1895, Mar. 27 – 1897 Dec. 18.
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| Page 346, line 11 from top, delete "In this case the final s becomes a.
  line 15 "for snrana (not snrana) yun," read "sdrasa yun."
THE INDIAN ANTIQUARY,
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Edited by
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MAJOR, INDIAN STAFF CORPS.

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EDUCATION SOCIETY'S PRESS, BYCULLA.
ON THE DATES OF THE SAKA ERA IN INSCRIPTIONS.

BY PROFESSOR F. KIELHORN, C. I. E.; GÖTTINGEN.

(Continued from Vol. XXIII. page 134.)

II. — IRREGULAR DATES.¹

I. — Dates with Current Tithis.

(a). — Dates with Uttarāyana-saṅkrānti.²

123. — S. 1104. — Inscr. at Sravāna Belgoḷa, No. 124, p. 94. Date of a grant of the Hovasala Viraballāja:

Saka-varṣhada śāyirāda nāra nālkeneya Plava-saṅvatsarada Paushya-bahula-tadige Su(su)kravārad uttarāyana-saṅkrānti-y-endo.

In S. 1104 current, which by the southern luni-solar system was Plava, the Uttarāyana-saṅkrānti took place 6 h. 9 m. after mean sunrise of Friday, 25th December, A. D. 1181, during the third tīthi of the dark half, which commenced 0 h. 30 m. after mean sunrise of the same day, and ended 2 h. 8 m. after mean sunrise of the following day.


Sri-Saku 1182 varṣhē Baudra-saṅvatsarē | Paushya-vadi saptami(mi) Sa(ka)mi-dinē | . . . uttarāyana-saṅkrānti-parvani . . .

In S. 1182 expired, which by the southern luni-solar system was Baudra, the Uttarāyana-saṅkrānti took place 16 h. 45 m. after mean sunrise of Saturday, 25th December, A. D. 1260, during the 7th tīthi of the dark half, which commenced on the same day, 13 h. 19 m., and ended on the following day, 12 h. 28 m. after mean sunrise.


'One thousand four hundred and forty-eight years of the Saṅdha . . . being elapsed; . . . in the year Vyasa, in the month of Pushya, when the sun was entering Mācara, in the dark-fortnight, on the day of Bṛigu, and on that venerable tīthi, the tenth of the moon; . . . under the constellation of Viśākhā.'

¹ Of these dates the following have been already examined by Dr. Fieét: Nos. 127, 128, 130, 135, 137, 160, 165-166, 170, 172, 179-180, 184, 186, 188 and 191. Other irregular dates will be marked as such in my chronological list, below.

² Compare also Nos. 143 and 151, below.
In S. 1448 expired, which by the southern luni-solar system was Vyaya, the Makara-sahkramti took place 12 h. 39 m. after mean sunrise of Friday, 28th December, A.D. 1526, during the 10th tithi of the dark half, which commenced 2 h. 29 m. after mean sunrise of the same day; on the same day the moon entered Visakhā 7 h. 53 m. after mean sunrise.

(b). — A date with a Krishnas-jayanti.


In S. 1452 expired, which by the southern luni-solar system was Vikrīta, the 8th tithi of the dark half of the amaṇta Śrāvana commenced 12 h. 45 m. after mean sunrise of Monday, 15th August, A.D. 1530, and ended 10 h. 12 m. after mean sunrise of the following day.

(c). — Other dates with current tithis.


In S. 856 expired, which by the southern luni-solar system was Jaya, the 5th tithi of the bright half of Kārttiika commenced 2 h. 42 m. after mean sunrise of Wednesday, 15th October, A.D. 934, and ended 0 h. 30 m. after mean sunrise of the following day. [By the mean-sig system Jaya had ended on the 6th December, A.D. 933, in S. 856 current; and Kārttiika-sūdi 5 of S. 856 current was Saturday, 26th October, A.D. 933.]


(L. 76). — Śak-ābde śaśi-ḥadavaya-ṛava-guptē Śrīṁ-adhirūḍē(ḥē) ṛavau chaṅkāṛa vṛiddhimaṇi traydāśa-tīthau vārē Gūrē-Vṛīḍākīke lagnē-tha Bravanē.

In S. 1001 current the Śrīha-sahkramti took place (and the solar Bhādrapada commenced) 8 h. 32 m. after mean sunrise of the 27th July, A.D. 1078; and the day of the date is Thursday, 23rd August, A.D. 1078, when the 13th tithi of the bright half (of the lunar Bhādrapada) commenced 0 h. 30 m. and ended 23 h. 31 m., and when the nakṣatra was Brāνa up to 7 h. 18 m. after mean sunrise.

129. — S. 1084. — Anes, Vol. XI. p. 12. Anāṃkopa inscription of Rudrādēva of the Kākaṭiya or Kākaṭiya dynasty:


In S. 1084 expired, which by the southern luni-solar system was Chitrabhāṇu, the 13th tithi of the bright half of Maṇḍa commenced 2 h. 29 m. after mean sunrise of Saturday, 19th January, A.D. 1163, and ended 3 h. 58 m. after mean sunrise of the following day.


'Saka 1160 (in figures, l. 77), the Heṃalambi saṇvatsara; Thursday, the third day of the bright fortnight of Phālguna.'

3 By Mr. Sh. B. Dikshit's exact calculations, according to the present Sūrya-siddhānta, the tithi commenced 1 h. 16 m. after sunrise of the Thursday, and ended 3hd m. after sunrise of the following day.
In S. 1160 current, which by the southern luni-solar system was Hēmalambha, the third tithi of the bright half of Phālguna commenced 5 h. 12 m. after mean sunrise of Thursday, 18th February, A. D. 1238, and ended 3 h. after mean sunrise of the following day.


(L. 1). — Sri-Sa(śa)kaṇarasa(rha) 1189 Prabhava-saṁvatsara Māgha-su(śa)dha(ddha) 5 Su(śu)kaṇvāradalu.

In S. 1189 expired, which by the southern luni-solar system was Prabhava, the 5th tithi of the bright half of Māgha commenced 2 h. 42 m. after mean sunrise of Friday, 20th January, A. D. 1268, and ended 4 h. 20 m. after mean sunrise of the following day.


'The Saka year 1192, the year Sukan, the month Ashāda, the 12th day of the moon's increase, Wednesday.'

In S. 1192 current, which by the southern luni-solar system was Sukan, the 12th tithi of the bright half of Ashāda commenced 2 h. 25 m. after mean sunrise of Wednesday, 12th June, A. D. 1269, and ended about sunrise of the following day.


In S. 1201 expired, which by the southern luni-solar system was Pramāthin, the 6th tithi of the bright half of Bhādrapada commenced 4 h. 19 m. after mean sunrise of Monday, 14th August, A. D. 1279, and ended 3 h. 20 m. after mean sunrise of the following day.


Sa(śa)kaṇarasa 1277 Manumatha-saṁvachchhha(tsa)rada Jēṭ(jayā)shta(shta)-śuddha-(ddha) 7 8ō (i. e. Sōnavāra).

In S. 1277 expired, which by the southern luni-solar system was Manmatha, the 7th tithi of the bright half of Jyashṭha commenced 3 h. 58 m. after mean sunrise of Monday, 18th May, A. D. 1355, and ended 1 h. 17 m. after mean sunrise of the following day.


'On the day of (the nakshaṭra) Uttirāṭāḍī (i. e. Uttar-bhadrapada), which corresponds to Monday, the eighth lunar day of the former half of the Dhanus of the Ananda year, which was current after the Saka year 1296 (had passed).'

In S. 1296 expired, which by the southern luni-solar system was Ananda, the Dhanuṣ-aṅkrānti took place (and the solar Paunsha commenced) 20 h. 21 m. after mean sunrise of the 27th November, A. D. 1374; and the day of the date is Monday, 11th December, A. D. 1374 when the 8th tithi of the bright half (of the lunar Paunsha) commenced 3 h. 41 m., and when the moon entered Uttar-bhadrapada 3 h. 17 m. after mean sunrise.


'Sālivāhana-Saka 1580 (in figures, l. 9), the Iśvara saṁvatsara; Thursday, the fifth day of the bright fortnight of Phālguna.'
In S. 1560 current, which by the southern luni-solar system was Īśvara, the 5th tīthi of the bright half of Phālguna commenced 3 h. 12 m. after mean sunrise of Thursday, 8th February, A. D. 1638, and ended 3 h. after mean sunrise of the following day.


‘Sālivāhana-Saka 1619, the Īśvara saṁvatsara; Saturday, the fifteenth day of the bright fortnight of Māgha.’

In S. 1619 expired, which by the southern luni-solar system was Īśvara, the full-moon tīthi of Māgha commenced 6 h. 52 m. after mean sunrise of Saturday, 15th January, A. D. 1698, and ended 5 h. 57 m. after mean sunrise of the following day.

138. — S. 1714. — Arch. Survey of South India, Vol. IV. p. 42. Date of a stone inscription at Tirupparaṇikēṟam:

‘On ... Wednesday, the fourth tīthi of the month of Paṅgūpi in the year Partāpi, which was current after the 1714th elapsed year of the Sālivāhana Saka, and on the second day of the light fortnight in which the asterism of Bēvati, the yogo named Sūla, and the karaga Pālava-karaṇa were in conjunction.’

In S. 1714 expired, which by the southern luni-solar system was Parīdhāvin, the month Paṅgūpi (i.e. the solar Chaitra) commenced, by the Sōrya-siddhānta, 14 h. 49 m., and by the Ārya-siddhānta, 11 h. 54 m. after mean sunrise of the 10th March, A. D. 1793; accordingly, by the Ārya-siddhānta, the fourth day of the solar month was Wednesday, 13th March, N. S., A. D. 1793. On this day the second tīthi of the bright half (of the lunar Chaitra of the luni-solar Saka year 1715 expired) and the karaga Bālava commenced 3 h. 20 m., the nākṣatras was Bēvati from 3 h. 32 m. and the yogo Sūkla up to 9 h. 47 m. after mean sunrise.

2. — Dates with Wrong Saka Years, but Correct Jovian Years?


By the southern luni-solar system Prajāpati was S. 773 (not 775) expired, and by the mean-sign system Prajāpati lasted from the 26th November, A. D. 850, to the 22nd November A. D. 851; and during this time (by both systems in S. 773 expired) the second tīthi of the dark half of the amānta Āśvina ended 10 h. 29 m. after mean sunrise of Wednesday, 10th September, A. D. 851.


In the year Duṁdubhi, which by the southern luni-solar system was S. 1064 (not 1063) expired, the 15th tīthi of the bright half of Jyēṣṭha ended 13 h. 32 m. after mean sunrise of Monday, 11th May, A. D. 1142; and on this day the nākṣatra was Anurādhā ud to 13 h. 47 m., and the yogo Śiddha from 2 h. 38 m. after mean sunrise.

* This should be ‘day.’
* This should be ‘tīthi.’
* This should be ‘Sūkla.’

* Compare also Nos. 149, 162, 188, 187 and 196, below.

(L. 21). — 'Sī-Sākē 1128 Prabhava-sāhavatsarē Srāvaṣa-māsē paunptamāṣyāṁ chandra-grahana-samaye.'

In the year Prabhava, which by the southern luni-solar system was S. 1129 (not 1128) expired, the full-moon tithi of Srāvaṇa ended 11 h. 30 m. after mean sunrise of the 9th August, A. D. 1207, when there was a lunar eclipse, visible in India.


'Sālivahana-Saka 1444 (in words; l. 5 of the fourth side), the Svabhānu sāhavatsara; Tuesday, in the month Pushya; at the time of the Makara-saṅkrāmaṇa . . . ; under the constellation Hasta.'

In the year Subhānū, which by the southern luni-solar system was S. 1445 (not 1444) expired, the Makara-saṅkrānti took place 18 h. 1 m. after mean sunrise of Monday, 28th December, A. D. 1523, while the moon was in Hasta; and on the following day, Tuesday, the 29th December, the 8th tithi of the dark half of Pausa ended 21 h. 42 m. after mean sunrise.


'In . . . the Sālivahana Saka, the year reckoned as bhūta, aṛya, aṅga and kṣhitī (1645) having passed, and the year Kṛōḍhi being current, in the month Pushya, the 12th day of the moon's decrease, Wednesday, under the constellation Anurādhā, the Vṛiddhi yōga, the Bālava karaṇa, the uttaraśayaṇa, the sun being in Makara, — on this auspicious day, in the morning.'

In the year Kṛōḍhin, which by the southern luni-solar system was S. 1846 (not 1845) expired, the Uttarāyaṇa-saṅkrānti took place 18 h. 16 m. after mean sunrise of Tuesday, 29th December, A. D. 1724; and the 12th tithī of the dark half of the amānta Pausa commenced (and the karaṇa Bālava ended) 3 h. 20 m. after mean sunrise of Wednesday, 30th December, A. D. 1724, when the nākhastrā was Anurādhā up to 11 h. 10 m., and the yōga Vṛiddhi from 3 h. 58 m. after mean sunrise.

3. — Dates with Wrong Months.*


'On the occasion of an eclipse of the sun on Thursday, the day of the new moon of the month Kārtika of the Śaḍhārāṇa sahastraśaara, being the year of the Saka 872.'

In S. 872 expired, which by the southern luni-solar system was Śaḍhārāṇa, the 15th tithi of the dark half of the amānta Kārttika ended 13 h. 53 m. after mean sunrise of Tuesday, 12th November, A. D. 950, when there was no eclipse. But there was a total solar eclipse, not visible in India, at sunrise of Thursday, 12th December, A. D. 950, which was the 15th of the dark half of the following month, the amānta Mārgāśīraṇa. [By the mean-sign system Śaḍhārāṇa ended on the 30th September, A. D. 949.]


* Perhaps 'Bālava' may be an error for 'Kaulava,' the karaṇa which follows immediately upon Bālava.

* Compare also No. 156, below.
In S. 1096 expired, which by the southern luni-solar system was Jaya, the 12th tithi of the bright half of Kārttikeya ended 12 h. 24 m., and the karaṇa Bava about one hour after mean sunrise of Wednesday, 9th October, A. D. 1174, and on this day the nakṣatra was Pūrva-bhadrapadā, and the yōga Vyāghātā. But the 12th tithi of the bright half of the following month, Mārgaśīrśa, ended 21 h. 6 m., and the karaṇa Bava about 9 h. after mean sunrise of Thursday, 7th November, A. D. 1174; and on this day the nakṣatra was Bāravati up to 13 h. 8 m. after mean sunrise, and the yōga Vyātīpāta about the whole day. [The date No. 69, above, from an inscription of the same king, shows that the 15th of the dark half of Mārgaśīrśa of S. 1096 expired corresponded to the 26th November, A. D. 1174. And it may be added that, calculated by Prof. Jacobi's Special Tables, Kārttikeya was not intercalary in S. 1096 expired.]


On the day of (the nakṣatra) Tīrūvōṇam (i.e. Śravana), which corresponds to Monday, the fifth lunar day of the former half of the month of Karkaṭaka of the Śāhāraṇa year (and) the Saka year 1553.]

In S. 1553 current, which by the southern luni-solar system was Śāhāraṇa, the sun was in the sign Karkaṭa from 23 h. 13 m. after mean sunrise of the 28th June to 10 h. 30 m. after mean sunrise of the 30th July, A. D. 1430. During this time there was only one 5th tithi of the bright half, and this tithi ended 17 h. 34 m. after mean sunrise of Tuesday, the 25th July, when the moon was in Hastā (No. 13), not in Śravāna (No. 22). — In S. 1553 current, the year of the date, the only fifth of the bright half on which the moon was in Śravāna was Monday, the 20th November, A. D. 1430, which was the 5th of the bright half of the lunar Mārgaśīrśa and the 22nd day of the solar Mārgaśīrśa. Now, as the solar Mārgaśīrśa of the north would in the south be called the month of Kārtaṇī, I believe the word Karkaṭaka of the date to have been erroneously put for Kārttikeya.

4. — Dates with Wrong Tithis.


In S. 902 expired, which by the southern luni-solar system was Vīkrama, the Uttaraśama-saṃkṛanti took place 5 h. 54 m. after mean sunrise of Thursday, 23rd December, A. D. 900; and on the same day the 14th (not the 10th) tithi of the bright half of Pausha ended 11 h. 37 m. after mean sunrise. [By the mean-sign system Vīkrama ended on the 27th May, A. D. 979, in S. 902 current.]


Sākāriyā-ākāla-tīttita-saśāvatsara-sātānga 966neya Tārāna-saśāvatsara Pūṣya(shya)-su(śu)- dhdha(dhdha) 10 Aṇḍavārama-(u)ṭtārāyaṇa-saṃkṛantiy-aṇḍu.

In S. 966 expired, which by the southern luni-solar system was Tārāna, the Uttaraśama-saṃkṛanti took place 19 h. 21 m. after mean sunrise of Sunday, 23rd December, A. D. 1044; and on the same day the first (not the 10th) tithi of the bright half of Pausha ended 7 h. 1 m. after mean sunrise.

14In the text of Jñānānanda's Śālaka at Śravana-Belagola, printed ante, Vol. XIV. p. 234, the tithi of the date is the first (1); but according to the text (not the translation) published by the same editor in Inscriptioin of Śravana-Belagola, p. 100, No. 136, the tithi is the tenth (10). Here my calculation shows this latter reading (10) to be correct. Compare also below, No. 196.

Bishibhū-vañah-chandre tū gaṇita Dhatri-vatasaśi
Māgha-māśe sākla-pakṣaḥ paurṇamāśīyaṁ mahātitthau it
nakṣatraḥ pitrai-daiyatiś Śāṅkvaraṇa saṃyute!

In the year Dhatri, which by the southern luni-solar system was S. 1318 (not 1317) expired, the full-moon tithi of Māgha ended 3 h. 20 m. *before* mean sunrise of Sunday, 14th January, A. D. 1897; but the day of the event is evidently this *Sunday,* the first of the dark half, on which the moon was in the pitri-nakṣatra, i.e. Magha, by the Brahma-siddhānta, from 2 h. 38 m., and, by the Garga-siddhānta, from 5 h. 16 m. *after* mean sunrise.

5. — Dates with Wrong Weekdays.


(L. 33). — Sa(ṣa)ka-varsha 976nēya Jaya-saṅvatsaraṇa Vaisā(śā)khad-samāvāśye(eye) Sōmavāra-saṁdihīnuḥ sū(ṣu)ryasṛgahaṇa-samaṁitya(tta)diṁ.

In S. 976 expired, which by the southern luni-solar system was Jaya, the 15th tithi of the dark half of the amāśā Vaisākha ended 6 h. 12 m. *after* mean sunrise of Tuesday (not Monday), 10th May, A. D. 1054, when there was a total solar eclipse, visible in India. [Compare above, No. 56.]


In S. 984 expired, which by the southern luni-solar system was Subhakrit, the Uttarāyaṇa-saṁkrānti took place 11 h. 8 m. *after* mean sunrise of Tuesday (not Sunday), 24th December, A. D. 1062, during the 7th tithi of the dark half of Pañcha which commenced on the same day, 10 h. 33 m. *after* mean sunrise.


(L. 12). — Sa(ṣa)ka-varsha 993nēya Virodhāṅkrit-saṅvatsaraṇa Pushya-su(ṣu)dhā 1 Sōmavāra-saṁdihīnu-uttarāyaṇa-saṁkrānti-parbha(rrva)-nimitadīn.11

In S. 993 expired, which by the southern luni-solar system was Viroḍhāṅkrit, the Uttarāyaṇa-saṁkrānti took place 19 h. 2 m. *after* mean sunrise of Saturday, 24th December, A. D. 1071, during the first tithi of the bright half of Pañcha which ended 8 h. 24 m. *after* mean sunrise of Sunday (not Monday), 25th December, A. D. 1071.


(L. 19). — Sa(ṣa)ka-varsha 997nēya Rākṣasa-saṅvatsaraṇa Pushyada puṇaḥ(ṃ)me Ādityavāra uttarāyaṇa-bah(ṃ)saṁkrānti-vyatītastad-anything.

11 The same date in another Balagāñvē inscription of the same king, Pāli, *Skr. and Old-Kan. Insr.* No. 160; and *Mysore Insr.* No. 78, p. 165.
In S. 997 expired, which by the southern luni-solar system was Bākhsha, the Uttara-yanasa-samkranti took place 18 h. 16 m. after mean sunrise of Thursday, 24th December, A. D. 1075, during the full-moon tithi of Pausha which ended 4 h. 49 m. after mean sunrise of Friday (not Sunday), 25th December, A. D. 1075.

[Ante, Vol. IV. p. 210, and Mysore Inscr. No. 63, p. 143, there is a Balagālu inscription of the reign of the same king which is dated: 'On the occasion of the festival of the sun's commencing his progress to the north on Monday the first day of the bright fortnight of the month Pushya of the Bākhsha saṁvatsara which was the year of the Saka 997.]

154. — S. 1080. — Ante, Vol. XI. p. 274. Date of a Kālamba stone inscription at Siddāpur:


In S. 1080 expired, which by the southern luni-solar system was Bahudhānya, the Dakshināyana-samkranti took place 12 h. 17 m. after mean sunrise of Thursday, 28th June, A. D. 1158, and the 15th tithi of the dark half of the amanta Āśikṣa ended 20 h. 16 m. after mean sunrise of Friday (not Monday), 27th June, A. D. 1158.


In S. 1098 expired, which by the southern luni-solar system was Jaya, the 15th tithi of the dark half of the amanta Jyēśṭhā ended 8 h. 22 m. after mean sunrise of Saturday (not Sunday), 1st June, A. D. 1174, when there was a solar eclipse, visible in India.

156. — S. 1141. — Jour. Bo. As. Soc. Vol. X. p. 256. Date in a stone tablet at Nēsārie:

'On a sacred lunar day which comprised the conjunction of a vyatipta with the sun's commencement of his progress to the north, on Thursday, the seventh day of the bright fortnight of Māgha in the year of the Saka era 1141, being the Bahudhānya saṁvatsara.'

In S. 1141 current, which by the southern luni-solar system was Bahudhānya, the Uttara-yanasa-samkranti took place 19 h. 55 m. after mean sunrise of Tuesday (not Thursday), 25th December, A. D. 1218, during the 7th tithi of the bright half of Pausha which ended 20 h. 10 m. after mean sunrise of the same day.


(L. 24). — Śrīmatu Sa(śa)ka-varṣa 1145neya Chitrābhānu-saṁvatsara Kārṭtika-su(śa)-dhāda(śa)-puṇḍarī Somaśvara sōmagrahana-by(śa)-vyatipadālī.

In S. 1145 current, which by the southern luni-solar system was Chitrābhānu, the full-moon tithi of Kārṭtika ended 0 h. 44 m. after mean sunrise of Saturday (not Monday), 22nd October, A. D. 1222, when there was a lunar eclipse, visible in India. The yōga Vyātpāta had ended 1 h. 58 m. before mean sunrise of the same day.

158. — S. 1148. — Pāli, Shr. and Old-Kan. Inscr. No. 110. Date in a Chandādāmpur inscription of the time of the Dē vagiri-Yādava Mahādeva (?):

'Saka 1148 (in figures, l. 28), the Pārthiva saṁvatsara; Monday, the fifteenth day of the bright fortnight of Bhādrapada; at the time of an eclipse of the moon.'

13 This clearly is an error for 'Pausha.'
In S. 1483 current, which by the southern luni-solar system was Pārthiva, the 15th titthi of the bright half of Bhādrapada ended 18 h. 59 m. after mean sunrise of Tuesday (not Monday), 19th August, A. D. 1225, when there was a lunar eclipse, visible in India.


'Sālivāhana-Saka 1483 (in figures, l. 8), the Durmati saṃvatsara; Monday, the fifteenth day of the bright fortnight of Māgha; at the time of an eclipse of the moon.'

In S. 1483 expired, which by the southern luni-solar system was Durmati, the full-moon titthi of Māgha ended 14 h. 42 m. after mean sunrise of Tuesday (not Monday), 20th January, A. D. 1562, when there was a lunar eclipse, visible in India.

6. — Dates with Wrong Nakshatras.


In S. 614 expired the Dahōnāyava-saṃkraṇti took place 0 h. 8 m. after mean sunrise of Saturday, 22nd June, A. D. 692; but at sunrise of this day the moon was in the nakshatra Ādēśā (No. 9), or, by the Brahma-siddhānta, in Māgha (No. 10), not in Bōhini (No. 4).


In S. 735 current the 10th titthi of the bright half of Jayaśīla ended 15 h. 31 m. after mean sunrise of Monday, 24th May, A. D. 812; but on this day the moon was in Hasta (No. 13) and Chitrē (No. 14), not in Bōshya (No. 8). [In S. 735 expired the titthi of the date ended on Friday, 13th May, A. D. 813, and the nakshatra then also was Hasta.]


In the year Dundubhi, which by the southern luni-solar system was S. 824 (not 822) expired, and which by the mean-sign system also was current at the commencement of S. 824 expired,13 the 5th titthi of the bright half of Māgha ended 21 h. 42 m. after mean sunrise of Thursday, 6th January, A. D. 903; but on this day the nakshatra was Ītārā-bhadrapadā (No. 26), not Ītārāśādadā (No. 21), and the yōga Siva (No. 20), not Siddhi (No. 16).

7. — Seemingly Regular Dates from Spurious Inscriptions.


In S. 366 expired, which by the southern luni-solar system would be Tārāṇa, the new-moon titthi of the amāśa Phāgluna ended 18 h. 55 m. after mean sunrise of Thursday,

13 Dundubhi lasted from the 24th April, A. D. 901, to the 20th April, A. D. 902.
22nd February, A. D. 445. [By the mean-sign system Tārāṇa lasted from the 10th August, A. D. 448 (in S. 370 expired), to the 6th August, A. D. 449 (in S. 371 expired).]


(L. 28). — Sakaṇṭip-abādaśvatā-kādaś-ōttārēsaha chatā-satēsah vyaṭēsah viṃha-saṃvatsarē pravarttamānī... Vaiśākāḥ-ōdīta-pūrṇa-puṇya-divasē Ṛāhō(hau) viṃha(dhu)ṁ maṇḍalām ṛṣṭhōt(?).

In S. 411 current, which by the *southern luni-solar system* would be Viṃha, there was a lunar eclipse, not visible in India, 2 h. 38 m. after mean sunrise of the 12th April, A. D. 488, the full-moon day of Vaiśākha. [By the mean-sign system Viṃha lasted from the 6th February, A. D. 492 (in S. 413 expired), to the 1st February, A. D. 493 (in S. 414 expired).]


(L. 18). — Sakaṇṭipika(kā)-āṭṭīta-saṃvachchha(tsa)ra-sāta-chatuṣṭhāyāhaptādaś-āṭṭhikē Yē-(jyē)ṣaḥ[-a*]mā[s*]vāya[-a*]su(ṣṭ)avṛṣtrasēh.

In S. 417 current the new-moon *tithi* of the pūṣāmanṭa Jyāśīthā ended on the 21st April, A. D. 494, and that of the amāṇḍa Jyāśīthā on the 20th May, A. D. 494; on neither day was there a solar eclipse. For S. 417 expired the corresponding days are the 10th May, A. D. 495, when there was a solar eclipse, 9 h. 42 m. after mean sunrise, and the 6th June, A. D. 495, when there also was a solar eclipse, 16 h. 41 m. after mean sunrise; both these eclipses were invisible.

8. — Select Irregular Dates, not given above.


By the *southern luni-solar system* Prabhava would be S. 169 expired. As shown by Dr. Fleet, the new-moon *tithi* of Phalgunā did not end on a Friday, either in S. 169 expired or in S. 169 current. In S. 169 expired with the pūṣāmanṭa scheme of the month, it commenced about 3 h. 15 m. after mean sunrise of Friday, 11th February, A. D. 243; but the nakṣatra then was Satabhishaj (No. 24), not Bṛvaṭṭi (No. 27); and the yogā was Siddha (No. 21), not Vṛiddhi (No. 11). [By the mean-sign system Prabhava lasted from the 20th November, A. D. 253 (in S. 175 expired), to the 16th November, A. D. 254 (in S. 176 expired).]


In S. 261 current, which by the *southern luni-solar system* would be Vilambta, the 13th *tithi* of the bright half of Kārttiṇī ended on Friday, 13th October, A. D. 338, when the nakṣatras were Bṛvaṭṭi and Abvīnt. And in S. 261 expired the same *tithi* occupied about the whole of Wednesday, 31st October, A. D. 339, when the nakṣatras were Abvīnt and Bhaṛaṇī. [By the mean-sign system Vilambta lasted from the 1st November A. D. 343 (in S. 265 expired), to the 27th October, A. D. 344 (in S. 266 expired).]

** That the intended reading is Kārttiṇī-śuklapakṣhē, not Kārttiṇī-ābhaślapakṣhē, is shown by the nakṣatra quoted in the date.
188. — S. 261. — *Ante*, Vol. XVIII. p. 311. Spurious date in the Kalbahi Jain inscription:

(L. 14). — Saka-varsha 261naya Vibhava-saivatsarada Paushayuhasa-bahula-chatur-

dası-Soma-varam-uttarayana-saharanyakta-shinta.

By the southern luni-solar system S. 261 current would be Vilambha, and S. 261 expired

Vikara, not Vibhava, which would be S. 230 expired. And by the mean-sign system the year

Vibhava, nearest to S. 261, lasted from the 8th March, A. D. 314 (in S. 236 expired), to the

4th March, A. D. 315 (in S. 237 expired). This proves the wording of the date to be

quite incorrect; and Dr. Fleet, *loc. cit.* pp. 310, 311, has taken the trouble to show that the
date does not in any way work out satisfactorily for any one of the Saka years mentioned.


No. I, p. 3. Merkara copper-plate inscription of the Western Gaṅga king Avinīta-Koṅgaṇī:

(L. 16). — Ashta saṭṭha uttarayya trayō satasya saivatsaranayya Māgha-māsan Soma-varam

Śvati-nakshatra suddha-paṇcāṃhi.

In S. 388 current the 5th tithi of the bright half of Māgha ended on Friday, 7th January,

A. D. 466, when the nakṣatras was Uttra-bhadrapādā (No. 26), not Śvāti (No. 15). And in

S. 388 expired the same tithi ended on Wednesday, 23rd December, A. D. 466, when the nakṣatra

also was Uttra-bhadrapādā.


inscription of the Gurjara Dadda II. Prāśāntarāga:

(L. 21). — Sakanripa-kāl-ātita-saivya[chocha(tsa)]ra-śaṭṭha-chatushtayey

paṇcāṭṭha-dālikā


In S. 415 current the new-moon tithi of Jyaiśīthra ended, by the pūrṇimānta scheme, on

the 12th May, A. D. 492; and, by the amānta scheme, on the 10th June, A. D. 492; and for

S. 415 expired the corresponding days are the 1st May, A. D. 493, and the 31st May, A. D. 493.

On none of these days was there a solar eclipse. There was an invisible solar eclipse on the

10th July, A. D. 492; and one, which was invisible in India, on the 29th June, A. D. 493.

171. — S. 684. — *Mysore Insr.* No. 152, p. 286. Hosur copper-plate inscription of the

Western Gaṅga king Prithvī-Koṅgaṇī:

Chaturaśṭī-uttaraṣaḥ saṣṭhāṭṭah Saka-varṣeṣu samāṭṭesu . . . Vaiśākha-māsa

sommagrahaṇaḥ Viśākha-nakṣataraḥ Sukravāra.

In S. 684 expired the full-moon tithi of Vaiśākha ended on Tuesday, 12th April, A. D. 762;

and in S. 684 current it ended 0 h. 13 m. after mean sunrise of Friday, 24th April, A. D. 761,

on which day the moon was in the nakṣatras Śvāti and Viśākha. On neither day was there

a lunar eclipse; nor was there one on a Friday in A. D. 760 or A. D. 763.


the Rāṣṭrakūṭa Gōvinda III.:

(L. 46). — Sakanripa-kāl-ātita-sāivatsara-śaṭṭha saptasṛ tri(tri)maksad-adhiśeṣh

Vyaya-sāivatsara Vaiśākha-sita-puṇḍramāśi-sommagaṇa-mahāpervraṇaṃ.

The year Vyaya, by the mean-sign system, lasted from the 4th June, A. D. 806, to the

31st May, A. D. 807, and was therefore current at the commencement of S. 780 current;

and by the southern luni-solar system Vyaya would be S. 728 expired. The full-moon tithi

of Vaiśākha ended, in S. 728 expired, when Vaiśākha was intercalary, on the 6th April and the

6th May, A. D. 806; in S. 729 expired (= S. 730 current), on the 25th April, A. D. 807; and

in S. 730 expired, on the 14th April, A. D. 808. On none of these days was there a lunar

eclipse. [In A. D. 805 there was only one lunar eclipse, in September; and in A. D. 809 there

was none from February to June.]

‘On the occasion of an eclipse of the moon, when the sun was commencing his progress to the north, on Monday, the day of the full-moon of the bright fortnight of the month Pushya of the Saúmysa saúvatsara, being the year of the Saka 872.’

In S. 872 current, which by the southern luni-solar system was Saúmysa, the full-moon tithi of Pausha ended 1 h. 17 m. after mean sunrise of Monday, 7th January, A.D. 950; but there was then no lunar eclipse, and the Uttarāyana-saúkrañtī had taken place already 5 h. 24 m. after mean sunrise of Sunday, 23rd December, A.D. 949, during the first tithi of the bright half of Pausha. In S. 872 expired, the Uttarāyana-saúkrañtī took place on Monday, 23rd December, A.D. 950, during the 12th tithi of the bright half of Pausha. [By the mean-sign system Saúmysa had ended on the 4th October, A.D. 948, in S. 870 expired.]


In S. 896 current, which by the southern luni-solar system was Srimukha, the Dakshiṇāyana-saúkrañtī took place 17 h. 11 m. after mean sunrise of Tuesday, 24th June, A.D. 973. In S. 896 expired it took place 23 h. 23 m. after mean sunrise of Wednesday, 24th June, A.D. 974. [By the mean-sign system Srimukha had ended on the 24th June, A.D. 972, in S. 894 expired.]

175. — S. 919. — From impressions supplied to me by Dr. Fleet. Bhādāna copper-plate inscription of the Sīlārā Aparājita:—


(L. 55). — saújata-dakshināyana-kārkkaṣa-saúkrañtī-parvvaśi su(su)bh-ābhyudayaśākāri.

In S. 919 expired, which by the southern luni-solar system was Hémalamya, the Dakshiṇāyana-saúkrañtī took place 22 h. 13 m. after mean sunrise of the 24th June, A.D. 997, during the second tithi of the dark half which ended 3 h. 7 m. after mean sunrise of the 25th June. And the 4th tithi of the dark half commenced 0 h. 43 m. and ended 21 h. 52 m. after mean sunrise of the 26th June. [By the mean-sign system Hémalamya ended on the 15th March, A.D. 996, in S. 919 current.]


(L. 1). — Sa(kañj)pa-káčá-tátsa-saúvatsara-ántānassa navasu dvāviśay-adhibhiva-saúktra-saúvatsaraḥ 922 11

(L. 110). — S(a)pravart-saúvatsaryya-Bhādrapad-śmāvāśyāyam . . . . sttra-grahānē.

In S. 922 expired, which by the southern luni-solar system was Sārvarīnas, the new-moon tithi of the pūrṇimānta Bhādrapada ended on the 2nd, and that of the amānta Bhādrapada on the 31st August, A.D. 1000. On neither day was there a solar eclipse. There was one in the amānta Āśvina, 10 h. 16 m. after mean sunrise of the 30th September, A.D. 1000, but it was not visible in India. [By the mean-sign system Sārvarīna ended on the 3rd March, A.D. 999, before the commencement of S. 922 current.]

16 Read —saúvatsara-. 10 Read —saúvatsar-antarga-Ät. 17 Read saúvat.

‘On the occasion of the festival of the sun’s commencement of his progress to the north, on Sunday, the second day of the bright fortnight of the month Pushya of the Siddhārthi saṅvatsara, which was the year of the Saka era 941.’

In S. 941 expired, which by the southern luni-solar system was Siddhārthi, the Uttarāraka-saṅkrānti took place 8 h. 6 m. after mean sunrise of Thursday, 24th December, A. D. 1019, during the 11th tiṭhi of the dark half of Pausa; and the second tiṭhi of the bright half of Panaḥa ended 6 h. 48 m. after mean sunrise of Tuesday, 1st December, A. D. 1019.


In S. 944 expired, which by the southern luni-solar system was Dumdubhi, the Uttarāraka-saṅkrānti took place, by the Sūrya-siddhānta, 2 h. 44 m., and, by the Ārya-siddhānta, 1 h. 13 m. after mean sunrise of Monday, 24th December, A. D. 1022 (while the yōga was Dhrūva, No. 12, not Vyatipāta, No. 17).


(Plate iiō, l. 2). — Sa(ṇ)apā-kālātiṭṭa-saṅvatsara-śa(ṇ)apātiṭṭhu navasu(sv-)aśṭacatvā- riśiṣad-adihikāśiḥ Khaṭṭa-saṅvatsar-āntarggata-Kārttiika-su(śu)ddha-paṃchadsasyāṁ(byāṁ) yatra-vikās-śi saṅvāt 943 Kārttiika-su(śu)ddha 15 Bavau saṁjāto(t-) ādityagrahana-parrvāṇa.

As a solar eclipse is coupled here with the 15th tiṭhi of the bright half of the month, the wording of the date must be wrong; and the suggestions which have been made are, either that the solar eclipse may have been erroneously put down instead of a lunar eclipse, or that the bright half of the month may have been wrongly quoted instead of the dark half. But the date in no way works out satisfactorily. By the southern luni-solar system Khaṭṭa was S. 948 expired. In that year the full-moon tiṭhi of Kārttiika ended on Friday (not Sunday), 28th October, A. D. 1026, when there was a lunar eclipse, visible in India, 18 h. 18 m. after mean sunrise; the new-moon tiṭhi of the pārśimāṇa Kārttiika ended on Thursday, 13th October, A. D. 1026, when there was no solar eclipse; and the same tiṭhi of the amānta Kārttiika ended on Saturday, 12th November, A. D. 1026, when there was a solar eclipse, not visible in India, 1 h. 49 m. after mean sunrise. [In S. 948 current, there was a solar eclipse, which was visible in India, on the new-moon tiṭhi of the amānta Kārttiika, corresponding to Tuesday, 23rd November, A. D. 1025; see above No. 98.]


(L. 5). — Sa(ṇ)aka-varsha 962neya Viśvaṃa(sa)-saṅvatsaraṅa śrāheya-Mārghaṅa- śuddha 5 Āditya-vārad-āṇdu.

In S. 962 expired, which by the southern luni-solar system was Viśvaṃa, the 5th tiṭhi of the bright half of Mārghaṅa ended 0 h. 9 m. after mean sunrise of Wednesday, 12th November, A. D. 1040.


In S. 970 expired, which by the southern luni-solar system was Sarvadhārī, the 13th titīḥ of the bright half of Jyaishṭa ended 12 h. 24 m. after mean sunrise of Saturday, 28th May, A. D. 1048. The 13th titīḥ of the dark half of the same (amānta) month ended on Sunday, 12th June, A. D. 1048.

183. — S. 991. — Ante, Vol. XII. p. 120. Bassein copper-plate inscription of the Yādava Sūpachandra II.: —


In S. 991 expired, which by the southern luni-solar system was Saumya, the 14th titīḥ of the bright half of Śravaṇa ended 14 h. after mean sunrise of Tuesday, 4th August, A. D. 1059.

183. — S. 1008. — From an impression supplied to me by Dr. Fleet. Śītabalī inscription of the Western Chālukya Vikramādiśa VI.: —

(L. 1). — Sa(śa)kaśripa-kā́l-ātita-saṁvatsara-āntargata-daśāśta ya[tra] ashtatayadhikē (altered to ashtāchikē) saku 1008 Prabhava-saṁvatsarē Vaisāṅka-sa(śa)du-ḥa(ddha)-tridvā-Su(su)kraṇīdē.

In the year Prabhava, which by the southern luni-solar system was S. 1009 (not 1008) expired, the third titīḥ of the bright half of Vaisāṅka ended 16 h. 9 m. after mean sunrise of Thursday, 8th April, A. D. 1087. In S. 1008 expired the same titīḥ ended on Sunday, 19th April, A. D. 1086; and in S. 1008 current on Monday, 31st March, A. D. 1085.


(L. 49). — Sāk-ābdānāṁ pramāṇē rasa-viśāṅka-vyāch-chaṅdra-saṁkhyāyāṁ prayātē . . . .

s-Ārdra-rākṣē pūrva-ma(p)a(k)aśē viśu[va]ti sātīthā(thau).

In S. 1056 current the Māsha-vishuvat-saṁkrānti took place on the 24th March, A. D. 1133, the 2nd of the dark half of Chaitra, when the nakhaṭra was Śvātī (No. 18), not Ārdra (No. 5); and the Tāl-vishuva-saṁkrānti took place on the 27th September, A. D. 1133, the 12th of the dark half of Āśvina, when the nakhaṭra was Pūrva-phalgunī (No. 11). And for S. 1056 expired the corresponding days are the 24th March, A. D. 1134, the 12th of the dark half of Chaitra, with the nakhaṭra Pūrva-bhadrapadā (No. 25); and the 27th September, A. D. 1134, the 8th of the bright half of Āśvina, with the nakhaṭra Uttarāśadha (No. 21). — According to Mr. Dikshit, the nearest year which would satisfy the requirements of the date is S. 1054 expired; for in that year the Māsha-vishuvat-saṁkrānti took place 22 h. 3 m. after mean sunrise of the 23rd March, A. D. 1132, during the 6th titīḥ of the bright half of Chaitra, and the moon entered the nakhaṭra Ārdra about 5 h. 16 m. after mean sunrise of the 24th March, A. D. 1132.


‘The Saka year 1060, the year Piṅgala, the month Pushya, the 10th day of the moon’s increase, Sunday, uttarāyana-saṁkrānti.’

In S. 1060 current, which by the southern luni-solar system was Piṅgala, the Uttarāyana-saṁkrānti took place 20 h. 54 m. after mean sunrise of Friday, 24th December, A. D. 1137, during the 11th titīḥ of the bright half, which ended 22 h. 14 m. after mean sunrise of the same day.

186. — S. 1066. — Pāli, Shr. and Old-Kan. Inscr. No. 96. Date in a Miraj inscription of the Silāhara Vijayādiśa: —

‘Saka 1066 (in figures, l. 47), the Ācārydārī saṁvatsara; Vaḍḍavāra, the fourteenth day of the dark fortnight of Māgha.’

13. The akeharas from dra to vi are engraved over a cancelled passage.
In S. 1066 current, which by the southern luni-solar system was Rudhirōdgārīn, the 14th titthi of the dark half of the amānta Māgha ended 18 h. 11 m. after mean sunrise of Friday, 4th February, A. D. 1144; and in S. 1066 expired the same titthi ended 20 h. 33 m. after mean sunrise of Tuesday, 23rd January, A. D. 1145.


‘On a holy lunar day which combined a vyatipāta with an eclipse of the moon, on Monday, the day of the full-moon of the bright fortnight of the month Jyēṣṭha of the Subhānā amāvatara, which was the year of the Saka one thousand and eighty-four.’

In the year Subhānā, which by the southern luni-solar system was S. 1085 (not 1084) expired, the full-moon titthi of Jyēṣṭha ended about 20 h. after mean sunrise of Sunday, 19th May, A. D. 1163, (with the yōga Siddha). In S. 1084 expired the same titthi ended on Wednesday, 30th May, A. D. 1162 (with the yōga Sakla); and in S. 1084 current on Thursday, 11th May, A. D. 1161 (with the yōga Siddha). On none of these days was there a lunar eclipse.


In S. 1091 expired, which by the southern luni-solar system was Virōdhin, Srāvāna was intercalary; but the full-moon titthi of the second Srāvāṇa ended 11 h. 36 m. after mean sunrise of Sattvika, 9th August, A. D. 1169.


(L. 59). — Sa(sa)kanjiya-kālātītē cha pañcādātāraśat-ādhika-sahasratagē(mē) sākhe Sōbhakrit-saṁvatsarē Āsvaṇā(ēva)yukt-āmāvasān Śōmavārē Vyatipātē-yōgē.

In S. 1105 expired, which by the southern luni-solar system was Sōbhakrit (Sōbhana), the new-moon titthi of the amānta Āsvina ended 8 h. 47 m. after mean sunrise of Tuesday, 15th October, A. D. 1183, when the yōga was Āyushmat (No. 3), not Vyatipāta (No. 17). [The full-moon titthi of the same month ended on Monday, 3rd October, A. D. 1183, when the yōga was Vajra (No. 15).] In S. 1105 current, the same new-moon titthi ended on Wednesday, 29th September, A. D. 1182, when the yōga was Vaidhrītu (No. 27).

190. — S. 1109, — Ante, Vol. XIV. p. 20. Date in an Old-Kanarese inscription at Tērdā: —

(L. 79). — Sa(sa)ka-varśaṁ(rasāḥ) 1109 neya Plavāṅga-saṁvatsara Chaitra-su 10 Bri(brī)haspativārād-amādu.

In S. 1109 expired, which by the southern luni-solar system was Plavāṅga, the 10th titthi of the bright half of Chaitra ended 15 h. 12 m. after mean sunrise of Saturday, 21st March, A. D. 1187. In S. 1109 current, the same titthi ended on Monday, 31st March, A. D. 1186.

191. — S. 1114, — From an impression supplied to me by Dr. Fleet. Kōlhāpur inscription of the Śilāhāra Bhoja II.: —


In S. 1114 expired, which by the southern luni-solar system was Paridhāvin, the first titthi of the bright half of Āsvina ended 11 h. 12 m. after mean sunrise of Wednesday, 9th September, A. D. 1192. [For another, regular date in the same inscription see above, No. 70.]

19 Read Brīsmach-Chāka. 

(L. 1). — Saka 1157 Maṇmatha-saṁvatsarē Śrāvṇa-bahula 30 Gūrāu.

In S. 1157 expired, which by the southern luni-solar system was Maṇmatha, the 15th titki of the dark half of the amānta Śrāvṇa ended 9 h. 8 m. after mean sunrise of Wednesday, 15th August, A. D. 1235. In S. 1157 current, which was the year Jaya, Śrāvṇa was intercalary, and the new-moon titki of the first Śrāvṇa ended 15 h. 36 m. after mean sunrise of Thursday, 27th July, A. D. 1234.


In S. 1174 current, which by the southern luni-solar system was Viṁḍhakrit, the new-moon titki of the amānta Jyaishtha ended 15 h. 14 m. after mean sunrise of Tuesday, 20th June, A. D. 1251. In S. 1174 expired the same titki ended 16 h. 1 m. after mean sunrise of Saturday, 8th June, A. D. 1252. On neither day was there a solar eclipse.


In S. 1175 expired, which by the southern luni-solar system was Pramādīṇ, the new-moon titki of the amānta Chaitra ended 19 h. 59 m. after mean sunrise of Sunday, 30th March, A. D. 1253. In S. 1175 current the same titki ended 11 h. 7 m. after mean sunrise of Wednesday, 10th April, A. D. 1252.


'To-day, which is (the day of the nakṣatara) Rēvati and Monday, the seventh lunar day of the former half of the month of Karkaṭaka, which was current after the Saka year one thousand one hundred and eighty (had passed).'

In S. 1180 expired the sun was in the sign Karkaṭa from 11 h. 5 m. after mean sunrise of the 27th June to 22 h. 21 m. after mean sunrise of the 28th July, A. D. 1258. During this time there was one 7th titki of the bright half, which commenced 3 h. 58 m. after mean sunrise of Monday, the 8th July, and ended 1 h. 46 m. after mean sunrise of the following day. But on Monday, the 8th July, the moon was in Hasta (No. 13) and Chitrā (No. 14), not in Rēvati (No. 27).


(L. 1). — Saka-varaḥa 1281-neya Viṁkrama-saṁvatsarada Chaitra-su(ṣu) 1 Gū (i.e. Guruvara).

In the year Viṁkrama, which by the southern luni-solar system was S. 1262 (not 1261) expired, the first titki of the bright half of Chaitra ended 4 h. 53 m. after mean sunrise of Tuesday, 29th February, A. D. 1340. In S. 1281 expired the same titki commenced 1 h. 46 m. after mean sunrise of Thursday, 11th March, A. D. 1339, and ended 3 h. 41 m. after mean sunrise of the next day. — If the figure 1 for the titki of the date were a mistake for 10, the

20 Read Jayṭha.
21 The name of the Jovian year has here been omitted through an oversight.
date would regularly correspond, for S. 1262 expired, to Thursday, 9th March, A.D. 1840, when the 10th tithi of the bright half ended 18 h. 34 m. after mean sunrise.


(L. 19). — Sr̥t-jayābhīnādaya-nripa-Sālvāhana-saka 1276 newa Vijaya-sāvatsarada Māgha-śuddha(dhā) 15 Chandravāra sūmāparāma(ga)-parvvaṇi vu(u)ḥpākālādalaṇu.

In S. 1276 current, which by the southern luni-solar system was Vijaya, the full-moon tithi of Māgha ended 5 h. 53 m. after mean sunrise of Saturday, 8th February, A.D. 1354. In S. 1276 expired the same tithi ended 23 h. 11 m. after mean sunrise of Wednesday, 28th January, A.D. 1355. On neither day was there a lunar eclipse.


(L. 29). — Sākē śaila-turaṁgam-agni-śaila-sāṁkhyaṭe Yuv-ābdē śubhē ... Bhādrapadē vīdhōr-graha-dinē.

In S. 1277 expired, which by the southern luni-solar system was Yuvan, the full-moon tithi of Bhādrapada ended on the 27th August, A.D. 1455. In S. 1277 current the same tithi ended on the 7th September, A.D. 1454. On neither day was there a lunar eclipse.

199. — S. 1478. — From an impression supplied to me by Dr. Hultsch, Chingleput copper-plate inscription of Sadāśiva of Vijayanagara: —

(L. 120). — Kramādavasa-hay-ābdh-latuna-gaṇipē Śaka-vatsarē!
Naśa-sāvatsaraś māśi Mārgaśīrṣa iti śrutē!
sūry-ōparō-vāmśvā-śūtā-thānu Mārttāṁda-vāsare!

In S. 1478 expired, which by the southern luni-solar system was Nala (Anala), the new-moon tithi of the amānta Mārgaśīrṣa ended on, and occupied nearly the whole of, Tuesday, 1st December, A.D. 1556, when there was no eclipse. But there was a solar eclipse, visible in India, 6 h. 15 m. after mean sunrise of Monday, 2nd November, A.D. 1556, which was the new-moon day of the amānta Kārttika (or puṇamānta Mārgaśīrṣa).


‘On Wednesday, the thirteenth lunar day of the dark half of the month of Makara, of the Yuva-sāvatsara, which was current after the Saka year 1497 (had passed).’

In S. 1497 expired, which by the southern luni-solar system was Yuvana, the sun was in Makara from 4 h. 57 m. after mean sunrise of the 29th December, A.D. 1575, to 15 h. 51 m. after mean sunrise of the 27th January, A.D. 1576. During this time there was one 13th tithi of the dark half, which lasted from shortly after sunrise of Thursday, the 29th December, A.D. 1575, to about the end of the same day.

(To be continued.)

NOTES ON THE SPIRIT BASIS OF BELIEF AND CUSTOM.

BY J. M. CAMPBELL, C.I.E., I.C.S.

(Continued from Vol. XXIII. p. 284.)

5. Articles which sores Spirits.

Among the articles which, because they cured diseases, were believed to be spirit-scarrers, four of chief importance, fire, water, iron and urine, require special consideration. The rest may be taken in alphabetical order.
Fire: — The article which, perhaps more than any other, shows its power over spirits, by driving out the demon of senselessness and fainting, and by curing severe pains and acute attacks and seizures, is fire, the actual cantery, or application of the burning brand, the red-hot iron, or the heated stone. Fire as a fiend-scarer seems to be the root of the worship of fire and of the worship of the sun, the fire of the world.

In almost all their ceremonies the Hindus give a leading place to fire — either to the sacred fire or to lamps. Fires are lit at the time of birth to frighten spirits; at the threading-girding the sacred fire is kindled, and ought to be always kept alive; a fire is carried before the dead body, even when the body is to be buried; and the waving of lamps to scare spirits is a chief invocation in marriage ceremonies, in the worship of the gods, and in acts of welcome.

The Prabhûs of Bombay keep a lamp burning near the face of a new-born child for a month, or at least for ten days. Similarly, among the high-class Bombay Hindus, until a child is six months old, daily in the evening a lighted lamp is waved round its face, in order that it may not be blighted by the evil eye. Among the Beni-Isrâ'îles of Poona, after child-birth, a dimly burning brass lamp is placed near the child’s face. The Râmâsâs and the Telengâ Naâvâs of Poona carry fire in front of a dead body, though they bury and apparently make no use of the fire. The Poona Halâlâkhâs scoop a small hole in the grave in front of a dead body, and keep a lighted lamp in the hole. The Bhûs of Ahmadnagar, who bury their dead, carry a fire-pot in front of the body, and the Ahmadnagar Mhâs keep a lighted lamp burning night and day in a lying-in room for the first twelve days. The Kôlls of Ahmadnagar when they are much annoyed by rheumatic pains in the months of December and January, cure them by cantery and by burning turmeric. Among the Belgâm Kôrvâs, an early tribe, when a woman is taken in adultery, she is put out of caste and not allowed back, till three millet stalks have been burnt over her head and her tongue has been branded with hot gold. The Pâtrâdavâras, or Dhârwâr dancing girls, heat a needle and touch a new-born babe on the head, shoulders, chest, palms and soles to keep off sickness. In Dhârwâr the Gûndâlaks, in worshipping Bhavânî, touch their bodies with lighted torches, and the Vâsalnâvas have their bodies branded with a red-hot copper, or with a gold seal bearing the discus or shell of Vishnu. In the month of Kârtik (November) high-class Hindus hang lamps in the open air. In Kânarâ (1700) the girl who walked in front of the hook-swinging car carried a pot of fire on her head. In South Kânarâ women walk barefoot on red-hot coals to be cured of barrenness caused by spirit possession. Among the Bâtâdavârâs, or Bakadârâs, of North Kânarâ, if a woman has a paramour her husband puts her away, the paramour builds her a hut, and she goes to it: he sets the hut on fire, and she flies: after this burning out is repeated in eight different villages, the woman is pure. In Kânarâ, when a Brâhma has committed such a sin or caste-offence, — as having connection with a forbidden caste,— to purify him burning straw is held, and sometimes fastened, on his body. The Kârânâk Sûdrâs keep a lamp burning in the booth during marriage, and the Tîrgul Brâhma of the Kârânâk burn a lamp in the lying-in room for three months after a birth. The Opûoûs of Chûtû Nâgûr keep a fire burning for fifteen days after child-birth. The Opûoûs also burn marks on the fore-arm. Among the Khonds a hot sickle covered with a wet cloth is a favourite cure. In Southern India every man who goes out at night carries a brand with him. Sometimes, even in broad day,
Hindus light lamps to keep devils off. The ceremony of running through fire is mentioned in a Hindu account of Malabar. The principal object of Vedic worship is fire, or solar fire. Among the Hindus, in performing the ārdhāna ceremony, a lamp is kept lighted to drive away evil spirits: the lamp is called rakṣāgāma, the destroyer of demons. According to Ward, Hindus used to walk over fire in honour of Siva. In India violent sicknesses are cured by applying burning iron to the feet.

Great fear of spirits seems to be the origin of the Persian worship of fire. Light and fire terrify all that is evil. So the Supreme addresses Zoroaster from the midst of a circle of fire. Fire and water are the two pure elements, because they make pure by driving away evil spirits. The second most joyful land is where fire is placed. The Persians worshipped the sun as the mightiest light, being thus the greatest terror to evil spirits. The Persians light a fire for the dead. In January (sixteenth of Bahman) the old Persians lighted great fires.

The Jews had a sacred fire or altar at Jerusalem. Lamps were kept burning in Egyptian and Roman tombs. In Central Ceylon visitors enter a house between lamps, lighted and set on each side of the threshold to keep evil spirits from coming in. The Nintirs of the Malay Peninsulas put the mother near a fire to keep off spirits, and other tribes pass the new-born child over fire.

The Karens of Burma set a burning torch at each end of the back-bone, or other bone, kept as a memorial, and walk round the bone in procession. The Chinese let off crackers on the Chinese New-year's Day to frighten evil spirits, and crackers are often fired from Chinese boats to dispel evil influences. At their weddings the Chinese hold lighted torches before the bride, even at noon-day. In August, on the full-moon day, the Japanese hold a feast of lanterns, when they light the graves of the dead. In Central Asia to spit on fire is a sin. To blow out a light is a breach of manners among the Kirghis of Central Asia. In Turkistan, for eight days after a birth, a lamp is kept burning near the child to keep off the evil eye. The Tartars pass the staffs of the dead between two fires.

In Melanesia no one goes out at night for fear of spirits without a light, which ghosts fear. In Polynesia the only fire that is allowed at night is a light in the lying-in room. When they have no liquor to offer the gods, the Samoan Islanders raise a bright fire at the evening meal, and call on the family gods to help, and on the gods of the sea to pass over the land, and take its diseases away with them. The Philippine islanders bury the dead in the fields, and, for many days, keep fires burning in the dead man's house, that he may not come to take those that are left alive. Actual castaway is a common care among the savage tribes of Polynesia: it is specially used to cure rheumatism. The Australians burn the skin with a lighted stick in grief for a chief or relation. Some wild Australian tribes believe in spirits or ghosts, and consider that fire keeps away spirits. The Australians burn large fires at the grave, sometimes for a month: the original reason is probably to scare the

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22 Maurice's Indian Antiquities, Vol. II. p. 228.
24 Bleek's Khorda Avesta, p. 23.
27 Maurice's Indian Antiquities, Vol. II. p. 225.
32 Vamberg's Central Asia Sketches, p. 292.
33 Tylor's Primitive Culture, Vol. II. p. 434.
34 Early History of Man, p. 293.
38 Maurice's Indian Antiquities, Vol. VII. p. 386.
39 Maurice's Indian Antiquities, Vol. II. p. 224.
41 Op. cit. p. 44.
47 St. John's Wild Coast of Nuson, p. 230.
50 Fritchard's Polynesian Remains, p. 134.
51 Earl's Fugures, p. 72.
spirit: the belief now is that it is out of kindness to the dead, who feels cold. The Australians, who believe that the evil spirit Ciega prowls about at night, will not leave their fires.

In Madagascar, at the beginning of the new year, small bundles of dry grass are stowed to the ends of bamboos, and then lighted and carried about the town. In Madagascar, on first leaving the house, the child is carried over a fire at the door. Fire doctors are famous in North Africa. The doctor generally keeps with him a little charcoal fire, bellows and irons. When a patient, thinking himself bewitched, comes to the doctor, he makes the patient lie down, and draws aside the clothes from his back, and heating his rod of iron red-hot he draws it with a hissing sound across the back and loins of the sick person in the name of God. In Morocco fire is applied to the temples, the neck and the part behind the ears to cure eye-disease. In Basutoland fires are burnt round the crops to keep off spirits, and if a child walks on a grave the mother lights a fire at its feet. When the Hottentot is away hunting, the wife kindles a fire. She watches it and does nothing else. If the fire goes out the husband has no luck. The Abyssinian Christians, according to Barbosa (1500-1514), had a baptism of fire, marking themselves on the temples and forehead with fire.

The South American Indians carry brands at night to keep off demons. In Mexico, on the fifth of the unlucky days that come every fourth year, people made their children pass through fire. The King of Mexico was enthroned before the divine hearth. Among the Greenlanders an old woman followed the corpse with a firebrand, saying, “there is nothing more to be got here.”

Greek children were carried round fire. The Romans had a strong faith in the spirit-scaring power of fire. Nothing is so good in a pestilence as to kindle fires: fire is the best cure for convulsions. In eclipses they threw fire brands into the air to frighten the spirit which was eating the sun or the moon. They made their flocks and herds pass through fire, and the people leaped over fire. Roman mourners stepped across a fire. The unfading Vestal lamp was to keep off spirits. So when a candle went out, the smell of its snuff caused untimely travail. The torch was the symbol both of marriage and of death. Fire was placed at the door and touched by the newly married pair.

At Constantinople lamps continually burn round the sacred tomb of Eyüb. In Sardinia in early spring the children leap through fires. Formerly in Skandinavia sacred fire was kept burning night and day. In Skandinavia, till a child is baptized the lamp must never go out, lest the trolls should steal the child. A live coal is thrown after a woman who is going to be churched, to prevent her being bewitched, and a live coal is also thrown after a witch when she leaves a house, that her familiar may not stay behind. In Sweden it is believed that no one should take a child in his hands without first touching fire. The Russian bishop waves candles over his congregations in the form of a cross. The main duty of the Russian reader, the lowest rank of Russian clergy, is to hold a candle. In consecrating a Russian church each of the priests, deacons, and readers, and every member of the congregation holds a candle.

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57 Rohil’s Morocco, p. 82.
58 Tyler’s Primitive Culture, Vol. II. p. 484.
59 Tyler’s Primitive Culture, Vol. II. p. 165.
60 Jones’ Cronus, p. 534.
63 Ovid’s Fasti, Vol. IV. p. 795.
64 Pliny’s Natural History, Vol. VII. p. 7.
65 Brely’s Ovid’s Fasti, Vol. IV. p. 793, n.
67 Tyler’s Primitive Culture, Vol. II. p. 195.
68 Mrs. Romanoff’s Rites and Customs of the Greek-Russian Church, p. 425.
71 Tyler’s Primitive Culture, Vol. II. p. 481.
73 Hahn’s’ Tunis Goom, p. 77.
76 Tyler’s Primitive Culture, Vol. II. p. 27.
77 Pliny’s Natural History, Vol. XXXVI. p. 27.
80 Smith’s Dict. of Ant., s. v., Fax.
81 Jones’ Cronus, p. 424.
82 Mallet’s Northern Antiquities, p. 113.
83 Henderson’s Folk-Lore, p. 32.
Russia, on the 29th of August (1700), horses were passed through fire. In Roman Catholic churches, at the time of baptism, a lighted candle is put into the child's hand. Candles are lighted in the sick room, when the Roman Catholic priest gives the sick person the Sacrament. In Germany a light is burnt in the lying-in room till the child is baptized. The Pope every year, when he blesses the world from the balcony of St. Peter's at Rome, holds a lighted taper, and when a Cardinal curses the heretics, a bell tolls, and the Pope throws the taper among the people. In Iceland fire is carried five times round the land to keep off evil spirits.

In Ireland, till 1700, people and cattle were passed through the Sun, or Beltine, Fires on Mayday and on Midsummer's Eve. Higgins says that children were passed through fire (1827), and when a cattle-disease broke out, a new fire was made and the cattle were passed through it. Fire was worshipped in Ireland and Scotland in 1596; and in the eighteenth century, after baptism, the child was passed thrice across a fire. On the leading Beltine, or Sun, days, that is on Mayday and on Midsummer's-day, fires were lighted and fire was carried round on poles to drive off disease and mischief. In West Scotland a great fire was lighted over a suicide's body. In Scotland (1790) farm servants used to go round the fields with torches to secure good crops. A fairy, or changeling, child was burnt on the embers and the real child was restored. Witches feared fire, and were burned to death to destroy the familiar as well as the witch. Wax-tapers were essential in conjurations or exorcisms. The candles in Roman Catholic churches are consecrated, sprinkled with holy water, and incensed: and that the object of lighting church candles is to drive away evil spirits appears from the following lines from Naogsergus' Popish Kingdom, t. 47:

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. . . . . a wondrous force and might
Both in these candles lie, which, if at any time they light,
No thunder in the skies be heard nor any devils spide,
Nor fearful sprites that walke by night,
Nor hurts of frost nor bale.
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In England, candlesticks were held before Richard I. Martin in his History of the Western Islands, p. 116, says:—"In this island of Lewis there was an ancient custom to make a fiery circle about the houses, corn, and cattle, belonging to each particular family. A man carried fire in his right hand and went round. Fire was also carried around women before they are christened and about children until they be christianed. They told me this fire round was an effectual means to preserve both the mother and the infant from the power of evil spirits who are ready at such times to do mischief, and who sometimes carry away the infants and return them mangled skeletons." In 1845, in Inverness, a girl was hung over a fire to cure her of the sin of witchcraft. According to an old English belief, if a piece of the Candlesmas (February 2nd) candle is kept till Christmas, the devil can do no harm in the house. On the twelfth day after Christmas (in Herefordshire, 1791), English farmers used to go and light bonfires near wheat fields. In Warwickshire (1790), candles were carried round a field to prevent the growth of tares, darnel, and other noisome weeds. In the last century fires were lighted in England to keep wheat crops from disease. On Firebrand Sunday, in England, peasants used to go to their fields with lighted torches of straw to drive bad air from

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83 Early History of Man, p. 295.
85 Madras Almanac (1840), p. 629.
87 Early History of Man, p. 236.
89 Mitchell's Highland Superstitions, p. 34.
90 Scott's Border Minstrels, p. 467.
95 Tyler's Primitive Culture, Vol. II. p. 195.
96 Tyler's Primitive Culture, Vol. II. p. 195.
97 Higgins' Celtic Druids, p. 181.
104 Chambers' Book of Days, p. 214.
the earth. On St. Blæse's Day, in England, people used to burn great fires on hills. In England, on Midsummer Eve people passed through fire to be free from agues. Even now, in the north of England, fire is not allowed to go out on Hollowe'en, Midsummer Eve, Christmas Eve and New Year's Eve. This custom used to be observed 'for the prosperity of state and people, and to dispel every kind of evil.' Candles are burnt in Roman Catholic churches with the object of scaring spirits.

(To be continued.)

INDO-DANISH COINS.

T. M. RANGA CHARI AND T. DESIKA CHARI.

No authentic information exists regarding the history of the Danish Mint at Tranquebar, but as far as can be gathered, the Danes in India struck there no fewer than three hundred varieties of coins in lead, copper, silver and gold. It does not appear that there was any mint in the other Danish Settlements in India, viz., at Porto Novo, Serampore, or Balsore.

Out of the three hundred varieties above mentioned only about eighty can now be obtained in India. Many of these were published by as in 1888, and the rest have been recently dealt with by Dr. E. Hultsch, Government Epigraphist, Bangalore. One remarkable piece, however, has hitherto remained unpublished, and that is the lead Cas of Frederick III. (A. D. 1648-70):

Obv. — The crowned monogram of the king — F. S.
Rev. — The Royal escutcheon of Denmark.

By far the oldest and the most difficult to obtain of the Tranquebar issues are those in lead; and when met with, they are so much oxidised, that it is scarcely possible to decipher the legend on them. Lead was coined into money only in the first three reigns, and the coinage commenced with Christian IV, in the year 1640; but the earliest lead coin bearing date, so far as we know, was of the year 1644. None of these lead issues bear on them the value of the coin, in this particular differing from the later copper coinage. The coins of Christian IV, indeed, have on them the legend Cas, but even then, the exact value is omitted. Unlike the copper issues also, the lead ones were of numerous varieties, not less than a dozen different kinds of coins being stated to have been struck in the reign of Frederick III alone. Some of them afford a clue to the place of mintage, Tranquebar, by the presence on them of the letters D. B. or T. B., standing for Dansborg (the Fort at Tranquebar), or Tranquebar; and in the reign of Christian V. it appears to have been usual to insert on the coins the initials of the mint officer: thus, W. H. [van] K. [alnien].

