to ascertain its nature, size or quantity.

fell, (v.t.) a tree ... köp (ke). See clear jungle.

fellow-countryman, (adj.) ... ig-búdwa (da). Is he a fellow-countryman of yours?: an ọl ng’igbúdwa (da)?

fellow-tribesman, (s.) or kinsman ... ab-ngijí (da). I will return here after visiting my kinsmen (lit. fellow-tribesmen): dat-ngijí len lóinga-bédiq-(úgd-tek) dól kárin uj ke.

felspar, (s.) ... tōng-lúntunga (da).

female, 1. (s.) ... á-pál (da). 2. (adj.) ... pál (da).

fen. See swamp.

fence, (s.) ... turkônga (da).


ferocious, (adj.) ... ig-rél-tópongá (da).

festival, (s.) See assembly and feast.

fetch, (v.t.) 1. go and bring an animate object ... ab-ómọ (ke). My father fetch-ed Woi yesterday from Port Mouat: d’aródinga díltà tára-cháng tek woi l’ab-ómọ. I fetched a fat pig for our own consumption (lit. for ourselves): mkan leb rep-pálá úg-túl d’ab-ómọ. 2. go and bring an inanimate object ... ómọ (ke). He is fetching firewood for me: ọl dat chápa ómọke.

fever, (s.) ague ... did-dirýa (da). But as yet has never had fever: ãgákà bíta lén eda did-dirýa yába (da).

few, (adj.) ... ik-pó (da) (lit. two); yába (da); bá (da). See receive and sell.

fill, (s.) ... chálím (da). See App. xiii for three varieties employed.

fill, (v.t.) ... ọjọl (ke); ọnya (ke).

ferocious, (adj.) See ferocious.

fight, (s.) ... ara-táng-mók (da). (v.i.) 1. ara-táng-mók (ke); rẹ́ (ke). 2. together without interference ... ọnọkẹ́ (ke).

fifth, (adj.) See App. iii.

figure, (s.) form ... ab-dála (da).

file, (s.) rasp ... tálag-bá (da). (v.t.) ... jí (ke).

fill, (v.t.) 1. any vessel with fluid ... aká-élá (ke). 2 a bamboo with food ... gób (ke). 3. fill up any receptacle ... ọt-tépé (ke). See full. (v.i.) fill one’s mouth ... akan-élá (ke).

filled, (p.p.) ... ọt-tépére.

filth, (s.) ... lada (da).

filthy, (adj.) ... ladanga (da).

fin, (s.) 1. pectoral ... (yá-t’l) ig-wád (da). 2. ventral ... (yá-t’l) aká-wád (da). When situated near the anal fin “ár” is substituted for “aká.” 3. dorsal ... (yá-t’l) ót-páyu (da). 4. caudal ... (yá-t’l) ár-páyu (da). 5. anal ... (yá-t’l) ár-pícham (da). 6. fin’s rays ... (yá-t’l) ót-chukúl (da). See thorn.

find, (v.t.) 1. after search ... ót-bam (ke). 2. by chance ... óro (ke). Whene the white honey is found there is also the black kind: mín’á dýa óróke ik-bédiq tóbúl-yá. See App. i.

find fault with (v.t.) See blame and scold.

fine, (adj.) 1. excellent ... ába-béri-niya (da). 2. beautiful ... ino (da). 3. of weather ... lìnga (da). (s.) fine weather ... lì (da). See calm.

0. indolent; ól. pesò; s. pot; s. awful; ól. bols.

finish, (v.t.) 1. ar-lá (ke); káldi (ke). He has now finished thatching the hut: öl kágoi cháng t’epinga káldire. 2. any manual task öng-káldi (ke); ik-öng-káldi (ke); ig-figálli (ke). If I were to work all day and night I should finish (making) this bow: móda dól árala same o-ängmíeicha kázama d’iñgálli (ke).

fire, (s.) 1. i-daal (da). 2. firewood chápá (da). 3. burning fuel, firebrand chápá-l-i-áal (da). My fire has gone out: dín chápá-l-i-áal t’áre. 4. fire-place (a) for cooking purposes chápá-lиг-búg (da); (b) where fires are burnt to drive away insects el-öñ-chápá (da); (c) as used by natives of India taili-tókñga (da).

fire-fly bélá (da). (v.t.) 1. kindle chápá-l-ig-úl (ke); chápá-l-ig-págat (ke). See blow and burn. 2. set fire õko-jóí (ke).
3. make a fire chápá-l-öko-jóí (ke).
4. fire a gun õko-púrgu (ke). See throw. (v.i.) 1. catch (take) fire õko-jóí (ke); bada-kini (ke). 2. be on fire dal (ke); púd (ke).

firm, (adj.) as a post ár-chéba (da).

first, (adj.) 1. in order otolá (da); entóba (da). See win and disinter. He was the first (as in a race) õl otolá (l’édà)-re. 2. of a row or line óko-táp (da). 3. first turn in rotation otolá-ka. See ex. at steer. 4. first-rate, prime, of excellent quality gói (da). 5. first-born á-en-tóba-yáte (da). 6. first quarter of moon ógar-chánag (da). 7. first-time idlia-góía. On seeing white soldiers for the first time I was afraid: idlia-góía biogó iñgádigna-bédig da d’ádláare.


For various species see App. xii. 13. fish-eagle. See eagle.

fish, (v.t.) 1. by shooting with arrow yáti-tají (ke). 2. with harpoon yáti-dút (ke); yáti-jéráli (ke). 3. with hard-nets yáti-páne (ke).

fisheraan, (a.) ñká-júru (da); áryóto (da).

fishing-stakes, (s.) turko (da). This word is applied to the bamboo stakes made and used by Malay and other alien fishermen.

fishing-station, (a.) yáti-l’-áká-áu (da); ik-éli-tán (da).

fissure, (s.) jág (da).

fit, (s.) öng-mótringa (da). strike with fist. (v.t.): See strike.

fit, (s.) (convulsions) píchá (da).

fit, (v.t.) as a fore-shaft in the socket of a harpoon or pig-arrow óko-jéráli (ke). 2. as in measuring a limb for an ornament 1-tár-tál (ke). (v.i.) 1. as an
arrow-head in its socket .... okan-jerali (ke). 2. as an ornament on the arm .... iji-tar-tal (ke).

fit, (adj.) 1. suitable .... yoma (da). This canoe is not fit for turling: akha roko loringa l'eb yoma-ba. yoma (da). See ex. at suitable. 2. ready, in a state of preparation .... ot-paiad-beringa (da). 3. proper, right .... tOlata. See ex. at right. 4. meet, adapted to .... loyru. That netted fish is fit to eat: ká yát-póneng mákngá-loyu.

fitly, (adv.) suitably .... yoma-tek; yoma tek.

fix, (v.t.) 1. as into a socket .... oiyo-lofi (ke). 2. arrange, determine, as a day for one's return .... oko-tig-ráu (ke).

flake, (s.) 1. of quartz .... tolma-лож-tó (da). 2. of glass .... بيلma-лож-tó (da).

flame, (s.) .... ar-chál (da). See ex. at blaze.

flap, (v.i.) as a bird's wing .... iji-papya (ke).

flappers of a turtle, (s.) 1. hind .... ar-paad (da). 2. fore .... ig-or óng-paad (da).

flash, (v.i.) 1. as sun on rippling water .... əmletja (ke). 2. of lightning .... əla (ke).

See lightning.

flat, (adj.) 1. of a piece of land .... lingiriya (da). See land. 2. as a turtle's flappers .... pánab (da).

flatten, (v.t.) .... lingiriya (ke).

flatter, (v.t.) cajole .... See wheedle, coax and liberal.

flavour, (adj.) .... aká-yoma (da). See relish.

flavourless, (adj.) .... góloga (da).

flaw, (s.) .... ig-kój (da).

flay, (v.t.) .... ot-әj-kát (ke).

flea, (s.) .... әt (da).

flee, (v.i.) escape, run away .... ad-wětı (ke).

flesn, (s.) 1. of any kind except that of small shell-fish .... dama (da). 2. of small shell-fish .... paicha (da).

flesh, lose (v.i.) .... ab-main (ke).

flexible, (adj.) .... yárágap (da); ot-yób (da).

flying, (v.t.) any missile .... dápí (ke).

flip, (v.t.) with the finger .... 1-tolg (ke); dóràp (ke).

flirt, (v.i.) .... iji-yaima (ke); iji-yómá (ke); iji-paidla (ke).

float, (v.t.) .... júmu (ke). (v.i.) .... ódat (ke). See ex. at surface.

flock of birds, (s.) .... ár-pórod (da).

flog, (v.t.) .... ár-nát (ke).

flood, (s.) the Deluge .... elő-tó-pinga (da). A long time ago, in the days of our early ancestors, after the Flood God gave this command, "Thou must not regard any as God in place of Me": artám előtöpinga tárolo čháuga-tábanga l'ísál len páluga kichikan-naikan kánik-yábre, "ngół ábavail d'ong-tó ko árdilu len páluga l'áke yába (da)."

flood-tide, (s.) .... ela-bánga (da); kálabánga (da).

floor, (s.) of a hut .... tår-dód (da).

flow, (v.i.) 1. of a river .... chèlecha (ke); chár (ke). 2. sluggishly (of a stream) .... yál (ke). 3. with great force (as a cascade) .... yála (ke). 4. of the tide .... bá (ke).

flow over, (v.i.) .... әto-әla (ke).

flower, (s.) .... aká-köl (da). Flower-name. See name.

fluid, (s.) .... raif (da); raich (da).

flutter, (v.i.) .... iji-pám (ke).
fly, (s.) 1. the insect . . . bûmila (da). The large stinging-fly which frequents creeks is (like the large stinging-ant) called bûrya (da). 2. sand-fly, (s.) . . . šipà (da).
fly, (v.i.) 1. . . . ad-pâya (ke); īji-ācha-tâ (ke). fly upwards. 2. . . . wâta (ke). 3. fly over, (v.t.) . . . wâta-pi (ke) (lit. fly upwards and fall). See jump over.

flying-fish, (s.) (Exocoetus volitans) . . . bilichi-ław (da).


foam, (s.) 1. from the mouth . . . ākâ-bôag (da). 2. of the sea . . . (pâtarâ-l') ār-bôag (da). See froth. (v.t.) . . . ākâ-bôag (ke).

foetus, (s.) . . . ĕt-bôdi (da).

fog, (s.) . . . mútia (da).

fold, (v.t.) of a mat, etc. . . . ĕt-kôt (ke). (v.i.) one's limbs . . . ţyôn-tâi (ke).

foliage, (s.) 1. of one variety . . . 1-tông (da). 2. of several varieties . . . ērem- lōt-pi (da) (lit. "jungle hair").

follow, (v.t.) 1. . . . ār-olo (ke). I am following you: dô ng'âròlo (ke). 2. follow after . . . ëp-tid-mûdâ (ke). 3. follow last of all (bring up the rear) . . . ìg-lyâ (ke). 4. follow tracks . . . ţun-pâg-ik (ke). I will follow the tracks myself; I am not afraid: dôl d'âyôn-bôlâm ţun-pâg-ikke d'adlat ścga:ba.

fond, (adj.) 1. . . . ìg-yâmalinga (da); ōkô-châm (da); bëringa-lâanges (da). 2. of any kind of food . . . ākâ-châm (da); ōkô. . . . poichatngga (da). Being fond of honey I ate it all: d'ōkô ëja poichatngga-bêdig dôl ârdâru lère.

fondle. See caress.


fool, (s.) . . . mûgu-tig (or tî) pâcha (da). Don't be a fool! mûgu-tig-pâcha ka dâke!

foolish, (adj.) . . . ìg-pichanga (da).


for, (postp.) 1. for the sake of . . . al. See dance, give, make, and App. ii. 2. on account of . . . ik. See give. 3. with a view to, for the needs of . . . at. See bring, cut down and gather. 4. on behalf of . . . ţû. See ex. at barter. I am making this canoe for the Chief: wu dô ācha rûko ma l'ûyu köpke. 5. in order to, for the purpose of . . . eb. Bira has gone to the jungle for honey: bira ìrem ten ājâ-karajînja l'eb bêtikre. See adapt. 6. in place of . . . ţûng-têka; tî-gal. See instead of. 7. because . . . edêre. I was angry for he grossly abused you: ţû d'ûg'ab-tûgonga dôyârê ëdâre d'tigere. 8. in preparation, or readiness for . . . ţû-kêlêm. I am cooking food for my husband who is turtle-hunting: dâbûla yâdi-lôbi-yêtâ l'ûkô-têlêm dô yát-jôiê.

for ever, (adv.) . . . ţûng-tâm.

forbear. See refrain.

forbid, (v.t.) . . . ab-kânâ (ke). See anchor.

force, (s.) . . . lûchur-yôma (da). Owing to the force of the surf the canoe was broken:
force one's way, (v.i.) through undergrowth . . . akan-mál (ke). See part the hair.

forcibly, (adj.) . . . . gôra-tek.
ford, (s.) . . . . këleto (da).
fore-arm, (s.) . . . . ig-kôpa (da).
forefather, (s.) . . . . ót-maia (pl. maiaga). According to our traditions our forefathers were more numerous and larger than we are: mókot-tàrûkngna l'ekàra mötö maiaga mardàru tek mat-ûbaba mat-tàbanga bëdîg.
forehead, (s.) . . . . ót-mûgu (da).
foreigner, (s.) . . . . ót-bûd-l'ig-ëba (da); ig-lëa (da).
forenoon, (s.) . . . . bôdo-la-kàgngna (da); bôdo-la-kàgalga (da); bôdo-chànag (da); bôdo-la-ad lájalinga (da). See App. x.
fore-shaft of arrow. See head.
fore-shore, (s.) 1. . . . . këwa (da). 2. rocky . . . . bóróga (da). A coast having little or no foreshore is called párag-bóróga (da). 3. extensive, sandy, and sheltered . . . . ñûlua (da). Encampments are invariably found in such places, as being favourable for turtling and fishing. 4. a little beyond . . . . tâlawa (da). Fish are shot here at low spring-tides.
forest, (s.) . . . . tâlå-maich (da); èrem (da). See note at jungle.
forestell, (v.t.) . . . . ig-garma (ke).
forget, (v.t.) . . . . ót-kûkli (ke). So it is! I forgot; ana-keta! mëda m'ôtôkûklëte. We forgot: mëda m'ôtôt-kûklëte. (v.i.) forget one's self . . . ót-kûklí (ke). See ex. at barter.

forgive, (v.t.) . . . . ep-tig-lai (ke). See excuse.

fork, (s.) for eating . . . . âkà-chàti (da). obviously of modern adoption. See branch and cross.
form, (s.) figure . . . . ab-dûla (da); ab-chàu (da).
form, (v.t.) construct, fashion, shape . . . See do, make, shape.

formerly, (adv.) 1. a short time ago . . . . kàtin-wai. 2. some time ago . . . . mat-ai-yàba. 3. a long time ago . . . . mat-ai-yàbaya. 4. a very long time ago . . . . àr-tâm (da).

formidable, (adj.) . . . . ar-gôra-bötaba. See dangerous.

forsake, (v.t.) . . . . iji (ke); ót-màni (ke). See abandon.

fortunate, (adj.) . . . . ót-yàbnga (da).
fortunately, (adv.) . . . . ót-yàb-len.
forward, (adj.) in front, in advance . . . oto-là (da).

foster, (v.t.) . . . . òko-jeng'e (ke); ót-chàt (ke). (s.) 1. foster-father . . . . ab-mai-ót-chàntga (da). 2. foster-mother . . . . ab-chàn-ót-chàntga (da). 3. foster-child . . . . ót-chàntga (da). Your foster-child is a good shot: ng'ót-chàntga (wai) ùnyàb (da).
foul, (adj.) See dirty.

fragile, (adj.) brittle, . . . . kôta (da).
fragment, (s.) of wood, etc. . . . rūb (da). See bit.

fragrant, (adj.) . . . ōt-āu-bērīnga (da).

frequently, (adv.) . . . ōng-tāle.


friend, (s.) . . . ākan-jeng‘enga (da); ōko-dābu (da); ig-jiugam (da). All these are my friends: ăcha-dărū ṭākan-jeng‘enga (da).

dreadful, (adj.) . . . ākan-jeng‘enga-ba.

dreadful, (adj.) . . . ōko-dābunga (da).

friendship, (s.) . . . ōko-jiłōwa (da).

dreaden, (v.t.) 1. alarm . . . ig-wā (ke); ārāt (ke); en-adlāt (ke). 2. by night . . . ār-yūya (ke), by personating some demon. 3. frighten away, seare . . . ār-yādī (ke).

frightened, (p.p.) . . . ad-lātanga (da).

fringe, (s.) . . . yāmngā (da).

frog, (s.) . . . lēdek (da). Is eaten.

from, (postp.) . . . tek. I have just come from the heart of the jungle: wai dō ūrem chāu tek goī ōnre.

front, (s.) . . . of a hut, etc. . . . ig-wālak (da). The front of my hut: ēta būd l’ignēlak (da).

front-tooth. See tooth.

front, in (adv.) in advance, ahead . . . otolā (da). In front of (postp) facing . . . ākā (or, ab) elma-len.

froth, (s.) . . . ār-bōag (da).

frown, (v.t.) . . . ig-pūnyur-l’ār-myū (ke), or kāti (ke). (v.i.) . . . iji-pūnyur (ke).

fruit, (s.) . . . chēta-tāla (da); yād (da); (in constr. yāt); yāt-bātna (da) the last in contradistinction to the word for fish. See food.

fruit-tree, (s.) . . . ăkā-tāla (da). See tree.

fruit, bear (v.t.) . . . ar-bāt (ke).

fruitful, (adj.) . . . ar-bātna (da).

fry, (v.t.) . . . pūgat (ke).

fuel, (s.) esp. firewood . . . chāpa (da). See fire.


fully, (adv.) at full length, the whole story . . . ākā-lōr; ār-lōr. See tell.

fun, (s.) . . . ī-jāj (da).

funeral wreath, (s.) suspended round a burial-place . . . āra (da).

fungus, (s.) . . . pūluga-l’ār-ēlang (da).

funnel, (s.) (of steamer) . . . tārma (da). Also denotes gun-barrel, both signifying a cylinder emitting smoke.

furious, (adj.) very angry . . . īj-ānanga (da).

furnish, (v.t.) . . . mān-ak-tāg (ke); tāg (ke). See give and sort.

fury, (s.) . . . īj-āna (da).

future, (s.) . . . īj-ēlējenga (da). In future (adv.) . . . ka-wai-tek, (lit. from now, or to-day).
gabble, (v.i.) ed-wi (ke).
gain, (v.t.) win otolá-ômo (ke).
(v.i.) be successful otolá (l'édâ) (ke).
(lit. "be first.")
gain, (s.) advantage, profit ar-pôlok (da).
gait, (s.) ar-ladya (da). See recognize.
gale, (s.) ünga-tôgori (da).
Gallinula phoenicula, (s.) bâra (da).
game, (s.) play i-jâj (da). The following is a list of the best-known games:
1. See-saw ad-yênenga (da).
2. blind-man's buff iji-tâpa-lirruga (da).
4. hide-and-seek abâtanga (da).
5. mock pig-hunting ad-reginga (da).
6. mock night attack with soft-headed arrows iti-ajînga (da).
7. searching for jungle demon erem-châgala-atënga (da).
8. swinging themselves by means of long pendent tree-creepers ig-lêlanga (da).
9. flinging two pebbles fastened separately at the two ends of a short piece of cord into the tree-tops, the highest branch reached being the prize aimed at tâtemo (da).
10. throwing Cyrena shells horizontally (convex side uppermost) âkâ-kêchìrnga (da).
11. "ducks-and-drakes" with flat stones along the shore chêchêkânga (da).
12. Cat's cradle jibra (da).
13. mock-burials in sand (by children) ab-nîtinga (da).
14. sham banquet (by children) gab-mâkunga (da).
15. wrestling ad-lênga (da).
gap, (s.) jâg (da).
gape, (v.i.) âpa (ke).
gar-fish, (s.) çhipro (da); tôko-dûnu (da).
gargle, (v.t.) âkan-ûdu (ke).
garter, (s.) tâ-chônga (da). See App. xiii.
gash, (v.t.) ab-ngâta (ke). The prefix, ab, ar, âng, etc., depends on the part of the person referred to. See instead of.
gash, (s.) ôto-pôlo (da).
gasp, (v.i.) 1. âkan-châiai (ke); ông-aj (ke). 2. be at the last gasp tug-dápi (ke).
gather, (v.t.) 1. fruit by climbing on to the branches or by knocking down gôd (ke). 2. by twisting the stem gôda (ke). 3. ripe fruit which has fallen git (ke). 4. fruit with a hooked implement ngâta (ke). 5. by shaking the tree with the hands yûya (ke). 6. fruit by shaking the tree with the feet rûdla (ke). 7. the fruit of the Nipa fruticans kôp (ke). 8. fruit from bushes or branches within reach, also flowers and mushrooms tôp (ke).
9. honey âja-pûj (ke); àja-kàraïj (ke). Are you gathering honey for them? an ngôl et at âja-pûj-ke! See for and App. ii.
gaze, (v.t.) i-tërêli (ke).
generous, (adj) 1. in giving food on-yât-bëringa (da). 2. in giving food or presents ún-rân (da).
gesticulate, (v.i.) iji-wëwingi (ke).
get, (v.t.) procure öro (ke); lôi (ke); (ôt-)pûj (ke). See gather. Get some fuel quickly from the jungle erem tek yere chàpa lôjke. See obtain. Get whatever you can. (lit. what is even bad) ngô michma jàbag ödîg pûjke. Get out of this. Be off! ùchik wai ôn! Get out of the way! ngô'dôchâ! Get up, (v.i.) (after sleep) ôyyûbûjke. See up. Get up (lit. "stand"): kâpi!
ghost, (s.) chàuga (da); chàugala.
giant, (s.) à-rôchobô (da).
giddiness, (s.) ig-lêleka (da).
giddy, (adj.) ig-lêleka (da); èlamjânga (da).
gift, (s.) 1. present ër-mân (da); ar-làà-mân (da). See receive. 2. if received from a stranger yàd (da). (in constr. yàt.)
gill, (s.) of fish yàt-lig-jâg (da); âkà-yâ (da).
gird, (v.t.) ar-étai (ke). (v.i) one's self ôto-chô (ke).
girdle, (s.) waistbelts in general, whether plain or ornamented . . . ār-ētainga (da). 1. plain description, made of young Pandanus eaves . . . ār-bānta (da), viz. (a) that worn by both sexes is provided with a tail (bushy for women) . . . bōd (da). (b) without tail (in addition to bōd, worn by women only) . . . rōgun (da). 2. ornamented with Dentalium octogonum shells . . . garen-pēta (da). See App. xiii.

girl, (s.) See App. vii for terms denoting approximate age.

give, (v.t.) bestow, make a present . . . mān (ke); ā (ke). Give him a little for my sake! dūl en yabā mān! I will give you this canoe: ūcā rōko wai dō ngēn ā. Give me!: den ā! Give! (begging) jē! Give back. See restore. Cause to give. See make. Give more . . . lāt (ke). Give birth. See bear.


glare, (s.) of the sun or torch . . . ar-chāl (da).

glare, (v.i) in anger . . . i-tēreli (ke).

glass, (s.) 1. of window or mirror . . . tīgōdīnga (da). See see. 2. bottle . . . bijma (da). (From bottles, flakes are produced for shaving, tattooing, and scarifying.

glitter, (v.i) glisten . . . kar (ke).

globular, (adj.) . . . ōt-bana (da); mōtāwa (da). See ball.

glow, (s.) of setting sun . . . bāra (da).

glow-worm, (s.) . . . bēla (da).

glutton, (s.) . . . id-nōmanga (da).

gnash, (v.i) . . . ūg-ōko-chāpi (ke).

gnat, (s.) . . . ūipa (da).

gnaw, (v.t.) a bone . . . kāruma (ke).

gnetum edule, (s.) . . . pilita (da). (The fibre of the bark is extensively used). See App. xi and xiii.

<table>
<thead>
<tr>
<th><strong>Goat</strong></th>
<th><strong>Gristle</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>åkan-gai (ke)</td>
<td>We all went (by canoe) to Kyd Island village which is at some distance to the north: medardaru daratang baraj elajana løjaba yde len makangaire. See make, compel. 31. Go a long voyage. öto-juru-tegi (ke). 32. Go astern, backwater with paddle. tår-lō (ke); i-tårtåpa (ke). See paddle. 33. Go across, cross over. See cross. 34. Go in the morning (after sunrise). li (ke). 35. Go tomorrow morning. liiti (ke). goat, (s.) (also sheep). tütma (da). Derivation not traceable. gobble, food (v.t.) i-chāplat (ke). God, (s.) Paluga (da). God created the world: Pāluga ērema môtre. goggle, (v.t.) ig-erli (ke). gold, (s.) See metal. good, (adj.) of animals and inanimate objects. bērînga (da). of human beings. a-bērînga (da). See Ex. at bad. good-looking, (adj.) i-tâ-bērînga (da); dāla-bērînga (da); ab-ab. good-bye, bid, (v.i.). See Farewell. Goodbye! (said by one person). kam wai dōl! (lit. &quot;here indeed I&quot;). Good-bye! (said by more than one). kam wai mōlochik! good gracious! kualch! goodness, (adj.) virtue. öt-bērînag-yoma (da). gore, (s.) mûrudi (da). Prefix ab, öt, etc. See App. ii. gore, (v.t.) as a wild boar. ab-ngāta (ke). gorge, (v.t.) ab-jōdo (ke); ig-nōma (ke). Don't gorge yourself! ng'ab-jōdoke dâke! gorgonidae, (s.) bēwa, (da). So called &quot;red coral&quot; having jointed and ramified stalks. The connection with isidae is recognized, also the distinction between these groups and corals. Governor, (s.) Head Chief (one possessed of supreme authority). öt-yûbur (da). gradient, (s.) òko-chùrma (da). gradually, (adv.) ig-yôngonga-len; òko-lôdonga-len. See one by one.</td>
</tr>
<tr>
<td>Groan, (v.i.)</td>
<td>á-tâni (ke); åkà-dùn (ke); är-dùnuka (ke).</td>
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<tr>
<td>Grog, (a.)</td>
<td>róg (da). Probably derived from the English word.</td>
</tr>
<tr>
<td>Groin, (s.)</td>
<td>péke (da).</td>
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<tr>
<td>Grope, (v.i.)</td>
<td>elákà-pâ (ke).</td>
</tr>
<tr>
<td>Ground, (s.)</td>
<td>land; gara (da).</td>
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<tr>
<td>Ground-swell, (s.)</td>
<td>bòroga-l’òt-gòloin (da).</td>
</tr>
<tr>
<td>Ground, (v.i.) of a canoe, etc.</td>
<td>ad-yòboli (ke).</td>
</tr>
<tr>
<td>Grow, (v.i.)</td>
<td>walaga (ke); ab-dòga (ke).</td>
</tr>
<tr>
<td>Growl, (v.i.)</td>
<td>gòrawa (ke). See snore and thunder.</td>
</tr>
<tr>
<td>Grown-up, (s.)</td>
<td>See App. vii.</td>
</tr>
<tr>
<td>Grub, (s.)</td>
<td>See beetle and larva.</td>
</tr>
<tr>
<td>Grunt, (v.i.)</td>
<td>ad-reg-lj (ke).</td>
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<tr>
<td>Guard, (v.t.)</td>
<td>See protect.</td>
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<tr>
<td>Guardian, (s.)</td>
<td>óko-jeng’enga (da).</td>
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<tr>
<td>Guess, (v.i.)</td>
<td>chùmoro (ke).</td>
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<tr>
<td>Guest, (s.)</td>
<td>bilinga (da); òt-yàuga (da).</td>
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<tr>
<td>Guestarda spectosa, (s.)</td>
<td>dômto (da).</td>
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<tr>
<td>Its leaves are used for flooring of huts. See App. xi.</td>
<td></td>
</tr>
</tbody>
</table>

| Hammer, (s.) | See App. vii. |
| Guide, (v.t.) through jungle | el’ítàn (ke). |
| Guilty, (adj.) | òt-kálya-ba (da). |
| Gull, (s.) | sea-bird; lèche (da). |
| Gulp, (v.i.) | flónti (ke). |
| Gum, tree, (s.) | 1. freshly-gathered. moist 2. ana (da). 2. when dry; lúrum (da). |
| Gum, (s.) flesh of the jaw | ig-dériya (da). See App. ii. |
| Gun, (s.) musket; also barrel of same | 1. birma (da). 2. gun; cannon (also barrel of same) 2. birma-bódia (da). 3. gun, muzzle of (lit. mouth) 3. birma-l’ákà-bang (da). 4. gun, fire a. (v.t.) (òt-) pàguri (ke). |

| Gunwale, (s.) of boat, etc. | (ròkò’l’) åkà-pai (da). See lip. |
| Gurjon tree, (s.) (Dipterocarpus laurens) | árain (da). This is used for torches. |
| Gut, (s.) | ab-jódo (da). |

<p>| Habit, (s.) practice | ekàra (da). |
| Habitual, (adj.) | bùdùnga-lóyù; pòlìnga-lóyù. |
| Habitually, (adv.) | óko-jàrânga (da). |
| Hack, (v.t.) | See hope, cut and slash. |
| Hades, (s.) | chai-i-tàn (da); where the spirits of the departed and the souls of deceased infants are located pending resurrection. |
| Hat, (s.) | ar-pàra (da). |
| Hall, (v.t.) | See call and greet. |
| Hair, (s.) | 1. pid (da); (in construc. pij. or pich.) See App. ii. The hair of your legs: ngarat pij (da) 2. gray or white hair; tòl (da). The narrow line of unshaven, but clipped, hair from the crown of the head to the nape of the neck is termed gör (da), and this necessarily takes the poss. pron. öt. 3. hairless. See bald. 4. hairy; pij-dòga (da). |
|Hallicore indicus, (s.) | See dugong. |
| Halo, (s.) | ar-gódinda (da). |
| Halt, (v.t.) | 1. by day; to rest or feed 2. welepe (ke); 3. by night; barmi (ke). See. Halt! (interj.) gögli; kâpi. |
| Halve, (v.t.) | åkà-tår-wài (ke). |
| Ham, (s.) | (reg-l’) ár-tå (da). |
| Hamadryad, (s.) (Ophiopogon elsae) | wàrà-jóbo (da). |</p>
<table>
<thead>
<tr>
<th>hammer, stone (a.)</th>
<th>taili-bana (da).</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. iron-hammer</td>
<td>wół-o-lår-bó (da).</td>
</tr>
<tr>
<td>hammer, (v.t.)</td>
<td>täi (ke); ti-täi (ke).</td>
</tr>
<tr>
<td>hand, (s.)</td>
<td>öng-kôro (da). See</td>
</tr>
<tr>
<td>App. ii. (a)</td>
<td>left-hand . . . . ig-köri (da)</td>
</tr>
<tr>
<td></td>
<td>(b) right-hand . . . . ig-bida (da). (c) palm</td>
</tr>
<tr>
<td></td>
<td>of hand . . . . ig-elma (da). (d) back of</td>
</tr>
<tr>
<td></td>
<td>hand . . . . öng-kôro-lår-ète (da).</td>
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<tr>
<td>hand, (v.t.)</td>
<td>paes, give with the hand . . . . tår-ták (ke).</td>
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<tr>
<td>handful, (s.)</td>
<td>rôngla (da).</td>
</tr>
<tr>
<td>handcraftsman, (s.)</td>
<td>öt-râji (da).</td>
</tr>
<tr>
<td>One skilled in making canoes and bows.</td>
<td></td>
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<tr>
<td>handle, (s.) 1.</td>
<td>of adze . . . . pâra (da) . . . . wół-o-pâra (da); wół-o-lår-pâra (da). 2. of</td>
</tr>
<tr>
<td></td>
<td>bow . . . . kârama-lông-tógo (da); ün-tógo (da). 3. of paddle . . . . wâligma-lông-tógo (da).</td>
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<tr>
<td>handl, (v.t.) 1.</td>
<td>See touch.</td>
</tr>
<tr>
<td>handsome, (adj.)</td>
<td>tâ-bêringa (da); dála-bêringa (da); ab-no (da).</td>
</tr>
<tr>
<td>handy, (adj.)</td>
<td>dexterous . . . . ün-bêringa (da).</td>
</tr>
<tr>
<td>hang, (v.t.) 1.</td>
<td>suspend . . . . ig-ngöti (ke). 2. by the neck . . . . akâ-lôrñi (ke). See</td>
</tr>
<tr>
<td></td>
<td>pinion. (v.i.) . . . . iji-ngöti (ke).</td>
</tr>
<tr>
<td>chângi (ke).</td>
<td></td>
</tr>
<tr>
<td>happen, (v.i.) 1.</td>
<td>take place, occur . . . . sóko-döti (ke). What happened when the</td>
</tr>
<tr>
<td></td>
<td>steamer grounded on the reef: birmahélewa jöri. len adýboiinga bëdëg michiba</td>
</tr>
<tr>
<td></td>
<td>lông-dötiirë . . . . 2. befall . . . . lâb (ke). What's happened</td>
</tr>
<tr>
<td></td>
<td>(as on seeing someone</td>
</tr>
<tr>
<td></td>
<td>in pain): michiba lâbre? What's happened to your (injured) hand?</td>
</tr>
<tr>
<td></td>
<td>michiba ng'ông lâbre? See Ex. of omissions in App. ii.</td>
</tr>
<tr>
<td>happy, (adj.)</td>
<td>öt-kük-bêringa (da).</td>
</tr>
<tr>
<td>harbour, (s.)</td>
<td>el-älâ (da).</td>
</tr>
<tr>
<td>hard, (adj.) 1.</td>
<td>not soft . . . . chëba (da).</td>
</tr>
<tr>
<td>harden, (v.t.)</td>
<td>öt-möt (ke). (v.i.) . . . . öt-chëta (ke). See! The wax has</td>
</tr>
</tbody>
</table>
|                   | again hardened: wâi gëliib / bâng-tâ-bû bâlâl |}

| harm, (s.) | See injury. |
| harm, (v.t.) | See damage. |
| harpoon, (s.) for turtles and large fish | kowâia-lôko-dûtaga (da). See |
|              | harpoon-line . . . . betmo (da). See spear and |
|              | App. xiii. |
| harpoon, (v.t.) | 1. more than one . . . . dût (ke). 2. only one . . . . jërali (ke). |
| harvest | . . . . ar-tälawa (ke). (v.i.) . . . . ar-yère (ke). |
| hastily, (adv.) with haste . . . . yirad-tek; réo. |
| hatch eggs, (v.i.) | mólo-la-iji-dâ (ke); öto-dali (ke). |
| hate, (v.t.) any person or object . . . . jëbag-liâ (ke). See dislike. |
| haul, (v.t.) a rope . . . . ig-dôkra (ke); dôkori (ke); (beach) a canoe . . . . öiyo-kåg (ke). See beach. |
| have, (v.t.) See own, possess. |
| hawk, (v.i) clear the throat . . . . èkan-
| chira (ke). |
| hawk (falcon), (s.) | kôlo (da). |
| hawk's bill turtle, (s.) (Carettâ imbrixata) | . . . . tâu (da). |
| hazo, (s.) | pûli (da). |
| hazy, (adj.) | pûlanga (da). |
| he, (pron.) 1. n'illa (in construc. ol; ó; |
| a; a; ëna). See App. ii. 2. (honorific) . . . . maia. He the chief or other senior |
| sent his own canoe: maia èkan nôko itîñère. |
| head, (s.) 1. . . . öt-chëta (da). (in construc. tâ; ti). See brow-ache and know. 2. head-ache . . . . öt-chëta-l'ôt-yed (da); (a) on crown of head . . . . ig-bon-gi (da); (b) on brow . . . . i-tâla-yâ (da). 3. back of (occiput) . . . . öt-yâ (da). 4. crown of . . . . öt-kâka (da). See App. ii. 5. head |
| (or foreshaft) of pig-arrow . . . . (a) the wooden portion . . . . èla-l'îa-tôtñ-tå (da); |
| (b) the iron blade . . . . èla-l'ôko-pât (da). 6. head of bed or of sleeping mat . . . . öko-tâp (da). 7. head-dress (chaplet) . . . . ògo |

A, indolent; ò, pole; ë, pot; ó, awful; òi, boil.

heady, (adj.) intoxicating....tētanga (da).

heal, (v.t.)....iti-gör (ke). (v.i.) of a wound....yèle (ke).

healthy, (adj.) in good health....ōtō-tīg-bēringa (da); ad-bēringa (da); ab-yēd-yēba (da). We have been healthy (enjoyed good health) for a long time: ari-aūaba tek meda m'ōtō-tīg-bēringa (da).

heap, (s.)....ōt-jeg (da). See kitchen-midden.

hear, (v.i.) 1. i-dai (ke) (lit. understand with the ear); i (or ig-)pāku-dai (ke) 2. a voice (or gun-fire)....ākā-tegi-l'īdai (ke). See ear, sound, understand, voice.

hearken. See listen.

heart, (s.) 1. seat of affections and passions....ōt-kūg (da). (inconstruc. kik.) See App. ii. 2. the organ....ōt-kīk-tābana (da).

hearth, (s.)....chāpa-l'īg-būg (da).

heat, (s.) 1. from sun or fire....ig-ūya-yōma (da). 2. of sun, when excessive....rita (da). See sunstroke. 3. of body, as from fever, clothing, exercise, or confined air....ab-ūya-yōma (da).

heat, (v.t.) a cooking pot....ākā-ūya (ke). 2. cold food....ōt-ūya (ke).

heave a weight, (v.t.)....ār-wōmo (ke).

heave up, (v.t.) hoist....ab-rējai (ke).

heaven, (s.) 1. the sky....mōro (da) 2. paradise. See paradise.

heavy, (adj.) 1. of inanimate objects....inma (da); wōma-ba (lit. not-light). 2. of animate objects (not human)....ōtinma (da); ot-wōma-ba. 3. of human beings....ab-inma (da); ab-wōma-ba.

heed to, give, (v.t.) See attend to.

heal, (s.)....ōng-gāchul (da).

heart, (s.) 1. stature....ab-l'ā paaga-yōma (da). Woi and Bira are of the same height: woi ʻāl-bēdi ʻira l'ab-lāpanga-yōma woi ʻākā-pārada. 2. of any hill or dwelling....ig-mōro-yōma (da). 3. of any tree....ig-lāga (da). The area attains a great height at the Nicobars: malai ita et em len āpara Figlapo ātāba.

heir, (s.)....ār-gōra (da).

heir, appoint an, (v.t.)....ār-diya (ke). By whom was he appointed heir? ʻiē mi ja lā tādiyanga?

hell, (s.)....See purgatory.

helm, (s.)....ar-gūda (da).

help, (v.t.)....i-tā (ke). Help this boy to bring the bundle (of food) from my hut: ʻūkā-kā-kākā len dia buď-tek odēkngā l'ītā-tōyuke. ōtō-gōlai (ke).

helpless, (adj.)....ab-liṅgīna (da).