It would be both a useful and an interesting enquiry to ascertain how it was that a metal so easily liable to decay as lead, came to be chosen as a medium of currency during the infancy of the Indo-Danish Settlement. That in early days there was a scarcity of this metal is evident from the records of the travellers who then visited India. The author of the Periplus mentions tin and lead among the imports of Baragaza (Bharoch) on the Western Coast, and of Nelkunda (conjectured by Col. Yule to have been between Kanetti and Kolum in Travancore). Sir Walter Elliott also refers to a passage in Pliny, where it is stated that "India has neither brass nor lead, receiving them in exchange for precious stones and pearls." The only ancient Hindu kingdom that is known to have possessed a lead currency was that of the Andhras, and Sir W. Elliott has suggested that the scarcity of lead in those days might afford some explanation for this peculiarity in the Andhra coinage.

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* Henderson's Folk-Lore, p. 72.  
* Tylor's Primitive Culture, Vol. II. p. 196.  
* "Indo-Danish Coins": Madras Journal of Literature and Science for the Session 1888-89.


5 Numismata Orientalia — Coins of Southern India, p. 22.

Coming to later times, we meet with a lead currency only with the advent of the several European powers in the East. The Indo-Portuguese are known to have coined lead money; and the English East India Company, in imitation of the Portuguese, obtained of Charles II. a charter authorizing them to coin, among others, 'budgrokes' (Port. basarcco), lead coins, which appear to have been issued by the English East India Company in the reign of Charles II. and in those of the first three Georges, for currency in the Settlement at Bombay. Whether the scarcity of lead, felt in the early centuries of the Christian era, continued up to so late a period as the 16th and 17th centuries, is not known; but it is not improbable that lead was still popular as a medium of currency, and it was perhaps to suit this taste of their customers that the earliest European Power in India, the Portuguese, struck lead coins. The English and the Indo-Danish Companies appear to have copied the Indo-Portuguese in this respect.

It is not known why this currency was subsequently abandoned, but it is remarkable that all the European powers began to give it up just about the same time.

Copper coins appear to have been issued from the Indo-Danish Mint for the first time in the reign of Frederick III., the earliest copper coin bearing date being of the year 1667 A.D.

The late Lieut.-General Pearse sent us a drawing of a large tutenag coin which he believed to have been issued in the reign of Christian IV. (1588-1648):—

**Obv.** — The crowned cipher of the king (G).

**Rev.** — C. A. S.

1644.

But we have not hitherto met with this, or any other tutenag coins from the Danish Mint.

As in the lead, so in the copper, coinage of Tranquebar, the exact value was not designated on the coins in the reigns of Frederick III. and Christian V., and the first attempt made at giving this was in the reign of Frederick IV. (1699-1730), who issued 10, 4 and 2 KAS pieces. This system continued until 1845, the date of the final cessation of the Danish Power in India.

None of the published lists, however, refer to, nor have we been able to obtain, X. KAS pieces of the reigns of Frederick V. (1746-1766), or of Christian VI. (1730-1746). But during the long reign of Christian VII. two types of X. KAS were issued. The earlier variety had on its obverse the double linked monogram of the king (G) and on its reverse the monogram of the *Dansk Asiatisk Compagni* (D) with the date and value. The later variety had on its obverse the single crowned monogram (G) and on the reverse the value and the date.

Likewise there were two varieties of IV. KAS, both bearing on their obverse the monogram (G). On the reverse of the earlier variety were figured the monogram of the Company and the date and the value, but on that of the later variety the date and value alone appeared without the monogram. When this change took place, and whether it pointed to a total release of all their claims by the Danish Company in the East Indian Danish Settlements in favor of the Crown, are matters as to which it is not possible to obtain any exact information.

From 1805 to 1814, the Fort and Town of Tranquebar were, owing to hostilities between the mother countries, taken possession of and retained by the Madras Army. During this period no coins at all were issued, the Danes having naturally suspended operations. Tranquebar was restored to the Danish Power in 1814.

Silver coins began to be struck in the reign of Christian V. (1670-1699), and the earliest known coins are the five and two fanos of 1688. The silver currency thus started in *fanos*.

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1 History of the Coinage of the East India Company (Government Press, Madras), by Edgar Thurston, Esq., pp. 16 and 17.

2 Ibid. pp. 19, 25, 26 and 33.
conformably to the then popular monetary system of India, was superseded in 1755, by the introduction of the one and two royaliner. The change was, however, only nominal, the value of the royaliner continuing to be nearly equal to one-eighth of a rupee. In 1816 a return was made to the old nomenclature fanam, which continued till 1818, from which year, the Danish Mint ceased to coin silver.

So far as we know, there were no Indo-Danish gold fanams, and the only gold coin that appears to have been struck was the pagoda of Christian VII.:

**Obv.** — The crowned monogram of the king $\mathcal{C}$ on a granulated surface.

**Rev.** — An Indian idol.

From the description given of it in the accompanying list of the Copenhagen Collection, it appears that the pagoda of Christian VII. must have resembled in appearance and size the earlier variety of the Star Pagoda (Pulivardhan) of the English East India Company.

Another gold coin is mentioned in the Copenhagen Royal Coin Cabinet Catalogue:

**Obv.** — The crowned monogram of the king $\mathcal{C}$.

**Rev.** — $\mathcal{I}$, the Persian initial, of Haidar, so familiar to collectors of Mysore coins of the Muhammadan Usurpation period.

This coin is of very great interest, as tending to show that the Danish power in the East did homage to the Mysore Usurper, consistently with the unambitious policy of peace adopted by them in their dealings with the dominant Indian Powers.

We now append a list of the Indo-Danish coins in the Royal Coin Cabinet, Denmark, probably the largest known collection of these coins. The list was furnished in March 1884, by Mr. C. F. Herbert, Inspector of the Royal Coin Cabinet at Copenhagen, to the late Lieut.-General Pearse, who kindly placed at our disposal his notes on Indo-Danish coins, including the list. Both have been of material help in the preparation of this paper.

**Coins of the Danish Colony in East India (Tranquebar).**

(B. signifies the work *Beskrivelser over danske Mynter og Medaljer fra Kgl. Samling, Kjøbenhavn, 1791, in folio, in which many of the coins are engraved."

**Christian IV., 1588-1648.**

**Lead.**

1. **Obv.** — The king's crowned cipher, $\mathcal{C}$.


2. **Obv.** — As No. 1.

   **Rev.** — Cas.

3. **Obv.** — As No. 1.

   **Rev.** — $\mathcal{I}hS$ (B. Tab. XXV. No. 32).

**Frederick III., 1648-1670.**

**Copper.**

1. **Obv.** — The king's crowned cipher: beneath CAS, 1667.

   **Rev.** — The Norse Lion.

2. Similar, but without year and of smaller size (B. Tab. XXI. 13).

   **Lead.**

   All with the same obverse: crowned F. 3.

3. **Rev.** — A lion and nine hearts (arms of Cimbria).


8. Rev. — A rose.
9. Rev. — A cross: ━
10. Rev. — A cross and the letters I. C. : ĳC
11. Rev. — D. B. (perhaps Dansborg) and an indistinct indication of the year.

Christian V., 1670-1699.

Copper.

1. Obv. — The king's cipher set two-fold under a crown, between 8 — 9 (1689).
1b. Similar, from the year 1691.
2. Obv. — The king's crowned double cipher.
   Rev. — Crowned 1 D. O. C. 6 92 (B. Tab. XXI. No. 19).
3, 4. Similar, from the years 1694 and 1697 (B. Tab. XXXV. 11, No. 15 and XLI. No. 3).

Lead.

5. Obv. — Crowned 16 ĳC 87.
   Rev. — Crowned D. O. C. W. K.
   Rev. — Crowned W. D. O. C. H. K.
7. Obv. — Crowned ĳC.
   Rev. — Crowned D. O. C.
8. Obv. — ĳC.
   Rev. ĳC.

Frederick IV., 1699-1730.

Silver.

1. Double Fano.
   Obv. — Crowned 17 ĳF 31.
   Rev. — The Norse Lion.

This coin was struck before the king's death  — 1730 was known in India.

1b. Fano (½ Rupees).
   Obv. — Crowned 17 ĳF 30.
   Rev. — The Norse Lion (B. Tab. XXIX. No. 7).

Copper.

5. Obv. — The king's crowned double cipher.
   DOC
   Rev. — Crowned 10
   Kas.
5a. Obv. — As No. 3.
   Rev. — DOC
   4 Kas.
5b. Obv. — As No. 3.
   Rev. — DOC
   2 Kas.
6. (Kas).
   Obv. — As No. 3.
   Rev. — Crowned DOC.

7. (Kas).
   Obv. — Crowned 
   Rev. — Crowned DOC. (B. Tab. XXIX. No. 17-19).

Christian VI., 1730-1746.

Silver.

1. Double Fano.
   Obv. — Crowned 17 4 31.
   Rev. — The Norse Lion (B. Tab. XIII. No. 3).

2. Fano, of similar type and same year.

Copper.

3. 4 Kas.
   Obv. — Crowned 
   Rev. — Crowned Dansk Asiatisk Compagnie. (B. Tab. XIV. No. 10.)

4. 2 Kas. Similar type but 4 2 (B. Tab. XIV. No. 11).

5. (Kas). Similar type but 4 (B. Tab. XIV. No. 12).

6. (Kas).
   Obv. — Crowned 17 31.
   Rev. — The Norse Lion.

7. (Kas). Similar from the year 1732.

8. (Kas).
   Obv. — 
   Rev. — 

9. (Kas).
   Obv. — 
   Rev. — 4 ( = Tranquebar).

Frederick V., 1746-1766.

Silver.

1. 2 Royaliner ( = Fanos).
   Obv. — Crowned 
   Rev. — The value and beneath, the crowned Danish escutcheon between 17-55
   (B. Tab. XIX. No. 23).

2-7. Similar, 1752, 1762, 1764 (B. Tab. XIX. No. 24).
      1765-1766 and sine anno.

Copper.

16. 4 Kas.
   Obv. — Crowned 
   Rev. — Crowned 17 4 61 (B. Tab. XIX. No. 18).

17. 4 Kas. Similar from the year 1763 (B. Tab. XIX. No. 18).
18. Kas.
   Obv. — As No. 16.
   Rev. — Crowned 17 61.

Christian VII, 1766-1808.

Gold.

1. Pagoda.
   Obv. — Crowned 6.
   Rev. — Indian idol (weight 1 ducat).

2. Pagoda.
   Obv. — Crowned 6.
   Rev. — , the Persian Ḥ (Haidar 'Ali).

This coin is not known in the Danish Collections. The description is taken from
   Neueste Münzkunde Abbildung und Beschreibung der jetzt courirenden Gold und
   silbermünzen. 1ster Band (Liepzig 1853) Taf. LIX, No. 1.

Silver.

3. 2 Royalin.
   Obv. — Crowned 6.
   Rev. — The value over the Danish escutcheon between 17 — 67.
4-26. Similar from 1768, 1770, '71, '72, '73, '74, '75 (B. Tab. XIII, 5), 1776, '79, '80, '81,

29. Royalin. Similar type as No. 3 from the year 1767.
30-55. Similar from 1768, '69, '70 (B. Tab. XIII, 3), 1771, '73, '74, '75, '76, '79, '80, '81,

Copper.

56. 10 Kas.
   Obv. — Crowned 6.
   Rev. — 10 KAS
   A° 1768.

57, 58. Similar from 1770 and 1777 (B. Tab. XIII, 9).
59. 10 Kas.
   Obv. — As No. 56.
   X
   Rev. — Kas
   1786

60, 61. Similar from 1788-1790.

62. 4 Kas.
   Obv. — Crowned 6.
   Rev. — Crowned 17 67.

63-65. Similar from 1768, 1770 (B. Tab. XII, No. 11) and 1777.

66. 4 Kas.
   Obv. — Crowned 6.
   IV
   Rev. — Kas
   1782

76. 2 Kas.
   Obv. — Crowned C.
   Rev. — Crowned 17 ĮX 80 (B. Tab. XIII. 15).

77. Similar with 17 ĮX 70.

78, 79 Kas.
   Obv. — Crowned C.
   Rev. — Crowned 17 ĮX 77; and similar from 1780 (B. Tab. XIII. 16).

Frederick VI., 1808-1839.

Silver.

1. 2 Fano.
   Obv. — Crowned Į.
   * 2 *
   Rev. — FANO 1816

2. Similar from 1818.

3, 4. Fano. Similar type as No. 1, but the value FANO from 1816 and 1818.

Copper.

5. 10 Kas.
   Obv. — As No. 1.
   * X *
   Rev. — KAS 1816

6-8. Similar from 1822, 1838 and 1839.

9. 4 Kas.
   Obv. — As No. 1.
   * IV *
   Rev. — Kas 1815


25. Kas.
   Obv. — As No. 1.
   1
   Rev. — KAS 1819

Christian VIII., 1839-1848.

Copper.

1. 10 Kas.
   Obv. — Crowned Į.
   * X *
   Rev. — KAS 1842

2. 4 Kas.
   Obv. — As No. 1.
   * IV *
   Rev. — KAS 1840

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(b) Water.

Next to fire in power of driving away spirits comes water. Water drives off the spirit of thirst; it refreshes the fainting; it restores life to those in a swoon. On this power over diseases, — that is over evil spirits, — the claim of water as the great purifier seems to rest. The endless bathing of the high class Hindu has its root in the necessity for scaring evil spirits, not in the desire for personal cleanliness. The throwing of water at great ceremonies, and the washing of the feet before entering a house, seem to be done with the object of driving off spirits.14 The worship of sacred rivers and pools has the same object.15 Among the Thana Vadhals, when a child is supposed to be affected by the evil eye, water and salt are waved round its face and thrown away.16 Among the Khonds, if a woman is possessed by the spirit of barrenness, she goes to where two streams meet, and is sprinkled with water.17 So water is poured into the mouth of the dying Khond — originally it would seem to keep the spirit from coming back, now apparently to keep evil spirits from entering the dead body. A part of the belief that spirits fear water is that spirits cannot pass through water. This seems to be the original reason for the Brahman practice of sprinkling water round their dishes before eating; of the Maratha practice of throwing the stone of life backwards into a pool of water, and of the more general practice of carrying the ashes into a river, or into the sea. So gods, whose festival is over, are borne into deep water and left there. So Hindus troubled with a disease make tiny ships, fill them with offerings, and set them to sea that the disease spirit may start in the boat, and may not return.18 The belief in holy water is widespread in India. The Jews have holy water in their temples, and among many classes of water, which has been touched by the religious teacher, or in which the idalagram stone has been dipped, is believed to have special purifying powers. In Western India, no orthodox Brahman begins his meal, until he had thrice sipped water in which a idalagram stone has been washed.19 The Kānara Buruds are visited by their Liṅgāyat priest on the Śrāvan (July-August) new moon. In each house the priest’s feet are washed, and the water is drunk by the household, each of whom receives a gift of cow-dung ashes. Among the Kānara Satakara, on the fourth day after a birth and on the third day after a death, the family is cleansed by water brought from the family priest.20 The Kāthkars, an early tribe in Kānara,

---

14 Examples of throwing or scattering water at great ceremonies are given in the text below. Three may, however, be recorded here from early tribes. At marriages the fathers among the Kurs of East Bengal wash the feet of the young couple (Dalton’s Descriptive Ethnology of Bengal, p. 234). The Gonds sprinkle water before the bride and bridegroom, and the bride and groom blow water on each other (Hastie’s Aboriginal Tribes of the Central Province, App. I. p. 5). In Bombay in launching a boat when the rains are over the Ratnagiri boatmen about ‘Allah’ and dash handfuls of water over each other (MS. notes).

15 In many places of Hindu pilgrimage the holiest spot is a pool called Rāma’s Pool. Western India has three famous Rāma’s Pools at Nāsik, at Sōpāra near Vasai, and at Gōkarn in North Kānara. The pool is always, wherever found, sacred to Rāma, and there he bathed. But the basis of the sacredness of the pool is not the fact that it has been honoured by Rāma bathing in it, but that its water had power to purify even Rāma, who was haunted by the most dreaded of spirits — a dead Brāhman, the giant Rāvana, whom he had slain. The tradition, that Rāma bathed to free himself from this haunting spirit does not remain at Nāsik or at Sōpāra. It is fresh in Gōkarn. Whoever bathes in the Gōkarn pool will be freed from the sin, even of Brāhman murder. This instance shows the origin of the worship of wells common over the world, nowhere more common than in India. It also shows that sin is possession by an evil spirit, and that a pilgrim can be cleansed from sin by water, because water drives out evil spirits.

16 Information from Mr. P. B. Joshi.

17 Macpherson’s Khonds, p. 71.

18 Tyler’s Primitive Culture, Vol. II. p. 127.

19 This tirtha water, is supposed to remove diseases and prolong life. The Sāṅkhyā text which the Brāhmans repeat, while sipping the water, is of this belief. It is: “Abhāmasatyaharanam, sarva-yuddhikādenaham śīrṣa-āmbodakam tīrthān jāthād dhrayāmyaham,” — that is, “I drink this Vishnu’s feet water, which checks untimely death and removes disease.”

are purified after a birth or a death by drinking water, which has been touched by a Hāvik Brāhmaṇ. In Dāhārwar the Swāmīs give their followers holy water before meals, and when an infant is bathed, the mother waves drops of water round its face, and says: — "May you live long." A Kurubar, or Dāhārwar, shepherd in search of merit washes his teacher’s toes and with the water bathes his own eyes. The teacher says: — "You are sure to go to Śiva’s heaven; all evil is scared out of you." In 1790, Moore notices that the Musalmān Nawāb of Sāvandhr in the Bombay Kārnāṭak never drank any water, except what came from the Ganges. The water was drunk by the Nawāb, not from any motive of piety, but because of its medicinal properties. The Shōlpur Pāshchāla sprinkles the child with water as soon as it is born. Among the Gujarāt Vāns, when the bridegroom on horseback reaches the bride’s marriage porch, her mother comes out, waves a pot full of water round the boy’s head, and spills it over the horse’s legs. At the birth of a Dēkhan Rāmāḷ child, women-neighbours of any caste come and pour many pots of water in front of the door. When the Bāngālā, or shepherd blanket-weavers of Ahmadnagar, go to visit one of their gods they throw a handful of water at his feet, bow and withdraw. In Southern India holy water is sprinkled on the mourners’ heads, and mourners are made to drink holy water on the tenth day after a death. Brāhmaṇs, at their morning bath, cast water on the ground to destroy the demons who war with the gods. Brāhmaṇs also offer ārpan, — that is, they pour out water, — for their ancestors and for heavenly spirits. When the Khonds wish to consult a priest they dash water on him, — that is, they scare the evil spirits from his neighbourhood. The priest sneezes, and the good spirit comes into him and the Khonds listen. The Pārsās hold that water purifies women at child-birth, heals sickness, and scares spirits. They believe that rain frightens sickness and death, and they use holy water, over which prayers have been said. The Pārsās have pāryādā, or holy water, which, with prayers, removes all impurities. The bath in the early morning is binding on the Jew, because when he is asleep evil spirits have rested on him. When a Jew became unclean, by touching a dead body, he and his house were sprinkled with the water of separation. This was made with the ashes of a red heifer, cedar and scarlet.

The Buddhists of Ceylon sprinkle holy water on the worshipper. This holy water is prepared by four priests, who sit before dawn in the river Ganoura. On the first sign of dawn (light or fire which chases spirits) with a golden sword (spirits fear gold) they draw a circle (spirits fear a circle) in the water and fill the pitcher from the inside of the circle. The Burmese believe that spirits cannot cross running water, and stretch threads over brooks to help them to cross. The Burmese, while using the first bucket of bathing water, say Pāyll prayers with the object of guarding against sickness. At his crowning the Burman king was sprinkled with holy water. The Malays wash new-born infants. The Chinese Mandarin washes his hands before making offerings to the gods. In China, at the end of a feast, waiters go round with basins of hot water, and the guests wash their hands and faces. Among the Musalmāns of Turkistān, before prayers, the hands and face are washed, especially the seven openings, e.g., the eyes, ears, nostrils and mouth.

In Melanesia, charmed bones and leaves are steeped in water to drive out the evil spirit. Polynesian priests consider sea-water pure owing to its containing salt, and from...
it prepare a holy water to lighten pain and remove disease. The Papuans of New Guinea, when they mean to be peaceful, sprinkle water over their heads. The New Zealanders wash new-born infants. At Guinea (in 1562), a captain of negroes came up to a British ship in a canoe, hollowed like a trough to feed hogs in. He stopped at some distance, and put water on his cheek, and would not come near till the English Captain did the same.

Holy water is used in Madagascar, and while building a royal house the chief post is sprinkled with holy water by the king. The Buras of East Africa, to clear the road, squirt water from their mouths over any one about to start on a journey. Among the Zulus, when an epidemic breaks out, a doctor passes through the town with a bunch of boughs followed by a man with a large bowl of water, and sprinkles the water on the door of every house. Nile water cures children of rickets. Among the Nubians of Africa the best medicine is water, in which leaves of papu with texts from the Korán have been washed. The Bongos of the White Nile sprinkle the sick with boiling water. Among the Matambe negroes the widow is ducked in a pond to scare the husband's spirit and remove the risk in a second marriage. The Mongols, the Africans and the people of Guinea use holy water.

In the elaborate Mexican baptism the early object to drive out evil spirits is hidden by much that is more modern: still, that the object is to drive evil out of every limb is shewn by the detail of touching the babe on the breast and crown, while the nurse says: "Whoever thou art in this child, begone, leave it, put thyself apart." The Peruvians have a yearly sprinkling with water on the first day of the September moon.

The Greeks used holy water mixed with salt. The перимантосон, or holy-water vessel, was generally placed at the entrance to the Greek temple. The Romans used to pour out libations of water at the end of every feast. In some of the higher masonry degrees the candidate is purified by water, nominally to cleanse him from the taint of the lower condition. In consecrating the throne, or altar-table, in a Russian church the wood is washed with holy water, and wet with wine and then dried. In the Russian church at baptism the priest blows on the brows, lips and breast of the child, and says three times: "May every evil and unclean spirit that has concealed itself and taken its abode in his breast, depart." The Russian priest consecrates water for baptism by passing his hand three times over it, making a sign of the cross, blowing on it, and signing the surface with a feather dipped in holy oil. In Russia water is made holy by dipping the cross into it. The drops that fall from the wetted cross are sprinkled on the bell. The Russian Bishop, after he puts on his robe, has water poured over his hands. In giving the Sacrament, the Roman Catholic priest washes his hands. At the Roman Catholic lay baptism, when a priest cannot be found and the child is dying, the child may be baptized with common water. Holy water is sprinkled on the Roman Catholic bride and bridegroom. In the Roman Catholic ritual the sick man drinks water in which the priest has washed his hands. In Brandenburg, peasants pour water at the door after the coffin to prevent the ghost from walking. It is a common belief in Europe that spirits cannot cross running water. In the South of Scotland, about the beginning of this century, all but the profane, before going to bed, set a tub or pail of water for the good spirit

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50 Stibro's Madagascar, p. 219.
51 New's East Africa, p. 479.
52 Parson's Travels, p. 312.
55 Mackay's Freemasonry, p. 16.
56 Gibbon's Decline and Fall, Vol. II. p. 29.
57 Mrs. Romanoff's Rites and Customs of the Greeks-Russian Church, p. 91.
63 Earl's Popes, p. 13.
64 Voyages, Vol. VII. p. 297.
66 Gardiner's Zulus, p. 95.
68 Tyler's Primitiv Culture, Vol. II. p. 23.
70 Fornander's Polynesian Races, Vol. I. p. 117.
71 Mackay's Freemasonry, p. 3.
to bathe in (originally to keep off evil spirits).\textsuperscript{77} For the same reason the hands and feet of the dead were washed.\textsuperscript{78} The Irish made sheep swim on the first Sunday in August.\textsuperscript{79} Well-worship was common in Scotland till comparatively recent times. The epileptic were carried round the well three times, and pieces of rags from the sick were brought to the well.\textsuperscript{80} When their oxen, sheep, or horses were sick, the people of Orkney sprinkled them with water, called by them \textit{forespoken water}. They also sprinkled their boats with forespoken water, when they did not prosper or succeed in their fishing.\textsuperscript{81} In England, in 1620, water from a smith's forge was believed to cure splenetic affections, passion and madness.\textsuperscript{82} Christian baptism in some parts of Europe is believed to drive out an evil spirit. So in Germany the peasants are in great fear that spirits will get into the child between birth and baptism,\textsuperscript{83} and so the Roman Catholic priest in baptizing the child orders Satan to begone. Holy water is used both by the Greek and the Roman Churches to drive out demons.\textsuperscript{84} The following spell, enumerating the names of spirit-scaring articles, is from Herrick's \textit{Hesperides}, p. 304:—

\begin{quote}
"\textit{Holy water come and bring,}
\textit{Cast in salt for seasoning,}
\textit{Set the brush for sprinkling,}
\textit{Sacred spittle bring ye hither,}
\textit{M-sale and it now mix together,}
\textit{And a little oil to either,}
\textit{Give the taper here their light,}
\textit{Ring the saint's bells to affright}
\textit{Far from hence the devil sprite.}"\textsuperscript{85}
\end{quote}

In early England holy water was given to mend sick patients,\textsuperscript{86} and was (A.D. 600) sprinkled, over pagan fanes to make them Christian.\textsuperscript{87} In England, if a child cries when he is being baptized, people say it is the voice of the evil spirit being scared out of the child.\textsuperscript{88} In the north of England it is believed that a sickly child's health is improved by baptism, and in Northumberland old people say of sickly infants: "A child never thrives till he is christened."\textsuperscript{89} In Wales, water was taken to fill the font from holy wells,\textsuperscript{90} and a well in Innes Maree, in West Scotland, cured lunatics.\textsuperscript{91} \textit{Southring water} was a great cure in England (1560) for people taken with the saery.\textsuperscript{92} A cure for rheumatism in the north of England is to tie the sick in a blanket and set the sufferer in a running stream.\textsuperscript{93} Throwing the patient into the sea was a great cure for madness in the Scotch Highlands.\textsuperscript{94} In the English form of baptism in use till 1550 the following words occur:— "I command the unclean spirit to come out and depart."\textsuperscript{95} In Lancashire, in England, it is unlucky to let a cat die in the house: a dying cat is drowned.\textsuperscript{96} In Yorkshire, hot water is poured over the door steps as the bride and bridegroom drive away.\textsuperscript{97} In Cornwall, the disordered in mind are seated on the brink of a pool filled with water from St. Nun's Well: a sudden blow on the breast then knocks the patients into the water where they are left till their fury fades. They are next taken to church, and masses are said over them.\textsuperscript{98} Water stops all spells: so if you can put a brook between you and a fiend you are safe.\textsuperscript{99} So "the running stream dissolves the spell."\textsuperscript{100}

(To be continued.)

\textsuperscript{80} Leslie's \textit{Early Races of Scotland}, pp. 160, 161. Scotch wells were tapestried with rags; apparently the idea was that the disease-spirit came in the rag, and was either driven out or imprisoned by the guardian water spirit.
\textsuperscript{84} Leslie's \textit{Early Races of Scotland}, Vol. I, p. 234.
\textsuperscript{85} Mitchell's \textit{Highland Superstitions}, p. 24.
\textsuperscript{88} Op. cit. p. 201.
\textsuperscript{89} Note 20 to \textit{Lays of the Last Minstrel}.
\textsuperscript{90} Burton's \textit{Anatomy of Melancholy}, p. 461.
\textsuperscript{93} Henderson's \textit{Folk-Lore}, p. 16. \textsuperscript{94} Op. cit. p. 15.
\textsuperscript{95} Op. cit. p. 8. \textsuperscript{96} Henderson's \textit{Folk-Lore}, p. 141.
\textsuperscript{97} Mitchell's \textit{Highland Superstitions}, p. 19.
\textsuperscript{98} Dyer's \textit{Folk-Lore}, p. 111.
\textsuperscript{100} Scott's \textit{Lays of the Last Minstrel}, Vol. III, p. 13.
But the chief publication of these last years, on the Atharva-Veda is its proper ritual work, the Kauvika-sūtras, edited by Prof. Bloomfield. 1 Long waited for with impatience, and appreciated at its full value before it appeared, thanks to what the editors have done. Weber and Bloomfield have extracted or permitted others to extract from it, it has not belied the expectations which were formed of it. The editor has surrounded himself with all the manuscript sources known, and has used them all to good advantage. He has published all that remains, all at least that is yet legible in the valuable comment of Dārila, first made known by Prof. Weber, and has given copious extracts from the gloss of Kesava, another commentator. In a learned preface, he has carefully distinguished the different layers of his text, and has laid bare the old foundation of curious practices, which is as it were the kernel. The history of the Atharva-Veda, after these investigations, appears with an outline, which, if not quite new, is drawn with more firmness than in the past. It is a modern Veda, in the sense that it is only at a comparatively late time that it was put to use as another Veda, that it was furnished with all that a Veda should have; but as to its substance, it is an ancient, a very ancient text, which for other rites than the great sacrifices was not less celebrated nor held less sacred. As to the aid which Prof. Bloomfield's publication gives to the interpretation of these old texts, it would be hard to exaggerate its value. To make this clear to our minds we need only compare a translation in which this help could be employed, with another where it was wanting; for instance, the seventh book of M. Henry with his thirteenth. In this respect it is hardly likely that we need look for so much from the Commentary of Śāyana, which Mr. Shankar Paṇḍit is preparing to publish. To the Atharva-Veda there have gradually been attached those Upanishads, which we may call floating, those which are not bound up with a body of Vedic writings still preserved, and whose number has gone on increasing. 2 Among those which belong to this class and which must be accepted as ancient, is the Kāsha Upanishad, a curious Hindu speculation on the problem of life and death, which Prof. Whitney has translated afresh. 3 Colonel Jacob, who has devoted himself enthusiastically to the study of this class of philosophic literature, has published a general concordance, in which every word and every phrase, however unimportant, is registered, with a complete enumeration of all the passages. 4 This storehouse, which embraces texts of all ages, and omits none of any value, includes also the Bhagavadgītā, which Col. Jacob was well advised to admit. The number of texts extracted is 67, or by another mode of reckoning only 56, and must have involved an immense amount of labour, since the author has not only collected from the printed material, but has corrected it by the manuscripts, and has very often been obliged to make a critical text anew, the first editions, notably those in the Bibliotheca Indica, being often very faulty. 5 This Kośa of Col. Jacob will henceforward be indispensable as a working tool to all students of Hindu philosophy. We also owe to Col. Jacob excellent editions of the Mādānārdya Upanishad, and eleven other Upanishads of the Atharva Veda, with

2 This process of attachment has been carried on still further, to those Upanishads which are actually a part of other Vedas, and which are handed down besides in an Atharva recension.
4 Colonel G. A. Jacob, Upanishadabāndhi, A Concordance to the Principal Upanishads and Bhagavadgītā, Bombay, 1891, pp. 1,088, large octavo.
5 Here I may mention the new editions of the chief Upanishads with a rich apparatus of commentary, which form part of the Anandārama Series, in course of publication at Poona. They are both correct and moderate in price, and there have appeared up till now, the Tā, Kena, Kāthaka Prārva, Munḍaka, Māndukya (with the Kārikās of Gaudāpada), Āitareya, Taittirīya, Chandogya, Brāhmadānaya and Svetāvatara Upanishads.
commentaries, especially that of Nārāyaṇa, when it was available, introductions and notes, where the editor shows both critical power and knowledge. To mention only one example, he has given a new and valid reason for believing that Śankara did not write a commentary on the Sūtrāvatara Upaniṣhad, or that the commentary on that Upaniṣhad which goes under his name, is not by him, a fact which, for me at least, has always seemed evident. These texts belong to the period of the full development of the sectarian forms of Hindu religion, which does not imply that they are modern, but distinguishes them sharply from their ancient prototypes. When we reach them we have left the Veda far behind, and have perhaps even passed beyond the period in which the various systems of Hindu philosophy took the shape which they have retained down to our own days.

When did the Hindus succeed in unravelling the confused speculations of the ancient Upaniṣhadas, and the often contradictory prescriptions of their books on ritual — prescriptions which further are often inadequate for want of being put in a general way; when did they reduce them to a body of doctrine clearly defined and methodically arranged? Up till now this question has not been answered even approximately. We do not know, further, when this task of working out the philosophies reached a definite point, nor in what order it took place for the various dāśas, or systems. Apart from the sūtras of the Nyāya and the Vaiśeṣika, for which, as far as I know, this honour has never been claimed, the priority in point of time has been asserted in turns for the Māṁśā, the Vedānta, the Śankhya and the Yogā, with arguments which are equally subjective, equally specious and equally weak according to the point of view in which we stand. Perhaps the latter question is one, which it would be better not to ask. It is clear that the philosophical doctrines have taken a long time to reach completion and refinement, and that the result was accomplished at the same period in the different schools. It seems that this was the same with the texts. They all argue against one another; they all show signs of archaisms, side by side with marks of later age and as indications of successive strata which had not entirely disappeared when they were finally recast. In the Śākhyasūtras, for example, this fact is manifest. Lastly, it has not yet been shown that influences coming from without had not, for some of them at least, aided in this latter result, and on this side, perhaps future researches will give us some points of chronology to start from. Of all these systems the Vedānta rests most directly on the Upaniṣhada. Even in its form it comes before us as a discussion, a mīmāṁśā (its other name is uttarā mīmāṁśā) of Vedic passages, with the intention of eliciting from them one doctrine. The fundamental sūtras attributed to Bādarāyaṇa, whom tradition identifies with the legendary Vyāsa, the arranger of the Vedas, and the author of the Mahābhārata and the Purāṇas, have appeared in a new edition (that in the Bibliotheca Indica has not been procurable for a long while) with the commentary of Śankara, and is in course of publication in Poona in the Ānandārama Series. Professor Thibaut, Principal of the Benares College, has published the first volume of an English translation, which is no mere useless repetition of the work done already by Prof. Deussen, of which I had occasion to speak in the preceding Report. Without being so scrupulously literal as Prof. Deussen’s version, it keeps very closely to the text, and though like Prof. Deussen, the translator follows the interpretation of Śankara (which is translated as well as the original sūtra) he has been careful, in a long and very noteworthy introduction, to shew impartiality to explanations which do not agree with Śankara’s. It is well known that Śankara’s doctrine, which finally obtained supremacy in the

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6 The Mahādārāyaṇa Upaniṣhad of the Atharva Veda, with the Dīpikā of Nārāyaṇa, Bombay, 1888 — Eleven Atharvaveda Upaniṣhadas, with Dīpikās. Edited with Notes, Bombay, 1891. These eleven Upaniṣhadas are, the Kṛishṇa, Kāṭhāgīrītra, Pāndava, Gopīchandra, Nārāyaṇa Ātmabodha, Gṛūla, Mahā, Varadāśaṅgī, Ākrama, and Skanda.

7 The Brahmasūtras with the Bhāṣya of Śrīmad Śankarācārya and its Commentary by Śrīmad Ānandaśaṅgī, Edited by Paṇḍit Nārāyaṇa Sīsēḷ Ekaṣambekar.

8 George Thibaut, The Vedānta Sūtras with the Commentary of Śankarācārya, translated. Part 1. Oxford 1890, forming the XXXIV th. volume of the Sacred Books of the East. The translation goes as far as the end of II. 2, about the half of the whole work.

school, maintains the view of a thorough-going idealism, of an impersonal absolute being, and of no reality besides that. By means of painstaking analyses, Prof. Thibaut shews that it is not wholly either that of the Upaniṣhad, nor that of the sūtras, but that it is the most logical resultant of both, that on this ground it has obtained supremacy in the schools, but that the other interpretation, that which upholds a modified idealism and which is summed up in the commentary of Rāmānuja, the so-called Śrībhaṣya, rests on a tradition which is not less ancient or venerable; that is goes back to the old vṛtti, now lost, of Bodhāyana, and that in many places it seems to give more faithfully the meaning of the sūtras; that the two doctrines, defended either of the commentaries, are found in their germs and in conflict even in the sūtras themselves; that if the one has got the upper hand among the Pāṇḍita, the other has always found went in religious belief, which cannot quite dispense with personality in man, nor the personality of the absolute. As to the text of the Śrībhaṣya, which is being published simultaneously in two places in India, it makes very slow progress; in the Pāṇḍita it has got as far as II. 1, and in the Bibliotheca Indica, in which only three parts have appeared, it is only at I. 2. Of another commentary on the same sūtras, the Aṣṭabhaṣya of Vallabha-bhārāya, which also began in the Bibliotheca Indica, I have received no instalments since my last Report. Rāmānuja dates from the eleventh or twelfth century. As to the date of Sāṅkara, which has always been in dispute, see a remarkable article by Mr. Pathak, who proves nearly conclusively that the great Vedāntin lived at the end of the eighth century (Journ. Roy. As. Soc. Bombay, XVIII. 1891, p. 89).

To make up for this, Mr. Johnson has completed his edition in the Pāṇḍita (with an English translation) of the summary of Vedāntic doctrine, also by Rāmānuja, the Vedānta Tattvaśāra; and, in the same Magazine, Mr. Arthur Venis has finished his edition and translation of the Vedāntavidhānta-muktāvait. This latter treatise, whose author, Prakāśānanda, Mr. Venis assigns with great probability to the end of the sixteenth century, is like the former, a defence of the fundamental teaching of the Vedānta, but even more condensed and essentially polemical in tone. Against the Tattvaśāra of Rāmānuja he vindicates the absolute idealism of Sāṅkara. Writings like these should never be published, except, as here, accompanied by a translation, and a translation, I will add, cannot properly be made except in India, and with the advice and help of a Śāstrī who is a professed student of the system. A knowledge of Sāṅskṛīt, and even of Hindu philosophy such as can be acquired here, are not enough: one must have lived from infancy in that atmosphere to be able to breath it freely. If any one doubts this, the experiment is easy to make. Let him translate two or three pages at the beginning of Prakāśānanda's treatise, and then compare the result; it is astonishing to find the number of things which one thinks one has understood and which have nevertheless escaped attention or been wrongly understood. Up to a certain point a commentary can take the place of tradition. One may succeed in grasping the full meaning, but at the expense of what an amount of labour. A special aptitude is needed to read through, with such assistance only, books like

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10 The legendary biography of Sāṅkara, the Sankaranādīcayya of Mādhava, which must not be confused with the spurious work of Āṇanda-giri, having the same title and published in the Bibliotheca Indica, has been edited at Poona, in the Āṇanda-girī Series by Pāṇḍita Bābāji Nārāyaṇ Fadke; Sṛt Sankaranādīcayya by Śrīnātha Vidyārānya, with the Commentary of Dhanapatīdīwār and Extracts from the Commentary of Achchhutardeva Modaka Poona, 1851. This poem affects the style of a Mādhava. In the colophon the author is called Mādhava, gives himself the title of Narakālīśānas (1, 9), and invokes, as his guru Vidyāśīrtha, who is identified with the supreme soul. In the first verse of the poem it is said to be an abridgment of a Prakāśānanda-tārāya, which, according to one of the commentators, must have been the work of Āṇanda-giri, the pupil of a pupil of Sāṅkara. The title and commentary identify this Mādhava with Vidyārānya Mādhavābhārāya, the well-known commentator of the fourteenth century. But this identification is very uncertain, and for the time being the date of this Mādhavābhārāya must remain undetermined.

11 Sṛt Sāṅkara, with the Brata-prakāśikā of Sudarshana, edited by Rāma Miira Śāstrī. Pāṇḍita, new series VII.-XV. (1885-1893).

12 Pāṇḍita Rāmanātha Tarkaratna, Sṛt Sāṅkara, Parts I.-III. Calcutta, 1883-1891.

13 Pāṇḍita, IX.-XII. (1887-1890); and XI., XII. (1888-1890).
Khaṭyakṣṇādaṇḍakāvalīya, the great polemical and essentially sceptical treatise by Śrīharṣa, which is just finished in the Paṇḍit, or even shorter works such as the Naṁkarmyaśādhi of Suryāvara, who is supposed to be a pupil of Sankara, and who plays an important part in the traditions of the followers of the master, the Daśānimās. The latter treatise, which is as is indicated by its title, "the triumph of renunciation of action," that is, ritual acts, defends the position that knowledge alone can lead to final salvation, has been edited by Col. Jacob, with the comment of Jānottama and critical notes in which the quotations are carefully verified. The editor has discovered a singular inadvertence on the part of a follower of Sankara, who waged such constant war with the Mīmāṃsā school, viz., the attribution of the Vedāntasūtras to Jaimini. The fact that the two Mīmāṃsās, the purva and the uttara, are often considered as forming one whole, is far from justifying or even explaining this slip-An edition of the same treatise with the same commentary is also on the point of being completed in the Benares Sanskrit Series. The Advaitabrahmasūdhi of the Kāśmiri, Śadānanda Yati, who belongs to the same school of the Vedānta, is in course of publication in the Bibliotheca Indica, but has not got beyond three parts. But the translation of a more popular exposition of the Vedānta, by another, or it may be the same, Śadānanda, the Vedāntasūtra, which was published by Col. Jacob for the first time in 1881, has reached its third edition. His unintermittent researches have enabled the translator to identify all but two or three of the quotations scattered through the treatise. Even when these manuals are independent works, like the Vedāntasūtra, they have the general characteristics of the commentaries, bristling like them with technical terms and are distinguished only by a uniform conscientiousness, while in the commentaries earnestness alternates with extreme prolixity. The Paṇḍapadādikāvavaraṇya is a commentary at the third mile, "the explanation of the Paṇḍapadādikā," of a section of the Bhāmati of Vācaspatimiśra, which is itself a gloss on the commentary of Sankara on the Vedāntasūtras. The date of the author, Prakāśātan, or Prakāśānumahava, is uncertain, but he is prior to Mādhavachārya (fourteenth century). His treatise, which enjoys a great reputation among the Vedāntins, has just been brought out in a new collection appearing in Benares under the direction of Mr. Arthur Venis, the Vizianagram Sanskrit Series, and is the second publication in point of time, although it is numbered five in the series. The first number (No. I.) is another Vedantic treatise of much more modern date, the Siddhāntāla-eśasahāra of Appaya-dikshita, a prolific writer and ardent Saiva, which, however, did not prevent him from writing, besides other Vedantic treatises, this defence of the advaita doctrine, so little favoured by his co-religionists. He was born in the neighborhood of Conjevaram, where his descendants are still living, and composed during the last thirty years of the sixteenth century and the first thirty years of the seventeenth century, 104 works on nearly all branches of knowledge, poetics, rhetoric, the doctrines of Saivism, Mīmāṃsā and Vedānta, as to several of which the late Dr. Burnell wrongly challenged his authorship as incompatible with his Saiva belief. Handbooks of his, such as the Kusalayānanda, the Vṛttiśārītika, the Siddhāntalokī, are still celebrated; but they seem to have been more quoted than read. Thus, the end of his short treatise on rhetoric, the Vṛtti-

14 With the commentary of Śankara Mītra, by the late Mohan Lal Achārya, Paṇḍit, VI.-XIII. (1884-1891).
15 The Naṁkarmyaśādhi of Suryāvara with the Chandrika of Jānottama. Edited with Notes and Index, Bombay, 1891.
16 Paṇḍit Rāma Śāstri Mānavallī, Naṁkarmyaśādhi, a Treatise on Vedānta by Suryāvara, with the Commentary called Chandrika by Jānottama Mītra, edited and annotated, Parts I.-III. Benares, 1890, 1891. In Col. Jacob's edition there is to be found a list of the other known works of Suryāvara. His gloss on the Daśānimās is a masterpiece. Upānishad have been published in the Anandārama Sanskrit Series of Poona.
19 Rāmāśāstrī Bhāgavatāchārya, The Paṇḍapadādikāvavaraṇya of Prakāśātan with Excerpts from the Tattvādiṃśa and Bhaṭṭapraṇāśikā, Benares, 1892, forming Number V. of the Vizianagram Sanskrit Series.
vāritika, has been lost. He was, it is said, the first of the eight pandits who were the diggajas, "the elephants of the cardinal points," of the court of Vijayanagara, and seems to have been one of the most perfect specimens of those prodigies of the learning of the decadence, who went on ceaselessly re-casting the work of their predecessors, without adding an atom of their own. The literary profession has become hereditary in the family, and to the data given about him in the Sanskrit preface to the Siddhāntakeśa we may add that his grand-nephew Nilākauṭādikṣhita, speaks of his great-uncle at the end of his Anyāpadesākataka (Kāyamūla, 1890).

The works just mentioned belong strictly to the Vedānta. The Jīvanmuktiśivaka23 of Vidyāraṇya, i.e. of Mādhavāchārya, in which the great commentator lays down the theory of "deliverance during this life," is more eclectic. Final deliverance takes places only after death; but like all the Hindu systems, the Vedānta admits that the wise man may attain to a state which is equivalent to it during life. But it shews only by what means the wise man may arrive at it, and does not describe it. To gain materials for such a description, Mādhava has had recourse to works which, strictly speaking, do not belong to the Vedānta, not only to the Bhāgavadgītā and the Bhāgavata Purāṇa, but to the Yogavāsishtha, and has borrowed from the Yoga his hypnotic practices and his theory of ecstasy. In spite of these borrowings and the directions how one must attain to this state, the treatise deals rather with the mumuksha than the muktā, with the aspirant rather than with him who has already entered into this condition. What Prof. Lanman24 and M. Oltramare25 have written is rather on Hindu philosophy in general, than specially on the Vedānta, the first on the beginnings of Hindu pantheism, and the second on Hindoo pessimism. Professor Weber has given an analysis of two short compositions, the Aṣṭāvakra-gītā and the Bhādabheda-vādā of Vamādīa, of which the former is the more ancient, but which seem both to belong to the Vedānta of the Purāṇas.26 Professor Windisch, again, has collected from the literature and the traditions of the people the opinions held by the Hindus as to the seat of the soul,27 which they placed, like many other peoples, not in the head but the breast, and has written a capital essay on a problem of physiology which has been much debated in the schools, and has left permanent traces; "the puruṣa, which is seated in the heart" of the Upaniṣads has never disappeared from philosophy.

The Mīmāṃsā was to the ritual portion of the Veda what the Vedānta was to its speculative side; it reduced it to a system intended to supply a solution of all dubious cases, by applying a kind of casuistry. To do this it had to work out into a system several doctrines which had only at first a very remote connexion with the ritual; the theory of knowledge and dialectic, questions of authority, and customary and social law, the reward of actions and the end of man, up to questions of pure metaphysics which the general tendency of the system is rather to exclude. The issue of the fundamental text, the Sūtras of Jaimini in the Bibliotheca Indica, has made no advance since my last Report.28 The text and index are complete, but the title of the second part, and a few words, at least by way of introduction on the method of forming the text and the manuscripts used by the editor, Paṇḍita Mahāśeśchandra Nyāyaratna, are still wanting. These sūtras are supplemented by the four books of the Saṅkarācārya or Saṅkarācārya Kāṇḍa, which Saṅkara Śvāmin does not appear to have commented, and which is begun in the Paṇḍit with a commentary called Bhāttārāpikā.

21 All that remains, the two first chapters, has been edited in the Paṇḍit, XII (1890), and in the Kāyamūla (1893).
22 Vīrānanda Śātrīśarman, Brīmad Vidyāraṇyakrite Jīvanmuktiśivakeh, Poona, 1888, in the Ānandaśekhara Sanskrit Series.
24 Paul Oltramare, Le Panthéisme hindou, Genève, 1892 (from the Examen cheftalien).
The *Tantravārttika* of the celebrated Kumārila Bhaṭṭa (a commentary on the commentary of Śābara Śvāmin on the *sūtras*, nominally at least, but more original and important than one might suspect from its subordinate position), edited in the Benares Sanskrit Series, has advanced by five new parts, and goes as far as III. 4 (the *sūtras* are in twelve books). The *Śātradrīḍīkā*, an exposition of the system based on the *Tantravārttika*, by Pārthasārathī Miśra of Mithilā, has meanwhile been finished in the *Paṇḍita*. Lastly, a short treatise by Vāchaspati Miśra, who wrote on nearly all the *darśanas* (at the end of the eleventh or beginning of the twelfth century), the *Tattvābhidhā* based also on the teaching of Kumārila, has been edited in the same magazine.

For the dualistic doctrine of the *Śāṅkya* we meet the name of one scholar only, but he has presented us with three works of very great merit. Professor Garbe, who has put to wonderfully good use the short visit he paid to India for the purpose of studying the traditional literature of this school thoroughly, has given in the Bibliotheca Indica an excellent edition of the *Śāṅkhyaśūtravṛtti* of Aniruddha, the oldest commentator of the *sūtras* who has reached us, though he is no older than the fifteenth century. He has subjoined extracts from the *Śāṅkhyaśūtravṛttiśāra* of Vedāntin Mahādeva, which he supposes to have been written about 1600, A. D., but which must be later by several decades, since we possess another work of this same Mahādeva dated 1693. Till now we had only the meagre extracts given from these commentaries by Bellantyne in the reprint of his work on the *Śāṅkya* (London, Trübner, 1886). Professor Garbe has also translated into German the commentary of Vijñānabhaṭṭa (well known from the edition of Dr. F. E. Hall), the *Śāṅkhya-pravacanabhaṭṭaśāra*, which belongs to the sixteenth century, and with all its great merits often errs by trying to reconcile the Śāṅkya with the Vedānta. This translation is in every point of view remarkable; it is made from a better text than Hall's, and all the technical terminology of the Śāṅkya has been subjected to laborious and careful examination, from which it has issued in great measure in a new light. Not less remarkable, and perhaps more interesting for the majority of readers, is Prof. Garbe's third publication, the German translation of the *Śāṅkhyaśūtra-kaumudi* of that same Vāchaspati Miśra, whom we have seen above expounding the doctrines of the Vedānta and the Mīmāṃsā. Professor Garbe's translation, as before, is distinguished by the scrupulous care he has employed to grasp and render the whole bearing and the precise meaning of the technical terms, and in this respect it would seem his work has reached finality. As to Vāchaspati's work, Prof. Garbe pronounces it to be the best in the whole range of Śāṅkya literature, a judgment in which I concur with confidence, if I may be permitted, perhaps, to make an exception in favour of the text on which this *Kaumudi* is a commentary, the ancient *Śāṅkhya-kārikā* of Īśvarakṛṣṇa (translated, we are told, into Chinese in the sixth century), which, by reason of its sobriety and vigour, its clear and direct style (not without an elegance of its own), seems to me to be the gem not only of the Śāṅkya, but of all the scholastic, philosophic of India. In the introduction, a model of lucidity and solid learning, Prof. Garbe takes up the question of the origin and age of the Śāṅkya. He considers it to be the oldest of the *darśanas*, formed first of all as a reaction.

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21 By Rāma Miśra Śāstrī, VI. - XIV. 1885-1892.
22 By Gangādhara Miśra, XIV. 1892.
23 Richard Garbe, *The Śāṅkhya Sūtra Vṛtti*, or Aniruddha’s Commentary and the original parts of Vedāntin Mahādeva’s Commentary to the Śāṅkhya Sūtras, edited with Indices, Calcutta, 1888.
27 Notwithstanding the supposed antiquity of the Śāṅkya system, Prof. Garbe does not claim a great antiquity for the *Śāṅkhya* *sūtras*, which on the contrary he reckons very modern, more recent not only than the *Śāṅkhya-kārikā*, but even than the *Kaumudi* of Vāchaspati. Like him, I doubt the high antiquity of these *sūtras* (cf. Ruvo
against the idealism of the Upanishads, and that Buddhism took its rise from it. He has carefully examined the resemblances, which have been before pointed out, between Buddhism and the doctrine of the Sāṅkhya, and has indicated fresh ones. On both points his arguments have completely failed to convince me, and I still remain in the position of doubt which I formerly gave utterance to, and which Prof. Garbe has tried to remove. I do not see why the Sāṅkhya should have been reduced to a system earlier than the doctrines which it combatted, and, on the other hand, granting that these systems grew up side by side, the original affinities of Buddhism are nearer to the Vedānta than to the Sāṅkhya. The coincidences in detail and terminology, which are beyond denial, may, in this respect, be deceptive. Among all the ancient systems, the Sāṅkhya alone elaborated a complete theory of finite things, and Buddhism must have borrowed this theory from it, as did all the Brahmanical systems, when they wished to speak of the material world, or the notions, which according to them, were a part of that world. But I doubt if it took from this quarter the absolute negation in which it logically ended, though it did not always and uniformly profess it. On this point, again, there is between Prof. Garbe and myself a little misunderstanding. By characterizing the Sāṅkhya as "a logical system, hardly admitting development or profound modifications, ... above all with very little sentiment" (Les Religions de l'Inde, p. 70 of the French edition), I did not mean to imply that it did not give sufficient importance to the theory of sensibility and of the external world (exactly the contrary is the truth, as Prof. Garbe very justly remarks), but only that it was not conducive to the enthusiasms and unrest of a mysticism without an object. And by Buddhist pessimism, which I cannot find in the Sāṅkhya, I meant its metaphysical pessimism. The Sāṅkhya philosophy is pessimistic, to be sure, since life, for it, is a seduction and a slavery. But, though it wishes to escape from suffering, it does not wish to escape from all existence, nor from the continuance of the principle of personality, in which, on the contrary, it has the firmest faith, while the Vedānta and Buddhism both must needs end by denying it. In a word, now as then, I see in Buddhism more a Vedānta which despairs of the absolute than a Sāṅkhya which has ended in scepticism.

I have just said that the Sāṅkhya "hardly admits development or profound modifications." It, nevertheless, has undergone one modification, in the Yoga it has become theistic and devout. This latter system is, to put it shortly, a kind of supplement to the Sāṅkhya, which can be added to it or taken from it at will, and accepting the whole bulk of the ancient doctrine, so that the same name serves for both (Sāṅkhya-pravachana being the title common to the Sāṅkhya and Yoga sūtras), but bringing in a belief in a God, the Supreme Lord, and moreover a complete and often very grotesque discipline of the ascetic and spiritual life. It is from this side, without doubt, that the Yoga sūtras have attracted the attention of the leaders of modern Hindu theosophy, since they recommend them as reading suitable for adepts, and have had an English translation made for their use. Besides this translation, which I have not seen, there is to be mentioned on the Yoga but one essay by Pañcit Bhāshyāchārya on the age of Patañjali, the author of the Yoga-sūtras. The essay is a curious mixture of exact information and of assertions heaped up in an uncritical fashion. The Pañcit's results are that Patañjali, the grammarian and author of the Mahābāhāṣya, was also the author of the Yoga-sūtras; that he lived after Pāṇini and before the last Buddha, about the tenth century before our era; that he was only the last editor of the Sūtras, which are infinitely older, and that the allusions to Buddhism,

Critique, 19th April 1896, p. 303), but can scarcely go so far. In the twelfth century it was universally admitted that a dārañcā must rest on a sūtra, and I can hardly conceive how at that time such an imposture could have been introduced into the schools and gained general acceptance.

26 The Yoga sūtras of Patañjali, translated by Prof. Manilal Nabhaabhai Desai ; published at the expense of the Theosophical Society of Bombay. Among the publications of the Society I may mention further the translations of the Bhagavagitā, the Prabodhachandrodaya, the Śāṅkhya-kārikā, the Āmoghotha of Śāṅkara, reprints of the Upanishads translated in the Bibliotheca Indica, etc. From the point of view of literary archæology there is nothing to be said against this. But as reading for practical life and for edification, it must produce a curious effect on some minds.
which have been pointed out in his works, have reference to the Buddhism of the predecessors of Sākyamuni.  

In the domain of the Nyāya, whose aim is the theory of knowledge and logic, the publication in the Bibliotheca Indica of the bulky and not very old treatise of Gangeśa Upādhyāya, the Tattvacintāmana, has progressed by eight parts since the last report, while that of the more ancient commentary of Uddyotakara, the Nyāyavārttika, begun in the same series has not advanced a step.  

To make up for this, a happy discovery of Prof. Peterson has restored to us two monuments of the Buddhist Nyāya, perhaps works of those Buddhist dialecticians against whom Kumārila, Saṅkara and Suresvara argued; and by a curious chance, it is from the recesses of an ancient Jaina library that these venerable relics are restored to us: — an anonymous treatise, the Nyāyabindu and the śīka, or gloss on this treatise by a certain dēkṣa Yoga Dharmottara. The work had before been pointed out by Wassiljew as existing in a Tibetan translation in the Tanjur, and in his preface Prof. Peterson at first thought of identifying this Dharmottara with the founder of the Buddhist school which is called after him Dharmottariya. I see with pleasure that he has now given this up, for the school is mentioned even in the ancient inscriptions of Kārlī and of Junnar, while this Dharmottara was preceded by Vinātadeva and Dharmakīrti, who belong to the seventh century, and also commented on the Nyāyabindu.  

The Vaiśeṣika is closely related to the Nyāya. Their tradition is partly common, most of the teachers of the one having been also teachers of the other. In their aim, too, they are also both independent of the Veda. They only appeal to the sacred text for form's sake, the one for its logic, the other for its categories and for its theory of substance and qualities. Thus they have both been cultivated by Buddhists and Jainas. The latter have claimed Kaṇḍāda, the founder of the Vaiśeṣika, as one of themselves. The new edition of the Sūtras undertaken in the Benares Sanskrit Series, and mentioned in the preceding Report, is still at its first part only. But I have to mention another, the work of a reformer. The Mahāmohapadhyāya Chandrakānta Tarkālankāra is a professor in the Sanskrit College of Calcutta. He has written much and in more than one department, poetics, drama, smṛiti and grammar; but his favourite study is philosophy. He has formed the conviction that since the time of Udayana, i. e., at least since the twelfth century, the Sūtras of Kaṇḍāda have been wrongly understood on several important points, and to set forth his discoveries, he has incorporated them, according to Hindu usage, in a commentary. He has made an edition of the Sūtras accompanied by a new Bhāṣya. At first sight these new views do not seem very important. The endeavours to shew, for example, that for Kaṇḍāda non-existence is not a category in the same sense as the others; that the categories can be reduced to three, substance, quality and action, which imply the others; that time and space are not modes of substance; that the quality of form cannot be denied to air; that gold and silver do not belong to the element fire, but to earth; that the soul, in no case, can be perceived by the senses, etc. All this seems very Hindu and somewhat strange. Looking at

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37 Paśupīt N. Bhāskyāchārya, The Age of Patanjāli, Madras, 1889, from the September number of the Theosophist, the organ of the Theosophical Society of Madras.  
38 Paśupīt Kāmākhyākśa Tarkāvēga, The Tattvacintāman by Gangeśa Upādhyāya, with Extracts from the Commentaries of Mahāvīrścāda Tarkāvēga and of Jayadeva Mīra, Vols. I. and II., parts I. and VII. Calcutta, 1884-1891.  
40 Peter Peterson, The Nyāyabindusthikā of Dharmottārachārya, to which is added the Nyāyabindu, Calcutta, 1889.  
43 Mahāmohapadhyāya Chandrakānta Tarkālankāra, The Vaiśeṣika Durjñānam, with Commentaries, Calcutta, 1887; cf. Trībner's Record, Oct. 1890.
them closer we see that these propositions are intended to make Kanāda's physics more compatible with our own; that we have, as it were, a very delicate unobtrusive thread of Western thought introducing itself into Hindu tradition. We recall what Alberūni tells us of the Hindus of his own time; teach them a new doctrine, at once they will turn it into ēlokēs, so that next day you will not be able to recognize your own thoughts. And we are led to think that this must have been the case from the earliest times when the Hindus found themselves in contact with knowledge which was in advance of their own, and that more than one borrowing may thus lie hid, and concealed from our eyes, in this traditionary lore of theirs which looks so original. We are indebted to the same author for two editions of another work of one of the great teachers of the Nyāya and Vaiśeṣika, the Kurumārgal of Udayana, a treatise on the existence of God, well known by the fine translation made thirty years ago by Prof. Cowell.

(To be continued.)

DESCRIPTIVE CATALOGUE OF OBJECTS MADE AND USED BY THE NATIVES OF THE NICOBAR ISLANDS.

BY E. H. MAN, C.I.E.

Notes referring to the Catalogue.

<table>
<thead>
<tr>
<th>Area (sq. miles)</th>
<th>Population (about)</th>
</tr>
</thead>
<tbody>
<tr>
<td>C. N., or Car Nic., denotes Car Nicobar, the northernmost island of the Nicobars</td>
<td>4.9</td>
</tr>
<tr>
<td>Chowra Island</td>
<td>2.8</td>
</tr>
<tr>
<td>Teressa and Bompoka Islands</td>
<td>37.8</td>
</tr>
<tr>
<td>Central Group, consisting of Camorta, Nancowry, Trinkat, and Katchal Islands</td>
<td>145.3</td>
</tr>
<tr>
<td>Southern Group, consisting of Great Nicobar, Little Nicobar, and adjacent islands</td>
<td>391.7</td>
</tr>
<tr>
<td>Shom Peh, an inland tribe of Great Nicobar</td>
<td></td>
</tr>
<tr>
<td>Uninhabited islands</td>
<td>8.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>634.9</strong></td>
</tr>
</tbody>
</table>

The following are the meanings of the diacritically marked letters employed in transliterating Nicobarese words:

- a ... idea, cat.
- á ... cur (untrilled r).
- ō ... father.
- â ... fathom.
- e ... bed.
- ी ... pair.
- ी ... lūd.
- ी ... police.
- ो ... indolent.
- Í ... pole.
- Í ... pot.
- Í ... awful.
- Í ... könig (Germ.)
- u ... influence.
- û ... pool.
- ë ... über (Germ.)
- au ... bite.
- àu ... house.
- òu ... haus (Germ.)
- ì ... boil.

**44** The first two editions was issued in Calcutta in 1883. It is entirely in Sanskrit, without an English title, and contains the Commentary of Haridāsa (published in Cowell's edition also) with a gloss by the editor. The other is published in the Bibliotheca Indica, Mahāmahopādhyāya Chandrakanta Tarkālaṅkara, Nyāya Kurumārgal-yuktvat, Parta I-III, Calcutta. There are four other parts which I have not yet received. It contains the Commentary of Būhidatta and the gloss of Varāhamānā, and gives the complete text, while the first only gives the kārttika.
Nasal Vowels and Diphthongs, etc.

\[
\begin{align*}
\text{à} & \ldots \quad \text{un (French).} \\
\text{â} & \ldots \quad \text{û (French).} \\
\text{ã} & \ldots \quad \text{û (French).} \\
\text{ë} & \ldots \quad \text{un (French).} \\
\text{è} & \ldots \quad \text{un (French).} \\
\text{ië} & \ldots \quad \text{aiâ} \\
\text{iû} & \ldots \quad \text{ðin (Portuguese).} \\
\text{oû} & \ldots \quad \text{on (French).} \\
\end{align*}
\]

\((m)\) denotes implements, etc., made by men.
\((f)\) denotes implements, etc., made by women.

Except where otherwise stated, the names of the objects in this Catalogue are those employed in the Central Group of islands.

**CATALOGUE.**

1. Huts and Village poles.

1 (m). Ñi (Car Nic. Pâti). Hut raised on posts 5 to 7 feet above the ground. Huts vary in size and description, as follows: — (1) Ñi-holpûl, of circular bee-hive shape, with plank or spathe walling and windows, made in the Central, and, less commonly, in the Southern, Group. In certain villages all other designs are tabooed. (2) Pâti-chauwi, a modification of No. (1), made at all the Northern Islands. At Chowra, and at certain villages elsewhere, no other description of hut may be erected. (3) Pâti-tamdrò, oval-shaped hut with dome roof, made almost exclusively at Car Nicobar. (4) Ñi-ta-optôpâh, oblong, with roof somewhat resembling the tilt of a wagon, made with slight variations of form in certain villages throughout the islands. (5) Ñi-hillâ, ordinary oblong hut with pent roof of the Malay pattern, in common use in the Central Group, and erected when time, labor, and means are limited. In the Northern Islands, i.e., Car Nicobar, Chowra, Teressa and Bompoka, the thatch consists of a thick layer of Island grass (Imperata) neatly laid on, which lasts for many years. In the Central and Southern Islands, leaves of the Nipa fruticans are generally used, less frequently cane, or Pandanus leaves, or Areca spathes. At Car Nicobar coconuts are largely used in place of thatch for covering the roof of small or temporary huts.

1 a. (m). Kanaïya. Village poles — usually one or more for each dwelling-hut in the village — 60 ft. to 80 ft., or more, high, and ornamented with tufts of young coconut-leaves at intervals of every 8 or 10 feet of their length. They are planted along the foreshore in front of certain villages in the Central Group, the object being to scare away evil spirits. They are renewed at a certain season once a year, each community having a prescribed "moon," or month, in which to do this. At Car Nicobar a small variety, called maya, is erected at the change of the monsoon, i.e., after the termination of the rains, when fever is prevalent. Six months later, when the rains commence, a lofty variety, called kentûla, is substituted. One, or more, of a larger and loftier variety of kanaïya, called Kanaïya-ta-kuru, is erected at several of the villages of the Central Group in turn. The occasion is called Et-kait-nî, when dancing and singing take place as well as feasting. This festival occurs during the rains and at intervals of five or more years, according to the wealth of the particular village in pigs. This species of kanaïya is ornamented with a flag at the top in addition to the coconut-leaf tufts at intervals throughout its length. They require derricks and a large number of men in order to hoist them into position along the foreshore in front of the village (vide No. 76). No significance is attached to them. They are merely intended to afford evidence of the skill of their makers.
2. Canoes and their fittings.

2 (m). Dūe (Car Nic. Āp). Outrigger-canoe, of various sizes from about 8 feet to about 50 feet long, made in the Central and Southern Groups and — of the smaller sizes only — at Car Nicobar. In the Central Group the trunk of the Calophyllum spectabile is usually preferred. But all the very small canoes are usually provided with one or more wooden masts (kanāma), cotton sails (hentēha), — on certain festive occasions, an ornamental prow (karūha) painted vermilion, and colored calico pennons attached to the mast-head (kōi-kanāma), — and out-rigger peg-fastenings (hēnēma-rāte).

2 a. (m). Ti-nānga (Car Nic. Chakāng). Ornamental grating, placed as a seat for one or two children in the bows of a large canoe. It also serves to keep the karūha (vide under No. 2) in position.

2 b. (m). Kanai-rīda. Ornament of bamboo, or wood, fixed upright, like a flag, in the projecting stern of a canoe on festive occasions.

3 (m). Pōwah-enkōha (a), Pōwah-enkāna (b), (Car Nic. Patyūah). Paddles: (lit., male (a), and female (b). The former are made only in the Central and Southern Groups, and are distinguished by the lozenge-shaped ornament at the point of the blade. The wood used is usually that of the Garcinia species.

4 (m). Lōe-lama-hosūh. Furling leaf-sail, made of the leaves of the Nipa fruticans: now-a-days rarely used, and only in the Central and Southern Islands. It is preferred to a cloth sail (hentēha) only when necessity arises for sailing close to the wind. On the death of its owner it is lashed to his grave head-post (vide hentain-kōi-pentila, No. 163).

5 (m). Hentēha-dai-oayā. Cocoanut-leaf sail. An improvised sail made by trimming a single cocoanut frond, which is then fixed upright in the canoes. Is used only in the Central Group, and only for short trips when other sails are not available.


7 (m). Shin-pōiya (Car Nic. Hat). Anchor; usually consists of a lump of iron or stone, which, by its mere weight, serves the intended purpose.

8 (m). Wāng (Car Nic. Wang). Movable partitions placed near the centre of large canoes, and lashed to the thwarts or gunwale, when conveying cocoanuts, garden produce, etc., to a distant village, the object being to keep the deepest portion of the canoe free for baling purposes. Two, or sometimes one, suffices for each loaded canoe.

9 (m). Hinēst (Car Nic. Hanōka). Wooden scoop for baling a canoe.

10 (m & f). Tano-dāk-dūe. A half-cocoanut-shell, used for baling a canoe. Similar shell-cups are used for other purposes. (1) For lighting a fire or for drinking, when they are called taiyāk or enfā (vide No. 38). (2) For filling any utensil with water, when they are styled hentūata. (3) With a hole through the bottom, for serving as a funnel, when they are named hendiwa (vide No. 36).

3. Spears and Harpoons.

11 (m). Shanaē Mong-hēang (Car Nic. Wē-ta-heng-ngapāk). Pig spear. The shafts of this and the other shanaē spears are made of strong, heavy wood. Shanaē by itself denotes any spear having a bladed head.

12 (m). Shanaē Hoplēap (Car Nic. Wē-waiñ). Pig spear: also sometimes used for spearing sharks and crocodiles. A similar weapon is used by the Malays in the Straits Settlements.
13 (m). Shané Kopatón (Car Nic. Wō-tabāku). And 14 (m). Shané Yanóma (Car Nic. Wō-tabāku). With these weapons the Nicobarese arm themselves when visiting distant villages, in case of any serious dispute or attack taking place. They differ only in the size of the bladed head, the former being the larger of the two. They are sometimes used for spearing sharks.

15 (m). Shané Harāta. Pig spear with detachable head. The blade resembles that of the sháne mongšēang (vide No. 11), and the arrangement for attaching it to the shaft is identical with that of the hínwēth (vide No. 22). The cord attachments and lashings of this, as well as of all the iron-headed spears and harpoons, are made with the bark fibre of the Gnetum gnetum (Nic. Hēt-toit, vide No. 145), of which great use is made.

16 (m). Chónk-kolpāl. A light single-pronged and barbed spear, used occasionally for collecting bëche-de-mer along the shore for sale to Malay and Chinese traders. Sometimes used by, or on behalf of, mourners for spearing fish (vide No. 24), also for spearing any object in play.

17 (m). Míañ-momāñya (lit., two-pronged spear) [C. N. Pák-má]. Used for picking up bëche-de-mer along the coast for sale to Malay traders and for spearing fish. The shafts of this and of the other míañ spears are made of light imported bamboo, the local variety of bamboo not being so well adapted for the purpose. Míañ denotes any spear having two or more barbed prongs.

18 (m). Míañ-lō, lit., three-pronged spear. 19 (m). Míañ-fōṇ, lit., four-(in a row) pronged spear. 20 (m). Míañ-kanōp, lit., four-(in a circle) pronged spear. And 21 (m). Míañ-tanāl, lit., five-pronged spear. Used for spearing fish by day and by torchlight at night. Sometimes also used for spearing flying-foxes, when hanging asleep from a branch: for this purpose a long bamboo pole is substituted for the ordinary shaft, so as to be able to reach the bat by a mere thrust.

22 (m). Hínwēth or Hínlāk (Car. Nic. Lāk). And 23 (m). Kān-shōka. Two descriptions of harpoons for spearing turtles, ray-fish, sharks, and dugongs. The latter weapon, being provided with a long line, which is held in the hand, is first thrown; after which, in order to render the capture more certain, the former is brought into use. The shaft of the hínwēth is of bamboo, but that of the kānshōka is of hard wood.

24 (m). Palāhōma. Spear which alone can be used by, or on behalf of, mourners during the mourning period, and not before the Entōin memorial-feast, which occurs 3 or 5 "moons" after the death. The shaft consists of a short piece of strong, thin, flexible wood, and the iron-head is a single prong. Fish speared with any of the míañ (vide No. 17) spears cannot usually be eaten by mourners, as they possess more than one prong. At certain villages, however, two-pronged spears are conceded for this purpose. The palāhōma is also used in play for spearing a cocoanut, which is rolled along the beach for the purpose.

25 (m). Hokpāk (Car Nic. Pāk). Wooden-pronged spear, for spearing garfish by torchlight. The lashings are of cane, and the shaft of bamboo.

26 (m). Shinpong or Opwāh. Wooden-pronged spear, resembling the Hokpāk (vide No. 25), but smaller: used for spearing sardines. The lashings are of the same fibre as that employed for the various iron-headed spears and harpoons.

27 (m). Hīnyūm. Wooden spear with barb-like notched head, as used by the Shom Peā Tribe both in hunting and, as a weapon, in their raids on the coast inhabitants. Similar spears are made by the latter for use in repelling hostile parties of Shom Peā. The wood used is that of the Areca catechu.
4. Fighting sticks and hats.

28 (m). Païyûah (C. Nic. Harâh-paiyûah). Fighting-stick, generally about 12 feet long. Used somewhat like a quarter-staff at all the islands,—except Car Nicobar,—where a light sapling is employed,—both in settling disputes between villages or individuals, and in sham fights at memorial-feasts, in order to gratify the departed spirits; hence the necessity for the padded hats (vide No. 29). When fighting in anger, these sticks, which are made of the Garcinia speciosa, are often previously smeared with pig's blood and sand, and the knots in the wood are not removed.

29 (m). Kemili. Padded fighting-hat, worn in the Central and Southern Groups when using the païyûah (vide No. 28). The lining, or padding, usually consists of the ochrea,—i.e., the fibrous stem sheath,—of the cocoanut tree.

29a (m). Kemili Ok-ko. Padded fighting-hat, made of the bark-cloth prepared from the Ficus brevicaulis (vide No. 140), sometimes made and used in the Southern Group.

30 (m). Kahâwa. Fighting-hat made of the husk of a cocoanut, after removing the shell and its contents, used at Teressa, Bombo, and Chowra, when fighting with the païyûah (vide No. 28).

5. Bows and Arrows.

31 (m). Fôin (Cv. Nic. Lendrain). a. And 31a (m). Ânâ-châkâ-fôin (C. N. Chok-lendrain). b. Cross-bow (a), and bolt (b), used at Car Nicobar, Chowra, Teressa, and Bombo, for shooting birds, chiefly pigeons, when perched on trees, where they are sometimes shot at a considerable height. The string of the bow is made of the fibre of the Gnetum gnemon (vide No. 145).

32 (m). Bel (a), Ânâ-châkâ-bel (b). Toy bow (a), and arrow (b), as sometimes used by children in the Central Islands for shooting as birds, fish, and inanimate objects.

6. Articles of cocoanut shell, spathe and leaf.

33 (f). Hishôya (Cv. Nic. Hanôk-mât). Cocoanut-shell water-vessels, prepared by women (vide No. 122): made and used for fetching and storing water, chiefly for cooking and washing purposes. They are usually kept, suspended in pairs, on a stick, placed horizontally a few feet above the hut floor. In the Central Group the exterior surface of these utensils is polished with oil, or pig's fat, and blackened by means of smoke or soot. A cane-plaited loop connects each pair of shells. The hole for filling and emptying these vessels is formed by piercing and enlarging the soft uppermost "eye" of the nut. A strong man often carries 20 pairs of these shells, filled with water, on a pole over his shoulder, 10 pairs in front and 10 pairs behind.

34 (f). Hôh (Cv. Nic. Kûâl-kûa). Large cocoanut-shell receptacle for holding târî (toddy). Similar objects are used by the women when collecting small shell-fish, which are placed in them; those so used are styled hôh-ta-momûang. A large cocoanut-shell is likewise used at all the islands, except the Southern Group for tapping târî from the cocoanut-tree spadix; it is then termed henwain-châkâ-shiat.


36 (m). Hendiwa-dâk (Cv. Nic. Endrihara). Funnel and filter, used whenpouring water from a pitcher, etc., into a Hishôya (vide No. 33). The filtering medium consists merely of a piece of the ochrea (fibrous stem-sheath) of the cocoanut-leaf, and is renewed when foul.

38 (f). Enfā or Taγyak (Car. Nic. Chuk-nōm). Half a coconut-shell, used (1) as a drinking-cup: (2) as a basin to hold hot water when washing an infant, and then styled at Car Nicobar chuk-enkūn: (3) in kindling a fire, or for making a bright flame when dancing at night: (4) in lifting a pot off a fire by holding a half-shell in each hand, the rims pressed against the pot: and (5) as a mortar for pounding chillies (vide 115 and 10).

39 (m ʃ. f). Henhst-kaa or Hänēst-kolai (Car. Nic. Fanōk-kari). Wooden or perforated coconut-shell ladle with wooden handle for serving out boiled meat, fish, rice, vegetables, etc., from the cooking-pot. The object of perforating the ladle is to strain off the gravy.

39 a. (m ʃ. f). Wān. Small coconut-shell, used at Teressa and Chowra for holding shell-lime for betel-chewing.

40 (m). Kanchhūt-ok or Kanchhūt-ańha. Scratch-back or scratch-body. Consists usually of a circular piece of coconut-shell with serrated edges, and pierced through the centre with a stick to serve as a handle: used for relieving itch or irritation of the skin. Peoritis and Pyritis are diseases common amongst Nicobarese of the Central Group.

41 (m). Kanchhūt-ngōat. A piece of coconut-shell with serrated edges, in imitation of a Capsa rugosa or Arca shell, which are generally used for the purpose noted below (vide No. 184). These are employed for the purpose of rapping the kernel of a ripe coconut, in order to form fine paste for the use of those who have few or no teeth, or preparatory to making oil. Coconut-paste is, however, made more rapidly by means of the kensōc (vide No. 89), but it is not then so fine as when made by the above method.

42 (m). Chuk-palaʃtēwa. Ordinary hut-light, consisting of a small clam-shell filled with coconut-oil, the wick being a thin twist of cotton cloth. On festive occasions this primitive lamp is placed in a coconut-shell receptacle, attached to a large cane ring, from which it is suspended after the manner of a European hanging-lamp, whence the idea appears to have been borrowed.

43 (m). Chuk-kaʃāk (Car. Nic. Chuk-tālē). Parrot-stand, the bird being attached to the stand by means of a coconut-shell ring, which is pierced with a hole of sufficient dimensions to suit the size of the captive's leg. A half coconut-shell is fixed on the spike for holding food or water in the centre of the bar.

44 (m). Henhōta (Car. Nic. Tasāla-ta-kūχyā). Slow-match, usually made by slitting the small spathe of the coconut-tree into narrow shreds and binding them with fibre of the Gnetum gnemon (vide No. 145): used for lighting cigarettes or kindling a fire, when travelling or in a canoe.

45 (m). Henhēt-koæk (Car. Nic. Nám-kaœ). Tārī-strainer, consisting of a piece of the ochra (fibrous stem-sheath) of a coconut-leaf, which is held over a tārī-jug (vide No. 35), when filling it from a tārī-pot (vide No. 34), or other utensil.


(tewila), mixed with water, is placed in this strainer, and all superfluous moisture extracted by wringing and pressing on the entana-momua (vide No. 116). All that passes through is thrown away, and the rest is boiled and eaten with cocoanut-paste.


a. is worn next to the skin both night and day: at night b. and c. are removed, and replaced by a cotton skirt. As there is usually sufficient calico among the natives of Teressa and Bompoka, the women there are frequently able to dispense with the use of b. and c., which they don only when working in their gardens, or when fetching fire-wood, water, etc.

a. is generally about 5 inches deep, and is made of plain split leaf.

b. is usually about a foot deep, and consists of fine split leaf-work, and

c. the outermost skirt is likewise about 12 inches deep, and consists of partially split leaf, the unsplit portion being so arranged as to present two parallel bands a few inches apart; which, by way of ornament, are whitened with shell-lime and run horizontally throughout its length of about three feet, more or less, according to the size or requirements of the wearer.

The upper edge of these leaf-skirts consists of a stout cord to which the ends of the leaves are neatly attached, while the lower fringe of the leaves is evenly clipped. For fastening them round the waist, short pieces of cord are provided at the upper ends, and these are tied between the hip and the middle-front of the body. They are sometimes made to overlap at the ends by several inches, in which case two additional pieces of twine are provided for fastening purposes.

48 a. (f). Opohiap. (Car Nic. Kiffan). Skirt about 6 feet long, worn folded by females: generally of blue calico. It is usually fastened at the waist and extends to a little below the knees. At Car Nicobar, when strangers arrive, the cloth is unfolded to its full width and worn fastened above the breasts; but, at the Central and Southern Groups, at such times a second cloth is instead thrown over the shoulders, so long as strangers are present. This covers the shoulders and breast, and is styled hendoa-shi-toak.

48 b. (m). Neng. (Chowra, Kinwan; Car Nic. Kissat). Loin-cloth, worn by males: generally of red calico. The full size is about 6 feet long and 4 to 6 inches wide. This, in the Central and Southern Groups, is folded to a width of about 1½ inches. In donning this scant attire, one end is held at the pubes, and the remainder drawn back between the thighs and over the genitals so as to conceal them under the perineum. The band is then brought round from behind across the hip to the front, where it is fastened to the end at the pubes; the remaining portion is taken round the other hip to the os coccyza, where a second knot secures it in position, and leaves about 15 inches dangling like a tail behind. Now-a-days at the Central Group, the above description of neng is usually worn only by old men, the young and middle-aged having adopted one which is about 12 feet long and folded to a width of 2½ inches. With the extra length, the wearer is enabled to pass the band a second time round the body across the abdomen after making the fastening at the os coccyza; finally, instead of a tail-like appendage at the back, a loop is formed from the os coccyza to the left hip, from which the remaining length of the band (about 18 inches) is allowed to hang. At Car Nicobar and Chowra the loin-cloth is
about 6 feet long and folded to a width of only $\frac{1}{4}$ths of an inch: one end, to a length of about 18 inches, is then stitched and forms the tail-end of the garment, which is worn much after the fashion above described, the only distinction being that the genitals are less tightly enveloped. The tail is generally tucked under the band at the left hip, so as not to dangle behind.

49 (m). Pāl-ta-chūma (Car Nic. Tā-nyukla). Cocoanut-leaf torch, used when spearing fish at night.

7. Articles of other palms.

50 (m) Shindung-kōi (Car Nic. Endrū). Screen, made of the leaves of the Nipa fruticans, and used in the Southern Group for covering the head and back when exposed to rain.

51 (f). Lōah-hilīua (a) (Car Nic. Chāmōm). Homyūam (b) or Danāp-oal-hilīua. Hichih (c) (Car Nic. Trānōp).

(a) is the spathe of one of the three Areca palms (viz., the Orangia — or Bentiavina — Nicobaraica), common in the islands. The spathes of the other two varieties found in the islands are smaller, and less useful.

(b) consists of one of the spathes of the hilūa, trimmed at its two ends and flattened, so as to serve as a sleeping mat. The inner and lighter-colored side is placed uppermost on the floor for this purpose. A small uneven number (3, 5, 7 or 9) of these spathes are wrapped round a corpse prior to burial.

(c) consists of two homyūam, stitched together at one side to serve as a screen when exposed to rain.

52 (m) Hannōi (Car Nic. Hanūi). Fan, made of Areca-spathe and used for kindling or fanning a fire when cooking, and for fanning the face in oppressive weather, or in order to drive away mosquitoes, etc.

53 (m) Taṅ-shūlā or Tafōl (Car Nic. Tā-silla). Box, made of Areca-spathe in common use throughout the islands for holding cloth, clothes, etc.

54 (f). Kenōaŋ. Areca-spathe receptacle, made and used in the Central and Southern Groups for holding betel-nuts, shell-lime, and chāvica leaves for chewing.

55 (f). Chuk-tanūla or Chuk-hendo. Areca-spathe basket, or Pandanus-leaf receptacle, for containing betel-nut, shell-lime, and chāvica leaves; used chiefly at Teressa Island. At Car Nicobar Barmese lacquered boxes — Nic. Tanāp (vide No. 156) — are mostly used.

56 (m) Timī. Areca-spathe bucket, used when bathing.

57 (m) Taṅēchya. Areca-spathe receptacle made for the use of hatching fowls. In place of grass, a certain kind of leaf is placed inside. At Car Nicobar a Chowra-made pot, or a taṅ-shūlā (vide No. 53), is used for this purpose.

58 (m) Dāiyuāk or Pakōl. Feeding dish, made of a spathe of the Pinanga Mantii (Nic. okahuāk). A similar object is made by the Shém Peñ of the bark of a certain tree.

58 a. (m) Dāiyuāk-tewīlā. Areca-spathe receptacle in which uncooked Cycas-paste is kept.

58 b. (m) Dāiyuāk-homlem. Areca-spathe receptacle in which cooked Cycas-paste is kept.
59. (f). Chuk ok-hiyē. Areca-sapthe receptacle for collecting the refuse of betel-husk, after extracting the kernels for chewing. A superior variety made of wicker-work and provided with an outer tray for the husked nut is sometimes used, the large inner receptacle being for the husks only.

8. Article of pandanus leaf.

60. (m) Shanōnw (Car Nic. Tāchōlkā). Ornamental head-band made of Pandanus-leaf, worn on the head by both sexes, usually on festive occasions. At Car Nicobar it is always, and at Chowra and Teressa sometimes, made of the spathe of the Areca catechu.

60 a. (m) Kupōt-sinpai. Pandanus-leaf head-ornament, made by Car Nicobar women and occasionally worn by both sexes.

61. (f). Kenōp-kōi-hāshōi. Dome-shaped cover made of Pandanus-leaves and placed over the kenyūa-kōi-hāshōi (vide No. 111) when boiling Pandanus, Cycas-paste, or vegetables. At Car Nicobar a wicker-work cover is used for the purpose.

62. (f). Harung. Pandanus-leaf receptacle, used at Car Nicobar for holding chewing materials, when making distant trips in a canoe, or on feast days.

63. (f). Hannāh-lāh. Foot-brush, used in the Central and Southern Islands for wiping the feet on entering a hut: consists of Pandanus-drupe from which the pulp has been extracted. One or two are usually kept at the entrance of every hut for the use of visitors and others. At the Northern Islands the hut-broom (vide No. 96) is employed for wiping the feet.

64. (m). Kantain (Car Nic. Kensoch). Fire-sticks, used at all the islands, but chiefly at the Central and Southern Groups, for producing fire. Both the upper and the lower (styled male and female respectively) are sticks cut from the Melochia velutina (vide No. 144). The working-end of the upper stick is rounded, and a splinter inserted in the fine hollow space in the centre, which would otherwise wear away before the necessary amount of friction had been produced. Instead of this, the end of the stick is sometimes slightly cross-split, which causes increase of friction when in use. The lower stick is notched near one end and a small hollow formed in its centre, into which the prepared end of the upper stick is placed and twirled with both hands, during which the lower stick is held firmly down by one or both feet. A blade, or peg, is also sometimes stuck into the side of the lower stick to keep it in position during the operation. On the part to which friction is applied fine ash is sprinkled and, beneath this, dry coconut-husk fibre, or paper, is placed as tinder.

(To be continued.)

A VERSION OF THE GUGA LEGEND.¹

BY W. CROOKE, C.S.

During the reign of Prithivi Rāja, Chauhān of Dohlī, there ruled in Mārūdēsā, now Bāgarā,² of the Hisār District, a Rāja named Mār Sīh, or Mār Sīh, to whom was born a son named Jēwar. When the boy grew up he was married to the Rāntī Bāchhal, daughter of Kālīwar Pal, who ruled at Sirā Patān, now a mass of ruins near the town of Bēhār, in Pargana Afzalgarh of the Bijnōr District. The marriage was performed with great magnificence, and much money was spent by the father of the bride in the dowry and in entertaining the marriage guests. The bride accompanied her husband to his house, and they lived together for some years, but the Almighty did not bless them with offspring. In despair the prince Jēwar went into the forest and began to practise austerities. Meanwhile the Rāntī Bāchhal occupied herself in fasting and deeds of charity at home. After some time the great saint Gūrū Gōrikmāṭh with fourteen

¹ Told by Shāhī Bhagat of Bēhārā, Bijnōr District, and literally translated.
² Bāgarā is the Bāgar or prairie of the Eastern Panjāb and Northern Rājpūtānā.
hundred disciples, in course of pilgrimage to various shrines and holy places, came to Bāgaṇā. When she heard of his arrival, the Rāṇī Bāchhal presented herself before him, and begged him to take up his residence in her city, where she promised to attend upon him. The Gurū replied that he was a saint and could not make a long stay there. The Rāṇī when she heard this fell at his feet and wept, and Kāṇī Pāwā, who was the senior of his disciples, begged him to stay there and practise yōga.

Gōrakhnāth agreed and halted with his disciples in a garden near the city. The Rāṇī Bāchhal placed her treasury at his disposal and every day presented him with a golden dish filled with the choicest food. When a year had passed in this way and the Rāṇī ceased her daily visit, Gurū Gōrakhnāth made preparations for his departure. Kāṇī Pāwā went to the Rāṇī and told her that Gōrakhnāth would start very early next morning, and he advised her to be in attendance. Her sister Āchhal overheard this conversation, and in the night she went to the Rāṇī Bāchhal and asked her to lend her some choice clothes and jewellery, as she wished to receive some guests. The Rāṇī Bāchhal answered:—"My clothes and jewels are pure because I wear them when I do worship. You can have any other clothes and jewels but these." Āchhal refused to accept any other clothes and jewels, and promised to return them before her sister would want them for worship. So Bāchhal lent them and the gold dish to her. Next morning Āchhal, wearing the clothes of Bāchhal and covering her face, appeared before Gurū Gōrakhnāth who, when he saw her, said:

"My daughter! Why dost thou cover thy face?"

She answered:—"Since the saints have come here I daily prepare food for them with my own hands. My eyes have in this work become affected by the smoke and I am compelled to wear a veil."

Gōrakhnāth took the dish from her hands and ate the contents. Then he took out from his bag two grains of barley and handing them over to Āchhal said:

"Wash them and then eat them at once."

She did as he directed and returned home. She returned the dish and the dresses to Rāṇī Bāchhal.

Meanwhile Gurū Gōrakhnāth blew his horn and marched with the body of his disciples. But the disciple, Kāṇī Pāwā, knew that the Rāṇī Bāchhal had been deceived by her sister; so he began to cry and roll on the ground, pretending that he was attacked by a violent colic. As Kāṇī Pāwā was very dear to Gōrakhnāth, the saint stopped and began to smear his body with consecrated ashes as a remedy. In the meantime Rāṇī Bāchhal arrived and, after saluting Gōrakhnāth, began to pray to him. She then laid the dish before him. Gōrakhnāth cried:

"Turn out the impostor and beat her soundly. She has just received from me two grains of barley and she has come again."

The disciples began to beat the Rāṇī Bāchhal; but Kāṇī Pāwā said:

"You have devoured the whole of her treasure and are now beating her. What justice is this?"

Gōrakhnāth then enquired from the chief disciple what the truth of the matter was, and he told him the whole case. Gōrakhnāth asked what he was to do. Kāṇī Pāwā answered:

"O Mahārāj! On this matter being known, the saints will be held in contempt. You must bless the Rāṇī Bāchhal also."5

Then Gōrakhnāth spread a sheet and lay down upon it. On this he ascended to the throne of Bhagwān, and when he saluted Bhagwān the god asked:

"O saint, what has caused you to come here?"

Gōrakhnāth replied:—"Give a son to Rāṇī Bāchhal of Bāgaṇā."

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1 For instances of such charms in barrenness see my Introduction to Popular Religion and Folklore, p. 148.
3 With this part of the legend compare the story of Jacob and Esau.
Bhagwān answered: — "To have a son is not written in the fate of the Rāni."

Gōrakhnāth replied: — "Had a son been written in her fate, I would not have come to you."

Hearing this Bhagwān rubbed some of the dirt out of his head and gave it to Gōrakhnāth, and the saint brought it back to the Rāni and gave it to her. The Rāni mixed it in water and shared it equally between a grey mare, a Brāhman, a sweep's wife, and herself. All of those had been hitherto barren, but immediately they all conceived.

Now those who were her enemies went to Amar Sinh and poisoned his heart against the Rāni Bāchhal and said: —

"O Rāja! Your daughter-in-law has become in child by one of the saints. So if you wish to save her honour you must send her at once to the house of her mother.”

The Rāja believed their words and sent the Rāni Bāchhal to the house of Kumār Pāl, who was usually called Kaṅwar Pāl.

When the embryo was seven months old it spake from the womb of its mother and said; "Take me from the house of my grandfather and remove me to the house of my father, for if I am born here I shall be called Nānvar."

The Rāni Bāchhal was in child and she had no means of conveyance. So she had much hesitation in complying with the orders of the coming child.

But the embryo spake again and said: — "Mother! Hesitate not, but go to the crippled carpenter and he will make a cart for you."

The Rāni went to the carpenter and asked him to do this for her.

He answered: — "I am a cripple. How can I do this for you?"

But the embryo spake and ordered him to arise from the seat, from which he had not moved for many years. He arose at once and made the cart as Rāni Bāchhal desired.

Even in the womb the child began to work wonders and tying up his mother's father, hand and foot, they started for Bāgaṇḍ. On the way he forced Rāja Vāsuki, the lord of the snakes, to do him homage and acknowledge his power by doing the worship known as kandaṅāl. He made his mother's father also confess his power and do the same worship to him. And when he reached his home, his father's father was forced to do homage.

Finally, at the due time, he was born under the title of Zāhir Pīr. At the same time to the Brāhman woman, who had eaten the dirt of Bhagwān, was born Nara Sinha Pānā; to the sweep's wife Pataỹyā Chāmar; and to the grey mare was born Bāchhār, or the Colt. All three began to grow by leaps and bounds. Zāhir Diwān began to hunt in the jungle. One day in the course of his hunting he happened to go to Bundi, and halted in the garden of Rāja Sanjai. The Rāja's daughter, the Rāni Surail, happened to be in the garden with her companions. Zāhir Diwān entered into conversation with her and began to play at dice with her. At first the Rāni won all the goods, and finally even the person, of Zāhir Diwān. He asked her leave to go and bathe, as he was her slave. While he was bathing, he remembered the name of Gōrakhnāth, and then the seat on which the saint rested was moved. Some one came and put some dice in the waist-cloth of Zāhir Diwān unawares. When Zāhir Diwān was putting on the cloth he felt the dice. In great delight he went back to the Rāni and asked her to play a second game with him. She agreed and this time Zāhir Diwān won back all his goods and the Rāni as well. On this he commenced to start for his home, but the Rāni Surail begged him to take her with him.

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* The ascetic showed his superiority over, and even contempt for, the greater gods.
* In the original adnāfāli, grandmother's house, to which women who stray from virtue are sent.
* Apparently because he would be born in his adnāfāl.
* Here we find signs of Muhammadan influence. Kandaṅāl is a special worship of Bīhī Fātima, in which males are not allowed to take a share.
* The Saint Apparent.
He answered: "If I take thee unmarried both thou and I will come to shame."

"But," she said, "If the signs of betrothal be sent, I trust thou wilt not refuse them."

He promised that he would accept them. So Zahir Dlwán returned home, but he did not forget the Râñ Surail.

To the Râñ Æchhal, who had received the two grains of barley from Gurû Görakhnâth, two sons were born at the same time—Surjâh and Arjun. They were of the same age as Zahir Dlwán. Now when the Râja of Bûndî sent his Brâhmañ and barber to perform the betrothal rite between his daughter and Zahir Dlwán the brothers forbade the rite, as there was an old grudge between their family and that of the Râja of Bûndî. But before they left the Râñ Surail had strictly warned the Brâhmañ and barber that they should on no pretence betroth her to any but Zahir Dlwán. So they went to the Râja Amar Siâh, who treated them with great kindness and asked the cause of their coming. They said that they had come to betroth his grandson to the daughter of the Râja of Bûndî. On hearing this Amar Siâh put his hands to his ears and said:

"I regret that I cannot betroth my grandson to the Bûndî Râñî, because I have an hereditary enmity with her father."

The Brâhmañ and the barber left the place at once and on the way they met Zahir Dlwán. When they told him the result of their mission he said:

"I am the grandson of Amar Siâh it is true; but what have I to do with that old dotard? Give the signs of betrothal to me."

The Brâhmañ hesitated, but the barber spake out: "O Kaûwar Sâhib! betrothal is not performed in this fashion."

At this Zahir Dlwán smote the barber on the back with his whip and he rolled on the ground.

The Brâhmañ then said: "Mahârâj! The barber was not altogether wrong. At least some of your kinsfolk are needed for the betrothal."

Then Zahir Dlwán invoked the saint Görakhnâth, and, as he prayed, the seat of the Gurû was shaken, and he at once started with a troop of his followers and reached the place.

But the Brâhmañ spake: "Sâdhus are not recognised as due witnesses of the rite of betrothal."

So Zahir Dlwán invoked the aid of Mahâdëva and Indra and they at once appeared, and there, even in the jungle, the rite of betrothal was duly accomplished. Görakhnâth gave to the Brâhmañ and the barber his consecrated ashes, and Zahir Dlwán informed them that his marriage procession would start on the ninth of the dark fortnight of Bhâdëa. The Brâhmañ and the barber then started and the gods returned to their heaven.

When the Brâhmañ and the barber reached Bûndî they opened the parcel of consecrated ashes which Görakhnâth had given them, and found that the ashes had been turned into gems. When the Râja of Bûndî heard that the betrothal had been performed he was wroth and beat the Brâhmañ and the barber almost to death. Hearing their cries, the Râñ Surail came into the Court, and seizing her father by the hand said:

"Father, it is a deadly sin to kill a Brâhmañ. Do not kill him. What has been done cannot be undone even by Paramâswar himself."

The Râja came to his senses and the Râñ Surail took the Brâhmañ into her private apartments and loaded him with presents. Next day the Brâhmañ and the barber explained to the Râja all that had happened in the jungle, and informed him that the marriage procession would arrive on the ninth night of the dark fortnight of Bhâdëa. The Râja hearing this was filled with anxiety, reflecting what arrangements he could make in the rainy season. But his ministers comforted him by saying that where wealth abounded all was possible.

13 A sign of dissent or disagreement.
Meanwhile Zahir Dlwán took all the articles he had received at the time of betrothal and gave them to his mother, the Ráni Báchhal, and informed her of the date of the wedding. The Ráni in her turn went to her father-in-law, the Rája Amar Sih, and informed him of all she had heard from her son, and laid the presents of betrothal before him.

He answered: "I cannot perform this marriage at this time. I will not go to the house and therefore I rejected the betrothal."

Hearing this the Ráni Báchhal wept and returned to her own apartments. She then called Nara Sihá Páñé and sent him to tell her father to attend the wedding. He went to Sír só Pátn and placed the invitation, which consisted of a letter, gold coins, a cocoanut, red powder, holy rice and sweetmeats before the Rája Kañvar Pál, and to him the Páñé said:

"The marriage of your grandson will take place on such and such a day. Your daughter has sent me to inform you that her father-in-law has refused to take any part in the ceremony. Everything then depends on your generosity. So you must go and get the marriage of your grandson duly performed."

Kañvar Pál replied: "I will send all that is needful, but I will not take part in the procession."

Then Nara Sihá Páñé returned to the Ráni Báchhal and said: "No one agrees to take part in the marriage. Your father has also refused to join the procession. Now except yourself there is none to help your son."

The Ráni Báchhal then began to weep and said: "Alas for my dear husband! Had he been here he would have arranged everything, and I should have been spared the trouble which has now fallen upon me."

Then Zahir Dlwán answered and spake: "Mother! Why dost thou weep? If the Gurú Góralkhánáth is still alive I shall bring my bride not alone without disgrace, but with all due honour."

He then went out of the city and was absorbed in reflection on his Gurú, and on this the seat of the Gurú Góralkhánáth was shaken.

And he said to his disciple Káni Páwá: "Let us go and complete the marriage of thy brother Zahir Dlwán."

Then Gurú Góralkhánáth came with fourteen hundred disciples to Bágárá. Zahir Dlwán went out to receive them and told Góralkhánáth all that had occurred.

Gurú Góralkhánáth said: "Be not troubled in your mind. I will make all the arrangements."

Then he took a pinch of ashes from his bag and rubbed it, and lo! all the articles and supplies required for the marriage—food and clothes and jewelry and equipage such as the eye of man had never seen, —were prepared. Also Góralkhánáth invited the Rája Indra, who came with all his sons. With him came Párvati and Rája Vásuki.

When the procession was arranged Góralkhánáth said to the Ráni Báchhal: "My daughter! It is now thy part to decorate thy son with clothes and jewels, as it is time for us to start for the house of his father-in-law."

Then for the bathing of the bridegroom there came a golden pitcher from Indrásan, the home of the fairies. The youth was bathed and dressed with all magnificence. And the Rája Vásuki with his own hands invested him with the marriage robes, and the wedding crown was placed upon his head. Then came all the fairies of the court of Rája Indra and danced before him. The heavenly musicians began to play, and when Rája Amar Sih saw these divine arrangements he was smitten with shame. and he, too, came and joined in the marriage, and Rájá Kañvar Pál also arrived with all his equipage. So the marriage procession started and in a few days reached Bündli.

18 See Introduction to Popular Religion and Folklore, p. 58.
Now near the city of Bûndî there was a lake, which was swollen by the rains of Autumn, and they were considering how the procession was to cross it, when Hanumân arrived and said that he would lie down over it and all could cross on him.

But Râja Vasuki said: — "Why should you take all this trouble? I will prepare a bridge at once."

So saying he called all his mighty snakes and, twining them together, made a bridge across the water. The people of Bûndî came out to see the procession, and those who were envious of Zâhir Dîwân said that none but Sâdhus were in his party. When he heard this the Râja of Bûndî was wroth and he paid no respect to the procession. Then Zâhir Dîwân ordered the Râja Vâsuki to surround the city and lo! an army of snakes appeared and surrounded the walls and every house in the city of Bûndî. They were ordered to hurt no one, but the people of the city were sore afraid. They all raised cries of terror. Then the Râja of Bûndî with all his ministers and priests went to Zâhir Dîwân and fell at his feet. On this Zâhir Dîwân made a sign to Râja Vâsuki to recall his snakes and they forthwith disappeared. On this the fears of the people ceased.

The wedding guests were invited to the marriage feast. With the guests came Sukra and Sanîschara, and the Râja took them to his palace and ordered food to be served. The servers of the dishes could not satisfy their hunger with the cooked provisions, all of which they consumed. Then they said: — "Take us to the store-rooms," and there they devoured all the supplies collected for the wedding. Nay they even ate the earth of the place two fingers deep. Even then they cried for more and the Râja of Bûndî was smitten with shame because he could provide no more.

Then he came and fell before Zâhir Dîwân and said: — "Pardon me, my Lord! I can no longer vie with thee."

So Gûrakhnâth gave the Râja a pinch of his ashes and told him to place it in his store-rooms and lo! they were again filled with all manner of commodities. So the wedding guests were fed and none lacked aught.

The wedding party stayed there many days and the Râja of Bûndî gave Zâhir Dîwân as dowry many valuables and costly jewels. So they returned home and came to Bâgarâ.

One day, after the marriage was over, Zâhir Dîwân went into the jungle to hunt and for the same purpose Sarjan and Arjun also came there. Zâhir Dîwân and the two brothers shot at the same deer. The animal fell on the ground.

Zâhir Dîwân took possession of the game, but the brothers said: — "It is we who have shot the deer."

But Zâhir Dîwân would not give them even a share of the deer.

Then they said: — "We will take half of the kingdom because your mother and ours are sisters, and your wife we shall also seize, because it was to us that her father sent the signs of betrothal. You are a mere usurper."

When he heard these threats Zâhir Dîwân grew wroth, and it came into his mind to get rid of the brothers once for all. But they fled from before him and went and laid a complaint against him before the king of Dehil. When he heard their charge Pûrthivî Râja attacked Zâhir Dîwân with a mighty army. The cattle of Zâhir Dîwân were returning from the jungle and Pûrthivî Râja ordered his men to seize them. They did so and the cowherds came to Zâhir Dîwân and told him what had happened.

When she heard of these events the Rûnî Bâchhal hastened to Zâhir Dîwân and entreated him not to face the enemy. But he was filled with wrath. At once he bathed and saddled his horse and put on his arms and armour.
Then he rose up and he said to his horse: — "Thou gray one! This is not the day to turn thy back on the foe."

The Râni Bichhall rushed on the battlements and cried: — "My Zâhir is going alone to face the enemy!"

Then many a brave warrior hastened to help him, but he turned them all back save Nara Siâha Pâñrê and Patiyâ Chamâr. When he saw them behind him, Zâhir Dîwân said: —

"Even you I cannot take with me till I test your prowess. I will fix my spear in the ground and he that can take it out may follow me."

Both of them succeeded in taking out the spear and they followed their master. As a lion in a pack of jackals, so they fell upon the foe. Nara Siâha Pâñrê and Patiyâ Chamâr killed many of the enemy, but at last they fell. Then Zâhir Dîwân commenced to cut down the enemy and at last they took to flight. Zâhir Dîwân transfixed Surjan with an arrow and he died, on which Arjuna began to cry like a child. Him, too, Zâhir Dîwân killed. Then he pursued Prithivi Râja and seized him by the scalp-lock. He turned his saddle round and tied him on his horse with his face towards the tail, and so he dismissed him with contempt. Then he cut off the heads of the twin brethren and tied them in his bandkerchief and took their gem necklaces. Thus he returned in triumph.

When he arrived, the Râni Bichhall his mother appeared with a golden dish, on which was a lamp with four wicks and moving it over his head asked the result of the fight.

Zâhir Dîwân answered: — "The twin brethren have won and I am worsted."

Again the Râni said: — "Tell me the plain truth."

He replied: — "No battle was fought and still the quarrel was decided."

On this he took out the necklaces of gems and shewed them to her. Her heart began to beat. Next he opened the bandkerchief and shewed her the severed heads. She threw the golden dish on the ground, and he said: —

"Mother, now recognise which is the head of Sarjan and which that of Arjuna."

She recognised the heads and said: — "Dost thou shew thy pride by killing thy brethren? Dost thou not feel ashamed and disgraced?"

When he heard these words, Zâhir Dîwân turned his back upon his mother and went into the jungle.

Then came the month of Sàwan, when newly married brides put on gorgeous apparel and swung beneath the trees. But the Râni Surâlî, wife of Zâhir Dîwân, did weep and lament, being separated from her beloved. Then Zâhir Dîwân said to his horse Nîlâ: —

"Let us go and see thy brother's wife, who is weeping for thy brother."

He came to the gate at night and called to the guards: — "Open."

The guard replied: "Who art thou—a thief or a demon?"

He answered: — "Open the door. I am the house-master."

The guard replied: — "I will not open the door at night."

"One day," answered Zâhir Dîwân, 'I will cut thy flesh from off thy bones."

And so he returned to the forest.

At this time the Râni Surâlî saw in a dream that her husband had arrived, and that her watchman would not open the door. In the morning she told him her dream and the watchman wept: —

"How could I know that he would come? A man came at night and I dared not open the door. Alas for me!"

On this the Râni wept and next night she sat close to the door, and at the same hour her husband came as before and called to the guard.

12 For the wave rite, see op. cit. p. 190.
The Rāñi cried: — "Who art thou that comest in the dead of night?"
Zāhir Dīwān answered: — "I am the house-master."
She said: — "If you are the house-master come in by making your horse jump over the roof."

Hearing these words he spurred his horse and jumped over the roof, and mighted in the courtyard. The maid-servant tied up the horse and gave food to her master. The Rāñi Surail fell at his feet and wept, and brought water to bathe him. Then they began to play at dice. When the night was far spent Zāhir went away, promising to return soon.

In this way for some time he used to visit his Rāñi by night.18 The Rāñi used to sleep by day, and at night she decorated herself to receive him. Then the news spread in the city that some one used to visit the Rāñi Surail by night. So the Rāñi Bāchhal went to the Rāñi Surail, and found her daughter-in-law in child.

She said: — "Why hast thou committed so great a wrong to my son?"
She answered: — "I have done no wrong. My husband is alive."
But the Rāñi Bāchhal would not believe her. Then the Rāñi Surail said:
"Why do you not believe me? Your son is alive and he visits me every night."
The Rāñi Bāchhal prayed: — "Let me see him once."
She answered: — "Come here at night and you shall see him."

So the Rāñi Bāchhal came by night to the house of the Rāñi Surail and saw her son; but when his eye fell on his mother he veiled his face and mounting his horse departed.17 His mother and wife followed him crying—
"Why art thou leaving us?"

But he turned a deaf ear to their voice. The Rāñi Surail, however, soon overtook him and seized the reins of his horse. Zāhir Dīwān then thought of his Gurū Gūrūnāth and descended below the earth. The wretched women returned home and lamented him bitterly.

Now the place where Zāhir Dīwān descended below the earth is at a distance of nine kōs from Nūr and twenty-seven kōs from Hissār. And many pilgrims visit the place where his tomb is erected. It is known as Zāhir Dīwān kē nānā kā ujāra khērā — The deserted mound of the grandfather of Zāhir Dīwān. There multitudes of men assemble in the month of Bhādān. Besides this, in many villages, are platforms raised in his honour.

Note.
This is a very complete and interesting legend of the life of Zāhir Dīwān and shews all through a good deal of fine, natural, chivalrous feeling. The high position women take in it is noticeable. It runs on different lines from that given by Major Temple in Legends of the Panjiād, Vol. I. p. 121 ff. I have given a short account of Gūgā and quoted some of the literature on the subject in my Introduction to Popular Religion and Folklore, p. 133 sq. [In Vol. III. p. 261 ff. of the Legends I give a long version of the Gūgā story, which runs much on the lines of Mr. Crooke's valuable version. I also recognize many bits of stories in the above legend, which are often fastened on to other heroes. E.g., Vāsuki is connected with Ghāzāl Sālār in the Legends, Vol. I. p. 117 ff., and the doings of the serpents at Būndi may be compared with their doings at Safidōn in connection with the modern version of the story of Parikhait and Janamējaya (Legends, Vol. I. p. 418 ff.) The conversation of Gūgā with Surail is comparable with that between Rāja Rasālū and various women he is mixed up with (Legends, Vol. I. p. 50 ff., 209 ff., etc., vide index). In the Legends, Vol. I. p. 166 ff., I give another version of the story of Gūgā and the Brahmaṇī. — En.]

18 On this custom of a husband visiting the bride by stealth, see Lubbock, Origin of Civilization (p. 81 sq.).
17 Apparently some breach of a primitive marriage taboo, as in the case of Urvashi: see Lang, Custom and Myth, pp. 64 sqq.
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(c) Metals.

The class of articles, which, next to fire and water, have special power over spirits, are metals. Among the metals which have power over spirits, copper, lead, gold, and silver are noticed, but the most important is iron. In all cases of seizures and swooning iron is of great value, either applied hot, or as a lancet to let blood. This seems to be the base of the almost universal belief that iron has great power over spirits. So the Vaishnavas stamp their bodies with red-hot iron seals, and when the body of a pregnant woman is carried out of a Hindu house, a nail or a horse-shoe is driven into the threshold to bar the spirit from coming back. Among the Prabhūs of Bombay, after the birth of a child, an iron bar is thrust across the door of the lying-in room, and a pen-knife is placed under the mother’s bed to ward off evil spirits. The first thing a Bombay Prabhū looks at after waking is a gold ring. The Kunbali of Kollāhā put an iron hook, or poker, under the cot of a lying-in woman to keep off evil spirits. The belief that spirits are afraid of iron is so strong among the Kollās, Vadvāls and other lower classes of Thānā, that whenever they go out at night to their fields or gardens they keep with them a stick with loose iron rings to frighten evil spirits. Among the Vadvāls, or gardeners of Thānā, an iron bar is laid across the threshold of the lying-in room, in order that the evil spirits may not come inside. When a Hindu child is taken to visit a relation, copper or silver coin is put into its hand at the time of leaving. During a thunder-storm Kunkunt Marāthās throw their axes and sickles out of doors to scare the lightning. Among the Bombay Pārāls, women in child-bed are made to lie on an iron bed-steel for forty days, and the dead are carried on an iron bier. The Pārāl women in their monthly sickness are fed from an iron dish. In Gujarāt Māti Kunkbi women, for a fortnight after a birth, never go out without carrying a knife or a sickle. The Bhās of Gujarāt set a dagger near the new-born child on the fifth evening when the chhatī spirit is believed to come. A dagger and a sword are laid in the Bhātia woman’s lying-in room. Among Gujarāt Śrvakas the bridegroom carries, for fourteen days before the wedding, a sword. In Kāthlāwār gold and curds are put into the dying Rājput’s mouth. In Gujarāt the Musalmān bridegroom carries a poignard and the Musalmān bride a knife. The Dekhan Rāmāls, after a birth, set up in the lying-in room a needle or an arrow in a millet stalk, and at their weddings the bridegroom holds a dagger in one hand and a friend holds a sword over his head. The Kunbils of Poona on the Dasahra day worship iron tools, and they use hot iron as a cure in certain complaints. The Pardēa Bhādbhūjis of Poona tie a piece of iron, about the size of a shining, to the boy’s and the girl’s wrists at the time of marriage. The Telugu Nāvās of Poona lay the new-born child by its mother, and at the head of the bed set a dagger, a lemon, and a cane. Among the Nāsik Māls if a woman dies in child-bed, as the body leaves the house, a horse-shoe is driven into the threshold, and while carrying the bier rādā grain is strewn on the ground that the spirit may not come back. In the possession of the Mahārājā of Kollāhār is a gold mohar, and when a woman is in labour, water is poured over the mohar and given her to drink. The Kollāhār Liṅgāyats, on the way to the burial-ground, at intervals

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108 The Pārāls in some cases purify a man from a lead ladle (Vendūdā, Vol. IV, pp. 40-43). Barton (1632), Anatomy of Melancholy, p. 430) says gold is an antidote to spirits, and gold rings are worn to keep spirits away. Of the use of copper coins and of bells examples are given below.


3 From MS. Notes. 4 Op. cit., loc. cit. 5 Information from Mr. Govindrao Pandit.

6 Information from the peon Bābjō. 7 Bombay Gazetteer, Vol. XII. p. 279.

8 Vendūdā, Vol. XVI.; Bieck’s Khordañ Acosta, p. 152. 9 Information from Mr. Bhumibhāi. 10 Information from Colonel Barton.


15 Information from Mr. Barré.
scatter betel leaves and copper coins. Among the Dhāravāy Lingāyats, before the body is buried, twenty-one small pieces of copper with some religious words written on them are laid on the body. That the origin of iron as a spirit scarer lies in its value in cases of actual cautery finds support in the practice prevalent among the Dhāravāy Māsīlars of branding new-born children with a red-hot needle in the form of a cross. Among the Mādav Brāhmaṇs of Dhāravāy, when a woman suffers much during child-birth, old gold coins are washed, and the water is given her to drink. The Bhājpū Radīs lay copper coins on the spot where the funeral pyre is built. The Ben-Iṣrā’īls of Western India lay a knife under a babe’s pillow to keep off spirits. The Gonds have a god called Chuda Pen in the form of an iron bracelet. At Gond marriages copper coins are waved round the bridegroom’s head and coins are worshipped by the Gaitl Gonds. The Orisios lay a coin in the mouth of the dead, originally to keep the spirit from leaving the body. The Greeks and Romans continued the practise, explaining it by saying the coin was to pay Charon. In Bengal, when the father sees the new-born child for the first time he puts money in its hands. The arrow heads and other iron weapons, found in rudestone tombs in the Nilgiris, seem placed there with the object of keeping off evil spirits, not for the use of the dead.

The Canni, an ancient nation of Lesser Asia, at certain seasons met in armour and beat the air with lances and went to the boundary to drive away foreign spirits. When an Arab sees a whirlwind he says:—“Hadīd, hadīd, yā mashun,”—that is, “Iron, iron, oh thou vile one!”

Among the Burmans, if a woman gives birth to a still-born child, a piece of iron is placed in the cloth in which the body is wrapped, and at the burial a member of the family says: “Never return to thy mother’s womb till this metal becomes soft as down.” The ascetics or hermits in Burma carry an iron staff hung with rings. The Burmans put pellets of gold under the skin to be wound-proof. The Siam king’s sword is dipped into holy water, and the water is drunk by the king at the time of coronation. The Chinese authorities objected to the Shanghai-Woosung Railway because it would disturb the spirits of the earth and the air, and so lower the value of property. When a Chinese child is sick, it is carried along the street by the mother, who drops coins at every ten paces, or, if the child is very bad, its body is rubbed with the coins and they are thrown into the street. In China, when a person is sick of a devil-sent epidemic, a sword, if possible a sword which has cut off a criminal’s head, is hung over his bed, and coins, generally pierced coins, are worn as charms. A sword is a sacred emblem in Japan kept in the temple of Atsuta.

In North-West Africa Musalmān women, when pregnant, often sit on an old iron gun to be relieved of dangers of child-birth.

A queen in South Africa, says Dr. Livingstone, had a number of iron rings on her ankles with little bits of sheet iron fixed to them. In North Africa, the fire doctor generally keeps

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29 The great god of the Central Province Gaitl Gonds is a pice in a hollow piece of bamboo. A space, a foot square, is cleared at the foot of some holy tree, the pice is brought in its bamboo case, taken out and laid on the ground. Heaps of rice, a heap for each deity they worship, are arranged round the pice: chickens and goats (formerly cows were offered) are fed on the rice, killed, and their blood sprinkled between the pice and the rice. On the blood liquor is poured. The pice is then put in the case (Hislop’s Aboriginal Tribes of the Central Provinces, p. 22).
37 Jones’ Crows, p. 436. [This belongs apparently to the section on Water. — Ed.]
40 Hay’s Western Barbary, p. 117. 41 Dr. Livingstone’s Travels in South Africa, p. 273.
with him a small charcoal fire, a pair of bellows and some iron rods. When a patient thinks himself bewitched, the doctor makes him lie down, pulls aside the clothes from his back, and, making his rod of iron red-hot, draws it with a hissing sound across the back and loins of the sick person in the name of God. Actual cautery with a red hot iron is a favourite remedy with the Moors. In Madagascar the chief post of the house has a silver chain fastened to it.

So great is the power of iron over spirits, that the guardian spirit in fire must not be touched with a sword or iron. So the Tartars would not (1246) touch fire with a knife. Pythagoras (B.C. 600) said that fire should not be stirred with a sword. The same belief occurs in North-East Asia and North America. In Russia to break faggots with a poker might cause an ancestor to fall into hell,—that is, might drive away the guardian ancestral spirit from his hearth-home. A similar reason may explain why the Romans would not cut certain plants with a knife, and why religious monuments were long made of undressed stone. The Romans believed that if an iron spike was driven in the ground, where a person was attacked by the falling sickness, he would never be again seized. The Romans kept a javelin in a lying-in room to give the mother easy delivery, and drove large coffin nails in the side-props of doors to drive off spirits. Any one finding a cast horse-shoe in the road, and laying it up, will be cured of the yox, or hiccups, by thinking of the place where the shoe was put. In the Roman tombs opened at Mayence, in women’s coffins, bracelets, rings, needles and censors for burning incense were found.

The Danish women, before putting a child in a cradle, to prevent evil spirits from hurting the child, fasten garlic, salt and steel to the cradle. In Sweden a knife, or other steel implement, is laid in the cradle of an unbaptized child to keep off spirits. Bathers throw steel into the water, and say:—“Neck, Neck, steel in strand, thy father was a steel-thief, thy mother a needle-thief, so far shalt thou be hence as this cry is heard.” The young German warriors (A. D. 100) wore an iron chain, and the British mothers gave their children their first food off the father’s sword. The Germans used to lay three knives for the Three Mothers probably at first to drive them away, though they afterwards seem to have laid offerings on the blades.

In 1691, in the Scotch Highlands, cold iron was put in a lying-in woman’s bed to keep off the fairies, the reason being that, as iron mines lay near to hell, iron had an unpleasant savour to those fascinating creatures. In Suffolk (1780) it was believed that an old horse-shoe buried under the threshold of a witch kept her in at night. That no elf or nightmare should ride on a woman in child-bed, and that an infant may not be carried away by an owl, a knife should be kept on the couch. In early England the fiend-sick patient had to drink out of a church bell. Middle-Age Europe believed that spirits could be hurt by swords and lances. The belief that a horse-shoe keeps off spirits, is
common in England and Scotland. A horse-shoe keeps off spirits and witches, according to the couplet:—"Straw laid across her path, the witch retards. The horse-shoe nailed, each household guards." In England (about 1612) it was considered lucky for a man to find a piece of iron. In North-West Scotland, gold and silver cured the effects of the evil eye. In England, it is bad luck to make a present of a knife, and in North England, unless a nominal price is given, no one should take a present of a knife, for a "knife severs love." Pins are used in England in many cures. To cure warts prick them with a pin and drive the pin into an ash tree. In England, a child afflicted with an eruption is cured by being rubbed with a half sovereign, and in Dumfriesshire the Locherby penny cures cow-madness. In Northumberland pins are thrown into the wishing well at Wooler. On New Year's Eve you should have money in your pocket, and it is unlucky to have no money in your pocket when you first hear the cuckoo.

The belief that spirits fear iron and a ring is perhaps the origin of the sacredness of the key. In England a key was used in divination. A key is heated and laid on the back to cure lumbago, and is put down the back of the neck to stop bleeding at the nose. With the house-key and a frying pan fiends are scared and bees tempted to alight. After a death the hive is tapped thrice with a door key. In some parts of Scotland, when a bride and bridegroom enter their home, each carries a key—the husband a door key and the woman a bunch of keys.

In Wiltshire (1874) a labourer's wife asked a clergyman for a sacrament shilling to tie round her child's neck to cure fits. A "heart-grown," that is, a fairy-witch, child in England is laid naked on the blacksmith's anvil. The blacksmith lifts his hammer as if to strike hot iron, but brings it down gently. Three taps of the hammer cure the child.

Urine. The next most important power over spirits is urine. Urine is a widely used medicine. From the ammonia it contains, urine is useful in two ways: in recovering from swooning, fainting, nervous and other seizures, and in staunching bleeding. Both of these properties show power over spirits. In restoring consciousness the power over the oppressing evil spirit is evident, and in staunching blood urine drives away a spirit, in accordance with the early belief that wounds bleed because they are sucked by spirits. The use of cow's urine, as a purifier, is common among all higher class Hindus. It is the regular means of getting rid of the ceremonial impurity which a birth or a death in a family causes, and it ought to be taken on certain festivals and holidays. The importance of cow's and bull's urine, as a purifier among the Hindus and still more among the Persians, seems to show that cow

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66 In London, in 1895, most West-End houses had a horse-shoe nailed in the threshold, because it laid evil spirits. The practice was universal in Wales in 1812 (Leslie's Early Races of Scotland, p. 423). Horse-shoes were formerly (1600) cut in the doors of British Christians, and they were fixed in boots and ships to guard them against storms (op. cit. p. 424). Nelson had a horse-shoe nailed to the Victory's mast (Dyer's Folk-Lore, p. 113). The ends of the horse-shoe ought to be turned up. Compare Reginald Scott on the cure by sympathy, that is, treating the weapon, not the wound. If they struck the sword up, the party feels no pain: if they draw the fingers down, the pain is intolerable. See Note 2, Reginald, in Scott's Lay.

68 Mitchell's Highland Superstitions, p. 57.
69 Henderson's Folk-Lore, p. 118.
71 Op. cit. pp. 163, 164.
72 Dyer's Folk-Lore, p. 57.
73 Henderson's Folk-Lore, p. 333.
75 Dyer's Folk-Lore, p. 138.
77 Henderson's Folk-Lore, p. 33.
78 Henderson's Folk-Lore, p. 187.
79 In the Kõkkan, near Bombay, no medicine is so largely used in child-diseases as is the urine of the cow (Information from Mr. P. B. Joshi). According to Pandit Narainha (Nigantarti, pp. 174, 175) nine kinds of urine are considered medicinal by Hindu physicians—the urine of a man, a cow, a she-buffalo, a horse, an ass, a she-goat, an ewe, an elephant and a camel. Human urine destroys worms and removes phlegm, wind, insatiousness and poison (Information from Mr. Nährayn V. Parsehd). That urine stops bleeding, explains the Marath's test of a disobligeing man: "To lápça kaxðan qo orí mān úrí qoNıA"; he will not even make water on a cut finger. For the many healing properties of urine in Roman Folk Medicine compare Pliny's Natural History, Book xxviii. Chap. 6.
80 Tyler's Primitive Culture, Vol. II. p. 126.
81 The idea of the ceremonial impurity which attaches to birth, monthly sickness, and death, seems to have its root in the fact that those are the three times in life when the chances of spirit-possession are greatest. The point noticed under "spirit times."
and bull worship are greatly due to the healing value of their urine. Human urine is also believed to have a great power over spirits.

Among Rataqiri Marathas human urine is used to cure cough and snake-bite. Among lower class Muhammadans, Hindus and Portuguese in Gujrat and Bombay, people, when they have had a bad fall, or when they are severely beaten, drink their own urine. They say that it has the same intoxicating and reviving power as brandy. In Sind and other parts of India, to bathe it with urine is a common cure for a bleeding wound. In the East Dekhan, the exorcist keeps urine in a bottle and threatens to make the spirit drink it, if he does not tell who he is. The filthy food which spirits eat shews that it is not its nastiness which makes the spirit fear urine. A Hindu in a haunted place will make water in a circle and sit secure in the middle: or, if he must move on, he will make water on his left foot, and the spirits will fly.

Among the Persians and the Parsis the use of urine is still commoner, because their fear of spirits is greater. After the thread-prayer the Parsi every morning should drink and wash his hands in cow's urine. It is a sin to wash the hands in water till they have been washed in urine. That the urine of an ox or of a bull is equally cleansing as the urine of a cow, supports the view that the cow was worshipped, rather because of the value of its urine, than because of the value of its milk. So also the fifth most acceptable place in the (Parsi) universe is where cattle and beasts of burden leave their urine. Among Parsi defiled garments are washed in cow's urine. Corpse-bearers should wash their bodies and hair with urine. Any one who touches a dead body should wash his hands in cow's urine, and the spirit of corruption will be driven out. In some cases it is enough to sprinkle the clothes with urine, but a woman who gives birth to a dead child must drink cow's urine and ashes, and wash her body with urine. Besides, in their religious services, urine is commonly used and highly valued as a medicine by Parsis.

Urine was greatly valued as a medicine by the Romans. Pliny notices asp's urine as a cure for the drowsiness which follows an asp sting. He mentions the urine of camels, apes, wild boars, asses, and horses as curing many diseases. The examples are valuable as shewing one of the grounds on which these animals were worshipped. A boy's urine cured fever, a man's urine cured gout, and whoever dropped his urine on his foot in the early morning, was safe from any charm. The use of urine is seldom recorded in books of travels or of customs. This is probably from an idea that the habit has no special meaning or interest, rather than that it has not been noticed. Even where no reference has been made to the use of urine, cases are recorded of the tails of cattle being used to sprinkle holy water. This suggests that the yak or Tibet ox tail, which were so commonly borne close to Hindu kings and which appear in old Buddhist and other sculptures and paintings, were valued as spirit-soakers rather than as fly-whisks.

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85 Information from the peon Bbabj. 86 Information from Mr. Fazal Latifullah.
87 Compare Pliny (Natural History, Book xxvii. Chap. VI). He who every morning droppest his own urine on his feet shall be secure from every charm and poison.
88 Bleek's Khorda Avesta, p. 108.
91 Bleek's Avesta, Vendidad, p. 94.
92 Pliny's Natural History, Book xxixi. Chap. 4.
94 Pliny's Natural History, Book xxviii. Chap. 6. This seems to explain why the fasciae was hung round children's necks and under warrior's triumphal cars (op. cit. Book xxviii. Chap. 4). The Hindus have the same belief that spirits fear the private parts of a man.
95 Tylor's (Primitives Culture, Vol. II. p. 433) reference to the Hottentote smearing mother and child with urine in their unclean way seems a case in point. It is doubtful whether he intentionally left out other references, as he mentions the Parsi practice in detail (op. cit. Vol. II. p. 458).
96 Tylor's Primitives Culture, Vol. II. p. 533.
Bombay Hindus use cow’s urine as a medicine as well as a purifier. In the Konkana, cow’s urine is considered a specific for worms, from which young children are apt to suffer. The Brāhmaṇs and Prabhūs of Bombay, on the eleventh day after a death, become purified by drinking cow’s urine. The Brāhmaṇs in Bombay, after a child is born, keep cow’s urine, with nīm leaves floating in it, at the entrance of the lying-in room, and no one is allowed to enter the room without first sprinkling the urine on his feet with the nīm leaves. Among the Prabhūs of Bombay, on the tenth day after child-birth, cow’s urine is sprinkled all over the house; and, to free them from all impurity, each member of the household thrice drinks about a teaspoonful of the paścāghaṇya,—that is, clarified butter, curds, milk, honey and cow’s urine. In Poona, drops of urine and Ganges water are poured into the dying Rāul’s mouth.

The Dhōrs of Ahmadnagar spill a pot of cow’s urine on the grave, and the Nāmdev Shīmpats of Ahmadnagar, on return from a funeral, dip a nīm twig in cow’s urine and sprinkle their heads with it. Among the Dhārvāṭ Liṅgāyats the holiest of the holy water which is drunk by laymen is that in which the stone liṅg of the high priest has been bathed. The Gōsāvls of Belgaum, after a death, are purified by drinking the five products of the cow. On one fast nothing but cow’s urine is drunk by Hindus. Fryer (1673) notices how the Baniās of Sūrāt “take delight in the stale urine of a cow, besprinkling themselves with it, as a Christian with holy water, or a Musalman with rose water: nay, more, they even use it as a potion or filter, and after it bid the devil do his worst.” The Nāirs of Malabar consider urine to be a purifier, and have water, cow’s milk and cow’s urine poured over them on the fifth, tenth and fifteenth days after a death.

Oderic (1320) says: — “In Malabar the people take two basins, one of gold, the other of silver, and when the ox is brought from the stalls they put these under him and catch urine in one and dung in the other. With the urine they wash their face and with the dung they daub themselves on the middle of the forehead, on the balls of the cheeks, and on the middle of the chest.” According to the Dōdīstān human urine was drunk by some yōga.

The Burman priests use as medicine the urine of a cow or a black bullock, on which the juice of the lemon or other sour fruit has been poured. In China cow and horse urine are considered an excellent lotion for skin diseases, and also for destroying white ants. In the Philippine Islands the first excrements of a new-born babe are a cure for snake and dog bites.

The Dinkas of the White Nile make their hair a foxy red by continual washing with cow’s urine. The Shillooks of the White Nile, if fairly off, cover their body with a rusty coating of cowdung ashes: with them dry ashes and cow’s urine are indispensable articles of toilet. According to a widespread African practice, milk vessels are washed with cow’s urine instead of with salt. The Dinkas of the White Nile burn cow-dung and smear themselves with the ashes; they also use cow’s urine in washing dishes. Hottentot sorcerers or rain bringers procure rain by scattering their urine over a fire. At a Moor wedding in West Africa a present of urine from the bride’s person is sent as a special compliment, and is dashed in the receiver’s face. Child’s urine painted on the afflicted spot is considered a cure for sores in Central Africa.

The Indians of Peru, in South America, wash their hair in urine, and the Spanish American women do the same.
The Highlanders in the seventeenth century used to sprinkle their cattle with urine on the first Monday in every quarter.\textsuperscript{24} In Scotland, in Perthshire, urine is used as a cure for wasp-stings.\textsuperscript{25} In the South of Ireland, especially in the outlying parts, among the lower orders, the drinking of human urine is a not uncommon cure for diseases.\textsuperscript{26} In England, in the seventeenth century, urine was considered to be a book of fate.\textsuperscript{27} In the Highlands of Scotland water and oil of human dung were believed to be very effective against madness,\textsuperscript{28} and the urine of the bear mixed in vinegar was said to cure epilepsy.\textsuperscript{29}

The less important articles which are believed to have power over spirits, because they have been found to cure diseases, may be shortly noted in alphabetic order:—

\textbf{Ashes}, called by Hindus rākṣā or protection and viśvālī or prosperity, are much used by them as purifiers, that is, as spirit-drivers. Though ashes are sometimes taken internally as a medicine, the reason why they are considered specially potent against spirits seems to be their power of staining blood and of healing sores. The following illustrate the common Hindu use of ashes to keep off spirits. The Liṅgāyat rubs his brow with cow-dung ashes, and ascetics cover their whole bodies with ashes. The Vaidus of Poonia get purified by rubbing their bodies with ashes,\textsuperscript{30} and a Dekhan medium surrounds a possessed man with a circle of ashes. In Dhārwar, as a cure for head-ache, ashes are thrown on the head or applied to any other part of the body that pains.\textsuperscript{31} In Belgaum, among the Bhāṭa, a person excommunicated from the caste is re-admitted on swallowing ashes given him by the caste teacher.\textsuperscript{32} In Bijāpur, ashes from the censer of Māruti, or other guardian deity, is one of the chief means of coercing spirits. When an Ambig, or fisherman of Bijāpur, is possessed, he is set before a god, and his brow is rubbed with ashes.\textsuperscript{33} The Königārs of Kānara get from the washerman, on the third day after a death, wood-ashes and water, and the Dhōrs get cow-dung ashes once a year from the head of the Liṅgāyat monastery of Chitrarūḍga in Mysore.\textsuperscript{34} Among the Halvākī Vīkāls of Kānara, on the third day after a birth, the people and their house are purified by the washerman sprinkling on them, and in the house, water mixed with ashes and potala.\textsuperscript{35} High-class Hindu females in Western India, during the Ulvāḷ holidays, draw lines of rāgōḷ (husk-ashes) in front of their houses. Among the Hindus, bhūma māṇa, or ash bathing, is considered as good and purifying as bathing in water.\textsuperscript{36} The Hindu religious book, Brahmsūttarkānda, states that a great ascetic applied ashes to the body of a king named Bhadrāyu, and from that time the king became famous for strength, glory, courage, and power of memory.\textsuperscript{37} The Beni-Lārīs of Bombay, at a birth, to keep off evil spirits, draw lines of ashes outside of the mother's room. A Pāṇī woman after child-birth drinks ashes mixed with cow's urine.\textsuperscript{38} The Pāṇals strew their fields with the ashes of the sacred fire.\textsuperscript{39}

The Jews in grief covered themselves with ashes and sackcloth.\textsuperscript{40} In Central Asia ashes are used to staunch bleeding in cases of circumcision.\textsuperscript{41}

The Papuans, when they see a stranger, throw ashes, lime, and sand over their own bodies.\textsuperscript{42} In consequence of their belief that spirits enter by the hair, the people of the Aru Islands, west of Guinea, wash their hair with ashes and lime.\textsuperscript{43}

According to Pliny, horse-dung ashes, used with egg-shells, are good for staunching blood.\textsuperscript{44} The Romans believed that the ashes of a calf purified.\textsuperscript{45} They considered ashes sovrani

\begin{itemize}
\item \textsuperscript{24} Brand's \textit{Popular Antiquities}, Vol. I. p. 19.
\item \textsuperscript{25} Information from Dr. H. Greany.
\item \textsuperscript{26} Mitchell's \textit{Highland Superstitions}, p. 81.
\item \textsuperscript{27} Op. cit. Vol. XXII. p. 51.
\item \textsuperscript{28} Op. cit. Vol. XV. pp. 373, 374.
\item \textsuperscript{29} Information from Mr. P. B. Joshi.
\item \textsuperscript{30} Bleek's \textit{Khordah Aṣvats}, Vol. I. pp. 45, 49.
\item \textsuperscript{31} Schuyler's \textit{Turkestan}, Vol. I. p. 142.
\item \textsuperscript{32} Information from Mr. J. Davidson, Indian Civil Service.
\item \textsuperscript{33} Broome's \textit{Vulgar Errors}, Vol. I. p. 3.
\item \textsuperscript{34} Op. cit. p. 31.
\item \textsuperscript{35} \textit{Bombay Gazetteer}, Vol. XVIII. p. 428.
\item \textsuperscript{36} Op. cit. Vol. XXI. p. 179.
\item \textsuperscript{39} Information from Mr. B. B. Vakhshkar, B.A.
\item \textsuperscript{40} \textit{Döbrisn}, Vol. I. p. 381.
\item \textsuperscript{41} Dubois, Vol. II. p. 283.
\item \textsuperscript{42} Earl's \textit{Papuans}, p. 38.
\item \textsuperscript{43} Op. cit. p. 97.
\item \textsuperscript{44} Ovid's \textit{Fasti}, Book IV, chap. 728.—Compare Moses giving the children of Israel the ashes of the golden calf to drink; also the ashes of the red heifer (Taylor's \textit{Primitive Culture}, Vol. II. p. 400).
\end{itemize}
for staunching blood. The ashes of a sacred pregnant cow were preserved in the temple of Vesta at Rome, with bean stalks, as a means of expiation.44

In a Russian story, cow-ashes mixed with excrement, bring good luck.47 In Russia wine and water are used in extreme unction, and incense ashes are laid with the dead.48 In Poland, when "the white folk" torment a sick man, a bed of pease-balm is made, a sheet spread over it, and the patient is laid thereon. A person walks round him carrying on his back a sieve full of ashes, and letting the ashes run out till the floor all round the bed is covered with them. The first thing next morning is to count all the lines in the ashes, and some one goes silently, greeting no one on the way, and reports the number to the wise woman, who prescribes accordingly. Spirits are believed to leave their tracks in the ashes, which are thus strewn.49 In France, in some religious houses, the dying breathed his last lying on ashes.50 In Roman Catholic Europe, people are marked with a cross of ashes.51 With ashes of palm-leaves go the Roman Catholic priest signs the foreheads of his people in the form of a cross.52 Ash-Wednesday, which is the first day of Lent, is called so from the ancient ceremony of blessing ashes on that day.53 Ashes of box-tree leaf were used in the same way as palm ashes, and on Palm Sunday were given by the priests as an exorcism against auge and worms.54 In England, it was believed that any person who is to die within the year will have his footprints marked in ashes on St. Mark's Eve, April 25th.55 In England, people used to examine ashes to see the footprints of a future husband or wife, and ring-worm was cured by dropping ashes on the affected place.56

Beating.—Spirits fear beating. So St. Francis flogged himself to keep off the devil,58 and Merlin ordered a weekly whipping to disenchant Dulcinea.59 At Tārāpur, in the Kōnkan, in 1673, M. Dello saw, in the cloister of the Church of Misericordia, penitents with covered faces and bare shoulders wounding themselves with whips containing bits of iron.59 The practice of self-flogging for the removal of sins seems to have been introduced into the Kōnkan by the Jesuits. In 1551 a Jesuit named Gaspar established a society of penitents, who, when the preacher aroused a feeling of sorrow and shame, lashed themselves with thongs, and cut themselves with iron blades till the blood flowed.60

Among the Dekhan Mahārs, when a man is possessed by a spirit, and the spirit does not tell his name, the possessed man is slapped with a shoe, his fingers are pinched, and he is caned.61 In Shōlāpur, among the Līngāyats, the woman who names the child has her back beaten with gentle blows,62 and, among the Māgās of Shōlāpur, at their wedding, the bride and bridegroom beat each other on the back with a twisted waistcloth.63 Among the Dhrāwār Mādava Brāhmaṇas, when the father's sister names the child, the women of the house give her some blows on the back.64 In Dhrāwār some Brāhmaṇas, who live by begging, refuse to take alms, and threaten to curse the giver, unless he beats them.65 Gemelli Careri (1695) mentions that when the lower classes in Goa marry, the couple lie on a hard bed, and the kindred come and thrash them, showing them so much of this brutal kindness that they are for a long time unfit for work.66 At the yearly festival of the goddess Dayamaya in the Southern Marāṭhā Country, one of the performers, the priest of the Pōtrāj, has a long whip, which he cracks, and to which divine honours are paid.67 In Dhrāwār the pious worshippers of the goddess Dayamaya wave a lighted lamp round the goddess and beat their cheeks in token of atonement for sins.68

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The Kirghiz of Central Asia beat a woman in child-bed, because they believe her to be possessed. Beating with a leather lash is a common Japanese application as a remedy for rheumatism, and to promote circulation. The Arawahs, when a man dies, cut thorny twigs and beat the body to try and bring him back. Careri notices a disease in the Philippine Islands, which can be cured only by beating the patient black and blue. The South Africans have a ceremony, called sechus, in which the men beat the boys with wands, drawing blood, to harden them. When the king of Tahiti, on his crowning day, is bathing, the priest strikes him on the back with a sacred branch: this purifies the king from blood and other guiltiness.