Hemiceardium unedo, (s.)....rēketo (da). See App. xii.

hence, (adv.) from this place....ʻūchik; kārik; kārin-tek. Go and (lit. hence) shoot!: ʻūchik wai tāj!

henceforth, (adv.)....ka-wal-tek. (lit. now-from.)

her, (pers. pron.)....1. ōllen. (in construc. en; ad; ōyu. See App. ii and marry.) 2. (honorific)....chān (a)-len; chān (a)-len. 3. See him and App. ii.

her, (poss. pron.) 1. i (da). See his and App. ii. 2. (honorific)....chān (a)'; or chān(a)'. See Ex. at son.

her own, (pron. adj.)....ēkan. My mother took away her own basket, not yours: dab-bhīngha ēkan jōb ikre ngikan yūbada.

herself. See herself.

herd, (s.)....tīg-jālānga (da).

here, (adv.)....kāre; kārin (da); kārin (da); kam (da); kā (da); kām-da-kam.

Here it is!: kom-da-kam! Here it is, take it! : kāre!

hereabout, (adv.)....ār-tāng (da).

There are plenty of fish hereabout: yāt l'ūrāng dōga (da). Attendant circumstances make clear whether fish, fruit or other food is referred to.

hereafter, (adv.)....ījī-lējēnga-len.
heretofore, (adv.) ... figākā.
Herritiera littoralis, (s.) ... môt (da).
hermit-crab, (s.) ... òla (da). claw of.
... òla-l'ig-wât (da); òla-l'og-kōro (da).
See claw.

hero, (s.) ... t-tārnilinga (da).
heron, (s.) 1. egret ... (Ardeola leucoperta) ... chōkab (da). 2. Reef-heron (A. grayii) ... kōro-kāti (da).
hesitate, (v.i.) 1. in saying ... akę-tągi (ke). 2. in doing ... ar-ér-gāt (ke).
how, (v.t.) 1. with axe or adze against the grain ... oto-kōp (ke). 2. with an axe in direction of grain ... chālāt (ke).
hiccough, (s.) ... kōlōtō (da). Both a hiccough and an echo are attributed to the action of a tree-lizard. See echo and lizard, ab-ōna (da). (lit. body-breath.)
hiccough, (v.i.) ... kōlōt-l'ab-lōtī (ke).
ab-ōna (ke).
hide, (s.) ... ab-ed (da). (in construc. ab-ēj).
hide, (v.t.) conceal ... māre (ke). (v.i.)
lie concealed ... iji-māre (ke).
hide-and-seek, (s.) the game ... ab-atanga (da).
hIDEOUS, (adj.) ... i-tā-jābag (da); dālā-jābag (da).
hi-e! (excl.) calling to one at a distance ... ḥe!
high, (adj.) 1. of a tree or mast ... lāpangā (da). This mast (flag-staff) is higher than that tree ... acha utlina kāl'kātāng tek lāpangā (da). ig-mōro (da). 2. of a hill ... bōroin- dōga (da). 3. of a house ... ig-mōro (ds); ar-mōro (da).
4. of a cloud or soaring bird ... ig-pāla (da). Compare far (on land).
5. high-tide ... or-l'ar-to-tépere; kālā-chānag (da). 6. high-water ... el-a-bure. 7. high-way ... tinga-chan chān (da).
hill, (s.) 1. lofty ... bōroin (da).
2. hilllock ... tōt-jōdams (da). 3. summit of ... ot-lūtēbo (da). 4. hill-side ... t-lān (da); ot-gādūr (da). See baek.
hilly, (adj.) ... pān (da).

him, (pron.) ... ólën; (in construc. en; ) ad; ọyu. See nurse and App. ii. She married him yesterday: òl dilāa ad abikre. (honorific) ... mai(a)-len; I saw him (one's father, chief or other senior) yesterday: dilāa dō mai(a)-len ikgāyaugre.
himself, (pron.) ... ọyun-batām; ọyun-tēmar. See take away.
hinder, (v.t.) obstruct ... tār-t'ēkik (ke).
hindmost, (adj.) ... tār-ōlo (da).
hip, (a.) ... ar-chōrog (da).
his, (poss. pron.) ... fa (da); ọt; ar; ab; etc. See App. ii. His cooking pot ... ta bāj (da). His wife: i-k'łyē (da). His tooth: ig-tąg (da). (honorific) ... mai(a)l'. See Ex. at son.
his own, (pron. adj.) ... okan. He is returning to his own home: òl a kan bād lat wijike.
hiss, (v.t.) ... chij (ke); sānga (ke).
The latter word has been recently adopted to denote the sound made by Burmese and others when inciting their dogs while pig hunting; it and "rais" (sometimes used for raij, milk, etc.) appear to be the only words in which the letter "a" is noticeable; in pronouncing such a word as Ross they say "Rāch."
hiss, (v.i.) as a snake ... wọpo (ke).
hit, (v.t.) 1. with an arrow ... paiti (ke). 2. with a stone ... tā-kalpi (ke) (prefix, ab, ot, ig, etc.) 3. with one's fist ... ab-tāla (ke); ab-tāchuri-pi (ke); ab-taia (ke). 4. with any missile (a) (if intentionally) ... ot-yap (ke); (b) (otherwise) ... paidii (ke). 5. with a stick or weapon ... pāre (ke); rāli (ke). See beat and App. ii.
hither, (adv.) here ... kach; kaich.
See another and same.
hitherto, (adv.) as yet, till now ... figākā.
hive, (s.) ... mai (da).
hoarse, (v.i.) ... ig-ērwi (ke); tegi-la-lōtī (ke).
hobble, (v.t.) . . . ot-ladya (ke).
hoie, (s.) . . . lakà (da).
hoie, (v.t.) . . . bang (ke).
hog, (s.) See boar, pig.
hog-spear, (s.) . . . er-dûntga (da); akà-ðùntga (da).
hoist, (v.t.) See heave up.
hold, (v.t.) . . . pachu (ke). Unless you hold me I shall fall: modà ngô den pachu ye ba òô pake. 2. Hold the hands above the head when dancing . . . iji-yod (ke). 3. Hold back. See restrain.
hole, (s.) 1. in the ground . . . akà bang (da); ar-bang (da). 2. bored in wood, etc . . . akà-tobulinga (da). 3. crab-hole . . . See crab. 4. ear-hole . . . pûkû-akà-bang (da). 5. hole through anything . . . akà-kor (da).
hole, (v.t.) make 1. in shell, wood, etc . . . rû (ke). 2. in the ground . . . bang (ke).
hollow, (adj.) . . . ar-lua (da).
Holothuria edulis, (s.) biche de mer . . . pûrud (da).
home, (s.) one's own hut . . . ëkan-bûd (da). My home is far from here: d'ëkan bûd kûrin lek elarpûla (da). This is my home: ña ëkan-bûd (da). At home (lit. in own hut) ëkan-bûd-len. Will you be at home tomorrow?: an wai ngô iibiya ng'ëkan-bûd-len?
hone, (s.) . . . tâlag (da).
honest, (adj.) . . . oko-tànpnga-ba (da).
honey, (s.) 1. the superior golden description . . . ña (da); ña-ána (da); ña-la-kol (da)*. 2. the inferior black kind . . . tôbul (da); tôbul-ána (da); mûrin (da). (* These two terms are employed only by akà-yàb, See fast when referring to honey).
hoynedomb, (s.) 1. golden . . . kûngà (da). The best portion in which honey is stored is called ña-lûn (da); the portion in which the larvae are found . . . ña-tô (da); and the bee-bread . . . ña-bàj (da). I'll only portion of the entire comb which is not swallowed is the wax, which is utilized in the manufacture of kàngatà-bûj (da). See App. xiii. 2. black honeycomb . . . ri (da) from which the tôbul (da) is obtained.

honey, gather. See gather.
honey-season, (s.) . . . râp-wàb (da); lada-chàu (da). See App. ix.
hoof, (s.) . . . ëng-pag (da).
hook, (v.t.) . . . ngàta (ke).
hop, (v.i.) . . . ña-joó (ke).
hope, (v.i.) 1. . . . idûl-õko-gàri (ke).
2. (deprecatory verbal suffix) . . . kok! See may-no (or -not). I hope they won't let you go there! (lit. may no permission be given you to go there!): bûto ng'oîyo lûrkok! See let.

Hopea odorata, (s.) . . . ña-chayûga-yûanga (da).
horizon, (s.) . . . el-õko-kili (da). See Ex. at see.
horn, (s.) of cattle . . . wòlo-tà (da). When we first saw cattle we called the horns (lit. things) on their heads wòlo-tà (da), i.e., adze-like) bones: ñiûi-gôîya gûri tìg-bûdînga bûdîg mûrdûru l'otot chûta lû mûn lûn wòlo-tà marat-tàikré.
hornet, (s.) . . . tôlà-yûkur (da).
hospitable, (adj.) . . . akà-kàt-bëringa (da).
host, (s.) entertainer . . . ig-gàianga (da).
hostile, be (v.i.) . . . akà-yûdi (ke).
hostility, (s.) . . . yûdi (da). See enmity.
hough, (s.) back part of knee-joint, hock
   ab-ápita (da).

house, (s.) See hut.

hover, (v.i.) . . . . jii-pápya (ke).

how? (adv.) 1. by what means in what manner?
   kichika-chá (da); bichika;
   ba-kichika (da)? See App. ii. How did you hurt your hand (or foot)?
   kichikachá ng'óng-re! See Ex. of omissions in App. ii.

Here the complete sentence would be:

kichikachá ng'óng-kóro (or pág) gerire? 2. to what extent?
   tán-tún (da) (lit., where more?) 3. how big?
   tán-tún-dóga (da)? 4. how far?
   tán-tún-elarpálá (da)? 5. how long?
   tán-tún-lápanga (da)? 6. how old? (of an aged person)
   tán-tún-chróga (da).
7. how long (in time)? kichikantún-ára?
8. how long ago? kichikantún-ára-
   l'áte? 9. how soon? kach-wái-ár-yére?

10. how many! kichik (da)!, kichik-
   kan-tún (da)? 11. how many more? kichik-tún
   (da)? 12. how much more?
   tán-tún-tálík! Exclamations:
   —How big it is!
   —ai! pibil! how small it is!
   —ai! chótah! how very big he (this person) is!
   —úcha-tá-dóga-yá! how very small he
   (this person) is! —úcha-tá-kétia!

hug, (v.t.) ab-nilip (ke).

huge, (adj.) róchobo (da).

hullo! (interj.) hé!

hum, (v.i.) id-tegi (ke).

humble, (adj.) ig-lákinga (da).

humbug, (v.i.) ákan-óyada (ke).

humorous, (adj.) amusing, funny...

yengatinga (da).

hump-back, (s.) ab-ngó-cháwa (da).

hump-backed, (adj.) ab-ngóochainga
   (da).

hunger, (s.) áká-gári (da); áká-wéral
   (da). Hunger. appease one's, (v.i.)
   teg-bút (ke).

hungry, (adj.) faint from hunger...
   ót-kák-la-pánga (da); áká-gáringa (da); áká-
   wéralinga (da). We are hungry: makat
   gáringa (da).

hunt, (v.t.) 1. (a) with or without dogs
   dele (ke). I am pig-hunting on my
   own account: dó d'á deleka. See App. ii
   and account. (b) ditto. in the jungle...
   ig-dele (ke); (c) ditto. along the shore...
   óko-dele (ke). 2. without dogs...
   pai-lâu-júd (ke). 3. in a mangrove swamp...
   bada-lói (ke). The soft mud and
denseroots of the Rhizophora conjugata serve
to aid the hunting-party by impeding the
pig. 4. hunt turtles by poling along the
shore... yádi-lóbi (ke). 5. in deep water...
   yádi-tág (ke); járu-tág (ke).

hunter, (s.) 1. of pigs... ig (or óko)
delinga (da). (a) if expert...ún-reg
   (da). (b) if inexpert...ún-láma (da).

2. of turtles...yádi-lóbinga (da). (a) if
   expert...ún-yádi (da); (b) if inexpert...
   ab-láma (da).

hunting, (s.) út' (da). I am fond of
   hunting: wái dól út' len bémínga t'áake.

hunting, return from (v.i) 1. út'
   l'ót-dón (ke). 2. after brief absence...
   út'-tek-iji-ékalpí (ke).

hurl, (v.t.) .. kör (ke).

hurráh! (interj.) wé-é!; yélo!

Hurráh! there's the moon at last: yélo!
   ògar-l'ad-dátiire ò-we-é!

hurry, (v.t.) .. ar-tálawa (ke); ar-kán
   (ke). (v.i) 1. ar-yére (ke); irat (ke).

Hurry on (or up) you are keeping me back:
   ng'ar-yére! dó d'ón ngdáte (lit. "I am
   hooking my feet.").) 2. be in a hurry...
   ót-náneka (ke). Don't be in such a hurry
   élebe!

hurt, (s.) injury... geri (da).

hurt, (v.t.) ... eb-jábagi (ke); (ab) geri
   (ke); (áká-)chám (ke); (idiotically) óng
   (ke). See Ex. at how. ... (v.i) 1. ad-
   geri (ke); 2. hurt one's self... eb-
   ékan-jábagi (ke). 3. It hurts!: éyi! éyi!

husband, (s.) 1. newly married... ik-
   yáte (búla) (da). p. pron ad. ang. a, etc. See
   App. ii and viii. My (newly married) hus-
   band is absent to-day: ad ik-yáte kawai
abyiba (da). 2. after some months...
ab-būla (da). See App. viii.
hush! ..... mila!; ūn!; ah!
husk, (a.) as of a coconut ..... ōt-ēd (da) (in construc. ōt-ēj).
husk, (v.t.) ..... dōch (ke); ḍōch (ke).
hut, (a.) 1. generic name ..... bid (da).
The fire spared my hut: idal dia bid len ōt-īs-dōbure. 2. common lean-to. consisting of roof only ..... chăng (da), of which there are three varieties:-(a) chăng-tēpīnga (da); (b) chăng-tōrnga (da), which are thatched with Calamus leaves (chăngta da); in the case of (a) the leaves are closely plaited with a view to their lasting for two or more years; while in the case of (b) the leaves are merely tied together and serve for about a year; and (c) chăng-daranga (da), the roof of which consists merely of Areca leaves loosely laid over a rough frame-work in order to afford shelter for a brief period.
4. bachelor’s hut ..... kātōgo (da).
5. large communal hut ..... bāraj (da); baraj (da).

I

I, (pron.) ..... dōlla: (in construc. dō; da; d’; meda). See we, remember and App. ii. I forgot: meda m’ōt-kūktre (or dō d’ōt-kūktre). [N.B.—We forgot: meda mōt-kūktre.]
identical. See same.
identify, (v.t.) ..... id-ig-nōli (ke). See distinguishing.
idiot, (s.) ..... ig-pīcha (da).
idiotic, (adj.) ..... ig-pēlanguage (da).
idle, (adj.) indolent ..... ar-gēringa (da); ōng-yōma-ba (da).
idle, (v.t.) ..... ara-gān (ke).
Idler, (a.) ..... ar-gēninga (da).
If, (conj.) on the condition or supposition that ..... mōda. If you will make two arrows for me (then) I will give you something good: mōda ngō den ella l’ēkpōr tāi (ke) (ēgā) dō ngen mēn bēringa mānke.
ignite, (v.t.) ..... chāp-apig (or l’ōko)pōgat (ke); chāp-apōko-jōi (ke).

Iguana, (s.) ..... dōk (da).
ill, (adj.) ..... ab yed (da); ad-ībā (da). See rest. No one is ill at my village: dia bāraj lat tachān adajībā yāba (da).
il-behaved, (adj.) ill-tempered, surly ..... ūko-dāmbuanga-ba (da).
il-favoured, deformed ..... i-tā-ībā (da):
dālā-ībā (da).
illiberal, (adj.) ..... ūn-yāt-ībā (da); ar-īrā-ba (da). Although we coaxed them very much (still) they were illiberal (would give us next to nothing): ēdaia meda dōgīya et ḍīgarē, ārek ara-īrābō (da). See coa.
il-treat, (v.t.) ..... ūko-tībā (ke);
i-tār-īnari (ke).
image, (s.) ..... ɒt-yōlo (da).
imitate, (v.t.) ..... ūt-īr-ītā (ke). 2. any word or sound ..... ūkā-ītā-chu (ke). See repeat. 3. copy any handiwork ..... ūngtā-chu (ke).
immediately, (adv.) ..... kā-go. See at once.
immense, (adj.) See big, large.
immoral, (adj.) See lewd.
immodest, (adj.) shameless ..... ūt-tek-yāba (da).
immortal, (adj.) See okolino-ba (da).
immovable, (adj.) ..... inma-tāpaya.
impatient, (adj.) ..... āra-kāngi (da).
impenetrable, (adj.) of jungle ..... tōbo (da).
Imperial pigeon, (Carpophaga insularis) (a.) ..... mūrud (da).
impersonate, (v.t.) See assume.
impertinent, (adj.) ..... tēdyang (da).
impropriate, (adj.) ..... ūt-īgēng (da).
improve, (v.t.) 1. beg. entreat ..... ści̩gā (ke) 2. urge persistently ..... ści̩gā (ke).
impossible, (adj.) 1. that cannot happen ..... tilik-ba (da) 2. that cannot be done
indeed give it to me: wai óna den áre. See Ex. at just as and position. 2. āba. 
He is indeed dead: òl ̀uba okótìre. 3. indeed!
Indeed? an-úba?
India, native of (s.) chaugala. See ghost.
Indian corn. See maize.
Indian-file, (s.) yólo-dékônga (da).
Indigestible, (adj.) kák-tár-wàrìnga (da).
Indignant, (adj.) tig-rìnga (da).
Individual, (s.) ab-dálàg (da). Every individual present is a kinsman of mine:
ab-dálàg ìba-iṣi-ìkà kawáikan-ìrì d'abántì (da).
Indolent, (adj.) 1. by nature ab-wèñab (da). 2. from fatigue ab-cháù-ar (or l'ig)-wèñab (da).
See sometimes.
Induce, (v.t.) See cause, compel, make.
Industrious, (adj.) èng-yòmà (da).
Inexpert, (adj.) 1. in shooting or harpooning án-lámà (da). 2. dull-sighted ig-jàbìgà (da).
3. in any handicraft án-tig-jàbìgà (da).
Infancy, (s.) ab-dèréka-l'ìdál (da):
You have been troublesome from infancy:
ng'ab'èrékà-ìdál tek ng'abàtìlànà (da).
Infect, (v.t.) with any disease (àkà-tár-tòtì (ke).
Inferior, (adj.) See worse.
Infirn, (adj.) ab-màláì (da).
Influence, (s.) authority, power ìg-gàrù (da). Punga possesses no influence in those parts: kát'èremà l'ékùte ìnì pùngà n'ìg-gàrù yìbà (da).
Inform, (v.t.) acquaint badàli (ke).
He informed me (of it) yesterday: ó den ditèn badàli re.
Inhabit, (v.t.) bùdù (ke).
Inhabitant, (s.) bùdù-àyàte (da).
Inhabitants, original (s.) See aboriginal.
Inhabited, (p.a.) bùdùngà (da).
Inhale, (v.t.) ìkà-lòtòk (ke); (v.i.) tòm (ke).

o, indolent: ò, pole; òp: ò, awul: òi, boil.
inhibit, (v.t.) ēr-gōra (ke).
in hospitable, (adj.) ākā-kāt-jābag (da).
inhuman, (adj.) See cruel.
insignificant, (adj.) ēchæng-a (da).
injurious, (adj.) See damage, hurt.
inland, (s.) ērem-chāu (da). (lit. jungle-body).
inmate, (s.) of hut būd-pōli-yāte (da).
innocent, (adj.) āt-kālya (da).
insane, (adj.) pāchæng-a (da).
inspect, (v.t.) wen (da).
insert, (v.t.) a knife in one's girdle, or in thatch of hut jālagi (ke). a stick in a hole òiyc-lǒti (ke). See accomplish, admit.
inshore, (adv.) See hunt, turtle, pole, canoe.
inside, (s.) koktār (da). The inside of the bucket: dākār-koktār (da).
inside, (postp.) koktār-len. Inside the bucket: dākār-koktār-len.
inside-out, (adv.) òt-kaidlinga.
insipid, (adj.) gōlo-ga (da).
in situ, (adv.) in original site or position wai (da). There quartz is in situ kāto tōlma wai (da).
isolable, (adj.) òn-tär-chēba (da).
ispect, (v.t.) a locality or site ēr-līgbādi (ke). See examine.
instead, (adv.) in place or room òng-tēka; l-gal; l (or òt)-gōlai. Let me hunt instead of Biala bala l'ong-tēka d'ōiyodelenga. See exchange, let. Instead of his catching a pig a boar gashed his leg and escaped: reg eninga l'ijel òt-yegrenga l'armgātare ērbētig adwutire.
instep, (s.) òtg-lānta (da).
instigate, (v.t.) See abet.
instruct, (v.t.) 1. teach f-ťai (ke). 2. in some handicraft ōng-tār-tek (ke). See teach.
insult, (s.) witi (da); ab-tōgo (da).
insult, (v.t.) ab-tōgo (ke).
insufficient, (adj.) ār-wōdlinda (da).
immune, (adj.) mūgu-tig (or tī) dāi (da).
intend, (v.t.) āt-kūk (ke). See heart.
āt-ōlí (ke); mń (ke); jūd (ke). What do you intend (to do)? michēba ng'ōt-kūk (ke)? or ṣkā (ke)? We intend to go hunting meda āt-lən jūd (ke). What do you intend doing?: ngō michēba mńke? I intend visiting Kyd Island: wai dō dāratang len ṣkāike.
intentionally, (adv.) ār-lingap. See purposely.
inter, (v.t.) bury òt-būguk (ke).
interfere, (v.i.) intermeddle ān-tig-chūpa (ke).
interior, (s.) See inland, inside.
interpret, (v.t.) òt-yāp (ke); ākā-tegī-lītān (ke).
interrogate, (v.t.) See question.
issue, (v.t.) 1. as ochreous mineral from the earth chēl (ke). See defecate. 2. as smoke, as an insect or animal emerging from a hole wējēri (ke). Steam is issuing from the steamer's funnel birma-chēlicedā l'ākā-bang tek vōloddanga la wējērika.
isthmus, (s.) tōto-kinaab (da).
it, (pron. nom.) ķełā; (in construc. çois). See that (dem. pron.). It fell: ɞl pāre. (obj.) en; l'en; ad. See App. ii. He stole it: ɞl l'en tāpré. See bow. Bia beat it on the head: bia l'ad ɞl-pārekē.
its, (poss. pron.) ës (da); ɞt; ar; ākā; ɡ; etc. See App. ii; e.g. reg l'iy-git (pig-its-food). kārama l'ōt (and t'ar)-chāma (da). See bow. rōko l'oko (and l'ig)-māgu. See canoe. mait l'ākā-chāti (Sterculia-free-its-branch).
itch, (s.) rītung-aj (da). See skin (v.i.) rītū (ke).
itchy, (adj.) rītunga (da).
ivory, (s.) plīcha-tā (da).
jabber, (v.t.) talk gibberish. 

jacket-tree (Arctocarpus chaplasha), (s.) kaita (da); kai-ita (da). The fruit and seed are eaten.

jaw, (s.) ākā-ēkib (da). See App. ii.
jaw-bone, (s.) ākā-ēkib-tā (da).
jealous, (adj.) ik-āra-inganga (da).
He is jealous of you: ong'ik-āra-inganga (da).
jeer, (v.t.) āt-ēng-e (ke).
jelly-fish, (s.) ńdag (da).
jerk, (v.t.) ākā-ngāli (ke).
jest, (s.) ākan-yengat (da).
jest, (v.t.) ākan-yenda (ke); ākan-yengati (ke). 2. indecently, insultingly.
 Justi i-nētōrō (ke). Don't jest indecently, he will be angry: wiiti-i-nētōrō (ke) dāke, ōl tigēlēke.

Jester, (s.) ākan-yengati-yā-te (da).
join, (v.t.) in carpentry only. ōko-tār-ōdo (ke).

Joint, (s.) 1. (anat.) ōng-kātur (da). 2. (bot.), as of bamboo, cane, etc. ab-pīta (da); ōng-gūchul (da); ig-ōtat (da), tōpa-tāning (da). 3. in carpentry. ōko-tār-ōdo (da).

Joke. See jest.
Journey, (s.) el-ār-killinga (da). Start on a journey. (v.i.) tōt-mākari (ke).
Joy. See delight.

Joyful. See glad, very.

Julce, (s.) 1. oleaginous. ig-āne (da), as of a coconut. See sap. 2. watery. ig-rait (da), as of ground rattan. See milk. 3. viscous. ig-mūn (da). See sap.

Jump, (v.i.) 1. lengthwise. ad-tāng-lōi (ke). 2. spring up to a higher platform. tēbal (ke). 3. jump over. tēbal-pī (ke). See body. spring. fall. 4. jump down. (v.i.) ākan-tōpi (ke).

Jungle, (s.) ārem (da); tāla-maich (da). The latter word is used with reference to the fruit-bearing trees in the jungle and is therefore generally employed during the fruit-season only. See App. ix. 2. dense jungle. ārem-tōb (da). 3. light (not dense). ārem-bēringa (da); ārem-tōbo-ba (da). 4. open (i.e., little or no undergrowth) ārem-wālak (da). 5. heart of ārem-chāu (da); dīn (da). He lives in the heart of the jungle: ōl dīn len bidukē.

Jungle-dweller, (s.) inland inhabitant. 1. ārem-tāga (da). 2. ār-jig (da). 3. gūgmātōng (da). 4. ab-mūlwa (da). 1. signifies "jungle-platform," apparently in allusion to the tree-burial platform in use. See platform. 2. lit. a "creek-man." 3. and 4. are terms applied by coast-men in ridicule, the former meaning "leaves of the Trigonostemon longifolius" which are largely used by the inland-dwellers when suffering from fever, but only to a small extent by coast-men, as its odour is said to keep turtles at a distance; while the latter term denotes a "deaf person," as only the practised ear of a coast-man is able to detect the approach of a turtle on a dark night, when these hunts are usually conducted.

Jungle-fowl, (s.). See fowl.

Just, (adv.) 1. gōi; gōila; kā-gōi; dāla. See see. He has just harpooned a dugong: ōl tēgāl gōila jēral. 2. exactly, precisely. āba. That's just what I want: kāto āba dō d'enā-yāte (da).

Just as, (adv.) 1. just like. kichikan-wai. 2. (adv. rel.) ignurm. See as. so. Just as coast-men have no difficulty in obtaining food by shooting and retting fish, by turtleing, by hunting pigs along the coast, and various other means, so those who live in the jungle have plenty of food in every season: ignurm dryōto-len yāt tainjaka-tek, ōl-bēdīg pēneng-tek, ōl-bēdīg yādī-lōbinga-tek, ōl-bēdīg ōko-delenga-tek, ōl-bēdīg yāt-dīlu-tek, eba-kējya āka-uellab yāba (da), chā ārem-tāga-len bēdīg wāb-len, wāb-len yāt ababwa wai (da).

Just so! kichikan-ūba.
K

**keel**, (of ship or boat) . . . . ār-ēte (da).

*See behind: loin.*

**koen**, (adj.) 1. of a blade . . . . rinima (da).
2. of vision (sharp-sighted) . . . .
ig-bëringa (da).
3. of hearing . . . . i-dainga-tāpa (da); āya-lōma (da).

**keep**, (v.t.) 1. retain . . . . ōto-paichalen-tegi (ke). I am keeping your younger brother's bow: wai dō ng’ākā-kām l’i’a kārama d’ōto-paichalen-tegi-teke. 2. any animal as a pet, or a dog for hunting . . . . ōto-paichalen-chīlyu (ke).
3. keep for future use, reserve . . . . ār-lāgāp (ke).
4. keep watch, (v.i.) . . . . ōto-lā-lāi (ke).

**keepsake**, (s.) . . . . gātinga-yōmunga (da).

**kernel**, (s.) . . . . ār-mol (da).

**kilek**, (v.t.) . . . . ab-dūruga (ke).

**kidney**, (s.) . . . . ăng-châg (da).

2. kidney-fat . . . . ab-jīri (da). *See App. ii.* [reg-jīri (da), the kidney-fat of the pig is regarded as a great delicacy. *See fast.*]

**kill**, (v.t.) 1. in any way . . . . tōligā (ke). How many pigs have you killed? : ngō kichikantua reg tōligāre? 2. by shooting with bow and arrow . . . . (a-)pa Futika-okoli (ke).
3. by spearing . . . . (ab-)jëralika-okoli (ke).
4. by blows with cudgel, etc. (ab-)pērekati (ke).
5. by stoning (ab-)pădikika-okoli (ke).
6. by shooting with gun . . . . (ōt-)pēgūrikika-okoli (ke).
7. two or more pigs . . . . pāreja (ke).

Were I to go pig-hunting I should be certain to kill some pigs: mōda dō delenga tōguk ūgō dō wai kan reg pārejake. 8. for food. *See slaughter.* 9. two or more while hunting pigs, etc. . . . . ar-māl (ke).

**kind**, (adj.) . . . . ōko-dābunga (da).

**kind**, (s.) *See sort.*

**kindle**, (v.t.) . . . . ōko-jō (ke). *See set fire to; burn.* (v.i.) take fire . . . .
dal (ke); pūd (ke).

**king-conch**, (s.) *(helmet-shell)* Cassis glaucus . . . . līta (da). *[See App. xii.*

**king-fishery**, (s.) . . . . chāl-tekar (da).

**kinsman**, (s.) *(also fellow-tribesman)* . . . .
ab-ngëjī (da).

**kiss**, (s.) . . . . ōko-lūchu (da). (v.t.)
ōko-lūchu (ke).

**kitchen-midden**, (s.) . . . . būd-l’ārtām (da). *(lit. “ancient encampment.”)*

**knave**, (s.) . . . . ab-jābāg (da).

**knee**, (s.) . . . . ab-lō (da). *knee-cap* . . . .
ab-lō-ōko-kăledim (da).

**knel**, (v.i.) . . . . ab-lō-ōko-gōdolī (ke).

**knife**, (s.) . . . . chō (da); kōno (da); latter for cutting meat only. Give me the knife which I stuck into (inserted in) the thatch (roof) of your hut yesterday: ngōa chāng len dō dīlēa chō jālaqij-ya-den an ā.

**knit**, (v.t.) . . . . tēpi (ke).

**knob**, (s.) . . . . gōdīlā (da).

**knock**, (v.t.) give a blow to . . . . tāi (ke) knock down . . . . ar-gōdai (ke); ar-wēdai (ke). (v.i.) rap . . . . ēr-dōrop (ke); ēr-tōrau (ke).

**knot**, (s.) 1. in wood . . . . gōba (da).
2. in string . . . . nilīb (da); rōni (da).
(v.t.) tie a knot . . . . ōt-nilīb (ke); ākārōni (ke).

**know**, (v.t.) . . . . ti-dai (ke). *See head, understand.* We don’t know how Bia has escaped malarial fever, perhaps because he eats so much: bāa kichikachā did-dirga l’ōto-dālaire med’ē-dāinga-ba, tēlik gāt-dēga mēkungia l’edāre. (v.i.) from personal observation . . . . idal-idai (ke). *See eye, ear, understand.* Who knows! . . . . ēshin!