In the mysteries of Adonis, in the funeral ceremony mourners pass along the streets, scourging themselves and uttering frantic cries. In chivalry the knight struck the candidate on the neck with a sword, kissed his cheeks and forehead, and with his open palm gave him a gentle slap. Among the Romans, during the Lupercalia, matrons were lashed by the priests with leather thongs, and they became pregnant.

When St. Teresa of Spain (1540) began to suffer from trances and fits she was said to be possessed by a devil, and Francesco Borgio, Jesuit Provincial General for Spain, advised her to scourge herself with a whip of nettles. In Germany, if your milk is bewitched, whip it in a pot, or stir it with a sickle: every lash or cut makes the witch wince. The Duke of Carinthia, in Austria, gets a slight slap on the face from a peasant when he succeeds. In the thirteenth century the Italian sect, called the Flagellants, held that scourging was equally important as Baptism and the Sacrament. Among Roman Catholics the communicant is patted on the cheeks, and the Roman Catholic priest in the Sacrament of the Mass on several occasions strikes his breast. Beating with nettles was, in England, considered good for consumption.

Similarly with men, flower and fruit trees and animals were whipped, if believed to be worried by spirits. The Hindus have a belief that the kadamb tree when beaten by a pregnant woman with her left foot bears plenty of flowers. According to the Spanish proverb “a woman, a spaniel, and a walnut tree, the more you beat them the better they be.” In Hull and York dogs are whipped once a year.

(To be continued.)

BULLETIN OF THE RELIGIONS OF INDIA.

BY A. BARTH OF THE INSTITUT DE FRANCE.

(Translated from the French by Dr. James Morison.)

(Concluded from p. 41.)

I SHALL finish this review of works on the ancient philosophy of India, by mentioning a short Jain work, the Shaddarshana samuchchaya, “The Epitome of the Six Systems,” of Haribhadra, of which we have a good edition from Prof. P. L. Pullé, of Padua. Haribhadra, who according to tradition, died in 629 A.D., but by more exact testimony lived in the ninth century, and who had several homonyms, was a Brahman converted to Jainism. He is famous still as the author of 1,400 prabandhas (chapters of works), and seems to have been one of the

72 Dr. Livingstone’s Travels in South Africa, p. 146.
73 Mackay’s Freemaconry, p. 8.
74 Quart. Rev. October 1883, p. 405.
75 Jones’ Crovne, p. 399.
76 Dyer’s Folk-Lore, p. 22.
77 Dyer’s Folk-Lore, p. 30.
78 In the Giorn. della Societa Asiat. Italiana, I. (1887).
79 Silver’s Japon, p. 12.
81 Jones’ Crovne, p. 453.
83 From MS. Notes.
87 Information from Mr. P. B. Joshi.
first to introduce the Sāṃskṛt language into the scholastic literature of the Svetāmbara Jains.\textsuperscript{40} By the "Six Systems" the Brahmans understand those we have just passed under review, the two Mīmāṃsās, the Sāṅkhya and the Yoga, the Nyāya and the Vaiśeshika. Hariibhadra, on the other hand, if indeed the treatise be by him,\textsuperscript{41} expands under this title very curtly (in 87 ślokae), but quite impartially, the essential principles of the Buddhists, the Jaina, the followers of the Nyāya, the Sāṅkhya, the Vaiśeshika, and the Mīmāṃsā. He thus selected his own school and those with whom the Jaina has had the closest affinities, and puts them in between the schools of their greatest enemies, the Buddhists and the ritualists of the school of Jaina. These last he couples with the Lokāyatikas, the atheistic materialists, not simply from sectarian fanaticism and on his own judgment, but following an opinion that was then prevalent even among the Brahmans.

The bridge between speculation on the one hand, and ritual and custom on the other, is not so long in India as it is with us. Both disciplines make the claim to be founded on the Veda, with nearly the same justice in either case. On the Śrauta Sūtras, the texts which deal with the great solemn sacrifices, notices have been given above, under the Vedas to which they are connected. I have only now to mention, under this head, two works which have as their aim the comparative study of single points of this ritual according to the texts as a whole. Professor Hillebrandt, who takes up a clue, which he has followed before, has looked out for the traces, which the ancient festivals at the solstices have left in certain great ceremonies of Brahmanism, the Sātras.\textsuperscript{42} These festivals must have been common to the Indo-European peoples, and this primitive community of origin may yet be discovered in several characteristic points where Germanic and Slavonic usages appear to coincide with Brahmanic prescriptions. As a general proposition Prof. Hillebrandt's argument is quite worthy of acceptance. It may very well be that the Brahmans have embodied ancient popular solemnities of this kind with their cyclic ceremonies, whatever doubt we may have as to the more theoretic than real existence of these long ceremonies. But, in detail, we think he has gone too far, and that we will do well to bear in mind the strictures passed in the Revue de l'histoire des Religions\textsuperscript{43} by M. Théokathier on some points of his theory. Apart from this theory, Prof. Hillebrandt's essay abounds in details of every kind on the constitution of the ancient ritual of the Brahman. Fuller still, and complete, but giving less room for hypothesis, is the monograph of Prof. Weber on the Viñāpeya, a ceremony which included games, chariot races, and the drinking of surā, a highly intoxicating beverage, which even the highly developed ritual ordinances were obliged to retain on this occasion, in spite of its prejudice in favour of temperance.\textsuperscript{44} Here, again, we have to do with a popular custom admitted into and modified by the sacerdotal Sātra, and Prof. Weber has admirably shown, how, from being a festival originally accompanying the election of a chief, it has finally become simply one of the forms of the soma sacrifice.

Under the rubric of domestic ritual and customary law, I must mention, first of all, the new edition of the Dharmasāstra of Āpostamba\textsuperscript{45} by Prof. Bühler, and that of the Grihya-Sātra of Hiranyakeshi,\textsuperscript{46} by his pupil Prof. Kirste. These two works are a part of the Sāstras of two very

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\textsuperscript{40} On Hariibhadra see Zeitschrift der deutschen morgenländischen Gesellschaft, XLVI. (1892), p. 882.
\textsuperscript{41} The Sādhanasāpadākhaṇḍa of Hariibhadra Śūri, mentioned in the viṣīṇa of the Vaiśekhikadarśana (Benares Sāṃskṛt Series, p. 13), seems to be a different work.
\textsuperscript{42} Alfred Hillebrandt, Die Sonnenwendfeeste in Alt-Indien. Eine Untersuchung, Erlangen, 1889.
\textsuperscript{43} Tome XXIII. p. 221.
\textsuperscript{44} Albrecht Weber, Ueber den Viñāpeya, from the Sitzungsberichte of the Berlin Academy, July 1902. Professor Weber has been kind enough to honour me by dedicating this essay to me, for which I beg to tender him this public expression of my warmest thanks.
\textsuperscript{46} J. Kirste, The Grihya-Sāstra of Hiranyakeshi, with Extracts from the Commentary of Mīrīḍhāla. Vienna, 1890, published by the Academy of Sciences of Vienna. Compare, by the same editor, Ein Grammatik und Grammatika des Hiranyakeshi-Griya-Sāstrān in the Sitzenberichten of the Academy of Vienna, 1891.
nearly allied schools connected with the Black Yajus of the Taittiriyas. Large parts of their sūtras are common. By noting the variants, for example, Prof. Bühler has been able to make his edition of the dharmasūtra of the one school at the same time serve as an edition of that of the other school. In his preface the reader will find new information as to important readings in the text of Āpastamba and the commentaries. To these texts may be added the Karmapradīpa, the first chapter of which Dr. Schrader has published and translated. This is a Grihya ritual in general, but following more particularly the sūtra of Gobhila (Sānveda), though it has also been assigned to the Rik and more especially to the White Yajus. It has even been attributed to Kātyāyana, the author of the Śrautasūtras of that Veda. Dr. Knauer had before supplied some useful information on this treatise, and it seems to be older than the supplement to the sūtras of Gobhila mentioned above.

Professor Oldenberg has published a second volume of his translation into English of the Grihya-sūtras, containing Gobhila, Hiranyakesin, and Āpastamba. The collection now embraces all the texts that have been published, and the translator has been in a position to add his general introduction. Up to the end of his task the translator has managed to combine exactness, completeness, and, what is more, originality in a theme that has been so often treated before. In the introduction, for instance, the reader will hardly find a single instance of mere repetition of old facts, and yet no essential point has been omitted, and though in his results the author arrives at the same conclusions as his predecessors he has done so by his own methods. For example, by examining the metre, he has been enabled to fix precisely in a novel and ingenious manner the place of these sūtras in Vedic literature. The practices which they prescribe are, in great part, clearly of very great antiquity, since we meet with them in many instances and with striking resemblances in their details among other Indo-European peoples. Several of them are mentioned even in the Brahmānas. But, before these sūtras, there were no hand-books for this part of the ritual, as there were for the more complicated ritual of the great sacrifices. Till then these usages had been handed down by tradition, not by formal instruction. In other terms, the Grihya-sūtras are śruti not śrātras, and deal with custom and not with doctrine. A very complete synoptical table of the subjects treated of in these texts is added to the volume, which ends with the translation of the Yajñoparibhāṣā-sūtras of Āpastamba made by Prof. M. Müller and mentioned before. Drs. Caland and Winternitz deal with special points of this ritual, the former with the worship of the dead, and the other with the marriage ceremonies, and they have studied them from the comparative point of view, by bringing them into connexion with analogous customs which have been observed among other peoples. Professor Kirste has also made a comparative study of one of these points, by putting the ceremony of shaving the head of children among the Hindus alongside of a very similar practice still observed by the South Slavonic nationalities. The resemblance may be close, but I doubt if the explanation of the usage proposed by Prof. Kirste is convincing.

51 J. Kirste, Indo-germanische Gebreche beim Haarschneiden in the Analecta Graccensia, Festchrift zum 42, Philologenjahr in Wien 1903.
He connects it with the ancient worship of trees and plants, which according to him are represented in this case by the hair, and refers us to the prophetic ship Argo and the oaks of Dodona. The late Mr. Wilken, who gave very ingenious explanations of most of these ancient usages, and who also wrote a dissertation on the practice of offering up the hair, more correctly looked on it as possibly a symbolic sacrifice, a kind of ransom for the individual whose hair was cut off. On another practice of the domestic ritual, "the serpent-offering," Dr. Winternitz does not go beyond India, but compares the past with the present and shews how the same customs or others very similar have been preserved down to our own days. Lastly, a native medical man in the British service, Mr. Gupta, has made a study of ancient Hindu law, from the social and sanitary point of view. A very different branch of learning, which we should certainly not have to mention in this connexion in the case of any other country, the ars amatoria, is in India one of the recognized parts of the Smritis. Like the rest it again goes back to a sūtra very closely allied both in form and matter with the dharma and gṛhya sūtras, with which it has several chapters in common, sometimes nearly identical in terms, viz., those which deal with the conditions and forms of marriage. So far, it is a sūtra quite as much as the others, proclaiming, as they do, the dharma. Otherwise the book is inconceivably filthy, but replete with curious details for the history of manners and customs. It has been edited with the commentary of Yāsodhara, by the late Paṇḍita Durga-prasāda, for private circulation only, although apart from this purely formal announcement, it does not contain a word of English. It has been also translated into French (a previous English translation is anonymous) from some source, probably a modern version got in India, but certainly not from the Sanskrit text, which it does not follow, even in its arrangement. It can be of no value as an archaeological document, and as the author has seen fit to add all sorts of dirt gathered from Western literature, it must be classed simply among books of pornography.

From these ancient sūtras and other similar writings the entire legal literature has taken its rise.—in the first place the dharmaśāstras properly so called, then the commentaries on these, and the more systematic treatises which explain some particular department or which extend over the whole field of law, and compare the authorities, and discuss the pros and cons in single cases, and settle the differences of opinion according to the rules of the dialectic of the Mīmāṃsā. Our thanks are due to M. Streibly for giving us a new translation in French of the Code of Manu, that of Loiseleur-Deslongchamps, the only good one, which dates from 1883, being long out of print and unprocurable. The bibliography, which M. Streibly has given, is insufficient; it should either have been left out altogether or treated more fully, and there are a few slight omissions in the preface which might be removed, but the translation itself, in which the author has used the help of the best authorities, is executed with care, and is trustworthy. The notes, which are drawn up with much judgment, give all information necessary for a reader who may be unfamiliar with things Indian. The collection of extracts from the principal commentaries on Manu, which Prof. Jolly had begun in the Bibliotheca Indica, had to be stopped after the third part, these texts having meanwhile been published in extenso, but not

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82 This untiring and careful worker, whose works on the populations of the Indian Archipelago, have been mentioned more than once in these Reports, died Aug. 23rd, 1891, at the age of forty-four.
85 Sri Vidyugna-prasādā Kintāvāstram, Yāsodhara-virachitād Jayamangali-kṣāyaḥ śikṣā samālam, Benbuy, 1883.
86 Théologie hindoue. Le Kāmanātra, règles de l'amour de Vatsyayana (morale des brahmans) traduit par E. Lomairies, Paris, 1891. I do not know the translation of the Prem Nāgar by the same author, and cannot tell which of the numerous versions of this recast of the tenth book of the Bhājya-sottā Purāṇa it reproduces.
with all the correctness desirable, in the large edition of Manu by the late Viśvanātha Nārāyana Maṇḍlik. The extracts extend to the end of Book III. We have also from the same scholar a translation of the codes of Nārada and of Brihadāpati.56 The translation of Nārada is made from the fuller text edited by Prof. Jolly in the Bibliotheca Indica, and for this reason, and because of the numerous improvements in detail, it is much superior to his earlier version of 1876. The translation includes also the fragments quoted from Nārada, but not found in the printed texts; these Prof. Jolly has collected carefully from the whole of the legal literature. The code of Brihadāpati, which seemed to have perished, has been completely restored by the help of considerable fragments which have survived in quotation. Professor Jolly has also done the same for another lost law-book, that of Harita, the section of which devoted to civil procedure he has endeavoured to reconstruct.59 To the same class of works belongs the Śruti of Pārīkṣa, which is in course of publication in the Bibliotheca Indica, along with the commentary of Mādhavačārya.61 Through this commentary, this Śruti has points of contact with the following compilations, which form part of the same collection, the Čaturvarṣagচিtisātām of Hemākī62 and the Madanapārījītā of Viśvēvara (XIV. Cent.),63 with the difference, which is more apparent than real, that these latter do not adhere to any one particular text. Lastly, useful investigations on various points of the theory and history of Indian law will be found in a series of articles published by Prof. Jolly, in the Zeitschrift of the German Oriental Society: on the "price of blood," on polyandry, and on the mode of procedure before Hindu tribunals,64 on the law manuscripts of the India Office, with reference to Prof. Eggeling's Catalogue,65 on infant marriages and the controversy which that grave question gives rise to in India.66

The whole of this literature, both legal and customary, might have been lost, but we should still have been able to recover the substance of it,—in confusion it is true and with peculiar additions,—in the enormous compilation which finally gave shelter to all the reminiscences of the old epic legends of India. I have before mentioned the investigations of Prof. Weber with regard to the difficult question of the relation of the Veda to these legends. As to the long poem in which these traditions are summed up, the Mahābhārata, it is well-known that it is being translated into English, thanks to the perseverance of Pratāpa Chandra Bāy.67 The translation, which is now at its 76th part, contains four-fifths of the whole and has reached verse 12553 of the XIth book, in the Calcutta edition. I shall not dwell again on the great sacrifices which the generous Hindu continues to make in order to bring his huge patriotic enterprise to completion. I shall only add that, thanks to the experience he has gained, the work of translation has continued to increase in exactness, and that no effort has been spared to remove from it the shortcomings observable at the commencement, and I shall express once again the hope that France will not be the last to respond to the appeals of the author, and take part in his unselfish undertaking.68 I know only portions of a series of studies published in the Musée,69 by Abbé Roussel on the theory

57 J. Jolly, Der Vyasasāhityasa aus Hārītas Dharmaśāstra, nach Citaten zusammengestellt, in the Abhandlungen of the Bavarian Academy.
59 Paṇḍita Bhaṭṭacakravarta Śrīvatsa, Yajñēvara Śrīvatsa, and Kāṇṭhākāśa Tarkarāṇa, Čaturvarṣagচिtisātām of Hemākī, Vols. I.; II. i.; II. ii.; III. i.; III. ii., Parts i-.iv. 1878. Others have appeared, but I have not seen them.
62 J. Jolly, ibid. XVI. (1892) p. 399.
63 J. Jolly, ibid. p. 419.
65 The subscription for the Mahābhārata, Sanskrit text (complete), is eight rupees, not including postage; for the English translation it is 25, or in special cases 23-10s., including postage; from Pratāpa Chandra Bāy, 1, Baja Gooroo Dass' Street, Calcutta (British India).
66 LeMusée. Revue internationale, Louvain, 1882, z.
of the Mahābhārata. They are judicious and shew attentive reading. But, as was to be expected, what is presented is only the general system of Hindu thought, and as the author enters into details and analyses large portions of the poem, it is hard to see where he means to stop. It would have been a more useful, if a much more delicate, task to look in the poem for traces of some doctrine, if not special to the work, at least more characteristic of it, by disregarding what is common to it and other works. Professor Holtzmann has again dealt with the views expressed before by him on the origin and varied history of the Mahābhārata, and has extended and defined them more exactly. He has turned his essay into a volume, and his views have not gained in weight thereby. The book abounds in facts and observations which are sound and interesting, for the author has a wide acquaintance with literature and knows the Mahābhārata thoroughly. But his theory, which is in itself erroneous, has become quite inadmissible in its new and more definite shape. It is well-known that in Prof. Holtzmann’s eyes, the original poem was composed in the third century before our era at the court of Asoka; that its spirit was warlike and chivalrous, and Buddhistic to boot; that its heroes were the chiefs of the conquered side, Karna, Duryodhana, and his brothers; that the Brahmans, when they took possession of it, turned it, without complete success, into a glorification of the victorious side, the Pāṇḍavas, and a condemnation of Buddhism, cunningly disguised by them in the garb of a religious belief which was closely related to Buddhism, and which was held in equal detestation by them, viz., Saivism; that later on, in a series of fresh alterations, they tried to remove all traces of that hostility to Saivism, with which in the meanwhile they had become reconciled; lastly that by successive additions, they had turned the poem into an encyclopedia of their eclectic doctrines. All of this theory is little in harmony with the ascertained features of the religious, literary and linguistic history of India. By trying to fix precisely the periods of these various remouldings which, according to him, did not reach completion till the thirteenth or fourteenth century, Prof. Holtzmann has ended by ruining his own theory. It has been pointed out, first by Prof. Jacob, and then by Profs. Bühler and Kirste, that at the middle of the fifth century the poem contained 100,000 verses; that even at this period and certainly in the seventh century, it was considered as a work of authoritative teaching, a smṛiti, and that it had the character and validity of a dharmaśāstra, which, according to the theory of Prof. Holtzmann, it had acquired only from the tenth to the twelfth century onwards; that, starting from the seventh century, we have a whole series of evidence which does not allow us to assume the extensive alterations demanded by this theory; that, lastly, in the first half of the eleventh century Alberdi and Kahemendras knew the poem in nearly the form in which we have it. For the rest, there are in Prof. Holtzmann’s book many observations on special points, which make the absence of an index a matter of regret. As to his theory of the formation of the Mahābhārata, it is overthrown utterly.

What Prof. Holtzmann has done for the Mahābhārata, Prof. Jacob has done, but with a quite contrary aim, for the other great Indian epic, the Rāmāyaṇa; the former has tried to make out the Mahābhārata to be later than it really is, the latter has tried to shew that the Rāmāyaṇa is older than was supposed. He rejects the first and last books, curtailments on

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71 Adolf Holtzmann, Zur Geschichte und Kritik des Mahābhārata, Kiel, 1892.
72 Cf. Revue Critique, January 1st, 1892.
73 In the Göttingische gelehrte Anzeigen, 1st August 1892.
74 George Bühler and J. Kirste, Indian Studies No. II. Contributions to the History of the Mahābhārata, in the Sitzungsberichte of the Academy of Vienna, 1892. Compare further an article of M. Sylvain Levi, in the Revue Critique, 10th April 1893. Prof. Bühler’s essay forms, as it were, a second part of a previous work of the same scholar, in which he proves, by the testimony of the inscriptions, that the so-called classical poetry with all its refinements, is very much older in India than recent theories are inclined to admit. Die indischen Inschriften und das Alter der indischen Kunstpoesie, in the Sitzungsberichte of the Academy of Vienna, 1890.
which most critics have long been at one. In the body of the work he makes other excisions for which he gives his justifications, and in many cases with absolute conviction to the mind of the reader. By this means he obtains a poem of moderate dimensions, in which Rāma is not yet identified with the supreme being, in which neither Yavana nor Śaka make their appearance, in which the Zodiac is not mentioned, where, on the contrary, everything squares with what we can learn of pre-Buddhist India, and of the religious, political and social condition of the Gangetic peoples, the Kosalas and Videhas, of the fifth and seventh centuries before our era, the period at which the original poem must have been composed at the court of the descendants of Ikshvāku at Ayodhyā. The whole discussion is carried out, both in its main outlines and in its details, in an orderly manner, without confusion or undue haste, and in a clear, precise and well written style; the chief thesis is accompanied by a mass of subordinate investigations which are attractive and correct, and are never merely digressions. I should like to be able to reproduce all of these here. But I am not convinced of the truth of his main position. In the previous Report I indicated briefly that I could not agree with the conclusions of Prof. Jacobi in the form in which they were first laid before us, for, like Prof. Holtzmann's book, this work is the expansion of an earlier essay. I must, therefore, state, so far as the space at my command will permit me, why I cannot accept them in their new form.

On p. 62 Prof. Jacobi asks who the "investigator" is who has suggested the unfortunate hypothesis that the Sanskrit epics might be a reproduction of a Pāṇḍīt original, and calls on him to furnish the proof. I am afraid I am the guilty person. As to "proof," strictly speaking I confess I have none, for I always try at least to be careful in the application of that expression. But there are some probabilities in its favour which seem to me to admit of discussion. I believe that the Hindu epic is ancient, as ancient in its origin as the earliest traditions of the nation; that for a long time it was national and popular in the real sense of the word; that to be so it must have been understood by the people and recited in their own language; that lastly it was put into Sanskrit only at the period where we see the traces of a secular Sanskrit literature make their appearance, about the beginning of our era, a hundred years one way or the other being of no importance. By going back seven centuries Prof. Jacobi escapes the objection that Sanskrit was not employed then, just as he escapes all the direct arguments which have destroyed Prof. Holtzmann's theory. But, after the poem was once composed, how are we to think it was handed about? Wandering singers, "rhapsodes" we may call them, the kusīlavas, must have carried it from tribe to tribe, from one small town to another, at assemblies of the people and festivities of the rājas. But to whom could they have recited a poem like this in Sanskrit, when for centuries Pāṇḍīt only was spoken, when Pāṇḍīt was the language of the courts and of government, when the inscriptions shew us the officials trying to imitate as well as they could the forms of the sacred language, which no doubt existed and was regarded with great veneration, but was confined in use to special purposes, and was likely cultivated only in the schools of the Brāhmans? Professor Jacobi himself admits that the poem was for a long while handed down orally, and would those who thus transmitted it, who added to it and altered it ceaselessly in order to keep it to a certain degree in touch with the ideas of the day, have neglected to follow the current of things in one point only and that the essential one of language, at the risk of failing to be understood? We do not see what could have led to this invasion of the profane literature by the Sanskrit. Reasons of a religious nature, perhaps, too, of a political nature, may have had their share in this. But the fact remains, though not proved in all details, yet to my mind exceedingly probable. The inscriptions on the monuments shew it to us in its gradual advance, as the investigations of M. Senart and Prof. Bühler have established so clearly; and the late M. Gustave Garret

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86 Even the mention of two eclipses which Prof. Jacobi has calculated, but he does lay much stress on them.
87 I shall mention only as a specimen of these, what he says on p. 60 on Śaivism and Vaishnavism, and the alterations with a sectarian tendency of which the Brāhmans have been so often falsely accused, as well as his refutation, on p. 84, of the theory of a primitive Buddhistic Edavāsa.
proved long ago in the case of the lyric poetry. The literature of the fables and the Prākrit of the dramas teach us the same lesson, that all the popular literature of India, with the exception of course of the sacred and scholastic literature of the Brāhmans, began with the Prākrit and ended with the Saṃskṛt. In the first centuries of our era, the Buddhists themselves had to follow the general current and use Saṃskṛt for everything, even for their canonical books. The epic poetry alone would, on this supposition, have continued in vogue without sharing in the movement. I cannot believe this, and the whole argumentation of Prof. Jacobi, however well connected and sound as it may be in many points, is not sufficient to convince me. I would, by no means, deny the antiquity of the original poem, nor the marks of archaism which it exhibits, and I accept with confidence the greater part of the interpolations which he proves to exist in it. What I cannot accept is the uninterrupted oral and popular transmission of the Saṃskṛt poem with its learned language and form from the seventh century before our era, when from the fourth century Saṃskṛt was as little spoken in the valley of the Ganges as it is now. I must add that this theory of the Saṃskṛt origin of the Rāmadeva by no means takes up the whole of Prof. Jacobi's book. It contains further a careful comparison, I should rather say a statistical table, of the various recensions of the poem, and a very complete analysis of the contents. The whole is connected together by capital indexes, which render the book an indispensable help for investigation of the whole subject.

I shall close this review of the works which bear on the ancient Brahmanic system by mentioning a native publication intended to be a summary of the whole; the Āryadharma-prakāśaka, or the Explanation of Law, by Maṇḍikal Rāmaṭraṭrīn, Principal of the Royal College of Mysore.60 The work keeps in view the needs of scholastic instruction in the territories of the Maḥārāja of Mysore, and is a kind of explanatory, historical, and in the main practical, Catechism of Brahmanism. In 168 pages the author expounds in succession the four chief aims of life, the dharma, artha, kāma and mokṣa; the duties of active life, both those which are common and those which belong to the various classes, men, women, castes and stages of life; the retired and meditative life, which gives occasion to pass in review the different philosophical and religious systems, including those of the Buddhists and Jainas, according to the sub-divisions made by the Brahmanic school when these latter sects are dealt with; the theory of the creation and destruction of the universe; the rules of religious piety and the means by which men may attain to the yoga, or communion with God, according to the different schools of the Vedaṇa; and finally the doctrine of the final reward of works. All this is put before us mostly in the very terms of the most authoritative books, the śūtras of the Vedaṇa and the Māmbhūd, Maṇu, the Bhagavatīta, the Bhāgavata-Purāṇa, etc. The author does little else than arrange the quotations from these works in due order, and explain and connect them. The selection of course is his own, and in this it is curious to notice his carefulness. As much as possible he has taken pains to give only what is good in itself, and wherever he has been obliged, in order not to break with the orthodox tradition, to give admittance to statements which are hard to defend, he is skilled in excusing and softening them down. For example, when, in the course of his exposition, he has to face the question of the caste system, he accepts it without hesitation and quotes the prescriptions of Maṇu; but he is careful, in his commentary, to set it forth as an institution highly useful and salutary for the individual and the community, and champions it as no writer would have done from the orthodox standpoint in Saṃskṛt for the last fifty years. The book, which does honour to the directors of public instruction in Mysore, and whose author has probably no great command over English, since he corresponds in Saṃskṛt, is then, in its way, a sign of the times. It shews how deeply the ideas of humanity, of justice, of reason, of a high standard of morality, which, in spite of many fine maxims in the

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60 Āryadharma-prakāśaka, Maṇḍikal Rāmaṭraṭrīn, virochita, Mysore, 1890.
native literature, are here the fruit of Western civilization, have made their way into the most orthodox circles. There is going on in India side by side with, and bearing on, this ancient Brahmanical tradition a two fold kind of activity. On the one hand criticism and archaeology are ceaselessly and remorselessly exploring it; on the other hand more and more orthodox scholars are endeavouring to revive it, and this task is one of reform and purification. Amid the crowd of innovations which are invading India, many things which were believed to be dead for ever have been again called into life. The different branches of the Brāhmaṇamāj combine the old eclectic theology with Positivism or Anglican piety. Others, again, are striving to revive Buddhism and they will doubtless succeed to a certain extent. Theosophists, occultists, and spiritists abound, all appealing to ancient tradition and all with an eye on practical life. It would be strange if only the genuine inheritors of that tradition should remain inactive amidst all the clamour around them, and should not hope to re-vivify that tradition, too, in an effectual way, with due regard of course to the needs of the age. And indeed they do not. To the samājās of their neighbours they set up in opposition other samājās of their own. Like them they have their own means of spreading their beliefs. I have spoken before of the Ushā and its editor Satyavrata Sāmā śāmin. The prevailing note of his articles is that of the preacher and spiritual guide. The worthy translator of the Mahābhārata, Pratāpa Chandra Rāy, is ambitious, not only to accomplish a literary task, but still more one of regeneration and social reform. In the past the defenders of orthodoxy fought by preference with the traditional weapons of Hindu polemics. They have had to exchange these for others which are more powerful. The Calcutta Review, the Asiatic Quarterly and other periodicals number more than one of these orthodox Hindus among their writers, and quite recently their doctrines have gained a new organ, the Hindu Magazine. The sect, if we may give it this name, is by its descent an aristocracy, and has the distinguishing marks of one, reserve and dignity. We rarely meet in its publications with the truisms or empty pretence, which sometimes disfigure those of its rivals.

NARSHING MEHETANUN MAMERUN.

A POEM BY PREMANAND, TRANSLATED FROM THE GUJARATI WITH NOTES,

BY Mrs. P. J. KABEAJI

(NÉE PUTLIBAI D. H. WADIA).

Introduction.

The poem forming the subject of this paper was composed by the Gujarati poet Prēmanand in St. 1739. It is a beautiful descriptive poem and illustrates an incident in the life of Narsīnh Mēhētţ, also a celebrated poet, and likewise an exponent of the Vaishnav theory. This incident was the occasion of the śīmant (or celebration of the 7th month in pregnancy) of his daughter Kuśīrāvāt. The extravagance of high-caste Hindus on weddings and kindred occasions is proverbial, and it is generally known that if a girl's father is too poor to provide all the customary gifts he owes to his relatives and caste-people on such occasions, he either goes into debt or very nearly dies of mortification. Narsīnh was called upon to provide all the usual gifts due from him to the parents of his daughter's husband and his sisters and brothers at the ceremony, and as he was only a poor ascetic and lived by begging, his enemies and opponents, as well as the prejudiced populace, were curious to see how he would face that demand. But it is related that, being a devoted servant of Vishnu and under his special protection, Narsīnh had no fears himself. He trusted to the god to provide all the necessary articles, as he had received a promise from him to help him in his emergency, and he enjoined his daughter to make a list of all the things, just as her parents-in-law might dictate. Now the elder relatives of bridegrooms are amongst these people held to be covetous and exacting, always ready to fleece the "poor luckless father

81 Edited by Amrita Lal Roy, Calcutta. The first number appeared in September, 1891.
of daughters," and Kuñvarbāl’s husband’s grandmother, in order to bring ridicule on Narsīṇh and his order, made such an exhorbitant demand on his resources that no man, however rich, could comply with it. But Narsīṇh called on Vishṇu to make good his promise and help him in this emergency, and it is said that Vishṇu promptly rushed to his assistance in the guise of a merchant with bundles of rich clothes and so on, and distributed them amongst all the relatives, domestic servants, etc., of Narsīṇh’s daughter. This greatly surprised the Nāgara and other non-believers, and they were thenceforth convinced of the truth of Narsīṇh’s teaching. Since then the Māmēruṇ of Narsīṇh Mēhotā has become a household word in Gujarāt, poor parents of daughters comforting themselves by recounting the trials and threatened humiliation of that famous devotee, and his subsequent success through the intercession of Vishṇu.

A short sketch of Narsīṇh’s life will be useful. Narsīṇh was born of poor, but respectable, parents at Junāgaḍh in St. 1471. His father’s name was Krīṣṇa Dāmodar, and his grandfather was Vishṇudās. They were Nāgar Brāhmaṇa and worshipped Śiva, while his mother had faith in Vishṇu, and Narsīṇh imbibed the first truths of that doctrine at her knee. There are two different classes of Brāhmaṇa, beggars and gentlemen, and Narsīṇh belonged to this latter class. There is no record of Gujarāt having produced any poet before Narsīṇh, nor was there any exponent there of the Vaishṇava theory preceding him.

Narsīṇh was sent to school when a mere lad, but he made a bad scholar, and idled away his time in the company of sādhus and reṇyaṇās outside the gates of Girnār. He was left an orphan while yet a child, and was dependant on his paternal uncle, till he reached man’s estate and was married. But even after marriage he did not exert himself to earn his living, and would go about “dancing and playing on musical instruments like a woman,” as the Nāgara put it, and spend weeks together with the sādhus without thinking of returning home. At this, his wife’s parents became uneasy about the fate of their daughter, and complained so bitterly that his uncle thought fit to rebuke Narsīṇh one day for his desultory habits; and his “sister-in-law” (wife of his cousin), a somewhat sharp-tongued young woman, made some very cutting remarks on the subject, which touched Narsīṇh to the quick and drove him in distress to his sādhu friends, who persuaded him to renounce all home-ties and join their order.

So Narsīṇh turned his back upon Junāgaḍh altogether and went and lived as a devotee at a temple on the seashore, and absorbed himself in the service of Śiva. It is believed that gratified by his fasts and prayers, the god became visible to him and bore him with him to Vaikuṇṭha (Paradise), “where the god Krīṣṇa dances eternally with the gopīs.” Śiva recommended Narsīṇh to the favour of Krīṣṇa, and Krīṣṇa bade him sing of his sportive circle and “made his language pure,” and “increased his talent for devotional poetry infinitely.”

Thenceforward Narsīṇh devoted himself to the service of Vishṇu, or Krīṣṇa, and composed a good many poetical works on the Vaishṇava cult. His poetry is full of love and romance; and Krīṣṇa’s birth in this world, his residence with the gopīs in Vundrāwaṇ, and his amorous sports with them provided an endless theme for the exercise of his talent. Narsīṇh made a lākṣa and a quarter of couples, but some writers ascribe 25,000 of them to his son’s widow, Surbēnā, a lady of talent and virtue.

All his life long Narsīṇh was subjected to ridicule and persecution by the Nāgar Brāhmaṇa, and once he was called upon to prove the truth of his doctrine by openly discussing it with the Nāgara. The poet did so, and was successful, and it is believed that, to accentuate his utterances, the god Vishṇu himself appeared amidst the assemblage and threw a garland round his neck, in acknowledgment of his services!

Narsīṇh died in St. 1537 in the sixty-sixth year of his life. His followers have raised an idol to his memory at Junāgaḍh, which is still worshipped by the Vaishṇavas. An idol has also been set up to the memory of his daughter Kuñvarbāl at Dwārka, and is worshipped to this day.
Narsiñh has always been a most popular poet. His verses, which are compositions set to different tunes in music, are universally sung throughout Gujarât. In fact they are the love-songs of the people, men and women giving vent to their own emotions in the words of this poet. His style, it may be observed, is simple yet effective, with here and there good word-pictures but hardly any metaphor. He inculcates a sound morality and faith in the deity. But his chief charm lies in the simplicity of his composition. His name is a household word in Gujarât to this day, and the following poem of Prêmânand on the subject of his daughter's mâmérūs, or maternity gifts, has never lost its interest for the people.

Translation.

Canto I.

Prelude.

May I always invoke with ease the aid of Sri Gurû Gaṇapatī and Sâr̄dā,²
For it is the desire of my heart to sing of the mâmérūs³ of Narsiñh Mēhetâ.
I hope to compose a poem on the maternity gifts provided by the Mēhetâ.
Narsiñh Mēhetâ was a pious Brâhmaṇ and lived in Junâgadh.⁴
5 His brother's wife spoke a (harsh) word to him which angered him.
(So) he renounced all home-ties and went to the woods to worship as an ascetic.
In that wilderness he saw a temple and the adorable symbol of Sîva.
Narsiñh worshipped it with earnestness in his heart.
The Mēhetâ made seven fasts and then Sri Mahâdeva⁵ was propitiated.
10 The symbol shone like Kamaî⁶ and instantly the god became visible.
With his wife Umiyâ, white as camphor, held on his left side,
Jhûnâl ⁷ adorning his matted locks⁸ and his brow glistening like the moon,
The necklace of heads⁹ (thrown round his neck), serpents¹⁰ adorning him and tiger skins¹¹
leading beauty (to the whole).
Amidst a peal of horns and coach-shells and dâsâ¹² and dâmârâ¹³ (and such other musical
instruments), the great god burst upon the sight of Narsiñh Mēhetâ.
15 Narsiñh approached and fell at his feet;
When placing his hand on his head, said the husband of Umiyâ:— "Ask, ask a boon, I am
pleased with thee."
The Mēhetâ said:— "But one prayer I ask of you, Mahâdevî,
"Now that I have cast my eyes on you, let me behold Vishûns."
"Well done, well done, Sâdhu,"¹⁴ said Sîva, "thy faith is sincere."
20 (So) he took him with him to the eternal Vraj,¹⁵ where Hari¹⁶ is engaged in his dance.

Refrain.

How will ye poets describe the beauty of the dancing circle?
By the grace of Sri Hari, Narsiñh has gained the object of his life.

¹ The God of Wisdom and remover of obstacles; hence he is invoked and propitiated at the commencement of every literary undertaking.
² The Goddess of Knowledge, also called Sarasvatî.
³ The word mâmérūs, or mâtâs, implies all such gifts as come from the mother's side; hence all that a father gives to his daughter, or a brother to his sister, or a maternal grandfather to his grandchildren, is called mâmérūs. The young wife, when about to become a mother, expects her parents to give gifts of money or clothes to all her husband's relatives, and throughout this poem the word mâmérūs implies these gifts.
⁴ See the Introduction.
⁵ A name of Sîva.
⁶ The Goddess of Wealth — Lakshmi.
⁷ Another name for the river Gaṅgâ (Ganges).
⁸, ⁹, ¹⁰, ¹¹ Sîva is represented wearing serpents round his head, and a necklace of skulls round his neck; his matted hair is gathered up into a coil over his head, on which is a symbol of the river Jhûnâl, which he caught as it fell from heaven. His garment is the skin of a tiger, or deer, or elephant.
¹², ¹³ Certain musical instruments carried by Sîva.
¹⁴ A pious man, a devotee.
¹⁵ The paradise of Vishûns.
¹⁶ Another name for Vishûns, signifying 'god.'
The dancing circle shines with marvellous beauty, to see which is to forget all earthly sorrows.

The gopīkās13 sings, the musical instruments peal forth, Siva has poured the greatest blessing (on the Mēhētā).

25 The great king Siva-Mahārāj held the Mēhētā by the hand.

(And) seeing Sadāśiva (do this) the Lord of Vaikuṇṭha came forward.

Both the gods greeted each other in delight and the gopīs placed their heads at Siva’s feet (in adoration).

And Narsīhī went forth and bowed his head before the Lord, when said the King of Vaikuṇṭha:——

"Tell me, Sadāśiva, who this is, to whom you show this place?"

30 Mahādeva replied:——He is your worshipper and his name is the Vīpār14 Narsīhī.

Then placing his hand on his head, quoth Sṛ Gopāl15:——

"Think on me when in distress and I will hasten to thy aid.

Do thou worship me and sing my praises and thou wilt swim safely through the sea of life.

Do thou sing of this my sporting circle,22 full of love, as thou hast seen it here."

35 Then he showed him the dance of the sporting circle.

And spoke to Narsīhī, spoke the Lord of the Triple City23:——

"Never fear the verdict of the populace in thy heart, but worship me at the risk of thy head.

17 It may be noted throughout this composition that the first two lines of each Canto usually come as a prelude in a different metre from the body of the Canto, which is headed Ḍhāl. At the end there is a refrain in a different metre again, in which the sense of the last preceding lines of the Ḍhāl is repeated in nearly the same words. Similarly the succeeding Canto begins by repeating the last words of the refrain. To explain the composition, the first four lines are translateter as follows, the Italic showing the rhymes:——

Sṛ Guru Gaṇapatī Śivāru Hū samārū sukī hartoadd
Māmanā kahan māmērū Mēhētā taqū ṛ.

Māmērū Mēhētā taqū parshandhā karavā ṛau.
Narsīhī Śivāru Bhārānapū Jaṅgāṣha mēi ṛau.

13 The milkmaids with whom Kṛṣṇa used to sport in his youth.
14 Brāhmaṇap
15 An epithet of Kṛṣṇa, meaning the Protector of Cows.
16 The Rā Maṇḍal, or sporting circle, was formed of 1,600 gopīkās (milkmaids), who danced round and round Kṛṣṇa and his wife, Rādhā, who were in the centre; hence dancing forms part of this god’s worship.
18 A fabulous aerial city said to have been burnt in a war amongst the gods.
Sing of the pleasures of Rādhā-Krishṇa, as you have seen them here."
Saying this vanished the god Bhūjā Shaṅkar. 33

40 And in a moment Narsīnḥ found himself in Jūnāgaḍh.
Thenceforward the speech of Narsīnḥ became purer, and his talent for devotional poetry
increased immeasurably.
He became absorbed in the praises of Rādhā-Krishṇa and counted the world as but a straw. 3
Then, with music playing and songs singing, he entered the city,
And went and fell at the feet of his brother’s wife.
45 "You have been as a priestess to me, (for) you spoke to me a harsh word,
And by your righteousness I met both the gods.

Refrain.

By your righteousness, mother mine, the great Śrī Parivrajh (Brahmā) appeared to me."  
(And now) the Mēhēṭā’s wife being a pious woman, he resumed the estate of a man of the
world.

Canto III.

The Mēhēṭā resumed the duties of a man of the world, with a chaste and noble wife,
50 And began to worship Dāmodār, 29 with the tilak 30 on his brow and a string of beads and the
symbol (of that god) in his hand:
With sādākṣa and vaṣirādgā he would play upon the conch-shell admirably.
His yard was (soon) overgrown with tulasi 31 plants and praises of Krishṇa were sung (in
his house) day and night.
Neither the duties of the agriculturist, nor any other trade or profession had he. The
Mēhēṭā was to all appearance a servant of Hari.

29 Also an epithet of Krishṇa, meaning the Provider of All Good.
30 This phrase is rather ambiguous in the text.
31 The metre of this Canto differs from the above as it will appear from the following lines:—

Prelude.

Adāhasta ṇaṣānā viśeṣājī darāsana kideḥ bhava dukha bhāpājī.
Gōpīkā ṇiya vaṣiṭṭha vejājī mahāņaṅka ṇidhūni Śrīmaṇḥārājījī.

And thus the different Cantos are composed in different metres, according to the requirements of each ṇaṅga.
Narsīnḥ is known to have introduced many new ṇaṅga into the Rāgvidya (music) of his country.
31 Another name of Krishṇa, meaning “girdled.”
32 The symbol or sign painted on the brow of each follower of Krishṇa.
31 A sweet basil plant, specially used in the rites of Krishṇa-worship.
The Vaiśānavas would eat just what they were given (in alms), and pass their days in singing praises.

55 The Creator of the Universe supplied them with food, (for the rest) the Mēhēṭā had great faith in his heart.

Gōpāl gave him two children, one daughter and but one son.
He called the son Simaldās and got him married into a great family.
The daughter's name was Kuṇivarbā, whose wedding he celebrated in good style.
(One by one) both his wife and his son died, and the Mēhēṭā's household ties were broken.

60 The chaste Surēnā, his daughter-in-law, became a widow and led a solitary life.
The deaths of his wife and son moved even strangers to tears; but the Mēhēṭā felt not a tithe of sorrow.

"So much the better" (quoth he), "there is an end to all bother: we shall worship Śrī Gōpāl with all the more ease."

When Kuṇivarbā came of age, she was duly summoned to the house of her parents-in-law.

Her husband's father was Śrīnāg Mēhēṭā by name. They inherited a great name, and commanded much respect (in the community).

65 The family were full of pride and considered themselves great on account of their wealth.
The sisters-in-law would speak unkindly to Kuṇivarbā, for they reckoned her poor.

They would say (ironically):—"You are welcome, daughter of the Vaiśāna.

You have hallowed our house by your presence (in it)."

The mother-in-law in her arrogance would ridicule (poor Kuṇivarbā).

70 (But) Kuṇivarbā would not utter a word in reply.

Her husband was a mere puny lad, and had no appreciation of good.

(Though) Kuṇivarbā got into a state of pregnancy, he would not affectionately inquire (after her health).

(But) the increasing beauty of the daughter-in-law filled the minds of the household with love and delight.

They would say:—"The Mēhēṭā is but a servant of Hari and from such what prospect of obtaining maternity gifts ?

75 The occasion is passing away, so let us prepare some gifts for her ourselves.
The position of the pauper's daughter is pitiable, so let us put the bracelet round her wrist with due ceremonies."

So they did not send word to her father (about her condition), or spoke of it to any one, and the fifth month passed away in vain.

A few days were wanting to the seventh month, when Kuṇivarbā began to be anxious: the poor young wife looked like one in debt; she went to her mother-in-law And said, bowing low her head:—"Lady, pray, do not be angry with me, (if I ask you to send our old priest Khokhalō to Junāgaṇḍ,"

80 With a letter of good tidings;" then said the mother-in-law, in her pride:—

"Why, daughter-in-law, why art thou turned mad? Thy parental home is lost to thee since thy mother's death.

What should we expect from him who chants ditties with musical instruments in his hands?
Who earns his living by dancing and sporting, and in whose house poverty walks to and fro ?

39 Meaning the Mēhēṭā and his followers. The word is always Vaiśāna in the text.
40 I. e., "Servant of Sāmal," a name of Kṛṣṇa.
31 See the Introduction.
32 The Hindu wife, though she marries in her infancy, lives under her parents' roof in her girlhood.
33 It is considered unlucky to allow such an occasion to pass away without the due rites. The fifth and seventh month are periods at which a charmed thread is put round the woman's wrist, and presents of clothes and ornaments are made to her both by her own parents and her husband's.
34 The bracelet is a thread prepared by the Brahmins with some rites, and is expected to ward off evil and ensure safe delivery.
35 I. e., the spirit of poverty personified.
What is the good of inviting a relative, whose coming can serve no purpose?

85 The name of Hari is dear to the Mēhēṭā and all the town will assemble to see him.
Only because you love to meet the old man, we shall have to incur ridicule from the community.
Rather than that your father-in-law should be dishonoured, we shall do without the visit."

Kuṇivarbāl's eyes were filled with tears at this and she said again to her mother-in-law: —
"Mistress, do not put me off by such words; the poorest relative is a relative after all.
90 If the only comes here to go back (without bringing any gifts) I shall be glad of the opportunity of meeting my father."

These words moved the mother-in-law to pity and she went and spoke to her husband: —
"Her śīnati is expected in a few days, and Kuṇivarbāl is obstinate (about meeting her father).
So you had better write a letter of good tidings and let the father and daughter meet."

Let us write a letter of good tidings to our seed and say 'come here at any cost.'"

95 Śripāl Mēhēṭā was supremely kind-hearted, and he forthwith wrote out a letter: —
"In the name of Svasti28 to Śri Jānagādhi, which is the sanctuary of the Hari-Vaiśāvavas, Thou ornament of the Nāgar community, thou prince of Śādhus, high and generous, Thou chief of worshippers, Master of the Vaiśāvas, may Kēsava40 be ever gracious unto thee!
Deserving all epithets, abode of mercy, Mēhēṭā, Śripāl Narsahū by name,

100 Here we all are in health and happiness. Pray be kind enough to write us a letter.
We have some good news to communicate (to you), fortune has favoured us beyond measure Kuṇivar-vahū has her śīnati near; such is the graciousness of Bhagavānti to us.
Sunday, the 7th sudā Magh, is the auspicious day we have chosen,
Pray, do not fail to come on that day, and bring your relatives and friends with you.

105 Have no fears in your heart. your visit will be worth millions to us.
When a loved relative comes to our door we should spend all the gold of Mount Mārū in his honour.44
We shall be sincerely grieved if you do not come, Mēhēṭājī."
This letter was given in the (Rishi) Rūshi's hand and the priest Khōkhalā went forth.
(But) Kuṇivarbāl called him (back), sate him in a secluded place and fell at his feet.

110 "Remain there as a guest for a couple of days and tell Mēhēṭājī," she said, "tell him in a convincing way to bring some good things for the occasion,
And to come here, only if he has the means (to pay all dues).
Tell him that if he does something to keep up our prestige, the reproach of my husband's relatives will be lifted from me.
But if this occasion is allowed to pass off quietly (without the necessary distribution of gifts) the reproach will stick to me all my life.
My husband's sister will fling words like arrows at me, and his brother will stand in the place of an enemy.

28 The fathers of the bride and the bridegroom are known as each other's wifid, a relationship for which no term occurs in the English language.
27 The seventh month in pregnancy.
28 It is considered a religious duty to gratify the wishes of a pregnant woman.
29 This is the formula with which all Gujarāt letters are commenced: - Sarvāvati, whose other name is Sāradā, he Goddess of Knowledge, is first invoked; then comes the name of the place from which the letter is written; then the name and epithets of the address; after that, the news that the addresser and his family are doing well, the wish that he should hear from the addressee; and lastly the purport of the letter. Letters bearing such "good tidings" as those in the text are sprinkled with देव (kshama) and are called कोटाटी (kovātrī). (kovātrī). (kovātrī).
40 An epithet of Kṛṣṇa, meaning "of the hair," as he was born from a hair of Vishnu.
41 A Brāhmān is generally addressed by this title. 
42 Devoted worshipper; ascetic.
43 The termination vata to a woman's name signifies daughter-in-law. Viśa signifies daughter.
44 Mount Mārū is usually fabled to be a mountain of gold.
Tell him that I hope he will not draw forth the ridicule of the Nāgar caste (sines) the Lord of Vaiśnavas is our patron."

(So saying) she sent away the priest Khóbhājā, who duly reached Junághādā.

Refrain.

When the Rusil entered Junághādā, the Mēhēṭā fell at his feet:

And after due praise and worship they came to the object of the visit.

हरीर परमं बंदरे परे ते मोहातुः बवधायी करे.
मन सनायी अर्थ नव सूरे हर्ष पनि तेन नागसार.

85 मेहेटनां वहातु हरीरुः नाम गोवार मकः न नगाना.
समने रोटी ॥ महातुः हेत अन्यो मानाना घरद फोजते.
समारो सनः लाभ प्रा पाये सरते बेदार.
कु छर्वार तव आंशु नं रसायनरो बोने करी.
बाही एत बोलता दुधः सरी पुख्त तोम सोपानारी सनो.

90 अही अही वापा अाह जरी ए मील नबदीही वापारीकरी.
साबु नम कहना वह पौलता लामानी पुजुः जब.
राय धीरमा धीर यहार हरार कुवल गे अंगा.
लक्षी मोहनी कंकारी मनार गयोने बापारकरी.
बेदारे नवटे एक बां में नें कररा आहो कोणा.

95 भोरों मेहेटी, उरसाराय कहार ए स या सरथाहार.
स्वस्ती भी बुजाराय गाम में हरी बेदारीविधान.
नागारी नात तन सनार मारात्सु धीरमा वरम उदार.
लक्षी मोहनी धैढः पाण्यन जन सवा कूमा शंकेक तनी.
बरोदोपा जोग करणधार मेहेटा भीपाल गरसाही नाम.

100 अही सने हो द कुराश गोम, तलो भम तमी आपी प्रेम.
एक वासानी तन सामाजी आमारी आपानी नह पार.
कुसुरारेन आइली धीरीस अनु मां तुम नवगर.
सप्ताहुः सतीश रावर्नर अंते मोहेनी विधार.
सणे ते बोळे नींदचे आपाली सरग मिद सावे लामा.

105 नव आप सो मन साहस तन अपाली पाया नसांके.
दांत सागी आपे बरोदने मोतीनार मे की शेरे वाहते.
आपु िन आपी अभा गोने शुद्ध कुल अभा अनु.
आपु िन तुम बूषाना कलमय, पुनर्को धोळाणे काबी विधास.
कुसुरारेन ते हा श्रवण रूजे मेहेटी धीरी पाव.

110 श्रे वे ब्रह्म पराणे रेहे मेहेटासारीका समाजसी केही.
काह गोशाला साह लाजः संजय हेवो ह्रास आपी.
काह नाम थाप जी पुरुष तमी सारसी भुने हेते.
जो अवसान अस छोडिये ते नकटूः पुने सागरे.

44 Again this is a different metre.
45 Correctly is ought to be जीनिणे for the verb जबनि is intransitive.
46 अनुि is understood after राज.
47 ये words are proverbial.
THE SAONTAL MIGRATION.

In my article under the above heading, at p. 295 of the Indian Antiquary, for 'Saté Sikar' read 'Sahé Sikhar.'

I am glad to find that Mr. Grierson, in his note to that article, while expressing no disagreement on any essential point, has cleared up one or two doubtful points, and enables me to rectify another. Some ambiguity has arisen through the use of the terms 'North.' and 'South.' in different senses. I used these terms as equivalent to the Upper and Lower Sections of the Bihár Province, bordering respectively the 'Upper' Province of the North-West and the 'Lower' Province of Bengal; and not as corresponding to the divisions of Cis-Gangetic and Trans-Gangetic Bihár.

There are dozens of villages named 'Pipri' in the Section of Trans-Gangetic Bihár alluded to, as a reference even to the village Postal Directories will show, but the semi-aboriginal Pipri-garh near Chunár figured by Mr. Nesfield (loc. cit.) is not impossibly the Pipri of the Saontal tradition; and the carrying of the Ahr frontier upwards to the Gandak agrees all the better with a tribal progress from the North or North-East to account for the 'Turanian' element in their speech.

The location of Hardigañ in Bialiya fits in admirably with the 'Hurreddarghi,' which intervened between Pipri and Chháñ.

As, however, the subject is so important ethnographically it is to be hoped that some persons now in the localities under reference may test this new view of the Saontal migration; as, when I traversed most of the ground, this 'locale' for the problem had not presented itself to me.

My identifications of Hardigañ, Chháñ and Champá and Kárbiya, are not, I believe, likely to be upset. In any case the general outline, which I have sketched, must, until disproved, stand as the most reasonable attempt yet made at recovering the geographical basis for the traditional migration of the Saontal tribe.

L. A. WADDELL.

ON SOME SANSKRIT VERBS.

In his very interesting paper, "The Roots of the Dhátpátha not found in Literature," Dr. Bühler adduces the verbal themes brudd or vrúd, used mánjjad, and as their corresponding verb, (e. g.), in Maráthi, bud (budáném). Sanskrit bhridd, buñ and munq, to sink, to dive, are corresponding verbal themes also.

In the so-called Dravidian languages the corresponding verbs are bruñgu, buñgu (Telugu), murku, murgu (Tulu), mulku, mulaku, mul̲uñku, mul̲ugu, mul̲uñgu (Kannada), mul̲ugu (Tamil), mukku, mûñu (Malayâla), mugu (Kannada, Telugu), munugu (Telugu).

In these Dravidian words the syllables ku, ñku, gu, ñgu, and ñu are formative additions, the root appearing as mul, mulu, mur, mun, munu, muluñku and muluñgu it has taken the shape of the formatives. In bruñgu there is seen the peculiarity of Telugu of occasionally placing a following r under the consonant of the first syllable, as in its bradku, to live, which is the same as bardku, bañduku in Kannada. The root of bruñgu, therefore, is bur, and finally buñ. The form buñgu has arisen from the omission of r, as, for instance, Telugu uses budku (batuku) for its bradku, and Kannada uses budku for its bardku.

The almost general use of the initial letter m in Dravidian for the verbs under consideration affords no valid reason for doubting their close relation to those adduced from Sanskrit and Marâthi, as it is well known that b, v, bh and m are cognate letters in Sanskrit as well as in Dravidian. Sanskrit munq (the ñ of which is euphonic) and Telugu bruñgu render this evident in the present case.

But how are the r in brud and vruñ and the ri in bhridd to be accounted for, if the final themes, as the writer believes and the Marâthi bud confirms, are bud, vruñ and bhruñ? It is not impossible that we have here a peculiarity similar to that of Telugu, according to which it has the liberty of adding r to the initial consonant in cases wherein the r can scarcely be explained. There is, however, another way of accounting for the r and ri, which will be shown later on.

But first it is necessary to render clear that the final letter ñ of the verbs can represent
Dravidian, to which the writer points: e.g., the Telugu pōgadu, to praise, and suḍi, to wander about, in Kannada are pōgaḷ and suḷi, and in Tamil pugai and ouḷi, and the Kannada bisuḍu, to fling away, appears also as bisuḷ. Further, 1 takes the place of 1 in Telugu kāli, sour gruel, which is kāḷi in Kannada: this may serve to explain the occurrence of 1 in Sanskrit buli. (The 1 in Marathi bōlaṇāṇ, adduced by Dr. Bühler, is the 1 which is often found instead of 1 in Dravidian words.)

Having briefly shewn the intimate connection of the Sanskrit, Marathi and Dravidian verbs, the writer adds that in his opinion the six verbs bruḍ, vruḍ, bhṛṇḍ, bul, buḍ and muniḍ have been borrowed from the true Dravidian root mui. Sanskrit and its Vernaculars, having no letter ṣ, represented it by ṣ and 1 (q).

With regard to the introduction of ṣ into bruḍ and vruḍ and ṣ into bhṛṇḍ, it may now be stated that letter 1 is generally called ṣaḷa in Kannada.

i.e., the ṣa or ṣ connected with ṣa or ṣ. It is, therefore, not impossible that ṣ and ṣi are somehow representatives of ṣ.

There is another verbal theme with final ṣ in Sanskrit that is used māṇi, viz., hūḍ, to sink, to be submerged. This strongly reminds one of the true Dravidian hāḷ, pōḷ, (Telugu) pāḍu, to sink in or into.

Sanskrit themes vruḍ and bhṛṇḍ, used saṁyati, to cover up or over, strongly remind one of the true Dravidian hāḷ, pōḷ, pāḍu, to wrap up, to cover over, to bury; — and Sanskrit themes vruḍ, bhṛṇḍ, hūḍ and hūṇḍ, used saṁkhalau, saṁghad, saṁge to heap, to accumulate, to join, of the true Dravidian hūḍu, pāḍu, to put together, to join.

The writer thinks that all these Sanskrit verbs are but modifications of the Dravidian ones.

F. KITTEL.

Tübingen, 12th December 1894.

MISCELLANEA.

FOREIGN NUMERALS IN TRADERS' SLANG IN SOUTHERN INDIA.

PANDIT S. M. NATHA SASTRI in his interesting paper on Traders' Slang in Southern India (ante, Vol. XXIII, pp. 49-52) is of opinion that his second group of numerals is a purely arbitrary one, with no meanings for most of the words employed. But any one acquainted with the languages of the Indian Archipelago will not fail to perceive that both the round figures and the symbols for fractions, which he gives, are almost wholly taken from some Indonesian idiom, say Batak, though they are certainly not from Malay or Achinese.

To prove the above assertion, it is only necessary to compare the Panḍita's slang words with the numerals in Batak and Javanese:—

<table>
<thead>
<tr>
<th>S. Indian Slang</th>
<th>Batak</th>
<th>Javanese</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sa-</td>
<td>sa-</td>
<td>sa-</td>
</tr>
<tr>
<td>2. tō (dō)</td>
<td>dua</td>
<td>to (dō)</td>
</tr>
<tr>
<td>3. tiru</td>
<td>tēlu</td>
<td>tēlu</td>
</tr>
<tr>
<td>4. pāṭ</td>
<td>ēpat</td>
<td>pat (older pāṭ)</td>
</tr>
<tr>
<td>7. pichhu</td>
<td>pitu</td>
<td>pitu</td>
</tr>
<tr>
<td>8. vali</td>
<td>uvalu</td>
<td>volu (older vvalu)</td>
</tr>
<tr>
<td>9. tāya</td>
<td>siya</td>
<td>sanga</td>
</tr>
<tr>
<td>10. puli</td>
<td>pulu</td>
<td>puluh</td>
</tr>
</tbody>
</table>

It would be difficult to decide whether the slang terms have been taken from some Batak dialect or from Javanese, were it not that the word tāya for 9 decidedly points to an origin in the former idiom, which has siya. Originally the Javanese form must have been si, too, which by a peculiar tendency of that language has become changed into sanga, but we have no right to derive tāya from such a prehistoric sia, because sanga is found in the Javanese of ten centuries ago, which is the oldest known.

As regards the fractions, it seems clear that tāngdā is the same word as the Batak tēngmāna (in the Toba dialect pronounced tongmān), Javan tēngahan, half.

Sendoalai (= ½) is very interesting, because daḷai is comparable with the Batak, Malay and Javan tali, which is the term for half a saku. Saku means 1 (e.g., of a Spanish dollar). It follows therefore that sa-tali is “one-eighth.” In the S. Indian word sēṇ appears to be synonymous with sa, and it may be noted that the Dairi dialect of Batak regularly uses sē instead of sa.

The word for ½, sa-wēs, is a compound of Tamil vēsa, one-sixteenth, and Indonesian sa, one.

The terms for 5 and 6, kulacheh and kirŭdí, I am unable to trace back to their sources. They remind one of culesey (see Yule-Burnell, Glossary) and Arab. kirŭdı, carat, from sēpèr, but these terms could hardly have had the value allotted to kulacheh and kirŭdí in the slang. At any rate, these two words are not taken from any Indonesian language.

Leiden, 1st May 1894.

H. KERN.
IDENTIFICATION OF NAGAPURA IN THE KONKAN.

The copper-plate grant of the Silhabara king, Anantadeva, contains, among other names, those of the following sea ports in the Konkán—Sri Silhabara, Nágapura Surpára and Chemuli. In regard to the identification of Nágapura the late Hon'ble K. T. Telang (ante, Vol. IX, page 44) remarks:—"About Nágapur, I can only suggest it as probable, that it may be identical with a village near Alibág—between Alibág and Révadánjá—named Nágánv, which is substituted by syncope for Nágagánv, or Nágagrácna, the same as Nágapur. Or, may not Nágapur have something to do with Nágothnén? In any case the modern Nágpur of the Bhónales is not to be thought of. I have not found the Nágapur of our plate referred to anywhere else."

That his conjecture regarding the identification of Nágapur with the modern Nágánv is the correct one, I think there can be no doubt. Amongst the mdhádiyaś of the Sáhyádri Khana, of the Stándapurdna, there is one on Nágapura, called also Nágapuri (see page 505, Bombay edition). That this Nágapura is to be identified with the modern Nágánv appears probable from the description given in the Stándapurdna. According to this account it is situated west of the Sáhyádri mountains, ver. 8; in the country called the Konkán, ver. 9; near the sea and the river Agháší, ver. 4. This description answers to the modern Nágánv, situated south-east of Alibág, in the Kolábá District (see Bombay Gazetteer on Kolaba, page 351). It is between the sea and a creek, which I understand from local inquiry, is called among other names, Aksí, from a village of that name on its bank, between Nágánv and Alibág. It is probable that Aksí is but a corruption of Agháší. The ruins of temples, inscribed stones and in the neighbourhood point to the fact that, in ancient times, it must have been a port of some importance. The above considerations make it very probable that the Nágapura of the copper-plate is the same as the Nágapura of the Stándapurdna and the modern Nágánv.