**knuckle**, (s.) . . . . ōng-kūtur (da).

*See App. ii.*

**labour**, (s.) . . . . *See work.*

**lad**, (s.) . . . . akā-kādaka (da). *See App. vii.*

**lag**, (v.i.) . . . . tōt-kūtu (ke); el-ōt-gēlema (ke).

**lane**, (adj.) . . . . ar-(chāk) tē (da).

**lament**, (v.i.) . . . . būlap (ke); ig-rita (ke).

**lamprey**, (s.) . . . . pītō (da).

**land**, (s.) . . . . country . . . . šēmā (da).
2. as distinguished from sea... el-ôt-gôra (da).
3. ground, earth, soil... gara (da).
4. flat, freshly-cleared... yâu (da).
5. level... ér-l-ôt-jéperya (da).
6. hilly... ér-pau (da).
7. land-slip... t-pâlla (da).
8. land-crab. See crâb.
9. land-shell. See shell.

land, (v.i.)... (ôkan)-yôbo-li (ke); tôl (ke); tôlpi (ke); kâgal (ke). See ascend and descend.

landing-place, (s.)... pâla (da).

landsman, (s.) 1. one dwelling in the interior... érem-tâga (da).
2. one living on, or near, the coast... ar-kêwa (da).
See jungle-dweller.

language, (s.)... akâ-tegîli (da). The Nicobarese language is difficult: malai l-akâ-tegîli wai ôt-châram (da). In that country the language is quite distinct: kâl'érema len wai akâ-tegî-l'iqîla (da).

lap, (s.)... ab-pâicha (da). See App. ii. lap, sit on... ab-pâicha-len akâdôi (ke); ar-yôbo-li (ke). The child is sitting on my uncle's lap: abûga diâ mai ab-pâicha-len akâ-dôike; or abûga diâ mai ar-yôbo-like.

lap, (v.t.) as a dog... pûluj (ke).

lard, (s.)... möiwô (da).

large, (adj.) 1. bôdia (da); dôga (da); chânag (da). See big. 2. of a family... diya (da). 3. abnormally (of any part of the body)... dûnga (da). Bia's feet are (abnormally) large: bia l'ông pâg wai dûnga (da).

larva of the Great Capricornis beetle (Cerambyx heros), (s.)... dîyum (da). These are found in felled trunks of the Gurjon tree during September and October and are eaten alive. The beetle is called ig-wôd (da), and the nymph or chrysalis ig-wôd-l-ôt-dâreka (da). The larvâe of two other species are also commonly eaten; they are known as butû (da) and pirigî (da).

lash together. See bind and fasten.

lashing, (s.) 1. cord-fastenings on arrow-

and spear-heads, also on adzes... ôt-chânga (da). See need. 2. cord or cane fastened round a corpse prepared for burial also round a bundle of fruit, etc... ôt-chônga (da).

last, (adj.) 1. hindmost... târ-ôlo (da).
2. next before the present... êste (da); û-târi (da); (â)-ûtâri (da). Last month (or moon), (s.)... ôgar-l-ête (da) or l-ûtâri (da). Last month we landed at Kyd Island: ôgar-l-ûtâri meda dûratâng len yôbolire. Last year, (s.)... ūlik-l-ûtâri (da) or ūlik-l-ête (da). At last!... û-wê! Last night, (s.)... gûrûg-ête (da). Last quarter of the moon. See moon. 3. Last but one, (adj. or s.)... ôto-l-târîlo (da).

late, arrive (or return), (v.i.)... târ-jûdu (ke); ebû-rit (ke). See lead. You're very late!... ngô-goli! It is getting late! (You're dawdling!)... ting-gûbû! lately, (adv.) in the recent past... drûp-len; drûp-ya. of late, (adv.) from a recent date. (lit. from a few days)... âral-îkpôr-tek; drûp-tek. later on, (adv.) presently... îg-îlya; â-rêringa; târ-ôlo-len; târ-ôlo-lik; âgû-tek. See afterwards. Do you wish to eat now, or later on?: an ngôl tôchitik mângka latke, an târ-ôlen?

late, the (adj.) deceased... lachi.
The late Punga was very strong: lachi pûnga abgôra-dôga l'ëdëre.

laugh, (v.i.)... yeng-e (ke); yeng-e (ke).

laughable, (adj.) comic... âkan-yengatinga (da).

launch, (v.t.)... ôt-jûmu (ke); dôk (ke). See drag.

lay, (v.t.) set down... tegi (ke).
(v.i.) lay eggs... (a) of birds or reptiles... mïlo-la-wëje (ke); mïlo-la-wëjeri (ke). (b) of turtles, iguanas, or crocodiles only... mïlo-l'ig-chêl (ke).
lay out, (v.t.) spread (of food or portable property) ... pê (ke).

lazy, (adj.) See indolent. A lazy character
(s) ... är-têninga (da).

lead, (s.) the metal. See metal.

lead, (v.t. and v.i.) 1. the way ... òto (or tôt)-lâ (ke); tinga-l'ôko (or l'ôt)-lâ
(ke). See way, and go in. 2. a blind person or child ... ab-ik (ke).

lead a chase, of a harpooned turtle ... är-ji (ke). We arrived late this evening on
account of a turtle having led us a chase:
yâdi marat-jangâ l'êdare m'êbat-ritre. 4. lead astray (v.t.). See misdirect.

leaf, (s.) 1. of any tree ... i (or öng-)
tông (da). 2. any large leaf used for wrapping
up food, etc. ... chiki (da). The leaves of the pâtlâ, kàpa, jà, kùp, kàm-raj,
wângâ, kàdunga or wip, see App. xi) are
generally used for this purpose. 3. worn
apron-wise by women ... òbonga (da).

The leaves of the Minnuops Indica are
generally used for this purpose, as they are
of suitable size and remain fresh a long time.
4. wrapper ... kàpa (da) consisting of
loose leaves of the Licuala pellata. (See App.
xi.) 5. umbrella ... kàpa-jântga (da).
(lit. "kàpa leaves stitched together"). See
screen.

leak, (v.i.) 1. of a canoe ... òluj (ke);
ålujâ (ke); 2. of a roof ... tôt (ke).
3. of a bucket or pot ... ô-lu (ke).

lean, (v.i.) rest for support ... è-
tàgimi (ke). 2. lean on one side ... àrà-
chôngoli (ke); àrà-bûgidi (ke).

lean, (s.) ... ar-dama (da).

lean, (adj.) See thin.

leap, (v.i.) See jump.

leap-frog, (s.) koktât-ri-dôatinga
(da). This game is sometimes played
in the water, each in turn ducking another
by pressing down the shoulders from behind.

learn, (v.t.) gain knowledge, as of a
language ... àkà-tegî-l'îg-ôró (ke); àkà
tegî-l'îg-yâp (ke). (v.i.) 1. acquire manual

skill ... öng-bâdi (ke). I am learning
how to tattoo the back: wâi d'öngbâdîngâ
bêdiq d'ab-yîtîke. 2. receive tidings ...
tàrtît-idai (ke). (lit. "hear news"). See news.

least, (adj.) 1. in quantity ... yàbâ-
l'îgîâ (da). 2. in size ... (ab) kêtiâ-l'îgîâ
(da). [When a human being is referred to
"ab" is prefixed.] See smallest.

leather, (s.) ... ab-ëd (da) (in con-
struc. ab-vj). See skin.

leave, (v.t.) 1. abandon ... òt-mâni
(ke). 2. leave behind, forsake ... iji (ke).

Where did you leave the bow? nga kârama
tân iji. If you make such a noise, I will
leave you (behind) here: mòda nga kân-à
dînlarang-dê dò kârin ngî'îjîke. 3. leave
behind, outstrip ... ìkura (ke). 4. leave
out, omit, suffer to remain unused or uncom-
pleted ... en-kichal (ke). See remain.

(v.i.) 1. depart ... ad-lômta (ke).

Leaving there I (then) paid a visit to your
Chief: kâto tek adîmônganga ìgâ dò ngâ maîola
l'âr-lîire. 2. go away, depart ... òto-
lûpati (ke). 3. after a halt ... See pro-
ceed. 4. set out on a journey ... See
start. 5. et dawn ... pûto-ki (ke).

6. take leave. (a) ... chîlepà (ke), in ref.
to the last words exchanged before parting;
and (b) ... òto-chî (ke), the parting
itself, which usually takes place soon after
leaving the encampment. 7. migrate ...
jàla (ke). 8. leave off, cease, discontinue, See
cease, stop. Leave off! (Stop!) ... kichi-
kâtikya!

leavings, (s.) of food ... àkà-kichal
(da); ìrzaia (da). Give him the leavings:
en (ydt) l'ôrwa mân.

leech, (s.) ... jûk (da).

left, (adj.) sinister ... kôrî (da).

2. -handed ... ab-kôri (da).

leg, (s.) ... ar-châg (da). (a) thigh
... ab-psiâ (da). (b) shin ... ab-
châta (da). (e) calf of ... ab-châta-
dama (da); ab-tâ-l'âr-dama (da). cross-
legged. See cross.
legend, (s.) òko-tår-tåkinga (da).

See forefather.

leisure, be at (v.i.) tår-óju (ke).
leisure, (s.) tår-lâku (da).

lend, (v.t.) mân-ak-tâg (ke) (lit: "give in a sort of way"); tôbatek-á (ke); tôbatek-mân (ke). I lent him two bows: wai dól en kârama tikip mânaktlâgre.

girth, (v.t.) 1. lâpanga (ke); lâpama (ke), 2. as by joining two pieces of cord together... tår-ódo (ke).

less, (adv.) 1. smaller in size. See smaller.

2. in quantity... tek yâba (da).

Give him less food than Woi: woi tek en yât yâba mân (ke).

lenseen, (v.t. and v.i.) See diminun.

let, (verb aux.) suffer, permit. 1. (a) óiyô (sing.); óiyôt (plur.) He let me dance: ô d'óiyô-ko'ire. The Chief let us wrestle:

maiola m'óiyôt addîke. (b) itân (ke); titân (ke). He let me shoot: ô den tân dô taike. I will let you all sing: dô ng'et driraru len nám-drôwine titân (ke), 2. (imperat.) ô (sing.); ocho (plur.). Let him shoot! ô taij. Let us return (home)! m'ócho ujîke! Let it be! (let it remain!): tôba-tek dake! (lit: "meantime don't do anything to it").

get go, (v.t.) cease holding... eb (or ep)-tot-mân (ke). See tug. Why do you hold me? Let go of me: michalen ngô den pûchuke? d'eb-totmân (ke)! See abandon.

get off, (v.t.) excuse... See excuse.

letter, (s.) any writing... yîtinga (da). (lit: "that which is tattooed").

level, (adj.) of land... lingiriya (da); ôt-jêperya (da). See flat, land, plain, smooth.

lew, (adj.) 1. of a man... tîg-paringa (da); ôt-nâr (da), 2. of a woman... ar-kîchâl (da).

plier(s), (s.)... ab-tedinga (da).

liberal, (adj.) òn-rân (da); ôn yât-têringa (da); ar-mire (da). The people there are the best of all, they are all liberal:

d'îgôbuda-lôngkalak berîngag-lêglê, driraru umrân (da).

lerch, (v.t.) pôblûj (ke); pûluj (ke).

lid, (s.) ôt-râmngâ (da); âkâ-rônginga (da). See lie down.

lie, (s.) falsehood... âtedi (da).

le, (v.t.) 1. utter falsehood... âtedi (ke). You must not lie (tell lies) about any one: ngôl òba-waïk ùkin-eÎ-dëdëkî dake. You must not lie (tell lies) to any one: ngôl òba-waïk ùkin-eÎ-dëdëkî dake.

See N.B. at not (post). 2. lie down (a) on one's back... âkâ-châlni (ke), (b) on one's side... bâlagi (ke),(c) on one's stomach... ôto-rôgi (ke),(d) in the sun. See bask.

(e) in a row, as persons sleeping... ad-bar (ke), (f) together (of married couples)... ik-ad-bar (ke), 3. lie in wait for... ar-chîpo (ke).

life, (s.) 1. ig-âte-yôma (da). 2. all one's life... ông-tam-ték. I have been making canoes all my life: woi dô d'ong-tam-ték rôko kôpke. 3. save life... eb (or ep)-tông-ëni (ke). 4. life-time... tî-dal (da). Ira married in his father's life-time: ira òkan abmai'tîdîn len adenire.

5. life-less (adj.) just dead... goîkolire.

lift, (v.t.) 1. an animal or heavy object... laïjai (ke), 2. by concerted action... ar-kôrudai (ke), 3. a human being... ôt-laïjai (ke), 4. with one's shoulder... ar-kâtami (ke), 5. a light object with one's hands... ar-loâpî (ke). See rake.

lift off, (v.t.) take off, as a pot from a fire... yûk (ke).

light, (adj.) not heavy. 1. of inanimate objects... tâpî (da); wôma (da), 2. of animals and birds... ôt-wôma (da); ôt-tâpî (da), 3. of human beings... ab-tâpî (da); ab-wôma (da), 4. light-footed... ar-rinôma (da), 5. light-headed. See delirious, silly.

light, (v.t.) 1. give light, illuminate... chal (ke), 2. set light (or fire) to,

lighten, (v.t.) relieve of weight . . . . ót-ká (ke). (v.i.) emit lightning. (a) when widely diffused . . . . bé (ke). (b) in ref. to single flashes . . . . bélá (ke).

lightning, (s.) (a) sheet . . . . bé (da). (b) chain- (or forked-) . . . . bélá (da).

lights, (s.) lungs of animals . . . . ót-áwa (da).

like, (v.t.) 1. enjoy . . . . yámali (ke). We like hunting: meda út’-len yámali (ke). 2. be fond of any person or intercourse . . . . ig-yámali (ke). I like Woi and his younger brother: wóí dò wói l’ákakámb hádíg iyamali. I don’t like living in your hct: nág’a bíd len polinga wóí díg-yámalin-ga. 3. with ref. to food . . . . Aká-yámali (ke). He likes honey: oł ájá l’áká-yámali. 4. regard favourably . . . . héringa-lúa (ke). One likes a calm sea for a turtle-hunt: yádí lóbínga l’edáre lín’-len béring’a-lúke.

like, (adj.) 1. similar . . . . aká-pára (da); naikan. It tastes like pork: reg-dama naikan ákan-mújke. Like this: ach- naikan; kichikan. Like that: oł (or xkáto) naikan. 2. in the same style . . . . ekéra. He swims like Woi: oł wói l’ekára páte. Like what? kich’i-ka (da)? Like which, (rel.): ká-uba (da). Like the same (correl.): kich’uba (da); kichikan-naikan. See App. 1.

likeness, (s.) See picture, reflection.

likewise, 1. (conj.) also, in addition, besides . . . . ól-béddig. See also, and. 2. (adv.) See moreover.

limit, (s.) See boundary.

limited, (adj.) narrow, confined . . . . ér-chópaua (da).

limp, (v.i.) 1. from pain . . . . gágya (ke). 2. owing to deformity . . . . ár-té (ke) ; óng-gigáu (ke).

limpet, (s.) . . . . méch (da); marenó (da).

limpid, (adj.) . . . . álalama (da).

line, (s.) 1. string . . . . mól-a (da). 2. harpoon . . . . bémo (da). Used also in making and mending turtle-nets. See App. xiii. 3. a row . . . . tórga (da). (a) In a row, with ref. to inanimate objects . . . . it-tór-len. (b) with ref. to animate objects . . . . á-tór-len.

languish, (v.i.) lag . . . . el-ót-géléma (ke).

linguist, (s.) . . . . aká-tegí-valák (da).

lip, (s.) . . . . aká-pai (da); aká-pé (da).

liquid, (s.) . . . . raij (da).

liquor, (s.) See grog.

lisp, (v.i.) as a child . . . . akán-déréka (ke).

listen, (v.i.) 1. hearken . . . . ákan-dái (ke); áyan-dái (ke). Listen! don’t you hear the men shouting? : áyan-dái! an ngó-dá bálá l’ón-gálok térebí-yáte len ng’aká-tegíldáke yába? See shout. 2. heed, attend to . . . . iji-wárta (ke). See attend.

litter, (s.) brood . . . . óto-pédádanga (da).

little, (adj.) . . . . kétia (da); kétima (da). When referring to a human being “ab” is prefixed. (adv.) a little, slightly . . . . yábá (da); báda (da). Give me a little: yábá den d. A little more (lit. again a little) . . . . tálík-yábá (da). Too little . . . . yábálen dáke. (lit. “a little-to don’t.”) See Ex. at rain.

live, (v.i.) 1. have life . . . . ig-áté (ke). 2. reside . . . . See dwell. 3. live apart . . . . í-ká (ke).

liver, (s.) . . . . ab-múg (da). See App ii.
living, (p.a.)... ig-atenga (da).
lizard, (s.) 1. tátima (da), 2. tree-lizard... kölwít (dá). See note at hi-cough; ága (da). The latter word indicates a large species.
load, (s.) 1. for an able-bodied adult... tábínga (da); ig-nóronga (da).
2. cargo... járabnga (da).
load, (v.t.) a canoe, etc. ... járap (ke).
2. a basket or other receptacle... ár-ôt (ke). 3. a gun... lóti (ke); lótok (ke). See admit.
loath, (v.t.) with ref. to food... ákà-wàrb (ke). We loathe the sight of maggots in food: mèda yàt len yen itig-bàdig-gá ngá bédig makat-wàrbé.
loathsome, (adj.) with ref. to food... ákà-wàrunga (da).
lobe of ear, (s.)... ig-pákú-l-áár-dèrèka (da).
lobster, (s.)... wáká (da).
locality, (s.) place... ér (da); èlima-l-éáte (da).
lock of hair, (s.)... ót-kitínga (da). See tuft.
lofty, (adj.) 1. of a hill... ig-mór (da). 2. of a tree... lápanga (da); lápana (da). 3. of a lofty tree having branches only on the crown... làb (da); lápa (da). See high.
log, (s.)... pútú-l-ót-jódama (da).
loin, (s.)... ár-ète (da); ár-chóla (da).
loiter, (v.i.)... el-ót-gélemá (ke).
lonely, (adj.) lonesome... kélébranga (da).
long, (adj.)... lápanga (da); lápana (da). longer (than)... tek-lápanga (da).
longest... lápanga-l-íglá (da); long-sighted... ig-bérínga (da). long-winded... ákà-chaiat-ba. A long time... árla-úbabá. It will be a long time before I return here: dól kàrin wej yàtè wài árla-úbabá. Long ago, how long! and how long ago! See time and how.
longing, (s.) 1. as for news of absent friends, etc. ... i-gàrí (da). 2. as for possession of some desired article or kind of food... tot-chi (da).
look, (v.i.)... ló (ke). When referring to a person “ab” is prefixed and when to an animal “ar.” He is looking at my new canoe: wài ó dà róko gòi len lúkè. We have not looked at him: med'abláng-bá. I have not yet looked at the pig: dò npákà reg-l-árláng-bá. Look! ... wài lúkè! Look here (lit. “here this”) mina-úchá! See mark, pay. Look sharp! ... (árá) yère!; ng’árá-yère!; kuro!; kuro-ngó! look out (watch) 1. ... èr-gélip (ke); el-ákà-kédang (ke). Look out! ... wài-gélip! Look out! the centipede is creeping towards you: wài-gélip! kàrapa la ng’éb iji-chákg-tegié. 2. keep watch, as in fear of night attack... el-ákà (or ér-l’ig)-bádi (ke). Look after (v.t.) 1. take care of, protect (as a guardian)... ab (or l’gór) (ke). 2. nurse... ab-nór (ke). Look for (v.t.) (a) search... áta (ke). When referring to a human object “ab” is prefixed. (b) overhead, as for fruit, honey, flying-fox, etc. ... èr-kédang (ke). See Ex. at search.
looking-glass, (s.)... tíg-bàdíngga (da).
loop, (s.)... ákà-kór (da).
loose, (adj.) 1. of a bow-string, cord, etc. ... ig-yárágap (da); 1-gór-ba. 2. of a tooth... ig-ómá (da). (v.t.) loosen hold. See let go.
loosen, (v.t.) let out rope... lór (ke). See unloosen.
loosely, (v.t.) tie or fasten. See fasten, tie.
loph, (v.t.) . . . tōp (ke); őt-tópatai (ke).
lopped, (adj.) . . . gigáunga (da);
tēka (da); iji-chōngolinda (da). Ira's canoe
is lopped: tē ōkōwai iji-chōngolinda (da).
lose, (v.t.) by mischief or negligence
. . . őt-nūy (ke); őt-nūyai (ke). (v.i.) 1.
fail of success, incur a loss . . . őt-nūy
(ke); őt-nūyai (ke). 2. lose a race . . .
tār-lō (ke). 3. lose one's way . . . el-ākā-
chātak (ke). tīngā-l'ōt-nūyai (ke). It's
lost! (I can't find it): akā-tēla-ba!
lovely, (adj.) . . . ākan-gūru-tek.
love, (v.t.) 1. one of the opposite sex
. . . ig-pōl (ke). 2. one's wife . . . őkō-
pail-chām (or pōchiłi) (ke). He now sin-
cerely loves his wife: ől ābaya ka-wai őkō-
pail-pōchitaka. 3. one's husband . . . őkō-
būla-chām (or pōchitaki) (ke). She no longer
loves her husband: ől ka-wai-tek őko-
būla-chāmke yāba (da). We all love our
wives: med′ardura mōk̓a-pail-chāmke. 4. have
tender regard for an intimate friend . . .
őkō-dūbu (ke). 5. make love, court . . .
ig-dūrpa (ke). (v.i.) be in love . . . iji-pōl
(ke). (s.) 1. towards one's husband (or
wife) . . . ākan-chām (or pōchitāi)-yōma
(da). 2. towards one's sweetheart . . .
iji-pōl-yōma (da). 3. towards an intimate
friend . . . ākan-dūbu (or jōlōwa)-yōma
(da).
lover, (s.) . . . iji-pōlnga (da).
lovelier, (adj.) 1. of an inanimate object
. . . ino (da). 2. of a human being . . .
ab-ino (da); l-tā-bēria (da); dāla-bēria
(da). 3. of an animal, bird, etc. . . . őt-
ino (da).
low, (adj.) not high . . . őt-jōdama
(da). See short. Low-tide; low-water,
See tide.
lower-jaw, (s.) . . . ākā-ekih (da). See
App. ii.
luck, (s.) . . . őt-yāb (da) See there.
lucky, (adj.) fortunate . . . őt-yābga
(da).
luckily, (adv.) . . . őt-yāb-len.
ludicrous, (adj.) . . . ākan-yengatn̓a
(da).
lukewarm, (adj.) . . . ēlenga (da); ūyabā
(da).
lull, (v.t.) 1. put to sleep with a lullaby
. . . a-rōro (ke). 2. put to sleep by rock-
ing . . . ār-lēla-tāg (ke). See sort and
swing.
lump of whitish clay, as found, but espe-
cially as worn on the head by mourners
. . . dela (da). See clay.
lung, (s.) . . . őt-āwa (da). See armpt
and App. ii.
lushious, (adj.) . . . ūm (da).
lustful, (adj.) . . . őt-nār (da).

M

mad, (adj.) . . . (ig-)pičanga (da).
madam, (s.) . . . chāna; chāna; chānola.
The last is more honorific. See sir and
App. vii.
maggot, (s.) . . . wēn (da). See loathe.
magic lantern, (s.) . . . őt-yōlo-yiti-yāte
(da). See picture, write, which.
maiden, (s.) . . . ab-jadi-jōg (da). See
App. vii.
maim, (v.t.) . . . ēn-gōd (ke).
main-creek, (s.) . . . jīg-chān-chāu (da).
main-road . . . tīngā-chān-chāu (da).
maize, (s.) . . . bûta (da) from bhutta (Hind.)

make, (v.t.) 1. construct . . . . òiyō (ke). Make it once more: tàlík òiyō. 2. m. a hut, also basket-work, matting, netting or thatching; also applied to bees constructing a comb . . . . tèpi (ke). Punga's and Meba's mothers made this mat: pûnga òl-bëdiy méba l-at-tënga âcha pàrépa tèpi. The bees have made a large comb: rítàg kàngà dòga tèpi. 3. m. a canoe, bow, etc . . . . kòp (ke). See scoop. He is making a canoe for me: òl dën (or dâl) rëko kòpke. (N.B.—denoting what is performed with an adze). 4. m. a bow . . . (kàràma-)pòr (ke). It. plane with a bow's tusk (i.e. the final work on the bow after completion of chief work of shaping with adze (kòp). 5. m. a bucket . . . . tàn (ke). 6. m. a cooking-pot . . . . lât (ke). 7. m. a paddle . . . (wàlûmga-) châg (ke). 8. m. a torch . . . . (tòng-) pât (ke). 9. m. irôn-arrow-heads . . . . tâl (ke). (Lit. hammer.) We are making lots of pig-arrow-heads: med'élà dògaya tâl (ke). 10. m. bowstring or cord . . . maî (ke) (i.e. by twisting the strands together). 11. m. twine . . . . kît (ke). [This they do by twisting fibres together on the thigh.] See roll. 12. m. personal ornaments, e.g. waist-belts, garters, etc. of Pandanus leaves . . . . bâst (ke). 13. personal ornaments, e.g. necklaces of bone, cane, etc . . . mûr (ke). 14. m. ornamental patterns on bows, buckets, paddles, etc. . . . ig-rêtawa (ke). 15. m. wax, used for protecting arrow-head lashings, etc. . . . i-tégì (ke). 16. m. a fire . châpà-lôko-jîi (ke). 17. m. love, court, ig-dùrpa (ke). 18. m. ready, prepare . . ar-tâmi (ke). 19. m. known, acquaint . . . . badali (ke); yàbunga-l'ôt-ér-ômo (ke). See must. (v.i.) 1. m. haste . . . ar-yère (ke). 2. m. a mistake . . . . châli (ke). 3. m. a noise . . . . yàl (ke); yàlungar (ke). 4. m. a way, clear a path . . . . tinga-l'ôt-wál (ke). 5. m. way, step aside . . . . ad-châlî (ke); úchik-tûn (ke). See hence and more. 6. m. a voyage . . . . òto-jûru-tegi (ke). [Note.—"Make," in the sense of "Cause to be or become", "Compel", is expressed by the prefix "en": e.g. m. friends (cause to be friendly) . . . en-òko-dùbu (ke); m. angry (anger, v.t.) . . . en-tôrë (ke). Because Punga broke my bow he made me angry: òl kàrâma kàjûringa l'êlâre pûnga d'en-tôrë. The Chief will make you gather honey for them: maiola ngen et at en-àja-pûjke. He made Tura go there (by canoe) for me: òl dik tûtà lat kàto en-àkàngaria. See for, go. He made Bira give the bow to Woi for my sake: òl bûn kàrâma wòi lat d'ôl en-àréj.]

See form.

malformed, (adj.) . . . . ità-jâbag (da).

malarial fever, (s.) . . . . dìddìryà (da).

male, (adj.) . . . . bûla (da).

malign, (v.t.) . . . . bûlà (da).

mariage, (v.i.) . . . . tot-gûm (ke).

mali, (v.i.) . . . . ar-dâlají (ke).

mamà ! (exclam.) . . . . chàna !; chàna !

man, (s.) . . . . bûlà (da). 2. married-man . . . . ab-châtël (da); ab-maîa.

3. old man . . . . ab-jang-gi (da); ab-chôroga (da). See App. xi.

mango, (Mangifera sylvestica) (s.) . . . . kai (da).

See App. xi.

mangrove, (s.) 1. (Rhizophora conjuncta) . . . . bada (da). 2. (Rhizophora macronata, or Bruguiera gymnorrhiza) . . . . jàmu (da).


manly, (adj.) courageous . . . . i-tàm-mì (da). See brave.

manner, (s.) 1. mode, style . . . . ig-lônga (da). (Adv.) in this manner . . . . kian àri (da). intah manner . . . . kian-ûba (da); ekàra (da).

See custom.
many, (adj.) with ref. to human beings... är-dùru (da); at-ùbaba (da); jìbàba (da). See Ex. at sufficient. 2, with ref. to animals... ot-ùbaba (da); är-dùru (da).-3, with ref. to inanimate objects... är-dùru (da); jìbàba (da); ùbaba (da). 4. this many... kìàl-chaia (da). See App. 1. 5. that many... kà-chaia (da). 6. how many! (interrog.)... kìchìkàn-tùn (da); kìchìkìkì (da).

marble wood, (s.) 1. (Diospyros nigricans)... bùkùrù (da). 2. an inferior variety... pìcha (da).

mark, (s.) 1. as of a scar. See cicatrix. 2. indentation as caused by a cord... òt-rìm (da). e.g., on women's heads from carrying on their backs loads suspended by a cord looped across the head. Look at the mark of the waist-belt (bòd) on your body!: ng'ab-chàù len bòd òt-rìm ig-bàdàgi!

3. mark of a blow... ig-pòlo (da).

4. stain... michla (da). 5. sign, trace... ig-làmìya (da). See trace. (v.t.) ig-pòlo (ke). (v.i.) mark time during a dance to recover breath... ar-tìr (ke). Mark my words! (pay attention!): åchà! (lit. this!)

marksman, (s.)... un-yàb (da), whether with arrow, spear or gun. See archer and shot.

marriageable, (adj.) 1. of a young man... ad-ênìngà-lòyu. See suitable. 2. of a young woman... ab-ìkìn-gà-lòyu.


marrow, (s.)... mún (da), with prefix ab, ar, etc. according to part of body to which reference is made.

marry, (v.t.)... tot-yàp (ke). The Chief married us yesterday: maìola dìla met tótyàbre. (v.i.) 1. of the man... ad-èri (ke). I married her last month: ògar l'åtuìri d'en adènìre; ad-òro (ke). 2. of the woman... ab-ìkì (ke). See him. 8, secretly, without any ceremony... eptìd-wà (ke); tìg-wà (ke).

marsh, (s.) See swamp.

marvellous, (adj.)... ig-nìkìlinga (da).

mast, (s.)... wìlima (da). So named from its resemblance to the trunk of a casuarina tree.

master, (s.) term in addressing, or referring to, a bachelor or young married man... mar. See sir and Ex. at feast.

masticate, (v.i.)... ot-kùrùm (ke).

mat, (s.) sleeping-mat... pàrepa (da).

matter, (s.) 1. (pathol.) See pus. 2. difficulty, trouble; in such phrases as: What's the matter? (exclam.)... michìmakì?; michìbakì! What has been the matter with you?: bà-ma-mìchìbakì? It's no matter: ùchìn-dàkì; or kìchìkàn-dèk-dàkì. See what and App. 1.

may, (aux. v.) have permission... òbiyo. We may not sing: móyòt rámìd-tòinìpa ìlàbàda. You may dance: ngòtì kòìke. See let.

may no, (or not), (verbal suffix denoting depreciation)... kok! May no snake or centipede bite you there!: kåtò ngòtì jòbo an kàraptì cha-pìkòk! May you not fall! (I hope you won't fall): ngòtì pà-kòk!

may-be, (adv.). See perhaps.

me, (pron.)... òdòllà; (in constr.): òdò; dad. See App. ii.

meal, (a.) See breakfast and supper. At one's meal... àkà-kàd (da). They are all at their meals: ed'årìdùru akat-kàd (da).

mean, (v.i.)... min (ke). See intend. What does he mean to do?... ò méchì-bà mínìke? What do you mean (by such conduct)?... ngòtì òlìròrò tàkì? (exclam).

mean, (adj.) See illiberal.

means of, by (postp.)... tànm-tek. Bias made (scouped) it by means of an adze: bìa wòlò tànm-tek kòìpre.
measles, to suffer from, (v.i.) á-rút (ke). (lit. "to have an eruption on the body.") See escape.

measure, (v.t.) tār-tāl (ke). See fit, weigh.

meat, (s.) See flesh.

meddle, (v.i.) See interfere.

medicine, (s.) See charm.

meditate, (v.i.) iji-múla (ke).

meek, (adj.) humble . . . ig-lékina (da).

meet, (v.i.) 1. a friend casually iji-cháchabai (ke). 2. go forward to meet another out of respect or affection iji-káka (ke).

meeting, (s.) interview . . . ig-átna (da). See assemblage.

Melisoma simplicifolia, (s.) pátog (da).
See App. xi. for the use of the leaves and seed.

Melochia velutina, (s.) . . . alaba (da).
The bark is extensively employed. See App. xiii.

melt, (v.t. & v.i.) See dissolve.

Membran virile, (s.) . . . chül (da).

memory, (s.) . . . gât-yôma (da).

menace, (v.t.) . . . ig-ána (ke).

mend, (v.t.) See repair.

Menispermacae, (s.) . . . ùd (da). The seed is eaten.

menses, (s.) . . . ár-tâla-tông (da). (lit. tree-leaf.) See apron and flower-name.

mention, (v.t.) 1. remark . . . ig-yâp (ke). 2. name, refer to . . . aká-tár-fìgère (ke). Ar-eni (ke). Don't mention its name: aká-tár-fìgère dâke!

merely, (adv.) only . . . ògun; Ârek.

meridian, (s.) See mid-day.

mesentery, (s.) . . . ar-kólám (da).

mesh, (s.) of net-work . . . ìdal (da).
(lit. "eye").

message, (s.) . . . ig-yâbgna (da).

message, send (v.t.) . . . ig-gàrma (ke).

Mesua ferrea, (s.) . . . mònag (da). See App. xi.

metal of all kinds except iron, (s.) . . . éle-rà (da).

meteor, (s.) . . . chàgala-la-chòinga (da). See spirit and light of torch, etc.

mew, (v.i.) as a cat . . . ig-nídrí (ke).

micturate, (v.i.) . . . ar-úlu (ke).

micturition, (s.) . . . ìlunga (da).

mid-day, (s.) . . . bôdo-châu (da). See App. x.

middle, (adj.) 1. . . . koktår (da); 2. the middle one . . . múgu-châl (da); 3. -finger . . . kôro-múgu-châl (da); 4. in the middle of the canoe . . . òdam-len.

See canoe.

midnight, (s.) . . . gûrûg-châu (da).

midst, (postp.) among . . . òt-paichalen. More correctly employed with pl. prefix, e.g. In (our, your, their) midst . . . (mòtòt, ngòtòt, òtòt)-paichalen. See among, beside, and Ex. at self.

midway, (adv.) . . . ì-târ-jûdu-ya.

migrate, (v.t.) . . . (i-) jàla (ke).

milk, (s.) . . . òt-raj (da); ig-kàm-raj (da). My wife's milk is best for her own child: ékan abdèrèka l'èb dai í kyàde iïg-kàm-raj béréngà iïg-lá (da).

milk, (v.t.) See suck.

milky-way, (s.) . . . ig-yòlówa (da).
One can see the Milky-way only on a clear night: ògun gûrûg-la-tàlimàre ig-yòlówa iïg-bààgùnà (da).

mimic, (v.t.) . . . akâ-tà-chùru (ke)

mir, (v.t.) . . . ìt-kôbat (ke).

Mimusops indica, (s.) . . . dôgòta (da).
The fruit is eaten, the leaves are those usually utilized for the óbunga (apron). See App. xiii; and old logs are used for fuel.

mine, (v.t.) chop fine . . . òt-kôbat (ke).

mine, (pron. adj.) my own . . . d'èkan.
Her son told me (that) it was his own father who was sick, not mine: chàna l'âbètìrì den tàrchi èkan abmàwa aàyèd-yàde, dèkar yàba (da).

mirror, (s.) See looking-glass.
misappropriate, (v.t.) ... ig-jällya (ke); öt-käria (ke).

miscarry, (v.i.) bring forth prematurely ... ab-dëreka-ya-pâ (ke).

miscleve, commit (v.t.) ... (öt-) jâbagi (ke); ćhe (ke). See damage, spoil.

miscdirect, (v.t.) lead astray, mislead ... en-ér-lâma (ke).

mislay, (v.t.) 1. misplace ... är-to-jialpi (ke). 2. lay in place not remembered ... el-öt-nûyai (ke). See fall, lose.

mislead, (v.t.) See miscdirect.

misplace, (v.t.) See mislay.

miss, (v.t.) 1. feel the absence of ... öt-kûk-lâtya (ke). 2. fail to hit with any missile ... lâkâchî (ke). On seeing a flying-fox he does not miss it: vôt ḟígâdîn-ga-bëdîg ọ lâkâchîke yâbada. ôn (or öng)-lâmà (ke). (v.i.) 1. any object in the water owing to bad steering ... iji-mâna (ke); kitâsîna (ke). 2. one's way ... ēr-lâkâ-châtak (ke).

mist, (s.) ... pûlia (da).

mistake, (v.t.) 1. (i-)çâli (ke), 2. make a verbal mistake ... âkâ-ćhe (ke). (lit. "mouth-spoil.") 3. in doing something ... ön-gâche (ke). (lit. hand-spoil.) (adv.) in mistake for ... lât'-tek. I struck the sunken-rock with my harpoon in mistake for (taking it for) a turtle: yâdi lâte-tek wài dô tîtôt jèrâlire.

mistaken, (p.p.) be in error ... iji-fîgênga (da).

misty, (adj.) dim, hazy ... ig-nâlamaha (da).

Mr. (Mister) (s.) See sir

mix, (v.t.) 1. solids ... âkâ-pegî (ke).

misunderstand, (v.t.) ... pûlajângà (ke); ig (or id)-pûlaiji (ke); ig (or id)-kiu (ke). (v.i.) of fluids ... iji (or öto)-pûlaiji (ke); iji-gau (ke).

mock, (v.t.) ... â-rirka (ke); öt-târtâl (ke).

modest, (adj.) decent ... öt-tekngâ (da). See chaste.

modesty, (s.) ... öt-têk-yôma (da).

moist, (adj.) ... öt-tiwa (da).

molar, (s.) See tooth.

molet, (v.t.) See annoy, pester.

money, (s.) See coin, ear, slice. The European soldier gave me money (in exchange) for the bow: bôigoli kârama ñîgâl îkpâku d'en âre.

monkey, (s.) ... jako. From the English "Jack". There are no monkeys in the Andaman jungles.

monodonta (? labeo,?), (s.) ... bada-ôla (da). See App. xii.

monsoon, (s.) ... tâ (da). (a) N.E.-m. (dry-m.) ... yère-bôlo-tâ (da). (b) S.W.-m. (wet-m.) ... gûmul-tâ (da).