J. E. ABBOTT.

NOTES AND QUERIES.

HINDU ASPECT OF PRAYER.

Védas and Sástras declare that a Hindu should turn his face in the morning either towards East or North, when performing religious ceremonies, worship, or repeating prayers; and to the West in the evening. To the South dwell the prétas (ghosts) and rákshasás (demons), therefore they do not look there, but face it while dining and offering cakes to the manes of the dead.

K. RAGHUNATHJI in F. N. and Q. 1883.

BOOK-NOTICE.


The Kannarese language, — the original true vernacular, and still mostly the actual vernacular, of the territory in which lie the districts of Belgaum, Bijápur, and Dharwar, and parts of Shólapur and North Kanara, of the Bombay Presidency, the Kolhápur and other Native States of the so-called Southern Marāṭhí Country, the Bellary District of the Madras Presidency, Mysore, and the southern portions of the Nizám's dominions, — has hardly received from European scholars the recognition and attention which it deserves. It is the most mellifluous of all the Indian vernaculars, and the richest in capability and force of expression. It probably surpasses all the others in bulk and value of original composition. And it has an antiquity to which, apparently, none of them can make any pretensions in forms approximating to those which they now have. Mr. Kittel, indeed, whose work we are now noticing, would seemingly give it a literary history from only about A. D. 800; from which point of view he divides its life into three periods, — (a) the ancient or classical period, from, he says, at least the tenth to the middle of the thirteenth century A. D., when it was elaborated to a high degree of polish, refinement, and clearness of expression, by the Jains; (b) the medieval period, onwards to about the end of the fifteenth century, when the use of it was continued, in a somewhat less precise and unambiguous manner, by the Lingyāt and other Śaiva writers; and (c) the modern period, from then to the present day, during which the vernacular dialect, as now written and spoken, has been developed, by discarding the more high-sounding antique terminations, and, especially in the conversational branch, by adopting freely from Sānśkrit, Hindustání, and Marāṭhí. And no doubt it is true that the literary life of the language did begin in earnest at about the point of time selected by Mr. Kittel; the high state of
cultivation to which the language then attained being due to the fact that the Jains of Southern India made it so largely the vehicle for their writings, and to the great encouragement that was given to the Jains by the powerful Rāṣṭrākūṭa king Amoghavasra I, who reigned from A. D. 814-15 to about 878. But epigraphic records give unquestionable and instructive samples of appreciably earlier date. The charter of Amoghavasra’s predecessor Gōvinda III. (ante, Vol. XI. p. 125) is dated A. D. 804. The Śāstr inscription of the time of the Western Chalukya king Kritivarman II. (ante, Vol. XI. p. 68, and see Vol. XX. p. 305, note 5) belongs to about A. D. 750. These two records, — with the Kēṭā inscription of a Chalukya prince called Parashitarāja (ante, Vol. XX. p. 69), which may be placed between A. D. 750 and 814, quite as well as in a slightly later period, — presenting forms which, though more antique in some features, essentially differ little, if at all, from the forms of the ancient dialect as we know it from books, indicate considerable literary activity even at that early time. And the Bāḍāmi inscription of the Western Chalukya king Mahāgōlaśa (ante, Vol. X. p. 52) suffices, short as it is, to carry back the existence of the same dialect to the period A. D. 597-98 to 608.

Till recently, the only Kanarese-English Dictionary of any general practical use to European students has been the work which was originally compiled by the Revd. W. Reeve and was published in 1832, and which in 1858 was enlarged, and at the same time was reduced to a more portable and otherwise convenient size, by Mr. Daniel Sanderson, a Wesleyan Missionary. That book was itself a sufficiently valuable and monumental one; and there are some indications that it is not entirely superseded by even the present work: certainly, there are at least many words of which the meanings are to be found more easily in it. But the preparation of Mr. Kittel’s Dictionary has evidently been thoroughly in accordance with all the traditions of the important work which the Basel Mission has been doing during so many years in the Kanarese country; and the issue of it marks a still more noticeable epoch in the study of the language. Objection may, indeed, be taken to some of the details of Mr. Kittel’s method. For instance, words which contain an anuṣṭrda in the first syllable — (the anuṣṭrda is used as being the more convenient and habitual method of denoting a nasal combined with a following consonant) — do not follow each other in the immediate sequence of the anuṣṭrda combined with the consonant, as they do in Mr. Reeve’s book; thus, in his book, words beginning with anich stand immediately after the last word beginning with anīgh, — just where, when the anuṣṭrda is used, one expects to find them; whereas, in Mr. Kittel’s book, they are separated by all the words beginning with anī and anīj: but, though not practically so convenient, Mr. Kittel’s method is, of course, critically the more correct, if we bear in mind that the anuṣṭrda simply stands for, and is to be pronounced as, the nasal of the class to which the following consonant belongs. And in too many cases we have to hunt backwards and forwards for meanings which might apparently have been given at the very place where we should expect to find them: thus, for the meaning of anīgal or anīgul, we are referred (page 20) to anī (ai), and we have to turn back to page 17 to find the simple words ‘the sole of the foot;’ and, for the meaning of konara (page 487) in the sense of ‘a prince,’ we have first to look back to kavara on page 450, and even then, after guessing that we must take the small-type kavara, and not either of the two words of exactly the same appearance which are given in large type, we must further turn up kumāra on page 443. Also, there are words in the more ancient published inscriptions which the book does not even include, — much less offer to explain. On the other hand, the book shews a great advance on any of its predecessors, in reproducing the ancient letters r and l on the proper use of which, as distinguished from r, l, and l, broad differences in meaning so often depend. And every page of it, and of its preface, bears witness to the constant care, earnestness, and thoroughness with which Mr. Kittel devoted himself to the task that lay before him. It would have been difficult to find anyone more competent to undertake that task. He may be justly proud of the manner in which he has accomplished it. And, among the results, no small and unimportant feature is the fact that the book is to be purchased at so very reasonable a price that the possession of it is within the power of even students whose means are limited.

We now have available, for the study of Kanarese in its ancient and medieval forms, a dictionary of the most exhaustive and useful kind. We still require a complete and critical grammar, in English, for the same periods, and dealing also with the exceptional forms which sometimes are met with in epigraphic records. It is to be hoped that Mr. Kittel may himself able now to take such a grammar in hand, and supply the want that has so long been felt in this direction.

J. F. Fleet.

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ON SOME RECENT ATTEMPTS TO DETERMINE THE ANTIQUITY OF VEDIC CIVILIZATION.

BY G. THIBAUT.

THE aim of the book by Prof. Bāl Gangādhāra Tilak and of the two papers by Prof. Jacobi, the titles of which are given in note 1, is essentially one and the same, viz., to prove from astronomical data contained in the different Vēdas, Sāṃhitās as well as Brāhmaṇas, that Vedic civilization reaches back to a time much more ancient than has hitherto been generally assumed. The two writers differ in so far as Prof. Jacobi, while maintaining that certain Vedic passages embody observations going back to remote antiquity, does not feel himself warranted in claiming that antiquity for the entire literary compositions in which those passages occur; while the latter view is advocated by Prof. Tilak. He, in fact, contends for the high antiquity of the Vēdas we possess; Prof. Jacobi rather for the high antiquity of Vedic civilization, reminiscences of whose earlier stage may be met with in books themselves belonging to a later period. This difference, however, will not occupy us here; the important point being to decide in either case whether the passages in question can be properly explained only on the hypothesis of their embodying observations made by the Vedic Aryans at the early period assumed by both writers alike. Both writers further agree to a considerable extent in the actual results arrived at, among which the most important is that some of the astronomical observations recorded in the Vēda must have been made in the period from about 4500-2500 B.C. (Jacobi), or 4000-2500 B.C. (Tilak). And both base their conclusions, to a large extent, on the same Vedic passages, interpreted by them in the same, or a very similar, way; they agree, in fact, in method. Professor Tilak, indeed, goes considerably beyond Prof. Jacobi’s conclusions, in maintaining that certain Vedic texts lead us back to even 6000 B.C. And otherwise the publications of the two writers are of an altogether different type, Prof. Jacobi’s papers confining themselves to a concise statement of certain important conclusions to be drawn from a few Vedic passages, while Prof. Tilak ranges over the wide field of Vedic literature, undertakes to strengthen his conclusions by an abundant wealth of parallel and analogous instances, and largely indulges in mythological and etymological speculation.

In what follows it is not my intention to enter on a criticism of all the numerous issues raised by Prof. Tilak. It is only the validity of the more important conclusions, in which he and Prof. Jacobi agree, that I wish to subject to an examination.

I cannot undertake to follow, step by step, either Prof. Tilak’s or Prof. Jacobi’s argumentation, but shall select topics and passages handled by them in such an order as may appear most convenient. I thus begin with the discussion of those Vedic texts, which, according to both writers, can be properly understood only if interpreted as implying that, at the time when they were formulated, the winter solstice coincided with full moon in the asterism Phalguni. The passages here to be considered first are one from the Tāttrīyā Sāṁhitā and one from the Tānḍya Brāhmaṇa, both of which contain various statements as to the day on which the introductory ceremony of consecration (dikṣā) for the so-called gauḍm-ayana sacrifice is to begin. As these passages are important, and at the same time not very long, I give them translated int extenso:—

Tātṛ. Sākṣ. VII. 4, 8. — “Those who wish to consecrate themselves for a year (i.e., for the gauḍm-ayana which lasts a year) should consecrate themselves on the (day called) ekāṭaka. For the ekāṭaka is the wife of the year; in her he (i.e., the year) dwells that night. Manifestly beginning the year they (thus) consecrate themselves. — With a view to the injured (part) of the year consecrate themselves those who consecrate themselves on the ekāṭaka; there are the two seasons whose name is ‘end.’ With a view to the reversed

(vyāsta) (part) of the year indeed consecrate themselves those who consecrate themselves on the ekāśṭakā; there are the two seasons whose name is ‘end.’

"They should consecrate themselves on the Phalguna-fullmoon. The mouth of the year indeed is the Phalguna-fullmoon; beginning the year from the mouth they consecrate themselves. In this there is one fault, viz., that the viśvut-day (the central day of the sacrifice) falls within the cloudy time. They should consecrate themselves on the Chitra-fullmoon. The mouth indeed of the year is the Chitra-fullmoon; beginning the year from the mouth they consecrate themselves. In this there is not any fault.

"Four days before the fullmoon they should consecrate themselves; for them the buying of the soma falls on the ekāśṭakā; thereby they do not render the ekāśṭakā void. For them the pressing of the soma falls in the former (bright) half of the month. Their months are accomplished with a view to the former half. They rise (from the finished sacrifice) in the former half; when they rise herbs and plants rise after them; after them rises the fair fame. ‘These sacrificers have prospered’; after that all prosper."

Tāṇḍya Brāhmaṇa, V. 9. — "They should consecrate themselves on the ekāśṭakā. For the ekāśṭakā is the wife of the year; in her he dwells that night. Manifestly beginning the year they consecrate themselves. In this there is that fault that non-rejoicing they step down into the water. With a view to the cleft (viśkhusa) (part) of the year they consecrate themselves who consecrate themselves on the ekāśṭakā; there are the two seasons whose name is ‘end.’ With a view to the injured (part) of the year they consecrate themselves who consecrate themselves with a view to the seasons called ‘end.’ Therefore the consecration is not to be performed on the ekāśṭakā.

"They should consecrate themselves in Phalguna. The mouth of the year indeed is the Phalguna (fullmoon); beginning the year from the mouth they consecrate themselves. — In this there is the fault that the viśvut-day falls within the cloudy time. They should consecrate themselves on the Chitra-fullmoon. The eye indeed of the year is the Chitra-fullmoon; on the side of the face is the eye; from the face (i. e., beginning) commencing the year they consecrate themselves. In this there is no fault. — They should consecrate themselves four days before fullmoon. For them the buying of the soma falls on the viśvut, etc., etc." (without any essential divergence from the concluding portion of the Tāttirīya passage).

As the gauḍāyana is a festival celebration extending over a whole year, it is antecedently probable that it, or its introductory ceremony, should begin on some day which marked the beginning of the year, and that, therefore, the four different terms referred to in the passages above translated should represent either different beginnings of the year which were in use at one and the same time, or else, possibly, beginnings acknowledged at different periods. The latter view is the one adopted by Prof. Tilak and Prof. Jacobi. Professor Tilak assumes, with the Minkhāsakas, whose discussions he quotes, that the last term mentioned, viz., ‘four days before the full moon,’ refers to the full moon of the month Māgha, and that the Tāttirīya Samhitā and Tā. Brā. thus finally decide in favour of a beginning of the sacrificial year nearly coinciding with the civil beginning of the year. Now, it is probable, Prof. Tilak reasons, that the civil year began on the day of the winter solstice, and we therefore may conclude that the two Vedic books, which decide in favour of the gauḍāyana beginning on or about the full moon of Māgha, were composed in the period when the summer solstice was in the asterism Maghaś. This, he says, agrees with the position which the Veda assigns to Kṛittikās as the first of the Nakṣatras; which position has always been explained as pointing back to the time when the vernal equinox was in Kṛittikās. Now Kṛittikās marked the vernal equinox, and Maghaś the summer solstice, at about 2350 B. C., and this, therefore, is the time at which we must suppose the Tāttirīya Samhitā and similar works to have been composed. If, then, we further find that the Tāttirīya Samhitā mentions two other terms for the beginning of the year-sacrifice, viz., the full moon in Phalguna and Chitra, we must conclude from analogy that those two terms also
once marked the winter solstice; and the rules prescribing them thus lead us back to about 4000 and 6000 B.C. respectively. These rules were remembered at the time when the Taittiriya Samhitā was composed, but, as no longer agreeing with the actual state of things, were mentioned only to be set aside in favour of the rule then in accordance with reality, viz., the one which makes the winter solstice coincide with full moon in Magha.3

Professor Jacobi agrees with Prof. Tilak as to the significance of the rule which fixes the beginning of the year-sacrifice on the full moon in Phalguna. That rule, he says, must have come down from the time when the winter solstice actually coincided with the full moon in Phalguna, i.e., about 4500 B.C., in agreement with other Vedic passages which make the summer solstice fall in Phalguna. He does not, like Prof. Tilak and the Mīmāṃsakas, refer the term last mentioned ("four days before full moon") to the full moon of Māgha, but takes it as a mere modification, of minor importance, of the third term mentioned, i.e., the full moon of Chaitra. And this third term itself he refuses to trace back, with Tilak, to the period 6000 before Christ, but prefers to take the clause stating it as a later addition, made to the text of the Brāhmaṇa at the time when Chaitra had begun to be viewed as the first month of the year, on account of its occurring about the time of the vernal equinox, i.e., during the centuries immediately preceding the Christian era.

We certainly have no right to declare the conclusions arrived at by Profs. Jacobi and Tilak alike to be altogether impossible. Vedic civilization and literature may be considerably older than has hitherto been supposed, and reminiscences of ancient observations may have been preserved in books themselves belonging to a much later period. At the same time, of course, we must, before accepting these conclusions, carefully enquire whether the passages, on which they are founded, really admit of the interpretations thus put on them, and of no others. It certainly is not antecedently probable that the Brāhmaṇa texts exhibited by us should, within their short compass, contain records of observations separated from each other by several thousands of years. Are we really obliged, we must ask ourselves, to ascend with Jacobi and Tilak to 4000 B.C., and to follow the latter scholar even into the dim distance of 6000 B.C., or else to precipitate ourselves, with Jacobi, in the opposite direction as far down as 200 B.C.? Or is there, perhaps, after all, some means of reconciling the different statements as to the beginning of the gauḍm-ayana in such a way as to make them fit in with one and the same period, and that a period not too widely remote from the time to which works such as the Taittiriya Samhitā and the Tāṇḍya Brāhmaṇa have hitherto been ascribed? — I shall endeavour, in what follows, to show that this can be accomplished, and that the conclusions arrived at by Profs. Jacobi and Tilak cannot be upheld.

It will be advisable to consider, first, a passage, not discussed by Tilak, from the Kaushitaki Brāhmaṇa, which also treats of the proper terms from the beginning of the gauḍm-ayana. That passage4 occurs in the 19th book (2; 3) and translated runs as follows:

"They are to consecrate themselves one day before the new moon of Taisha, or of Māgha: thus they say. Both these (alternatives) are discussed; that of Taisha, however, is more agreed to, as it were. They (thus) obtain the additional thirteenth month. So great indeed is the year as that thirteenth month; then the whole year is obtained. He (the sun) indeed rests on the new moon day of Māgha, being about to turn towards the north. Thus they rest who are about to perform the rites of the pṛāyaṇya itiātītra (the first day on which soma is pressed). Thus they reach him for the first time. They begin him, etc., etc. He goes for six months

3 The first mentioned term, viz., the ekaṣṭhikā, which furnishes no special date, need not for the moment be taken into account.

4 These passages will be referred to further on.

Attention was first directed to this passage by Prof. A. Weber in the second of his essays on the Nakṣatras (pp. 345 ff.). That these essays have since their appearance formed the basis of all further research in matters connected with the Nakṣatras, is generally known; considering the time when they were published, the fullness and accuracy of the quotations made in them from Vedic literature are truly admirable.
towards the north; they follow him with the ascending celebrations of six days each. He having gone six months towards the north stands still, being about to turn towards the south. Thus they stop, being about to perform the rites of the vaisakha-yuja day. Thus they reach him for the second time. He goes six months towards the south. They follow him with the returning celebrations of six days each. Having gone six months towards the south he stands still being about to turn towards the north. Thus they stop, being about to perform the rites of the māhārātiya day. Thus they reach him for the third time. Because they reach him three times, the year is arranged threefold; for obtaining the year (they do thus). About this there is sung a sacrificial stanza 'Arranging the days and nights like a wise spider; six months always towards the south and six towards the north wanders the sun.' For he goes six months towards the north, six towards the south.

"They are not to consecrate themselves at that time. The grass has not yet come out, the days are short; shivering they come out of the avabrīpha-bath. Therefore, they are not to consecrate themselves then. They are to consecrate themselves one day after the new moon of Chaitra. The corn has come out then; the days are long; without shivering they come out of the avabrīpha-bath. Therefore this is the established rule."

This passage, we see, mentions three different terms for the beginning of the gavām-aṇaya, viz., the day following the new moon of Taisha, the day following the new moon of Māgha; the day following the new moon of Chaitra. The two former terms are, however — as will appear later on — variations of one term only, and we therefore may confine ourselves to the consideration of that term which the Brāhmaṇa declares to be preferable, i.e., the beginning of the dikṣāf on the day following on the newmoon of Taisha. We also, following the explanation given in Vinayaka's Commentary on the Kausikkī Brāhmaṇa, understand by the new moons of Taisha, Māgha and Chaitra the new moons preceding the full moons in Tisya (= Pushya), Magha and Chitra. This does not even compel us to assume, with Vinayaka, that the Brāhmaṇa reckons its months from full moon to full moon, so that the months would begin with the dark half (although this also there would be no particular objection). In the strict terminology of later times the amavasyā of Taisha could be the amavasyā preceding the full moon in Tisya, only if the month Taisha were reckoned from full moon in Mṛgāsiras to full moon in Tisya; while if it were reckoned from new moon to new moon the amavasyā of Taisha would mean the last tithi of the dark half following on full moon in Tisya and preceding full moon in Magha. But there is no reason compelling us to assume such strictness of terminology for the time of the Brāhmaṇa, especially when we consider that new moon is, strictly speaking, not a lunar day, but only the moment when the dark half comes to an end and the light half begins; so that the beginning of the first day of the light half has as much right to be called 'amavasyā' as the end of the last day of the dark half. The text thus teaches that the dikṣāf has to begin one day after the new moon which precedes full moon in Tisya; in consequence of which the upasatīha celebration, which immediately precedes the first day on which Soma is pressed, falls on the new month of Māgha (i.e., the new moon preceding full moon in Magha). This is accurate; for from the day after the Taisha new moon up to the Māgha new moon there elapse twenty-nine days, seventeen of which are required for the dikṣāf and twelve for the so-called upasatīha. The result of this arrangement is that the real celebration, as distinguished from all introductory ceremonies, begins together with the 'resting of the sun' before he starts on his progress towards the north. The text thus clearly indicates that what is to be aimed at is the coincidence of the beginning of the year-sacrifice with the winter solstice.

Equally clear is the motive which determined the second alternative allowed — or as it rather appears, preferred — by the Brāhmaṇa. The gavām-aṇaya is to begin one day after the new moon of Chaitra, i.e., three months later than on the first alternative, because then the season is more advanced and agreeable, the days are longer, and the water more pleasant to bathe in.
The impression which the coupling of the two alternative beginnings thus leaves on our mind is that the original intention and practice of the Kaushitakins was to begin their year-sacrifice on the day of the winter solstice, thus following the sun in its upward course with the first six sacrificial months, and again in its downward course with the latter six months. But gradually the sacrifice, as it happens in such cases, became more and more formal; the old beginning was no longer insisted upon, and a new one, more convenient in several respects, was substituted. But there is nothing to indicate that the two beginnings allowed are connected with beginnings of the civil year recognised at different periods. Some sacrificers preferred the solstitial beginning, some the vernal one; that is all. It may be added (which point has likewise been referred to by Prof. Weber already) that the corresponding Srauta-Sūtra, the one by Saṅkhāyana, mentions only the solstitial term which thus seems to have finally prevailed in the practice of the Kaushitakins.

The passage quoted from the Kaushitaki-Brāhmaṇa, however, has a further importance, in so far as containing a definite statement concerning the relation of the lunar calendar of the time to the solar year. It says that the winter-solstice coincides with the new moon of Māgha, i.e., as we have explained above, with the new moon preceding full moon in Magha. We here are on well-known ground; for that the winter-solstice takes place at the beginning of the white half of Māgha (or the end of the ámadasya of Pausha) is the well-known doctrine, so often discussed, of the Jyotisha Védāgga.

From this there immediately follows that the winter-solstice itself is in Śravisthāités, etc., etc.: in fact the whole system of the Jyotisha Védāgga. And we thus must finally conclude that the Kaushitaki-Brāhmaṇa itself—unless it be assumed to record observations made at an earlier time—belongs to the period when the winter-solstice was supposed to be in Śravisthāités.

Having thus seen that the data which the Kaushitaki-Brāhmaṇa supplies concerning the beginning of the gvām-syānas do in no way lead us back into very ancient time, we now return to a consideration of the Taittiriya and Tāṇḍya texts. The question here naturally presents itself whether those texts cannot be interpreted in a somewhat analogous way, so as to enable us to connect them with one and the same period, not very distant from the period of the Kaushitaki-Brāhmaṇa. Cannot, we ask, the alternative dates given by the Taittiriya and Tāṇḍya be accounted for by the assumption that at one and the same time the gvām-syāna was optionally begun at different periods of the year, for reasons sufficiently valid to explain such difference?

We here begin by enquiring what may be the meaning of the assertion that the full moon in Phalguni is the month, i.e., beginning of the year. This statement, or the closely related one that the (month) Phalguna is the month of the year’ occurs in numerous other places of the Brāhmaṇas, also in the Tāṇḍya Brāhmaṇa, and must therefore be held to represent an opinion generally prevailing in what we may call the Brāhmaṇa-period. Where then has this beginning of the year to be placed? Either, we feel naturally inclined to reply, at one of the solstices or at one of the equinoxes. Now that the solstices were, in India, looked upon as marking the beginning of the year we know positively from the Jyotisha Védāgga and similar works (not to speak of the whole later literature), and also from the Kaushitaki passage discussed above; for that the year-sacrifice is made to begin with the winter solstice implies the view that the winter solstice is viewed as the beginning of the natural or civil year. Moreover the Védas contain numerous references to the northern and southern progress of the sun, and it, therefore, is antecedently probable that the solstices should have formed starting points for the civil year. In so far Tilak’s and Jacobi’s view of the Phalguni-fullmoon once having marked for the Indians the winter solstice is not unlikely. On the other hand it is not antecedently probable that the passages about the gvām-syāna in the two Brāhmaṇas should contain an agglomerate of rules that had originated at periods widely remote from each other, and we, moreover, have
the direct statement of the Kaushtakins that the winter solstice happens on new moon preceding full moon in Māghas; we, therefore, may at any rate, attempt to account on other grounds for the statement that Paṅguni-fullmoon is the beginning of the year. Now, it is, of course, at once clear that, in the Brāhmaṇa period, full moon in Paṅguni could not have coincided with the vernal equinox. We, moreover, must, apart from this particular case, disabuse our minds of the notion of the equinoxes — vernal or autumnal — having been of any importance for the Hindus previous to the time when the influence of Greek astronomy began to make itself felt. It is, in the first place, a fact that the equinoxes naturally do not attract attention in the same way as the solstices do. At the equinoxes the motion of the sun — towards the north or the south — undergoes no noticeable change; the fact that the sun then rises true east is not easily remarked, nor the fact that day and night are of just the same length. The solstices on the other hand attract attention because they are the periods of greatest deviation from the normal state; the sun then stands highest or lowest; the days are longest or shortest; the shadows are shortest or longest; the sun turns towards the south or the north. I need not further dwell on these obvious distinctions; but I must refer to a further and more important point, viz., that, in India, the vernal equinox at any rate does not in any way mark an important point in the revolution of the seasons (about which further on). It is in agreement with all this that the equinoxes or anything connected with them are nowhere in Vedic literature referred to, either directly or indirectly. What may be the meaning of the fact that the oldest list of the Nakṣatras begin with Kṛitiṅkās we shall consider later on. If, therefore, some reference to the beginning of the year made in Vedic literature should not immediately and obviously connect itself with the solstices, we have no valid reason to think in the next place of the equinoxes, but must look out for some other likely point from which the year might have commenced.

Now, what here immediately offers itself to our attention is the old subdivision of the year into three seasons, which is in several places directly acknowledged, and moreover pre-supposed by the so-called chāitre-māsā sacrifices. Professor Jacobi's second paper is specially devoted to a refutation of the view, admitted by him as not unlikely à priori, that the beginning of the oldest Indian years coincided with the beginnings of those four-monthly periods rather than with the equinoxes. I do not, however, agree with his conclusions on this point. He starts with the observation that when attempting to assign the beginnings of the four-months periods to the proper places in the solar year we must take for our point of departure the beginning of the rainy season, which alone is sharply marked, while it would be difficult to say exactly when either the cold or warm season begins. And as the rains commence about the summer solstice, the beginning of the cold season must be placed, he says, about a month after the autumnal equinox, and that of the warm season about two months after the winter solstice. — Now, these remarks are doubtless true in so far as they point to the rainy season as the best defined period in the Indian year. They, however, err, I am inclined to think, in the actual allotment of the months to the three seasons. A division which, on the basis of three different seasons, distinguishes three four-monthly periods can never be quite accurate, because the rainy season occupies less than four months, strictly speaking not

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8 The Indian year broadly divides itself into three seasons, — the warm season, the rainy season and the cold season, — just as the European year naturally divides itself into summer and winter. And as the wish of making finer distinctions leads to the insertion into the European year of two transitional seasons — spring between winter and summer, and autumn between summer and winter —; thus in India two further seasons were in course of time added to the three primitive ones; spring between the cold season and the warm season, and autumn between the rainy season and the cold season. Between the warm season and the rains there is no transitional season, and hence the five-season system is, next to the three-season system, the only natural one. The system so extensively used, which distinguishes six seasons, is an artificial one, manifestly due to the wish of establishing a regular and easy correspondence between the seasons and the twelve months of the year; two months going to each season. The insertion of a "cool season" (śātra) between winter and spring is not based on conspicuous natural relations, and it moreover is an unjustified proceeding to allot to the rainy season less than three months. The consequence is that in whatever way we distribute the months among the different seasons, the distribution will always, at some point or other, be in conflict with the actual phenomena of the year.
much more than three months. If, therefore, the principle of four-monthly divisions is to be adhered to — as it actually was — a compromise has to be arrived at, in so far as either some weeks previous to the beginning of the rains, or some weeks after the cessation of the rains, have to be comprised within the rainy season. Now, nobody acquainted with the seasons of Northern India will in this case hesitate to make his choice. If four months must go to the rainy season they can only be June to September, or, perhaps better, end of first week, or first third, of June to end of first week, or first third, of October; not July to October, nor even the period from summer-solstice to twentieth October. The reason of this is that with the beginning of October the rains are as a rule completely over; while on the other hand showers of rain, more or less heavy in different districts, often fall even in the earlier part of June — let us say from a fortnight before the summer solstice. The four-monthly rainy season therefore begins about the seventh or tenth of June and terminates about the seventh or tenth of October. The consequences to be drawn from this, with regard to the two other four-monthly periods, also agree perfectly well with the real state of things. In the earlier part of February the increase of warmth is already very perceptible; the true cold season is over. And early in October, when the rains have stopped and the atmosphere is no longer saturated with vapour, a refreshing coolness sets in, specially remarkable in the mornings and evenings, which quite justifies us in viewing that time as the beginning of the cool season.

What then, we have next to ask, have the Brāhmaṇas to say on that point? — Of the sacrifices called chāturmānya, which mark the beginning of the seasons — they are called ritu mukhāṇi in the Sutapatha — the first one, called vaśvaveda, has to be performed either on the Phalguna Paurṇamāṣa or on the Chaitrī; the second one, the so-called varṇa-pragṛhāṇa, on the Āśāhṭor on the Śrāvaṇ; the third one, called sīkṣamāṇa, on the Kārttikey or the Āgrahīyaṇa. The texts always mention the vaśvaveda first, which means that in the Brāhmaṇa period the prevailing opinion was that the year begins with the warm season. Now, what the position of the Phalguna-fullmoon in the solar year is, we learn from the Kaśiktika-Brāhmaṇa, which tells us that the winter solstice coincides with new moon preceding the Magha full moon. Full moon in Phalguna thus takes place one and a half month after the winter solstice, i. e., about the end of the first week in February, and this, as we have seen, is a period which may not unsuitably be looked upon as the beginning of the warm season. We now fully understand why the Phalguna-fullmoon is called the month of the year; it marks the beginning of that four-monthly division of the year, which is generally considered the first one. And we further observe the full agreement between the statements about the Phalguna-fullmoon, and what the texts say in so many places about spring being the first season, the mouth of the seasons, and so on. For spring constitutes the former half of the four-monthly warm season. The beginning of the spring of the Brāhmaṇas is thus in no way connected with the vernal equinox, but rather takes place one and half month before it.

If, with these conclusions in view, we now return to the rules given by the Taittiriya Śaṅkita and the Tāṇḍya Brāhmaṇa about the beginning of the gavām-ayana, we shall find

6 See the names of the months throughout as denoting subdivisions of the tropical year; June being the month at the end of whose third the summer-solstice takes place, etc. The names therefore will apply, without change, to any period.

7 Spring begins at the same point in the calendar established by Julius Caesar; and also in the calendar of the Chinese. Of. Ideler, Chronologie, II. p. 148 (Prima usitum — 7. February); and Ideler, Zeitrechnung der Chinesen, pp. 15, 128 ff.

In the Jyotisha Viḍāya (v. 6) the year is said to begin with the winter solstice, the month Māgha and 'tapas' — which latter term, whether taken as denoting a season or a month, can only mean that the first season of the year is the 'cool,' season Śīvā; for tapas and śīvā are, in the old scheme of six two-monthly seasons, the names of the two śìvā-months. Spring then begins not about the 7th, but about the 21st of February. The Jyotisha Viḍāya thus sets aside the old belief about the Phalguna full moon marking the beginning of spring; being appertently guided by the desire of making the winter solstice — the beginning of the year and śīvā — formally coincide with the beginning of a season. That in reality the winter solstice has no right to be viewed as the beginning of a season, and certainly not of one whose first month is called 'tapas' will, of course, be evident to any one familiar with the seasonal changes of Northern India.
them perfectly perspicuous and coherent. I do not now discuss in detail the beginning on the ekāśṭakā, and remark only that, if the ekāśṭakā is — as the commentators say — the eighth day after full moon in Māgha, the beginning of the sacrifice on that day is rightly objected to as falling within the season which is the ‘end’ of the year; for it falls within the last month before Phālguni-fullmoon, which marks the beginning of the new year. The Tāṇḍya further rightly objects to it that the water is then unpleasently cold for bathing. That, as Prof. Jacobi remarks, this objection could not be raised by those who take the Phālguni-fullmoon for their beginning, because within the 24 days between the ekāśṭakā and Phālguṇi-fullmoon the water does not become sensibly warmer, I cannot admit. Just at that season the difference would be a very perceptible one; and the whole question loses in importance, owing to the fact that after all the Phālguṇi-fullmoon is immediately afterwards itself rejected in favour of the Chaitrī-fullmoon. The texts next both mention the Phālguṇi-fullmoon as the proper day for beginning the sacrifice, because it is the ‘mouth’ of the year. This is in order as we have explained above. Equally justified is the rejection of this alternative for the reason that it involves the falling of the viśēkhaṇa-day within the cloudy season. For from those who begin the dīkṣā on about the 7th of February, the viśēkhaṇa falls end of August, within the rainy season. Equally intelligible is then the third alternative, which decides for Chaitrī-fullmoon. For those who begin the dīkṣā on that term, celebrate the viśēkhaṇa-day at the end of September, when the rains are over. Nor is there any objection to the Taittīrīya Śāntahīd speaking of the Chaitrī-fullmoon as an alternative beginning of the year. For, as we have seen, the Phālguṇi-fullmoon stands just on the confines of the cold season and spring, and it, therefore, is quite intelligible that some should prefer as the beginning of the year the first fullmoon which falls within spring, and cannot be claimed by the cold season also, i.e., the Chaitrī-fullmoon. And again, we clearly see why the Tāṇḍya, in order to escape the somewhat awkward admission that two consecutive full moons are both called the mouth of the year, prefers to call the earlier full moon the mouth, and the latter one the eye of the year. — To the fourth alternative, according to which the dīkṣā begins ‘four days before fall moon,’ we shall return further on.

The same reasons, which induce the Brāhmaṇas to mention the Phālguṇi and the Chaitrī as optional beginnings of the gaṣṭam-ayana, account for the differences in the terms assigned for the chāṭāyaṇa sacrifices. The Brāhmaṇas and some śūtras prescribe the Phālguṇi, Āśāṅghī and Kārttikī full moons, i.e., they adhere to the strict beginnings of the three fundamental seasons; other śūtras admit as alternatives the Chaitrī, Śrāvaṇa and Agraḥāyaṇa full moons, i.e., they allow the sacrifices to take place, not exactly at the beginning of each season, but in its earlier part when it has well established itself. And here we must not forget to take into account a further circumstance, which most likely has had its share in leading to the establishment of alternative beginnings. As the lunar months lag behind the seasons, the Phālguṇi-fullmoon, which in one year may coincide with, let us say, the 7th of February, will fall in the next year about twelve days earlier, and again twelve days earlier in the third year; so that by that time it will be twenty-four days less remote from the winter solstice than at first. Any further displacement will, of course, be stopped by the insertion of an intercalary month at, let us say, with the Jyotishka Vādāṇa, the middle of the third year, which will restore the disturbed harmony between lunar and solar time. But it is clear that those who wished their vāśāvadēka sacrifice in the third year to coincide with the actual beginning of spring would give the preference to chaitrī paurṇamāṣa over phālguṇi; and that there was some excuse for doing so in the second year already, considering that even in the normal year the Phālguṇi-fullmoon lay right on the confines of the cold season. Displacements of the kind described may also account for the fact that according to some authorities the vāśāvadēka sacrifice might be offered as late as Vaiśākhī-fullmoon.

In order to complete the discussion of the passages from the Taittīrīya Śāntahīd and the Tāṇḍya Brāhmaṇa, it remains to enquire into the meaning of the first and the last terms mentioned, viz,
the ekāṣṭakā and the 'fourth day before full moon.' The ekāṣṭakā the commentators declare to be the eighth day of the dark half of Māgha, i. e., the eighth day after full moon in Māgha, the months being counted as beginning with the light half. Professor Jacobi thinks that this term was advocated by those who wished to perform all introductory rites before the Phalguni-fullmoon day, so that the real sacrifice could begin on the latter, the true beginning of the new year. But, as he himself points out, the introductory rites require twenty-four days, while the time from the eighth of the dark half of Māgha up to Phalguni-fullmoon comprises twenty-two days only. Moreover, the designation of the ekāṣṭakā as the 'wife of the year' in different places and the fact of certain special rites being connected with it, seem to indicate that the ekāṣṭakā had quite an independent importance of its own; was, in fact, specially connected with the beginning of the new, or end of the old, year. If the year is viewed as beginning with Phalguni-fullmoon, the light half of Phālguṇa, although really preceding the new year, might yet be viewed to belong to the new year, just because it is the light waxing half of the month, and in that case the ekāṣṭakā, as marking the last quarter of the last waning half of the old year, might not inappropriately be viewed as representing the end of the old year. It might, in fact, be viewed also, if the months are reckoned from full moon to full moon, in which case the whole of Phālguṇa, i. e., the month preceding Phalguni-fullmoon, would belong to the old year. Another possibility may also be mentioned. If, as is said now, the months are counted from full moon to full moon, the dark half of Māgha is that half which follows Māghī-fullmoon, but rather that which follows Paushtī-fullmoon, and in that case the eighth day of the dark half of Māgha would precede the solstice coinciding — as in the Kaushitaki Brāhmaṇa and the Jyotisaka Vedāyiga — with the new moon preceding Māghī-fullmoon. The ekāṣṭakā would then be the last quarter preceding the winter solstice, and as such represent the end of that form of the year, which is reckoned from winter solstice to winter solstice. In that case the beginning of the gavām-nyāna with the ekāṣṭakā, according to the Tātītirīya Śaṅkītā and the Tāṇḍya, would be analogous to the beginning on the amāvasyā of Taisha or Māgha, i. e., in both cases we should have to do with a beginning connected in some way with the winter solstice. As to this latter explanation I, however, must remark that it is contradicted by those Śāstra texts, which define the ekāṣṭakā, not merely as the eighth of the dark half of Māgha, but more definitely as the eighth day after Māghī-fullmoon.

Howsoever this may be, in either case the objections raised in the Tātīt. Śaṅkā and the Tāṇḍya against the ekāṣṭakā-term are quite intelligible. The ekāṣṭakā falls within the last season of the year, whether that last season be the one preceding the Phalguni-fullmoon, or the one preceding the winter solstice; hence the 'āntamānaṁ rītṝḥ' of the texts. In each case we have to do with the cold season, which is ārita, distressed or injured. And if the rather indefinite terms 'vyāsta' and 'vichakṣaṇa' should, as the commentators say, refer to the tura of the year connected with the winter solstice, this also would agree with the above explanations, because the ekāṣṭakā falls within Māgha, which is the month of the winter solstice.

The last term mentioned in the Tātīt. and Tāṇḍya has, as Prof. Tilak points out, become the subject of a Mīmāṁsā discussion, since the texts do not indicate directly which full moon is the one, four days before which the dīkṣā has to begin. The point is of no great importance for us here, as in the case of either possible decision the term does not greatly differ from one of the three others. If we, with the Mīmāṁsakas, decide for the Māghī-fullmoon, we have a beginning of the year in the same month as the ekāṣṭakā (or at any rate separated from the latter by twelve days only); if, on the other hand, we decide for Chaitrī-fullmoon, the term nearly coincides with the third term. I, however, must say that the Mīmāṁsā view appears to me in this case quite untenable. For the soundness of Mīmāṁsā decisions in general I have the greatest respect, and it, moreover, is highly probable that in many cases the Mīmāṁsā verdict must not be judged on its own merits only, but also as representing an old tradition; the Mīmāṁsāka knew beforehand what the outcome of his argumentation was to be. But,
in the present case, the context of the two passages really admits of no other interpretation than that in favour of Chaitrā-fullmoon. The text first states the ekāḥṣṭakā and Phālguṇi alternatives and rejects them both on account of certain shortcomings; then states the Chitrā-alternative and adds expressly ‘in this there is no fault.’ When, therefore, it after that goes on ‘let them consecrate themselves four days before the full moon’ that full moon can only be the Chaitrā-fullmoon just accepted, which term is now, for certain liturgical reasons, slightly modified. The ekāḥṣṭakā, mentioned afterwards, is then not the ekāḥṣṭakā of Māgha mentioned first, but one of the ekāḥṣṭakās following on Chaitrā-fullmoon. None of the Mānudrī reasons for the Māgha-alternative is more than ingenious. That the Sūtra-writer Langūkshīn (quoted by Prof. Tilak) accepts that alternative, only shows that, in making up his mind in this doubtful case, he was guided by considerations, similar to those which determined the decision of Jaimini. That, however, Jaimini’s Pṛrayakṣha was actually the siddhānta of other authorities, appears from a passage in Āpastamba’s Srauta Sūtra, where the terms for the beginning of the gavām-ayana are discussed. We there read ‘they are to consecrate themselves four days before full-moon; before the full moon of Māgha, so Āśmarṣya thinks; before the full moon of Chaitra, so Ālekhan thinks.’

Having thus shown that the Taittirīya and Taṇḍya passages about the beginning terms of the gavām-ayana can be explained quite satisfactorily and coherently, if viewed as referring to the time when the winter solstice had the position assigned to it in the Kaushitaki Brāhmaṇa and the Jyotisha Vedaṅga, we now turn to the other principal arguments by which Profs. Tilak and Jacobi undertake to support their views of a Vedic winter solstice coinciding with Phālguṇī-fullmoon. We first consider the fact — referred to by Jacobi and discussed at length by Tilak — that the month commonly known as Mārgaśīraḥ, one of the autumn months, is also called Āgrahāyana, which word can only mean ‘beginning the year.’ Now this, it is argued, confirms the hypothesis of a Vedic summer solstice in Uttarā Phālguṇi; for when the solstice had that position, the vernal equinox was in Mṛgaśīraḥ, and hence the moon was full in that nakṣatra at the time of the autumnal equinox, in the month Mārgaśīraḥ. Hence those, Prof. Jacobi says, who began their year with the autumnal equinox, could apply to Mārgaśīra the term Āgrahāyana, ‘beginning the year.’ Professor Tilak proceeds somewhat differently. He does not explain Āgrahāyana as meaning the month beginning the year; but rather as the month in which the moon is full in the nakṣatra Āgrahāyana, i.e., the nakṣatra Mṛgaśīraḥ, which was called ‘beginning the year,’ at the time when it marked the vernal equinox. So far as Profs. Jacobi and Tilak differ in their explanations, I agree with the former. What — apart from the view I shall set forth immediately as to the true cause of the name Āgrahāyana being applied to Mārgaśīraḥ — is decisive in this case is, firstly that Mārgaśīraḥ is actually referred to as the first of the months; and secondly that Āgrahāyana is explained by all the Hindū authorities as meaning ‘the first night of the year.’ Against their authority Tilak’s learned grammatical discussion is of no avail. Moreover, Āgrahāyana, as a name of the nakṣatra Mṛgaśīraḥ, is nowhere in Saṁskṛita literature actually met with. But that, in order to account for words, such as āgrahāyana and ārohaṇyante, as denoting the Mārgaśīraḥ month and its full moon night we need not accept either Prof. Jacobi’s or Tilak’s explanation, can be easily seen. The beginning of the year with Mārgaśīraḥ belongs to those who, wishing to have a ārohaṅ-year — as Prof. Jacobi calls it, looked on Chaitrā-fullmoon as beginning the warm season; those in fact who celebrated their third cāturmiṣṭya on Mārgaśīraḥ (see above). That a beginning of the year at the time when the rainy season is over was in certain circles a popular one, appears from the fact that a year commencing with Kārttika was generally used by astronomers in later times. This Kārttika year might possibly have originated in an early period already, marking the commencement of the ārohaṅ-year for those who began their warm season with Phālguṇi; there, however, are, as far as known to me, no really old traces of it, and it, therefore, is more likely that it was introduced
when, with the general reform of astronomy, the equinoxes came to be taken into con-
sideration, and Kārttika was found to coincide with the autumnal equinox. Professor Jacobi’s
remark, that there is no likelihood of the year ever having begun with the last season, is not,
I think, of much force. The general later use of the Kārttika year shows that a begin-
ing of the year with the time when the rains are over was popular within wide circles; and to
those who divided their year into three four-monthly seasons only, and at the same time
preferred Chaitrī as the commencement of the warm time, there was no choice but to begin
their postpluvial season with Margaśīraḥ. In general it may be said that the time after the
rains, when the sky clears itself from clouds, the atmosphere from vapour, and an invigorating
coolness begins to prevail, is a by no means inappropriate beginning for the Indian year.—
Compare also what Prof. Weber says (p. 333) as to the Northern Buddhists generally
beginning their year with the winter-season.

I next turn to the other arguments adduced by Prof. Jacobi to strengthen or introduce
those conclusions of his which we have so far considered. His first paper begins with an
attempt to shew that we meet in the Veda with traces of Phalguna once having been recognised
as marking the summer solstice (with which would agree the conclusion discussed above of
the winter solstice coinciding with Phalguna-fullmoon). He at first adduces the passage
Rigveda Sanhā. VII. 103, 9, in order to prove in general that the Sanhitās already mention
a beginning of the year with the rainy season, the commencement of which coincides with the
summer solstice. That the year—later, as Prof. Jacobi points out, called vareka or abāla—should
have sometimes been viewed as beginning with the rainy season is a priori by no means un-
likely; there is, in fact, no reason why any of the three great seasons should not, from certain
points of view, have been looked upon as the first, and the beginning of the rains is certainly
the most striking of the seasonal phenomena of the Indian year. That the passage R. Sanhā.
VII. 103, 9, however, cannot be used for proving that the twelfth month of the year occurs
about the time of the beginning of the rains has been already remarked—and in my opinion
with full justice—by Prof. A. Weber (Vedische Beiträge, 1894, page 38), and Prof.
E. Windish (Z. D. M. G. Vol. 48, page 356); for ‘dādaśasya’ in that verse certainly means the
year (samvatara) mentioned immediately afterwards—which consists of twelve months.

Professor Jacobi next explains the well known passage in the Sūrya-sūkta (R. S. X. 85, 13)
as directly teaching that the summer solstice once took place in Phalguna. Against this
conclusion also Prof. A. Weber has already entered a protest (Ved. Beitr. p. 33); not,
however, on the grounds on which I disagree with Prof. Jacobi. I, for my part, have no
doubt that ‘aghāsu hanyante gāwo’ryogoh pary uhyate’ means ‘the cows are killed (when
the moon is) in Magha; the marriage procession goes round (when the moon is) in Phalguna,’
i. e., the preparatory ceremonies take place in the last month of the old year, in Magha, about
the time of the winter solstice; the wedding itself takes place when the moon is full in Phalguni,
i. e., at the beginning of the new year (the Phalgunī-fullmoon, as explained above, marking
the beginning of spring). Wherever, in the Brāhmaṇas and Sūtras, something is simply said
to take place in a certain nakśatra, the time meant is when the moon is either full in, or else
simply in conjunction with, that nakśatra.

Professor Jacobi next refers to the different dates given in the Grihya-sūtras for the begin-
ing of the study of the Veda. This is generally connected with the beginning of the rainy
season. Now, one Grihya-sūtra specifies, as the appropriate date, the full-moon of Śṛavaṇa, and
another—with which moreover a statement in the Rāmāyaṇa agrees—the full-moon of
Bhādrapada. These two determinations Prof. Jacobi supposes to have been made at the times
when the summer solstice, which marks the beginning of the rainy season, coincided with
full moon in Śṛavaṇa and Bhādrapada, respectively, i. e., about 2,000 and 4,000 B. C. The
latter determination would thus belong to the same period when the summer solstice was

* An interpretation virtually identical with the one given above has already been proposed by Prof. Max
observed to take place in Phalguna. But these conclusions, if not supported by ample collateral evidence, are altogether precarious. With regard to the rule that study is to begin at Sravaṇa full moon, I remark that that full moon marks the beginning of the rainy season for those who reckoned their first four-monthly period from Chaitra-fullmoon. And that the members of certain schools began their studies another month later, may have been due to local causes connected with the climate of the place, or other circumstances which we cannot now ascertain. I certainly can see no sufficient reason for seeing in this isolated rule of some Grihya-sūtras a reminiscence of a period as remote as 4000 B.C., and would rather have recourse to any explanation than this.

When remarking, above, that in Vedic literature the equinoxes are never mentioned and that hence in our chronological speculations we are not warranted in referring to them as probable starting points of the Vedic year, I said that I should revert later on to the fact of Kritikās heading the oldest lists of the nakṣatras. This fact has, it is well known, been generally understood to imply a recognition of the vernal equinox once having lain in Kritikās. I, however, must state that for my part I have never been able to see anything like a valid reason for this conclusion. What has led to its universal adoption is, of course, the involuntary comparison of the older lists beginning with Kritikās with the later ones beginning with Aśvini. That Aśvini was made to head the series is doubtless due to the fact that, at the time when the system of Indian astronomy was cast into its modern shape, the beginning of Aśvini coincided with the vernal equinox. But the importance then attached to a beginning with the vernal equinox was entirely due to foreign, Greek, influence, and the inference that, because the new list takes its departure from the equinox, the old one did so likewise is, if in a certain sense natural, yet without any sound foundation. Longitudes — or what may be considered as the equivalent of longitudes — were, as far as our information goes, measured in the pre-Hellenic period of Indian astronomy from the points of the solstices only; whether from the winter solstice, as in the Jyotisha Vēlīḍā, or from the summer-solstice, as in the Sārya-prajñapti of the Jainas. And further, we have seen above that, in the period of the Brāhmaṇas at any rate, the equinoxes appear not to have been considered at all in connection with the seasons; the spring of the Brāhmaṇas begins midway between the winter solstice and the vernal equinox.

Professor Tilak indeed, in his second chapter, argues that there are distinct traces of the oldest Indian year having been one beginning with the vernal equinox. His first argument is that the term 'vishuwat' means originally 'the day when night and day are equal'; that hence the central vishuwat-day of the year-sacrifices, such as the gavām-agāna, must have been one of the equinoxes, and hence the sacrifice must have begun at the other equinox: whence we may conclude that that equinox was viewed as the beginning of the year. But there is no authority for Tilak's interpretation of the word vishuwat, which rather seems to mean 'that which belongs to both sides equally,' 'that which occupies the middle;' so that the vishuwat-day is simply the central day of the sacrifice, wherever that day may fall. The Brāhmaṇas seem not to leave any doubt that this central day was originally meant to coincide with the summer solstice; while subsequently, when the beginning of the sacrifice had been moved forward to the beginning of spring, it, of course, coincided with — about — the beginning of October. Later on only, in the technical language of astronomy, the term came to denote the equinoctial day.

Nor can I follow Prof. Tilak in his attempt to establish for the terms 'uttarāgāna' and 'dakshināgāna' new meanings, according to which they would denote, not the periods during which the sun moves towards the north and towards the south, i.e., the periods intervening between the solstices (in which sense the two terms have hitherto been understood exclusively), but the terms during which the sun is towards the north or south respectively, i.e., the terms intervening between the equinoxes when the sun is either to the north or to the south of the equator. These latter meanings might perhaps be assigned to the two words on etymological grounds, but in the whole of existing Sāṃskṛta literature, from the oldest books downwards,
uttarāṇya and dakṣiṇāṇya actually denote nothing but the periods during which the sun proceeds either northwards or southwards. The passages quoted by Prof. Tilak from the Upanishads couple the uttarāṇya with the light half of the month, the dakṣiṇāṇya with its dark half, for the obvious reason that, as in the light half the light of the moon increases until it reaches a maximum, and decreases in the dark half until a minimum is arrived at, so in the uttarāṇya the sun daily rises higher, gains in heat and might, and finally attains his highest place and heat, while in the dakṣiṇāṇya the opposite process is passed through. The identification of the uttarāṇya and dakṣiṇāṇya with the devayāna and pūrṇiṇa of the Sak outraged has nothing to rest on. Nor can the passage of the Satapatha Brāhmaṇa, which allots to the gods the seasons Spring, Summer and Rain, and to the fathers the three remaining seasons, and after that says that the sun is among the gods when he turns to the north, and among the fathers when he turns to the south, be used to prove the identity of the uttarāṇya with the period from vernal equinox to autumnal equinox; and of the dakṣiṇāṇya with the remaining part of the year. For in the first place the spring of the Brāhmaṇa begins, as we have seen, not with the vernal equinox, but at the point lying midway between winter solstice and equinox. And in the second place an explanation, which might possibly be applied to the term uttarāṇya, viz., that it denotes the time when the sun is moving in the northern region, not towards the north, really becomes altogether impossible when we have to do with expressions, like ‘udag āvaritaḥ’, which clearly refer to the sun as ‘turning’ or ‘returning’ northwards. The sun ‘turns’ or ‘returns’ only at the solstice, not at the equinoxes. The two clauses of the Satapatha passage do not fully agree, because they really refer to two different ways of subdividing the year. The aṣayanas are reckoned from the solstices; the seasons from the point lying midway between winter solstice and vernal equinox. If, therefore, the intention was to assign to the gods as well as to the fathers three entire seasons — without cutting up two seasons into halves — the allotment of a small part of the dakṣiṇāṇya to the gods and a small part of the uttarāṇya to the fathers could not be avoided.

As thus there is no trace of a year reckoned from the equinox in the Brāhmaṇa period, there hardly seems a good reason for connecting the position of Kṛttikās at the head of the old lists of the nakṣatras with the vernal equinox. According to the system of the Brāhmaṇa, which, as we have seen, is reflected in the Jyotisha Vedaḥṣa — the vernal equinox falls at 10° of Bharṣaṭ, i.e., close to Kṛttikās, and the latter constellation might, therefore, even then have been viewed as roughly marking the equinox. But, as the latter point or day is manifestly of no importance in the order of the year recognised in the Brāhmaṇas, I, for my part, am unwilling to accept this interpretation of the position of Kṛttikās. It is, of course, not impossible that the old lists of the nakṣatras may really come down from the time when Kṛttikās marked the place of the vernal equinox, not only approximately, but accurately, i.e., about 2800 B.C. Only we must clearly realize that, in that case, astronomical views must be supposed to have prevailed at that time, which greatly differed from those of the Brāhmaṇa-period; i.e., that people then must have looked on the vernal equinox as really marking the beginning of the year. That this was so is not impossible; but it has to be kept in view that it is an hypothesis not directly countenanced by anything in Vedic literature. And, as may be repeated here, the fact, that the leading asterism of later times, viz., Aśvins, owed its position to its connexion with the equinox, proves, in no way, that the ancient position of Kṛttikās was due to an analogous cause.

We thus arrive at the final conclusion that none of the astronomical data which so far have been traced in Vedic literature in any way compel, or even warrant us, to go back higher than the time when, as the Jyotisha Vedaḥṣa explicitly states, the winter-solstice took place in Bravishṭha. To the decision of the question at what exact period that coincidence occurred I have not for the present anything to add. The difficulties besetting this problem have, on different occasions, been fully and convincingly stated by the late Prof. Whitney, who arrived at the conclusion that, if all sources of possible error are taken into joint
consideration, 'a thousand years would not be too long a period to cover all the uncertainties involved.'

He, with full justice I think, lays special stress on the fact that there is absolutely no proof of the old boundary lines of the nakshatras having been the same as those acknowledged in later Hindu astronomy, and of the insignificant star, ζ Piscium, having from the beginning marked the eastern limit of Revati; and that hence in all our backward calculations we have no reliable point to start from. Where on the ecliptic is the beginning of Śravisthās, in which, according to the Vēdāṅga, the sun is when turning towards the north? The constellation Śravisthās has a considerable northern latitude, and the sun, therefore, can never actually be in the constellation, nor can the heliacal rising of the constellation indicate the place of the sun in the ecliptic to those who do not possess a very advanced astronomical and mathematical knowledge. The Jyotisha Vēdāṅga (v. 6) says that the yuga begins when sun and moon ascend the sky together with Śravisthās; which certainly seems to mean that the sun at the beginning of the yuga rises together with the constellation Śravisthās: analogously Garga — as quoted by Somākara — teaches that the uttārāyaṇa begins when sun and moon rise together with Śravisthās. At the same time those two authorities clearly mean to say that, at the beginning of the yuga, the sun is at the beginning of the subdivision of his path, which is called Śravisthās after the constellation. That when the sun is at the first point of that subdivision it does not rise together with the constellation — owing to the northern latitude of the latter — they are evidently quite unaware of. Where, under these circumstances, is the fixed point which we require to start from in our calculations? Professor B. G. Tilak (in his third chapter) contends that it is more natural to suppose that in the earliest days of civilization the motions of the sun and the moon were determined with reference to known fixed stars, rather than to artificial subdivisions of the zodiac. This is no doubt true; but in Indian literature there appears to be from the very beginning a most confusing mixing up of constellations and divisions of ecliptic Artificial systems, like that represented by the Jyotisha Vēdāṅga, appear to have been established very early: I have no doubt that at the time, when the author of the 19th book of the Kaushitaki Brāhmaṇa could say that the sun always turns towards the north on the new moon of Māgha, there already existed a fully worked out calendric scheme, most probably very similar to that of the Vēdāṅga. It appears probable that such a scheme was known at the time already when the months first received their names from the nakshatras in which the moon was full. We must here clearly distinguish between minuteness and accuracy of astronomical observation on the one hand, and of arithmetical calculation on the other hand. The former cannot be presupposed for an early period — they, in fact, never existed in India; but there stands nothing in the way of our admitting that the Hindus at a very early period already were capable of devising a, purely theoretical, subdivision of the sun’s and moon’s path into twenty-seven equal parts, and accurately calculating the places occupied in those parts by the two heavenly bodies in all seasons and months of the year. There is no valid reason, in fact, to deny that what is actually done in the Jyotisha Vēdāṅga and the Sūrya Prajñapti of the Jainas could be done at a much earlier period already. Each artificial scheme of that type, of course, requires, at least, one observation which provides a starting point for all calculations; such as the place of the winter solstice in the Vēdāṅga and of the summer solstice in the Sūrya Prajñapti. But what that original observation really was in each case is a matter of doubt. The system of the Jyotisha Vēdāṅga, e. g., is probably based on some observation however imperfectly made, of the place of the winter solstice; but it is, at any rate, not impossible that something else was originally observed, e. g., the place of the summer solstice and that the corresponding winter solstice was thence calculated according to the general principles of the system.

9 Whitney, the Lunar Zodiac, p. 384.

10 Compare on this point the introduction to my and Pt. Sudhākara Drivedi’s Edition of the Pañcharatadāhānātikā, p. lix.
I wish to add a few words regarding a question repeatedly touched upon in Prof. Tilak's book, and naturally presenting itself in the course of all enquiries into ancient Hindu astronomy and chronology, viz., the question of what accuracy of observation the early Hindus may be supposed to have been capable. That observation was at no period a strong point of Hindu astronomers is at present disputed by nobody; we need only remember that even after the Hindus had reached a comparatively high stage of theoretical astronomical knowledge and probably cultivated systematic observation to some degree, they yet appreciated its importance so imperfectly as to leave no direct record of what they did: astronomers tacitly corrected the astronomical elements they had received from their predecessors, but did not state what the observations were that appeared to call for those corrections. And how imperfect the observations were by which they attempted to define the longitudes of the junction-stars of the naksatras, clearly appears from the results, as stated in the Siddhántas. As regards the older period, anterior to that of the Siddhántas, it is very difficult to admit anything like even approximative correctness of observation. We may here limit our reflections to the only class of observation which, as far as we can judge, was then actually practised to some extent, i.e., that of the places of the solstices. If we wish to ascertain the place in the ecliptic at which the sun is at the winter solstice, or, to put the problem in a less abstract way, the star or constellation in or near which the sun is at that time, we, of course, must first ascertain on what day the winter solstice takes place. Now, this may be done either by observing on what day the sun rises and sets furthest to the south; or else by observing on what day the shadow cast by some pole or gnomon at noon is longest. Both these observations, however, have their difficulties, and anything like an even approximately accurate result can be arrived at only by the observations being repeated for a number of years. This, of course, if done with method and perseverance, will gradually lead to an approximately correct evaluation of the length of the year: which in this way will be found to consist of about 365 days. Observations continued for a number of years—Biot considers that a period of twenty years would have amply sufficed for the purpose—will show that 365 days are not sufficient to bring back the phenomena of the shortest shadow as noon and the greatest southern amplitude of the sun, and will teach that another quarter of a day has to be added to the length of the year.

What here immediately concerns us is the recognition of the fact that anything, like a fairly accurate fixation of the sun's place among the stars at the winter solstice, cannot be imagined to have been accomplished by people who had no approximately correct notion of the length of the year; the knowledge of the one cannot be separated from that of the other. Now, what length was attributed to the year in the Vedic period we do not directly know; for the ever-recurring statement as to the year having 360 days can hardly represent the entire knowledge of the Hindus of that time, and, moreover, there are positive indications of some system of intercalation (the 13th month, etc.), which no doubt improved matters to some extent. But in the next following period—represented by the Jyotisha Vedānga, Garga, etc.—we have most definite and circumstantial information as to the recognition of a solar year of 366 days, i.e., of a year three quarters of a day in fault. No clause, providing for a periodical correction of this fault, has been traced either in the Jyotisha Vedānga or any cognate work; the need of such a correction was evidently not perceived, or certainly not regarded, for centuries. Now, it would hardly recommend itself to ascribe to the Hindus of the Vedic period a more accurate knowledge of the length of the year than to their successors, and we, therefore, must assume, however unwillingly, that they also, at the best, valued the solar year at 366 days. But with what accuracy, we must ask, can solstices be observed by men who were so egregiously mistaken about the length of the year? At the end of one yuga of five years already, an observer, following the principles of the Vedānga, would have looked out for the sun's place at the winter-solstice about four days too late, and would consequently—if we suppose him to have been capable of determining the sun's place at any given time with full accuracy—have located the solstice about four degrees east of its real place. How any civilized nation, interested in the maintenance of an orderly calendar, could, for any length of time, put up with
the scheme based on the hypothesis of the quinquennial yuga is altogether incomprehensible. Probably there took place from time to time violent reforms of the calendar, imperiously necessitated by glaring discrepancies between the results of the received theory and the actual state of things. But that in the pre-Hellenic period there was anything like a methodical correction of received chronometrical and astronomical theories, such as results from continued methodical observation, we have no right to assume. When Varāha Mihira, in the sixth century of the Christian era, undertook to give a survey of the different Hindu systems of astronomy, he appears to have had before himself works of two different descriptions only — such as were manifestly based on Greek science, and such as were in all essential features not superior to the Jyotishka Vedaṅga. And when we note that he manifestly was acquainted only with two positions of the summer solstice, — viz., the one belonging to his own period and the old traditional one recorded in the Vedaṅga, and that hence evidently there existed no record of an analogous observation from the whole period intervening between those two observations (a period of, let us say, 1700 years), we shall feel neither inclined to form a high opinion of the skill of the people who made the earlier observation, nor to believe that that observation was preceded by a series of older analogous observations, and that records of these are embodied in ancient Hindu literature.

Postscript.

This paper was nearly finished when I became acquainted with Prof. Bühler’s ‘Note on Prof. Jacobi’s Age of the Veda and on Prof. Tilak’s Orion,’ published in the Indian Antiquary, September 1894, and, also, through Major R. C. Temple’s courtesy, with the late Prof. Whitney’s paper ‘On Jacobi and Tilak on the age of the Veda,’ printed in the Proceedings of the American Oriental Society for March 1894. The latter paper, with whose conclusions I agree, does not call for any remark on my part. To much of what Prof. Bühler remarks my own paper contains a reply. I do not in general wish to contest what Prof. Bühler says about the probability of Vedic culture and literature reaching back to a more remote past than has hitherto been generally assumed. But I must adhere to my contention that — with the possible exception of Kṛṣṇikāś heading the old list of the nakṣatras — no astronomical datum has, so far, been pointed out in Vedic literature which leads back further than the period when the winter-solstice was in Sravasṭhīsā.

NARŚINHA MEHETANUN MAMERUN.

A POEM BY PREMANAND, TRANSLATED FROM THE GUJARATI WITH NOTES,

BY MAH. P. J. KABRAJ (NÉE PUTLIBAI D. H. WADIA).

(CONTINUED FROM P. 81.)

Canto IV.

The priest Khokhalā placed the letter in Mēhēṭāji’s hand,

120 Who, on reading the good tidings called upon the Lord of Vaiṣṇavīnta:

‘Maternity gifts are expected from me for my daughter and I have not so much as a false coin in my house.

‘Trikanjī, may you remain in readiness, for much gold will be required (on this occasion).’

Feeding the priest and giving him alms, the Mēhēṭā fell at his feet,

And said: — ‘We shall come with the gifts,” and dismissed him.

125 Then Narṣīnḥh Mēhēṭā sent for his Vēraṅtś friends and relatives and (said to them):

‘We have to carry gifts (for her relatives), as Kuṇavālī expects her śīmānt.’

(So they prepared) a broken carriage, with the yokes all bent and the spokes and tyres all broken.

The poles and spokes belonged to one person; of another they borrowed a pair of bullocks.

And so the Mēhēṭāji went forth, after invoking the aid of Jagdīṣāji.41

44 An epithet of Kṛṣṇa.
45 Aṣeṭić.
46 The Lord of the Universe, being a title of Kṛṣṇa.

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130 Three female friends were with them, and they made some ten or twenty Vṛāgīs in all. In a little closed box of copper they carried the image of Bājmukāsidjī, And each one wore the image of Dāmōdar, hanging from a string at his neck. A bag was slung at the back of the cart, in which they carried the musical instruments, And (also) a load of gopēchādān, and tufāśi-leaves and sacred fuel.

135 Tilāk and tufāśi-leaves and strings of beads comprised all they had in the shape of gifts. (But) Narsinh had little fear, (for) he knew that Gopālī was responsible for the consequences!

But how can such feeble bullocks pull (such a load) ? So the Vaiśāvās pushed with all their might over the steep roads, loudly crying “Jai, Jai,” Lord of Vaikunthā :"

Till one of the bullocks sank down from exhaustion, while the other pulled with all his might:

140 At which the Vṛāgīs would wring the tail of the prostrate animal and do other such curious things.

(Though) all the joints of the carriage were loose and crooked, and the carriage leaned to one side, And the poles and axles creaked sonorously, The Vaiśāvās would now jump down and now mount again with the name of Rām-Kṛishna on their lips.

Towards noon the Mēhtājī reached his destination, and all the town turned out to see (him).

145 What do the people of Vaiṣāyapār know of the splendour of the Vaiśāvās?

(Some remarked) "Kuśīryavā's wishes are fully gratified; the gifts are in cash."

Refrain.

The Mēhtājī has brought the gifts in cash. Look what the Vaiśāvās have with them. Let them distribute just one necklace of beads to each, and the whole community will be decorated !"

[kadu 4 pu.]

राग धनाश्री. 56

सुखसेवे पंधर पत्तां चौलुने नेष्टवाने हारपिये.

120 भद्दनवी कामकाजी बांसी समान ङड़ुनरा नायदारी.

मांकु वृकुपूर्ण काठ मया नगरी होसी नायागी.

सरसकारी तेजापिदें हृद तुं भो कानाली.

भोजन करारी दशा भाव नेही तलाया पावरी.

मौसांदु तर अन्ने आयुर्वेद स्वात्ति दीपाश्री.

125 नरसह वेशे परे तेहदीवा सगा बेतारी संताजी.

मौसांदु तर आपने जुंडु कुंड्रार्राज सिंहासंह.

जुंडु वेंगे गुसरी बांसी सांगी सांगार कथारी.

कोना मलदुराने कोरी श्रीस्वरीयों बलत भावना बसे नांगाई.

मोहेतागी नाने चाण्डा तपन भी जगारेडाई.

130 जन सलाही वसंगे बारी बेतारी वसी स्वीहाई.

संपत सांगाणी बांसीवारी वेंह कायारुकोपानी.

केंदे हार करीने राष्ट्रा नामोत्तर संपन्नाश्री.

वेदनी छुट्टे कोरवी कोंबो, नाहीनाने वासाश्री.

गांवारी एक गोपीचंवनी गुडाची काद्र वासवाची.

135 मोहेतागी सागरही नेलकाने हुलाते माझारी.

नरसह नवीर्वच चे दि, भोजनसो गोपातारी.

बालरीया बद्दी छुट्टे ऐंडे वर्चव लायवी.

तीर पवित्रे दांगे चंद्र व शरदूर्णानाती.

एक बल गढीया दि बड़े भारती ताली बाबाश्री.

140 प्रवाने छुट्टे भारी उठावे कात्तक कोटी पावारी.

साथे साथ जुंडु भिंड़े दय तपन वह वज्राश्री.

सांगीती शब्दाने उठे सुपुर्दः नह चक्राश्री.

कपडे वेंने वठाये उसरे जानकारण नागारी.

माध्याने मोहेतागी आरामाचा बोधा मल्लु तान गंगाश्री.

145 छुट्टे बाहे बद्दपणे मोहीत विष्णुसारी गोम्बाकी.

कोड वीर्वा कुंपबराना गाने नंदे रोकाकी.

भलण.

रेक माणाहे मोहेता लावा सुही बद्दपणे वसावाचारी.

अके काळा आपयो तो पेडणे नयगी नासरे.

56 The name by which Kṛishna was known as a child on earth.
57 A kind of yellow clay for marking the forehead.
58 Lit., victory.
59 This was spoken in irony, as they did not see any signs of its being in kind.
60 The same Rāg as the second cauto.
Canto V.

When Śrīraṅg Mēhētā heard (of the arrival) he came forth in haste: and both the śevās met with affection.

150 Also the son-in-law and his brother came out to meet him, and all the household came out to see him,

But they all laughed at the equipage of the Mēhētā and greeted him but coldly.

They gave him a house to put up in, where fleas and mosquitoes had made their dwelling:—

A quaint old place with an uneven floor, the tiles of the roof being conspicuous by their absence,

The thatch all rotten, and the beams all broken, and the walls bent double.

Such a house the Mēhētā had to live amongst numberless fleas and bugs.

After the śevā had left his guest in this place and departed, the Nāgāras laughed and said (ironically):—

"Here is Kuśavahā’s Vaiśāvya father, let us look on his face and be purged of our sins;'

And so (also) with laughter and merriment the fair ones from each house went forth to see

the Mēhētā.

They would make a false show of respect towards the Mēhētā; they would bow their heads and say:— "It is well that you are come."

160 And would then whisper amongst themselves: — "To have seen the Mēhētā is to have seen Harī himself.

Look what beautiful companions he has brought with him; surely the great god is gracious to him."

"Kuśavahā’s days of grief are over now," they would say, and turn their faces (in scorn).

"Look at the bullocks of the Mēhētājī, and what a noise the gnats make (about them)!

Here is a bag hanging behind the cart and pairs of cymbals are slung together.

And here is a bundle of tala and some sacred fuel: what more is wanted?

165 He will place these in a basket and stand blowing into his conch-shell:

While the Vērāgīs will chant the praises of Harī, which will finish the ceremonial."

Thus the Nāgā women ridiculed the Mēhētā.

On Kuśavahā being informed that her father had arrived with the gifts,

She ran forward to meet him, when her sister-in-law laughed disparagingly and said: —

170 "Is this called a father’s love for his daughter? Why is he come to subject her to ridicule?

He brings disgrace on the names of seven generations of (his) ancestors (by his conduct).

I wonder why he wants those Vērāgīs in his train!

And are you (Kuśavahā) going by yourself to meet him? Better to be fatherless than

have such a father!"

Hearing these harsh words Kuśavahā turned back and replied:—

"What an amount of arrogance is this, sister-in-law, to speak behind one’s back!

175 Of course, that daughter is very lucky who has a rich father:

But will another’s father be of use to me, even if he be a millionaire?

If my own poor father comes to greet me with one piece of cloth (only), it is worth all the

gold of Mēru to me.

You may speak whatever your heart desires, but I pray that this father may be spared to me."

Saying these words of reproach to her sister-in-law, the daughter went to her father.

Seeing his daughter from a distance, the Mēhētā called upon Harī in his heart.

The eyes of both were filled with tears, as both met with due respect.

Then the father placed his hand on her head and bidding her sit by him asked her a

question or two.

"Kuśavahā, tell me how you have been faring; do your (husband’s) relatives regard you

with affection?
Now that the happy occasion is come, Sūr Harl will provide the gifts.”

185 Kuśivarbāl said with emotion: — “You have not brought any gifts with you? How shall we keep up our prestige before the Nāgar community? Why have you come without any resources?

The poor man is considered worthless in this world; those who have no money are regarded with contempt.

A poor man counts for nothing; people do not even let him stand at their doors.

Even the cleverness of the poor man is mistaken for eccentricity.

190 What is worse than to be called a pauper in this world?

Neither do you work for your living, father, nor lay by anything from what you get (as alms). Think, father, how you will meet the demand that will be made on your resources on this occasion.

You have neither brought a pinch of kuśku with you, nor a mōd, nor strings. Nor any earthen pots, nor clothes. How empty-handed you have come!

195 How shall my honour be preserved, father? Why did I not die when my mother died?

What is the world to the motherless? What is life without a mother?

The child who loves its mother also forfeits all claims of relationship on its father.

The father’s love after the mother’s death is as (cold and ineffectual as) the rays of the setting sun.

As the calf struggles for existence after the cow is dead, or as the fish gasps when out of water,

200 Or as the doe feels when separated from the herd, so feels the daughter when left alone without her mother.

As food is unpalatable without salt, or dinner is disagreeable to him who has no appetite, Or as the eye is without the pupil, such is the father’s heart (towards his child) in the absence of its mother.

Why did you come, if only to excite ridicule, with fifty Vērā.sulī in your wake?

Do conch-shells and strings of beads and bells form the maternity gifts?

205 If you have nothing, father, better turn back,” and so saying the daughter wept bitterly.

The Mēhērā placed her hand on her head and said: — “The Lord of Vaikuṇṭha will provide us with the maternity gifts.

Go and make a list of all the persons to whom these presents from us are due.

Write the names of all your husband’s relatives, and do not forget a single article.”

Hearing these words of the Mēhērā, Kuśivarbāl went to her mother-in-law (and said): —

210 “My father has sent me to you, to ask you to write on paper whatever is required.”

But the mother-in-law turned her face in resentment and cried: — “Fruitless labour!”

What is the good of writing?

What more can he do than place the tulasi-leaf in a basket and stand blowing into his conch-shell?”

Refrain.

He will (only) stand blowing his shell; (it is) useless expecting a mālīkā from Narsinī.”

Hearing this discourse between mother and daughter-in-law, the grandmother-in-law put in sneeringly:

कबुदः ५ मुं.

राग आसारी.

दुनी धीरित्य, नेतो अभ्या भार भाने नेता दे देवाय.

150 मध्या जनार जनार्थी धात मध्या तत्काल परसों साय.

करणे मेरी पाण्या लाल जी ओह ओह सामगिने हसे.

जनार्थी पर भारं अक हास जांचिय नाम और ची नामे.

खड़ा टेकरा खड़ा वसी राम उपर नको भादु नही नाम.

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65 This was spoken in irony, as they did not see any signs of its being in kind.
61, 62, 63 Materials required at the ceremonial.
66 The maternal grandmother of Kuśivarbāl’s husband.
67 The same Rāg as the first canto.
68 वर्षे is poetically used for दर्शे.
Canto VI.

215 The grandmother-in-law, being a great personage, uttered these weighty words:—

"My eldest daughter-in-law, you show your ignorance, the Mēhēṭā is a Vaśāvāvā.

And what does he lack who has friendship with Sāmā? 288

Ask for what ever presents you like, according to the customs of the Nāgars."

And giving paper to Kāṇvarvāhū, she said: — "Put down, daughter, what I dictate.

220 Why should not our desires be indulged, even when the good sādāt is at our door?

Write — 'five seers of kuśku' 59 will be required, and seven hundred coconuts. 70

And twenty man of well-shaped betelnuts, 51 for there will be a large assemblage:

Twenty-five suits of clothes (for men), each suit consisting of five pieces, and eighty webs of tās, 72 daughter-in-law.

288 See note 28.
59 A red powder used for marking the forehead on auspicious occasions.
51, 71 Coconuts, betel-nuts, pād-leave, etc., are distributed to the guests.
72 A kind of cloth interwoven with silk and gold, or silver, threads.
Write, daughter, fifteen score of plaids, and fifty paṭālis.⁷³

225 Some sixty silk-bordered cloths for men, and a hundred plain ones; and put down forty chṛṣas,⁷⁴ daughter.

And the Brāhmaṇs will want cotton dhōtà, so put their number at thirty score:
And write of gold embroidered silk sādis twelve score, daughter.
Put down the number of plain sādis at three hundred, and write of common printed sādis four hundred, daughter.

Then put down the number of sādis for home-wear at ten to twenty score: and write for six score of ghāls, daughter.⁷⁵

230 Mention just a hundred pieces of printed cotton stuff, and nine score of nāṭs,⁷⁶ daughter.

And write for some fifty webs of masrūt and gajīāt and dartaī.⁷⁸
And mention a thousand or twelve hundred bodices: many people have expectations, daughter.

And say about sixteen hundred plaids, etc.; and as for the paṭā leaves and the oil required, why should we put their figure?⁷⁹
I have made but a rough estimate, for I know your father to be poor, daughter-in-law.

235 He may adorn you with all the sixteen ornaments,⁸¹ if he likes to gratify your wishes, daughter.

And the son-in-law has a right to golden anklets, which if you provide, you will not be doing us a favour, daughter.

(And he has also a right to) one thousand gold coins, which I hesitate to mention:
For I am but an old woman and simply do my duty in dictating this list: I am not avaricious, you know, daughter-in-law.
If you supplement this list further you are welcome to do so, for you will only add to the honour of your house, daughter.⁸²

240 At this the sister-in-law turned her face sneeringly and muttered:—“Our purpose is surely gained!
Why not write for a couple of large black stones? The Mēhētā will be better able to provide them!”
Says the old woman:—“Why do ye make such a noise? Surely, there is no harm in writing!”

Refrain.

“Why should we not write what we like?” says the hard-hearted grandmother-in-law.
But Kuṅvarbāl feels anxious and cries within herself:—“What shall we do, Gōpāl?”

(To be continued.)

| 215 वस्तान्तः वर्णः भेरे मानस, चौँच्या परम वर्चन, वर्िर्निवर्गः तने केर्ष नर्भानी, चे मनोरंगे वैशाक्ष रज गहरी.⁸³ |
|———|———|

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⁷³ A kind of silk sāṭ (the sāṭ is a long strip of cloth arranged in graceful folds round their persons by Hindu women).
⁷⁴ Another kind of very valuable silk sāṭ.
⁷⁵ A kind of silk sāṭ much prized for its gloss and durability.
⁷⁶ Pieces of coarse cloth.
⁷⁷, ⁷⁸, ⁷⁹ Very superior kinds of silk, used for making bodices, caps, etc.
⁸⁰ Meaning that they should be provided in proportion.
⁸¹ Sixteen different kinds of adornments go to complete a Hindu wife’s toilette, such as haṭasā, flowers, gold and silver ornaments for the nose, ears, hands and feet, etc., etc.
⁸² The word भेरे daughter-in-law with the respectful ending भी occurs at the end of each line in this canto.
The old woman uses it sneeringly towards the girl.
9. Articles of Bamboo and Cane.

65 (m). Kentôt (Car. Nic. Hurat). Bamboo fire-sticks, generally used at the Northern Islands. A small piece of bamboo is split in half longitudinally; one half is placed on the ground, convex-side uppermost, with some dry cocanut-fibre in the hollow space beneath to serve as tinder; the other half is then applied edgewise and crosswise like a saw, but as rapidly as possible. In a short time the notch produced by the operation is so deep as to allow of the powdery ashes falling through on to the tinder below when, by instantly blowing on the latter for a few seconds, it gradually ignites. No practice or skill is needed to succeed at the first attempt with this implement.

66 (m). Kenchāva. Bamboo, or light wooden, stilts, used on the west coast of Camorta Island in crossing a muddy foreshore at low water.

67 (m). Orang. Bamboo receptacle for holding tobacco or cigarettes. Used at Car Nicobar.

68 (m). Kenlunga-kara or Kenhōna-kara. Bamboo receptacle for holding spare iron-barbed-prongs to replace those in their miān spears (vide Nos. 17 to 21), which they may happen to break.

69 (m). Nōgshun (C. N. Chuk-nāma). Bamboo receptacle, containing shell-lime for the use of betel-chewers. These articles are usually sold in pairs (tāk-shun), or in sets of four (amok-shun). Shell-lime is made at Car Nicobar, Katchal, and portions of Camorta, Nancowry, and Southern Group. Its manufacture is tabulated in the remaining localities.

70 (m) Hannōsa-heśe or Fannōsa-heśe (C. N. Fana-kuatō-mōiya). Short bamboo blow-pipes to serve the purpose of bellows. The mouth is applied to the larger orifice, so that, by blowing into the tube, a strong current of air is produced through the small hole in the node at the other end.

71 (m). Hende. Bamboo stool, used in tapping tārī from the cocoonat spadix. Is usually employed in the Southern Group (vide No. 34).
72 (m). Kana-höm. Bamboo utensil, taken up the cocoanut-tree to receive the contents of the hendeň (vide No. 71), or henwain (vide No. 34).

73 (m). Shanööha-toak. Bamboo siphon and strainer. At the upper end of a single joint of bamboo a small vent-hole is made in the centre of the node, and the node at the other end is removed; the mouth thus formed being then covered with a small piece of cocoanut ochrea (vide Nos. 36, 37, 45 and 46). In filling a drinking-cup from a bowl of táři, as drawn from the tree, this bamboo object is placed in the bowl and, after a few seconds, the thumb is pressed on the small vent-hole at the upper end: the bamboo thus loaded is transferred to the cup, where its contents, duly filtered, are discharged by removing the thumb from the vent-hole. Another method of filling this utensil, when the bowl is nearly empty, is to apply the mouth to the vent-hole and draw in the breath and then, when filled as far as possible, the thumb is applied to the vent-hole, as above described. Sometimes the upper node is also removed, in which case the cup is filled by pouring unstrained táři through the shanööha.

74 (m). Tanop-toak (C. N. Kiran-nga-háo). Bamboo drinking-vessel provided with a tube for sucking táři, in constant use among the middle-aged and old men of Chowra, Teressa, and Car Nicobar, especially of the first named. It is not used in the Central and Southern Groups, where táři is drunk with the enfa (vide No. 38), or a glass, or by pouring direct from the shanööha (vide No. 73) into the mouth through the small vent-hole in that utensil.

75 (m). Lanöö-hiyä (C. N. Sänöö-säs). Betel-nut crusher, the barrel of which is of bamboo; used by those who have few or no teeth. Similar objects, made of brass, are sometimes obtained from ship traders.

76 (m). Hahnel (C. N. Fa-nä). Bamboo flageolet, similar to those in use among the Burmese, generally about 18 inches long. A flat circular piece of beeswax about the size of a four-anna piece, but thicker, is inserted in the tube, and is fixed in the middle of the oblong incision, marked A in the sketch, where it serves as the block of the instrument. Over the upper half of this incision a piece of leaf (generally of the Anomum Fenziî), or paper, is loosely wrapped. These measures serve to regulate the tone of the instrument, which is provided with 7 finger holes and one thumb hole, the latter being on the reverse side, and at a level corresponding with the space between the top and second finger holes. The scale is arbitrary, and between the Burmese and the European. In construction it resembles the metal pipe of an organ. Some four or five tunes only are known, and these are borrowed from the Malays. The tone is liquid and clear. The hahnel is not made at Car Nicobar, where only a few, obtained from Chowra, are owned by those who have learnt to play on it. In the long-established villages in the Central Group, where there are cemeteries, this instrument can be played only at the special feast known as Ei-kait-ñî, when it accompanies a danang (vide No. 77). It can be played at any time at any village where there is no cemetery, provided no mourners are present: at these villages only can it be played as an accompaniment to dancing and singing. A few persons are able to play this instrument through one or other of the nostrils and more especially is this done on the occasion of the Et-kait-ñî festival, when the performer usually perches himself on one of the derricks, 20 to 40 feet high (styled henkönsha), which are constructed for the purpose of raising the lofty pole to a vertical position.
77 (m). Danang. Bamboo lyre, the string of which is generally made of a variety of cane, locally known as palai. In order to improve the tone of the instrument, holes are made through the under portion of the bamboo cylinder. Used at the Et-kait-ñi memorial-feast and can be played only at a distance from a cemetery, and when no sick persons or mourners are present.

77a. (m). Dranang. Car Nicobar lyre. These are smaller than the last-named, and are generally made of wood.

78 (m). Ichō (C. N. Hará-nang). Ear-stick ornament, usually made of a variety of cane called palai, very commonly worn by both sexes at most of the islands, after the manner of the Burmese. These objects are sometimes hollowed and filled with dammar on account of its agreeable odour, or with tobacco. The silver facet consists generally of a four-anna piece, the surface of which has been rubbed smooth on a stone. This is styled calmat-ichō, i. e., the “eye of the ichō.” The Car Nicobar ear-stick is usually small and neatly-made. When not in use, a plug of cloth, rolled leaf, etc., is often inserted in the perforated ear-lobe.

78a. (m). Ichō Som-pén. A large variety of ear-stick, made of bamboo or light wood and about 5 inches in circumference, worn by the Shom-pén.

79 (m). Toápa or Níama (C. N. Tóapa). Cane tongs, used for lifting a piece of burning wood or hot iron off a fire.

80 (f). Hât. Open basket, made and used at Car Nicobar, for holding chewing and smoking materials.

81 (f). Hôcohôk. Cane basket made in the Southern Group for containing betel, lime, and chawia leaves. As the workmanship excels anything of the kind attempted in the Central Group, the natives of the latter purchase them for use on their feast days, in preference to their own spathe boxes (vide No. 54).

82 (m). Wâh. Hanging baskets of cane, used in the Southern Group for holding pots, plates, etc., and being gradually adopted in the Central Group.

83 (f). Chûkai (C. N. Paîyâh). Cane basket, used in the Central and Southern Groups for carrying food, etc., when on a journey, or in a canoe. The larger variety is made in the Southern Group, where the natives are more skilful at cane-work.

84 (m) Hentain (C. N. Kowóka). Cane basket, made and used by women for bringing produce from their gardens to the village. A stick is passed through the cane or cord loop, when carrying the basket over the shoulder (vide No. 163).

85 (m) Kan-shôia (C. N. Til-kôn-haiyam). Basket, made sometimes of cane, but generally of the bark of a certain small tree, called Afû (? Maranta dichotoma); used for carrying fowls.

86 (m). Hênîn-mòng. (Teressa, Hangia). Basket for holding small fish speared along the foreshore, or in shallow water.

87 (m). Hîlê-ok-nöt. Tray-shaped cane basket, made and used in the Southern Group, for conveying a pig from one village to another. In the Central Group a cocoanut frond, and at Car Nicobar an Areca spathe, is used for the purpose.


88a. (f). Kenshiwa-shun Shom-pên. A somewhat similar basket, made by the Shom-pên for sale to the coast natives.

89 (m). Kenshôch (C. N. Kunhial-kok). Prickly stem-sheath of long ground rattan (Calamus sp.), used chiefly by women for rasping the kernel of the cocoanut, and Cycas Rumphii.
90 (m). Tīnōsata. Knotted cane-strip, employed in the Central and Southern Groups for the purpose of intimating to friends at other villages when a memorial-feast is to be held. Also when proceeding on a distant journey, in order to intimate the probable date of return, a tīnōsata is left with friends. As each knot denotes a day, one is in every case unravelled each succeeding morning. As the knots are arranged in pairs, a tīnōsata with seven double knots and one single one would indicate 15 days. Owing to the comparative proximity of all the villages at Car Nicobar to each other, and the facilities for intercommunication, information in such matters is there conveyed by word of mouth.

91 (m). Lenkōk-ngōat (C. N. Linkal-kok). Cane (or bamboo) tally-strips, used in denoting how many scores of cocoanuts have been promised, or have been already supplied to ship-traders, in exchange for goods advanced by the latter. As the Nicobarese system of numeration is the vigesimal, each nick denotes “ten pairs” of nuts.

92 (m). Chuk-panūa. Cane-basket, used for holding the ball of twine, when hook-fishing; or the harpoon-line, when spearling large fish.

93 (m). Nōma (C. N. Sānōng). Cane fish-trap: placed on the fore-shore with its mouth towards the shore. Stones are placed on the under-lip, and along the sides, in order both to fix it in position and to conceal the cane-work; thereby averting suspicion as to its object. Except at Car Nicobar,—where it is used during the dry season and at neap tides,—it is employed during the rains only and at spring tides. The practice is to trail the water a basket in which a quantity of scrapings of the large seeds of the Barringtonia asiatica have been placed. This has the effect of blinding the fish which happen to be near the spot, and they are consequently more easily driven towards the trap, which has been set for them.

93 a. (m). Nōma-charūn. This somewhat resembles the last, but is smaller and is used for catching sardines by hand in shallow water.

94 (m). Kenhōn (with float, Fāha). Fish-trap, made of split-cane, or of the bark of a tree called Afū (Maranta dichotoma). The mouth is first made, then the top, sides, and bottom in succession. For bait, unripe cocoanut-fruit is smeared on the inner side of the lip, and the trap, weighted with stones, is placed on the foreshore. The float, at high-water, indicates the position of the trap, and enables the owner to lift it suddenly before the fish, which may be inside, can escape. For this purpose, and if the water be sufficiently calm, he remains above in his canoe watching, in order that, before all the bait has been consumed, he may lift the trap out of the water at a time when there will be the best possible catch. Custom permits of the use of this trap during the rainy season only, and exclusively at certain villages in and near Nancowry Harbour.

95 (m). Enyūn (C. N. Ta-rū (large) and Tamātu (small)). Cane fish-trap, placed where there is sufficient water at low-tide to cover it. It is usually examined every alternate day. In order to avert suspicion, stones are placed round the trap, except near the mouth which faces the shore, thereby concealing as much of the cane-work as possible. If, when required to be lifted, it should happen to be high-water, a hen-hōat (vide No. 133) is employed for the purpose. In the case of the large trap, custom requires that it be used only during the rains; the smaller variety can be employed all the year round. When used with the kanshāng (vide No. 98), the enyūn is styled hoyā.

96 (f). Hannāmt-ol-ñā (C. N. Fanōh-ol-pāti). Broom for sweeping the hut-floor. Made of young cane-leaves fixed on to a handle, which is often provided with a hook at the upper end for convenience of hanging to the cane frame-work of the hut.
10. Traps and Cages.

97 (m). Henböu (Ter. & Chow. Henyū; C. N. Sō or Chanöl). Net-trap, used only at Tereusa, Bompoka, Chowra, and Car Nicobar, and during the rainy season only. When required for use, the curved sticks are turned so that they cross each other at right angles, the netting thereby forming a platform below them. The bait is set in the loop of twine, to which the weight is attached. The trap is suspended a little below the surface of the water by means of a cord held by the fisherman, who, leaning over the side of his canoe, watches for the approach of fish. When he detects one nibbling at the bait he promptly draws up the trap, if possible before the fish can escape. The principle somewhat resembles that of the kenhōn (vide No. 94), which is used at none of the islands where the hênbōu is employed. This is the only object containing net-work made and used by the Nicobarese.

98 (m) Kan-shang (C. N. Tanänga). Fish-weir, by means of which more fish are said to be taken than by any other method of fishing in use among the Nicobarese. It is employed only during the dry season and at spring-tides. It is made at dead low-water by means of cocoanut-leaves, which are laid lengthwise in a large semi-circular form on the fore-shore, the two ends, A and B (see sketch), being towards the shore. The lower halves of the leaves are weighted with stones so that, on the tide rising, the upper halves float points upwards, forming a seeming continuous fence from A to B. At quarter-flood, the fishermen, with women and children, arrive, armed with light pronged-spears, and stand outside the enclosed area, where they stab all the fish, which, imagining themselves hemmed in, swim along the inner side of the fence searching for a way of escape. After remaining for an hour or so,—by which time, the tide having risen to too great a height, the fish can escape over the leaves,—the party leave and return at half-ebb, when a similar scene occurs. The fish, baffled by the appearance of the impenetrable fringe of leaves, the shouts of the crowd outside, and the constant thrusts of their spears by which many are transfixed, generally seek to escape at the points A and B, where several members of the party are posted ready to spear them in shallow water. Nōma and enyūn traps (vide Nos. 98, 99) are generally set in the enclosed area, and at the point C one of the latter is placed, by means of which many of the frightened fish are caught. These kan-shang are made off suitable points on the coast, most frequented by fish, and their size depends on the strength of the party.

99 (m). Hennyät (C. N. Nāng-ah). Pig-cage, in which young wild pigs, which have been caught alive, are kept and fed, also such of the young domestic pigs as are neglected or ill-treated by the sows.

100 (m). Kenchūta or Chuk-nōt (C. N. Kenlōnga). Large bamboo or wooden pig-cage, with partitions to contain a number of fat pigs selected for slaughter on a memorial feast day. They are placed in it for a few hours only, while the other preparations for the feast are being made.

101 (m). Ong-yianga-kamō (C. N. Nāng-ah). Fowl-cage. The outer compartments are uncovered for use by day, and the inner ones are covered in for the fowls by night.
as a protection from pythons, which, without such precautions, would commit frequent depredations.

102 (m). Kandap-shichha. Bird-trap: generally set for mainas. In setting it, the peg at the end of the stick is fixed in the hole provided for the purpose. On the bird alighting on the stick, it gives way and the lid falls. The captive is then transferred to the adjoining compartment, where it serves to decoy others to the trap, as soon as it is re-set.

11. Cooking Utensils and Articles connected with them.

103 (m). Tésag or Désak. Cooking-utensil, made of the bark of a certain tree not yet identified: used only by the Shom Peñ. These primitive utensils necessarily serve their purpose for a brief period only. The large specimens require several layers of bark, and the sides are forced out by sticks placed crosswise inside the vessel.

104 (f). Hañshòi (Chowra, Kariang; C. N. Tàniyasa). Generic name for the various cooking-pots, which are made entirely at Chowra and by the women only.

The pots are of various sizes, as follows:

<table>
<thead>
<tr>
<th>Across mouth.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kentàha-lama-ok</td>
<td>27-28 inches</td>
</tr>
<tr>
<td>Kentàha-lama-oal</td>
<td>23-24 &quot;</td>
</tr>
<tr>
<td>Hañshòi-lama-ok</td>
<td>18-19 &quot;</td>
</tr>
<tr>
<td>Hañshòi-lama-oal</td>
<td>16-18 &quot;</td>
</tr>
<tr>
<td>Itàsha-lama-ok</td>
<td>15-16 &quot;</td>
</tr>
<tr>
<td>Itàsha-lama-oal</td>
<td>13-15 &quot;</td>
</tr>
<tr>
<td>Honpakgaich-lama-ok</td>
<td>13-14 &quot;</td>
</tr>
<tr>
<td>Honpakgaich-lama-oal</td>
<td>11-13 &quot;</td>
</tr>
<tr>
<td>Panòkenlait-lama-ok</td>
<td>11-12 &quot;</td>
</tr>
<tr>
<td>Panòkenlait-lama-oal</td>
<td>9-11 &quot;</td>
</tr>
<tr>
<td>Tafal</td>
<td>3-4 &quot;</td>
</tr>
</tbody>
</table>

But few are made, as they can be used only on memorial-feast days, and then only by certain old persons.

In common use for boiling pork, _Pandanus_, and _Cycas_.

For boiling fowls and rice.

For boiling water and eggs.

Ornamental black stripes on the pots are produced by applying the inner portion of a strip of unripe cocconaut-husk over the surface of the pot at the end of the baking process, and while the pot is quite hot.

105 (f). Kochi-Tatit. A pot made at Chowra after the pattern of one imported from India. Tatit is the native name for Chowra.

106 (f). Kamintap. A set of 4 or 5 of the smallest of the pots (vis., those known as tafal, _vide_ No. 104), being the way in which these are usually sold.

107 (f). Entana. A shallow round clay plate, on which the potter forms the pot. A circular piece of plantain-leaf is placed on the plate in order to prevent the clay from adhering to the latter during the operation.

108 (f). Osiawa. A ring, about 8 inches in diameter, made of coconut-leaf, which is placed under the entana (_vide_ No. 107) during the operation of moulding a pot.

109 (f). Hiwat. A clay wheel-shaped object, which is placed on the bottom of the pot, when the latter is reversed for the operation of baking, the object being to keep the
burning faggots, that are placed erect round the pot, from touching it. The interior portion of the pot, which is raised a few inches off the ground by means of potash, is heated by burning coconuts-hulls and husks below it.

110 (f). Danun-kariāng (lit., medicine-pot). A small flat piece of bamboo used in trimming the sides and the bottom of a newly-moulded pot, and in giving the finishing touches to it before setting it on one side to dry.

111 (f). Konyia-kōi-haşhōi. Flat leaf-cover, made of the leaves of the Macaranga tanarius; placed over the mouth of a pot when steaming Pandanus and Cycas paste, or vegetables. Above this cover is placed the kenōp-kōi-haşhōi (vide No. 61). At Car Nicobar loose leaves are employed.

112 (m). Hōptāt. Small wooden grating, placed inside a pot when steaming Pandanus or Cycas paste, and vegetables, in order to keep them a few inches above the water, which is boiling beneath. These have to be made of various sizes, in order to suit the pots for which they are intended. At Car Nicobar a rough grating of loose sticks is made to serve the like purpose. It forms a primitive reproduction of the principle in Warren’s Cooking-pot.

(To be continued.)

NOTES AND QUERIES.

A VARIANT OF THE SCAPE-ГОAT.

On Trisul, one of the highest peaks of the Himalayas, resides Durga, under the name of Nandā Dèvt, and to propitiate her once in every three years the villagers north of the River Pindar (British Garhwal) assemble, at her temple of Bhidant, a small uninteresting place situated in a hollow in the hills. Here also is a small lake, or rather pond, the water of which is used in the sacrifices, and has the usual property of cleansing the bathers in it from all sin for the time being. The pilgrims having assembled, prayers are offered up by the chief pujāt (priest) and 66 goats sacrificed, the heads and the four legs, or rather feet (as they are cut off from the knee), being set aside for the goddess, and rest taken by the villagers.

When the full ceremonies there have been completed, a goat is selected and blessed by the officiating priest, and then taken higher up the hill to a level field, a short distance below the Trisul mountain. A knife is then tied round its throat, and it is driven away towards Trisul, watched by the eagle eyes of the assembled people until it is lost sight of, to see if it goes straight to the mountain, because if it wanders from side to side the goddess is displeased, and the offerings is not accepted. In such a case should any severe illness afflict any of the villages, or an unusually high death-rate occur amongst the flocks and herds, it is due to the displeasure of Nandā Dèvl.

G. Dalziel in P. N. and Q. 1883.

TERMS FOR MARRIAGE RELATIONS AS TERMS OF ABUSE.

It is noticeable that such terms for marriage relations as susan, “father-in-law;” sidā, “brother-in-law;” bahunā, “sister’s husband;” and jawāt, “son-in-law;” are also terms of abuse. Susan is, I believe, very commonly used in this way. The following proverb from the Nardak, or uplands between Thaneswar and Kaihal (Karnāl district) affords an instance:

Bhād hal, khojā aqī aur bal.
Hal bahākē, lāqā mai, aqī pichhīt sārā dhāt.
Mai dekē, lāqā gātā; ab kyō kārē, suตรē, jīwanē kē da?
Ek din mār lāqā, pandrah din khd lāqā;
Na kārē khēf, na bharē hānd.

“You who plough have lost your intellect and strength. After you plough you have to use the sōhāg,1 and so you lose everything (go entirely to the bad). You use the sōhāg and (employ your bullocks to) bring grass; and then, you love fellow, what hope have you of living? We kill one day and eat for fifteen: don’t cultivate, and you will pay no revenue.”

The last two lines of course describe the “gentlemanny” life of Nardak thieves. The use of these words, as terms of abuse, fits in with the notions as to marriage relationship pronounced by MacLemn.

J. M. Douie in P. N. and Q. 1883.

1 [The sōhāg answers somewhat to our harrow.—Ed.]
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Notes and Queries will always be gladly received and inserted in the Indian Antiquary.

BOOKS RECEIVED:—


PAPERS ON HAND:—

Devil Worship of the Tuluvas, edited from the papers of the late A. C. Burnell, by R. C. Temple.
Kunda Inscription of Aparajita. By Mahamahopadhyaya Kiriraja Shyawal Das.
The Horses and the Camels of the Arabs. By the late E. Rehatek.
The Lolo Written Character. By E. H. Parker.
On Jakobi and Sinilak on the Age of the Vedas. By the late W. D. Whitney.
Descriptive Catalogue of Objects made and used by the Natives of the Nicobar Islands. By E. H. Man.
Some Early Sovereigns of Travancore. By P. Sundaram Pillai.
Folklore in Southern India. By S. M. Natesa Sastri.
No. 39.—The Devoted Daughter-in-law.
No. 40.—The Learned Son-in-law.
Folktales in Hindustan. By William Crooke.
No. 11.—The Tale of Panchaphula Rani.
Folklore in the Central Provinces of India. By M. N. Venkateswara.
No. 1.—The Warrior and his Wife.
No. 2.—The Thousand-eyed Mother.

STUDIES IN ISLAM.—To Missionaries, Clergymen, Librarians, and Others. Now ready, ‘An Examination of the CLAIMS OF ISHMAEL as viewed by Musalmans,’ by J. D. BATTIE, M.R.A.S. Delhi-octavo; pp. 352, six rupees; postage six annas. ALLEN & Co., Pall-Mall.—Also, specially adapted to European Students, a DICTIONARY OF THE HINDI\NE LANGUAGE (with the meanings in English) containing upwards of 50,000 words in Classical and Colloquial Hindi. Super-royal octavo; pp. 865. Fifteen rupees; postage, one rupee. Kegan Paul, Trench, Trübner & Co., London. Cash with order. May be had of the Author, Allahabad.

KALHANA’S RAJATARANGI, or Chronicle of the Kings of Kashmir. Edited by Dr. M. A. STEIN, Principal, Oriental College, Lahore. Vol. I.—Sanskrit Text, with Critical Notes. In paper cover, Rs. 16; cloth Rs. 17.

EDUCATION SOCIETY’S PRESS, BOMBAY.
THE DEVIL WORSHIP OF THE TULUVAS.

FROM THE PAPERS OF THE LATE A. C. BURNELL.

(Continued from Vol. XXIII, page 193.)

BURNELL MSS. NO. 14 — (continued).

ATTAVAR DAIYONGULU — (continued).

"We came to the Tulu country, descending from the ghâfs. We saw the army of Bil Sultân and Virappa Naikâr, and we defeated it, and then I and my elder brother, together with our people rested at Bâretimâr in Yênûr. I went to sleep, with my head on my elder brother’s leg, and when he saw that I slept, he escaped from me, and went away. I came here searching for him," said the younger brother.

Mudadêya heard the story and said to him:—"You had better sit here, while I go in search for your elder brother."

He passed by Soméśvar and went to Kanne Siri Kâṭṭâ at Uddar, and when he arrived the elder brother was at Kanne Siri Kâṭṭâ. Mudadêya went and visited him, and the elder brother said to him:—"What have you come for, Mudadêya?"

"I was in the habit of going from Kotâ-râ-sânâ to visit the god at Soméśvar. While I was there to-day, I saw your younger brother, who, after visiting the god, sat on a rock at Uddar. I asked him whence he came and whither he was going, and he answered me that he had slept with his head on his elder brother’s leg at Bâretimâr in Yênûr, and while he was in a deep sleep his brother had put down his head and gone away. When he got up and looked about, his brother was not there, and so he went in search of his elder brother. I told him he had better remain where he was, and that I would go in search of his elder brother." Thus said Mudadêya.

Then the elder brother said:—"It is in your power to make me and my brother sit on the same throne. Go you to my brother and call him here."

Thus did the elder brother ask Mudadêya to act, and, having heard the request, Mudadêya started from Kanne Siri Kâṭṭâ and went to the younger brother, and told him that his elder brother was at Kanne Siri Kâṭṭâ, and had requested him to go there. Then the younger brother and all his people started from Uddar, and reached Kanne Siri Kâṭṭâ.

When he saw his brother, he grew angry.

"As you left me alone at Bâretimâr in Yênûr, I will not see your face," said the younger brother, and put his arrow to his bow.

Then Mudadêya came up to them and said:—"If you quarrel with each other, I shall return to my own country."

The elder brother heard this and said:—"Do not go to your country."

Then Mudadêya made the elder and the younger brother hold each other’s hands, sitting at Kanne Siri Kâṭṭâ.

Then the elder brother said:—"Such another mediator will not again be found among the Bhûtas. We want a maṭham in this country with your assistance."

Mudadêya entered into treaty with the people of seven villages and made them build a hut for the elder brother. A maṭham for the younger brother was also built. A flag was raised near the elder brother’s hut, and a stand for lamps was raised near the younger brother’s maṭham. Two cars for the two kings [brothers] were made, and in the following year a flag was raised, and a feast was held.

News of this feast reached one Paduma Sêṭiyâl of the bîḍu at Jappu, and he went to Uddar from the bîḍu at Jappu. When he reached, the feast for the king was being performed. [The king] saw Paduma Sêṭiyâl arrive.
"It is well that you have come, Paduma Sēṭṭiyāl," said he.

The Sēṭṭiyāl gave him areca-nut and flowers, and a ball of flowers. [The king] followed Paduma Sēṭṭiyāl: — indeed both the Bhūtas went with him, and spread disease at the bidu at Jappu. When the matter was looked up in the prāṇa-book, it was known that the Bhūtas had followed him. For this reason an assembly of the people was called by the Sēṭṭiyāl at the Attāvar bidu. Having assembled they all went to Mudaḍeva’s sānam at Attāvar, and caused a man to be possessed by Mudaḍeva.

Then Paduma Sēṭṭiyāl said: — "I went to the feast at Uddar this year, where the Bhūtas gave me flowers, and when I returned the two Bhūtas followed me, and spread disease. When this was looked up in the prāṇa-book, it came to our knowledge that it was the Dēva’s (Bhūta’s) doing. So a mātham is to be built in this village, to which your consent is required."

Then said Mudaḍeva: — "For those two kings I am an intercessor. This is a settlement made between me and them in days gone by at Kanne Siri Kaṭṭē. As they followed you, a mātham is to be built."

Thus said Mudaḍeva. So Paduma Sēṭṭi together with the villagers built a mātham, and then the Bhūtas entered the mātham, and a feast is held there even to this day.

BURNELL MSS. No. 15.

THE STORY OF KOTI AND CHANNAVARA.

Original in the Kanarese character. Translation according to Burnell’s MSS. Original, text and translation, occupies leaves 163 to 230 of Burnell’s MSS.

Translation.

There was a country where Billavars were born. In the kingdom where the Billavars were born, there was a powerful city. There was also a Brahmā (Bhūta), who had been born, according to all the Sāstras. There was an Āni Gaṅgā, a Māni Gaṅgā, a Water Gaṅgā, a Milk Gaṅgā, a Curd Gaṅgā, a Salt Gaṅgā, a blood Gaṅgā, a hot Kāochī in the north, and a cold Kāochī in the south. When this Brahmā was being born, the inhabitants of the palaces of seven Kaṭṭhikāḍāṇgas seemed to be thrown down, and night gave way to daylight. Brahmā had on a wreath of silver flowers in a bunch on the left and a wreath of gold flowers in a bunch on the right. Kammulajje Brahmapa had silver threads on the left shoulder, and golden threads on the right. There were a silver umbrella with seven tops on his left, and a golden umbrella with nine tops on his right. There was a garland as long as a man, and a fan as long as a peacock’s feather.

Kammulajje Brahmapa’s birth was according to all the Sāstras. He had twelve attendants without legs, and twelve who had only trunks without heads. Twelve girls there were to wave the lamps of coral and to sprinkle pearls on his head, and twelve servants to fan him with whisks of flowers. The first sets of twelve and the second sets of twelve — altogether forty-eight — attended on Kammulajje Brahmapa.

He who was born according to all the Sāstras, had five nerves in his leg, a Mullukavār god on his knees, a serpent on his middle, five serpents on his head, a diamond within his heart, five diamonds of ten or sixteen sorts on his head, a figure of Bhīma and Arjuna on his back, a Saṅkāpāla on the left, and another Saṅkāpāla on the right, and a māṇikām and stars on his head.

Next must be told the story of the heroes, the servants of this Brahmā, who were born according to all the Sāstras. And their names were these: — Woddu Paddaja, Māra Kadamba,

The birth and the death of the Edambur Baidyas could not be described even in seven days and eight nights. They had seven armies and seven battles to fight. Kosti Nigroni was the richest of all at Kosti, and Buddyanda is the richest of all at the biqo.

The birth and the death of the Edambur Baidyas is to be told to-day. It happened in the Eastern Country. They were born in the country of Parimal, and their birth place was Paajana Biqo. They were educated at sixty-six schools.

"We have seen sixteen dynasties, but have given the description of three only. There was a female called Mabu Bannal in the Eastern Country, for our mother Deyal was there called Mabu Bannal. She was called Uppt Bannal in the Western Country. Our mother was Deyal; our father Kantaana; our uncle Sayina. Our house was the Kachikadaanga Palace, called Gejje Nandanonda Araman, on the high road. We are able to fight seven battles," said the heroes.

Six years and six months was the age of the Edambur Baidyas.

"We have had no meals, nothing to eat or drink. But the piercing of a dagger, equal to Rama's keigudé, satisfies our hunger. For us a feast is to be performed with coconut leaves only, and our birth place is Edambur," said they.

Beidaujali was born in a different way. There was Ani Gaqo, a strong wind, a strong rain, and very small drops of water, like kuukuma. Drops of water fell on the ground and the ditches were filled up. Then the god Narayana created a lotus, in which he created kusumas also, and in the middle of these he created a drake and a duck.

The duck said to the drake: — "He created us, but where is a tank for us to drink water out of? Where is a garden to eat fruit in? And now, too, we are on the earth below!"

Folding their wings together, they went to get a gift from the god in heaven. On the way they passed by a yard called Ajiru Angana, and by a small yard called Mujire Mandal. They passed by a place where some people were talking together, and afterwards they went near the feet of the Sun and the Moon. When they reached the god Narayana, he was sleeping on joti and mallika, and kadika flowers, with a golden umbrella and peacocks' feathers over him. At such a time the birds approached him.

"Why do you come?" asked the god.

"You created us, and we want our food and drink, a tree to sit on, another to sleep on at night, and a garden to eat fruit in. Where are they?" asked the birds.

"Being in his youth, Bahu Senva with a long pole — as long as a man — and with a small quantity of money, has gone to the Ganges in the north. To reach that is six years' journey and to return back six years' journey. You had better go there. You will have a tree to sleep on at night, a stone to sit upon, and a tank to drink water from," said the god.

While these birds were on the way, they saw a thousand birds copulating.

Then the duck said: — "Let us do as they do."

"We are brother and sister," said the drake.

He became very sorrowful, and said: — "An elephant worth a thousand pagodas may be managed easily in the world. But a female is of the race of devils. She would take hold even a pinjama of Yama to have connection."

\[^3\] Turmeric flour. 
\[^4\] A hot iron ball.
On which they became very sorrowful, and the duck turned back and fell at the feet of the god Nārāyaṇa, and asked of him a gift of sons.

Then he said to her: — "Where is your male bird?"
She said: — "He is outside the palace."
She begged the god to create love between them.

So the god called to the drake and said to him: — "You had better copulate together, and then she will become pregnant."

So they copulated and the egg grew larger and larger in her belly. Six and three together nine months passed and the duck asked the drake for something.

He said to her: — "Where is the thing which you desire?"

"In the Ganges in the north there is a flower as broad as an umbrella. I want you to go and bring the (holy) water in it," said she.

He appointed a body guard for her and went to the Ganges in the north, and put his beak into the flower. Immediately the mouth of the flower shut, for the sun was setting. The duck was thinking at that time:

"Why has the drake not returned back yet? If my husband returns and comes back soon, I will offer my first egg at the feet of the god Sūrya Nārāyaṇa. I will offer the next egg to Ṣiva," said she.

It was morning, after the 31st ghatage of the night, that the drake drew back his beak, brought the water out of that flower and asked the duck if she wanted any.

"I have made a promise. Will you fulfil it?" asked she.

He said he would and told her to drink the water. She drank, and as soon as she had done so, she sighed so as to be heard in the four worlds, and cried so as to be heard in three worlds.

In six divisions of a flower and in three petals she laid the first egg, which was like a precious stone, and the second, which was like a golden pālli.

The first egg fell into the Seventh Ocean, and being just like a diamond was found by a poor Brāhmaṇa, when he went to bathe in the Ocean on account of an eclipse of the new moon. The drake and the duck took both the eggs to fulfil their promise, and flying to the heaven of light on high offered the first egg at the god's feet. It was trodden upon by an elephant, and placed in a road, over which an army and many other persons were passing, but it was not broken!

"You had better take this back and be happy, and hatch it," ordered the god.

The second egg was offered to the god Ṣiva, who ordered them immediately to take it back and hatch it, and be glad.

From the first egg a boy Yekara Sater was produced at a palace called Kāṇchikadaṅga, and from the second egg a girl Giṅde Giḷi Rāma Deyar was produced. Yekara Sater grew to be a boy from his babyhood, and Giṅde Giḷi Rāma Deyar to be a girl from her babyhood. Yekara Sater grew to be a man from his babyhood, and Giṅde Giḷi Rāma Deyar a woman from her girlhood. Yekara Sater fell in love with the woman, and Giṅde Giḷi Rāma Deyar in love with the man. Yekara Sater went to speak to Giṅde Giḷi Rāma Deyar about marriage. She had been a beautiful child and was now a charming girl.

"It would be better if Deyar were taken to the palace Kāṇchikadaṅga," said Yekara Sater.

"This Tuesday one speaks of the marriage, and on the next Tuesday the jewel dālibāndi is to be presented according to the custom of the Aruṇa Ballakūla. The bird is to be brought on
Sunday, and the marriage is to be performed according to the custom of Arasu Ballakula on Monday," said he.

Deyar was taken at a proper time to the palace at Kachikadaṅga, and when she arrived Yekara Sater was being shaved. In the middle of his forehead a figure of the moon was made. The ceremony of marriage* was performed on Deyar, who entered the palace with her right foot first, when rice was sprinkled over her and flowers were thrown upon her. Then Deyar stood up, waved the lamps of coral and sprinkled pearls on her husband; and then both of them saluted all present. A year and six months passed after the marriage.

"When girls that are married reach the age of ten or eleven years in the world they usually attain puberty, and sit alone for four days. But this has not happened to Gipde Gilji Rama Deyar, although ten or sixteen years have passed over her," said some of the people in the morning.

"If I reach puberty and have to sit alone, I will offer a golden child, a cradle made of silver and a handful of money to Mahākāli Abbe at Māla; the more certainly if I become pregnant and bring forth a child," said she.

The hair on her head faded and the nipples of her breasts turned black, and six and three — together nine — months passed over her womb.

"Through which way shall I come, O my mother?" said her son Kumārayas, calling to his mother from her womb.

"If you come in the proper way, my son, I shall see your beauty, but if you come in any other way my son, how can I see your beauty?" replied his mother.

"Am I a wicked sinner that I should kill my mother? Am I an enemy that I should kill any person?" said he.

"If you come out, breaking through my head, you will become a Brahmārhakshasa (Bhūta). If you come out, bursting through my back, you will become a serpent in Naraka. If you come out, bursting through my belly, you will become a Guliga in Pātālam," said his mother.

"My mother, I will come out, bursting through your right breast," said her son.

Then the tenth month approached and the blood flowed out. He was born at sunrise on Tuesday. As soon as her son was born he sat down, while the mother gave him the breast. He absorbed all her blood, even from the ends of her bones. When his mother came to understand that it was impossible to satisfy the son with the milk of her breast, she fed him first with a full cow's milk, and then with a second cow's milk.

The parents called ten or sixteen female servants and said: — "O you maids, take care of our child! We go to Mākāli Abbe at Māla and make her our offerings."

When they went out, the boy coaxed the maids and said: — "I will go to play and return back immediately."

In a certain place the Asuras were playing at ball in their play-room. They were many, but the boy was alone.

"If you stand on one side, we will stand on the other side," said the Asuras. Though the Asuras tried all they could, they were defeated; the boy alone was successful. The Asuras played on and being tired, threw the ball into a well called Bāsa Bhāmi.

"If you are a boy, born according to all the Sāstras, you can get that ball out," said they.

They let down a silken ladder, and the boy began to descend. When he went down to take out the ball, they took away the ladder, and placed a large stone on the mouth of the well, on which they put earth, and planted a pījul tree also.

* Pouring water on the bride's and bridegroom's hands.
When his parents returned from making their offerings to Mākāli Abbe at Māla, they heard people speaking together:—"Who it is we do not know; but a man has been thrown into a well, which has been covered with a flat stone, on which a pīpa tree has been planted."

"No one would go to such a place, except my son to play with the Asuras," said Gįqći Gill Rāma Deyar to the people and went to the well.

"If my son was born to only one father and mother, the stone above will break in pieces; the soil put on it will be scattered; the tree planted on it will bend and fall to the ground, and then my son will come and take milk from my right breast," said Deyar.

Her son grew inside up to the stone above. Then the stone broke in pieces; the soil was scattered away; the tree fell to the ground; and from out the well he opened his mouth to suckle his mother’s breast.

"My mother, I put my mouth to your breast, as you are my mother. You must see me. With single mind and wisdom you have fed me up to this time, and treated me well. Therefore, you must see me at my full height," said he, and stood, stretching from the earth to the sky.

His mother fell senseless to the ground. Then he resumed his proper figure as a man and roused his mother:—"Mother, mother! I am your son, Brahmā; and another son Purimāle Ballāl is to be born to you. He will be the very king of justice. If any body should abuse him, he will leave him crying. He will be a peaceful and charitable man. He will never give a harsh answer to any one," said the boy to his mother.

In the Seventh Ocean the duck’s second egg fell. There was an eclipse at a certain new moon, and while the poor Brāhmaṇas were going to bathe in the Ocean, Ācha Machamma, the wife of a Brāhmaṇa, said:—"I am a barren woman. What is the use of bathing in the Ocean, or of not bathing?"

But she went nevertheless and bathed, and while she was bathing, the second egg came floating on the water like a lime. Ācha Machamma took it up and brought it to her house, and put it in a heap of rice. One Tuesday at midnight a female child cried aloud.

"What is the matter? A child is crying?" said her husband.

Then he went inside and saw that there was a child like an inhabitant of the Mahālika Pādinābha, her husband, put four leaves of a kasaman tree in the four corners of his house.

The neighbours said:—"This woman was not pregnant; what is this wonder? She had no sign of pregnancy!"

She reared the child, and had her educated. On the eighth day the child looked like a child of a month, and in a month like one of a year and half. In this way this girl grew up. Among the Brāhmaṇas, one said he wanted to be married to her, and another said she must be married to him. In these disputes eleven years passed over the girl. She attained puberty. Then her eyes were bound up with a cloth and she was left in a forest by her parents.

They were very sorrowful and said:—"We bred the child and educated her up to this day. Now she is mature, and neither marriage nor any other ceremony can be performed."

Thus they were very sorrowful and left her in the forest. In the meantime the dust of a raḥs tree fell on her body from above.

"Who is it that draws theoddy from the raḥs tree? If you untie the cloth from my eyes you are my brother and I am your sister," said the girl.

"How can I untie the cloth from your eyes? You are a Brāhmaṇa woman; but I am a Bilavar by caste," said Sayina Baidya of Asalājya Bāl. "I shall go to my master and inform him of this matter at the temple of Ŭlār Abbe, and then untie the cloth over your eyes."
He went off to ask about this, and came to the châvadî of Ėlûr Abbe and said:—“A Brâhmaṇ woman, whose eyes are bound up with a cloth, and who has been left in the ind-tree garden, called Bâkamalla at Bâyânâd, has asked me to unbind her eyes. I told her that I would get my master’s consent and go back to her,” said he.

“You had better go back and take the cloth off the eyes of the woman, whose eyes were bound up, or her diamond-like eyes will be closed and she will fall. If she has eyes, she can see many countries. Therefore you had better bring her here and take care of her at Ėrajha,” said Ėlûr Abbe. “After a year and six months has passed, people will come to speak about marrying her, when you should get her married. It will be a deed of merit for you.”

Sâyina went and brought the Brâhmaṇ woman to the châvadî of Ėlûr Abbe, who saw her, gave her the name of Deyî Baidyatt, ordered her to go to Ėrajha, and told her not to be ashamed and confused. A year and six months had not passed after she had gone to Ėrajha, when Kântâna Baidya came to speak about marrying her, and a promise of marriage for Deyî Baidyatt was given, to be performed on a Monday. The next week betel-leaves and nuts were received and given back, and on the ensuing week, on a Sunday, the bride was taken to the bridegroom, and the marriage, that is, pouring water on each other’s hands, was performed on a Monday morning, and rice was sprinkled on the bridegroom. In this way was the ceremony of marriage performed, and a year and six months passed.

On a lucky day of the month of Sûna, the water of pregnancy came in the womb of Deyî, and her womb grew larger. In the beginning of the ninth month of her pregnancy she was called to the bâdu of Parmârle Ballâl to give him medicine. There was a large boil on his side. Bîrmana Baidya had applied to it a medicine with pieces of earthen rings and bottles, by which the disease was increased double.

“Who else can give medicine?” asked Parmârle Ballâl. “The day of death has approached me. Who can now protect me?”

“There is a woman, the wife of Kântâna and the sister of Sâyina,” said his servants.

“Tell me what her daily charges will be. Write a letter to Ėrajha. Then she will receive the letter, read it and give me an answer,” said the Ballâl.

So a servant was sent to Deyî Baidyatt. She looked at the letter, and said:—

“I do not know what is the end of a creeper which grows upwards. I do not know a root which creeps downwards. I do not know a branch of a tree, growing on the sides. But, though I can give a medicine which I know, I cannot see my feet,” said she. “You, the bearer of the letter, had better take rice for your hire in Ėrajha.”

She brought a sûr of rice, a cocoanut, and two cucumbers, and gave them to the bearer.

“If you want to cook and take your food here, there is a hut for travellers built by my brother. If you want to prepare your meal here, I can get pots made of bell-metal. If you are going away immediately, O my master, you may go. If you have any business, you may go soon,” said she.

Then the bearer of the letter went away from Ėrajha, and reached her master’s bâdu. As soon as she reached the bâdu, the Ballâl asked her:—“O my servant, did you go there as a man or as a woman?”

“My master, I came as a man. Deyî said that she did not know the ends of creepers growing upwards, nor a root growing downwards, nor even a branch of a tree growing on the sides, and that, moreover, she cannot see her feet,” said the bearer.

The Ballâl called his servants immediately and ordered them to take down the palanquin.

“Let a white umbrella and a large palanquin go to Ėrajha!”

* Owing to her pregnancy,
When the palanquin arrived at Ėrajiha, Deyl had untied the hair on the head of Kāntaṅga Baidya, and had his head on her lap, and was killing the lice on his head. When she stood up, she saw a palanquin coming near the paddy fields at Hansalājya, and called her husband and told him to get up at once.

"Get up soon, and tie up your hair immediately. O servants, put the palanquin in the hut, which is on the north side. O my husband, give the servants, who brought the palanquin rice, vegetables and vessels, such as pots of bell-metal," said she.

Then Deyl called out: — "Berodi! Berodi!" When he came, she ordered him to bring twelve handfuls of roots. And she called out: — "Sappodi! Sappodi!" and: — "Yellodi! Yellodi!" and ordered them to bring medicine. She prepared a medicine of tender leaves, and tied it up in a bundle, and put some presents in the palanquin. She placed a ladder against the upper story, took a dried coconut, and cut off its outer shell and scooped out inside too. She brought and put into the palanquin cucumbers, coloured like a squirrel, and a vegetable called kāschalam of the colour of oil. She called to her husband and asked him whether the bearers of the palanquin had prepared their meal and eaten. He inquired and told Deyl that they had taken their meals, and were now washing the vessels of bell-metal. Having heard this, she tied up some betel-leaves, areca-nuts with lime, and another kind preserved in water, and the very best of tobacco. The lime was as bright as the splendour of Rāma. All these things were put on a plate of silver.

"Is it done well, men? Is it all right?" asked Deyl Baidyatī. "Let the umbrella go first. Behind it the palanquin. You, my husband, follow them. I will follow you."

Sāyina Baidya, her uncle, followed behind her. In this manner they travelled to the bidu. When the umbrella and palanquin reached the bidu, they were put down. Sāyina and Kāntaṅga went first and saluted the Ballāj.

"O Kāntaṅga, where is Deyl?" asked the Ballāj. In the meanwhile she kept quiet, being ashamed and confused.

"Do not be ashamed and confused, mother Deyl! Let her sit on my bed!" said the Ballāj, and wept bitterly. "I was brought forth and bred by my mother Giṇḍi Gili Rāma Deiyar, but to-day I am to be born again from your womb."

"Who is there in the house? Please bring some leaves and prepare a decoction to wash his legs!" said Deyl, and made (them) prepare a decoction, washed his legs and took out thorns. She rubbed the wound with leaves and uttered mantras. Then the wound swelled and began to descend. It came descending to his middle first, and then from the middle to his knee, and then from his knee to his foot. At last it fell down on the ground from his foot. Then the Ballāj wished to take his food and was better. The wound was closed, while Deyl applied medicine.

"O my mother Deyl, I will give you great gifts, namely, leave to put on the left side the end of the cloth tied round the middle, one pair of ear-rings and also mullukoppu ear-rings, a jewel for your nose; for your hands rings fastened with gold, and balls of gold joined by cord; a dwārā for both hands and a bājīband for hands also; and a cloth of barapatte."

All these were presented; and he said to her: — "I shall present to the children born of you the paddy field in two pieces, known as Kambula at Hanidottī Bāl, and, if there is anything else you want, I will give that also. O Deyl! do you hear me? you have come to my palace, therefore you must take your food of pearl-like rice."

Then were curries prepared with curds of five hundred sorts, with tamarind of three hundred sorts, with coconuts of a thousand sorts. Pickles of limes known as poṭṭikāṇchi, narniga, and so on, together with tender bamboos, and kavade berries. Yeṭuri and mapala were prepared, and moreover cakes of five or six kinds, and a cake of oil-colour, too.
"Now, Deyî, you had better take your food with ghî and wash your hands with milk!" said the Ballâî, and ordered his servants to give Kântaîpa and Sâyina water, and to make Deyî sit in the middle! And then Deyî and the others took their food with ghî and washed their hands with milk, and chewed betelnut; and then the Ballâî told her to go back to Brâjha. The right of sallanêgà, which the Billavars cannot have, and a koranaêjî, like a mallika flower and a jewel with the figure of a parrot, were presented to her by the Ballâî.

(To be continued.)

NOTES ON THE SPIRIT BASIS OF BELIEF AND CUSTOM.

BY J. M. CAMPBELL, C.I.E., I.C.S.

(Continued from p. 65.)

Bells. — Spirits fear bells, because spirits fear music, and because they fear metal. In Hindu temples bells are generally tied in front of the shrine, and the worshipper rings them before he goes inside. That among Hindus the original object of ringing a bell before their gods was to drive away spirits, is shown by the prayer repeated by Western India Brâhmans in ringing a bell during the worship of their household gods: — "O! bell, raise a mighty sound near the shrine that the demons may be dispelled and the gods welcomed." The members of one Liûgâyat priesthood bind a ring of bells on the leg; and at a Poona Liûgâyat’s funeral a jângam walks in front of the procession, ringing a bell and blowing a conch shell. Among the wild Vaidus of Poona, on the eleventh day after a death, a jângam comes and blows a conch and rings a bell in the house of mourning, and the mourning ends, that is, the dead is driven off. In the Dekhan on the Pûlû-day, necklaces of bells are tied round bullocks’ necks. Among the Dekhan Râmâsîc, men wear a girdle of silver bells round their loins. Some low class begging devotees in Poona wear a girdle of bells. Bells are the emblems of Kedârling and Jotiba, two favourite Southern Marâṭhâ gods. Belgaum Liûgâyats have a story that the wedding of Nandi, or Basa-vêvar, could not go on till the heaven became a bell and the earth a bar of metal to strike the bell at the lucky moment. They have a class of converted Mâhârs, called Chêlvâdhs, who head Liûgâyat processions carrying a bell and bar. A bell is rung at a Mâhr’s marriage in Belgaum. After a death the Æôls, or Gopâls, of Belgaum remain impure for five days, when a jângam or Liûgâyat priest comes and purifies them by ringing a bell and blowing a shell. Budbudkis, a class of Dhârwar beggars, wear clothes, to whose skirts bells and shells are tied. The Mâdâlahâ women of Dhârwar wear small gold bells hung from their hair close above the ear. The Pâtadavars, or high-class prostitutes of Dhârwar, wear bells, or ghîjîs, on their legs. The Lâvânâ women of Dhârwar wear a bell-shaped tube at the end of their small braids of hair. In Bhâjpur, the Liûgâyat beadle sits in front of the dead and rings a bell. A division of jângam beggars in Bhâjpur sit on trees and ring bells all day long. Another beggs from door to door, ringing a bell. The Gonds have a bell god, Ghagâra Pen, a string of tinkling bells. The Mânâ Ojhâlâs, a class of Gond bell and ring makers, are held in special sanctity. The Gond priest, at the great worship of Phârâl Pen, wears bells on his fore and third fingers. Two bells, one of bell-metal and one of copper, were found in a cairn at Haidarabad in the Dekhan. Certain Vaishnava beggars of South India wear bells, and in Chittâong an image of Buddha has a stand of bells before it. When a Wadari or Telugu

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8. I.e., putting the end of the cloth on the left side. 9. Which they may not have, i.e., a jewel for the ears. 10. Information from Mr. R. S. Joshi. The Sanskrit text is: — Ágmanârthâmâtvu ñadhâm, ñadhâm tri râdhâkâsâs, kuru ghândî mahâ mâyâm, devâbârmâs annâmâdou. Bombay Gazetteer, Vol. XVIII. p. 167.
earth-digger, says his prayers he rings a bell at intervals, and blows a conch. The Vadagales, a sect of Sri Vaishnavas in Mysore, ring a bell at their prayers. In South India, during the temple service, the ministrant holds a bell in his left hand, and keeps ringing it. Colonel Leslie suggests that bells obtained their original fame as anti-demonic in the forest-covered countries of Asia. The Troglodyte, when they travelled by night, fastened bells round the necks of their cattle to drive away wild beasts, and, for the same reason, the practice is common in many countries of Asia. A bell is still rung at Adam's Peak in Ceylon as a security against spirits. The Socotrans (1330) used to strike a piece of timber in lieu of a bell. The kings of Persia had robes with bell skirts, and Arab cortezans wear bells round their ankles, neck and elbows. The Shámanas, or Táttar priests, are covered with tags of bells and bits of iron. The Jewish high priest's robe was adorned with a row of golden bells and pomegranates.

The Burmese love of bells is remarkable. Most of the monasteries have a multitude of bells on all sides. The largest bells are struck with deer's horn and wood. The object of ringing bells is to draw the attention of good spirits. There are wooden bells in Burmese monasteries. The Chinese consecrate bells to make them lucky or sacred; they swear them with the blood of some animal, generally a goat. A sick cow in China has a bell tied to her horn. In China, Buddhist priests ring a bell over a corpse:—Doolittle says to secure the repose of the dead. Several reasons are given by the Chinese for binding bells on to cattle, horses and camels. The Japanese temple-women—that is, the virgin priestesses who dance—have each of them a bunch of bells. The Japanese goddess Uzumé has bells hung from a bamboo cane.

Little iron bells are worn as ornaments by the people of Uganda in East Africa. Exorcists and diviners in West Africa, inland from Benguela, were, according to Cameron, followed by men carrying bells, which they struck with iron. West African dancers wear bells. Great iron bells precede the Monbuttt chief Munza. Bells are worn at the garters by Moorish dancers. Close to the tomb of Galitzin, the prince-priest of the Alleghany Mountain, is a large bell.

Bells have been found at Nineveh. They were known to the Greeks, but apparently were not used by the Christians till A. D. 410. In 1772 the Greek Church in Skandaroon had no bell. Instead of a bell they beat on a large iron bar. The Romans rang a bell in the rites for driving off the unfriendly dead. The Russians are very fond of bells. Bells are consecrated by them. In Russia, the bishops have little bells fastened to their robes and mantles. All post-houses have bells. The Russian church bells ring when the bishop comes. Bells are of great importance in the Roman Catholic ceremonies. When the Spanish Saint Teresa (1567) started to found a convent at Medina-del-Campo in Spain, she took a picture or two, some candles, a bell, and the Sacrament. When Isabella of Spain (1474) was proclaimed queen, the standards were unfurled, bells pealed, and cannons boomed. The

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8 Dubois, Vol. II. p. 538.
9 Maurice’s Indian Antiquities, Vol. V. p. 902.
10 Tyler’s Primitive Cultures, Vol. II. p. 155.
14 Notes and Queries, April 1884.
17 Schweinfurth’s Heart of Africa, Vol. II. p. 96.
18 Harper’s Monthly Magazine, August 1858, p. 337.
19 Parson’s Travels, p. 8.
20 Mrs. Romanoff’s Rites and Customs of the Grace-Russian Church, p. 273.
22 Quart. Rev. October 1858, p. 415.
24 Jones’ Crowns, p. 416.
Roman Catholics rid the air of spirits by ringing their hallowed bells. In Germany bell-ringing is said to be hated by dwarfs and giants and by the devil: the devil tries to drag the bells from the churches. In the Middle Ages bells were rung to keep off lightning and the devil.