It is rough owing to the change of the S.W. monsoon: gûmul-tâ gôlaingâ l'edâre pîtaradôga (da).

month, (s.) ... ógar (da). It has rained throughout this month: ógar dîlu- rêtek yûm la pâre. See moon.

monthly, (adv.) ... ógar-en-ôgarlen.

moon, (s.) ... ógar (da). [The moon is regarded as male and the husband of the sun.] (a) new moon ... ógar-dëreka-yâbâ (da); chîrko-lêro (da). The "yabâ" is dropped after the first night or two. (b) 1st quarter ... ógar-chânag (da). (c) full-moon ... ógar-châu (da). (d) last quarter ... ógar-kinab (da). (e) waxing-moon ... ógar-la-wàlaganga (da).

See grow. (f) waning-moon ... ógar-l'âr-ôdowànga (da). (g) moon-light ... ógar-chôngâ (da).

See light. (h) moon-beam ... ógar-l'ar-châl (da). I shall leave this encampment next new moon (lit. "on the new moon appearing"): ógar-dërekà ćkô-dòatingà-bëdîg ìchâ bàrâi tek d'ëdîmînê.

moral, (adj.) virtuous ... öt-bûringà (da). See chaste.

more, (adj.) 1. a larger quantity ... tân (da). More of this: tûn-ka. 2. of animate objects ... âr-bâng (da). More

Jarawas are coming: järava l'ár-bang ǹke. 3. additional ... ǹ (da). See bring, continue. Is there no more? : an ǹdá-ba? There is no more news: kê-rùn târtit ǹdâ-ba. (s) 1. much more ... òt-lât (da). Give me much more: òt-lât den ǹ. 2. one more, another ... ǹ (da); tâlik-âhtâl (da). 3. a little more ... tâlik-yâba (da). (adv) 1. no more ... wài-yâba (da). 2. once more (again) ... tâlik; òng-tâli; òt-pâgi; ig-pâgi.

moreover, (adv) ... ne. See likewise. If you abuse him I will beat you (and) moreover break your bow: môda ngó ad ab-tëgöke dò ngâpâreke ne kàroma kùràkat.

moribund, (adj) ... âkan-tâg-dàpinga (da).

morning, (s) 1. before sun-rise ... wângà (da). 2. after sunrise ... dîlma (da); lili (da). See App. ix. (adv) 1. this morning ... dîlma; dîlma-len; lìlìnga; lîlìya; lîlîlen. This morning while it was raining I was feeling ill, but now I have recovered: lîlînga yûm la pânga bëdig d'âbyedka, dònà âchîkîk tìg-ëblâre. 2. yesterday morning ... dîlìgà-wângâlen; dîlì-gà-lîlîlen. 3. tomorrow morning ... lîlîlîlen. I bathe every morning ... wàngâlen-wângâlen dò tâdqâke. See daily, monthly.

morrow, (s) See to-morrow.
morse, (s) See bit.
mortal, (adj) of injury or disease. See fatal.

mosquito, (s) ... tèl (da).

most, (adj) 1. in quantity ... dògàlìgàlì (da). 2. in number of persons ... ìt-ùhâbà-lìgàlì (da). 3. of animals ... ìt-ùhâbà-lìgàlì (da). 4. of inanimate objects ... ìbàbà-lìgàlì (da).
mocht, (s) ... rà-tëgî (da).

mother, (s) ... ab-ìtinga (da); ab-ùéginga (da); ab-ùéjëringa (da); ab-chànola. See bear and App. viii. 2. having one or more children ... ìn-bà (da). My wife was not then a mother: ìchîhîyà-

See clay.

mouldy, become (v.i) ... ìr-tòlài (ke). The jack-fruit seeds have become mouldy, throw them away: bérèn l'ìròlòaire, wài kòrke.
moutl, (v.i) ... òto-pièj (ke).
mound, (s) See heap.
mountain, (s) See hill.
mound, (v.t) 1. ... kâgal (ke). See ascend. 2. mount (elevate) a child on to one's shoulder ... ìkà-yòbòli (ke). (p.p) mounted, seated or perched on any eminence ... ìkan (or ìra)-yòbolìga (da).
mountainous, (adj) ... el-òto-pàwà (da).
mourn, (v.i) ... bûlap (ke); bûlab (ke).
mourner, (s) ... ìkà-bó (da). See clay. (When mourning they smear themselves for several weeks with "õg" and abstain from dancing and singing, as well as all favourite articles of food. At the expiration of the mourning period the bones of the deceased are disinterred (or removed from the burial-platform, as the case may be) and distributed among the relatives, after which they weep and dance the " tì-tòlànà (da)" (lit. "tear-shedding" dance) and resume their ordinary duties.)
mourning, cease (v.t) ... kûk-l'ârl (ke). See finish.

mouse, (s) ... it (da); jàrum (da).
moustache, (s) ... ìkà-paî-la-pièj (da).
mouth, (s) ... ìkà-bang (da). See App. ii. (v.t) open the mouth ... ìkà-tëwî (ke). shut the mouth ... ìkà-

mêmati (ke); âkâ-mêwâdi (ke) or âkâ-mêdôdi (ke). (v.i.) open (of the mouth) âkan-têwê (ke). shut (of the mouth) âkan (also âkân)-mêmati (ke). mouthful, (s.) âkâ-tig-wêr (da).

move, (v.t.) ôchâi (ke); lôri (ke). See remove, (v.i.) 1. of an animal or inanimate object lêle (ke). Why does not the canoe move? we are pulling with all our might: michâlel roko lëleke yâba? meda gôru tek lápake. 2. of a person lëleka (ke). Don't move! lëleka ke ng'ôke! 3. move aside, make way ôchik-tûn (ke); ad-ôchâi (ke). 4. away from. ôto-châk-tegî (ke). The child is moving away from the hut: abîya bûd tek ôto-châk-tegî. 5. move towards. eb-lijî-châk-tegî (ke). All the children are moving towards us: legâla ardurû mebet ii-ji-châk-tegî. 6. move slowly, of a canoe, etc. Âgålya (ke). 7. move swiftly, of a canoe, etc. ñûdyâ (ke).

much, (adj.) great in quantity or amount. ñôga (da); châng (da); ñûba (da). (adv.) in a great degree. ñôga (ya); châng (ya); ñûba, very much. bôtaba; deloba; tâpaya. On giving him the bow he thanked me very much: en kârama mânnga-bôdéig ô den ëletre bôtaba, so much, this much; kian-wai; kian; kai; ächu-tûn. Can you spare me so (this) much? an ngô den kei ng'arîlôdakë? that much; kâ-tûn; how much? tân-tûn. too much ñôga-bôtaba.

mucus, (s.) (nasal) ig-nilîh (da). mud, (s.) 1. ñûtara (da). 2. of mangrove swamp lâb (da).

muddy, (adj.) pûlur (da). 2. of channel or creek el-ôt-pûlur (da).
murder, (v.t.) ab-pârekâti (ke).
murderer, (s.) ñûn-tî (da).
muscle, (s.) ñûlînga (da). See App. ii. prefix according to part of the body.
muscular, (adj.) 1. ab-gôra (da). See powerful. 2. in the arms: ñ-gôra (da).

music, (s.) ñû-têgî (da).
musket, (s.) birma (da).
mussel, (s.) märied (da).
must, (v.i.) ûba-wâik. You must run at once, he is calling you: ngô kâ-gôr ûba-wâik kâj. ñ ng'ar-ñgëreke. I must think it over before I make it known to you: ngen yângâ l'ôt-ér-ômôngâ l'ôko-tëlim dôl ûba-wâik göb-jôke.
mute, (adj.) 1. dumb. yângâ-ûla (da). 2. silent only. milanga (da); mûkuringa (da); äkâ (or ëko)-mûlwa (da). See deaf.
mutilate, (v.t.) ab-çhiwat (ke).
mutter, (v.i.) dûnuka (ke).
muzzle of gun, (s.) birma-l'ûkë-bang (da). See gun.


my own, (pron. adj.) dëkkan. This is my own hut: ñûcha dëkkan bûd (da).

myself, (pron.) dûyun-tëmar: dûyun-bâtâm; deh-ëkan. See hurt and self.

nail, (s.) 1. of finger or toe. õng-bô'doh (da). 2. metal. ñûlbôd (da). This is so named from its resemblance to the iron-pointed head of the arrow bearing the same designation. See arrow. (a) head of nail. ñûlbô-t-l'ôt-chëta (da). (b) point of nail ñûlbô-t-l'ôko-naichama (da).
naked, (adj.) unclothed. (ab)-kàlaka (da); (ab)-lûpa (da). The prefix depends on the part of the body referred to. See App. ii. in puris naturalibus ñû-ôkàlaka-rëtek.

prescribed trees which blossom in succession throughout the year, the name referring to that which happens to be in season when the girl attains maturity is bestowed upon her, and it is prefixed to her own (i.e. personal) name, e.g. òra-mébola; mòda-dòra. See App. ix. 4. nick-name.

See nick-name.

name, (v.t.) 1. mention by name, style... ár-taik (ke). On seeing a coin for the first time we named it ik-pùku (i.e. a slice): idìia-goìya l'îgàdɨgnya-bëdîg meda ik-pùku marat-taikre. See call. 2. call, summon... ár-ñgère (ke); ákà-tàr-ñgère (ke). 3. mention the name of... ting-l'âr-ênì (ke). 4. invent a name... èkàn-tig-ûyu (ke).

name-sake, (s.)... ár-tîng-la. Your name-sake gave me food: ng'âr-tîng-la den yîd mûare.

nape of neck, (s.)... òt-bòrot (da).

narrate. See tell.

narrow (limited) space, (s.)... ér-chōpaua (da). (adj.) 1. limited in regard to space... (ér-)chōpaua (da). 2. cramped, as the pointed bows of Nicobarese canoes... kinab (da). See bow, of ship, and fall. 3. not wide... lòbowa (da).

nasty, (adj.) in flavour... ig-mâka (da); akà-jàbag (da).

native, (s.) 1. aboriginal... akà-bira-bûdyà (da). 2. of India... chàugalà.

naughty, (adj.) See disobedient.

nauseous, (adj.) or food, drink, medicine... akà-Jàbag (da).

nautilus shell, (s.)... òdo (da).

This is used as a drinking-cup, also for baling water from a canoe, bathing a child, etc. See App. xiii.

navel, (s.)... ab-ér (da).

neap-tide, (s.)... nòro (da).

near, (adv.) at close quarters... lagya; lagiba. (postp.) (a) as one place to another... ya-pâ-len. (b) to some spot or inanimate object... òng-pâ-len. My hut is near the creek: jîg l'òng-pâlen dîa bùd (da). (c) some animate object... akà-pâlen; ot-paicha-len. (d) to a tree or post (under the shade of)... eb-èr-tegîlen; tek I see the pig which is near that tree: wài dôl kàdu akàtìng l'ebèr-tegîlen yàte rògo l'ígàdîke. The jack tree is near the mango tree: koi tek kàita (da).

nearly, (adv.)... lagî-tek. See almost. nearly full... lagîtek têpe (da). nearly ripe... ròicha (da). It's nearly finished! : kànya!

necessary, (adj.)... aràinga (da). It is necessary for us to arrive by noon: meda bòdo-chàu kâgàntî ngà aràinga (da).

neck, (s.)... ót-lîngota (da).

necklace, (s.)... akà-êtaï (da); akà-êtainga (da). generic term for all varieties. For description of the several kinds see App. xiii.

need, (v.t.) require... òyar (ke); ìrà (ke). Your pig-arrow lashings need wax: ngia là l'ot-chângà kàngà-îdàú òyarke.

needful, (adj.) See necessary and requisite.

needle, netting- (s.)... pòkìkla (da).

See App. xiii.

neglect, (v.t.) fail to perform or complete... en-kîchâl (ke).

neighbour, (s.)... èr-ya (da). He is my neighbour: òl dîâ èr-ya (da).

neighbourhood, (s.)... òng-pâ (da).

In the neighbourhood of Kyd Island there are plenty of cowries: d'âra-tâng l'òng-pâlen télêm úbâba.

neither, 1. (pron.) not the one nor the other... ùchîn-ùbatul... yàba (da). Neither of those pig-arrows is mine: kàt'èla ùchîn-ùbatul tîa yàba (da). 2. (conj.)... ùchîn-ùba... (yà) ba (da). See nor.

nephew, (s.)... ar-bà (da). See App. viii.

nest, (s.) 1. ar-bàrâta (da); ar-râm (da). See cover. 2. edible nest of the Colloca
catia spodiopygia... bîiya-l'ár-râm (da). not used by Andamanese. 3. mason-wasp's
nest... kòt-rìm (da). This is eaten as a cure for diarrhoea.
net, hand—(s.) 1. for fishing . . . . kūd (da). See App. xiii. 2. large, for trapping turtles, dugongs and large fish . . . . yóto-tépinga (da). See App. xiii. 3. small, for holding various articles in common use . . . . chámpanga (da). See App. xiii, (v.t.) make a net . . . . tépi (ke).

netted ornament for personal wear, (s.) . . . . rāb (da). See App. xiii.

nettle, (s.) . . . . hēlæ (da).


nevertheless, (conj.) . . . . ńärk; ńwa-ńärk. See Ex. at although.

new, (adj.) . . . . gōi (da).

newly, (adv.) . . . . gōila.

news, (s.) . . . . tārtt (da). Good news has come: tārtt beringa ti-ńōre. There is nothing more in the way of news here: kārin tārtt ñā-ba, or kārin ñā tārtt yāba (da). (v.t.) 1. communicate, impart, make known . . . . yānbaa-ńōt-ńōmò (ke), tāt tāt (ke). 2. receive (lit. hear) news . . . . tārtt-ńdai (ke); tārtt-ńk-ńō (ke). See hear.

come, take away. We have received (lit. heard) news that he is now chief of that district: mea tārtt-ńdaare aña ńil ka-ńwai kāl'èrema-l'édāte ńōt-yābur (da).

next, (adj.) 1. in ref. to a period of time . . . . i-dōatinga (da); ńōko-dōatinga (da). 2. in order, as in a race . . . . ār-tōr (da); ār-ńōlo (da). 3. in a row or line of animate or inanimate objects . . . . tār-jana (da). 4. next turn (in rotation) . . . . ār-ńōlo-ka.

See first-turn. next moon: ògār-ńā-tádōatinga (da). next time . . . . āgā-tek; ēg-ńāgā-tek; tālik. The next time you come bring some nautilus shells: ńāgā-ńákő on-ejāte wai ńdō tōyuke. next one! (in distributing food or presents, as on parade) . . . . tūn!

nice, (adj.) in regard to flavour . . . . ākā-hēringa (da).

nick-name, (s.) . . . . ār-taikngga (da); ting-ńō-tōngga (da). See name (v.t.) . . . . āt-tōng-ńōroke. He first nick-named you Pāgā: òl otōd nēn pāgā ńōt-tōng-ńōroke.


niggardly, (adj.) mean . . . . on-yāt-ńābag (da).

night, (s.) . . . . āgūr (da). last night . . . . āgūr-ńātāte (da). There was a violent squall last night: āgūr-ńātāte ńlina-ńtōsiri l'edāre, (adv.) to-night . . . . āgūr-ńātāte; āgūr-ńāba; ńāgūr-ńāba. To-morrow night . . . . ńlina-ńgūr-ńāba.

nimbus, (s.) rain-cloud . . . . yūm-ńi-ńi-ba (da). See cloud.

Nipa fruticans, (s.) . . . . pūta (da). The seed is eaten. See App. xi.

nipple of breast, (s.) . . . . kām-ńō-tō-chéta (da); kām-ńō-ńōpāt (da); kām-ńō-ńōnichtama (da).

no, (adv.) 1. denoting denial, or inability . . . . yāba (da). 2. refusal or disinclination . . . . hūin. Is he a jungle-dweller?: an ńil ērēm-tāba (da)? No (he is not): yāba (da). Give me a bow: den ērēma mān. No (I won't): ērēma. There is no food here: kārin yāt yāba (da). (v.i.) say “no”, deny. reply in the negative . . . . tēta (ke). I asked Bira whether his wife was still sick, he said "no", she is fishing to-day: dō bīra len chūrare, an ńgāi-tīyāte ēgāko abyredo, ēl ńtēnga bēdīg tālēch wai ērēma ka-ńwai yāt-pāneke. See fish (v.t.) and net. No matter! See never mind!
nobody, (s.) no one, no person. ... üchín-öl ... yába (da). Nobody now-a-days lives on that island: ká tót-bóka len kawai-árlaya üchín-öl búdeke yába (da).

no longer, (adv.) 1. never again, never more ... tálik-edá ... yába (da). (i.e. again-never ... not). See never again. 2. not any more ... kawai-tek ... yába (da). (i.e. now-from ... not). My canoe is no longer serviceable: ña róko kawai-tek médel yába (da).

no matter! See never mind!

nod, (v.i.) in sleep. 1. forwards ... ign-gätá (ke). 2. sideways ... fí-dége (ke); fí-déréga (ke). 3. on meeting an acquaintance ... ign-gódé (ke).

deode, (s.) joint in bamboo, etc ... ign-óbat (da). See joint.

noise, (s.) 1. ... ar-yállangar (da). 2. of hammering ... ar-tángá (da). 3. of a gun ... aká-tegí (da). (v.i.) 1. make a noise ... ar-yállangar (ke). You must not make a noise while turtle-hunting: yádi lóbínga bédig ngól ńba-waik yállangar (ke) dáke. 2. with ref. to the fall or rush of water only ... yál (ke); yála (ke). 3. make a noise, of surf ... yenge (ke). See breakers. 4. make a noise, of bamboo cracking in the fire or of a bottle rustling ... tóch (ke). Make that noise! ... tálik!

none, 1. (adj.) not one, not any ... yába (da). Have you none?: an ng'ýába (da)? None at all ... yába-bótaba. 2. (pron.) not one, no one ... (a) ùchín ... yábe (da); úchin-bá. None of the boys have yet returned from the pig-hunt: úgáká úchin aká-kóddaka ńte-tek jíjékalpíre yába (da); (or úgáká úchin-bá l’aká-kóddaka ńte-tek jíjékalpíre). (b) miya (or miyjíat) ... yába (da). None here is afraid: miya kárin adlát yába (da)? (lit. Who here afraid not?). None of the children here yesterday: miyjíat ñigáká ñláka kárin ńére yába (da)? (lit. Whose children yesterday here came not?)

nonsense! (exclam.) ... káká! ; chóí! ; tót! ; péték! (these words are used by men only) gêtek! (this word is used only by women.)

noon, (s.) ... bódó-cháu (da). See fore-
noon. afternoon and App. x.

noose, (s.) ... aká-kór (da).

nor, (conj.) ... ól-bédig ... (yá) ba (da); éste ... (yá) ba (da). Neither my turtle (flesh) nor your pork is now fit to eat, both are becoming putrid: úchin-úba dáña yádi-dáma ól-bédig nga reg-dama kawai mágá-
lóyu-ba, wai ikpór chóróke (or á-jába).

north, (s.) ... el-ár-jana (da); N. E. wind ... púluga-tá (da); also pápar-tá (da); N. E. monsoon ... ýére-bóto-tá (da).

noise, (s.) ... ign-chórong-á (da). (a) bridge of ... ign-chórong-lánta (da). (b) tip of ... ign-chórong-naichama (da). (c) mucus of ... ign-fúllá (da). (d) septum of ... ign-éj-bá (da). (v.t.) blow the nose ... ign-fúllá-l’óyu-wéjéri (ke).

nostril, (s.) ... ign-chórong-á-l’ár-jág (da).

See chink, crevice, gap.

not, (adv.) ... 1. yába (da). He has not yet come: ól úgáká ńére yába (da). 2. (in construe. only) ba. I don't understand what you say: ngó tárchi-yáte dó dainga-
ba. It is our custom not to eat the kidney-
fat of the pig during the probationary fast: marat-dárú r’ekára aká-yáb-len reg-jir-
mákuya-ba. 3. (imperat.) ... dáke; ngóke. Do not steal! (ngó) tápke dáke! (or tápke ngóke)! [N.B.—When the injunction “must not” is employed “dáke”—not “yába (da)” is used. See Ex., at l.c.] 4. not again ... tálik ... yába (da). 5. not any more (never again) ... tálik-edá ... yába (da). 6. not any more (no longer) ... ña-wátek ... yába (da). 7. not yet ... úgáká ... (or yába). He has not yet re-
covered from his sickness: ól ngókú tig bólínga-ba. 8. not enough! (when not satisfied) ... yábalen-dáke! 9. not really! (you don't mean that! you don't say so!) (exclam.) ... kák! (uttered incredulously).
nothing, (a.) . . . . yāba (da). (adv.) for nothing. 1. gratis. See gratis. 2. without cause. See causelessly. He abused me for nothing: ọl ọt-kāya dad ab-tōgor.

notice, (v.t.) observe . . . . id-ngō (ke).

novitiate, (s.) novice . . . . ākā-gōi (da).

See feast.

now, (adv.) 1. immediately, in immediate future . . . . kā-gōi. Go now! (at once): ̀chik kā-gōi! 2. of immediate past . . . . gōi; gōli; dāla. He has now arrived here: ọl kārin gōi ibi ti-dōire. 3. the present time . . . . ̀chikik; ka-wai. It is now raining: ̀chikik yǔm-la pāke.

now-a-days, (adv.) in these days . . . . ka-wai-àrlalen; ka-wai-àrlaya.

now and then, (adv.) occasionally, from time to time . . . . ̀gātek-̀gātek. See sometimes.

no-where, (adv.) ër-len-yāba (da).

nude. See naked.


numerals are not used. See App. iii for words used as ordinals.

numerous. See many.

nurse, (v.t.) 1. . . . ab-nörē (ke). When he was sick my wife nursed him: ọl abayendagā bēdig dai tkydē l’ad abnömāre. 2. nurse a child by rocking it . . . . ar-lēla (ke). See suckle.

nut, (s.) . . . . ọt-chēta (da).

nux vomica, (s.) . . . . īrepaid-tāt (da).

O

O! or oh! (interj.) . . . . hē! See Oh!

oar, (s.) See paddle.

obedient, (adj.) . . . . ākā-tegī-gātna (da); (ākā-)tegī-l’ōt-māli nga (da). See remember, voice.

obey, (v.t.) . . . . ākā-tegī-gāt (ke); (ākā-) tegī-l’ōt-mālin (ke).

oblige, (v.t.) compel. See make.

obscure, (adj.) See dim, misty.

observe, (v.t.) notice . . . . id-ngō (ke).

obstinate, (adj.) . . . . ig-lēta (da); ab-kōjiwet’ga (da).

obstruct, (v.t.) See hinder, prevent.

obtain, (v.t.) 1. procure . . . . ọrō (ke). See get. 2. by shooting or spearing . . . . ọt-rūg (ke). We obtained all this there this morning (by shooting): med’ òch’ār’drēnu kāto dilmari ọtrēnigre.

occasionally, (adv.) 1. in the future . . . . ̀gātek-̀gātek. 2. in the past . . . . ̀chinn-yā.

occupy, (s.) . . . . ọt-yà (da)

occupant, (s.) temporary resident . . . . èr-pōli-yāte (da). See resident.

occupy a site, (v.t.) . . . . èr-wal (ke).

lit. clear a site, with a view to occupation.


occur, (v.i.) take place . . . . ọkọ-dōati (ke). See boar, happen, what. A storm occurred at noon yesterday: ̀dule bōd-chàu ụnọg ọkọ-dōati.

ocean, (s.) . . . . jūrū (da).

ochre, (s.) burnt yellow . . . . ìpla (da).

When mixed with melted fat of the pig, turtle, iguana, etc., it is termed kōiob (da). See App. xiii.

octopus, (s.) . . . . jang (da).

Odina wodler, (s.) . . . . jör (da).

odour, (s.) . . . . ọt-àu (da). See smell.

of, (postp.) 1. belonging to . . . . fa (da).

The hut of my father: d’ai-ab-maio’i’ta bōd (da). 2. from, out from, among . . . . tek. The tallest of those men is my elder brother: kāto ̀bula-lôngòdák tek abiapangayet’i wai ad-entōbāre.

of course, (adv.) 1. certainly, naturally . . . . bō-tik; ba-bōtik; keta; ụba-yāba-ba; (lit. true-not-not.) See assure, certainly, untrue.

off, (postp.) not on . . . . őt-téra-tek; tek. Take (lit. move) your feet off my mat: diu pârëpa tek ngôiot pâg őchâi (or diu pârëpa lőt-téra-tek ngôiot pâg őchâi).
2. off (v.i.) as in commencing to run a race . . . . ara-pôrot (ke).
3. off! (interj.) as in starting a race . . . . pôrot!
4. go off, (v.i.) explode, as a gun, . . . ara-tûcû (ke).
5. be off! (interj.) go away! . . . . õchîk-wai-ôn!
6. be off at once! . . . . õchîk-rô!; kâtîk-rô!.
7. let us be off! (esp. when returning home): môcõ \(v_{ij}k\).
8. I'm off now: ka-wai d'ôke.
offal, (s.) kõrâng (da).
offence, (s.) crime . . . witi (da).
See sin, 2. of an abusive nature . . . . ab-tôgo (da).
See dance.
offend, (v.t.) . . . . kõlemja (ke); entîg-rêl (ke). Did I offend you yesterday? (lit. cause you to be angry): an dó dîlëa ng'entîg-rêl?
offensive, (adj.) 1. causing displeasure . . . . eb-őt-kûk-jâbâginga (da).
2. as regards odour. See smell.
offer, (v.t.) . . . . itî-pânî (ke). He offered me his own bow: õl õk'ân krâma den itî-pânîre.
often, (adv.) . . . . iji-lônga (da).
ogle, (v.t.) . . . . iji-ôdo (ke).
oh! (interj.) as in sudden pain . . . yîh!
2. as when startled . . . yi-nono!
oll, (s.) . . . . åna (da).
yâ-fî-lig-åna (da).
olî, (adj.) . . . . lâbu (da).
old, (adj.) 1. of animate objects . . . . ab-chôroga (da).
2. of inanimate objects . . . . ya-åra-årûrû (da).
3. ancient, referring to the remote past . . . . ar-tâm (da).
See kitchen-midden. This word is sometimes loosely employed to signify merely "former". See ante, p. 16 (46). (s.) old person . . . . ab-jang'gi (da); ab-chôroga (da). (if grey-headed) . . . ab-tôl (da).
See App. vii. (v.i.) grow old . . . . ab-chôroga (ke); abjang'gi (ke).
omentum, (s.) . . . . ab-jîri (da). See Ex. at not.
omit, (v.t.) leave out. See fall, leave.
on, (postp.) 1. upon . . . . yôboli; õryôboli; ya; len. Sit on the grass: yâkala len yôboli åkâ-dôi (ke). He is standing on the beach (landing-place): õl pâla len (or ya) kâpike. 2. above, on the top of. See above.
3. when, while . . . . bêdîg. On seeing him once more (again) I was delighted: en tâlk iêbâdinga bêdîg d'Ôkâ-ôrûdûkêlûrê.
once, (adv.) 1. a single time . . . . õbã-dôga (da); õba-tûl (da). He struck me once on the head: õl õbã-dôga d'ôÊpârekê.
See annually. 2. at one time, at first, at a former time . . . . otôl (da).
He was once the best shot amongst us all: õl otôl mardûrû tek ânyâbâtâpya (irîèrê).
3. Once upon a time . . . . õchinbâiya. Once upon a time God lighted a fire on Barren Island: õchinbâiya m'ôla-târêhôna len pãlûga châpa-lôkôjôrê.
This island (no longer called "Smoke Island" but tâlûchêpa "stone fuel") contains a fine symmetrical volcano, about 1,000 feet high, which has been quiescent since the early years of the 19th century. For situation see Map. 4. once more, again.
See again, more, and Ex. at on. 5. At once . . . . kâ-gôî. 6. once or twice . . . . õyûn pônga. He visited me once or twice during my illness: d'abyêdûngà len õl êun-pônga den têkêrê.
on, (adj.) 1. with ref. to animals and inanimate objects . . . . õba-tûl (da); õbã-dôga (da). Give me one bow to-day: kaway krâma õbã-dôga d'en õ. 2. with ref. to human beings . . . . ab-ôba-tûl (da); ab-ûbã-dôga (da). (a) one-armed . . . . ig-gûd-år-ûbã-dôga (da). (b) one-legged . . . . ar-chô-kår-ûbã-dôga (da).
(e) one-eyed . . . idal-ár-úba-dòga. (da).
One more. See another, more. (pron.) one's
self . . . ékan. See self and hurt.
(adv.) one by one, one at a time, (a) of
inanimate objects . . . ôko-ôdongaya.
(b) of animate objects . . . ákà-ôdongaya.
We will slaughter the pigs one by one:
regoôngkèlak ákà-ôdongaya mel'akat-jaiëne.
See separately, singly.

only, (adj.) sole . . . (ab-)úba-túl (da).
He is now my only son (father speaking):
ô kawai dar-ôdière úba-túl (da). (adv.) not
more, without another, merely . . . ógun;
ârèk. We all spear (between us) only
two turtles last night: gôrug-ya med'ârdâru
ógun yâdi l'kpor d'ûtre.

opal, (s.) . . . ógar-l'idal (da). (lit.
"moon's eye"). Milk-opal is found on
Rutland Island. (See Map.)

open, (v.t.) 1. a bundle, bag, net, &c.
wêlaiji (ke); akâ-lùpuji (ke); akâ-ô-chai
(ke). 2. the eye . . . idal-lôt-tëwi (ke).
3. the mouth . . . akâ-tëwi (ke). (v.i.)
1. of a loosely tied bundle, etc., . . . ôto-
wêlaiji (ke). 2. of the eye . . . iji-wàre
(ke). 3. of the mouth . . . akân-tëwi (ke);
akàn-wèdai (ke). (s.) open jungle . . .
ôromwàlak (da).

Ophionophagus elaps, (s.) See hamadryad.

oppose, (v.t.) resist . . . ab-kiddawa (ke).
opposite, (adj.) facing . . . akà-emal-
len. They are sitting opposite to me:
edâ d'akà-emal-len akat-dòike. (s.) oppo-
site shore or bank . . . tedi-bala (da);
(v.i.) be on the opposite shore or bank . . .
tedi-bala (ke). See ante, page 24,
in list of tribes, "akà-balawa (da)," and
Map showing the Archipelago as opposite
the main island.

or, (conj.) 1. . . . an. Give me either
an adze or a pig-arrow: áchin-úba
wólo an élà d'en, â. See either, and may
not. 2. otherwise, else . . . , kòìig. Make
the bow like this (in this manner), or I
shall be angry: nók kàrama kàÌ-arì köpke,
kòìig dò tìg-rëkè. See arouse.

order, (v.t.) 1. direct . . . kàììk-yàp
(ke). The Chief ordered it (so): kàìì-
arì maiola kàììk-yàbè. 2. order another
to make (or do) something with the hands
. . . óng-nàima (ke). 3. order another
to climb, run, swim, etc . . . ig-nàima
(ke). 4. put in order . . . See arrange.
(s.) command . . . kàììk (da). Why did
you slaughter the fat pig without orders?
: michalen nó reg-pàta ba-kàììk akà-jaiëre?
See without. (conj.) in order that . . .
añìì. See Ex. at provide. (postp.) in order
to, for the purpose of . . . eb. He has
gone to that place in order to procure honey:
ô kàt'èr len âja-kàraiñga l'eb kàtikèr.
We have all come here to-day in order to have
a dance: ka-wài m'ârdàru kòìinga l'eb
kàrin òìre.

oriental, (s.) esp. native of India . . .
chàugala.

Orion's belt, (s.) . . . bélà (da).

ornament, (v.t.) 1. the person by means
of pigments. See paint. 2. articles by
means of certain small shells . . . yàm
(ke). See App. xiii.

ornaments, personal (s.) . . . akà-yàm-
nga (da). See armlet, chaplet, garter, neck-
lace, wristlet and App. xiii.

orphan, (s.) . . . ã-bólo (da); bòlòka
(da). The term "bàrài-j-bólo" is applied
to an encampment during the period be-
tween the death of one chief and the appoint-
ment of his successor.

osprey, (s.) Pandion haliaetus . . . aranga
(da).
other, (adj.) 1. not the same ... iglā (da); ákā-tedi-bōlya (da); ákà-tòro-bùya (da). 2. some other ... òko-tòro-bùya (da). 3. additional ... tūn (da); fìà (da); tàlik-òba-tàl (da). (pron.) the other, the remaining one, (a) of two persons ... àr-dìlu (da); (b) of two animals, birds, etc. ... òt-dìlu (da); (c) of two inanimate objects ... ákà-lóglìk. Give me the other bow: kárama l'ákà-lóglìk den à. (plur.) the others, the rest, (a) of three or more persons ... arat-dìlu (da); (b) animals, birds, etc. ... òtot-dìlu (da). I speared one pig and Bia shot the others: dò req òba-tàl jèralire, bìa òtot-dìlu tajire; (c) inanimate objects ... akat-lóglìk. See test (s.) the other side, opposite bank or shore ... tèlì-bala (da). See opposite.

otherwise, (conj.) else ... könig. See or, (adv.) differently, in a different manner ... iglā (da).

ought, (v. aux.) 1. should ... tòguk. See should. 2. be bound in duty ... tòlìta. Your mother having recently died you ought to fast: ng'òbèntìga àrì-òkpòr-tek okolìga l'èdàre tòlìta nó yàpìkè.

our, (poss. pron.) ... métà (da); métàt; móto; mòiot; mokat; mebet; amat; etc. See App. ii. Our hut: métà bùd (da). Our women: métàt (à-) pasì (da). Our steps: mebet adénìre. Our feet: móto pàg (da). 2. our own, ours (pron. adj.) ... métàn. 3. in ref. to a community (pron. adj.) ... marat-dùru (da). It is our practice to treat the aged as well as children with kindness: at-jànggi àlìbètìg bàlìg len òko-jèngènà wài marat-dùrù l'adèrànga (da).

ourselves, (pron.) ... móyut-bátàm móyut-tèmàr; móto. See barter.

our kind (style, make, original type) of, (adj.) ... bójìg. This word is applied, as illustrated below, in order to indicate the distinction between the five tribes of the central group (bójìg-ngìjì) and the five of the northern group (yèrewa) and the two of the southern group (önge-jàrawà), see ante, p. 24. (a) bójìg-ngìjì (da) lit. "our (or fellow-) kinmen," and denotes the affinity existing between the ákà-bè, ákà-bójìg-yàb, ákà-balawa, ákà-kōl, and ákà-jùwài tribes. (b) bójìg-yàb (da) lit. "our original type of speech", the name of one of the five tribes in question. It is said that the dialects spoken by the other four tribes sprang from that of this tribe. (c) bójìg kárama (da): "our style of bow" The bow of these five tribes is distinct from those of the yèrewa and also from those of the önge-jàrawà. Who gave you this bow of our make? ... mìja ñen ùcha bójìg kárama mànré?

out, (adv.) 1. not within, not at home ... ab-yàbàya. 2. of a fire, torch, light, etc. See extinguished, (postp.) 3. forth, from ... tek. Take the honey-comb out of the bucket: dàkàr tek kànàt èyù-wàl (ke.) (Phr.) out of breath ... àkàn-chàìàtingà (da); out of one's depth ... èryìdìngà (da). See reach; out of sight ... ìjì-màrinà (da). out of sorts ... ìjì-jàbàg-tàngà (da). See sort.

out-rigger, (s.) 1. of canoe ... del (da); chàrìga (da). 2. out-rigger-canoe ... chàrìga (da).

outside, (s.) 1. exterior ... wàlak (da). 2. of a mat, when rolled ... àr-ète (da). The same word is applied to the underside
when unrolled, as in rolling a mat the underside becomes the outer side of the roll.

outstrip, (v.t.) out-run, out-walk... låkre (ke).

ovary, (s.)... ab-ljingga (da).

over, (adv.) 1. overhead, above... tão-tèn. See above, up. 2. finished, past, at an end... år-läre. (postp.) above, higher in place... tot-ér-len. See up.

overboard, (v.t.) throw... öt-jura (ke). (v.i.) overboard, fall... öto-jumu (ke).

overcast, (v.i.) of the sky... ela-dil (ke): yüm-la-kág (ke).

overcome, (v.t.) get the better of... otolà-ömä (ke).

overflow, (v.i.)... öto-äla (ke).

overhead, (adv.) aloft... tão-tèn. See above, bridge and up.

overjoyed, (p.a.) kük-lår-wålå-kiningá (da).

overland, (adv.)... by land... tinga len.

overtake, (v.t.) come up with... år-chàraga-eni (ke).

owing to, (postp.) 1. on account of, because of... edäre. 2. by the action of... öng-jig. See abet. Owing to the rain he is not pig-hunting to-day: yüm l'edäre øl kowai reg-deke yàbada The recovery of Bira's child was owing to you (i.e., your treatment): biritablìga tiq-bóinga-bélìg nyöng-jig l'edäre.

owl, (s.)... körü (da).

own, (adj.)... èkan. There's our own canoe: wài kàto mékan róko (da). See App. i (s.) own country-man... ig-búdwa (da).

own (or fellow-) tribesman... ab-ngljìi (da).

own, (v.t.)... possees... bëjirì (ke).