In Ireland and Scotland St. Patrick (450) and St. Columba (550) are said to have used bells to drive out demons, and a bell was said to be buried in St. Patrick’s tomb when he died. In early Christian times in Ireland (500-800) bells were used in cursing. In Middle Age Europe the curious said that the ringing of bells exceedingly disturbed spirits. In the Middle Ages (1000-1500) church bells were rung to scare storms, which were evil spirits. Bells used to be blessed and consecrated in the Middle Ages, and were then able to frighten demons and defeat the spirits of the storms. In early England, a fiend-sick person was made to drink out of a church bell. Burton (1621) notices that, in Roman Catholic churches, bells were consecrated and baptized to drive away devils, bugbears, and noisome smells. In 1798 near Stragillan, in Tyndrum, Scotland, mad people were dunked in a pool and then laid in the churchyard with St. Fillan’s bell on their heads. St. Fillan’s bell was kept loose in the churchyard. It was used in the ceremonies to cure lunatics. In England, bells used to be rung at Halloween. Large bells in England (A.D. 670) were at first consecrated and named after a saint. Bells were rung in storms (as storms are caused by spirits), and also when the Host was raised. Bells in England could drive off storms, lightening and hail. Their sound exceedingly disturbed evil spirits. In England, bells broke under lightening and thunder, they dispersed the fierce winds and assuaged men’s cruel rage. Bacon (1633) mentions that bells ring in the cities to charm thunder and scatter pestilent airs. Wynkin de Worde says bells are rung during storms to scare the fiends and make them cease moving the storm. In England, bells sometimes ring when people leave the church. Bells are also rung at marriages. Bells used to be baptized, named, sprinkled with holy water, clothed in a fine garment and blessed. A christened bell had power to decay storms, divert thunderbolts, and drive away evil spirits. A soul-bell was tolled for the dying, according to Grose and Douce, to drive off the evil spirit, who hovered about to seize the soul. Formerly the funeral peal was a merry peal, as if, Scythian-like, the friends rejoiced at the escape of the dead from a world of troubles. In Orkney, an old iron bell was found among the remains of burials. The bell was in a rough stone chest and was close to some skeletons, which have been decided to belong to the ninth century. Bells have also been found buried, with other remains in North Ronaldsay and in Kingoldrum in Forfarshire. St. Finan’s bell near Arnamurchan, West Scotland, is probably 800 years old. It is still carried in front of the dead at funerals. Canterbury pilgrims decked their horses with small bells as charms and guards. On Christmas Eve at Harbury, in North England, the devil’s knell is rung. The bells of Rylstone played their Sabbath music — “God us aid.” In Roman Catholic countries, bells are rung when people come to communicate. In the Mass service a bell is rung three times by the acolyte before the Holy or Sanctus. A bell is also rung before raising the Host, and three at the elevation of the Host. In England, bells are fastened to babies’

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62 Burton’s Anatomy of Melancholy, p. 738.
64 Chambers’s Book of Days, p. 79.
65 Chambers’s Book of Days, p. 301.
66 Dyce’s Folk-Lore, p. 263.
71 Henderson’s Folk-Lore, p. 60.
72 Golden Manuals, p. 272.
76 Notes on the Golden Legend.
82 Wordsworth’s White Doe, Canto Seventh.
corals. In some parts of England, when banns are published, bells are rung. The belief that bells are a charm, is shown in *Il Penseroso* (pp. 83, 84):

The bellman’s drowsy charm

To bless the doors from nightly harm.

The coronation of English kings is announced by the firing of guns and the ringing of bells. Notes and Queries (April 19th, 1884, p. 308) contain the following Latin inscription copied from a bell:—“The living I call, the dead I bewail, the thunder I break. The true God I praise, the people I call, the priests I gather, the dead I bewail, the plague I scare, the feast I adorn.” The bells in Longfellow’s *Golden Legend* ring:—“I praise the true God; I call the people; I assemble the clergy.” The devils tried to seize the bells, but could do nothing as the bells had been washed in holy water. In Wales (1815), a bell called Bangu, said to have belonged to St. David, cured sickness. At Oxford, when a person of academic rank is buried, a bellman walks in front of the coffin, ringing a bell.

**Blood. — Blood is a tonic in cases of weakness, and blood-letting cures fits and nervous attacks.** According to Pliny, a draught of human blood cures epilepsy and other diseases; and, according to Burton (1621), bleeding is a cure for sadness.

In cases of piles the Ratnagiri Marathi gives warmed goat’s blood, and in cases of typhus or red discoloration of the skin, the patient is cured by killing a cock, and smearing the red blots with its blood. Ratnagiri Marathi use the blood of the ghūpar, or big lizard, as a cure in snake-bite. Among certain low class Hindus in Poona, blood is poured down the nose of a patient suffering from a spirit-seizure. Bleeding cures sickness by letting out the devil. So Fryer (p. 141) says:—“By bleeding a vein I let out the devil which was crept into my palanquin bearer’s fancies.” The Bombay Pāttānī Prabhus, before a marriage, let drops of goat’s blood fall on the heads of the family goddesses. In Poona the blood of sheep and goats is sprinkled over the village idols. In Dhārwar, every third or fourth year, a buffalo is killed in honour of the goddess Dayamava, and its blood sprinkled along the village boundary. On the Dasara day Kalādgī Rājput householders slaughter a goat, and sprinkle its blood on the door-posts of their houses. Similarly at the Dasara festival, some Dehkan Kunbals used to sprinkle their houses with sheep’s blood. Most Bījāpur Hindus, before using the threshing-floor, kill a goat and sprinkle its blood on the floor. Even Brāhmaṇas and Liṅgāyats sometimes have their threshing floors blood-cleaned by a Marāṭhā or Rājput neighbour or servant. The great Bījāpur gun is said to have been baptised in human blood by its maker, a Rūml or Greek. In 1829, in the Southern Marāṭhā Country, in the village of Sērin, some fifty or sixty buffaloes and a hundred sheep used to be killed, and after some privileged persons had taken their heads, the villagers scrambled for the rest—watchmen, shepherds, outcasts and all low and high classes, even Brāhmaṇas rolling in the mass of blood. In East Berār, on the Dasara day, the blood of a buffalo is smeared on the brow of the village headman.

The Kūs of the North-East frontier drink the blood of the sacrificial bull. Among the Malers of West Bengal, in January every year, demons are bound until a buffalo is slaughtered, and are then given some of its blood to drink. So, when an epidemic comes, the Malers set up a pair of posts and a cross beam, and from the cross beam hang vessels

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67 Dyer’s *Folk-Lore*, pp. 190, 191.  
68 *Notes and Queries*, 19th April 1884, p. 308.  
69 Pliny’s *Natural History*, Book xxviii. Chap. 4.  
70 Information from the peon Bābājī.  
71 Mr. K. Raghunāthī’s *Pāttānī Prabhus*.  
72 Bombay Gaṅgātīvern, *Vol. XXII, Appendix A*.  
76 *Jones’ Cytology*, p. 347.  
78 Burton’s *Anatomy of Melancholy*, p. 447.  
79 Information from Mr. Rākhari.  
83 Dalton’s *Descriptive Ethnology of Bengal*, p. 118.
holding blood and spirits.⁴ The Bengal Kurmis, or Kunbla, mark the brow of the bride and bridegroom with red lead and sometimes with blood.⁵

The object of the round red brow-mark worn by unwidowed women and other Hindus, which was probably originally of blood, seems to be to keep off spirits. It is also with the view of scaring evil spirits that, on investiture, the brow of the Rajput chief is marked with blood taken from a man's thumb, the ceremony being a relic of human sacrifice. In Bengal the worshippers of Durgā, when a buffalo is offered, daub their bodies with earth soaked in the blood, and dance, singing indecent songs.⁶ Blood is drunk by Hindu Śāktas.⁷ The Indian overlord used to drink the blood of a defeated warrior, that the fierce spirit of the slain might be housed in him. Bhima, one of the five Pāṇḍavas, when he killed his cousin Dussāman, drank his blood; even Sītā, the gentle wife of Rāma, when she killed the thousand-headed Rāvana, drank the blood of her victim.⁸ Among the Beni-Isra'īl, at marriages, the bridegroom and bride walk along a path sprinkled with blood from the marriage porch to the house-door.

Among the Jews, when a murdered body was found, a heifer was brought from the nearest city, and the elders came and washed their hands over it in some waste land, and its head was cut off.⁹ On the tenth day of the Jewish seventh month, the Jews sprinkled the Holy of Holies with bullocks' blood. Blood is life. So the Jewish commandment runs:—"The flesh with the life thereof, which is the blood thereof, shall ye not eat."⁹¹ So, in Egypt, to keep off the spirit of death, the Israelites, smeared the side-posts and the upper door-posts with blood. This show of blood prevented the destroyer coming into the house to smite the inmates. The horns of the Jewish altar were smeared with bullocks' blood. Moses sprinkled hair: the blood on the altar.⁹² When a sick child is brought to a Chinese priest, he bleeds the child, mixes the blood with water, and dipping into the mixture a seal engraved with the name of an idol, marks the child's wrists, neck, back, and forehead. In China, rags dipped in a criminal's blood and tied to a sick-bed cure the patient.⁹³ In China, when a person is sick or possessed by an evil spirit, a goat's blood is smeared on his forehead.⁹⁴

The Australians, when they kill an animal, rub some of the blood on the idol's mouth. The Gallas of East Africa, when they cut a cow's throat, suck the gushing blood. Warm blood is a favourite draught with almost all Africans.¹ The Bedouins of Nubia are very fond of the warm blood of a sheep.³ Human blood is sprinkled on the tombs of the ancestors of the kings of Dahomey, when their help is wanted in war.⁵ The Hova's of Madagascar anoint the head-stones of tombs with blood.⁶ Among the South Australians, when a boy is ten years old, several men cut themselves and smear the boy with their blood.⁷ The American-Indian Kiowas of New Mexico drink warm buffalo blood.⁸

Pliny notices that blood on door-posts keeps off enchantments. Early men delight in drinking blood; so the Australians, Fijians, Vateans, Haidalis and Vampyres are blood-suckers.⁹ Greek ghosts drink the blood of the sacrifice, and the Mexicans' whole ritual consisted of offerings of blood. In Greece, the priest of Cybele entered a room, whose roof was full of holes, a bull was killed on the roof and the priest was drenched with a shower of blood.¹⁰ In North Europe, till A. D. 900, the blood of the sacrifice was mixed with ale, and
drunk. The Norsemen sprinkled their sacred vessels and all people present with the victim's blood. As late as the eleventh century the Swedes used to bring a horse, cut it in pieces, and reddon the sacred tree with its blood. In Iceland, worshippers were sprinkled with blood. At the great nine-year festival at Upsala, in Sweden, the worshippers, the sacred groves, the gods, altars, benches and walls of the temples inside and outside were sprinkled with the blood of the human victim.

In Austria, the blood of a criminal is a common cure for the falling sickness. Colonel J. H. White, Mint Master, Bombay, remembers (1884) that about the year 1825, when he was living on the Rhine, he one day went with a comrade to see a guillotine execution at Mayence, and, knowing the officer in command, got a place close to the platform. As the criminal's head rolled off, a man dashed from the crowd, jumped on the platform, and eagerly drank the blood as it gushed out. In Germany it is believed that, if a werewolf, or man-wolf, is made to bleed, the spell is broken.

The iron clasps of the wizard's book would not yield to un-Christianed hands, till he smeared the cover with the Borderer's curdled gore. The reason the clasp of Scott's book opened after smearing it with blood was that the guardian fiend was driven off. The book could not be opened without danger on account of the malignant fiends which were thereby invoked. Draw blood from a witch, and her enchantment fails. A patient's blood throws back the spell on the witch. A spell is broken if you draw blood from the person who made the spell. "Blood and fire" (the two great spirit-scarsers) is the motto on the Salvationist banner: the banner of the religious ideas of the English and American lower orders—salvation, that is, spirit-scaring, being the object. In Scotland, the epileptic is made to drink his own blood.

Bread. Hindu women, to ward off the effect of the Evil Eye, wave bread and water round the faces of their children. When a Maratha chief returns home, a female servant comes forward with a pot of water and some bread. She waves them three times round the face of the chief, and then throws them away. One of the dévaka, or wedding guardians, of the Dekhan Mhárs is a piece of bread tied to a post in the marriage porch. Among the Khândesh Mhárs, on the bridgroom approaching the bride's house, a piece of bread is waved round his head and thrown away. The Jews placed show-bread on the table outside of the veil, close to the candlestick with seven lights. In Germany, bread and salt protect against magic, and so witches abstain from bread and salt. The Roman Catholic Bishop, after Confirmation, wipes his hands with bread crumbs. Bread and wine are still the Sacrament in all Christian churches. In North England the bread and wine of the Sacrament are believed to cure bodily sickness. This is because sickness is still believed to be due to spirit-possession of the body, as sin is due to spirit-possession of the mind. In Scotland a cake was broken over the bride's head. In England, in 1657, it was believed that a crust of bread carried in the pocket at night kept off spirits. In South Scotland, when the bride returns to her house from the church, a cake of short bread is thrown over her head and scrambled for. Formerly cakes used to be thrown to be scrambled for on Palm Sunday, and Good Friday cross-buns were held sovrn against diarrhea.

19 Brand's *Popular Antiquities*, Vol. III. p. 15. 20 Note 2 C. to *The Lay of the Last Minstrel*.
23 Mitchell's *Highland Superstitions*, p. 25. 23 From MS. notes.
24 From MS. notes. 24 Henderson's *Folk-Lore*, p. 144.
Breath. — The guardian's breath soars flonds. In the Kônkan, when a child is bewitched, the exorcist rubs ashes on the child's forehead and blows into his ears. Among the Roman Catholic Christians of Thânā, when a child is brought to the priest to be baptized, in order to drive the devil, or Inbred Sin, out of the child, and make him give place to the Holy Spirit, the priest thrice breathes upon the face of the child, saying "Exi ab eo, Go out of him." Kârpākânu, or ear-blowing, is a great ceremony among the Mhârs of Thânā. The persons, whose children are to be initiated, invite caste fellows to the ceremony, and taking with them their children and camphor, incense, red powder, sugar and flowers, they go to their guru's or teacher's, house. The ceremony takes place at about eight at night. The teacher, sitting cross-legged on a wooden stool, worships his sacred book, and the whole company praise the gods with songs and music. The parents bring their children to the guru, and he, taking each child on his lap, breathes into both ears, and mutters some mystic words into the right ear. The Kârvî fortune-teller of Belgaum, when she is going to charm a female patient, covers the patient's head with her robe, and breathes on her eyes and into her ears. Among the Roman Catholic Christians of Kâńska, at the time of Baptism, the priest breathes seven times into the child's mouth to drive out the evil spirit and make room for the Holy Ghost. In 1624 the Limas of Tibet cured the sick by blowing on them. On the Thursday before Good Friday, the Bishop and twelve priests breathe over sacred oil. The Russian priest blows on the child's face before Baptism.

Brooms. — The bérâksuad, or Pârâf besom, has special power over spirits. In the Kônkan, on the first of Kârtik (October-November), called Balirâj, or the day of Bali, the ruler of the under-world, spirits are swept out of a Hindu house, and the sweepings are thrown into the sea. In Thânâ some old Hindu women, to cure a child affected by the Evil Eye, wave salt and water round its face, and strike the ground with a broom three times. Similarly among the Beni-Isrâ'îls of Bombay, when the midwife drives off the blast of the Evil Eye, she holds in her left hand a shoe, a winnowing fan, and a broom. To scare a demon out of a person, the Shânârs of Tinnevelly apply a slipper, or a broom, to the shoulders of the possessed. In Calabar, in West Africa, once in every three years, spirits are swept out of the village. On the other hand, the negroes of the Congo River, about 600 miles south of Calabar, after a death, do not sweep the house for a whole year, lest they should sweep out the ghost. For the same reason, the people of Tongking do not sweep their houses during the days when the spirits come to pay their yearly visit. So, too, the Romans used brooms, called ex verro, to sweep the house after a death, and at the Palilia (April 21) the stables were swept with a laurel broom. This, and the spirit's fear of a cane or rod, seem to be the reasons why in the Middle Ages European witches rode on broomsticks. The spirits of the air were afraid, and carried the witches wherever they wished to go. In England, spirits were believed to fear brooms. So we find in Brand’s Popular Antiquities, Vol. I, p. 254:— “Pales were filled, and hearths were swept against fairy elves and sprites.”

Canes. — In fits, in swoons, and in seizures, beating with a cane restores the patient to consciousness; that is, beating puts to flight the spirit which has caused the disease or sickness. The cane is in Śaṅskrit called yâdiyanda, the ascetic's rod, and a decoction of its root was believed to remove bile caused by evil spirits. In the East Dekhan, the medium draws a circle round the possessed person with a cane, and when the medium threatens the spirit he holds a cane in his hand. The Ratnâgiri Marâṭhâs say that when a person is struck with an
incantation, he should at once seize a cane, as the "blow or muth" (that is, the spirit in the incantation) fears cane. In the Kônkan, a cane is laid under the pillow of a person who is troubled by an evil spirit, and in some Hindu shrines a ratan is placed beside the god. If a person is brought to the god possessed with a bhût, he is beaten with a cane, and the spirit leaves him. Vêtâl, the lord of spirits, the early Siva, who is much worshipped in the Dekhan and Kônkan, is shown with a racket-shaped cane as a sceptre. Sometimes he is represented solely by a cane, and it seems to be from the vêt, or cane, that Vêtâl takes his name. Among the Dekhan Chitūvâns, a cane is laid under the young mother's pillow. In the Kônkan, when a medium is called to see a person who is possessed, he gives the possessed a few cuts with a cane. At the Bijâpur Lîngâyat initiation, near the guru are placed a brass platter, a conch-shell and a cane. Among the Bengal Orâois if a girl becomes possessed while she is dancing, the by-standers slap her to keep off spirits. Some of the Orâois wear a cane girdle. Among certain Hindus the belief prevails that, to induce a familiar spirit to dwell in him, the medium must go naked into water up to the middle, repeat a charm which has power to bring the spirit, and at each repetition beat himself with a cane, the object of the caning being to keep the house of his body empty and ready for the proper inmate. The Pârsâs use a cane, or reed of nine knots, to drive off evil. In Central Asia, all Musalmâns take with them to the mosque long heavy ceremonial canes. In Burma, possessed women are thrashed with a stick. In the time of mourning the Motus wear armlets and waist-belts of a particular kind of cane.° The women of the Arru Islands, west of New Guinea, wear bands of plaited cane under the knee and above the elbow, and through them pass the leaves of a plant. The Caroline tribes make their coffins of cane. The Mexican merchants worshipped their staff, and the Roman herald's staff, topped with snakes, seems to have been used to keep off spirits. Among the early Christians spirits were driven out by blows. In Scotland, in the seventeenth century, the queen of the fairies had a white rod, witches were whipped, and if a spirit or phantom was struck at, it would melt into air. The sense of the old Hindu gentleman's stout walking stick, of the fulldress eighteenth century physician's cane, of the Indian ceremonial chôôb or mace, of the Bishop's crozier, of Aaron's rod, of Prospero's wand, of the field marshall's baton, of the royal sceptre, seem to lie in the sweet influences of the rod that keep far off the unhoused spirit, who seeks a lodging in the body-shrine of the honoured human being.

Circles. — As spirits fear circles and cannot cross them, devils can be kept in rings. In the East Dekhan, the medium begins by drawing a circle with a cane round the patient, apparently to prevent the spirit from escaping. Sometimes the medium also makes a circle of ashes round the patient. The walking round an honoured guest, a god, or a corpse, which is one of the commonest Hindu observances, seems to mean the keeping evil spirits from the person, god, or corpse. All higher class Hindus, especially brâhmans, sprinkle water in a circle round their dining plates. Among the Kûbis of Gujarât, after a birth, about ten inches of the navel cord are left, and the end is tied to a red thread and put round the child's throat. Fvers are kept off in Gujarât, as well as in the Kônkan, by tying a thread round the waist or arm, so that the evil spirit cannot pass. So threads are wound round the bride and bridegroom at the wedding of many Hindus and Pârsâs, and so, too, the making of seven circles is one of the chief parts of a Hindu wedding. Among the Gujarât Dhêdâs, a person suffering from an evil spirit has a thread tied round his arm. The Bhâtâs fasten a bracelet round a woman's arm in her first pregnancy. So also do Gujarât Kûnis. Wedding wreaths of red thread are

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thrown round the necks of the Kumbh bride and bridegroom. The Râjpûta of Kâthiâwar make three circles at different parts of the wedding service. The Nâgar Châmbârs lay before Satvâl turmeric, sandal paste, flowers, a coil of thread, and wheat cakes. Among the Dhruva Prabhûs of Poona, the priest passes a thread five or six times round the husband and wife. Among the Telugu Nââvas, or barbers, of Poona, a thread is wound fourteen times round the bride and bridegroom, cut into two, and one part of it tied round the wrist of the bride and the other part round the wrist of the bridegroom. In Bijâpur, among many classes, the practice at a wedding is to have a surgi, or square, with a water-pot at each corner and a thread passed several times round the necks of the water-pots. Among the Mâdhava Brâhmans of Dhârvât, a thread is passed five times round a group of married women, who oil and turmeric themselves before the wedding. In Belgaum the full-moon of Shrâvan (July-August) is called the thread-hank full-moon. Kunbls make hanks of thread, colour them yellow, and throw them round the necks of the men and women of the family. Among the Kulâchârî Hâtgârs, a class of Belgaum hand-loom weavers, after the birth of a male child, a party of elderly married women come and gird the child’s waist with a thread called kadadôrâ. Among the Kânara Shânvâs, a Brâhma priest winds a thread in a double circle-of-eight pattern round the bride and bridegroom. Among the Roman Catholics of Kânara, the dead have their hands tied together across the chest, and a crucifix is laid on them.

To keep off spirits, the Orâs of Chuṭâl Nâgpur, wear a girdle of cords of tusser silk or of canes. In Bengal, the Hindu wife worships her husband, walking round him seven times. When the Hindus dedicate a temple, they walk thrice round it. Hindu sâta tied threads round their wrists (to keep off spirits). In India, if a Brâhma sees a temple, a cow, or a holy man, he ought to walk round them.

The Supreme Ruler addressed Zoroaster from the midst of a vast and pure circle of fire. The Parsî wear a girdle of thread, called kastâ, round their waists. The Egyptian god Onep was shown holding a zone and a sceptre. The Jews compassed the altar. Mecca pilgrims go seven times round the Ka’ba, or sacred black stone.

In Burma, when cholera breaks out, the Burmese get the priests to bless holy water and yellow threads, which they either wear as bracelets or hang round the eaves of their houses. The Burman king at his crowning goes round the city, beginning from the east. The object of the Nâgás in wearing a ring of hart’s horn round the point of the penis is probably to scare spirits. The Chinese villagers paint a circle on farm walls to keep off wolves, panthers, and foxes.

The Dinkas of the White Nile, as a sign of grief, wear a necklace of cord. In East Africa, the wizard is tied to a stake, and a circle of fire is lighted round him, and he is roasted. The Hottentots wear many rings of leather round the ankle, circles of simple cords above or below the knee, and bracelets of beads.

The Romans wore crowns at their feasts (to keep off spirits); their dead were wretched, and their victors, crowned with laurel and bay. The Romans had great faith in the virtue of the ring. When the table was spread, a ring was laid on the Roman table. To move a ring from the left hand to the right cured cough.

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17 De Resdém, Vol. II. p. 84. 18 Kennedy’s Hindu Mythology, p. 85.
23 Pliny’s Natural History, Book xxviii. Chaps. 2 and 6.
through a gold ring, and dropped into a new-born infant’s mouth, saved it from falling sickness.® The Romans also believed in the value of circles. The hair of a young child tied round the leg cured gout;® to take a knife or dagger, and with its point to cut two or three imaginary circles round a child and then walk two or three times round the child, was a preventive against sorcery.® Roman slaves wore iron rings.® Procession round the altar was part of the Greek ceremonies. People walked thrice round the altar singing a sacred hymn.®

In Skandinavia, girdles were believed to renew the wearer’s strength. So Thor’s girdle was strength-renewing.® The Skandinavian judges used to sit in a circle, called the Dombringe, made with hazel twigs or stones fastened together with ropes.® The Skandinavians made a circle of huge stones, and in the middle set a seat for the king when the king was crowned.® The Doge of Venice was invested with a ring emblematic of the ring with which he was yearly married to the Adriatic.® In the Russian baptism, the child is carried three times round the font.® Pope Boniface VIII. was said to have drawn a circle round him and called up a spirit,® and among the Scotch Highlanders, till 1700, it was usual to make a circle with an oak sapling to keep off spirits.®

In Scotland, till the end of the eighteenth century, people used to walk three times round the dead. They walked round the church at marriages, churchings, and burials; and walked round fields with torches: all apparently to keep off spirits.® They walked round the standing, or Druid, stones three times, and were careful to walk with the sun, that is, to keep the right side to the stone. An epileptic person walked three times round a holy well.® In all labour, in their lodges, such as passing round the ballot box, freemasons move with the sun.® Similarly, at St. Malonah, in Lewis, in the Western Islands of Scotland, mad people are made to make seven circuits.® Moving round the church appears to have been held lucky, or rather peace-giving, in the Hebrides.® Thus, St. Coivin is said to have invited all unhappy couples to meet at his cell on a given night, when, having blindfolded each person, he started them on a race thrice sun-wise round the church. At the end of the third round the saint would cry “Cabbagh,” that is, seize quickly, and each swain must catch what last he could, and be true to her for one whole year, at the end of which, if still dissatisfied, he might return to the saintly cell and try a new assortment in the next matrimonial game practised as before.®

Rings were used in the coronations of English kings.® King Edward blessed cramp rings.® Rings were ballowed in England on Good Friday by the Kings of England.® These rings cured cramp and falling sickness.® Conquerors and sorcerers defended themselves against charms by drawing circles.® In England, in the sixteenth century, rings were believed to cure cramp.® In the eighteenth century, in Orkney, people drew magic circles, and placed knives in their

® Mallet’s Northern Antiquities, p. 94.
® Jones’ Crowns, p. 391.
® Mrs. Romanoff’s Rites and Customs of the Graeco-Russian Church, p. 74.
® Mackay’s Freemasonry, p. 32.
® Mitchell’s Highland Superstitions, p. 20.
® Ayshire, Scotland, c. 1576 A.D.
® Scott’s Border Minstrelsy, p. 466.
® Jones’ Crowns, p. 81.
house walls to guard against witches. In cases of fits it was common to make the patient wear a ring as a cure. So the Devonshire saying was: — "Get seven sixpences each from a maiden in a separate parish and make a ring, and you will cure the patient of fits." In Somersetshire, if a ring finger is stroked over a wound, the wound will heal. In Queen Elizabeth's time, rings were given away in great numbers at weddings. The wedding ring is worn on the fourth finger, because an artery was believed to pass from that finger direct to the heart. It is unlucky to take off a wedding ring. If a wedding ring wears out, the woman or her husband will die. If a woman breaks her wedding ring, her husband will die. In the Roman Catholic marriage service, a gold ring is blessed, signed with the cross, sprinkled with holy water, and put on the bride's left hand, on the thumb, and on the second, third and fourth fingers, and then allowed to remain on the fourth finger. In North England, to cure epilepsy, a half crown is taken out of the church bag and made into a ring. Galvanic, or copper, rings cure rheumatism. A sacrament standing out of church plate cures epilepsy. In England, a wedding ring heals warts. In 1854, in North Devonshire, a young woman subject to fits went to church with thirty young men. At the end of the service she sat in the porch, and each of the young men dropped a penny in her lap. The last took the pennies and gave her half a crown. She held the half-crown in her hand, and walked thrice round the Communion table. She made the half crown into a ring, and wore it to recover her health. In Herefordshire, a ring made from a sacrament standing cures fits.

Knobs are circles, and so, like circles, spirits are afraid of knots. So the Vâdval and Koll exorcists of Thâbâ lay a spirit by tying several knots on a black silk or cotton thread. In the Kôkan, fevers, especially intermittent fevers, are stopped by the exorcist tying a knotted armlet round the arm of the patient. In the Kôkan, it is a common Hindu belief that spirits are afraid of the Brahma's sacred thread, because it has several knots, called Brahma-granthis, or God's knots. In the Kôkan, on the bright fifteenth of Shravan (July-August), a knotted silk or cotton thread called raksâh or râkshâ, that is, guardian, is tied by Hindu men round the right wrist and by women round the neck. This thread is believed to guard the wearer against sickness or misfortune. In Gujarât, if a man takes seven cotton threads, goes to a place where an owl is hooting, strips naked, ties a knot at each hoot and fastens the thread round the right arm of a fever patient, the fever flees. In the Munj or Thread Ceremony, the munj-grass thread that is put round the Brahma boy has a knot for every year of his age. The Hindu annâya's staff should have seven knots. The object of tying or knotting the robes of the bride and bridegroom at almost all Hindu weddings seems to be to keep spirits away. The Pârsâl set special value on a stick with nine knots. The object of wearing the Pârsal thread is more clearly told than the object of wearing the Brahma thread. The thread, which is of white wool, is worn by men, women and children after seven. It is bound on several times a day, and always with the prayer: "May the devil and all his angels be broken." Like the Pârsal kasti, with its four knots, the sacred thread of the Jews is knotted. Pârsal corpse-bearers tie a cord round their wrists. In Burma, to prevent spirits escaping, a knotted, charmed thread is thrown round the neck of the bewitched person, and to keep off diseases the Burmans insert little knots under the skin. A Roman knot with no ends stopped bleeding. Witches in the Isle of Man tied strings into knots and
In England there was a belief that on St. Agnes' Eve, if the left garter was knotted round the right stocking, the wearer would dream of her future husband. In times of cholera a tóran or arch is set up outside a Gujarāt village to stay the entrance of Mother Cholera. Charms are hung on arches in front of the palace at Dahomey. And at Dahomey they have also tall gallows of thin poles with a fringe of palm-leaf to keep off spirits. These African gallows, like the cholera or small-pox-stopping tórans of Gujarāt villages, and the Bengal Malers posts and cross-beams, seem to be the rude originals of the richly carved gateways of Śāntīchāl and other topes. which, like them, are crowned with charms, the Buddhist emblem of luck or evil-scaping. In Devonshire, black bead, or pins, is cured by thrice creeping on hands and knees under or through a bramble. The bramble ought to form a natural arch, and the roots and rooted branch tips should be in different properties.

(To be continued.)

DESCRIPTIVE CATALOGUE OF OBJECTS MADE AND USED BY THE NATIVES OF THE NICOBAR ISLANDS.

BY E. H. MAN, C.I.E.

(Continued from p. 112.)

12. Articles for preparing and taking food.

113 (m). Shinlo. Wooden scoop for serving boiled rice to guests and others.

114 (m). Tāngā (C. N. Sāṃgōng-tālī). Wooden pestle, used in preparing the Cycas-paste in a wooden trough (vide No. 117).

115 (m). Dānūha-haṅ. Pestle of smaller size: used for pounding chillies in a coconut-shell mortar (vide No. 38).

116 (m). Entāna-momū. Grating, used when preparing Cycas-paste (vide No. 47).

117 (m). Holoa-ō (C. N. Takachāwōh). Wooden trough, used for feeding pigs and dogs. Similar troughs of smaller size are used in preparing Cycas and coconut paste, boiled rice, etc., for their own consumption. Sometimes a large clam, i.e., Tridacna-shell, is used as a trough for feeding their animals.

118 (m). Shāla or Shāla-lātō. Plain wooden board, used in preparing Pandanus-paste.

119 (m). Shanō (C. N. Lānaichyā). Spit, on which fowls, birds, and fish are broiled over a fire; the other end is stuck into the ground beside the fire or held in the hand. The shāna used for fish is kept apart, and not used for other descriptions of meat. This implement is likewise employed for taking meat, vegetables, etc., out of a pot when cooking. It is generally made of the wood of the Areca catechu.

120 (m). Chanep-nōt. Pointed stick, for taking boiling pork out of a pot.

121 (m). Kanlōk-nōt. Pointed stick, used for killing a domestic pig. It is thrust into his body immediately below the breast bone, and upwards towards his heart, thereby causing death in a few seconds, and with the expenditure of only a few drops of blood. Sometimes an iron spike, bayonet, or even a ram-rod (obtained from ship-traders) has been used for this purpose. In like manner, a fowl is frequently killed.
by piercing the cavity behind the skull (Medulla oblongata) with a stout feather plucked from its own wing.]

122 (m). Shanō-hishōya or Tendūha (C. N. Kenviap-nih). Curved iron implement with sharp edge at the upper end and fixed in a bamboo handle: used for scooping out the kernel from ripe cocoanuts, when required for making hishōya (vide No. 33).

13. Household Articles.

123 (m). Hifaīh or Hifaīlah (C. N. Sānap). Hoe, used in digging up yams, etc., and in planting seedlings. Similar, but separate, hoes are used for digging a grave, and for the disinterments which occur at the concluding memorial-feast.

124 (m). Kenvā-enchohn or Wane-enchohn (C. N. Kondrah-chōn). Rake, for scraping away rubbish from the vicinity of a hut.

125 (m). Kanwōl-enchohn (C. N. Hanāk-chōn). Wooden scraper, used for making a channel for rain-water in the sand under the caves of a hut.

126 (m). Kanīala (C. N. Tanōma). Wooden pillow. Various descriptions are made and used. At Car Nicobar, the floor-beams are sometimes made so that they are a few inches above the rest of the floor. They thereby serve for providing a substitute for pillows for several persons.

127 (f). Entōma-kōi. Cloth-pad in the form of a pillow, used in the Central and Southern Groups for flattening the occiput in infants. No pressure is used, the babe being merely kept flat on its back, generally in its mother's lap, for as long as possible, with its head resting on the pad. By the time the child is about 18 months old the desired flatness of the occiput has generally been attained. The natives of Car Nicobar, Chowra, Teressa, and Bompoka have apparently never adopted the practice.

128 (m). Kenōata. A description of calendar, generally in the form of a wooden sword-blade, used at Car Nicobar. Along the narrow space each incision denotes a "moon" (lunar month), and along the broad space the intermediate incisions indicate a day. The number of diagonal cuts in one or other direction denote respectively the number of days in each stage of the waxing and waning moon. After one side of this blade-like object has been thus marked, the other side is similarly treated. The object of this calendar is to record the time occupied by some event, such as that of an infant in learning to walk. Parents are thereby enabled to compare the relative precocity of their respective offspring.

129 (m). Sanāt-tabākā. Cigarette-holder, used by Car Nicobarese women for the first two months after child-birth, their hands being held to be unclean during that period. The cigarettes are made and placed in the holder by some friend.

130 (f). Lam-tabākā. Cigarette, made and used at Car Nicobar.

131 (m). Hen-hen (C. N. Emkót). Long pole provided with an iron blade at the upper end and used for severing bunches of Pandanus fruit, betel-nuts, and Chavica leaves, which are otherwise out of reach.

132 (m). Henhōtk-hishōya (C. N. Kenwōk). Hooked pole, used for lowering and raising a pair of hishōya (vide No. 33), when drawing water at a well.

133 (m). Henhōtk-enyūn. Similar implement for lifting an enyūn (vide No. 95), in order to take out any fish which have been entrapped in it. At Car Nicobar a float is provided for raising the enyūn.

134. **Ok-kanlai (C. N. Ko-niat).** *Capsa rugosa, Areca,* or *Anatiniidae* shells, used for scraping the kernel of the ripe cocoanut in order to form paste. When so employed it is styled kanchuah-ngoat, lit., scratch-cocoanut (*vide* No. 41).

135. **Ok-kaniahān (C. N. Kannith).** *Cardium* and similar shells, used in the same way and for the same purpose as the ok-kanlai (*vide* No. 134).

136. **Ok-ḥoō.** Shell of the genus *Mytilus.* Is used for removing the pellicle of *Pandanus* drupes, by scraping with the sharp edge of the shell, and prior to using the Cyrena shell (*vide* No. 137).

137. **Ok-bāngai (C. N. Konfūat or Tenkūh).** *Cyrena* shell, used for removing the pulp from partially boiled *Pandanus* drupes when preparing the paste: also at Chowra, when pot-moulding, in order to remove particles of stone, etc., from the clay surfaces of the utensil in process of manufacture. Small specimens are sometimes used by old persons as spoons, when eating the soft fruit of the unripe cocoanut. For this purpose, however, it is more usual to improvise a spoon by cutting off with a ḍāo a small portion of the outer husk of the nut.

138. **Ok-pūka.** *Cyrena* shell, used at Chowra for smoothing the surfaces of a newly-moulded pot, prior to baking.

139. **Ok-dāyā (C. N. Ok-mopiat).** Dried ray-fish hide, used as a grater in preparing an ointment called Kala-rōha (composed of the powder of a certain jungle-seed mixed with cocoanut-oil), which is applied to the temples as a cure for head-ache. Also employed, like emery-cloth, or sand-paper, for smoothing surfaces of wood and cocoanut-shells.

140 (f). **Ok-ḥo.** Bark-cloth, prepared from the bark of the *Ficus brevisepalis,* chiefly by the women of the coast and inland tribes of Great Nicobar. It is worn, in the form of skirts, by the coast-women of Great Nicobar when mourning. Many of the Shom Pei women wear it continually, when unable to procure calico from their coast neighbours. The process of manufacture is simply soaking a piece of the bark of the requisite dimensions in a fresh-water stream till the pulpy substance can be readily extracted by pounding the material between large smooth stones. When only the fibrous substance remains the piece is spread, or suspended, in the sun to dry.

141 (f). **Il.** Fibre obtained from the bark of the *Anodendrum paniculatum.* It was formerly used for providing thread for sewing, but cotton thread, purchased from ship-traders, is now in common use. It is sometimes used for cleaning *Pandanus* paste, when hōnnōat fibre is not at hand (*vide* No. 144). The Andamanese regard this as the most valuable fibre obtainable on their islands; their bow-strings, arrow-fastenings, fine-nets, etc., are made of it.

142 (f). **Il-dai-shuru.** Fibre of the pineapple-leaf. It has at times been used for sewing purposes, and also for cleaning *Pandanus*-paste (*vide* No. 144).

143 (f). **Paiyua.** Fibre of the *Gnetum edule.* Although known to the Nicobarese, their wants being better supplied by other plants or means, they have apparently never had recourse to this fibre, which is extensively used by Andamanese in the manufacture of their hand-fishing-nets, sleeping-mats, and occasionally for arrow-fastenings.

144 (f). **Hōnnōat (C. N. Hānāu).** Fibre obtained from the *Melochia volutina* (*Nic. Honpōan*). One of these fibres serves the useful purpose of removing the fine filaments from a loaf of freshly-prepared *Pandanus*-paste. This work is performed
by women, who, in its preparation, pass the fibre continually through the mass of
doughy substance, very much after the manner that a grocer cuts through a cheese
with a piece of wire. The operation is continued until no more filaments are
extracted by the fibre, which, when employed in this way, is called Kanowat.
Since the abandonment of the harbour at Nancowry as a Government Penal
Settlement, the natives have discovered that the fibre of the aloe planted by the
English surpasses that of the Melochia velutina for this purpose. A stout strip of
the fibrous-bark, tied into a loop and placed over the ankles, is used when ascending
cocoanut-trees. It is called Yiap when so used. The Andamanese make use of
this fibre in the construction of their turtle-lines, nets, etc.

145 (m). Het-toit (C. N. Taiko-wāhs). Fibre of the Guetum gnemon. This is the most
valued and useful fibre of the Nicobarese; their cross-bow strings, spear-fastenings,
harpoon- and fishing-lines are made of it.

15. Articles connected with Superstitions.

146 (m). Fūm (C. N. Anūma). Plantain-leaf necklaces. These are made by slitting young
plantain-leaves. The numerous narrow shreds thus formed are suspended round
the neck by members of both sexes at memorial-feasts. These temporary necklaces,
when freshly made, are attractive. They are also placed round the necks of the
kareau (vide No. 152), where they remain till they wither or are renewed at
some subsequent feast. The object of these necklaces is to please the spirits of
those they are commemorating, as well as the iwi-ka, the friendly spirits.

147 (m). Shim. A peculiar description of cage made of young cocoanut-leaves: used for
entrapping evil spirits at a time when there is any unusual sickness in a village.
Certain leaves, which are placed inside the shim, are supposed to possess the virtue
of attracting the spirits. With the object of ridding the village and island of the
presence of the evil spirits, a singular raft, called henmai (vide No. 146), is
constructed and provided with sails, consisting of trimmed cocoanut-fronds. When
the henmai is ready the Shāmans (Monlūans), after great exertions, succeed in
capturing the malign spirits and imprisoning them in the shim or shims, which
are then placed on the henmai. This is then launched and towed out to sea by
men in canoes. A similar object, called en-tōh, is made and used for the same
purpose at Car Nicobar. It sometimes happens that a henmai drifts to some other
village, in which case it has been usual for the men there to shew their resentment
by turning out with their fighting-sticks (vide No. 28), and attacking the men of
the village whence the henmai was despatched.

147 a. (m). Henmai (C. N. En-tōh). Picturesque raft, constructed of light spars and provided
with small masts and cocoanut-leaf sails. One or more of these is made and launched
on various occasions for the conveyance to sea of evil spirits; viz., (1) on the
completion of a new hut, in order to ensure that no wandering spirits that may be
lurking about may enter in and take possession prior to its intended occupants;
(2) at the entōin memorial-feast, provided the wind be favourable, i. e., off the land;
and (3) when much sickness is prevalent, or any misfortune has occurred, such as
a fatal accident. For the mode of capturing evil spirits for shipment to sea by
means of the henmai see No. 146.

148 (m). Kirāha. Cocoanut-leaf tray, on which food for the use of the evicted spirits is placed
in the henmai, before this raft is towed out to sea.

149 (m). Halāla-kamāpah or Halāla-kemili. A hat, which differs only from No. 29
in being ornamented with cloth in folds: placed on a disinterred male skull on
the night of the final memorial-feast (Central Group).
150 (m). **Hoto-kampàh.** A hat placed on a disinterred female skull on the night of the final memorial-feast. The greater portion of the rim consists of cigarettes, neatly arranged round the crown.

151 (m). **Da-yung.** A narrow board (sometimes cut from a canoe belonging to the deceased), placed beneath the corpse before wrapping the winding sheets, the object being to stiffen the corpse, for conveyance to the place of interment.

152 (m). **Kareau.** Carved wooden human figure, generally about life-size, kept in a hut to frighten away the iwî, i.e., the evil spirits. When newly-made, and on the occasion of any sickness in the hut, it is regarded as a hentâ-kîi (vide No. 153). Those representing a woman are assumed to be equally feared by the bad spirits, as they are credited with the faculty of giving notice to the other kareau whenever the spirits intend mischief (Central Group). At certain villages on Teressa and Bom-poka, the kareau is hollowed out in the trunk, and contains the bones of some famous Menilîna, i.e., “medicine-man” or exorcist, many years deceased, while his skull and jaw-bone are fixed in a socket provided for the purpose between the shoulders of the figure, which is usually, if not invariably, represented sitting cross-legged. On the skull is generally to be seen an old silk-hat or other foreign head-gear. These kareau are so highly esteemed that no reasonable offer would serve to secure a specimen. In the Southern Group and at Chowra, there are but few kareau, and those small and inferior and copied from the type in the Central Group. At Car Nicobar, none are to be seen.

153 (m). **Pomak-dîh.** A large neatly-constructed handle of trimmed firewood in the form of a cylinder, commonly seen under huts in the Central Group for the purpose of being offered by its owner on the grave of any relative who may die. It is never kindled, but is merely regarded as an offering, which has cost the donor some time and labor to prepare.


154 (m & f). **Minîl-dîh (Car Nic. Ngôh).** A roll of ordinary firewood, consisting merely of faggots tied together and forming a cylindrical bundle. A number of these are kept dry under the hut for use when required.

155. **Inûsin.** Tool used in scooping a log in order to form a canoe. The iron head is obtained from ship-traders. The chief peculiarity in this object is that, by altering its position in respect to the handle, it can be used for scooping any portion of the interior of a canoe-shell. A small specimen is styled kentânh.

155 (a). European axes (Enlîn), and adzes (Danâ), are imported and extensively used.

156. **Tanâp.** Burmese lacquered betel-boxes, imported and to be seen at most villages especially at Car Nicobar.

(To be continued.)

MISCELLANEA.

THE TENTH CONGRESS OF ORIENTALISTS,
GENEVA, 1894.

I REPRESENT the Bengal Government, the Bengal Asiatic Society, and the Calcutta University, at the Tenth International Congress of Orientalists held at Geneva, in September 1894, and the following notes and extracts from the diary kept during the meeting may, therefore, prove of interest and value to the readers of the Indian Antiquary:—

**Notes.**

It will be seen from the extracts from the diary that the thorny question of transliteration was attacked by a strong committee of the savans present, and at last a scheme (admittedly a com-
promise) has been adopted for general use over the civilized world. It may be hoped that uniformity will, in future, exist in the transcription of Oriental languages by scholars of all nations. Although not a member myself of the committee, I was in constant friendly communication with its members, and was examined as a witness, or, perhaps more accurately, was allowed to plead the cause of India before it. I am glad to be able to state, as the direct result of my efforts, that a scheme has been adopted which can be accepted without difficulty not only by Indian scholars, but also for the purposes of ordinary common life. The system originally proposed and half adopted, though admirably scientific, and preferable from a scholar’s point of view, had no chance of being accepted for general use in India. Now, however, the needs of Hindustani, Hindi, and other modern Indian languages have been considered, and very few and unimportant changes in the Joesian system at present in use will be required.

Another subject of considerable interest to the Indian public was discussed by the Congress. I allude to the present uncared-for condition of the Asoka inscriptions, and to the efforts which the Trustees of the Indian Museum are making for their preservation. In connexion with this, a resolution was passed by the Congress thanking the Trustees for their action, and urging the importance of the matter upon the attention of the Government of India. As Philological Secretary and Delegate of the Asiatic Society of Bengal and as a Trustee of the Indian Museum, I was enabled to give the Congress accurate information concerning the subject. The resolution was the result of important speeches by three of the greatest authorities on Indian epigraphy now living—Dr. G. Bühler of Vienna, M. E. Senart of Paris (both of whom have made a special study of the Asoka inscriptions), and Dr. Burgess.

In the matter of social arrangements, nothing more cordial can be conceived than the welcome accorded to those assembled, not only by the President of the Congress, but by the Canton and by the town of Geneva, as well as by the private inhabitants of the neighbourhood. Almost every day while the Congress lasted there was an excursion, a garden party, or a dinner, and, although the hospitality was shown on the widest scale, each guest somehow felt that he was receiving the personal attentions of his host in a manner as flattering as it was gracious. It must not, however, be imagined that the Congress was a mere round of festivities. A great deal of important and solid work was got through. But this hospitality happily forwarded another of the great objects of these Congresses, the bringing together into personal intercourse of scholars who, but for them, could never meet, and who have hitherto communicated with each other only by correspondence, or, perhaps, by somewhat heated polemics. Putting the public sectional papers to one side, many disputed points were discussed in friendly conversations, and many scholars found that, after all, they did not differ so widely from their confrères as they had imagined.

Extracts from the Diary.

1. I arrived in Geneva on Sunday, the 2nd of September. On Monday, evening, the 3rd, there was an informal réunion at the Hotel National, where all the members, who had by that time arrived, renewed old acquaintances and made new ones.

2. The formal opening of the Congress took place in the Aula of the fine University buildings at 10 a. m., on Tuesday, the 4th September. The proceedings commenced with a short speech from Colonel Frey, President of the Swiss Confederation and ex-Honorary President of the Congress, in which he welcomed the foreign members in the name of Switzerland. He was followed by Mr. Richard, President of the Council of the Republic and Canton of Geneva, and Honorary President of the Congress, who welcomed us in the name of the former body. M. Naville, the learned Egyptologist, the President of the Congress, then gave his presidential address. He gave a rapid summary of the history of Oriental studies in Geneva, and maintained that one of the great features of modern discoveries was the close connexion which existed between the ancient civilizations of the world. He made special reference to the intimate relations which have lately been found to have existed between the civilizations of Greece, Egypt and Nineveh. He thanked the Federal and Cantonal authorities for the support which they had lent to the Congress, the sovereigns and members of sovereign families who had accepted the titles of Patrons and Honorary Vice-Presidents, and finally the savans, who had responded in such large numbers to the invitation of the Committee of Organization. M. Maspéro in the name of the Government of France, Lord Reay in the name of his fellow-countrymen, Professor Windisch in that of the German scholars, Count de Gubernatis in the name of Italy, and Ahmed Zeky in the name of the Khedive, wished success to the Congress, and thanked Geneva for its hospitality. A number of presentations of Oriental works were then made to the Congress by authors, by learned societies,
and by Governments. A committee to settle a uniform system of transliteration to be adopted by all Oriental Societies and by Oriental scholars of all countries was then appointed. The members were Messrs. Socin, Barbier de Meynard, de Gooje, Plunkett, Lyon, Bühler, Senart, Windisch, and de Sanssure. The proceedings terminated at midday with the appointment of the Consultative Committee.

3. The members of the Congress divided themselves in the afternoon into the following sections:

I. — India —
   President, Lord Beay; Vice-Presidents, Messrs. Weber of Berlin, and Bühler of Vienna.

II bis. — Aryan Linguistics —
   President, Signor Ascoli; Vice-Presidents, Messrs. Bréal and Schmidt.

II. — Semitic Languages (non-Musalmán) —
   President, M. Kautzsch; Vice-Presidents, Messrs. J. Oppert, Tiele, and Almkvist.

III. — Musalmán Languages —
   President, M. Schefer; Vice-Presidents, Messrs. de Guje, Goldziher, and Sachau.

IV. — Egypt and African Languages —
   President, M. Maasero; Vice-Presidents, Messrs. Lepage, Renouf, and Lieblein.

V. — The Far East —
   President, M. Schlegel; Vice-Presidents, Messrs. Cordier and Valenziani.

VI. — Greece and the East —
   President, M. Merriam; Vice-Presidents, Messrs. Perrot and Bikélia.
   This was a new section, opened for the reasons given in M. Naville’s presidential address.

VII. — Oriental Geography and Ethnography —
   President, Professor A. Vambéry; Vice-Presidents, Prince Roland Bonaparte, and M. de Claparède.
   This also was a new section.

4. Section I. (India).—This section held seven sittings, and among the subjects of interest may be mentioned the following:

(a) Professor Weber spoke in moving terms on the late regretted death of Prof. Whitney, the great American Sanskritist. On the motion of Lord Beay, the President of the section, a message of condolence was sent to the widow of the deceased scholar.

(b) M. Senart laid before the members present some photographs of inscriptions lately discovered by Major Deane in Afghan territory. They were in an unknown character and had not yet been deciphered. Rubbings of these inscriptions were exhibited at a meeting of the Asiatic Society of Bengal some months ago.

(c) Mr. Cecil Bendall shewed rubbings of a short inscription in the Indian Museum. The inscription is interesting, as being written in the somewhat rare “wedge-headed” characters hitherto only found in Népal, and was a unique example of an epigraph couched in literary Pāli. It formed a portion of the collection made by Mr. Broderick in Bihar.

(d) Professor H. Oldenberg read a paper on the Vedic religion, in which he endeavoured to distinguish the mythical, the popular, the Indo-European, the Indo-Iranian, and the Indian elements of the Vedas. He maintained that Varuna (the god of the ocean,) was primitively a lunar deity. This paper provoked some lively criticism on the part of Dr. Fichel, the leader of the Brahminic School of Vedic scholars.

(e) Professor von Schroeder read an important paper on the Kāṭhaka recension of the Yajur Veda, its manuscripts, its system of accentuation, and its relationship with the works of the Indian Grammarians and Lexicographers. A manuscript of the work recently found by Dr. Stein in Kásimír has revealed many peculiarities, and has enabled Dr. von Schroeder to recognize several allusions to the work in the sūtras of Pāṇini.

(f) Professor Leumann gave an interesting account of the Jaina Avastya, more especially of the two first parts of that work,—the Saṃtāyika, a kind of prose creed, and the Chaturvinakāritatova. He presented a facsimile of a manuscript of this work, which he intends to publish by subscription. Professor Weber drew attention to the great antiquity and importance of the Saṃtāyika. The members present congratulated Prof. Leumann and wished him every success in his enterprise.

(g) A short paper was read by Dr. Pfungst on “Esoteric Buddhism,” which he described as based on ideas held by a number of incompetent persons. Messrs. Kuhn, Weber, Leumann and Bühler, etc., cordially agreed with Dr. Pfungst and the so-called system was denounced on all sides as eis vollständiger schwinder. Dr. Pfungst proposed that the section should pass a formal resolution to that effect, but this did not meet with the approval of the savants present, as the general opinion was that the subject was beneath the cognizance of scholars. The remarks of Prof. Weber on the political importance of the movement were specially noteworthy, as shewing the close interest taken in Indian affairs by German scholars.
Although in Sanskrit, the whole was written in Chinese characters, and besides its intrinsic value, it gives us information of the greatest practical importance as to the system adopted by the Chinese in transliterating Indian words into their character. The lecturer illustrated this by applying the results obtained by him to some doubtful names of peoples mentioned by Hiuen Tsang.

5. Section I bis. (Aryan Linguistics).—Few papers in this section were of interest to Indian students.

Most interest was excited by Prof. J. Schmidt's paper on the vocalic r, l, m, n, the existence of which in the original Indo-Germanic language has been asserted by the new school of comparative philologists, headed by Prof. Brugmann. Professor Schmidt, representing the older and more conservative school, strongly combated the existence of these vowels. His arguments are too technical to reproduce here, but they were listened to with great attention, and the reading of his paper and the ensuing discussion took up the whole of one sitting, the latter being continued on the following day.

Professor Leumann read a short paper on the exchanges of forms such as khid and khd in the same root in the Vedic language, in connexion with the presence or absence of a prefix, and with accentuation.

Professor Wackernagel read a paper on the place of Sanskrit in modern philology. He combated the opinions of those who would diminish the linguistic importance of that language. He pointed out the special importance of the knowledge which we possess of the different periods in the history of the language, from the Vedic times down to the Sanskrit of the Renaissance. Moreover, some peculiarities of Sanskrit syntax could be used to explain certain obscure phenomena in allied languages. He finally defended the accuracy of the Hindi grammarians against the assaults which have been made against them of late years.

At the first meeting of this section Signor Ascoli lamented the deaths of Profs. Whitney and Schweizer-Sidler, and in this he was followed by M. Bréal and Prof. Weber.

6. Section II. (Semitic, non-Musalmān languages).—As might be expected, nothing of interest to Indian scholars took place in this section. Considerable interest was excited by the presentation by Doctor Bullinger of a copy of the new edition of the Hebrew Bible, just completed by Dr. Ginsburg. Mrs. Lewis gave an account of two Palestinian Syriac Lectionaries and of a Syriac manuscript of the gospels, disco-
tered by her at Mount Sinai; this also excited
much interest. Professor Haupt made a learned
communication on the situation of the Paradise
of the Bible, and was not able to locate it in any de-
finite place. Dr. Cust contributed an interesting
printed essay on the ancient religions of the world
before the Christian era, and M. Halsey main-
tained the importance of Assyriological research in
connection with sound Biblical criticism.

7. Section III. (Musalmân languages).—The
proceedings commenced with a special mention
of the loss of Prof. Robertson Smith, made
by Prof. Goldziher, and the same scholar at
a subsequent meeting read an important paper
entitled “Observations on the primitive history
of poetry among the Arabs.” It is thus sum-
marised in the Proces Verbal:—“Poetry began
with magic incantations. The Arabic poet is
first of all an enchanter. His name, šahid, the
knower, is identical with the Hebrew yidônai.
The principal duty of the poet was to injure the
enemies of the tribe by magic formulas. We find
the most ancient example of this function of a
poet in the Old Testament, in the history of
Balaam. Professor Goldziher endeavoured to
reconstitute these formulas, as they were amongst
the ancient Arabs, and showed that their form
was that of the sages, in which metre was a later
development. In the course of centuries these
magic formulas gave rise to satirical poetry, the
primitive recitation of which was accompanied
by various external gestures. The old termino-
logy of Arabic poetry has preserved many traces
of this origin. For instance, the term kafîa, of
which the original meaning is “formula over-
whelming the head of the adversary.”

Professor D. Margoliouth described the corre-
spondence of Ibn-al-athir al-Jazari, preserved at
the Bodleian Library. These letters are dated
from 621 to 627 A. H.

M. Gruner gave an account of Dr. Glaser’s
recent discoveries in Arabia, and a valuable
paper was read by Dr. Horn on his discoveries in
Persian and Turkish in the Vatican Library. Dr.
Sevbold read a paper on the Arab dialect spoken
at Grenada, pointing out how much still remained
to be done for the accurate study of the Moorish
régime in Spain.

8. Section IV. (Egypt and African languages).
—The chief papers were from Prof.
Piehl on Egyptian Lexicography, and from Drs.
Hess and Krall on a Demotic work discovered in
the Rainer Collection. Much interest was like-
wise excited by the report from M. de Morgan of
his discoveries in Egypt.

9. Section V. (The Far East)—A huge rub-
ing of an inscription in six languages found
at Kiu-Yong-Koan, to the north of Peking, was
exhibited by M. Chavannes. Dr. J. F. N. Land
gave a paper on the music of Java, which seems
to shew a curious analogy to the elements from
which counterpoint was developed in the West,
though the tonal basis is quite different. Dr.
Waddell’s paper on a Mystery-play of the
Tibetan Lamas was read for him, and an import-
ant communication was made by Prof.
Radlov on his discoveries and readings of
inscriptions from Central Asia, near Lake
Baikal. This paper was the great event of this
section of the Congress. Professor Schlegel
read a paper, to which ladies were specially in-
vited, on the social position of Chinese women.

10. Section VI. (Greece and the East), and
Section VII. (Oriental Geography and Ethno-
logy).—These sections were not largely attended,
nor were the papers read of interest, except to
specialists in the subjects dealt with. In neither
of them had any of the papers reference to
India.

11. The Congress was formally closed at
9 a.m. on Wednesday, the 12th September. At
the final general meeting several resolutions were
adopted, after having passed through the ordeal
of the Consultative Committee. Amongst them
may be mentioned the resolution regarding the
Asoka Inscriptions, and one embodying the
results of the labours of the Transliteration Com-
mittee. It is hoped that a scheme of translitera-
tion has at length been adopted, which can be
accepted in all countries, and by scholars of all
nationalities.

G. A. Grierson.

NOTES AND QUERIES.

Names for, and Offerings to, the
Goddess of Small-Pox.

Small-pox is popularly known by the name of
Sīthā meaning “cool,” from sī, and as Ṭhaṇḍī
t meaning also “cool.” Why should the attribute
of coolness be applied to a fever? I may also

1 [This may be merely another of the innumerable
instances of sympathetic magic. Cool names and cool
point out that cold water and cold food are
offered to Sīthā (or Ṭhaṇḍī), as the Goddess of
Small-pox, at her shrines, but I am not sure that
this would explain her name. Why should cool
offerings be given her?]

GURDIAL SINGH in P. N. and Q. 1883.

[offerings are used to induce the demon of heat to
become cool. — Ed.]
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BURNELL MSS. No. 15 — continued.

THE STORY OF KÔTI AND CHANNAYYA—continued.

The Ballal made one Sinnappa Naikar sit at the gate to see whether Deyl went happily or in sorrow, when she went to Bajha. She passed by Sinnappa Naikar. She passed by Bodi Panma, and when she passed by Mugul Sanlaya, she began to sigh. Sâyina Baidya went running to the bîḍu of Parimâle Ballal, who said: — "There is an ancient bîḍu built by me, where she may bring forth her child and get well."

"I will not bring forth my child at the bîḍu built by you," said she.

The Ballal got her a hut and a yard belonging to one Birman, a tenant of some dry land. He took off his waist-belt of silver, and placed it for her to hold on to.

"By holding this, with one single pain, will you bring forth two children from your womb, and be well. I shall come to give names to your children," said he.

Thus did she bring forth, and the first īṭakam was passed, and the second also. And at the time of passing the fifth īṭakam, the holy water of the God was brought to her, and she bathed on the fortieth day.

After some days and months were passed, Deyl went to a temple to obtain merit, and offered at the feet of the god Areca flower and a handful of money.

"Deyl, do you receive sandal and flowers from the god, and bear children," said the priest.

When Deyl returned back, the Ballal sent a man to her: — "Come to my house! You have already bathed on the fortieth day; therefore you should take your food in my house," said the Ballal.

"The food which I take at home is yours; and the food which I take in this hut is yours also," said she.

When the Ballal came to her house to give her children names, a stool with three legs was placed for him to sit on.

"Do you, Deyl, call your children, as I want to see them," said the Ballal.

Then she went inside and brought out Kôti, who was born first.

"O Deyl, you had better give this child the name Kôti, that he may endure for ever, like the corner-stone of the temple at Kôtévar; and to the second child the name Channayya, that he may endure like the corner-stone at the corner of the temple at Chattévar," said the Ballal.

"Keep these children in a cradle and swing it."

Then she went out with some dirty clothes of her children, and cried aloud: — "Râma! alas for the sin of Brahmanatti! Alo! Alo!"

She went to the tank called Padirâd Koval and put her children's clothes into the water. She was washing the clothes, bending down, and beating them on a stone, when a leaf of a red coconut tree fell on her, which Murka Baidya at Murkoṭṭi saw.

Deyl said: — "I cannot live! I cannot live!"

Then Murka Baidya of Murkoṭṭi went running to Parimâle Ballal, who came himself running, and made her stand up. The Ballal asked her what was the matter.

"I cannot live! I cannot live!" said she, and was taken home, leaning on the others' shoulders.
Deyl was carried to one Birman Baidya. When they made Deyl sit down, she saw the people around her and said:—"O men! I am called by the God; so bring my children!"

She looked well at her children and wept bitterly.

"Why do you weep so bitterly?" asked Parmish Ballāj.

"Ballāj! Ballāj! Pour into my mouth water from a pot with tulasi leaves in it. I leave my body here and enter Kālāsa," said she. "Hold up the tulasi plant and pour water into my mouth. I will leave my body here and enter Vaikuṣṭha."

Saying this again and again, she left her body and went away to Kālāsa. She went to Kālāsa first, and then to Vaikuṣṭha. Wood for burning was placed at the burial ground, a mango tree before and a jack tree behind, being cut down. Sixty bundles of sandal-wood were put upon Deyl, and she was burnt with oil and ghī. Then her caste-people were called and told to appoint a day for her funeral ceremony. The day was appointed. On the third day after her burning, the ashes were gathered, and on the fourteenth day the funeral ceremony was performed.

"Now, take the children to my bīdu," said the Ballāj (to his servants).

He reared the children, supplying them with food, a mōra of rice, and a piece of thick pachade cloth, and of mandira. He presented them also with a white silk cloth from Bālūr, a black silk cloth from Kālūr, and a girdle, too. He presented them with coats also. After they began to take their meals at the bīdu of the Ballāj they waxed fat.

"It is not enough for us to drink only water, we should live in the world like ornaments of gold," said Kōṭi and Channayya. "It is not enough that we walk round the four sides of a kambula, we must live together with our caste-people. We must go to the wars. We have inquired at Ādumājya Kōṭya about some playmates, and we want to persuade the Ballāj to help us in this matter."

Accordingly they induced him to help them.

"A letter is to be sent by a man to our uncle Sāyina Baidya at Ėrajha," said they.

A letter was written to him telling him to start at once, without taking a meal or looking to his dress. The letter was carried to Ėrajha, where it was read, and when it was read, there was found to be written in it, that Sāyina should go to the bīdu in a ghaḷīge. Sāyina went to the bīdu in a ghaḷīge, and saluted the Ballāj. He sent for the children and said:—

"Send these boys to play as happily as they have been reared carefully up to this time."

So Sāyina took them to Ėrajha. When he left the bīdu, it was known to Ėḷḷār Abbe of the Chāvāḍi, and as the children were leaving the bīdu Ėḷḷār Abbe saw them. She took off her padumāreke girdle of silver and presented it to them. She brought a hat of parrot-colour for Kōṭi Baidya, and a hat of the colour of the pada bird for Channayya. She had them dressed in these, and presented them by her own hand with a dagger called Rāma Kenguda.

"Your food is like that of the Baidya, of Ėḍambūr!" said Ėḷḷār Abbe, as she blessed them.

"O Sāyina! take the children home! Such children as these have never yet been born, nor will be born hereafter."

He took them to Ėrajha, and made them sit on a swinging cot hung from a rafter.

"We will go to play, uncle," said the children.

"Ah, my children! Other children of your age cannot even crawl on the ground upon their bellies. The oil and the ghī on your heads are not dry yet, and the smell of birth is still upon you," said their uncle to them.

"Our mother died at our birth, and so you make reflections on us and are too plain. Send us to play, or we go, uncle," said they.
And they became quite angry, and went through the gate, and entered the house by a small door. They stood there, touching the walls, and holding the roof of the house, and weeping bitterly. Their uncle's wife, Sâyina Baidya, asked them:— "What is it, children? why do you cry?"

"If we had our mother and father, they would have allowed us to go and play, and come back," said they.

So their aunt called her husband, and told him to let the children play, and to let them go.

"Let them go and play, and come back," said she.

Then Uncle Sâyina called them, seated them on the swinging cot hung from a rafter, and gave them permission to go and play and come back. In this way he told them to go and play.

"You have told us to go and play, but you have not told us how," said they.

"O my children, you know how to play, but you do not know the toys," said their uncle.

"Go to the bank of a river, and get round and heavy stones. Go to the bushes and get some palle berries; a basket full of them. Go to the thorny shrubs, and get some kaniâja berries. Go to the prickly shrubs for kadehjaka berries. Go to the reeds, and get some bundles of thin canes. Go to the bell-metal smith, and get some small bells of bell-metal. Go to the blacksmith, and get a shield for your dagger, called Râma Keûgude."

They got all the toys in three days, which ordinarily required about twelve days to make.

"Toys are ready for the play, uncle! We go to the play, uncle! We go to the play. Listen, Uncle Sâyina!" said they.

They put on their dresses themselves.

"Children, go and play happily," said Sâyina Baidya.

Then they went and asked some boys if they might join in their play.

"We do not tell heroes, who wish to come, to go away. And we do not call to any heroes who are going away! If you like, you may come and play!" said the boys.

Channayya Baidya and the boys played together, and he was beaten by the boys.

"O boys, please lend me a palle berry and one kaniâja!" said Channayya. "No debt is allowed in the play-room. No chunam is to be given even to a brother. There is no defilement in the refuse rice! No interest for two târa," said the boys.

"Kôti, my brother! do you get me a palle berry and a kaniâja."

"Brother, will you play with a single palle and a kadehjaka?" said the brother, and gave him a single palle and a kadehjaka berry.

In the second game Channayya defeated all the boys.

"Channayya, lend us a palle and a kadehjaka!" said the boys.

Then Channayya Baidya said:— "There is no debt in the play-room," you said to me. That is the beam you have put up and this is the rope we have placed on it," said he.

Channayya tied them all together and left the play-room.

"The heroes, who came to-day, must come to play to-morrow also," said the boys.

Channayya threw stones, round as a ball, at them. A cry was raised, and an outcry of women, too. The boys' mother at Budyanda's house sent a man across to them saying:— "Give my boys a palle berry and a gaijija."

"We will not give them even a pie found on the road; but if they come to Érajha we will present them with many murmurs," said Kôti and Channayya.

She would not listen to this, and made a maid-servant take the berries by violence, beating the boys.
"O maid, though we are young to-day, we shall grow old to-morrow," said they. "O maid, do not raise up envy and quarrels among Billavar boys! You had better keep the berries carefully in a heap. Though we are young to-day, we shall grow old to-morrow. There is a proverb:—'The body is hurt by a Kannadisth snake's touch, and poison is increased by a Nagara snake's bite.'"

They went to Érajha, and then they went and sat there.

"What is it, children? and how is it that dust is on your caps," asked their uncle. "It is the dust that we had at first. 10 It is not gone yet," said the elder brother.

"O uncle, Buddyanga's wife took away our berries by force and beat us," said Channayya.

"You did not listen to my advice," said their uncle.

"As she took the berries away by force, they belong to her now; but, Uncle Sáyina, where is that which the Ballá presented to our mother?" asked Kóti and Channayya.

"There are two divisions of a kambula at Hanidoći Bái," said Sáyina. "Now you young children! go to the bódá," said he. "The Ballá has got his face shaved and looks well; but there is hair on our faces. We will not go as we are to see such a handsome face," said they.

"Children, take pásóli betel-leaves from a vine on an Aresia tree and wundolli from a vine on a Mango tree, dress yourselves with kayeri karpoli cloths, put those betel-leaves into a thick cloth and go to the bódá," said their uncle.

"You had better go there, yourself, uncle, and visit the king," said they.

He went to the bódá and saluted the Ballá, standing on lower ground.