2. admit... ar-wái (ke). See acknowledge.

oyster, (s.)... Ostrea cucullata... tôina (da). 2. small oyster (Ostrea hyotis) wàp (da).

pace, (s.) step... à-tàng (da).

pack, (v.t.) of food... o-dék (ke). See bundle. (v.i.) bestow things for carrying or storing... öto-chò (ke). See fasten.

package, (s.) See bundle.

paddle, (s.)... wálìgìma (da). (a) handle of... wálìgìma-tà (da); wálìgìma l'òng-togo (da). (b) blade of... wálìgìma-lông-tà (da).

paddle, (v.t.) 1. transport by paddling... ö<t-tégì (ke). See row. 2. midship... (t-tàpa (ke). 3. at the bows... öt-tàpa (ke). 4. at the stern... ar-tàpa (ke). 5. astern, back-water... tî-tàpa (ke). 6. rapidly, as in racing... tògorì (ke). See propel.

paddy-bird, (s.) egret (Ardeola leucoptera)... chòkàb (da).

pail, (s.)... dåkàr (da). See bucket.

pain, (s.)... due to a wound or any disease... yed (da), with prefix ig, øt, øb, etc. according to the part affected. See App. ii. The child is crying because of the wound in his hand: öng chìm hà yed l'edäre abùgà télëk (ke). 2. due to blow, sickness or fatigue... chìm (da), with prefix (as above).

pain, cause (v.t.) See hurt. (v.i.) 1. suffer pain from wound or disease... yed (ke), with prefix according to part affected. See App. ii. 2. suffer pain from blow,
sickness or fatigue . . . . chām (ke), with prefix according to part referred to. See hurt (v.i.) and App. ii. 3, suffer pains of labour . . . . ik-ig-nū (ke).

**painful, (adj.) . . . . yēbaba (da).** The bite of a centipede is painful: kārapātā chāpinga bēdīg wai yēbaba (da).

**paint, (v.t.) 1.** the face, body or limbs of another with tāla-ōg . . . . chōrocha (ke), with prefix ig, ab, ar, etc. according to part of body referred to. [This work is done by women with their finger-nails.] 2, the face or forehead (esp. of infants) with great care and skill . . . . ig-pēma (ke). 3, the face, body or limbs of another roughly with one’s fingers with āg . . . . ngōtowa (ke), with prefix ig, ab or ar as required. 4, face, body or limbs roughly with āg with one’s palms . . . . leāt (ke), with prefix (as above). See daub. 5, the face, body or limbs roughly with kōiōb . . . . eāp (ke), with prefix (as above).

6, the upper lip of another with kōiōb . . . . ākā-lēmaudi (ke). 7, one’s self in any of the above methods respectively . . . . ījī (or ad)-chōrocha (ke); ījī-pēma (ke); ījī (or ad)-ngōtowa (ke); ījī (or ad)-leāt (ke); ījī (or ad)-eāp (ke); ākālēmaudi (ke). 8, any inanimate object (white) . . . . leāt (ke). red . . . . eāp (ke). See App. xiii.

**painting, (s.) See picture.**

**pair, (s.)** couple; (a) of animate objects . . . . ar (or ara)-jōpinga (da). (b) of inanimate objects . . . . jōpinga (da).

Pajanelia multijuga, (s.) . . . . kōkan (da). This is one of the trees used for making canoes. See App. xi.

**Palaeornis erythrogenys** (s.) . . . . ēyēp (da).

**palate, (s.)** akā-dēliya (da); akā-lāia (da).

**palatable, (adj.)** akā-bēringa (da). See savoury.

**pale, (adj.)** pallid . . . . ig-māgu-pānab- nga (da); ig-pākatanga (da).

**palm, (s.)** 1, of hand . . . . ōng-elmā (da). I placed it in the palm of your hand: wai dō ōngōng kōro ōng-elmā len tegire. 2, palm tree or shrub. For principal varieties see App. xi.

**palpitate, (v.i.)** . . . . ōna (ke).

**pan leaf,** (s.) Chavica macrostachya . . . . yēme-l’ār-tōng (da).

**Pandanus Andamanensis,** (s.) . . . . māng (da). The fruit and seeds are eaten and the leaves are used in making articles of attire, e.g. garters and wristlets. See App. xiii. 2, Pandanus verus . . . . ūdālā (da). 3, Pandanus odoratissimus . . . . filī (da). The seed is eaten. See App. xi.

**panic,** (s.) . . . . ab-lāt-līg-guru (da).

**pant,** (v.i.) . . . . ākān-chalāti (ke).

**pap,** (s.) . . . . ōt-yōb (da).

**papa !** (exclam.) . . . . ma!a

**paper,** (s.) . . . . chiti (da). From the Hindustani word chitthi.

**paradise,** (s.) . . . . jereg (da). The desirable place of the departed souls of those who, having led good lives, are accounted worthy, and whither the wicked may be admitted after expiating their crimes in purgatory. See purgatory.

**Paradoxurus Andamanensis,** (s.) . . . . baiyan (da).

**parcel,** (s.) See bundle.

**parch,** (v.t.) . . . . ig-kiu (ke). (v.i.) . . . . ākā-mōl (ke); el-ā-ēr (ke).

**parched,** (p.p.) 1, of land . . . . el-ā-ēr-re; el-ā-ēr-ē. 2, with thirst . . . . ēr-nga (da); ākā-mēlenonga (da).

**pardon,** (v.t.) . . . . cp-tig-lāi (ke). (v.i.) . . . . ask pardon . . . . eb-yāp (ke).

**pare,** (v.t.) . . . . kājīli (ke). Pare your nails: ng’ōng bōdoh kājīli (ke).
parent, (s.) having one or more children... ún-bá (da); parents... ab-maiol-cháñol. All our parents are dead: marat dúru l'at-maiol-cháñol okol-linga (da). See beforehand. The relationship between a married couple's respective parents... aká-ya-kát (da). See App. viii.

paroquet, (s.) Palaearnis erythrocephalus...

èvep (da).

part, (s.) 1. See bit, fragment. 2. region quarter... érema-léthe (da). The Jarawas inhabit that part (of the jungle): kdi'érema-léthe len járcrua buduku.

part, (v.t.) 1. the hair... ót-mál (ke).
2. divide... ót-kobat (ke); dulá (ke).
3. by splitting... aká-taká (ke).
(v.i.) separate as friends... óto-ká (ke).

parting, (s.) the act of... akantár-tóangá (da); pírautu (da). The latter refers to the act of blowing on each other's hands by friends at parting. Before the removal and burial of a corpse, the mourners blow on its forehead in token of farewell.

party, (s.)... See assemblage, gathering.

pass, (v.t.) 1. go by... ig-pórowa (ke); ab-jí (ke).
2. cause to move or go by, hand... t-tár-ták (ke). (v.i.) 1. spend (as time)... pólí (ke).
2. (a) a night away from home (of one person)... ara-máni (ke).
(b) (of more than one)... ara-barmi (ke).
3. pass under, by stooping... teb-ér-dáti (ke). See stoop.

passion, (s.) rage... jí-ána (da).

past, (p.a.) elapsed... t-tári; ar-yáriare.

past, (s.) The... l-dal-láriare.

path, (s.) 1. pathway... tinga (da);
tinga-bá (da). 2. by-path... tinga-laká (or l'ar-cháti (da).

patient, (adj.) calm, tolerant... ad
mukur-teginga (da).

pattern, (s.) 1. in tattooing... börta (da).
2. in painting the person ornamentally... rétawa (da). with prefix ig, ab or ar, according to part referred to. See App. ii. and paint. 3. in painting the face ornamentally... ig-péma (da). 4. on a shell... t-tóna-tóninga (da).

paw, (s.) 1. fore... óng-koro (da).
2. hind... óng-pág (da).

pay attention! (exclam.)... úcha! (lit. "this!")

pay a visit, (v.t.) See visit.

pea, (s.)... aká-ban (da).

peaceable, (adj.) in disposition... ab (or ig)-likinga (da).

peal of thunder, (s.)... gőrawa-l'akáteti (da).

pebble, (s.)... réni (da).

peck, (v.t.) as a bird... dút (ke) [to peck once only... jérali (ke)].
See harpoon, (v.t.) as a woodpecker... értóra (ke).

pectoral fin, (s.)... (yát-l)ig-wád (da).

peel, (s.) skin, rind, bark... ót-éd (da) (in constr. ót-éj). (v.t.) See skin (v.t.) strip off skin, rind, etc... dóch (ke);
dóch (ke). See skin.

peepul tree, (s.)... Ficus laccafera... rau (da).

penetrate, (v.t.) 1. pierce... chégai (ke).
2. As you did not shoot with (sufficient) force your arrow only penetrated the pig's skin: nóó dódopinga l'edére étá ógun re... t'éj chégai. See pierce. 2. undergrowth in jungle... tär-tók (ke). See enter.

peninsula, (s.)... tálma (da).

people, (s.) 1. persons collectively... at-dálag (da). Many people were assembled at my village yesterday: díla da báraíj lat addálag édúru to-tári. 2. of a certain tribe or community... laga (da). The
Boğig-yab people are coming here to-day:
kumai böğig-yab laga kärin önde. 3. race (s.)
The S. race.
receive, (v.i.) apprehend ... 
(i-i-hādī (ke). See see.
perch, (v.i.) ..., ākun (or āra)-yōboli
take (ke). (s.) for fishing ..., tāga (da).
perfect, (adj.) without defect ..., őt-
gōrojim (da). See sound, whole.
perorate, (v.t.) ..., ār-rūm (ke).
perform, (v.t.) See accomplish, complete.
perfume, (s.) See smell.
perhaps, (adv.) ... dilik. It will perhaps
rain to-day: kumai dilik yūm la-pake.
See Ex. at bring (by water).
period, (s.) time, day ..., i-dal (da).
See antediluvian.
perish, (v.i.) 1. through accident on water ...
ōrowa (ke). 2. through any disaster
on land ..., őko-titā (ke). 3. as a plant
..., rūka (ke). 4. as a flower ..., mañi (ke).
peritoneum, (s.) ..., őn-gāga (da).
permit, (v.t.) ..., i-tān (ke); 
titā (ke). See let. Permit us to go hunting:
met delenga lat titān (ke). See allow.
perpendicular, (adj.) of a post, etc. See
erect, upright.
person, (s.) 1. individual ..., ab-dāla (da).
Many persons came here yesterday:
dilēm al-dālag ādārā kārinjāre. (b) body of
a human being ..., ab-shāw (da); ab-dāla
(da). His wife has just (ornamentally)
painted Woi's person: ab-bkgd yāde woi l-ab-
chāw kā-gōi chorochar. See well-made.
personal ornaments, (s.) See ornaments
and: App. xiii.
personate, (v.t.) ..., ab-chāw-eki (ke).
See assume.
perspiration, (s.) 1. ..., őgāmar (da).
Takes prefix őt, ab, etc. according to part
of the person referred to. 2. odour of ..., őt-
galanga (da). (v.i.) ..., őgāmar-l-ar-wējērī (je);
őgāmar-l-ar-dōati (ke).
perverse, (adj.) See obstinate.
pester, (v.t.) ..., ig-ōjoli (ke). Don't
pester me!: d'ig-ōjolik ng'-ōke!
pet, (s.) a favourite animal ..., ik-
linga (da). See accompany and go, (v.t.)
See caress, cherish.
petal, (s.) ..., koktār-dāla (da). The
petal of this flower is beautiful: ūchā kōl
Ka koktār-dāla wai nō (da).
phlegm, (s.) mucus ..., ūt-tūlepo (da).
phoenix sp., (s.) ..., rāb (da).
phosphorescence of the sea, (s.) ..., 
pēwōi (da).
piece, (s.) Indian copper coin ..., ik-
pūkū (da). See coin.
pick, (v.t.) 1. select. See choose. 2. pick
bones with the teeth ..., tā-tāp (ke).
3. pick flowers or fruit ..., tōp (ke).
See break off, gather. 4. pick up ..., eni
(ke). 5. pick up fallen fruit ..., gift (ke).
See gather. 6. pick out, as a mollusc, from
its shell ..., kārepa (ke). (v.i.) pick one's
teeth ..., ākun-kārepa (ke).
picture, (s.) ..., ūt-yōlo-yitinga (da).
(lit. reflection-tattooing).
piece-bald, (adj.) ..., bāratnga (da).
piece, (s.) See bit, fragment.
pierce, (v.t.) See penetrate. 2. as in
stabbing ..., jaiñ (ke).
pig, (s.) 1. female ..., rōgo (da).
2. male or female ..., reg (da). 3. suck-
ing-pig ..., reg-bā (da). 4. full-grown
young male ..., reg-wūra (da). 5. full-
grown young female ..., reg-jadjō (da).
Until we shot that pig yesterday we had
been without meat for two days: tōbake
dilēn meda kāto reg len taijre ārā teqpor
mōt paichalān dama yēba (da). 6. pig-arrow ...
..., ēla (da). 7. pig-spear ..., ēr-dūtna
(da); ākā-dūtna (da). 8. pig-hunter ...
ig (or óko)-delenga (da). 3. mock pig-hunt (a game) ... ad-reg'ingga (da). See game.

**PIGEON, Imperial.** Carpophaga insularis

... mûrud (da).

**pigmy, (s.)** ... ar-de-dëba (da).

**pigment, (s.)** ... óg (da); tâla-óg (da);
koib (da). used for ornamental, curative,
or other purposes. See paint and App. xiii.

**pile, (s.)** See heap.

**piller, (v.t.)** ... óko-lôdo (ke).

**pillow, (s.)** ... óto-töknga (da).

**pilot, (v.t.)** ... ér-tal (ke). See measure, weigh.

**pimple, (s.)** ... rûngaga (da), with prefix, ab, ar, etc. according to part of the body to which reference is made.

**pincers, (s.)** See tongs.

**pinch, (v.t.)** ... tópi (ke).

**pine, screw-** Pandanus odoratissimus, (s.)
... til (da). The seed is eaten. See App. xi.

**pinion, (v.t.)** ... lôròpti (ke). (signifies also the tying of a line round the flappers of a harpooned turtle in order to haul it into the canoe.) (s.) ... ig-âcha-tâ (da).

See wing. pinna, (? squamosa) (s.) ... chej (da). P. sp. ... chidi (da). For mode of use see App. xiii.

**pip, (s.)** ... ban (da).

**pit, (s.)** ... gâra-lôko-bang (da).

**pitch, (v.t.) throw ... dâpi (ke); dépi (ke). (v.i.) as a ship or boat at sea ... óto-kochia (ke).

**pitiful, (adj.)** See compassionate, sympathetic.

**pitiless, (adj.)** See cruel.

**pity, (v.t.)** ... ità-bûlap (ke). What pity! ... widì!

**place, (s.)** locality, spot ... ér (da). In construct., el.) See Andaman Islands.

| (adv.) in place of. ... See instead of. (v.t.) 1. put ... tegi (ke). 2. place near one's self ... óto-paichalen-tegi (ke). 3. put in order or in its proper place ... kâddi (ke). Did you put my bow in its proper place? : an ngâ dia kârama lat kudlère? 4. on one side ... ep-tot-mání (ke). Place the bow on one side: we are going to dance, kârama l'ep-tot-mání, meda kôi (ke). (v.i.) 1. put a hand over the eyes as when crying ... iji-mùju (ke). 2. put the hand over the mouth as when astonished, laughing or owing to an offensive smell ... okâmùju (ke). 3. Take place. See happen.

**plain, (adj.)** 1. unornamented ... lâpa (da). 2. even, flat, level (of land) ... elingiriya (da); ót-jëperya (da). (s.) ... er-l'ôt-jëperya (da). See land.

**plait, (v.t.)** ... têpi (ke).

**plan, (v.t.) contrive ... mûla (ke). v.i. ponder, meditate ... iji-mûla (ke).

**plane, (v.t.) 1. by means of an adze ... tôlôp (ke). 2. by scraping or rubbing (a) by means of Cyrena shell or boar's tusk ... ót-lêje (ke); pôr (ke). (b) by means of boar's tusk only ... pûlâa (ke); pûlänwa (ke).

**planet, (s.)** ... châto-châbil-châu (da).

**plank, (s.)** board ... pätema (da).

**plant, (s.)** ... dëdeba (da); (if edible), âkâ-dëdeba (da). (v.t.) ... yât-bûguk (ke). lit. food-bury.

**plantain, (s.)** (Musa simiarum). 1. the plant ... eng'ara-l'âkâ-tâng (da). 2. The fruit ... eng'ara (da).

**plaster, (v.t.)** See daub, paint, smear, and cover.

**plate, (s.)** of shell ... chidi (da). A pinna shell is commonly used for food or pigments. See pinna and App. xiii.

**platform, food-** (s.) 1. in hut ... tâga (da). 2. burial- (on tree) ... tâga (da).
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<td>ōt-ūbaba (da). See many, much. There are plenty of pigs in that jungle: kōtē ērem len rég ōt-ūbaba (da).</td>
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<td>gērāu (ke).</td>
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<td>pole, (s.)</td>
<td>of bamboo, employed in propelling a canoe in shallow water</td>
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<td>pole, (v.t.)</td>
<td>a canoe when proceeding along the shore in search of fish or turtle, or to visit another place</td>
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<td>polish, (v.t.) 1. with fibre</td>
<td>chūlā (ke). 2. with shell, tusk, etc.</td>
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<td>pollute, (v.t.)</td>
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<td>pool, (s.)</td>
<td>kūbe (da). deep pool in bed of stream</td>
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<td>el-ār-ūla (da). 2. larboard, left side of canoe</td>
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<td>portage, (s.)</td>
<td>for conveying newly-scooped canoe-hulls to shore</td>
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<td>portion, (s.)</td>
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<tr>
<td>possess, (v.t.)</td>
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position, (adv.) in situ... wai (da). See in situ.

possible, (adj.) 1. that may be done... (ōng-)chāk-bēringa (da). 2. that may happen... tilik (da). Is it possible! (interj.)

ba-itcha!

post, (s.) 1. of hut... dagama (da). 2. fishing-post... tāga (da). See platform. These are fixed on the foreshore and provided with a perch for the fisherman on the watch for a shot at a passing fish.

posteriors, (s.) See buttocks.

posterity, (s.)... ōtot-bōrta-wichī (da).

See descendant and seedling.

postpone, (v.t.)... defer... figētebla (ke).

pot, cooking... (s.)... būj (da). See App. xiii.

pot-scherd, (s.)... būj-l'ākā-pāj (da).

See bit.

potato, (s.)... gōdām-l'ār-ōta (da).

pot-bellled, (adj.)... ār-būt (da).

potter, (s.)... būj-lāntīga (da).

pottery, (s.)... ig-lāt-yāte (da).

pound, (v.t.)... tāi (ke).

pour, (v.t.)... cause to flow... ōt-ēla (ke). (v.i.) pour, rain heavily... yūm-l'ār-pulu (ke); yūm-chānag-la-pā (ke).

powder, (s.)... pūlāīna (da).

power, (s.)... See Influence and strength.

powerful, (adj.)... muscular... ab-gōra (da).

practice, (s.)... custom... kian-wai (da); ekāra (da); ad-ēranga (da). It is not our practice to burn the dead:... oko-linga jōin-ga-lēn mēt adēranga yōba (da).

practise, (v.t.)... rehearse... ār-tāi (ke); kōr (ke). They are now practising (rehearsing) the chorus: eda āchitik rāmī-dān-kōr (ke).

praise, (v.t.)... commend... yōmāi (ke).

prattle, (s.)... yānga-dērēka (da).

prawn, (s.) 1. fresh-water... āu (da). 2. sea-water (young)... kaibīj (da). (also applied to shrimps). 3. full-grown... kai (da).

pray, (v.t.)... after the manner of Moslems... ārā-l'ik-yāp (ke). See daily and mention.

prayer, (s.)... ārā-l'ik-yānga (da).

See daily and speech.

precede, (v.i.)... oto-lā (ke). See first.

precious, (adj.)... valuable... ār-inga (da).

precipice, (s.)... tīg-pau (da).

precipitous, (adj.)... ēl-ōt-chūmā (da).

predict, (v.t.)... foretell... ig-garma (ke).

prefer, (v.t.)... ī-tār-būj (ke).

pregnant, become, (v.i.)... conceive... āt-ōt-rāng'a (ke). (adj.)... enceinte, (a) after a few months... ōt-būd-bā (da). See dwelling and small. (b) after 6 or 7 months... ār-bōdi (da); ōt-būd-bōdia (da).

See big. (a) about to be confined... ār-kīg-nūnda (da). The term plj-jābag (da) (lit. hair-bad) is applied to both husband and wife during the latter's pregnancy.

prepare, (v.t.)... 1. make ready... ārtāmī (ke). 2. prepare for a journey... tōt-yār (ke).

presence, (s.)... ār-lōg (da). See Ex. at trace.

presence of, in the (postp.)... kīlal-len; ākā-elmā-len. See before and time (period).

present, the (s.)... present time... kawai-āra (da). At present (adv.) (a) now, at the present moment... āchitik; kawai. There is nothing more to say at present: āchitik ēd tārchan-gā yōba (da). (b) now-a-days... kawai-ārlālen. Presently (adv.) See later on.

present, (s.) See gift.
present, (adj.) 1. not absent . . . . ab-àba (da). ka-waikan. Only my younger brother is present: àgun d'akà-kàm ka-waikan. See Ex. at individual. 2. on some past occasion . . . . edàre. When Punga was dying I was present: pàngà tig-dàpinga bédìg e'dàre.

preserve, (v.t.) food by burial for consumption during the rains . . . . àkà-lògàp (ke). See reserve.

press, (v.t.) squeeze . . . . pùnu (ke). See crush and squeeze.

press upon, (v.t.) . . . . ab-nínàl (ke); ab-tòk (ke); àkà-ngòiìch (ke). See crush.

pressing, (p.a.) urgent . . . . àr-tíg-gùjùngà (da).

pretend, (v.i.) make believe . . . . iji-yà-mali (ke); àr-ìtaichì (ke). See malinger.

pretty, (adj.) 1. of inanimate objects . . . . ino (da); bëreto (da); ig-bëringà (da). 2. of animate objects . . . . ab-inò (da); ità-bëringà (da); mùgù-bëringà (da).

prevent, (v.t.) 1. . . . . fedùba (ke); àgyù-tàr-tëkkì (ke). See hinder. The Chief prevented us: màiòla móyút-tàr-tëkkìkre. 2. prevent by seizing hold of another . . . . òt-pùnu (ke).

prick, (v.t.) . . . . (ab-)dùt (ke). Prefix dependent on part of the body referred to. 2. prick the flesh in order to remove pus or any foreign matter . . . . òkò-tùbùlì (ke).

 prickly, (adj.) . . . . chátúùngà (da).

prime, (adj.) first-rate . . . . gòi (da). See Ex. at self.

print, foot- (s.) 1. human . . . . àn-pàg (da). 2. animal . . . . àkà-kòiìj (da).

prior to, (postp.) before . . . . entòba; entòka. Did he strike you prior to my arrival?: an òl den ömòna l'entòba n'gàd-ab-pàręre?

prisoner, (s.) . . . . òt-chàtêtre; òt-chàt-yàte (da). The adoption of this term was evidently due to their observing that

the convicts in the Penal Settlement were provided with all their requirements. See adopted and capture.

proceed, (v.i.) 1. set out, start . . . . tòt-màkàri (ke). 2. after a halt . . . . tàr-chòròwa (ke). 3. stealthily, as after game . . . . àr-làjìjìn (ke). 4. proceed abreast, of two or more . . . . pipà (ke). 5. direct to any place . . . . ara-lòm (ke).

procure, (v.t.) See get, obtain.

profile, (s.). See face.

profit, (s.) . . . . àr-pòlok (da).

prohibit, (v.t.) . . . . ab-kàna (ke).


promise, (v.i.) . . . . ìtyà (ke).

prong, (s.) of arrow or harpoon . . . . àkà-chàtì (da).

pronunciation, (s.) . . . . àkà-lòmà (da).

Owing to his faulty pronunciation I don't understand him: àkà-lòmà jàbàg l'edàre d'en daikè yàba (da).

prop, (v.t.) . . . . àr-tàgì (ke).

propel, (v.t.) a canoe by poling near shore, (a) at the stern . . . . ar-lòbi (ke); (b) amidships . . . . àdàm-lòbi (ke); (l-)lòbi (ke); pàràtì-lòbi (ke). (c) at the bows . . . . òt-lòbi (ke).

proper, (adj.) right, fit . . . . tòlata (da). See Ex. at right.

property, (s.) . . . (ig-)ràmòko (da).

See cover, wrap. When leaving your place bring all your property with you: ngàkà èr èjìngà bédìg ng'ig-ràmòko l'àrdùru tònyìke. (Any property not in use is usually kept wrapt up in bundles.)

protect, (v.t.) . . . . òt-ràj (ke); ab-gàra (ke); òkò-jènje (ke); òt-yùbùrì (ke). (v.i.) protect one's self . . . . òò-tàjì (ke). We are protecting ourselves: medà m'òt-ràjì.

protektor, (s.) guardian . . . . òkò-jèn'ìnga (da); òt-yùbùrìngà (da).
proud, (adj.) haughty . . . . åkan (or áyan)-létalinga (da).

prove, (v.t.) test, try . . . . yógo (ke). See Ex. at test.

provide, (v.t.) supply . . . . mán-ak-tág (ke); á-tág (ke). The Chief provided us with a canoe in order that we might go fishing: manola met róko mán-ak-tágre aña mótó lóbike.

provisions, (s.) . . . . yóð (da) (in constr. yát).

provoke, (v.t.) excite to anger . . . . en-tigrél (ke).

prow, (s.) . . . . òko-múgu (da); òt-múgu (da).

psaw ! (exclam.) . . . . cho !

Plerocarpus dalbergiosides, (s.) . . . . chà langa (da). The sounding-boards used when dancing to mark time are made from the buttress-like slab roots of this tree. See App. xiii.

Ptychosperma kuhlili, (s.) . . . . ápara (da). The pulpy portion of the spathe is eaten and the leaves are used for thatching and bedding.

publish, (v.t.). See make known, and Ex. at must.

puddle, (s.) . . . . el-ákà-kódo (da); kóbe (da). See pool.

puff, (v.i.) as a steamer or tobacco smoker . . . . tópu (ke).

pull, (v.t.) 1. draw a cord or bowstring to test its strength . . . . tinap (ke); tó-nip (ke); tó-ni (ke); tó-ni (ke). See draw. 2. haul a rope . . . . dòkori (ke); ig-dókra (ke). 3. draw out, extract. See extract. 4. tug in opposite directions . . . . íjój (ke). See tug, drag, haul and paddle, (v.t.).

pulp, (s.) of fruit (e.g. Pandanus) . . . . múgu-dála (da).

pulsate, (v.t.) . . . . nót (ke).

pulse, (s.) . . . . nótanga (da). Takes p.p. ong, ab, etc. See App. ii.

punctual, (adj.) . . . . ar-gólíngga-ba (da).

punctually, (adv.) . . . . ar-gólíngga-ba (ya).

pungent, (adj.) hot as ginger or chili . . . . akà-yåró (da); ig-ríníma (da).

punish, (v.t.) . . . . ab-éche (ke). See damage.

punkah, (s.) See fan.

pupil, (s.) 1. learner . . . . òng-bádi-yàte (da). 2. pupil of the eye . . . . i-dal-òt-putungas (da). See black.

puppy, (s.) . . . . bibi-bà (da).

pure, (adj.) See clear, clean.

purgatory, (s.) . . . . jereg-l’ar-múgu (da). This is a bitterly cold place of punishment and reformation of souls guilty of heinous offences in this life. See paradise.

purpose of, for the (postp.) in order to . . . . eb. See Ex. at for and order to, in.

purposely, (adv.) intentionally . . . . ar-logag (ya). Did you strike Woi purposely i: an ngó i-arlogag wó i-ab-pàrekre ?

pursue, (v.t.) . . . . ig-áj (ke).

pus, (s.) . . . . múñ (da). Takes prefix ab, òt, etc. according to part of person referred to. See App. ii.

push, (v.t.) forward . . . . òt-ùdauti (ke). 2. push down . . . . ig-ùdauti (ke); ig-wédai (ke). 3. push from behind . . . . ar-gólauti (ke); òt-ùdauti (ke). 4. backwards . . . . akà-ùdauti (ke). 5. push off a seat . . . . òt (or ar)-wédai (ke). 6. push aside . . . . ab-òchá (ke). 7. push aside branches in jungle with hands or feet . . . . akà-mál (ke).


putrefy, (v.i.) . . chóro (ke); à-jāba (ke). See Ex. at abandon.

putrid, (adj.) . . chóroré; à-jābäre.

pygmy, (s.) . . ār-dédeba (da).

quake, (v.i.) See tremble.

quality, (s.) property, characteristic . . yōma (da). e.g. ōt-béringa-yōma (da), (goodness); tār-tńgina-yōma (da), (cruelty); ig-ûya-yōma (da), (heat); ab-lāpanga-yōma (da), (height).

quantity, (s.) 1. large . . ōt-lāt (da); kōt-rōkoba (da); mōrōta-bārawa (da). Give me a larger quantity: tūn ōt-lāt den ā. 2. small . . yabā (da).

quarrel, (v.i.) 1. dispute . . ad-gūn (ke). They are quarrelling among themselves: ed'-yōnut-būd-bēđig ad-gūn. 2. regarding ownership . . iji-chāli (ke). See mistake. We are quarrelling over the ownership of that canoe: kā rōko lēb mijit chālike. (s.) fight, affray. See fight.

quarrelsome, (adv.) . . ad-gūnngna-tāpā (da).

quarter, (v.t.) 1. divide into parts. See cut up, disjoint. 2. give quarter. See spare. 3. give no quarter . . tār-tōk (ke). (adv.) at close quarters . . lagya; lagiba.

quartz, (s.) . . tôlma (da).

queen conch, (s.). See conch and App. xil. quench, (v.i.) 1. allay, appease . . dāyār (ke). He is quenching his thirst: ōl akā-mōtyōma len dāyark. 2. extinguish. See extinguish.

question, (v.t.) interrogate . . f(ig or akā)-chër (ke). See ask.


quick, (adj.) rapid . . ōko-rinina (da).

quickly, (adv.) (a) of canoe, current, bird, etc. . . yère. (b) of human beings . . ār-yère; yirad-tek; réo. See bring, come.

quickly! be quick! (imper.) ngār-yère! kuro!

quiet, be (v.i.) be silent . . mila (ke); ōko-mūli (ke). be quiet!: mila (ke)! (adj.) silent . . ōko-mūligna (da); milanga (da).

quietly, (adv.) softly . . dōdo (ke); ākan-dōlonga; ākan-āmainga; ār-ti-tāg-ya.

quill, (s.) . . ig-ācha (da).

quit, (v.t.) See abandon, leave, (v.i.) desist from. See cease.

quite, (adv.) completely, entirely . . ūbay. See see (v.i.); réatek. See entirely. It is quite hot now: kā-gōi ūya ūbay. That's enough! : kān-wai /; quite enough! kān-wai dāke / lit. that's enough, don't . . (more):

race, (s.) 1. division of human species . . dālag (-l'iglā) (da). lit. "people-different." Of what race is that old man?: kāt'ab-jang-gi tēnchā dālag (-l'iglā) (da)? All these men are of different races: śich'ārdēru bāla wai dālag-l'iglā (da). 2. competitive trial of speed . . ar-tĩlā (da). (v.i.) ara-tĩlā"(ke).

raft, bamboo (s.) . . pō-chōngā (da).
rag, (s.) . . . . râchatinga (da); kâjili (da).

rage, (s.) passion . . . . ij-âna (da). (v.i.) . . . . ij-âna (ke); ij-râl (ke). 2. fly into a rage . . . . ij-âna-ômo (ke).


raise, (v.t.) See lift. 2. one’s eyebrows . . . . i-g-nîrâu (ke). (v.i.) 1. raise one’s self . . . . 0to-laïjai (ke); ëkan-0to-laïjai (ke). 2. raise itself . . . . ëkan-laïjai (ke).

rake a fire, (v.t.) . . . . i-g-ôjoli (ke).
ramble, (v.i.) . . . . ër-lâmâ (ke).

random, at (adv.) . . . . ad-châk-tek. As it was dark, and being frightened, I aimed a spear at random: yëchar len d’adâlûga bêdig dól ad-châk-tek ab-wëre.

rap, (v.i.) See knock.

rapid, rapidly. See fast and quickly.
rara, (adj.) uncommon, scarce . . . . ar-tang-ba (da).
rascal, (s.) . . . . ab-jâbag (da).
rash, (s.) eruption . . . . ã-rût (da); ã-rûtu (da).
rasp, (s.) file . . . . tâlag (da).
rat, (s.) . . . . rõgo-tâtma (da).
raffan, (s.) Calamus sp. See cane.

ravenous, (adj.) . . . . âkà-ñûbatîngâ (da).
ravine, (s.) . . . . el-óku-ñûrag (da). See valley.

raw, (adj.) 1. uncooked . . . . chim’îtî (da); rûchâ-ba (da): i.e., cooked-not. 2. unripe. See unripe.

rays, sun’s- (s.) . . . . bôdo-l’âr-châl (da).
ray-fish. See skate.

ray, sting- (s.) ñîp (da). (a) serrated bony spine of . . . . ñîp-l’âr-chàga (da). (b) tail of . . . . ñîp-l’âr-bûl (da). (c) ray (spine) of a fin . . . . vût-l’0t-chûkû (da). See thorn.

reach, (v.t. or v.i.) 1. arrive at . . . . kàgal (ke). 2. by water . . . . ëkan-ôboli (ke). See Ex. at start. 3. by land only . . . . dàlag (ke). See Ex. at walk. 4. reach by stretching out one’s arm or foot . . . . tik-paî-ne (ke). (adv.) out of reach, (a) of one’s arm or foot . . . . ëkà (or ëng)-wûônglinga (da). (b) of bamboo when poling near shore . . . . ët-wûônglinga (da). See out.

read, (v.t.) . . . . i-g-yað (ke). (lit. say or speak something that is seen).


ready, (adj.) for use or action . . . . ad-ûung’a (da). make (v.t.) 1. of a canoe . . . . ar-chôrowâ (ke). 2. of a bow . . . . ngôtla (ke). See prepare.

ready-cooked, (adj.) . . . . yût-rûch’a (da).

See Ex. at cooked.

really, 1. (adv.) . . . . ëba; ëba-ya. 2. (interj.) Really ? . . . . an-ëba ?; an-wai ?

rear, (v.t.) educate, bring up 1. one’s own child . . . . ab-gôr (ke). 2. another’s child . . . . ëko-jeng’e (ke); ët-chât (ke). See adopt and protect. 3. fatten for slaughter . . . . chîlu (ke). See self.
rear of, in the (postp.) ... ár-étemen. See Ex. at behind.

reason of, by (adv.)... edárc. See Ex. at account of, on; and because.

receive, (v.t.) take as offered, sent or gained ... eni (ke). We received the few presents which you sent: ér-man bá ngól ititán yáde med'éire. See accept, seize and take.

recently, (adv.) ... árla-l'žpór-tek; árja-l'ot-rédeba-len.

receptacle, (s.) See basket, bamboo, reticule and App. xiii.

reckon, (v.t.) count ... ar-láp (ke).

recognize, (v.t.) ... id-ig-noli (ke).

Though I had not seen Woi for many years I recognized him at once by his gait: edaia tólik jibóba dò wòi l'ígbódigre yóba (da) dò ká-góti l'áradya tek id-ig-nólire.

recollect, (v.t.) ... gát (ke); gád (ke).

recompense, (v.t.) ... ér-gólai (ke).

recompense, (s.) reward ... ót-pólók (da).

reconcile, (v.t.) ... ót-yádia (ke).

recount, (v.t.) ... yámbga-l’ár-lór (ke).

recover, (v.t.) 1. any lost object ... badali (ke). 2. property which has been stolen or seized ... ar-dókari (ke). Lit. drag forcibly. (v.t.) 1. from grief ... kúk-l’ár-lú (ke). 2. from sickness ... teg (or tig)-bói (ke); teg (or tig)-ébad (ke).

awake and spring. 3. from a wound ... yéle (ke).

red, (adj.) ... chérama (da).

reduce, (v.t.) diminish in size or quantity ... ár-kinab (ke); ar-kátai (ke).

reed, (a.) ... riďi (da); used in making the rát, tirléd, and tóbók arrows. See arrow.

reef, (s.) 1. ... jówio (da); bóroga (da); bóroga-l’ár-ðnenya (da). 2. sunken reef ... tebi-lúro (da). 3. reef-heron ... kóró-kót (da).

reel, (v.t.) See stagger

refer to, (v.t.) See mention.

reflect, (v.i.) ponder ... iji-múla (ke); gób-jó (ke). See Ex. at must.

reflection, (s.) as in a mirror ... ót-yólo (da). (lit. soul.) I see your reflection in the pool: wáa do ngóti-yólo kábe len igbúdi (ke).

refrain, (v.t.) forbear ... eb-ót-kúk-l’ár-ló (ke). As he is sick I refrained from beating him: ab-yéd e'dáre wáa d’ad ab-párek nga e’b-ót-kúk-l’árólé. See beat (v.t.) and him.

refresh, (v.i.) one’s self when hunting ... wélepa (ke).

refuse, (v.t.) 1. reject ... i-t’ila (ke). 2. refuse to comply with ... ar-ínga (ke). (v.t.) 1. not to comply, decline ... iji-kíla (ke). 2. refuse to accompany another ... ik-iji-kíla (ke).

regard, (v.t.) ... béra (da); rúchá (da).

region, (s.) locality ... érema-l’ête (da); ér (da) (in construc. el). See Andaman Island, p. 23, and place.

rehearse, (v.t.) See practise.

reject, (v.t.). See refuse, (v.t.).

rejoice, (v.t.) ... ót-wélá (ke); ót-kúk-l’ár-wálakini (ke). See Ex. at on.

relate, (v.t.). See tell.

relative, (s.). See kinsman, and App. viii.

release, (v.t.) liberate, set free ... eb-tot-máni (ke). The released Jarawas stole all my pig-arrows: járaáva eb-tot-máni yáte dia éla l’drúru tópré. See let go.

relevant, (v.t.) ... iji-pá (ke).

relieve one of a burden. (v.t.) ... ót-gólai (ke).

relish, (s.) flavour ... ákkà-yóma (da). See mouth, palate, quality.

remain, (v.t.) tarry, stay ... 1. póli (ke); póli (ke). In order to nurse her sick mother my wife remained at that village a whole month: ab-étínga ad-jában-yáte nórranga edáare dài ik-yáte ká bárájí len ógar dógaroló. See dwell. 2. ... ó (ke). While Punja was hunting I remained here: punja delenga bédig kam wá d’óre. 3. continue,
as in one place . . . är-ti-tegi (ke). During
the rainy season we (all) jungle-dwellers
remain in our own homes: med’ éremlåga
l’ärđuruğ gumul-ya ekar bád len arat-tigeiki.
See dwell. 4. remain, or stay away . . .
ōto-lúdai (ke). 5. remain over, of any-
thing unconsumed, or unfinished . . .
kichal (ke), with prefix ãkà, ōng, etc. See
App. ii. There is little remaining to do!
(exclam.) kanya! See wait a little.

remainder, (s.) 1. remnant, rest, sur-
plus . . . kichal (da). (a) of food . . .
ākā-kichal (da). See leavings. (b) of work . . .
ōng-kichal (da). My father excused me
the remainder of the work: maiola ōng-
kichal d’är-tidžbic. 2. (a) the remainder,
the others (of persons) . . . arat-dilu (da).
(b) of animals, etc. . . . ōtot-dilu (da).
(c) of inanimate objects . . . akat-lóg-
lik. See Ex. at beside and other.

remark, (v.t.) 1. mention, express by
speech . . . ig-yáp (ke). 2. notice, observe, q.v.

remedy, (s.). See charm, medicine.

remember, (v.t.) . . . gát (ke); gád (ke),
See suspect. I remember what he said when
he was dying: òl tíg-dápina g-a-len tarcht yátè
dó gátke.

remind, (v.t.) . . . en-gát (ke). (lit. cause to remember). Remind me in the
morning (lit. to-morrow morning): lilla-len
d’en-gátke.

remnant. See remainder.

remove, (v.t.) 1. take away . . . ik (ke).
2. take off . . . (a) as a pot from the
fire . . . yúk (ke). (b) as foot from mat . .
å-chai (ke). See Ex. at off. (c) as
clothing or personal ornaments . . . lúpuji
(ke). 3. extract, draw out . . . lótí (ke).
See Ex. at extract. 4. remove another’s
property without permission . . . ig-chát
“(ke), 5. remove anything with great care
. . . i-chúbar (ke). (v.i.) migrate, change
one’s residence . . . (i-)jálá (ke).

rendezvous, (s.) . . . el-ōt-yódínga (da);
resolute: kāngāli-bāj  t-teginga l'eb rim-tōg ārainga (da).

rescue, (v.t.) ār-kōta-en (ke).

resemble, (v.t.) ig-paipda (ke).

resembling, (pr.p.) ig-paipdanga (da). See like.

reserve, (v.t.) 1. retain . . . ā-tēgi (ke); ōto-paichalen-tegi (ke). I have reserved some pork for you: wai dō reg-dama ng'eb d-tegire. 2. r. anything for future use, esp. food, e.g., seeds of the Arctocarpus and certain other trees, which are buried for consumption during the rains . . . ār-lūgap (ke).

We always (lit. our custom is to) reserve jack-fruit seeds for consumption during the rainy season: mardūr klanwai kai'ita l'dal gūmul l'eb ārtūgapke. See seed.

reserved, (p.a.) See shy.

reside, (v.i.) See dwell.

resident, (a.) 1. permanent . . . bādu-yāte (da). 2. temporary . . . pōlī-yāte (da). He is a resident of Port Mouat: ōl tāra-chāng l'ī bādu-yāte (da).

resin, (a.) 1. obtained from a species of Sterculia . . . (malt-)tōg (da). used for torches. 2. obtained from a species of Celtis . . . (rim-)tōg (da). used in making sealing-wax. See App. xi. and xiii and Ex. at requisite.

resist, (v.t.) oppose . . . ab-kidawa (ke).

respect to, pay (v.t.) by advancing to another . . . i-kāka (ke). See parting and salute.

rest, take (v.t.). See cease, refresh, repose and stop.

rest, the, (a.) (a) of three or more persons . . . arat-dilu (da). The rest of you search for honey: ngarat-dilu āja āpke. (b) of animals, birds, etc. . . . otōt-dilu (da). The rest (of the pigs) that have been sick are now in as good condition (lit. as fat) as before: otōt-dilu ad-jābag-yāte ōchitik otolō naikan pāta (da). (c) of inanimate objects. . . . akat-lōgilik. (See other). (d) et cetera, and so on, or so forth . . . ā-wēh. See App. v.

restless, (adj.) fidgety . . . iji-ōjilinga (da).

restore, (v.t.) return, give back . . . ar-dōkra (ke). See Ex. at never.

restrain, (v.t.) hold back . . . tār-tēkik (ke).

retain, (v.t.) . . . See keep.

retrallate, (v.t.) . . . ōng-ti-len (ke).

retch, (v.i.) . . . ig-ōna-pā (ke).

reticule, (s.) netted bag . . . chāpanga (da). See App. xiii.

retire, (v.i.) 1. retreat . . . tār-lō (ke). 2. paddle backwards, back-water . . . i-tār-tāpa (ke).

return, (v.t.) 1. See restore. 2. require, as blow for blow . . . See reteallate. (v.i.) 1. come back . . . iji-kādli (ke). 2. return home . . . wij (ke). 3. return empty-handed from the chase . . . ārlūa-la-ōn (ke). 4. return with something, after hunting or after searching for honey, fruit, etc. . . . chōlo (ke). Until you return from the hunt (or search) with something (even you all) I will wait here: tōba-tek ng'elārdāru chōlonga bēdig-ng'abat dō kārīn tāmi (ke). See even (adv.) 5. return late . . . eba-rit (ke); i-tār-jūdu (ke).

6. return frequently . . . āyun-tāli (ke).

7. return expeditiously from any mission . . . jālwa-lingi (ke); iji-ēkalpi (ke); i-tōkinī (ke). 8. return from hunting . . . āt'-lōt-ōn (ke); āt'-teg-ēkalpi (ke).

rewrave, (v.i.) as a top . . . iji-kēti (ke).

reward, (v.t.) . . . ēr-mān (ke). The Chief rewarded me for harpooning a fine turtle: ydi-peko jēralinga l'edāre maiola den ēr-mānere.

reward, (s.) . . . ēt-pölōk (da).

rheumatism, (a.) . . . mēl (da). With necessary prefix (ab, ar, etc.) to indicate the part affected.

Rhizophora conjugata, (s.) . . . bada (da). Children's bows, adze handles, and sometimes the foreshafts of arrows are made of this wood.
<table>
<thead>
<tr>
<th><strong>Rhizophora mucronata</strong> (s.)</th>
<th>júmu (da). The fruit is eaten.</th>
</tr>
</thead>
<tbody>
<tr>
<td>rib, (s.) ab-pári-tá (da). See App. ii.</td>
<td></td>
</tr>
<tr>
<td>rich, (adj.) possessed of every requisite ar-béjir (da).</td>
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<tr>
<td>ride, (v.i.) ákan-yóbolí (ke).</td>
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<tr>
<td>ridiculous, (adj.) ákan-yeng'atanga (da).</td>
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<tr>
<td><strong>right</strong>, (adj.) 1. dexter bida (da).</td>
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<tr>
<td>2. right-handed ab-bida (da).</td>
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<tr>
<td>3. correct, accurate uba-wai (da); uba-béringa (da).</td>
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<tr>
<td>4. proper, fit tōlata (da). It is right to obey one's parents.</td>
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<tr>
<td>maiol-chanél ákà-teg-ígátanga wai tōlata (da).</td>
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<tr>
<td>(v.t.) right a canoe which has capsized.</td>
<td></td>
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<tr>
<td>ákà-chálai (ke). All right! wai! ònol!</td>
<td></td>
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<tr>
<td>That's right! ká-béringa!</td>
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<tr>
<td>rigid, (adj.) 1. as a bar chéba (da).</td>
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<tr>
<td>2. as a stiff joint or corpse òt-lítawá (da).</td>
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<tr>
<td>rim of a pot or bucket, (s.) ákà-pai (da).</td>
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<tr>
<td>rind, (s.) skin of fruit òt-èd (da) (in construc. òt-èj).</td>
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</tr>
<tr>
<td>ring, (s.) ákà-kór (da).</td>
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<tr>
<td>ringlet, (s.) curl, tuft or lock of hair òt-kitinga (da).</td>
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<tr>
<td>ring-worm, (s.) dákár (da). This word also denotes a wooden bucket.</td>
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<tr>
<td>rinse, (v.t.) 1. chát (ke). 2. one's mouth ákan-đu (ke).</td>
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<tr>
<td>rip, (v.t.) cut open a carcass òkó-dúboli (ke).</td>
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<tr>
<td>ripe, (adj.) 1. t'áre; t'ála (da); t'ála (da). 2. nearly ripe ròcna (da). (v.i.) become ripe, ripen (l-) (l-) t'ále (ke); t'ála (ke); róccha (ke).</td>
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<tr>
<td>ripple, (s.) wavelet en yar (da);</td>
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<tr>
<td>rise, (v.i.) 1. get up, as from sleep 1. òyú-bôl (ke). See Ex. at beforehand 2. rise to the surface, as a diver, turtle, etc. òño-ki (ke). 3. rise, as the sun or moon à-l-dóati (ke); kág (ke). 4. rise, as the tide bù (ke). See ñseñé.</td>
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<tr>
<td>river, (or tidal creek), (s.) jíg (da). 2. main river or main creek</td>
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<tr>
<td>jíg-chán-châu (da). 3. rivulet jíg-bá (da)</td>
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<tr>
<td>road, (s.) 1. tinga (da). 2. main road tinga-chán-châu (da).</td>
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<tr>
<td>roam, (v.i.) go astray, wander ér-lúma (ke).</td>
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<tr>
<td>roar, (v.i.) 1. gòrowa (ke). 2. of the surf (ákà-)yeng'e (ke).</td>
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<tr>
<td>roast, (v.t.) tāri (ke). See cook.</td>
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<tr>
<td>rob, (v.t.) gòra-tek-táp (ke).</td>
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<tr>
<td>rock, (v.t.)ull to sleep. See lull and nurse. (v.i.) 1. sway, reel ara-léka (ke). 2. of a boat (or log) in a rough sea ara-đí (ke).</td>
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<tr>
<td>rocky bottom, (s.) tótól (da). See coast and reef.</td>
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<tr>
<td>roe, fish, (s.) spawn yát-l'in- (yát-l'in-) bér (da).</td>
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<tr>
<td>rogue, (s.) ab-jábag (da).</td>
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<tr>
<td>roll, (v.t.) 1. between one's palms or fingers mot (ke). 2. roll anything as a mat to form a bundle (ót-)kót (ke). 3. roll fibres together on the thigh, as in making twine kit (ke). (v.i.) as a bau or child on the ground wédé (ke). 2. as a canoe in a rough sea ara-đí (ke).</td>
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<tr>
<td>roof, (s.) 1. of hut cháng (da). See hut. 2. roof of the mouth ákà-laia (da). See palate.</td>
<td></td>
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<tr>
<td>room, (s.) ñer-bigadinga (da).</td>
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<tr>
<td>roomy, (adj.) 1. of a hut ñer-dóga (da). 2. of a boat or canoe koktár-dóga (da).</td>
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<tr>
<td>root, (s.) 1. the portion above ground ar-chorg (da). 2. the portion under ground ar-chóg (da).</td>
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<tr>
<td>root up, (v.t.) 1. by digging or hoeing bang (ke). 2. tear out, as weeds lóichra (ke).</td>
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</tr>
</tbody>
</table>

*a, idea, cut: á, cur: à, caso: á, father: à, fathom: ai, bite: au, house: àu, rouse*
rope, (a.). 1. cord bētmo (da).
See App. xiii. 2. coil of rope kōdō (da).
rot, (v.i.) 1. of a log of wood a. rūkā (ke) ; b. chōrō (ke) ; c. būdara (ke) ; stages in decomposition in order noted.
2. of flesh or vegetation a. chōrō (ke) ; b. ameteei (ke) ; two stages in order given.
rotate, (v.i.) ad-gēri (ke).
rotten, (adj.) 1. of meat ā-jābare ; chōrō ; 2. of wood tūb (da) ; chōrō ; ar-yōb (da).
3. of fruit or vegetables a. ametelre ; chōrō. 4. of bamboo or cane kōta (da).
rough, (adj.) 1. uneven, as the bark of a tree āt-reēni (da). 2. not planed pōrnga-ba (da). 3. of the sea pātara-dōga (da).
round, (adj.) 1. globular āt-bana (da) ; mōtāwa (da). 2. circular kōrnga (da).
rouse, (v.t.) See awaken. (v.i.) āyū-bōi (ke).
row, (a). līne. tōrnga (da). In a row,
(a) of animate objects ā-tōr-len ;
(b) of inanimate objects tōr-len.
row, (v.t.) transport by boat ūn-tār-tegī (ke).
2. propel with an oar tāpa (ke). See paddle. I rowed my wife across the creek: wai dō dai tōkāte len jīg līg tedābala ūntārlegīre.
row, (v.i.) engage in a row or brawl i ji-chēt (ke).
rub, (v.t.) 1. in order to dry or clean rār (ke). See clean and dry. 2. as in polishing anything chūlu (ke). See polish. 3. gently, as a sore lūrai cha (ke).
(v.i.) 1. rub one’s eyes, as on waking i ji-lūrai cha (ke) ; i ji-pūlašōa (ke).
2. rub one’s back ad-rār (ke).
See whet.
rub off, (v.t.) pāl (ke).
rubbish, (a.) bēra (da).
rude, (adj.) oko-dābungaba (da).
rudder, (e.) ār-giuda (da).
ruler, (s.) See chief (head or supreme).
ru m, (a.) rōg (da). See grog.
rumour, (s.) tārīt-chālinga (da).
rump, (s.) See buttock.
run, (v.i.) kāj (ke). runner, (s.) kājngax. (da) ; kāj-yāte (da).
run aground, strand, (v.t.) ōko-yōboli (ke), (v.i) ad-yōboli (ke) run away ad-wēti (ke) run after ar-or ig- ajū (ke). running over, (p.a.) overflowing ōto-ēlanga (da). run away, (s.) ad-wēti yātc (da).
rupee, (s.) ik-pūku (da). See coin.
rush, (v.t. or v.i.) as in order to capture i-lo-kini (ke) ; ig-mūthi (ke).
rust, (v.t.) bō-l-āb-lē (ke). See dung
and eat, (v.t.) ad-chē (ke).
rust, (s.) ēla-tā-lār-bō (da) ; tōblōdō-
rusty, (adj.) bō-l-āb-lē ; ad-chēre.
rustle, (v.i.) of leaves kōt (ke).
rustle, (s.) kōtōt (da). See sound.
S
sad, (adj.) sorrowful. 1. ōt of spirits kōk-lār-jābāg (da) ; kōk-lār-tālāg
inga (da) ; wānga (da). 2. as when mourning, or when punished dēkia (da) ; bōlabinga (da).
safe, (adj.) free from danger āt-
jība (da). See alone.
sail, (s.) foreign, or canvas ākā-
dādi (da) ; yēlo (da). The latter is distin-
guished from the word for “soul” by taking the p. pron. dia, ngia, ia, etc. See App. ii.
sailing-ship, (s.) chēlewā-lākā-
dādi (da).
sake of, for the (postp.) en ; ūl.
See for, dance, give, make and App. ii.
For your sake I will not beat him; sēn dō ng’ūl ad ab-pārēke yāba (da).
saliva, (s.) ākā-tūbal (da) ; ākā-
raij (da)
salt, (s.) 1. ērepaij (da). 2. salt-
water rāta (da).
saltish. See brackish.
saluté, (s.). salutation .... ijl-mʉgu-eninga (da).
salute, (v.t. or v.i.) .... ijl-mʉgu-eni (ke).
same, (adj.) 1. identical .... ƙadaća (da). 2. similar, of like kind .... ƙaƙa-paƙa (da); ƙaƙa-lɔrŋa (da); ƙaƙa-taƙ (da). 3. at the same (or such) time as (rel.) .... kiau-ƙa-lik at the same time (correl.) .... kichikan. At such (or the same) time as you strike my hand (at the same time) I will hit you on the head: kiau-ƙa-lik ngɔ d'ɔmŋ-pareaŋa bɛdi, kichikan dɔ ngɔt paeke. See App. i.
sandy beach, (s.) .... tàra-lọko-pai (da).
sap, (s.) 1. milk-like and viscous, as of the Ficus Sp., Artocarpus chaplasha, etc. .... ig- mùn (da). 2. watery, as of the Bombax malabaricum ... ig-rait (da). 3. oleaginous, as of the Dipterocarpus sp. .... ig-àna (da).
sardine, (s.) .... to-àna (da).
satiate, (v.i.) satisfy one's appetite .... teg-buɗ (ke).
satisfied, (p.a.) 1. contented .... òt-kuk-kar-baringa (da). 2. as regards food, satiated .... teg-buɗre.
satisfy, (v.t.) gratify to the full .... en-òt-kuk-kar-baringa (ke).
saturate, (v.t.) soak .... òt-πi (ke); òt-ina (ke).
savage, (adj.) 1. fierce. See ferocious and cruel. 2. wild, uncivilized .... t-dùbunka-ba (da).
save, (v.t.) 1. make safe. See rescue. 2. save food. See preserve, reserve.

savoury, (adj.) 1. with ref. to taste .... ƙaƙa-baringa (da); ƙaƙa-ràjamalch (da). 2. with ref. to odour .... òt-ƙa-baringa (da).
saw-dust, (s.) .... rûb (da).
say, (v.t.) state, affirm, tell .... òr-čhi (ke). What did he say? : ðichimtar-chi? 
scab, (s.) .... waìna (da); with prefix, òt, òng, ig, ab, etc. according to part of the body referred to. See App. i.
scaul, (v.t.) 1. one's person .... ab-taƙ (ke). 2. scald one's throat .... ìkà-paƙg (ke).
scalding-hot, (adj.) of water, gravy, etc. .... ìkà-ya (da). See hot.
scalp, (s.) .... òt-kàkà (da).
scale, (v.t.) .... òt-kàkà (da).
scalet, (adj.) .... waìna (da); with prefix according to part referred to. See also scab, scurf and App. i.
scamp, (s.) .... ab-jàbag (da).
scar, (s.). See cicatrix.
seare, (v.t.) .... ìr-yàdì (ke). See frighten.
scream, (adj.) See rare.
scarify, (v.t.) .... tûp (ke).
scarlet, (s.) .... chàrama (da).
scatter, (v.t.) 1. with ref. to animate objects .... ab-wîla (ke). 2. with ref. to inanimate objects .... kòr (ke). (v.i.) as after a meeting .... chàradimi (ke); ƙaƙa-taƙ-taƙ (ke).
scent, (adj.) of fruit, flowers, etc. See smell.
scold, (v.t.) .... ig-râl (ke); pàreja (ke). See blame.
scop, (v.t.) 1. with adze, as in making a canoe, bow, etc. .... kòp (ke). 2. as in making a bucket .... tàne (ke). 3. with the fingers as when searching for turtle eggs in the sand .... karaij (ke). See burrow, excavate and make. (p.p.) scooped evenly .... ràd nga (da).
scorch, (v.t.) .... jôr (ke); ìlain (ke). I have scorched my hand (by touching) the cooking pot: wài dò bûj d'òný jôr (v.i.) .... pód (ke); dal (ke).
scorpion, (s.) .... pàtera (da).
scoundrel, (a.) . . . ab-jābag (da). See scamp.

scowl, (v.t. and v.i.) See frown.

scrappy, (adj.) See lean.

scrap, (a.) See bit.

scrape, (v.t.) . . . pōr (ke).

scratch, (v.t.) 1. with the nails or claws . . . . ngōtowa (ke); with prefix according to the part of the body referred to. 2. as animals scratch up soil . . . . ēr-kāraij (ke). (v.i.) 1. as a thorn . . . (ig-)ngāli (ke). 2. one's self, (a) with a thorn . . . . ad-ngāli (ke). (b) with one's nails . . . ad-ngōtowa (ke).

screech, (v.t.) 1. from pain . . . ara-tāni (ke). 2. from fear . . . ara-pātek (ke).

screen, (leaf-hand-.) (s.) . . . kāpā-jāntag (da). This consists of large palm leaves (of the Licuala peliata) which are stitched together (jāntag) and then used as a protection against sun or rain. See App. xi and xiii.

screen, leaf- (s.). 1. large, encircling hut on wet days . . . kōmla (da). 2. smaller, on weather side of hut for protection against wind or rain . . . . bigadga (da).

crrew pine, (a.) Pandanus Andamanensis . . . . . . māng (da).

scum, (a.) See froth, foam.

scurf, (s.), seurfy (adj) . . . ōt-waifna (da). See scab, seale.

seuttle, (v.t.) make holes below water-line of ship or canoe in order to sink her . . . . ār-ēte-tūbuli (ke); ār-ēte-rēu (ke).


10. sea-shell . . . ōla-tā (da). 11. (v.i.) travel by sea, (a) a short trip in a canoe . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . ..
secrecy, (adv.) mila-ya. (v. i.) talk secretly. See whisper.

secretion, (s.) raaj (da). See milk, sap.

sediment, (s.) ar-můrudí (da) ar-nůruwín (da).

see, (v.t.) 1. ig-bādī (ke) (perf. ig-bādigre.) See feast, and seer. He saw me yesterday: o dite d'igbādigre, 2. a some distant object... el-ōt-raj (ke). Just now I saw a sailing ship on the horizon: wai dō gōt-la el-ōko-kilīya chēleva-l'ābd-dādī el-ōt-raire. 3. see ! . . . igbādig ! See another. (v.i.) apprehend . . . .

ijī-bādi (ke). I now quite see what you mean: nōo mtn-yādē dō ńchītik ńbaya d'ijībādi (ke). See to (spoken threateningly) . . . . eb-ad-bērīnga (ke). Wait a bit, I'll see to you: kanyīa, dō ngēb-ad-bērīgake.

see-saw, (s.) (the game) . . . . ad-yēnenga (da). See game.

seed, (s.) 1. generic term for all descriptions . . . . ot-ban (da). The seed of that tree: kĩkĩ dēlāndg l'ōt-ban (da). 2. of plantain, pine-apple, and jack-fruit . . . .

l-dal (da). See preserve.

seeding, (s.) . . . . wīchi (da). (a) of the Semecarpus . . . . kāt (da). (b) of the 'Entada puroosha . . . . gana (da). (e) of the jack-fruit tree . . . . bĕrēn (da).

seek, (v.t.) See look for, search.

seer, (s.) . . . . ńkō-ńpāsād (da). The seer told me that in his dream (lit. being second-sighted) he had seen my deceased wife happy in Paradise: ńkō-ńpāsād den lārōch wai d'ara-mūyā-tārābanga bēdīg ngai ik-yāde jereg-yā kük-bēringa l'igbādigre.

seize, (v.t.) 1. take hold of . . . . eni (ke). 2. as one combatant seizes another . . . . jūlū-kīnī (ke). 3. one or more combatants in order to stop a fight . . . . ot-pūn (ke). See prevent, squeeze 4. forcibly . . . . jär-bārīngi (ke).

seldom, (adv.) . . . . nōtōli; tig-lūmunga (da).

select, (v.t.) See choose.

self, (s.) . . . . ńyā-ńtēmar; ńyā batām (plur. ńyā-t;b.; ńyā-b.). See break, and App. ii. Wologa himself made this bow: wolog' ńyā-ńtēmar úcha kēkūmā gōrre. We ourselves shot all these pigs: mōl ńyā-ńtēmar ńch' ārdārū reg tājīre. We therefore fetched several prime young pigs for ourselves: kānchip reg-sudagō ījība mōyūt-ńtēmar l'ēb ńmorse. 2. iji, (plur. ijī). See Ex. at never mind ! 3. ńto. See break and Ex. at barter, forget and App. ii. 4. ēkān. We are now rearing in our midst a few sucking-pigs for ourselves: med' ńchītik (m') ēkān l'ēb reg-bā līkōpō mōto-paichalen chālyuke. See hurt one's self and App. ii. Among . . . . selves . . . . ńyūt-būd-bēdīg. See Ex. at among.

selfish, (adj.) . . . . ār-mīrēba (da).

Semecarpus anacardium, (s.) . . . . chāj (da). Fruit and seed are eaten.

Semecarpus sp. (s.) . . . . pā (da). Seed is eaten.

send, (v. t) 1. . . . with ref. to human objects . . . . en-tītān (ke); ab-lūdāi (ke); ab-lūpāti (ke). I sent my wife to her mother: wai dō dai tkūdē ńkān abētinga l'ōt-paichalat en-tītānē. 2. with ref. to animals or inanimate objects . . . . i-tītān (ke); ot-lūdāi (ke); ot-lūpāti (ke). See disappointed.

I sent my canoe in order that he might come here (or for the purpose of his coming here) : ńōa kärīn ńmanga l'ēb da ńdā rōkō i-tītānē. See receive. send away, dismiss . . . . akā-tār-tōsā (ke). send [for] . . . . ār-nēgēre (ke). send word . . . . ńg-garma (ke).

separate, (v.t.) 1. sort . . . . ot-nān (ke). 2. keep apart . . . . ot-kā (ke).

(v.i.) as friends after a visit, part . . . . ot-kā (ke). See part. (adj.) 1. distinct . . . . ig-lā (da). 2. apart . . . . iji-lā (da).

See Ex. at apart. Separately, (adv.) not together . . . . otō-kāngaya. See one by one, singly.

septum of nose, (s.) . . . . ig-ōj-bā (da).

serrated bony spine of sting-ray, (s.) . . . . nūp-lār-chāga (da). See ray.
serviceable, (adj.) of a canoe, bow, etc.
after repair ... médél (da). See Ex.
at no longer.

set, (v.t.) 1. place ... tegi (ke). 2.
s. free. See release. 3. s. fire to, s. light
to ... ōko-jój (ke); ōko-púgat (ke).
4. s. aside ... iji-lá-lót-chilë (ke).
5. s. to rights ... eb-ad-bëringa (ke).
See see-to. 6. s. upright ... tig-jërali
(ke). 7. s. apart. See separate. (v.i.). 1.
sink below the horizon, as sun, moon,
etc. ... ara-lótë (ke). 2. s. out, proceed.

settle, (v.t.) occupy a new site ... èr-wál (ke). See area, distribute.

settlement, (s.) colony ... el-ôt-wàlga
(da). See Ex. at afraid.

seventh, (adj.). See App. iii.

sever, (v.t.) cut off ... ep-ôpachi (ke).

several, (adj.) ... jëbagà (da); jëg-
chàu (da); àrdúr (da); at-úbà (da).
See assemblage. We stayed there several
days: med’dô to òrá jëbagà pòli.

sew, (v.t.) stitch ... ját (ke).

shade, (v.t.) 1. to shelter from the
sun ... ab-diya (ke). 2. s. the eyes
with the hand from glare of the sun ... 
ig-kàran (ke). 3. go into (lit. desire, seek)
the shade ... diya-lat (ke). See Shelter-
(s.) ... diya (da). See family. When
the sun is hidden by clouds the land (or 
sea) affected is spoken of as “el-ôt-diya

shadow, (s.) ... ót-lëre (da).

shaff, (s.) 1. of pig-arrow ... bòt-
tà (da). 2. of fish-arrow ... ràta-tà
(da). 3. of pig-spear ... bôl-tà (da).
4. of turtle-harpoon ... tóg (da). We
make the shafts of the rata arrow from
the reed: meda rìdi tek ràta-tà mòkke.

shaff, fore- (s.) See ad of arrow.

shake, (v.t.) agitate ... ab-jùlë (ke);
ab-gidi (ke). (v.i.) 1. tremble, shiver
from fright ... yía (ke); yùyùka (ke).
See tremble; shiver. 2. shake, owing
to vibration ... iji-lëlë (ke). 3. s. the
head, in token of denial or dissent ... 
i-ji-gidi (ke). 4. s. the fist ... òyùn-
tèla (ke).

shall, (v. aux.) ... ngabo. See ante, p. 6,
footnote 15.

shallow, (s.) shoal ... këleo (da);
tôko-kàwà (da); tâlawà (da). I harpooned
this turtle in the shallow water over there:
voi dòt úcha yëdë këleo len jëralire.
See toshore.

sham, (v.i.) See malingir, pretend.

shame, (s.) ... tek-ik (da); òt-tek-
yàma (da). (adj.) shame-faced, bashful;
òt-tek (da). shameful ... tek-
bòtaba (da). shameless, immodest, without
shame ... òt-tek-yàma (da); òt-tekñamburga
(da); tek-ik-yàma (da). (interj.) shameful!
for shame! ... tek-bòtaba!

shampoo, (v.t.) ... ab-rë (ke).

shape, (v.t.) form, fashion ... òiyò (ke).

See make.

share, (v.t.) divide ... òt-kòbat (ke);
dulà (ke). (v.t.) 1. have part ... ara-
jòpi (ke). 2. s. equally ... tâ-rím (ke).

sharer, (s.) partner ... ara-jòpinga (da).

shark, (s.) 1. ... yai (da). 2. hammer-
headed ... pìn (da).

sharp, (adj.) 1. of a blade ... rimà-
da. 2. intelligent ... múgu-tig-dai
(da). 3. sharp-sighted ... ig-bëringa
(da). (interj.) look sharp! ... ar-yère!
kuro!

sharpen, (v.t.) a blade ... 1 (or ig) 
-jìt (ke); àkà-bëje (ke). 2. s. a pointed
implement or weapon ... òko-jìt (ke).

sharpening-stone. See hone.

shatter, (v.t.) ... ò-ôrâ (ke); pàchhi
(ke); pàtemi (ke). See break to pieces.
(v.i.) ... òkan-pàchhi (ke); òto-pàtemi
(ke).

shave another, (v.t.) 1. ... jër (ke).
with prefix ab, àkà, òt, etc. according to
part of person referred to. 2. s. the crown
of the head ... tâ-la-tim (ke). 3. s.
one's self ... jër (ke), with prefix ara,
ad, akan, òyu, òto, iji according to part of
person referred to.
shaving (of wood), (s.) ... rūb (da).
she, (pers. pron.) ... őlla; ől; (in construc. ő, ā, a, őna). See App. ii. (honorable title) ... chāna; chāna.
shed, (v.i.) 1. cast, as the skin of snakes, etc. ... waiga (ke). 2. moult, as feathers, hair, etc. ... öto-plij (ke).
3. a. tears ... t'T-tōlat (ke). See danee.
shelf, (s.) ... baraiaj (da). See danee.
sheep, (s.) ... tōtma (da). The same word is used for "goat"; both animals were formerly unknown to them.
sheer, (v.i.) sheer off, of a canoe ... ji-pōlokī (ke); mana (ke).
sheif, (s.) for food ... tāga (da). See platform.
shell, (v.t.) with ref. to the seed pods of the Entada purpurea, etc. ... taia (ke).
shelter, (v.t.) another in one's hut ... őt-médali (ke). See also shade. 2. s. from sun or rain ... őt-rām (ke); bigadi (ke). See note at wall. (v.i.) take shelter ... tār-tōli (ke). 2. shelter from rain only ... yūm-tōli (ke). See shade and leave.
shimmer, (v.i.) as sun on rippling water ... ēlemja (ke).
shin, (s.) ... ab-chālta (da). See App. ii.
shine, (v.i.) 1. of polished metal ... kar (ke); bētel (ke). See glititer. 2. beam, of sun or moon ... chāl (ke).
ship, (s.) 1. sailing- ... chēlewa-l'ākā-dâdî (da). See see. 2. steam-s. ... birma-chēlewa (da); chēlewa-l'ākā-birma (da); ākā-birma (da). 3. ship-wreck ... chēlewa-l'ākā-kujuri-yāte (da).
ship-worm, (Teredo navalis, (s.) ... jūru-win (da).
shiver, (v.t.) break into fragments. See break
and shatter. (v.i.) 1. from cold ... ig- bēredi (ke). 2. from fright ... yūa (ke); yūyuka (ke). See shake, tremble.
shoal, (s.), 1. sandbank ... tār-pārag (da). 2. a. shallow. See shallow.
shoot, (v.t.) 1. with bow and arrow ... taif (ke). On looking there I saw the same Jarawa who shot my father yesterday: kāto lūngā bēdīg da őch'āba jāraya d'abmaiola-len dīlēa taif-āte l'īgūdīgīre. 2. at a target ... ēr-taif (ke). 3. s. from ambush ... i-chōpat (ke). 4. s. two or more animals while hunting ... ar-māl (ke). 5. s. with harmless bows and arrows at friends ... itti-taif (ke). a village-game played after dusk. See game. 6. s. with a gun ... őt-pūguri (ke). See throw, the flash from the gun being likened to that of a brand when used as a missile. (exclam.) (Now) shoot! ... olo-wai ! jeg! shooting-star, (s.) See star.
shore, (s.), 1. ... tōt (or ī-gōv) (da); tōn-māgu (da). See coast. 2. fore-s. ... kēwa (da). See foreshore. The shallow water beyond the foreshore is called kēletu (da) or tōko-kēwa (da). See shallow. (v.i.) go on shore. See land, (v.i.)
short, (adj.) 1. with ref. to baman beings ... ab-jōdama (da); ab-dēdeba (da); ab-dūgab (da). 2. with ref. to anin's ... i (or őtjōdama (da); i (or őt tōdama (da); ēt-dēdeba (da); ēt-rōkom (da). 3 inanimate objects ... jōdama (da); tōdama (da); rōkoma (da); dēdeba (da).
short-commons, (s.) insufficient food ... yāt-bā (da).
short-sighted, (adj.) unable to see far ... ig-jābag (da).
short-winded, (adj.) ... ēkā-chaiat (da).
shorten, (v.t.) ... poīn (ke); (v.i.) ... őt-pōin (ke).
shot, (s.) markaman ... ūn-yāb (da); ūn-taijinga (da). Master Woi is an excellent flying-fox shot ... mar woi ūn-ōt tajinga tāpaya. See Master.
should, (v. aux.) ... tóguk. See ante, p. 6, footnote 15. Before making that voyage you should eat a good meal: káñ-óo-júru-teginga l'entóba wai ngó dögaya mákenga tóguok.

shoulder, (s.) ... ig-tógo (da). (a) shoulder-blade ... ab-pódlkma (da). (b) flesh adjoining the s.-blade ... ót-chág (da). (adv.) shoulder to shoulder ... at-méteri (da).

shout, (v.t.) call to ... pek-ik (ke). (v.i.) 1. call loudly to attract attention ... téréwa (ke). Why do you shout his name! he is absent: michalen ngó òt ting lat téréwa (ke)? (ó) ab-yábs (da). 2. utter a shout ... ákan-gúru (ke). 3. shout with delight (of women only) ... rómo (ke). When I brought the two turtles all the women shouted with delight: dó yádi l'ëkpór tóyunga bédig chán àrdáru rómore. [When men return from a successful hunt, the women on seeing their spoils (pigs, turtles, etc.) usually express their delight by shouting and slapping their thighs; men never do this.] 4. s. to one's friends on nearing home after a successful hunt ... térébla (ke). See Ex. at listens. [When returning from a successful hunt or search for honey, etc. men generally acquaint their friends on nearing home by shouting to them.]

shove, (v.t.) ... i-gudawa (ke). 2. s. off, of a canoe ... i-gudantí (ke).

show, (v.t.) 1. any small object by holding it up ... i-taráni (ke). 2. s. any large or heavy object by pointing it out ... itán (ke). I showed the hut to the European sailor: wai dó bóigoli len bùd l'iténdere; (óko-t') ig-rau (ke). 3. s. the method of doing a certain thing ... Ól (ke). Show me how to dance: wai d'ál-kóí (ke). [lit. "dance for my sake," i.e. showing by ocular demonstration.] Show us how to string a bow: wai met ól-ngástóli (ke). See for and teach. 4. describe, explain ... t-tai (ke). See explain and teach. 5. s. the way ... tinga-chí (ke). See tell; tingailoko-lá (ke). See lead the way; tinga-shi-nu (ke). lit. "way-see-walk." See also blaze, (v.t.). (v.i.). s. one's self, appear ... ara-diya (ke).

shower, (s.) ... yùm-l'ár-yil (da); yùm-bá (da).

shred, (s.) ... kájíli (da); ráchátnga (da). See rag.

shriek, (v.i.) ... ara-pátó (ke).

shrimp, sea-water. (s.) ... kaibíj (da). See prawn.

shrug, (v.i.) one's shoulders owing to cold or sudden emotion ... óto-ñikil (ke).

shudder, (v.i.) See tremble.

shun, (v.t.) See avoid.

shut, (v.t.) 1. ... méméti (ke); módí (ke); mawadí (ke). 2. s. the mouth ... aká-méméti (ke). 3. s. the eyes ... ig-méméti (ke). 4. s. by means of screen ... éláká-méméti (ke). 5. s. with lid or cover ... óko-méméti (ke). 6. s. the hand ... mótí (ke). See fist.

(v.i.) 1. s. one's ears ... aýan-mújú (ke); akán-mújú (ke). 2. s. in ref. to one's mouth ... ókan-méméti (ke). 3. s. in ref. to one's eyes ... ídal-ijí-tári (ke).

shy, (adj.) 1. bashful, as a girl ... ót-tek (da). 2. reserved, as strangers on meeting ... mükuringa (da). 3. suspicious, as wild animals ... adaminga (da).

sick, (adj.) 1. ill ... ab-yédenga (da); ad-jábag (da). Her (lit. the woman's) son told me that his (own) father was sick: čán l'ab-étire den òlachi aña ékan abnáoló wai ab-yédenga (da). See her. 2. unwell, out of sorts. See unwell. 3. inclined to vomit ... ad-wëngá (da).

sickness, (s.) ... ab-yéd (da).

side, (s.) 1. bank of creek or strait ... ig-pái (da). (a) this side ... ig-bala (da). (b) the other side ... tedi-bala (da). See opposite. 2. of the body ... akán-chága (da). 3. of a canoe ... róko-l'ab-pártá (da). (lit. "ribs.") See propel.

4. left side ... iji-kóí (da). 5. right side ... iji-bída (da); iji-bójig (da).

6. side-face, profile. See face. (adv.) on this
sigh, (v.i.) áká-chaiad (ke). sigh, (s.) áká-chaiad (da). In construction "chait." "
sight, out of (adj.). See invisible.
sighted, (adj.) 1. long (or clear)-s... 
ig-béringa (da). 2. short-s... ig-jábag (da). 3. dim-s... ig-kårangga (da).
See Ex. at trace.
signal, (s.)... ig-wil (da).
silence, (v.t.)... en-mila (ke). (exclam.) silence !... hā! ; mila (ke)! silent, (adj.)... milanga (da); áká (or òko)-málinga (da).
silk-cotton-tree (Bombax malabaricum), (s.)... gereng (da). Is rarely used for making canoes.
silly, (adj.)... ig-píchinga (da); i-gár'adng (da).
silver. See metal.
similar. See alike, and Ex. at exactly.
simpleton, (s.)... múgu-tig-pícha (da).
simultaneously, (adv.)... ér-úba-liik.
See together.
sin, (s.) offence against the deity... 
yúbdas (da). (v.i.) yúbdas (ke).
since, (postp.) 1. ever after... tek. I have waited here since noon: wai do bódó-
cháu tek kárín támíre. 2. during the time after... ár-tetagóya. Since your de-
parture this morning Bira has been very abusive to me: dilmaya ngártétá-goiyá bira
dógaya d'abtopore.
sincerely, (adv.)... úba-ya.
sinew, (s.) See muscle.
sinful, (adj.)... yúbdanga (da).
sing, (v.t. and v.i.)... rámít-tóyu (ke).
singer, (s.)... ar-rámít-tóyinga (da).
singe, (v.t.) See scorched. The sound of singeing hair, hide, etc... ót-ér-écha-
gha (da). See sound.
singing in the ears, (s.)... áká-níli (da).
single, (adj.) 1. one only, separate, individual... úba-dóga (da). See Ex. at suf-
sicient. 2. alone. See alone. 3. unmarried, widow, widower. See App. vii.
singly, (adv.) one by one, of inanimate objects... óko-lódongaya. 2. of animate objects... áká-lódongaya. See one by one and separately.
sink, (v.t.) submerge... ót-nőti (ke). (v.i.) 1. as a stone, drowning man, or harpooned turtle... lódí (ke). 2. as one's foot in sand or a swamp... ñyon-
ntóti (ke). 3. set, as sun, moon, etc... ara-lótí (ke). 4. as a canoe over-laden or leaky... ad-tóó (ke).
sip, (v.t.)... náruj (ke); áká-nó (ke).
sir, (s.) term of respectful address... mar, maíla, mám. See Master and "Lett-
ers to Jambu" ante, pp. 8—16. These terms are used as follows:—mar, in addressing or referring to a bachelor or young married man; maíla, one who is a father or no longer young; maíla, one's own father, or a Chief; mám, a leading Chief. The officer in charge of the Andaman Homes is addressed or referred to as "má-m-jóla" (eupho-
ically for mám-jóla), indicating head or supreme Chief.
sister, (s.) 1. elder... à-entóbare (or entókare)-pail (da); à-entóbanga (or entó-
kanga)-pail (da). 2. elder half-sister (a) con-
sanguine... ar-chábil-entóbare-pail (da). (b) uterine... ar-chánil-entóbare-
pail (da). 3. younger... ar-dóatinga-
pail (da); ar-wéjinge (or wéjeringa)-pail (da); áká-kám-pail (da). 4. younger half-sister (a) con-
sanguine... ar-dóatinga-pail (da); ar-wéjinge (or wéjeringa)-pail (da); (b) uterine... láká-ká-
pail (da). See brother and App. viii.
sister-in-law, (s.) 1. husband's elder sister, or elder brother's wife ... chánóla.
2. wife's sister, or husband's (or wife's) brother's wife (a) if one's senior ... mámola. (b) if one's junior ... ăkā-bă-pail (da). [If not a parent these would be addressed by their name.] 3. husband's younger sister, or husband's (or wife's) younger brother's wife ... ő-tin (da).
See brother-in-law and App. viii.
sit, (v.i.) 1. seat one's self ... ăkă-dōi (ke). See arrive. The inference being that on arrival one (that is the body) sits down. 2. sit, leaning on one's arm ... ara-sheḿi (ke); ara-chōngali (ke). 3. sit still ... ăg-nű (ke). 4. sit up from recumbent position. See rise. 5. sit in assembly ... ăkă-kōra (ke). 6. sit on one's heels. See squat. 7. sit cross-legged.
See cross-legged.
situation, (s.). See position, place.
sixth, (s. and adj.) See App. iii.
size, (s.) ... rētebihba (da). (adj.) of the same size, equal ... ăkă-pāra (da) [plur. ăkat-pāră (da)]. Our two bows are of the same size: meta kārama l'ikpōr ăkat-pāră (da).
skate, (s.) ray-fish ... pētema (da); chîr (da); gerengdi (da); gūm (da); ūp (da); bedi (da); göldi (da); tōlo (da); kōwil (da). These are varieties of the Ray family.
skeleton, (s.) ... tā-ama (da); tālă-chōrokto (da). See bone, whole.
sketch, (v.t.) any pattern, etc. ... ig-nąta (ke). (s.) See drawing, picture.
skewer, (s.) ... chām (da).
skilful, (adj.) See expert.
skill, (s.) in handiwork ... ŏng-yŏma (da).
skin, (v.t.) peel ... dōch (ke); dōch (ke). See peel and shed. (s.) ęd (da) [in construc. ęj (da); aįj (da)] with p.p. ăkă, ŏng, etc. according to part of the body referred to. The skin of your hand (or foot), ngŏng ęj (da). black skin ... pūtung'ąj (da).
skinny, (adj.) wanting flesh ... ab-pākad (da). See thin.
skull, (s.) cranium ... ŏt-chēta (da).
See Ex. at disinter. Bia is carrying two skulls to-day: bā kavai chēta l'ikpōr tābikere.
sky, (s.) ... mōro (da). 2. clear, cloudless ... mōro-bėringa (da). 3. overcast ... mōro-ela-dilnga (da).
slack, (adj.) loose, of a bow-string, etc. ... ig-yāragap (da).
slacken, (v.t.) loosen (let out) of a rope, etc. ... lōr (ke). (v.i.) 1. of a rope, bow-string, etc. ... ŏy-u-tōl (ke). 2. of a current ... akan-yāda-kini (ke).
slander, (v.t.) defame ... eb-ătedi (ke).
slap, (v.t.) 1. pedi (ke); prefix, ig, ab, etc. according to part of person referred to. Lipa slapped my face: lipa d'igpedire. 2. slap the hollow between the thighs (women seated mark time for dancers in this manner to an accompaniment of singing) ... ab-pūr (ke). 3. slap the thigh and shout, as women in token of pleasure. See shout. 4. slap one's self ... ad-pedi (ke). (s.) cuff ... pedi (da).
slash, (v.t.) gash ... ŏt-pōlo (ke); ig-rēli (ke).
slaughter, (v.t.) 1. slay for food ... ăkă-chōl (ke). See cut up food. 2. (s.) (a) a pig ... ăkă-jaiń (ke). See Ex. at order. (b) a turtle ... ņid-alo-jerāli (ke); ņid-alo-dūt (ke). Turtles are slaughtered by piercing one of the eyes with a skewer or pointed arrow; the first word refers to only one turtle, the second to more than one.
sleep, (v.i.) 1. ... mānī (ke) We slept all day: meda bōdō dōga mānīm. 2. sleep soundly ... ārla-l'igrīta (ke). Being sound asleep (lit. owing to my sleeping soundly) I did not hear the thunder: ārla-d'igrīta ngind a'ōrīga l'ēdāre pūtūng-la-gōrawanga len ăkă-l-ťiāng-ba (da). 3. sleep lightly, doze ... ig-ńgūm (ke). 4. go to sleep ... i-dēgo (ke). See nod.
sleeping-mat, (s.) pārepa (da). See App. xiii.
sleepless, (adj.) ... ă-kaich-nga (da).
sleepy, (adj.) drowsy . . . . . ig-årlänga (da); i-dégenga (da). We are sleepy: mütig'dår-
länga (da).

slice, (v.t.) . . . . . ig-půku (ke); kůbat (ke); ig-waia (ke); ig-râg (ke). (s.) . . . . ik-
půku (da). See ear and Ex. at name.

slide, (v.t.) . . . . . i-gâlýa (ke). (v.i.) glide . . . . . . iji-galât (ke).

slight, (v.t.) by declining to notice . . . . . ig (or i)-tem (ke).

slightly, (adv.) in a small degree . . . . . yâbâ (da).

sling, baby. (s.) See baby-sling and App. xiii.

slip, (v.t.) 1. . . . . en-galât (ke): give one the slip . . . . . tâlâiâna (ke). See elude. (v.i.) 1. slide down; as a landslip . . . . . pâdla (ke). 2. slide off . . . . . iji-
pólokîni (ke); ara-pejîli (ke).

slippery, (adj.) . . . . . (ot-) gâldim (da).

See polish and smooth.

slit, (v.t.) split . . . . . (âkâ- târali (ke). See split. (v.i.) tear. See tear (v.i.).

slop, (s.) . . . . . raij (da); raij (da). See hiss.

slope, (s.) . . . . . pâleta (da); lêchenga (da).

slothful, (adj.) See indolent, idle.

slow, (adj.) in motion or performance . . . . . dôdonga (da); â-mainga (da). (excl.) How slow you are! : bâdi-kâ'â!

slowly, (adv.) . . . . . dôdo-len; dôdo-yâ.
tardily . . . . . ig-nîlya (da).

slug, (s.) . . . . . bûtu (da).

sluggârd, (s.) . . . . . âr-gînninga (da); âr-têninga (da).

slumber, (v.i.) doze . . . . . ig-fîgûm(ke).

sly, (adj.) See cunning.

smack, (v.t. and s.) See slap.

small, (adj.) 1. in size . . . . . tek-
(ab)-kêtie (da). Bira is smaller than Wologa: 
wologa-tek bâr'abkêtia (da) 2. in quantity. See less.

smallest, (adj.) 1. in size . . . . . (tek-
(ab)-kêtel-l'iglâ (da). Punga is the smallest (man) in my village: dia bârâj len pûng' abkêtia-'l'iglâ (da). 2. in quantity. See least.

smart, (v.i.) . . . . . yâro (ke). From bathing in sea-water the jungle-dweller (i.e. one 
living in the interior) is smarting all over: râta len lûdângâ l'edârë èremëgâ yâroke.

smash, (v.t.) See break and shatter.

smear, (v.t.) the person with any oily substance or honey . . . . . ab-lêne (ke). See daub, and pain.

smell, (v.t.) perceive by the nose . . . . . tûm (ke); ôt-âu-l'ig-lôti (ke). See smell, (s.) and admit. 2. (v.i.) have odour . . . . . ôt-âu (ke). (s.) 1. odour (generic term) . . . . . ôt-âu (da). 2. s. of fruit . . . . . ôt-
galaria (da). 3. s. of fruit or flower . . . . . ig-gala (da). 4. s. of cooked meat or fish . . . . . ôt-ngâu (da). 5. s. of yolba fibre, from which turtle nets and lines are made . . . . . ún-yôlba (da). [It is regarded as useless for one who has just been engaged in killing a pig, turtle, etc. or in using yolba fibre to attempt to hunt or fish, as these animals, especially turtles, possess a keen scent.] 6. s. of one's hands after slaughtering a pig or turtle . . . . . ti-gâlûngâ (da). 7. s. of one's person due to perspiration, especially when smeared with koio . . . . . ôt-galaria (da). 8. s. of one's person after catching a pig, turtle, fish, etc. . . . . . ôt-
chini (da). 9. agreeable smell . . . . . ót-

smile, (v.i.) . . . . . èko-môchri (ke); èko-
môchri (ke); kêmria (ke).

smite, (v.t.) See strike, kill.
smoke, (v.t.) . . . mō'la-l'en-ōyu (ke). (v.i.) 1. of a fire or volcano . . . mō'la-ōyu (ke); mō'la-tūpu (ke). 2. s. tobacco . . . tūpu (ke); ōyu (ke). (s.) 1. mō'la (da). [Compare with words for string, egg and straight.] 2. column of smoke . . . wūludanga (da). (p.p.) blinded by smoke . . . iji-mūjure.

smooth, (v.t.) 1. . . . lingati (ke). 2. s. a planed surface . . . pūlau (ke). (adj.) 1. s. of a calm sea . . . lā (da). 2. s. of a plain surface . . . lingiriya (da).

smother, (v.t. and v.i.) See suffocate.

smut, (s.) See soot.

snake, (s.) . . . ērem-ōla (da).

snap, (v.t.) 1. break short . . . tōp (ke); tōpāti (ke). 2. snap a bowstring against the bow . . . chirana (ke).

snatch. See snatch. 4. try to bite, as a dog . . . ig-kārāp (ke). (v.i.) 1. owing to strain . . . ōyun-tēmar-tōp (ke). 2. owing to force applied with the teeth . . . iji-kārāp (ke).

sneeze, (v.i.) . . . jūr-baring'i (ke).

sneeze, (v.i.) express contempt by a sneer or sniff . . . iji-ingri (ke).

chiba (da).

sniff, (v.i.) 1. as when smelling . . . nū-ruch (ke). 2. when expressing contempt. See sneer.

snivel, (v.i.) run at the nose . . . ig-filili-l'ākā-nāt (ke). (s.) from the nose . . . ig-ānilīb (da).

snore, (v.i.) . . . gōrawa (ke).

snout, (s.) . . . ig-chōrōnga (da).

snuff, (v.i.) breathe hard through the nose . . . ōko-ōrōja (ke).

so, (adv.) 1. thus, in this way . . . kian-āri (da); in that way . . . ekāra (da); kian-ūba (da). I stitch so (in this way), but he in that way: dō kianāri jātke, dōna ōl ekāra (da). 2. on account of this or that, consequently . . . kian-chā (da); fīgā (da).

See Ex. at carry. (correl.) chā (da). See Ex. at as and App. 1. 3. so (or this) much . . . kian; kian-wāi (da). so big (lit. this-much-big), indicating by means of the hand: kianwai-dōga (da). so small: kianwai-kētia (da). 4. so (or this) many . . . kian-chaia (da). 5. so much (correl.) . . . ūchu-tūn (da). See as much (rel.) in App. i. As much honey as you give me, so much resin will I give you: ka-tān aja ngō den mān ūchu-tūn rīm dō ngen mān (ke). 6. so many (correl.) . . . ūchēchā-tūn (da). See as many (rel.) in App. i. 7. extremely . . . bōtaba. The water is so cold: ira wai rītīrā bōtaba. See very. 8. (Phr.) Just so! ūba (da); kichikan-ūba (da)!

See of course. Is it so! : an ūba (da)! So it is!: an a-kē! 

soak, (v.t.) . . . ig-yōp (ke). (perf. ig-yōbre) as wood or jack-fruit seeds to soften them. (v.i.) . . . ōto-pā (ke).

soar, (v.i.) fly aloft . . . l-tāj (ke). See ascend.

sob, (v.i.) . . . ōnaba (ke); nōrot (ke).

sociable, (adj.) . . . ig-lōringa (da).

screw, (s.) of pig-arrow or harpoon . . . ākā-chānga (da). See spear.

sof, (adj.) 1. of cotton, sponge, wax, etc. . . . ōt-yōb (da). 2. of flesh . . . ab-yōb (da), takes prefix of part of body referred to.

soften, (v.t.) . . . yōp (ke).

softly, (adv.) See quietly.

soil, (v.t.) . . . gūj (ke); lāda (ke). (s.) 1. ground, earth . . . gara (da). 2. mould . . . pā (da). 3. stony s . . . el-ōt-tā (da).

sojourn, (v.i.) . . . pōlī (ke); pāli (ke).

sole, (s.) of foot . . . ēng-ema (da). See App. ii.

sole, (adj.) See alone and only.

solely, (adv.) See only.

solemn, (adj.) . . . ab (or ōko)-mākūringa (da).

solen vagina, (s.) . . . jūruwin-l'ākā-bang (da).

o, indolent; ə, pole; ɔ, pos. ā, useful; ā, hāi.
some, (adj.) of indeterminate quantity . . . . ātan-ārek (da); ārek (da). Give me some food: ātan-ārek yāt den ā.

some, (pron.) certain persons or unknown . . . . ed-ikpōr (da). Some like hunting pigs, but (some) others prefer harpooning turtles: ed-ikpōr út-len yāmalike, dōna ōkot-tōrobūya yādī-lōbinga-len òt-dār bāi (ke). Some of us . . . . med-ikpōr (lit. we two).

some of you . . . . nged-ikpōr (lit. you two).

some of them . . . . ed-ikpōr (lit. they two). The day before yesterday some of us jungle-dwellers, squatting ourselves in the canoe, went with the coast-men in order to see them harpoon turtles: tārdilēa med-ikpōr tērintāga, ōdam len arat-āchū-blanga bḗgīg, ōdōyo lōt-īs-īlchalen yādī-du̇t-yāte l'ītīg-bāδīgna l'ēb ākanga. Some of them died, but the remainder (the others) recovered: ed-ikpōr ōko-lire, dōna arat-dilu tigbōire.

somebody, (s.) someone . . . . ūchin (da).

See I somebody is coming this way: wai gḗlīb! ūchin kacak ōnke.

somehow, (adv.) in some way or other . . . . āchin-ārek (da). Do it somehow: ngōl īchin-ārek iṣeyoke.

some more, (adj.) additional (of anything) . . . . ōt-ā (da).

some other, (adv.) . . . . ōko-tōro-būya (da). Bia took some other bow: bia kāramu l'ōko-tōro-būya enire.

something, (s.) . . . . min (da). He is in the habit of giving me something when he pays me a visit here: kārin ar-lōīnga len ōl ōko-jāranga den min āmke.

some one. See somebody.

some time or other, at (adv.) (a) in the indefinite past . . . . āchin-biinya. (b) in the future . . . . ā-rēringa (-len); tārōlo (-len); fāgāk. At some time or other God lit a fire at Barren Island (there is a volcano there): āchin-biinya pūloinga mōla-tārokọna len chāpa l'ōko-jọire. The modern name of this island is taili-chāpa (lit. stone-fuel).

sometimes, (adv.) (a) in the past . . . . āchin-ya. (b) in the future . . . . fāgāk-fāgāk. He was sometimes indolent: āl dēchīnga ab-wēlab ēdāre. We will sometimes visit your encampment: fāgāk-fāgāk nōnī barai̍f len marat-lōi (ke).

somewhere, (adv.) 1 . . . . kātīn-ēr-ēn; ōt-īr-ēn-len. 2, somewhere there, everywhere . . . . ōchum (da); ōchumen (da). It is not with me; it is somewhere there: d'ōt-paichalen yāba (da), ōchumen (da). 3, somewhere or other . . . . ōchum-ārek. He is hunting turtles somewhere or other: āl ōchum-ārek yādī-lōbīke. 4, somewhere near . . . . ōchum-ya-pālen.

son, (a.) 1, under three years of age . . . . ōta (da), (lit. testsa.) 2, over three years of age (a) in relation to the father . . . . ar-ōdière; ar-ōdī-yāte (da). See beget. (b) in relation to the mother . . . . ab-ōtère; ab-ōtī-yāte (da); ab-ōtī-jāte (da); ab-wējire; ab-wējī-yāte (da). His (honorable) son and her (honorable) daughter are coming tomorrow morning with my father and younger brother: liliya ma (a)-larōdière chān (a)-lapēbi-yāte-pail d'ab-maiola d'akākām ūtī ōnke. Whose sons are returning to their homes today! : miji'arotōdière kawaui vij (ke)! See App. vii and viii.

son-in-law, (s.) . . . . ōtoniya (da). See App. viii for terms denoting relationships.

song, (s.) . . . . rāmid (da). (in construc.

rāmit; rāmit-pākita (da). Wologa's song: wōlōg'ya rāmit (da).

soon, (adv.) 1, shortly . . . . See by and by, presently, later on . . . . 2, as soon as (whenever, at such time as) rel. . . . . kian-ērūbalik. See Ex. at time and App. i.

soot, (a.) . . . . būhūt (da).

sore, (adj.) . . . . chāmngga (da); yedinga (da). with prefix ab, ig, etc. according to part of the body which is in pain. See pain and painful.

sorrowful. See sad.

sorry, (adv.) . . . . kūk'ī-tārọnga (da).

The child is sorry that we are sick: ng'abyedinga ńedāre ābliga kūk'īarọ̄onga (da).
sort, (v.t.) separate into lots, assort . . . . ót-nán (ke). (s.) sort, kind, description . . . . tág (da). What sort? also what sort of sport have you had? mīchība tágre ! [Note,—“tág” is frequently inserted after the base of a verb in order to modify its meaning. Ex. to paddle: tāpa (ke). to paddle in some sort of way: tápa-tág (ke). to play: ijāj (ke). to have some sort of game: ijājag-tág (ke). See also Ex. at close, emerge, lull, sport and use, (Phr.) out of sorts . . . . ad-jābag-tāgnga (da); ab-yedega-tāgnga (da). See Ex. at reply.

soul, (s.) seat of life . . . . ót-yölō (da). See paradise, purgatory, reflection, and Ex. at assume.

sound, (v.t.) measure (with bamboo, etc.) depth of water . . . jūru-tāl (ke). (s.) 1. (generic term) . . . . tegi (da). 2. s. of voice (human or animal), also of gun-fire . . . . akā-tegi (da). 3. s. of thumping, as of heel on sounding-board during a dance . . . . ót-tegi (da). 4. s. of stamping on the ground . . . . el-ót-tegi (da). 5. rumbling s. as of thunder, s. of a falling rock, tree, and also of footsteps . . . . ḥā-tegi (da). 6. s. of surf . . . . akā-yeng (da); akā-yenje (da). See breakers. 7. s. of metal when struck, as iron on an anvil or a bell, etc. . . . . ah-tāng (da). 8. s. of rain . . . . ýüm-tā-l-tegi (da). 9. s. of falling water, as of a caspade . . . . ḥāyāng (ca); ḥā-chorharinj (da). 10. s. of rustling of leaves or that caused by one’s movements . . . . igh-chorharini (da). with special reference to the wearers of the “bod,” “tā-chorinka” and “tōgo-chōng.” See App. xiii. 11. s. of a slap or blow . . . . ót-tā-chokkin (da). 12. s. of crunching hard food, as nuts, cracking, etc. . . . . ót-kāt-walini (da). 13. s. caused by singing or hair, etc. . . . . ót-ér-čhanga (da). 14. s. of bamboo cracking in the fire, or any explosive sound . . . . tūchung (da). (adj.) without defect . . . . ót-gōro-jim (da). See App. xiii.

soundly, sleep. See sleep.


sour, make or cause to become (v.t.) . . . . ig-máka (ke). (v.i.) be or become . . . . igh-máka (ke). (adj.) . . . . ig-mákanga (da), of unripe fruit . . . . tiripa (da). See unripe.

sourness, (s.) . . . . ig-máka-yōma (da). See quality.

source, (a.) See spring.


sow, (v.t.) . . . . igh-yāt-būguk (ke).

lit., food-bury.

sow, (s.) female pig . . . . igho (da). See pig, 2, that has had one or more litters . . . . igho-chān-chāu (da). 3, of unusual bulk . . . . igho-lʿon-chu (da). 4, barren . . . . igho-lūg (da).

space, (s.) . . . . igh-arc, tract, place . . . . igh (da), in constr. sometimes el, see Andaman Islands, cramped, narrow space . . . . igh-chōpaun (da).

spacious. See roomy.

spade, (s.) . . . . gann-jārlangā (da).

This term is applied to the “wōlo” (see adze, when used for scooping earth. See App. xiii.

span, (v.t.) measure with the extended hand . . . . igho-dūg (ke). (s.) space between outstretched thumb and little finger . . . . igho-dūg (da).

spare, (v.t.) 1. bestow, allow . . . . igho-lōda (ke) (reflex). See Ex. at much. As you have no yolba fibre I will (therefore) spare you all this: ngō-paichale yōlla yāba le’dāre kłanhdā dō kłan ardāru d’arłòkak. Can you spare me so much? an ngō den kłan ng’arłòkak? 2. spare from injury . . . . igho-dūb (ke). See Ex. at although, crush, hurt. (adj.) See thin.

spark, (s.) . . . . from burning wood . . . . chāpa-l-ig-hēra (da); būbra (da). See dust.

sparkle, (v.i.) . . . . bētél (ke); kār (ke).

spawn, (s.) . . . . (yāt-l’ia-) bēr (da).
speak, (v.t.) declare, address words...
yābga-tārche (ke). God spake these words
(lit. thus words said): pūluga-kès-ārī yābga
tārche. (v.i.) utter words, talk...
yāp (ke).
Is my father speaking?... an d'ab-chačiyl yāpke? See read.
speaker, (s.)...
yābga-tārche-yāte (da).
spear, (v.t.) 1. turtle, skate, etc. (a) only one...
yērli (ke); (b) more than one...
yūt (ke). We speared many turtles, I
killed two and Punga and Bia the others:
meda yādī jība dūtre, dō ṭēkpr tālīgare,
pānā dōṛidig bā lōt-delō (da). 2. pig...
er-dūt (ke). (s.) 1. turtle-spear (harpoon)
kowais-lōko-dūntga (da). The thick
end of the long bamboo haft is called ār-
bōro (dn) and the socket-end ākā-čānga
(da).
This harpoon consists (a) of the tōg
(da), a long bamboo haft at the thin end
of which a socket is provided for the (b)
kowais (da), which is a short iron harpoon
deeply notched or barbed. These two perts
are connected by means of a long line (e)
bētmō (da). See Ex. at bow of canoe.
2. pig-spear...
er-dūntga (da); galain (dn).
See App. xiii.
speckled, (adj.)...
1-tōna-tāninga (da);
baraŋga (da).
spectator, (s.)...
ig-bāđīg-yāte (da);
spectators...
īd-al-ārdūru (da); ig-bāđīg-
yāte-lōng-kālak (da).
spectre, (s.) ghost. See spirit.
speech, (s.)...
ig-yābga (da).
speed, (s.) in flight, pursuit...
yirad
(dn).
speedily, (adv.) by running, flying, etc.
yirad-tek.
spend, (v.t.) expend...
autinga (ke).
See use up. (v.i.) spend time. See stay.
spear, (v.i.)...
nd-vē (ke).
spherical, (adj.) See globular.
spider, (s.)...
āngga (ca). 2. spider's
web (s.)...
āngga-kūd (da). See net.
spike, (s.)...
chākul (da). See thorn.
spill, (v.t.)...
ōt-ēla (ke). (v.i.)
ōt-ēla (ke); lōjūla (ke); ōtō-pi (ke).
See upset.
spin, (v.t.) 1. twist fibres into thread...
ar-kt (ke). 2. a yarn, tell a story
yābga-lārōr (ke).
spine, (s.) 1...
āb-gōrob (da). verte-
bra...
ār-ētē-tā (da).
See App. ii.
2. serrated bony spine of the sting-ray. See ray.
spinster, (s.)...
spirit, (s.) 1. ghost...
ōt-chāunga (da). (in construc. chāunga.) (For evil spirits
of the land, sea and sky. See demon.)
2. spirituous liquor...
rōg (da). See gog
spit, (v.t.) or (v.i.)...
1. chin (ke).
2. s. out food, hair, etc. from the mouth
tūbal (ke); tūbal-pī (ke).
See expectorate.
spittle. See saliva.
splash, (v.t.)...
āb-chingi (ke);
ōng-
ela (ke);
ab-wej (ke).
1. as by throwing
something into water or by rushing into
the water. 2 & 3. as when playing in the water.
(v.i.)
pai-chat (ke).
spine, (s.)...
āb-pāimā (da).
See App. ii.
spice, (v.t.)
tār-ōd (ke).
spindler, (s.) of wood...
āchōla (da).
split, (v.t.)...
1. wood with an adze to obtain
firewood... chāpa-chālāt (ke).
2. by
dashing wood on a stone... chāpa-tāi
(ke).
3. anything... (ākā-)... tārali (ke).
4. s. leaves of palms, pandanus, etc. as in
preparing waist-belts or in making ḍara
(see funereal wreaths)... yit (ke).
(v.i.)
ākan-tārali (ke); ōyūn-tēmar-tārali (ke).
spoil, (v.t.) render useless...
ēhe (ke).
id-bēnā (ke);
pūlaiji (ke);
ōt-jābāgi (ke).
You have spoilt the bow... wai nām kdrāma
len ēcere. (v.i.)
ōtō-pūlaiji (ke);
ōyūn-tēmar-jābāgi (ke).
spondylus, (s.)...
wal (da). Thorny
oyster cooked and eaten by married persons
only.
sponge, (s.)...
ūpyā (da).
sproor, (s.)...
ākā-kōj (da).
sport, (v.i.)
frolic...
jājāg-tāg (ke).
See sort. (s.)
1. hunting...
ut′ (da).
2. canoe-fishing...
lōbinga (da).
spot, (s.). See mark, place.

spotted, (adj.) as a crowle... i-töuna-täninga (da); bâratanga (da).

sprain, (s.). gôdoli (da).

spray of the sea, (s.). öt-ëña-wâli (da); pâtara-la-chhinga (da).

spread, (v.t.) 1. overlay... öt-râm (ke). 2. s. leaves on the ground... èr-râm (ke), as for a bed. 3. s. wax, etc. over any object... lêne (ke); miti (ke). 4. a. a net... yôto-bar (ke). 5. lay out... pê (ke).

spring, (v.i.) 1. as in leaping... âkâ-la-hya (ke). 2. s. upwards... èbal (ke). See jump. 3. crack, as an overstrained bow or paddle... jji (or òto)-tàrali (ke). 1. outflow of water... âkâ-châr (da). 2. s. water... bêa (da). See Andaman Islands 10, p. 24. 3. vernal season... Tâla-tön-dëreka (da). See App. ix. 4. s. tide. See tide.

sprinkle, (v.t.)... yîrip (ke); el-öt-wij (ke).

spy, (v.i.)... ab-châu-omo (ke).

squall, (s.) violent gust... dinga-(la-) tógori (da).

squander. See waste.

square, (adj.)... âr-gôr (da).

squat, (v.i.)... ara-dohubla (ke). See Ex. at some.

squeak, (v.i.)... ar-pâte (ke).

squeeze, (v.t.) 1. pêtemi (ke).

2. s. honey out of a comb... pûnu (ke).

3. s. the breast in suckling an infant... kâm-raij-pûnu (ke).

squint, (v.i.)... îg-ërlî (ke). (adj.) s-eyed... îg-ërlinga (da).

squint, (v.t.)... âkâ-wdîrlî (ke).

stab, (v.t.) a person... ab-jalî (ke).

stab an animal (esp. a plg.)... jajî (ke).

See slaughter.

stage. See platform, burial and perch.

stagger, (v.i.)... 1. from a blow... dege (ke). 2. s. from physical inûrmity... têta (ke); (ig-) lêlêka (ke). 3. s. from giddliness... éamja (ke).

stagnant, (adj.)... el-âkâ-körbanga (da).

stain, (v.t.)... mîehla (ke). 2. s. one’s arrows... éla (or tôl-bôt)-löt-tî (ke), with ref. to wounding or killing an enemy or in shooting game. (s.)... mîehla (da). See mark.

stale, become (v.i.) of food kept too long... â-mâka (ke). (adj.) 1. not fresh... t-töl-re. See old. 2, with ref. to food eaten freshly-cooked... ritîpa (da). lit. cold. 3. with ref. to fruit, also to leaves no longer fit for thatching or other purpose... rûka (da). 4. of food kept too long... â-mâka-re.

stalk, (v.t.)... at-bang-dòati (ke); îggoroba (ke). See approach by stealth.

stammer, (v.t. & v.i.)... âkâ-gôgîma (ke).

stamp, (v.i.) 1. on sounding-board, as an accompaniment to dancers... yem (ke). 2. after the manner of Andamanese when dancing... tik-pâ (ke). 3. stamp upon... dûruga (ke).

stanch, (v.t.) stop flow of blood... mëdali (ke).

stand, (v.i.) 1. of one person... kâpl (ke). 2. of more than one... kâpari (ke). 3. s. still... ig-nû (ke). 4. s. up... âkâ-tâni (ke). 5. s. on tip-toe... ara-laïjai (ke). 6. s. in a row... â (or jji)-tôr (ke).

star, (s.) 1... châto (da); ig-wôbîj (da). 2. s. light... châto-la-chônga (da).

3. shooting-star... châugala-la-chônga (da). (adj.) a.-less... châto-ya (da); ig-wôbîj-ya (da).

3. shooting-star... châugala-la-chônga (da). (adj.) a.-less... châto-ya (da); ig-wôbîj-ya (da).

starboard, (s.)... ig-bûda (da).

stare, (v.t.)... ig-nûna (ke).

start, (v.i.) 1. set out on a journey... tot-mâkari (ke). In order to arrive there beforehand, get up before us and start at dawn... kâto lôko-tëtum ûg-âk-ët-dëinga l’edère mel-tôbâ n'ëyu-bôî; òbëdîg wën-nun-ten tot-mâkari (ke). 2. as in a race... ara-pörît (ke). 3. with surprise... îjî-nëradla (ke).
startle, (v.t.) ig-wàta (ke). (v.i.)
... iji-wàta (ke).
starve, (v.i.) akan-wèrali (ke).
state, (v.t.) See say, tell.
station, fishing- See Fishing-station.
stature, (s.) ab-làpanga-yòma (da).
stay, (v.i.) 1. tarri, dwell temporarily
... poli (ke); pàli (ke). See day. 2. wait
... tami (ke). 3. remain at ease, take
rest... barm (ke). 4. stay away...
òto-lúdai (ke).
steady, (adj.) fixed, firm. See firm.
steal, (v.t.) (ar-) tòp (ke). 2. (v.i.)
... ara-tòp (ke). See pilfer.
steam, (v.i.) bòag (ke). (s.) bòag (da). See
boil.
steamer, (s.) birma-chèléwa (da).
(lit. "funnel-ship"); akà-birma (da). See Ex. at bring (by water). When the steamer
anchored yesterday I was tattooing my son
(mother speaking): birma-chëla dìlèa
kànà-l-en-tàónga bëdèg dò-d'ab-ètì-yàtel l'abiy-
tikà.
steep, (v.t.) See soak. (adj.) precipitous
... el-òt-chùmda (da); el-òt (or tot-)
lànta (da); ig-lèchenga (da). See slope and
bridge of nose.
steepness, (s.) tot-lànta-yòma (da).
steer, (v.t.) 1. by means of paddle
... àr-tùt (ke). See stern. 2. with a rudder
... àr-gùda (ke). It is my turn first to
steer (with a paddle) (lit. first turn my steer-
ing), you all must paddle for me: otòldà
dia ìràtit (da), nògdìrdùru den ìtàpake.
stem, (s.) 1. prow... òko (or ô-
mùgu (da). 2. stem of plant... ab-chàu
(da)
stench, (s.) òt-àu-jàbag (da). See
odour. What a stench!: badi-chùngè!
... naù (ke). 3. step aside, make way... ad-èchái (ke). 4.
step backwards... tár-lo (ke). 5. step forwards...
... tár-i (ke). 6. step over
... ár-làbàdi (ke). 1. pace
... á-tàng (da). 2. step, foot- See foot-print.
... ab-chàbù (da).
2. step-mother... ab-chàbù (da). 3. step-
son... eb-èdëni (da). 4. step-daughter
... eb-èdëni-pài (da). See App. viii.
Stephania hernandifolia, (s.) jàng-
ma (da). The fruit is eaten.
Sterculia villosa, (s.) bâja (da). A
favourite tree for making canoes, buckets,
and food-dishes. s. sp. maï (da); yère (da);
kàrè (da). Of these the first two are used
for canoe-making, the first also provides
resin for torches, while the seed of the small
yellow fruit of the third is sucked and
broken in order that the kernel may be
extracted and thrown away and its shell eaten
as a dainty.
sterile, (adj.) ar-òdinga-bà (da).
See barren, beget.
stem, (s.) of canoe... òt-ùt (da). He
is sitting in the stern: òl àr-tùt-lèn akà-dòi (ke).
stew, (v.t.)... òg-gàungà-jòi (ke). (v.i.)
... iji-gàungà-jòi (ke).
stick, (v.t.) 1. a pig... jàfnà (ke).
s. a turtle. See slaughter. 3. cause to adhere
... òmulti (ke). (v.i.) adhere...
... ògni-ìmarì (ke). 2. s. in the gullet
... nè-tài (ke). 3. as an arrow in a tree
or cork in the neck of a bottle... gògài
(ke). (s.) 1. pùtu (da). (lit. wood.) 2. stout,
pointed s. used as a hoe... lèkà (da).
See App. xiii. 3. thin, pointed s. used as a
skewer or for slaughtering a turtle...
chàm (da). See slaughter. 4. poling-s.
... See pole.
stickiness, (s.)... mëlinga-yòma (da).
sticky, (adj.) mëlinga (da); malà-
ma (da).
stiff, (adj.) See rigid.
stillen, (v.t.)... ògni-ìstàwa (ke). (v.i.)
... ògni-tèmarì-ìstàwa (ke).
still, (v.t. & v.i.) See suffocate.
... still, cause to be (v.t.)... en-nù (ke).
(v.i.) s. be or keep... ad-nù (ke). Keep
still! don't fidget!: nq'ad-nù!, nq'ìji-
ìjoli (ke) ìsàke l' (conj.) yet, nevertheless
... ìkè (adv.) even yet, as previously
... ìg'ka. He is still absent: ò ìg'ka
... aya'ba (da).
still-born, (adj.) okolinga-dọatiere.

sting, (v.t.) 1. as a bee, scorpion, centipede, etc. guruda (ke); chọs (ke); yaro (ke).
The sand-flies stung me during the night: gurug-ya ñpá ñen ñajere. (s) (ar-) múruwil (da). sting-ray. See ray.

stingy, (adj.) ón-yát-jáhög (da).

stink, (v.i.) chuñgè (ke). (s.) ót-áu-jáhög (da).

stir, (v.t.) 1. liquids. ig-kétik (ke). Stir the gravy! áká-raij ñg-kétik (ke)!
2. non-liquid substances. ig-géràu (ke).
3. stir up, as mud in a pool. ñg-ôjoli (ke). (v.i.) move. ákan-giì (ke). Don't stir! ñg-ákan-giì-de dáke! See move.

stitch, (v.t.) sew. ját (ke). stitch together leaves of the Licuala pellata. kàpà-ját (ke). See sereen and App. xi.

stock, (s.) accumulated store. òt-jeg-yáte (da). See Ex. at increase.


stone, (s.) 1. also rock. taili (da).

stony soil, (s.) el-ót-tá (da); gôrcin (da).

stoop, (v.i.) 1. in order to pick up something. ñto-ngójì (ke).
2. from physical infirmity. ñto-bil (ke).
3. as when passing under a branch, etc. ñb-ñlo-áti (ke).

stop, (v.t.) 1. hinder, obstruct. See pre vent. 2. close up with wax. See caulk. (v.i.)
1. s. away from home temporarily, as when visiting friends. pôli (ke). See dwell.
2. s. anywhere for a time for rest and ease. berm (ke).
3. s. awhile to recover wind and from fatigue. akan-chaat (ke).
4. cease. See cease. (a) s. working. ñn-dari (ke). (b) s. singing. râmit-iñi-túlpì (ke). Because the Chief was angry they stopped singing: maïola tigrèlinga l'ëddere eda râmit-iñi-túlpì. (e) s. singing when ordered. ákan-mâte (ke).
Stop! (Hush!; be silent!) miâ l' tuta !
Stop! (Halt!) gôgîl l' ; kàpî l'. Stop (wait) a little! tólâbâ !

stopper, (s.) of leaves in mouth of bamboo bucket (gôb). ñko-jèralinga (da).

store, (v.t.) lay up in store. ñr-ñu (ke); ñr-ñgôp (ke).


storm, (s.) uniga (or wûngà)-châng (da). See blow, (v.i.).

story, (s.) 1. a tale. yàngà-lig-làb (da). 2. s. of extravagant nature. ñr-chinga (da). See exaggerate, (v.t.) narrate as. See tell.

stout, (adj.) 1. corpulent. (a) in ref. to animals. ñpa (da). (b) of human beings. á-pàta (da). 2. as a trunk of a large tree. làb (da). The trunk of that Gurjon tree is very stout: kàt'ôrâin l'âb-chàu làb dôgaya. 3. thick as a pot or canoe. tûlawa (da); mògodma'(da). Of all the buckets this is the stoutest: dâkar ñdàrûrù tek ñcùa tûlawa-l'íglì (da).

straggle, (v.i.). See wander.

straight, (adj.) 1. not crooked. mó'ló (da); nògo (da). 2. upright. See erect, (v.t.) 1. (direct) proceed. ñra lómà (ke). 2. put straight, arrange in order. See arrange.

straighten, (v.t.) with ref. to a cane. nògo (ke). 2. s. one's limbs. lôraì (ke).

strait, (s.) narrow sea or passage between islands. jìg-châną-chàu (da); teg-pârê (da); tar-wàlà (da).

strand, (v.t.) of a vessel. ñko-yôbôli (ke). (v.i.) run aground. ñd-yôbôli (ke).
strand, (s.) of a rope or line. . . . pōngo (da).

strange, (adj.) marvellous. . . . ig-ñgēklinga (dn).

stranger, (s.) 1. of one's own country. . . . ąb-gōi (da). 2. of another race. . . . ig-ľa (da).

triangle, (v.t.) 1. throttle, choke. . . . ąkā-pētemi (ke). 2. by means of a rope. . . . ąkā-lōröpti (ke).

stratus. See cloud.

straw, (s.) . . . . yńkalo-rōcha (da) (lit. grass-withered).

stray. See wander.

stream, (s.) . . . . jīg-bā (da).

strength, (s.) 1. of animate object. . . . ab-gōra-yōma (da). 2. of bow or cord. . . . rōbaba-yōma (da). 3. of the wind or waves. . . . fuchur-yōma (da).

stretch, (v.t.) make taut, as a rope. . . . tēnī (ke). (v.i.) s. one's self. . . . chibri (ke); chibirin (ke). 2. one's legs. . . . lōrni (ke). 3. reach out in order to touch or take. . . . tik-pai-ne (ke). 4. s. out without reaching. . . . ńg (or ąkā)-wōdlī (ke).

See reach.

strew, (v.t.) scatter loosely. . . . ēr-rām (ke). See scatter.

stride, (v.i.) . . . . ad-lābdha (ke).

strike, (v.t.) 1. See beat, hit. 2. s. out right, reducing to submission. . . . ig-rē (ke). 3. s. one for the offence of another. . . . kāt-o-klini (ke); ār-kātya (ke). 4. s. gently, timidly, or with insufficient force. . . . dōdopi (ke). See Ex. at penetrate. 5. s. with an arrow. See hit. 6. s. with a harpoon. See harpoon (v.). 7. s. with a pig-spear. . . . ēr-dōt (ke). 8. s. with the fist. . . . ab-tāla (ke); ab-tulra (ke). 9. s. with a stick. . . . pāre (ke) with appropriate prefix. See beat. 10. with a knife. See stab, slash.

Why did you strike yourselves on the head! michalen ngōda ngōto-pātrekre!

string, (v.t.) 1. a bow. . . . ńt-ŋōšli (ke). See show, teach. 2. s. beads or shells (lit. sew). . . . jāt (ke). (s.) 1. twine . . . . mōl'a (da). See App. xiii. 2. bow-string. . . . ńkāma-tāt (da); ńkā-tāt (da).

strip, (v.t.) 1. make bare. . . . ńt kākāla (ke). 2. (a) s. the skin off a fruit. . . . dōch (ke); dōch (ke). (b) s. the bark of the ńbəba . . . ńt-pij (ke). (c) of the ńbəba. . . . līl (ke). (2) of the pūta (da). . . . pōr (ke). See App. xi.

stripe, (s.) 1. wale from stick or lash. . . . tiıtanga (da). 2. of paint. . . . tōrnga (dn).

stroke, (v.t.) rub gently. . . . ńkāračha (ke).

stroll, (v.i.) ramble idly, leisurely. . . . (adj-) ānya (ke). See walk. Stroll hereabout! (don't go far!) . . . kārik-ywugake!

strombus (s.) (ńpugilis) . . . . ńlog (da).

See App. xiii.

strong, (adj.) 1. muscular. . . . ab-gōra (da). My father is stronger than you, but I am the strongest of you all: ny'įji dab-mai-ab-gōra, dōma ny'įji d'abgōra (da). 2. in carrying weights on the shoulder. . . . ńkān-tebi-gōra (da). [This term is applied to Hindu jhampen-bearers.] 3. durable, of hut or canoe. . . . ńgōra (da). 4. s. a bow or cord. . . . rōbaba (da). My bow is stronger than yours: da ńkāma ńg'ęk'an tek rōbaba (da). 5. of a wave or the wind. . . . ńkāchur(da).

struggle, (v.i.) 1. kērti (ke). 2. s. for the first place; as in racing, scrambling, etc. . . . ig-pōșha-pachi (ke).

Strychnos vomica, (s.) . . . . ērepa-tät (da).

stubborn, (adj.) See obstinate.

stuff, (v.t.) 1. cram, pack full. . . . i-tūns (ke). 2. gorge . . . ab-jōdo (ke). 3. s. one's mouth . . . rōpo (ke).

stumble, (v.i.) trip in walking. See trip.

stump, (s.) 1. of a tree. . . . ńt-kudul (da). 2. of a finger, tail, etc. . . . ńt (da), takes prefix ńg, ar, etc. according to member referred to. See App. ii.

stun, (v.t.) 1. with a blow. . . . ńkā-nili (ke). 2. with a loud noise. . . . ignili (ke).
stunted, (adj.) . . . öt-dágap (da).
stutter. See stammer.
style, (s.) on eye-lid . . . . l'dal-l’ár-óla (da).
style, (s.) mode, manner . . . . ig-lónga (da). In this style: kian-ári (da). In that style: ekára (da); kian-úba (da). See manner and App. 1.
substitute, (s.) . . . . óng-téka (da).
succeed, (v.t.) take the place of another . . . . ar-túlpí (ke). (v.i.) be successful. See gain.
successful, (adj.) 1. in ref. to sport. See hunter. 2. in other respects . . . . otólá-l'edánga (da).
successor, (s.) . . . . ar-túlpínga (da).
such, (adj.) of like kind . . . . kichikan (da), at such time as (rel.) . . . . kian-éríbalik. See App. 1. and Ex. at time.
suck, (v.t.) . . . . ig-nó (ke); ab-wélej (ke). 2. as in eating sugar-cane, honey, etc. . . . . gong (ke). (v.i.) See suckle.
suckle, (v.t.) . . . . kám-raij-púnu (ke); ká-púnu (ke). See squeeze. (v.i.) . . . . kán-púnu (ke).
suet, (s.) . . . . ab-jíri (da).
suffer, (v.i.) 1. pain . . . . ig-yed (ke). 2. s. from fever and ague . . . . diddyra-l'abómo (ke). 3. s. pains of labour . . . . tk-ig-nó (ke). 4. any loss or damage . . . . tóri (ke).
sufficient, (adj.) . . . . dåruma (da). I have sufficient food in my possession: ót-peshalen yád dåruma (da). It is sufficiently long: oí lâpa nga dåruma (da). There is sufficient food in a single large clam (Tri-
daema gigantea) for many persons: chówavi úba-dógol en wai yád at-úbaba-l'eb dåruma (da).
That’s sufficient! wai dáké! lit. don’t (give more)! or kian-wai! lit “this much.”
suffocate, (v.t.) . . . . aká-múju (ke). (v.i.) owing to smoke or foul air . . . . aká-múju (ke).
sugar-cane, (s.) 1. after being cut . . . . tedi (da). 2. standing-crop . . . . tedi-tóng (da). Necessarily a word of modern origin. derivation doubtful.
suicide, commit (v.i.) . . . . óyuntém-tólíga (ke).
suitable, (adj.) 1. applicable, appropriate . . . . yóma (da); hóma (da). Is it suitable for making a bucket?: an wai ka dákár tânegua l'eb hóma (da)? See fit. 2. fit . . . . lóyn. (s.) s. (fit) for food . . . . fákngá-lóyù This big bow is not suitable for that child: akan kárama bódia ka walaganga lat lóyn-
ba (da).
sulk, (v.i.) . . . . ig-múlwi (ke).
sulky, (adj.) sullen . . . . ig-múlwinga (da).
sultry, (adj.) . . . . eláká-dyá (da); ig-
yèlata (da).
summit, (s.) top, of a hill . . . . öt-lán (da); öt-gódur (da); öt-lótëbo (da).
summon, (v.t.) send for, call . . . . år-
ígëre (ke). See call.
sun, (s.) . . . . bódó (da). [Note—The sun is regarded as female and the wife of the moon.] (a) s.-beam . . . . bódó-l'ár-chál (da). (b) s.-burnt . . . . bódó-la-kátainga (da). (c) glare of s. . . . . bódó-l'ig-káranga (da). (d) s.-light . . . . bódó-la-chöinga (da). (e) s.-rise . . . . bódó-la-kângga (da). (f) s.-set . . . . bódó-la-lótëinga (da). (g) s.
shine . . . . bódó-la-kar nga (da). There has been no sunshine of late: dírap tek bódó-
la-káranga. yóba (da). (h) sunstroke . . . . bódó l'ót-túbulinga (da); bódó-l'ót-tú-
tänga (da). (l) gleam, glow, radiance of sunset . . . . bára (da). He is looking at the sunset: oí bára len (l') igbódlëke. (lit. the radiance of the sunset.)
sunked-reef, (s.) tebi-luro (da).
sunked-rock tötol (da).
superior, (adj.) 1. better tär-büng (da). 2. superior in skill or speed, etc.
... ar-chák-béringa-botaba (da) ; ar-paicha-béringa-botaba (da).
supper, (s.) ákan-golajnga (da).
supple, (adj.) pliable óto-yob (da) ; yár-gap (da).
supply, (v.t.) See provide.
suppurate, (v.i.) generate pus mún (ke).
supreme, (adj.) ijilá (da). We all desire Thee as our supreme and only chief:
mar-árdáru ngen méto yúbur ijilá mel-áke.
sure, (adj.) See certain.
sure-footed, (adj.) téripa (da).
surely, (adv.) See certainly.
surf, (s.) kúbya (da). 2 s., sound of aká-yeng (da).
surface, (s.) 1. of any solid ót-elmá (da). 2. of any liquid aká-elmá (da).
The paddle is floating on the surface of the creek: wúligma jog l'aká-elmá len ódatke.
surly, (adj.) óko-dùmbunga-ba (da).
surpass, (v.t.) excel tig-béringa (ke).
surplus, (s.) See remainder.
surprise, (v.t.) 1. strike with astonishment ig-likati (ke). 2. take unawares öyu ig-likati (ke). I surprised Wologa this morning: wai da kawari wángalen öyu wólóiglikati.
surround, (v.t.) öt-gôroba (ke) ; öt-gônga (ke).
suspend, (v.t.) See hang.
suspicious, (adj.) See shy.
swallow, (s.) See swiftlet.

swallow, (v.i.) fònti (ke). Whatever he swallows (that same) he throws up (vomits) again: ôl mýn-fònti-yáte ôl-bêdik ad-sélke.

swamp, (v.t.) a canoe by overloading ig-ðaralá (ke).

swamp, (s.) fen, marsh fli (da).

swamp, (s.) mangrove-swamp. See mangrove.

swarm of bees, (s.) rátag-mu (da).

sway, (v.i.) as a slender palm in a breeze, I-gidi (ke).

sweat, (v.i.) See perspire. gúmar (da). With prefix, òng, ig, àkà, ab, etc.

sweet, (s.) See honey dâki (da).

sweet-heart (the woman) ig-pól (da). See love (exclam.) How sweet! (of scent) pue!

sweet, (v.i.) 1. increase in bulk lápi (ke); ar-bút (ke). 2. as a boil, bruise, etc.

swell, (v.t.) 1. swell of the sea jürü-l'ig-géra (da). 2. ground-swell bôroga-l'öt-gólørn (da).

swelling, (s.) tumour bùta (da).

swift, (adj.) fleet, (a) of a runner or swimmer ar-rimma (da); ar-rêwa (da)

swim, (v.i.) 1. ar-pit (ke). 2. s. on one's back ad-róko (ke). See canoe.

swim, (v.t.) 3. s. under the surface tik-pâtem (ke). See dive. (s.) swimmer ar-pitnga (da).

swindle, (v.t.) See cheat.
swine, (s.) ... reg (da).

swing, (v.t.) cause to (or sway) to-and-fro ... ar (or ig)-lēla (ke). (v.i.) 1. swing while suspended ... ara (or ig)-lēla (ke).
2. as a hanging creeper ... ākan-girima (ke).

swoop, (v.i.) as a bird on its prey ... chālā (ke).

sympathetic, (adj.) compassionate ... ep-tong-tinga (da); itā-būlabunga (da).

sympathise, (v.i.) condole ... itā-būlāp (ke); See assist, mourn; ep-tong-it (ke).

T

tabooed, (adj.) (a) of food ... tōb (da).
(b) place ... el-ōt-chōā (da). This word is applied to sites regarded as undesirable for habitation on account of much sickness or unaccountable deaths having occurred there.

tadpole, (s.) ... lēdek-bā (da); rōpan-bā (da). See frog, tad.

tall, (s.) ... ar-chām (da); (a) of sting-ray ... ūl-lār-būl (da). See ray.
take, (v.t.) 1. lay hold of ... eni (ke). See feel, hold, touch. 2. t. away (a) any animate object ... ab-ik (ke). (b) any inanimate object ... il (ke). He took it away himself yesterday: wāi ōl əynatemar əldēaikenak. Take away thither: kētik ūk! 3. t. down from higher position ... (a) (ā-) rōt (ke). (b) t. d. a honey-comb from tree, etc. ... (kān-ga) ūp (ke). 4. t. off (a) lift off, as a pot from the fire ... ūk (ke). The food is cooked, take the pot off the fire: wāi yāl la rōchre, būj ūk (ke).
(b) of personal ornaments, etc. ... lōpujil (ke); ūp (ke). See waistbelt. 5. t. out, (a) extract ... lōti (ke). See Ex. at extract. (b) pick out ... kārepa (ke); (c) from hole, bag or other receptacle ... ōyu-wālya (ke). Take the prawns out of the net: kūd tek au Tōyu-wālyu (ke). See out. 6. t. outside, (a) with ref. to animate object ... wālak-lab-ik (ke); (b) with ref. to inanimate object ... wālak-ik (ke). 7. t. up. See pick up. 8. t. care of,

protect ... ab (or ig)-gōrā (ke). 9. t. notice of, observe ... ēd-ngō (ke). (v.i.) 1. t. breath ... chāati (ke). 2. t. care, t. precautions ... ēr-gōle (ke). See that (conj.). 3. t. leave. See leave. 4. t. one's ease, rest ... bārmi (ke). See stay.
5. t. place. See happen, occur. 6. t. a stroll. See stroll, walk.

tale, (s.) story ... yānga-lig-lāb (da).

See story.

talk, (v.i.) speak, utter words ... yāp (ke). What is Wologga talking about?: micha-kev wōloga yāpke? Hurry! Don't talk: mila, yāpke dāke! 2. t. together, converse ... iji-āp (ke); i-jēn (ke). They are talking together about us: eda meteb iji-yēpke. 3. t. secretly. See whisper.

talkative, (adj.) ... ed-winga (da); yānga-tāpa (da).

tall, (adj.) 1. of a human being ... ab-lāpanga (da); ab tābanga (da); ig-gara (da). Why are your country-men taller than ours?: michaln njitig būdeca marat-dāru tek attābanga (da)? 2. of any animal ... tābanga (da). 3. of an inanimate object ... lāpanga (da).

taller, (adj.) of human beings ... ākā-jana (da); iji (or tek)-ab-lāpanga (da). See than.

tallest, (adj.) of human beings ... ārdāru-tek-ākā-jana (da); ab-lāpanga l'igīlā (da).

talon, (s.) ... ōng-kōro (da).

tamarind, (s.) ... pēma (da).

tame, (v.t.) ... f-dubu (ke). (adj.) ... f-dubunga (da).

 tangled, (adj.) of harpoon lines, etc. ... āto-chōre.

tank, (s.) ... ina-l'ig-bang (da).

tap, (v.t. and v.i.) ... tai-chowā (ke).
2. as a woodpecker ... ēr-tōrō (ke).
3. tap the ground with the foot, as in their dances. See stamp.

tapeworm, (s.) ... bōlo (da).

tardily, (adv.) ... ēg-ñyā (da).

tarry, (v.i.) See linger, stay, stop.
taste, (v.t.) 1. test flavour . . . åkā-
mūj (ke). 2. partake of . . . åkā-rār (ke)
See tit-bit. (v.i.) have a flavour of . . . åkan-mūj (ke). See Ex. at like.
taste, (s.) flavour, (a) of simple unmixed
food . . . åkā-rājā-maich (da). (b) of
mixed food . . . åkā-yāro (da).
tasteless, (adj.) . . . gōloga (da).
tasty, (adj.) of food . . . åkā-rārnga (da).
tattoo, (v.t.) prick and mark the skin
in some design . . . yiti (ke). One who is
tattooed is styled “å-bōrta (da),” and one
who is not tattooed “ab-lutta (da).” The
prefix ig, ab, ar, etc., is employed to denote
the part of the body to which reference is
made.
tattoo a pattern, (v.t.) . . . ōiyō (ke).
See carve.
teach, (v.t.) . . . i-tai (ke). See ex-
plain, instruct. He taught me: dl den
i-tai; (a) t. how to swim . . . ar-pinga-
lītaike. (b) t. how to dance . . . kōinga-
lītai (ke). (c) t. how to tattoo . . . yinga-
lītai (ke); ūt-yiti (ke). (d) t. a language
. . . åkā-tegili-lītaike. (e) t. to pronounce
(a word) . . . i-tā-yāp (ke) lit “assist-
speak.”
tea, (s.) . . . kūla (da); kūlal (da).
tear, (v.t.) 1. rend . . . pārata (ke).
2. t. a bunch from a tree . . . tōp (ke);
(ákā-) tōpati (ke). 3. t. a piece of cloth,
leaf, etc. . . . kājīli (ke). (v.i.) 1 . . .
ad-pārata (ke); tārāli (ke). 2. as a palm leaf
when pulled or by force of wind . . .
adyt (ke); ēyun-tēmar (or ākān) tārāli (ke).
s. rent . . . jāg (da)
tear, (s.) drop from eye . . . t‘i (da).
tease, (v.t.) . . . ig-nēda (ke).
tear, (a.) . . . ig-kām-lōt-chēta (da).
teeth, (v.t.) pick the . . . åkān-kārapa
(ke). See pick.
tell, (v.t.) 1. say, state . . . tārch-
(kel). 2. describe, explain . . . i-tai (ke).
See Ex. at bore. 3. inform, acquaint
badali (ke). 4. t. the whole story (relate).
. . . yābngā-l-ār-lōr (ke). Tell us the
whole story, where you went, what you
saw and what you did: mānya ngō kālik-
yāte, ng‘ig-bēdīg-yāte, ng‘ōiyō-yāte bēdīg,
yābngā-l-ār-lōrke. 5. t. the gist of a
story . . . yābngā-l-ār-ulā (ke). How
tiresome you are! I tell us at once the gist
of what occurred: bādī dārumbā / ngō kā-gōi
yābngā-l-ār-ulā (ke). 6. t. about, inform
against . . . ōt-bām (ke).
tempestuous, (adj.) of weather . . .
kōōlo (da).
temple, (s.) of the head . . . ig-timär (da).
tempt, (v.t.) . . . ōt-ig-ūju (ke).
tender, (adj.) 1. of meat . . . nētemo
(da). 2. as an old wound . . . ab-gōri-
ga (da).
tendon, (a.) . . . yīlinga (da) with pre-
fix ar, ākā, etc., according to part of person
referred to. 2. tendon Achilles (a.) . . .
ab-yīlinga (da).
tepid, (adj.) lukewarm . . . ōya-bā
(da); ēlengā (da).
Teredo navalis, (a.) . . . jūru-win (da).
terminalia, (s.) 1. T. biulata . . . ēmej
terminate, (v.i.) as a season . . . ōto-
jōni (ke). The rainy season will terminate
next moon: āgar-la-ītōatinga gāmul-učā ōto-
jōnlike.
termite, (s.) white ant . . . bēdera (da).
terra-firma, (a.) 1. land as distinguished
from sea . . . el-ōt-gōra (da). 2. the
shore . . . tot-gōra (da). See coast, shore.
We were glad when we reached land (terra-
firmä): el-ōt-gōra len āqdūngi bēdīg meda mōt-
kūk-bērīngare.
terrify, (v.t.) . . . ig-wā (ke).
territory, (s.) . . . ēr (da).
test, (v.t.) prove . . . yōgo (ke). Only
this bow has been tested, the others are as
yet untried: “ōg‘un ēcha kāramā yōgongo,
akā-lōgik ēpākā yōginga-bā (da). 2. test
the strength of a cord . . . tinap (ke);
tēnip (ke).
teses, (s.) . . . . är-ōta (da).

than, (conj.) . . . . iji; tek. He is taller than you: ől ng’i ji (or ngōl-tek) ablōpanga (da). My home is more distant than yours: ta bōd nga bōd tek clarpāla (da).

thank, (v.t.) . . . . élet (kē). See Ex. at much. (exclam.) Thank goodness! . . . .
yēlo.

that, (adj. and dem. pron.) . . . . ōla (in constr. ől); kāto (da) (in constr. kā); ūchu-meč. (N.B.—The last can apparently be employed only as in the Ex. given below.) That bow has just sprung: kā (or ől) kārama göi mēdrē. See Ex. at until. This or that? an kā an kā to (da)? From which cup (lit. nautūlus-shell) will you drink? from this or from that? tenchā ōdo tek ngō wēlej (ke)? an ūcha tek, an ūcha-meč tek? See this, that. (intens.) . . . . kāto-ől, lit. there (or that)-that. That is the European (soldier) that shot your pig: kāto-ől bōgōli ngō reg l’ēyēpūruri-ýate (da). Whose is that bow?: mijia kārama kāto-ől? (rel pron.) that (or he) who or which . . . . čate (da); yāte (da) (correl.) that same . . . . ől-bēdīg. (See App. i.) That which (whatever) he swallows (that same) he throws up (vomits): ől mēn ūčonti-ýate ől-bēdīg adwečke. (adj.) that, lit. opposite or other (not this) side, (a) of a creek, etc. . . . . ćedi-bela (da). See opposite, (b) of a plank, etc. . . . . kāto elma (da). (conj.) so (in order that) that. aśa. I am acquainting you (of the fact) that you may know and take immediate precautions: wai dō ngen badali ke aśa ngor tidainga-bēdīg kā-gōi ēr-gēle (ke). See also Ex. at (receive) news and provide. (postp.) to the end (or purpose) that . . . . eb. See for and Ex. at send (adv.) like that . . . . ől (or kāto)-naikn. in that way . . . . ekāra (da); kāma-ubā (da). in that direction (or by that road). . . . . kōl-tiinga-lent that (or so) much . . . . kā (da). that many . . . . kā-chak (da). See App. i.

thatch, (v.t.) . . . . yōbla (ke). (a) prepare thatch . . . . chāng tēpī (ke).

thec, (pron.) . . . . ngōl-len (in constr. ngen); ngai; ngad. See App. ii.

theft, (s.) . . . . ar-tāp (da). There was a theft here this morning: kāmin cilmaya ar-tāp (da or) l’ēdāre.

their, (poss. pron.) . . . . ōnta (da); ōntat; at; itig; ā-ēt, etc. See App. ii. Their mothers: at-ētina (da). See make. Their wives: ōnta kārama (da). Their teeth: itig ti ig (da). their, of a community . . . . arat-ūr (da). their own, theirs (pron. adj.) . . . . ēkān; ēyāt. See App. ii.

them, (pron.) . . . . őlochik-len (in constr. et); at; ad. See App. ii. and barter, gather, make. t. all (a) of three or more . . . . et-ār-ūr. (b) of a community . . . . arat-ūr. (c) of a large number . . . . at-ūchha. t. selves . . . . ēyut-bētām; ēyut-ēnār; ēkān; īja; ōta. See self t. selves, among. See among and self.

then, (adv.) (a) at that time (past) . . . . ēchibāya. He was then a bachelor: ől ēchibāya abēveda (da or l’ēdāre). (b) indef. past . . . . ēchinchāya. See Ex. at once upon a time. (a) a specific time in the future . . . . ēga (da). When your canoe is finished (made) (then) let me know: ēna ngō rōko kōy-ūte, ēga den budati (ke). If it rains (then) stay where you are: mēda yēma la pāke ēga ngō ēpoli (ke). (d) another time later on (indef. future) . . . . ēga-tek. (e) next. See next. (f) at the same time (correl.) . . . . kīchike. See App. i. and Ex. at same. (conj.) as a consequence, therefore . . . . kāmākā (da).

thence, (adv.) from that place . . . . kāto-tek; ūchu-meč. See App. i. He escaped thence in his own canoe: ől ūchumek ēkān rōko len adwečire. (2. correl.) from the same place . . . . ől-bēdīg-tek. See Ex. at whence.

there, (adv.) in (or at) that place . . . . kāto (da); ṣan (da). He is there: ől kāto (da). See until. 2. (correl.) . . . . ől-bēdīg.

ya. Wherever he hunts (pigs), there he has good luck: mēnā ől delēke ől-bēdīg őt-yē-
think, (v.t.) be of opinion, consider, believe. . . lúña (ke). The Chief thinks we are telling lies (lit. thinks us liars): maiola met at-kédinga lúñe. (v.i.) meditate. . .
tóg-jóbi (ke); múía (ke).
third, (adj.) of four, five or six. . . múgn-chál (da). See App. iii. 2. of any greater number. . . óto-rálá-játenga (da); óto-yóló-dókínga (da). See App. iii.
thirst, (s.) . . . áká-á-r-yóma (da); áká-mol-yóma (da). See qualify.
thirsty, (adj.) . . . áká-mol (da); áká-
er (da).
this, (adj. and pron.) . . . țacha (da); kái (da). This canoe is not mine: țacha rókòa dá yába (da). Which bow do you want? this or that? : ngó ténché kárama ngénàke?: an kái an káto (da)? (intens.) . . . țachá-
wan (da). Like this: țacha-náikan. See App. i. this many. . . kíanche (da). this
much. . . kían (da); kían-wá (da). this
top
side of a creek, etc. . . . ig-bála (da). this
top
side of any object, as a plank. . . țacha-elmá
(da). See that side and opposite.
thither, (adv.) to that place. . . káti
kái (da). thither (correl.) . . . ig. Whither
I go, thither he is in the habit of going:
țín-ten dór téke ig ólóko-járáná (ke).
thong, (s.) of the pig-arrow, connecting
the detachable foreshaft with haft. . .
pétá (da).
thorn, (s.), of any description. . . chuțúl
(da). 2. of the Calamus sp. . . tátá
(da), (known as the "wait-a-bit" thorn.)
those, (adj. and dem. pron.) öl (a
in constr. öl); káto (da). All those: ól-
dúru (da). All those are sound: ól-dúru wá ól-
ngoróm (da).
thou, (pers. pron.) . . . ngóllá (in
constr., ngól; ngó; nga; ng’; ngó). See App. ii. (honorofo) maïa; mán. See he and
she.
though, (conj.) . . . édaia. See Ex. at
recognize.
thrash, (v.t.) See beat and chastise.
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