"Come, Sáyina, and sit down," said the Ballá. "Where are the heroes whom I bred?"

"The children are not shaved yet. They say that they will not see your handsome face, while theirs are unshaven," said Sáyina.

"Do you, Sáyina, get the boys shaved immediately," said the Ballá. "Do you get them shaved and get some one to shave their faces well."

"Who is to be barber, and where is he to shave them?" asked Sáyina.

"There is one Siddu Bandári, an aunt's son, at the town of Karmin Sále in the upper countries on the Gháts, and there is another Fernu Bandári, a grandmother's son. These are barbers. Do you write them a letter, Sáyina! and make them come here. Then I will supply them with what they require," said the Ballá.

Soon after that Sáyina returned to Érajha.

"I want to call all my caste-people, and make them gather at my Érajha," said he.

All of them assembled at Érajha one day and wrote a letter. The letter was sent to the Gháts by one Bagga.

Bagga asked them: — "On what day is the barber to come?"

"To-day is Monday. Next Monday he is to come," said they.

"When Bagga went to the Gháts, Parimále Ballá sent to Sáyina rice, ghí, and all the other articles necessary for the shaving ceremony. Some days after, i.e., on the next Monday, Siddu Bandári, the aunt's son, came there and saluted all his and other caste-people, who were collected there.

"Who is that there? Son Bagga! Fan the barber with a fan, and give him a green cocoanut leaf to sit on," said Sáyina.

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10 I.e., when we came into the world from our mother's womb.
When the barber sat down, it was time to shave, and the children were seated for having rice sprinkled over them. Then the rice was sprinkled over them, and the children got up. Parav Bandar sat down to shave Koti, and Siddu Bandar to shave Channayya. Milk was applied to their right sides and water was applied to their left sides.

"Where is a looking glass?" asked Koti.

A figure of the moon was formed in the middle of the head, and then their faces were shaved. Then they had to bathe in cold water to expiate the sin of touching a barber. They bathed, and dressed themselves. They sat on a beautiful plank. Sandal and turmeric powder and rose water were rubbed on them. They were adorned with gold, jewels, and flowers and silk cloths, and lace. That day all their caste-people came and said: — "O children! there are proverbs: —'It is not an earthen pot.' 'No meals with flesh.' 'No relation with a Brahman.'"

Then the children were sprinkled and got up. They bowed down to their caste-people, who prepared to take their dinner there. They took their food and chewed betel-nut.

"We beg leave of the Ballal to go," said the heroes to their caste-people.

They put on shoes and took umbrellas, and while they were running along the roots of trees touched by their feet were ground into powder, as if by stones, and birds' wings were broken. The heroes went to the Ballal's bida, and saluted the Ballal, standing on lower ground.

"Heroes! come and sit down," said the Ballal.

"The business for which we came comes first; sitting comes next," said the heroes. They said, "Rama! Rama!" and "Brahmati!" and presented him with what they brought.

"Master! where is what you presented to Deyi for our sake?" asked they.

"There is a field for you, named Kalya Kari, in which plantain trees are planted, and another, named Punkare, in which flowers are planted, and which is cultivated by one Buddyanda. They are in a large kambula field at Handothi Bail, for the cultivation of which you had better arrange with Buddyanda," said the Ballal.

"We will go there. Give us permission, sir," said the heroes.

"Heroes! chew betel-nut and go home happily," said the Ballal.

"We will not chew betel-nut before we have ploughed four turns at least in the middle of the field, and before we have sown. Moreover, we will not take our food until then," said they.

"Then take away the things which you have brought me," said he.

"We do not take back what we have given! We will have connection only with a pure woman! We will not make friendship with bad company! We do not put our hands into a chump of thistles! We do not chew again betel-nut that has been spat out. We do not ascend the chauadji, if once we have come down. We do not see again the Master's face, when once we have seen it. We shew our belly when we come, and shew our back on our return. The remainder is at the beginning of seven battles. We shall see it that day. At that time you will know us," said Koti and Channayya.

They left there what they brought him. They went to the shop of Rama Kamma. They paid him two pice and brought a coconut to take to Buddyanda. Buddyanda saw them while they were still at a distance. As soon as he saw them, he concealed himself behind some torn pieces of matting. Koti and Channayya ascended the chauadji at once, and called out: — "Buddyanda! Buddyanda!"

"No males are here! No males are here!" answered Buddyanda's wife. "O children! the Ballal has gone to Parimal. He went as an arbitrator to settle an oath between an uncle and a nephew, and between a grand-father and a grandson in the Upper Country."
Then they put the coccoanut on a bed as a present.

"Let it go. Though Buddyanda is not here, let us see the five corners of this palace," said they. When they looked into the five corners of the palace they found Buddyanda sitting covered over with some torn pieces of matting, hiding himself behind a hollow post.

"Buddyanda's wife! What is that in the torn pieces of matting?" asked they.

"O children! They are seeds of the months Suggi and Enēl," said she.

"Which are of Enēl?" asked Kōti.

"Which are of Suggi," asked Channayya. "Let us see whether they are of Suggi or of Enēl."

He tried with his dagger if it was soft.

"I see both of Enēl and Suggi. Kōti! let us go," said Channayya.

Then the heroes went away.

"Who are they that put a coccoanut on my heart?" asked Buddyanda, and threw away the coccoanut.

"Buddyanda, do not do so," said his wife. "It may be useful to you to eat with small cucumbers and with some tender boiled padipē leaves. There are no coccoanuts on the tree and no tenants of the upper fields."

Then they took the coccoanut, broke it, and went away, eating the coccoanut.

Then the heroes went on to Ėrajha, calling the following persons:—a servant named Kananda Kattire, a Muggēra called Irāl Kurave, and Bāil Bakuda, and ordered them to cut the grass and the sides of the banks of their kambula, to heap some soil to be burnt, and to scatter some leaves (over the field).

"We know of a good week and day on which to begin the cultivation. Now we want to plough with four yokes and to sow in a corner," they said to each other. "We left three months in the middle, and began to cultivate the kambula in the month of Sōna. In the month of Sōna we made the servants chop leaves in pieces. We made them plough five times, and harrow nine times. We made them plough in such a way, that there is no difference between the soil and the water. Buddyanda made his servants plough his field nine times and harrow five times; and not even a blade of grass bent!"

When they were passing by Hanidoṭṭi Bāil, Buddyanda came up to them.

"Where are you going, Buddyanda? My brother wants to know," said Kōti. "I am going to the hut of the astrologer Bīra Ballya at Mattī to ascertain the day for sowing the kambula," said Buddyanda.

"Please, wait a while. I will go to Ėrajha and bring a coccoanut," said Channayya.

He went to Ėrajha. He put a ladder to the upper story, and took a coccoanut stored there. He took away the outer shell and folded it in his thick cloth. He gave the coccoanut to Buddyanda.

"Buddyanda! when you ask about a day for your kambula, you should ask about a day for the Billavar boys' field," said Channayya.

Buddyanda, soon after the heroes left, broke the coccoanut into pieces and went off, eating them, to the house of Bīra Ballya at Mattī. When he got there and called to him, Ballāḍī, Bīra Ballya's wife, answered the call. "Where is Bālyāya gone, Ballāḍī?" asked he.

"Having told the people of Upper Parmaṭ and the lower countries of the good and the bad, he has come back and taken a bath in both cold and warm water. He has drunk rice-water and now sleeps quietly," answered she.
“O woman! call him,” said Buddyanda.
She took water in a beautiful pot and awakened the Ballâl, her husband. He rose and stood up at once.

“Wife, why did you awake me?” asked he, and came out.

“Master! Buddyanda! why did you make my wife call me?” asked he.

“Bla Malva (Ballya) of Matti! you must refer to the praïna-book and tell me a day for sowing my kambula,” he said.

The astrologer brought a bench for Buddyanda to sit on. He brought sixty handfuls of játakama, and thirty handfuls of granthams. He brought balls of gold and silver wires.

And then Bira Malva of Matti said:—“I want to tell you a sure hour, which I shall find with the help of a true star. Therefore you must give me a handful of money.”

As soon as he gave it, Balyâya said:—“Buddyanda! on Tuesday, early in the morning, let the bullocks and men go down to the kambula. Shall I finish this, Buddyanda?”

“Do you, Balyâya, seek a day for the Billavars too,” said Buddyanda.

“For one kambula only the same day and hour is fixed. There is no separate week or day,” said Bira Balyâya of Matti.

“I go, Balyâya,” said Buddyanda; and went to his village.

“Have you ascertained a day for the kambula?” asked Channayya.

“Tuesday is fixed for my kambula and the Tuesday following for yours,” said Buddyanda.

“Brother Kôtî! two weeks and two days cannot be fixed for kambula. Let us begin this week,” said Channayya. “We should call for bullocks and labourers. Let us go.”

While Channayya was going in the uppercountry of Parimâl, calling his tenants, Buddyanda was going about in the lower country calling his tenants. There were a few tenants who had four oxen in that village, but there were many tenants who had two oxen only.

“If you have separate kambulas, to whom we are to send oxen?” said the villagers to Buddyanda.

“Leave the Billavars’ kambula, you people, and send the oxen to my kambula!” said Buddyanda.

But Channayya said:—“Buddyanda has only one kambula, and we also have only one kambula, but there are two weeks fixed; therefore, you people, may send him the oxen first.”

Buddyanda and Channayya met together.

“Take care! Channayya! Take care! Do not you plough the kambula on the same day in that village,” said Buddyanda.

“What is this foolishness of Buddyanda, who is like a pig? I shall make some one trample on you,” said Channayya.

Four yoke of oxen went to the kambula of the heroes, but to Buddyanda’s kambula went only one yoke of oxen. The water and mud of the heroes’ kambula were mixed together, while, in Buddyanda’s kambula, the water became in one corner clear, while the other corner was being ploughed. Then a yoke of oxen, and a man, named Yellîtra Kurenda, were sent by the heroes to Buddyanda. Though they were called by Kôtî and Channayya, they sent them to Buddyanda’s kambula. Buddyanda beat them badly, untied the oxen and drove them away from the kambula.

“They are begged oxen and the man is a cooly. If you are envious of me, let us try together. Do not want for oxen and a man?” said Buddyanda.
Buddhāṇḍa ploughed and sowed his kambula and returned to his bīḍa. The heroes having ploughed and sown their kambula went back to Ėraja. The charitable heroes gave to each of those, who had ploughed with buffaloes, three sēra of rice and a leaf full of boiled rice. They gave to each, who had ploughed, over two sēra of rice, and a leaf full of boiled rice. They presented all the villagers with oil to rub on themselves. They passed through the bīḍa of Buddhāṇḍa, and Buddhāṇḍa sent the villagers, who had ploughed for him, to the door of the heroes.

"It is your turn to-morrow to go to the kambula at Hanidoṭṭi. Our paddy field requires much water. The soil of it will crack, even in the moonlight. Then the dry grass can neither be cut with a sickle, nor be plucked by the hand. Therefore, brother, shall you go or I?" asked the younger brother.

"You, Channayya, are cruel! Anger and strife may happen between you and the foolish Buddhāṇḍa. Our caste occupation is to extract tāri. Do you, Channayya, attend to that business," said Kōti.

Channayya went to a forest called Saṅka Matē to draw toddy from the trees.

"Then I shall go to Hanidoṭṭi," said Kōti.

Kōti Baidya took a thick coloured cloth and sufficient seeds, and he took also a harrow, which had been worn by being used on a field producing sixty muras of rice. Then Buddhāṇḍa let in the water and filled the heroes' fields.

"Aho, Buddhāṇḍa! there is no water that I can see in your kambula for even a goose to sit in on the mud heaps, and for a frog to sit in in the holes. But our kambula is like the sea of Rāma Sāmudram," said Kōti Baidya. "Although there are a thousand men and women to take their food at Ėraja, we have also to take our food at our Ėraja. Therefore, Buddhāṇḍa how much can I endure? If it had been my brother that was here, the result of the ploughing would have reached to one and a half, while it will now be only one," said Kōti.

"You praise your brother. Has he conquered the land, hunting a large tiger? Has he been presented with a sēr of gold rings for having killed a tiger? Has he been covered with peacock's feathers? Has he fought a battle, riding on a noiseless horse? Has he put the sky above the earth?" said Buddhāṇḍa.

While Kōti and Buddhāṇḍa were thus disputing, Channayya heard them with his ears and said:—"What is this, Kōti? Buddhāṇḍa's voice is heard for a long distance, but yours only for a short distance."

"Brother! look at Buddhāṇḍa's kambula, and brother, look at ours!" said Kōti.

Channayya Baidya never stopped running till he reached Ėraja, got his dagger of steel, rubbed it over with a powder of white stones, made it sharp and came back. When he came back, Buddhāṇḍa was sitting on a verandah by a cocoanut tree at Ajamāṭha Kōṭya. Channayya bowed down to him and said:—

"I saluted a kṣeṣa tree, growing on a hill! What do you see, brother Kōti? Let one of my salutations be for the god Nārāyaṇa on high. Let the other one be for Bhūmi Dēvi. And let the last one be for the seventy-seven kṣera of gods! Now what do you see, Kōti? Tie the bow with a string."

They cut one of the banks of Buddhāṇḍa's kambula and let the water off. Then Buddhāṇḍa took a harrow and came to drive them off.

Then said Channayya:—"What do you see, brother?"

They took a log out of the water and beat him, until his joints were broken. They took a green leaf of a cocoanut and beat him, till his bones were broken. They took a bundle of small turi-maḷḷa thistles and beat him, till his face was wounded. They took an arrow, and plunged it into his breast. They took his body, holding his hands and legs, and put it north
and south, on a broad bank in his kambula. They tore his thick cloth, and tied his toes with it. They took three harrow-loads of soil and said: —

"The three harrow-loads of soil are three hundred cakes for your supper. Three harrow-loads of soil out of our kambula put on your heart are for sandal to rub on you."

Afterwards they dressed up at Padumakkattē a harrow and made it like Buddyanda. Then they went to Buddyanda's bīdu, and called: — "Woman! Woman."

His wife heard the second call, and answered the third call.

"Who is it that called," asked she.

"No one, but we heroes!" said they.

"Why do you children come here, who have not come up to this time? You, who have never spoken to me? You, who were against my husband, as if he were a Nāga or a Kandodi? Who induced you to be friendly? O Rāma! Rāma! Brahmāti!" said she.

"O woman! wise people of Upper Parnāi and Brīhmaṇas of the lower country reconciled us. With one flower and nut we have healed the ill-will between us. We have become friends."

"If you are heroes who are not envious, you will pass by the bīdu," said she.

"Woman! Buddyanda was tired by the morning sun, and the moisture in his throat was dried up. Therefore he wants you to take him milk in a small tumbler, water in a jug, and betel-nut on a plate," said they.

"I shall take them, children! You, who have never yet come, have come here! The day has come near for me to leave off wearing my nose jewel, and my kariya mani necklace. For your meal at the master's house there are boiled rice in an earthen jar, curds in a basket, pickles in a wooden vessel, five hundred sorts of curries prepared with curds and three hundred kinds of curries with tamarind, and a thousand curries with coconut," said she.

"Rāma! Rāma! Brahmāti! Woman, hear us! We came here, having finished our meal of boiled rice-water. We take our meals twice a day, but not thrice," said they.

"So let it be, children! If you will not take your dinner, there is betel-nut of your master's to chew!" said she. "Where is that girl? O Jaina girl, give the heroes betel-nut into their hand."

"Girl, have you experienced wisdom in the heart, pain of the back, and knowledge of the world?" asked Channayya. When she brought betel-nut, the younger took it in his hand.

"Woman! we have taken betel-nut," said they, and called out again:— "O woman, where are those muras of polle berries, the small mura of kadenja berries, and the bundle of canes, which were taken from us by force in our childhood?" asked they.

She began to think, and said: — "They are upstairs by my bath-room, children! take them!"

The younger brother Channayya took his Rāma Keigude dagger, struck the muras with it and took them away. Then they passed by the border of the yard, and by a small opening closed with two sticks across it.

"Woman! we have taken your betel-nut. We have put in this stick fastened here," said they.

Then the woman said: — "Is there any remainder, heroes? or is it finished?"

"If Buddyanda is finished, you will burn yourselves, but if he remains, we shall give him blows," said Kōti and Channayya.

The children went onwards and sat by the way at Uddanda Buttu. Buddyanda's wife took milk in a small tumbler and made a maid take a jug of water, and on the road to Handyotā Bāil she saw blood flowing into a small drain.
"Oh my maid! this must be the water that my husband spat out when chewing betelnut," said she.

"This is not water spat out after chewing betelnut, but blood," said the maid.

When they had passed on a little, they saw a harrow11 dressed up. As soon as Buddyanda's wife saw the harrow dressed up, she began to cry out and beat her head. The inhabitants of Upper Parimal and Bráhmañas of the lower country came running when they heard her crying out.

"You men who have come running, what do you see of my beauty?" said Buddyanda's wife. "You men hold the dead body by its hands and legs, and put it south and north on a bank of the kambula."

They took it, holding the legs and hands, and put it on the bank of the kambula.

"Let a nose-jewel and a neck-jewel, too, be on the heroes' breasts," said she.

"You break them on your husband's bosom when you are married, but why do you break them for our sake?" asked the heroes.

They saw the beauty of Buddyanda's wife, as they went to Erājha. When they reached Erājha, they sat on the swinging cot, and Sāyina, their uncle, came to them.

"What is that stain, children, on your faces?" asked he.

"It is the stain that we had, when we were brought out from our mother's womb," said Kōti.

"Buddyanda came forward and we killed him," said Channayya.

"When I reared you with a handful of rice during my life time, I hoped you would burn me into five śērś of ashes, when I died," said their uncle.

"Where is a present for us, uncle?" asked they.

"O children! go to the Ēḍambūr Chāvaḍi, and get a present in addition to the former one, such as sullabējā and sattēnējā," said Sāyina.

They went to the Ballāḷ and said to him:—"On the north part of your house there is a paddy field producing three hundred muṛas of rice, and sowing three śērś (of paddy). Please, give us that field."

"The produce of that field is for Government taxes. Do not ask for it! Ask for another, children!" said the Ballāḷ.

"There is a paddy field to the south of the bēḍu producing five hundred muṛas of rice, and sowing five śērś of paddy. Please, give us that one," said they.

"The produce of that is be used for the servants of my house. Therefore, heroes, ask for another present," said he.

"In the south of the house there is a jack tree. One of its branches produces soft jack fruits and another branch produces hard fruits. Please, give us that tree."

"Those are the fruits that the children of the house eat publicly. Ask for something else, heroes!" said he.

"There are a harrow and a pickaxe, called Rāma Lachana. Give us them," said they.

"I have dry grounds, sowing sixty muṛas of paddy, banks which burst, and walls which fall down. Therefore, I want that harrow and pickaxe," said he.

"On a round verandah, called Padma Katṭe, at your palace, there is a red cocanunt. One bunch produces an earthen jar full of tāri, and the other shoot produces a thousand cocanuts. Give us that!"

11 Always described as "Basurār Pāppu Kotturē" in the text.
"That tree is for the coconuts and oil used for the people of the house. Therefore, I cannot give you it," said he.

"Let it be, if you cannot give us that tree. There are five large she-buffaloes. Please, give us them at least," asked the heroes.

"O heroes, there are four mothers in my palace. You have asked today for the she-buffaloes, and you will ask for the mothers, too, tomorrow," said the Ballāi.

"We will never set our feet in the land, where sons are married to their mothers! We will not drink water there," said they, and went a distance of four feet.

At this time a letter from Śayīna about the murder of Buddyanda was brought in through the small door. The Ballāi read the letter, and sent a man for the heroes.

"A thousand of such as Buddyanda can be found hereafter, but heroes like these cannot be found again. I will give them my palace. I will give them my land. Let the heroes come back!" said he, and gave them a letter.

They saw the letter, made answer and said: — "We went back from you and will never return again."

Then they went on to the hut of Hiṅkiri Bāmar, and said: — "Where are the one-pointed iron nails and the two-pointed iron instrument? They were given to you to repair? Where are the handle of heruva, and the plough of baṅga?"

"What is it, that the heroes say?" said Hiṅkiri of his wife. "They are not even so wise as to cease taking their meals at Parimal. I will pierce their breasts with the handle of heruva, the plough of baṅga, the one-pointed nail and the two-pointed tapering instrument."

"Brother, does the plough come on the heart, when it passes over the fields? He is a wise man. I shall ask him again and return. Brother, do you go on," said Channayya.

Channayya made him go three times round his hut, and pierced his breast with the dagger, and the men and women made an outcry. The neighbours came running up, and asked: — "What is the outcry about?"

"The blacksmith tried an impossible work, when a spark of fire flew out and the hut was burnt," said the younger brother.

They went on further, and then to one Bālu, the washerman. They called out to the washerman and said: — "We have given you dirty clothes; have you washed and returned them?"

"No," said Bālu the washerman.

They speared Bālu the washerman, and went on further, and came to one Saṅku, the oil-maker.

"Where is Saṅku the oil-maker? We have given him a kalasē of oil-seeds. Where is one-fourth of the mūnd of oil?" asked they.

"I do not know, heroes! you have given and I have taken it," said he.

They speared Saṅku the oil-maker, and went on to one Abbu, the potter.

"We have given you a kalasē of paddy, where are small and large earthen vessels?" asked they.

He shewed them a broken pot and told them to take it away. They stabbed Abbu the potter with their dagger.

"So have we killed Abbu. Now let us go to the toll gate!" said they.

Dērē, the toll-taker, saw them from a distance, and came down from his verandah and ran away, but they waited for Dērē, till his return. They saw him coming from a distance,
and started onwards, and said: — “Who is that going along? Is he a Sambhog? A son of a Jaina Setti? Is he a Baraga, the son of a Baqi?”

“No matter who you are, you must pay the daily toll at Baiga’s verandah,” said Dérê.

“Why do you ask toll, Dérê? Have we loads on our heads, Dérê? Have we loads on our backs, Dérê? Do men or women follow us, Dérê?” asked they.

“The toll is for your dagger of steel, which you have on,” said Dérê.

“No one has ever taken toll from us in the whole world up to this day, not even from the creation of the sun and the moon,” said they.

“Brother! Dérê has good sense. I will ask him the remaining questions and follow you,” said Channayya.

Then he stabbed Dérê in the breast. Dérê vomited blood and white rice. Then Channayya put three coins on his breast and said: — “Take toll from every body going along the road.”

They went to a shed for water, and asked the Brähmaṇa: — “Holy one, have you pure water?”

“I have water, but I have only three cups in my house. One is used for giving water in the hot season to kings and great people, and a second one is for Brähmaṇas. But, children! there is a small spout of bell-metal. Shall I pour water out of it?” said he.

“We do not drink water from a spout, in which people of twelve religions and one hundred castes have drunk,” said they.

Koti held out his dagger’s point, on which the Brähmaṇa poured water, and drank water through the handle.

“Oh! Brother, you have drunk water and rested. How can I drink water?” asked Channayya.

The Brähmaṇa gazed at Channayya’s face, and when he saw the red eyes, the brown hair on his face, the mustaches bent like a horn, and his breast, the Brähmaṇa was attacked by a devil that can never be routed. His hands were drawn back of themselves as if he were pouring out water, and then the water went suddenly up to his head and he became senseless. Then Koti asked of the people: — “Is this water put here by yourselves or by the permission of the king?”

The younger brother knew what to do. He stood up at once and began dragging away the Brähmaṇa.

Then Koti said: — “Do not go, brother! Do not go. If you think two ways of the Brähmaṇa, you will become a sinner that has killed a red cow at Kāśi. If you do not heed my advice and go any further, you will become as a sinner that has killed me. If you disregard this advice, you will have committed seventy-seven karogs of sins.” Channayya was not the brother to disregard Kotti’s advice.

“O Brother! I will give you an oracle. If it is useless, treat it as useless; and if it is good, treat it as good,” said the Brähmaṇa.

He brought sixty handfuls of jātakams and thirty handfuls of granthams. He brought golden balls and wires of silver, and put them on a plank of white kadrāli, and he also shed tears.

“Do not try on any injustice: tell the truth now, putting down a handful of the balls,” said Channayya.

“At Nelli and at Savalandakka enemies with swords are waiting both on the trees and on the ground. A little further on a berry with a white stone will fall on Channayya’s hat, and if you go on further, you will see a woman named Kantakke, who is selling Areca-nut,” said the astrologer. “O Channayya and Kotti, let me fold up the wires.”
June, 1895.]

SPIRIT BASIS OF BELIEF AND CUSTOM.

"Do you, Bráhmaṇa, perform pújā to your tables, and we now pay your charges," said the brothers, and gave him nine pagodas. "Do you, Bráhmaṇa, think to yourself that these nine pagodas are equal to nine lakhs of rupees!"

Then they proceeded further and saw Kantakke selling Areca-nuts.

"O mother Kantakke! put the basket of nuts aside!" said they.

"Do you remember the Eḻamūr Baidyas, who give rice at interest, and money at interest?" said they.

They went on. At Savalandādka a berry with a white stone fell into Channayya's hat, and so he made five hundred berries fall down with the point of his dagger, and with the handle of it three hundred more. They appeared like diamond flies at Nelli and Savalandādka. When the people at Nelli and Savalandādka asked about this wonder and enchantment, they saw the brave heroes. Some of them ran away as soon as they saw them, and ran up hills, and he who could not run bit the grass.

"Is not he, who has flown away, a bird? Let him be an army! Now let us go on further," said they.

(To be continued.)

NOTES ON THE SPIRIT BASIS OF BELIEF AND CUSTOM.

BY J. M. CAMPBELL, C.I.E., I.C.S.

(Continued from p. 132.)

Clothes. — Cloth and clothes, the guardians against cold, ward off spirit-attacks. So, according to the Rās Māli, a dark cloth is an amulet against the evil eye. A Hindu mother with a young child, passing a haunted place, draws her robe over the child. At the time of teaching the Chitpāvan boy the sacred Gāyatrī, or Sun-hymn, his hands are tied in a cloth and covered by his father's hand, and both the father and the boy are covered with a cloth. Similarly, in one part of the wedding service, the Chitpāvan bride has her head covered with a piece of broad-cloth. Gujarāt Sāvākas draw a cloth over the cooking place and drinking vessels. Gujarāt Musalmāns believe that black indigo, cloth and black cotton threads keep off spirits. Gujarāt Hindus, when settling a bargain, put their hands under a mantle. The Dekhan Rāmsāla tie the ends of the bride and bridegroom's robes to a cloth, which four men of the family hold over them. Among the Uchliks, or pick-pockets, of Poona, when a girl comes of age, five half cocoanuts, five dry dates, turmeric roots, betel-nuts and rice and a bodice-cloth are put in her lap. At a Dekhan Kūnī's death, before the body is taken out of the house, the chief mourner is given a piece of cloth to tie round his chest, and at the wedding of an Ahmednagar Kūlī, pieces of bodice-cloth are put on stick ends, instead of flags, and they are held round the bridegroom. The Jingars of Poona, on the fifth day after a birth, roll the child from head to foot in cloth, and lay it on the ground. The dead Dhrava Prabhu of Poona is laid on a white woollen cloth. Among the Dekhan Pātānā Prabhūs, at their thread-girding, the boy is rolled in a sheet, lifted by his mother's uncle, and taken into the porch. When the gurū, or religious teacher, of the Dekhan Mhāra, initiates a child, he covers himself and the child with a blanket or a cloth, or a curtain is held between him and the rest of the people. The Kōragar women of South Kānara continue to wear the leaf-aprons they used to

14 Information from Mr. Faizal Lutfullah.
19 Information from Mr. Bhimbhāi.
22 K. Baghunāth's Prākāne Prabhu.
wear when they had no other clothing. The Dhôrs of Poona put a face-cloth on the dead. The Belgaum Kôômils, at their weddings, stretch a three-cornered cloth in front of the boy’s house, and at a rich Mudliar’s funeral a cloth is spread for the procession to walk on. When a high-caste Dhârîwâr girl comes of age, a washerman is called. He folds a cloth, draws coloured lines on it, spreads it in the makhur, or wooden frame, and the girl is made to sit on it. The Bijâpur Brâhmaṇa, when a child is being named, apparently to keep spirits off the mother as that would affect the child, set her standing on a wooden stool with a cap on her head and with shoes on. A cloth is held between the bride and bridegroom in the Bijâpur Ghisâlî’s wedding procession. In Bijâpur Silvant and Holîyachibalki Lîngâyats cover their water-pots with a cloth. Among the Marâtâ Gavânds of Shêlîpûr, the chief mourner ties a piece of cloth across his shoulder and chest. When a Kânara Havig Brâhmaṇ teaches a son the Gâyatri, or Sun-hymn, he covers himself and the boy with a cloth. Among the Roman Catholics of Kânara, at their Baptism, the priest draws the end of his stole over the child’s face, when he takes it into the church. When a Beni-Iśrâ’îl babe is being circumcised, his father sits, praying, covered with a veil.

Among the Bengal Khârâwârs women dance doubly veiled. In the Brâhmaṇ marriage, in Bengal, Brihaspati, or the gods’ teacher, is called on to guard children till they wear clothes. In Bengal, when a buffalo is sacrificed to Durgâ, a cloth is laid on its back. Gloves used to be worn by Pârsi women in their monthly sickness, and most Pârsi women cover their hair with a piece of cloth. Musalmân women in Turkistân wear thick, dark, horse-hair veils.

A Burman, when attacked with cholera has a cloth thrown over his face. In China, strips of cloth and paper are used to drive away spirits, and a strip of white or yellow cloth is sometimes hung at the end of streets to keep off spirits. Before 1868, the Japanese emperor used never to leave his palace or be seen. If he walked, as he rarely did, cloths were spread to keep him from touching the earth. The Shinto god at Mishima is a pole with bits of paper or rags fastened to it. Across the archway of the Shinto temple of Ise, in Japan, a simple white cloth or curtain hangs.

The Nicobar people keep off spirits by putting up a screen made of pieces of cloth, which hides from their baneful sight the place where the houses stand. The Papuan mother covers her child with leaves when any stranger looks at it. The emperor of Uganda, in East Africa, has crimson and white standards. The disease spirit in Central Africa is put into a rag and carried to some tree, and there laid by nailing it into the tree-stem. Rag-trees are no specialty of Central Africa. They are common in India, Persia, Ethiopia, America, and Western Europe.

In Russia, to get rid of an ague, make a rag doll, whisper words into it, and throw it somewhere it will be noticed. Whoever picks up the rag will pick up the ague.

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78 Ruxton, 22nd August 1478.
80 Gray’s China, Vol. II. p. 32.
81 Reed’s Japan, Vol. II. p. 501.
83 Mrs. Romanoff’s Rites and Customs of the Graco-Russian Church, p. 228.
89 Dalston’s Descriptive Ethnology of Bengal, p. 190.
91 From MS. notes.
92 Shway Yoo’s The Burman, Vol. II. p. 110.
97 Tylor’s Primitive Culture, Vol. II. p. 150.
The Russian babe's cradle is hung round with a curtain of dark print or silk, apparently to keep off the evil eye. Formerly nurses were more afraid of the evil eye, and used to draw the curtain close around the babe.\(^{100}\) The Communion cloth is sacred in Russia. Laymen and the lowest order of the clergy may not touch it. No church can be consecrated without its cloth.\(^{1}\) Formerly, at a Swedish wedding, the bride and groom sat under a canopy.\(^{3}\) The Russian Czar goes to be crowned under a canopy of eagles, cloth of gold and ostrich feathers.\(^{5}\) In the Russian Church a curtain or veil is drawn between the body of the church and the altar.\(^{4}\) At the mysteries of the Cabiri candidates were given a girdle, which they wore like an apron, as an amulet to keep off danger.\(^{6}\) The mason wears a white leather apron; the Persians in the mysteries of Mithra, and also the Jewish priest, wore an apron coloured blue, purple, and scarlet.\(^{8}\) The Germans put a right shirt sleeve, or a left stocking, in a cradle of an unbaptised babe to keep off Nickert;\(^{7}\) and it is a German belief that, if you find a treasure, you should either throw bread over it, or a piece of clothing that has been worn next the skin.\(^{8}\) In Germany, there was a belief that if a shirt is spun and stitched by a maiden who has kept silence for seven years, it not only undoes charms, but makes the wearer spell-proof and victorious.\(^{9}\) Dreams are driven away by wearing a nightcap, because dreams are caused by the cold driving the blood to the brain.\(^{10}\) Saint Teresa of Spain (1540) was presented by the Virgin with an invisible cope, which guarded her from sin.\(^{11}\) The guardian virtue of cloth seems to be the origin of the Scotch and French belief, that the child born with a caul (a veil or holy hood) will be lucky.\(^{12}\) Compare the Roman Catholic scapulaire "two bits of cloth, an inch and a half square, which they join at the corners with tapes, throw them over their heads, and make one end lie on the breast and the other on the back."\(^{13}\) On State occasions, a silk canopy is carried over the Pope.\(^{14}\) From a time of which no memory remains, a canopy of cloth of gold or purple silk, with a gilt bell at each corner, has been carried over the king and queen of England on the coronation day.\(^{15}\) After the king of England is anointed on the chest, between the shoulders, and on the arms, palms and head, he is arrayed in his robes, a cap is put on his head and gloves on his hands.\(^{16}\) After being anointed, Richard I. had his head covered with a linen cloth.\(^{17}\) Cloth gives power over spirits. Compare the invisible coat and Prospero's magic garment. The Anglo-Saxons held a care-cloth over the bride and groom.\(^{18}\) Cloth, like other scarers, is also either a spirit-prison or a spirit-home. This explains the invisible-making coat of Middle Age legends and Prospero's magic garment,\(^{19}\) the hiding and other magical properties being due to the dwelling in the cloth of some charmed spirit. So the sense of the practice in North-West Scotland and elsewhere of covering bushes near holy wells with pieces of cloth nailed on by patients\(^{20}\) is that the disease-spirit is imprisoned by the guardian spirit of the well. The English sovereign on the day of coronation walks on cloth from the door of Westminster Hall to the Abbey. If clothes are offered to a Brownie or working spirit, or to a Devonshire Pixie, they fly away.\(^{21}\) On St. Agnes' Eve, North England girls lay their stockings and garters cross-wise.\(^{22}\) A cure for boils is to lay the poultice-cloth in a coffin with a dead body.\(^{23}\) In England, it was believed that to lay part of the father's clothes over a girl's body and a petticoat over a boy, was to ensure them favour with the opposite sex.\(^{24}\) So a girl's spell for procuring a sight of her future husband, is to wash her sash and lay it on a chair, to roll the left garter round the right stocking, or to lay a pair of garters across at the

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8 Jones' Crowns, p. 985.  
6 Mackay's Freemasonry, p. 45.  
15 Jones' Crowns, p. 115.  
16 The Tempest, Act I. Scene 2.  
22 Dyer's Folk-Lore, p. 171.  
2 Chambers' Book of Days, p. 720.  
4 Mrs. Romanoff's Rites and Customs of the Greco-Russian Church, p. 84.  
10 St. James' Budget, 28th December 1883.  
12 Henderson's Folk-Lore, p. 22.  
18 Jones' Crowns, p. 118.  
23 Mitchell's Highland Superstitions, p. 5.  
24 Henderson's Folk-Lore, p. 240.  
foot of the bed. In Durham, a garter tied round the left leg below the knee cures cramp. In England, the newlychristened child continued to wear the christening cap till the morning after the christening.

Colours.—Spirits seem to hold in special dread the three colours, yellow, red and black, and perhaps white.

Yellow.—For six days before the wedding the Indian Musalmān bride wears old tattered yellow clothes. The admitted object of the practice is to drive away the spirits or jīnas that hover round the bride and bridegroom. So when a wife prepares to meet a long absent husband she dresses in yellow from head to foot. A North-Indian Hindī song runs: “Her husband returns at eve, the fair one makes ready to meet him with yellow saffron on her brow, with a golden ring in her nose, with a garland of yellow gold hung round her neck. Golden, too, is her vestment and yellow sandal shines on her body. Ripe yellow pān she chews. The dear one makes herself yellow to meet her lord.” Among Gujarāt Musalmāns the marriage turmeric-rubbing, pīthī-jaśānā, is confessedly with the object of keeping off evil spirits, with whose presence the wedding-day air is so heavy-laden as to give rise to the proverb: “Shaṭṭā kā vaḥāt bādā bhārī vaḥāt hai. The time of marriage is a very heavy time.” To silence any possible grumble of the bride:—“Of what use is this yellow-paste rubbing,” the elders are primed with stories:—“Khūndā Bakhsh, the Paidhānī weaver, had his wedding-day close at hand. Hīrā his bride was at her house. The pīthī, or turmeric paste, was ready. The time of rubbing it on had come. The bride missed her nose-ring. She was allowed by mistake to go herself to fetch it. She found the ring and came back. When the rubbing on of the paste began, almost at the very sight of the paste, she fell into convulsions. For two or three days the fits came back at intervals. Her mother heard of a good exorcist and took Hīrā to see him. The power of the exorcist forced the spirit in the girl to speak. ‘I am the spirit of a Śūt,’ he said. ‘I am a gnome half a span high. I saw this girl when she went for the nose--ring. I liked her. I noticed neither yellow clothes nor yellow paste to keep me off. I took possession of her.’’” “Yes,” says another of the elder ladies, “and Miriam Hasan of Māhim, with her new ideas, was looking about her just before the paste was put on. She fell in a fit. She had looked into the tamarind tree in front of the house and the jīnas who lived in the tamarind tree had seen her looking and took possession of her. It was long before they could get the jīnas to confess and leave her . . . .” During the spirit-laden days of Dāsara or Diwāll no careful Musalmān mother lets a child out of doors without a yellow leemā in his pocket. A Bombay inspector, a Sūrāt Musalmān, going his rounds after dark on Diwāll eve, felt something bob against his legs. He tried with his hand and found that the dear house-mother had dropped a lemon into each tail-pocket. Most Hindus of Western India make yellow the bodies of the bride and bridegroom by rubbing them with turmeric. Among most high-class Hindus the bride’s cloth, or vadhvastra, is always yellow, and the kāmkanā, or marriage wristlets, tied round the wrists of the bride and bridegroom have generally inside of them a piece of turmeric root and a betel-nut. Before a thread-girding, the Brāhmaṇ boy is rubbed with yellow, and among several classes, when a girl comes of age, she is covered with yellow clothes, or is rubbed with turmeric. That it is the yellow colour, not the turmeric, that is vaḥāt, is shown by the fact that several classes use yellow earth instead of turmeric. The Vaiṣhāvya use of yellow earth, known as gopī-chandān, or milkmaid’s sandalwood, seems based on the belief that yellow scares spirits. That this is not because yellow is a festive colour, is proved by the practice of marking the face and chest of the dead with lines of yellow. The explanation that the object is to drive away spirits is supported by the belief among some Hindus that spirits fear yellow. When they re-thatch their houses at the beginning of the rains, the Marāthā Hindus of the Kōṅkan give the thatcher a bundle of cloth, in which are tied turmeric, marking nuts, an iron nail, and rice, to lay on the roof peak or ridge, that the
lightning may see them and flee. In the Kōńkan, some Hindu mothers in child-bed tie a piece of turmeric round their neck to keep off evil spirits, and continue to wear it for a year. At a Dekhan Kumbl’s wedding yellow lines are drawn on the cloth, which is held between the boy and the girl, and at a Dekhan Rāmśāl’s wedding yellow rice is thrown over the bride and bridgegroom. Kānara Liṅgāyats tie turmeric roots round the wrists of the bride and bridegroom. In Śhālāpur, Komt women, rub their faces with turmeric powder. In Kānara, Havig Brāhmaṇ women, when in full dress, colour with turmeric paste the parts of the body which remain uncovered. In the Karnāṭak, among the Mādhava Brāhmaṇs, before marriage and thread-girding, the chief relations are rubbed with turmeric and bathed in warm water. The Khōndas gird their head-man with a necklace of yellow thread, and they bind a yellow thread round the bride and bridgegroom’s necks and sprinkle their faces with turmeric. The Hos and Mundas of South-West Bengal anoint the dead with oil and turmeric. The Gonds tie a yellow thread round the wrist of the bride and bridegroom. On the fifth day after a birth the Gonds call women and rub them with turmeric. The Hindu sannyāst wearer yellow clothes. Among fire-worshipping Persians a yellow dog with four eye-like spots, or a white dog with yellow ears drives off the pollution spirit. The Persians hold gold to be the purest metal; one washing cleaned a gold dish, a silver dish wanted six. Burman women, and some Burman men, rub a sweet straw-coloured powder on their cheeks. Among the Malays, no one but the king may wear yellow. The road along which the emperor of China passes in bridal procession is covered with yellow clothes. The Lāma of Thibet wears a long yellowish robe. At the spring-ploughing festival in China, a husbandman wearing a yellow coat goes before the plough. In China, when a person is sick with headache or fever, the enchanter writes with a red pencil on a yellow paper, burns the paper and gives the ashes to the sick man to drink. At a Buddhist funeral in Japan, women in mourning wear yellow clothes. In the Fiji Islands, vermillion and turmeric are rubbed on the faces and bosoms of wives, who are killed to accompany their dead husbands. The people of Melville Island daub themselves with yellow. The Wagogos of East Africa wear yellow wristlets of goat skin to keep off spirits. The Mexicans stained the successful warrior yellow, and at Mexican festivals the people painted their faces yellow. Greek virgins, at the fifth yearly sacrifice to Diana, wore yellow gowns, though, with this exception, to wear any coloured dress at a festival was against the law. In Greece pills made of yellow silk and live spiders are believed to cure ague. The pedestal of the Guardian of Ulster in Ireland was a golden yellow stone. In Middle Age England gold rings were worn to cure patients suffering from the attacks of evil spirits.

Red. — On almost all great Hindu occasions red or vermilion, kuṅku, is used along with yellow turmeric. Hindu women, whose husbands are alive, mark their brows with red powder. In Thāṅka, when a high-class Hindu woman goes to visit a neighbour, at the close of her visit her brow is marked with red. In the Dekhan, the Chitpāvan bridgegroom’s face is marked with black and red. The Poona Uchliās, in preparing the oil for the ordeal caldron, paint
red and yellow both the oil-mill and the bullock that works it. Dekhan Râmôśā rub the
bridegroom's foot with red powder, and Gujarât Muhammadans, when the bride enters her
husband's house for the first time, kill a goat, and mark the soles of the bride's feet with its blood.
In Poona, at a wedding dinner, the place for each guest is marked with lines of red powder.
At a Dekhan Kunbl's wedding, when the boy is seated outside of the girl's house, Brâhmaṇs
draw red lines on the walls. Some Dekhan Kunbls paint gaudy pictures and stripes of
colour on their houses to keep off the evil eye. The dome of the Târkeśwar temple at
Nâsik is coloured red and white.
The Komtûls of Shôlâpur, on the fifth day after a birth, wash the
cot, and paint it with red and white lines.
In the Karnâṭak, all clothes given away as
presents are rubbed with red powder. Some Belgaum Brâhmaṇs have their houses painted
with alternate stripes of white and red. In Nâgâr, the pile of pots at the corners of the square,
in which Gujarât Brâhmaṇs are married, are striped red and white.
The Bedars, or Biaḍars, of Dharwâr smear their bodies with red, white and yellow earth.
The Gavandâs of Bijâpur throw
red-coloured rice over the bride and bridegroom.
The Beni-Isrâ'îl of Western India redden
the bridegroom's hands and feet with henna.
At Malêr marriages the bridgroom marks the
bride's brow with red.
Among the Gonds, at the Pôlâ festival, the bullocks and drivers are
covered with red, and this reddening is part of the Pôlâ festival in many parts of Western India.
on the sixth day after a birth the Gonds mark the ground with vermilion.
Red powder is perpetually thrown at Gond weddings.
In Bengal, as in Bombay and other parts of India, on the
Phâlgun fullmoon, the Hindus drench each other with red water.
The village stones, or krunâla, of Mysore, are painted in vertical lines red and white.
The Gânapatiâs, a sect of
Hindus, mark their brows with red minium.
Formerly in Burma, no one but the king could use vermilion. Similarly, when a Burman prince was executed, he was tied in a red velvet bag
and drowned in a river.
Red cloth is used at Chinese weddings.
Children in China, at the
festival of Middle Heaven, have their foreheads and navels marked with vermilion to keep off evil
spirits.
In the Andaman Islands, upa, or red oxide of iron, mixed with the fat of pigs or
turtles, is applied to the body as an ornament or to cure disease.
Some tribes in North Australia cover themselves with red earth.
The Melville islanders, when in mourning, paint
their bodies red or white.
Hottentot women mark sacred stones and cairns with red ochre.
In Madagascar, Hova women stain their nails red.
The Gallas of East Africa anoint
themselves with oil and red ochre.
The Bongos of the White Nile apply red ochre to wounds as reducing and antiseptic.
Red and yellow are the great colours at the Dahomey court.
In South Africa, the chief's wife covers herself with oil and red ochre.
Dr. Livingstone noticed in South Africa an idol with marks of red ochre and
white pipe clay.
Some tribes in South Africa smear themselves with fat and ochre
to keep out the influence of the sun by day and of cold by night.
The Muhammadan
women of North-West Africa stain their hands and feet red with henna.
The Dakotas of

46 Information from Mr. M. M. Knute.
41 Dalton's Descriptive Ethnology of Bengal, p. 279.
40 Hillop's Aboriginal Tribes of the Central Provinces, App. 1. p. iii.
38 March-April.
33 Hahn's Tumi Geam, p. 149.
24 Information from Mr. Tirmânjdo.
17 Earl's Papuans, p. 227.
13 Dr. Livingstone's Travels in South Africa, p. 278.
12 Hay's Western Barbary, p. 49.
America paint the dead with vermillion or red earth. Mexican warriors smeared their bodies with bright paint. Greek girls had their toe and finger nails rose-tipped to keep spirits from coming in.

Black. — Spirits fear black, particularly lamp-black. Hindu women commonly use lamp-black to anoint their eyes and lamp-black is sometimes applied to cure itch. When a Hindu woman takes a young child out of doors, she marks its cheeks with lamp-black to keep off the Evil Eye. The Vaishnava marks his brow with an up-and-down line of lamp-black, or anâdâr, as a guard against spirits. The black marks in tattooing are admitted by Gujarât Bhils to have the power of scaring spirits, and it seems to be its power of marking black that gives its holiness to the marking-nut. The special value of jet as an ornament seems to have been due to its power over spirits. The use of jet and of other forms of black clothing and ornament in mourning was apparently because black was able to shield the wearer from spirits. So also, perhaps, the Buddhists, Jains and Vaishnavas colour their gods black. The Srâvak bridegroom in Gujarât wears a black silk-thread round his right ankle. In Gujarât, Muhammadan women, before taking a child out, mark its feet, cheeks and palms with black to keep off evil spirits, and to ward off the Evil Eye they put a bit of charcoal into milk. The Poonâ Halâkhârs, as a part of the wedding ceremony, blacken the bride and bridegroom's teeth. Hindu lying-in women in the Dekhan sometimes rub their teeth with black dentifrice. Black thread and black nœus are hung round a Dekhan Kumb child's neck, to help it to hold up its head. Among the Ahmednagar Kolls, to keep off the Evil Eye, the child's eyes are marked with soot. In Dârwâr, Liûgâyât women blacken their teeth. The Vaishnava sect-mark for men is an up-and-down black mark with a red water-like circle of turmeric and cement. Kanarese women blacken their teeth with antimony. Among Bijâpur Brâhmaṇas, on the fourth day after a marriage, when the bride and bridegroom are making ready to go to the boy's house, the girl's mother goes to the house-shrine, and, holding a tray with a burning lamp over her head, walks five times round the marriage guardian. As she walks, her brother holds a sword above the flame. When the fifth turn is ended, the soot is scraped off the sword blade, and it is spotted over the boy's and girl's faces. The Bijâpur Liûgâyât Kumbhârs mark the bride and bridegroom's brows with soot to keep off the evil eye. Karnâtak Brâhmaṇas, in thread-girdling, blacken the boy's eye-lids, and among Karnâtak Muhammadans, when a man is attacked with severe fever, a black cloth, black grain, and a black hen are worn round the man and taken out to a river side. The black hen is possessed by the fever-spirit, and is allowed to go into the jungle. Arab and Persian women make a black circle round the eye. According to the ancient Persians of the Sipasian faith, Saturn was a black stone, his temple was black, and his ministrants negroes, who were clad in blue. Women in Central Asia used to blacken their teeth. In Burma, at the fish festival, some boys walk with their faces chalked, and others with their faces sooted. Japanese girls at marriage blacken their teeth. Women in the Philippine Islands blacken their teeth. The Motus of New Guinea, when in mourning, blacken their whole body. In Central Africa,
after the wife's death, the husband for two and half years wears a thick daub of charcoal paste over his face; widows wear a blackened band of dry banyan leaf round the forehead. 21 Lamp-black and oil are applied to their eyes by Msuahili women in East Africa. 22 Among the Colorado North American Indians mourners cover their faces with black paint. 23 In Mediæval Europe, black oxen and black cows were specially valued as sacrificial animals. 24 Russian women wear black in mourning. 25 The Germans put black sumin seed in a babe's cradle before its christening to keep off evil spirits. 26 Sir W. Scott found beads of coral with bones and ashes in a burial urn in a cairn at Liddesdale in Scotland. 27 In Scotland a thread of black wool with nine knots cures a sprain. 28 When a death happens in a Devonshire house, some crape or other black stuff is tied to the hive, or the bees die. 29 The practice has its root in the belief that the dead will come back and will go into the bees, unless he be scared by black. So it was held that to find treasure, that is, to scare the fiends which guard and hide the treasure, the seeker should use a black he-goat and a black hen. 30

White. — White is the ghoostly colour, and whitewash is much used in the worship of the rural and early gods. Siva, the lord of spirits, is white. 31 The Lingâyat smear the brow with white ashes. 32 To keep the Evil Eye from blighting a crop, the Dekhan Kunbi sets in his field a white pot at the end of a pole. 33 Among most Brahmanic Hindus the wedding dress is white. According to Dr. Buchanan the people of North Kânara wash their houses with a white clay called jayâdi mân, that is, earth from Mount Jaydi, which they mix with the ashes of muddi bark. 34 Some Karânatâk Brâhmans, in the thread-girding ceremony, cover with chalk the outside of a copper vessel, into which they entice the boy's special guardian. 35 The Burmese king has a white throne, a white umbrella, and a white elephant. 36 In China, at a Buddhist priest's funeral, all present wear white waist-bands. 37 On her coronation day, Queen Ranavallon I. of Madagascar had her brow marked with white clay. 38 The people in the outlying parts of Nubia, when they suddenly saw Burkhardt, said: — "Save us from the devil." 39 White horses and snow-white pigs were considered inviolable in Mediæval Europe. 40 The Russian babe, after baptism, is clad in white. 41 In the early Christian Church in Ireland and Scotland, white was the baptism colour. 42 Pennant (1860) in his Tour through South Wales, p. 28, noticing the whitening of the houses, says: — "This custom, which we observed to be so universally followed from the time we entered Glamorganshire, made me curious enough to inquire into its origin. It was entirely due to superstition, the good people thinking that by means of this general whitening they shut the door of their houses against the devil." 43 In England, at the funerals of unmarried persons of both sexes, as well as of infants, the scarves, hat-bands and gloves given as mourning used to be white. 44 White is an unlucky colour for English kings, Charles the First was crowned in white. 45 In ancient times, in England, people used to raise the devil by making a white circle with chalk, setting an old hat in the centre of the circle, and repeating the Lord's Prayer. 46

Comb. — Among high-class Hindus in Bombay, when a girl comes of age, her lap is filled with fruit, rice, betel-nuts and leaves, and a comb. 47 Among the Beni-Iṣrā'il coming of age and

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22 Poli Mall Gazette in Bombay Gazette, 80th May 1884.
23 Mrs. Romanoff's Rites and Customs of the Greco-Russian Church, p. 239.
24 Mrs. Romanoff's Rites and Customs of the Greco-Russian Church, p. 14.
25 Dyer's Folk-Lore, p. 149.
29 Dubois, Vol. I. p. 223.
32 Mrs. Romanoff's Rites and Customs of the Greco-Russian Church, p. 73.
36 News' East Africa, p. 61.
38 Note 2 to Lay of the Last Minstrel.
39 Information from Mr. Tirmírâô.
41 Shway Yoe's The Burman, Vol. II. p. 311.
42 Sibree's Madagascar, p. 294.
45 Jones' Crown p. 312.
46 Information from Mr. P. B. Joshi.
pregnancy rites, the first rite is to comb the girl's hair. The Sinhalese wear a comb in their hair. The Papuans of North Guinea wear a bamboo comb in their hair with a cloth hanging from the points of the comb like a flag. The comb was considered a sacred emblem in pre-Christian times, and was often used in divination. In Christian days it preserved so much of its sanctity that we find a comb mentioned among the appliances needed at a solemn High Mass, especially when sung by a Bishop. Some sacred combs were of ivory, some were plain, some were adorned with elaborate carving, even gemmed with precious stones. A list of sacred combs is given by Dr. Rock as having belonged to St. Cuthbert, St. Neot, St. Dunstan and other Saints. Various combs were long preserved at Durham, Canterbury, Glastonbury and other holy minsters. At Thetford, in the church of St. Sepulchre, may still be seen the comb of St. Thomas, the martyr of Canterbury, and at Durham the comb that was found inside St. Cuthbert's coffin.

Coral. — In Gujarát, a coral ring is worn to keep off the evil influence of the sun. The Poona Yaidus, an early tribe of wild doctors, wear coral necklaces. Pravd bhāṣa, or coral ashes, is a Hindu medicine. The Lepchas of Darjeeling wear a profusion of mock coral and coloured beads. In Bengal, coral is touched by mourners when they are purified. Barbosa in 1514, noticed that Hindu women in Vijayadurg wore five strings of coral round their arms. Coral and tortoise-shell are worn as ornaments by the Andaman Islanders. Arab women, in North-West Africa, wear long strings of coral round their necks. Coral is worn on the neck in Nubia. The South Central African diviner holds a white coral in his hand. Coral keeps off fear. A coral worn round a child's neck helps it to cut its teeth. It is an amulet against fascination. According to a Latin work (1536) witches say that coral keeps lightning, whirlwinds, tempests and storms from ships and houses. In England, coral was used as an amulet against epilepsy.

Cross. — In many parts of the world, long before it became a Christian symbol, the cross had a magic or spirit-scaring power. Its presence on early remains shows that, from the thirteenth century before Christ, the cross was a common and favourite ornament or shape in Asia Minor, Greece, Italy, Central Europe, the British Islands, Scandinavia, and Iceland. Besides the even-lined Greek cross and the shafted Roman cross, two forms of cross have been in widespread honour as lucky or talismanic. These are the ring-topped cross or crux ansata of Egypt, Asia Minor and Chaldea, and the guarded cross, the gammadion or svaṭika, of Scandinavia, Central Europe, the Caucasus, India, Tibet, China and Japan. At present, with no trace of connection with any of the higher religions, the sign of the cross is held to be lucky and a scarer of evil spirits by many of the lower classes in India, in Ashante and other parts of Africa, and in North and South America. Spirits fear crossed lines. So, to keep off sickness, the Masalurus, a class of Dhārwar beggars, brand with a red-hot needle their new-born babes with the form of the cross. The trident, or trident, is one of the weapons of Śiva, the lord of spirits. At the ear-boring ceremony among the Belgum Gōsāvās, the teacher, who performs the ceremony, begins by setting a trident in the ground and worshipping it. The Bijapur Lamāns mark the backs of the bride and bridgroom with a turmeric cross. The Sūryavaiśālī Lāds of Bijapur mark with a cross the cloth that is held between the bride and bridgroom. The Bijapur Gavandis have a yellow cross in the centre of the cloth which is held between the

19 Cumming's In the Hebrides, pp. 64, 65.
20 Information from Mr. P. B. Joshi.
23 Hay's Western Barbary. p. 148.
25 Dyer's Folk-Lore, p. 179.
26 Moore's Oriental Fragments, p. 189.
27 Information from Mr. P. B. Joshi.
29 Earl's Poynams. p. 69.
32 Stanley's Barbares, p. 88.
34 Mitchell's Highland Superstitions, p. 31.
bride and bridgroom. The Bihāpur Bārs, before marriage, draw a red-powder cross, in the lucky or svastik shape, on a white sheet. Among the Roman Catholics of Kānara, at baptism, the priest signs the child's head and breast with the sign of the cross. The Dekhan Rāmōsēs, at a marriage, spread on the ground a square of wheat and millet grains, and divide it into four by two lines drawn from opposite corners. The svastik, or end-guarded cross, holds the first place among Jain lucky marks. Gujarāt Jains, or Srāvakas, on marriage days draw lucky crosses on the shaven heads of children. A red circle, with a svastik in the centre, is marked on the place where the family gods are kept. The Jews are said to have marked the brow with the tau, or T cross, to secure safety. Certain Egyptian amulets were marked with a cross. The Chinese set iron tridents on the tops of their houses to keep off evil spirits, and place them on the taffrails of ships to ward off evil. Chinese spirits write with a T-shaped planchet made of peach wood. In the expedition despatched by the Emperor Maurice to assist Chosroel II. against Behrām (A. D. 600), General Narsēs sent to Constantinople some Turks taken as prisoners who bore, marked on their forehead, the sign of the cross. The emperor inquired why barbarians bore this token. They said that once, during a virulent pestilence, certain Christians had persuaded their mothers to prick a cross on the foreheads of their children. In the Hawaii and other islands the ground floor of some of the temples was shaped like a cross. According to Hahn, the Hottentots (1600-1700) went into caves and said prayers, raising their eyes to heaven, while one makes the mark of the cross on the other's forehead. The cross is a common symbol in South America. Constantine's cross standard, the Labarum, was a Roman cavalry standard, a long pole with a cross beam or silken veil hung from its end. In Europe, in the Middle Ages, the cross was supposed to restore life. A cross is worn round the neck by all Russians night and day. It is also hung in cradles. The Russian priest crosses the child over its brow, lips, and breast. At a Roman Catholic baptism the cross is signed eight times on the adult's ears, eyes, nostrils, mouth, heart, and shoulders, and thrice in the air. The Germans believe that on the three nights of Yule a cross should be made on stable doors, or the horses will be fairy-ridden. According to Grimm the belief that witches and devils shun the cross is the reason why so many crosses are seen on German doors on the first night in May. According to Count D'Alviella, in Flemish Brabant, a whiteashed cross saves a wall from lightning, and guards the inmates from fire and sickness. Whitewash wall crosses are common in Belgaum and other parts of Western India to keep off sickness and the effects of the Evil Eye. The German peasant used to plough a cross into each corner of his field, and, to guard unchristened children against elf or devil, a cross was hung over the cradle. Saint Teresa, the great Spanish Saint (1540), seeing the devil in a vision, put him to flight by making the sign of the cross. Charlemagne, of France and Germany, retained among his symbols of rule the cross which from time immemorial served in all countries as a magic symbol, significant of power over the elements, especially over water. Among the Roman Catholics, at the beginning of the confirmation ceremony, the Bishop signs himself with the cross. At baptism the priest makes a sign of the cross, and says:—"Satan, fly; behold God, great and mighty, draweth near." The signing of the cross in consecrating salt at baptism is expressly said to be made to exorcise the evil spirit out

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of the salt. That the object of signing the cross is to scare the devil, is again shown in the Roman Catholic baptism, where the priest says: — "And this sign of the holy cross, which we make upon your forehead, do thou, accursed devil, never dare to violate." Similarly, the baptismal sign of the cross is said to be made that Christ may take possession. A Roman Catholic should make the sign of the cross as soon as he awakes, according to the rule, "when you awake defend yourself (that is, from the lagging spirits of night) with the sign of the cross." In the Litany the cross is called the Terror of Demons. The black rood or black cross of St. Margaret worked wonders. The Royal English Sceptre has a cross, and a Maltese diamond cross is used in the coronation of the English kings. If, after supper on Christmas Eve, a girl shakes out the table cloth at a cross-way, a man will meet her and give her good even. Her husband will be of the same height and figure. In the north of England, the bride's maid at night cross the bride's stockings. The following lines occur in Scott's Lay of the Last Minstrel, Vol. II. p. 15:

"That his patron's cross might over him wave,
And scare the fiends from the wizard's grave."

The widespread worship of the cross, to which these examples bear witness, seems to belong to two main stages: — (a) The worship of crossed lines as in itself a lucky evil-scaring shape; (b) the worship of the cross as the symbol of a guardian. The earlier view of the luckiness of crossed lines is the Indian (perhaps, is the Brabant) village idea that a whitewash cross guards a wall: this is the value of the cross on the Ashantee bronze and on the religious gourd-drum both of North and of South America. The same value may be supposed to lie at the root of the early cross worship in Asia Minor and Europe. Besides this early worship of crossed lines as a spirit-controlling picture, the use of the cross as a guardian-symbol was widespread before its adoption by the Christians. In India the favourite end-guarded cross is called svastika, meaning "it is well"; in China the cross is a symbol of life; in Japan it is a sign of luck; among the Phoenicians and the Israelites the tau, or headless cross, was a sign of life and health; in Germany and in early America the hammer-shaped cross was a sign of fertility. This widespread agreement between the meaning of the cross as a symbol and its meaning as a picture of crossed lines seems to show that the early belief that the cross shape has a spirit-scaring value aided its adoption by the later religions as a guardian symbol. Its form, into which so many meanings might be breathed, helped its popularity. Till late-born Islam, with the doubtful exception of the religion of Zoroaster, few of the higher religions have failed to adopt the cross as a worshipful symbol. Among the high pre-Christian religions Sun-worship so thoroughly accepted the cross as a symbol of the guardian Sun that Count D'Alviella, in his Migration of Symbols, rests satisfied with tracing the cross to a sun-symbol. The examples given above show a worship of crossed lines that passes back into beliefs earlier and coarser than the refinements of sun-symbolism. That the good luck, or spirit-controlling power, of crossed lines is older than its guardian influence as a sun-symbol is shown by the use of the cross as a symbol of the moon and of so many other guardians besides the sun, that the cross has been supposed to be a general sign of divinity.

The question remains: — If the virtue of the cross has its origin, not in the fact that it is the symbol of some great guardian but because of the demon-ruling influence of a picture of crossed lines, to what is the demon-ruling power in crossed lines due? The explanation seems to be the early and still widespread belief that spirits haunt the crossings of roads. In many parts of Western India, even in Bombay City, in the early morning, may be found at the crossings of roads a basket with coconuts, flowers, an egg, red powder and oil, into which some
harassing demon or some disease fiend has been coaxed or scared out of its human lodging, and set at the nearest meeting of roads as both a spirit haunt and a prison, from which the spirit cannot escape to return and vex its victim. At many Gujerat cross roads, especially where the crossing takes the shape of a trident, or triśūla, a small shrine is built to shelter the local spirits. In Ratnagirī, the spirit to whom the shrine is raised at the chōy, or cross-road, is the chōysār, or akhārya, that is, the master of ceremonies, or the lord of the spirits, whose haunt is the road crossing. So in Catholic Christian villages, both in Western India and in Europe, except where it marks the site of some murder or of some special escape, the road-side cross is a chōysār, or crossing-master, set there to keep in order the spirits who haunt cross-ways. Till lately the English suicidewas buried with a stake driven through his body where three roads met. What is the sense of this special burial? The sense is that the spirit of the suicide, leaving the body in anger and at the same time suddenly and so in full power, was a special source of danger. The stake was driven through the body to lay the body and prevent it walking. Cross-roads were chosen as the burial place, because from the crossing of roads no spirit can escape. The road is a spirit haunt. So Roman tombs line Roman streets. Travellers going in fear, their minds full of ghosts, see something pass and disappear. No where do so many visions disappear as at a cross way: therefore no place imprisons spirits so effectively as a cross way. The adaptations, by which the early idea that cross roads are spirit haunts has been altered to meet the requirements of the higher faiths, is a notable example of the great religious law of meaning-raising, the law by which wit breathes into old beliefs a meaning that enables the earlier rite to continue in keeping with higher conditions. The Chinese raise the original picture of cross-ways into a symbol of the fourfold division of the earth; the Assyrian into the main directions of space, a symbol of the god Anû: the Argentines into a symbol of the Wind, and the Mexicans into a symbol of the Rain; the Sun-worshipper into a symbol of the Sun, whose beams ray to the ends of the heavens: finally, as Count D’Alviiella notices,6 to the Christian the cross is a symbol of the latest phase of the deep-seated worshipfulness of the guardian, the redemption of the world by the voluntary sacrifice of a God. Or, as Justin Martyr6 still more enthusiastically cries:—“The sign of the cross is impressed on the whole of Nature. Hardly a craftsman fails to use the figure of the cross among his tools. The cross forms a part of man himself when he raises his arms in prayer.” Count D’Alviiella has probably successfully proved that the guarded cross, the gammadion of the Greeks, the svastika of the Hindus, is especially a sun, cross. The same year (A. D. 323) — which saw Constantine the Great turn the labarum, a Roman cavalry standard, into the imperial sign of the cross, saw the same Constantine dedicate the first day of the week to Apollo and call it Dies Solis or Sunday. Three years later (A. D. 326) saw the finding of the true cross by Helena, Constantine’s mother, and the beginning of the miraculous diffusion of its fragments over Europe. Still this is the end, not the beginning, of the history of the sign of the cross. As a sun-symbol, the lines in the gammadion or svastika, at right angles to the ends of the cross limbs, are explained as representing the speed with which the sun runs his daily race through the heavens. In spite of the suitableness of this explanation, the original object of drawing lines across the limb-ends seems to have been, not the addition of speed to a sun-symbol, but to increase the spirit controlling power of crossed lines by guarding the points of exit and so preventing the escape of the imprisoned spirit. No example can be quoted to prove the use of the end line as a prison bar. Still, in the higher phase of the idea of crossed lines, as a means of housing and caring for a guardian, the lines across the limb-ends preserve the original meaning of guards and become devices to protect the housed guardian from the attacks of wandering or of rival fiends. With this slight raising of their meaning, the root idea of the guarded cross ends remains in certain Hindu ceremonies, where an enclosing belt of svastikas, forming a barrier to the entrance of wandering or rival spirits, leaves a central area of safety, which is called Nandyavarta, that is, Nandi the lucky one’s house. The same idea of

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6 Migration of Symbols, pp. 2, 12 and 13.  
sheltering a guardian by placing it in the centre of an end-guarded cross occurs in a Cretan coin, where a central crescent moon is surrounded by a cross-shaped fret or labyrinth. So the end-guarding motive of the svastika works into the fret and the fret is developed into the meander maze, or labyrinth, with which in so many ceremonies the Hindus are careful to surround their guardians. That the connection between the end-guarded cross and the guardian fret is not solely Indian is shown by two remarks in the Migration of Symbols: one (p. 42) suggesting that the svastika, or Nandi-house, is a form of labyrinth, which, in the manner of a Greek meander, may be connected with a *gammedion*; the other (p. 83) noticing that the fret, or svastika, is associated with the meander in the New World, as well as in the Old.

Crown. — The crown is a guardian. So Saul wore his crown in battle, and most Hindu brides and bridegrooms in Western India, at their wedding, wear wedding coronets called *bākharas*, or brow-horns. Egyptian crowns were adorned with figures of lions and bulls, branches of trees and representations of flames. The early Egyptians used feathers in making crowns. The Jewish high-priest wore a crown, or a gold band round the crown, with the words "holiness to Jehovah." A crown of gold topped the Jewish ark, and crowns were worn at Jewish weddings. A holy crown was set on the top of Aaron's mitre. The crowns found by Schliemann at Troy are on the heads of the dead. Formerly, crowns used to be made of the following sacred leaves, clover, oak, strawberry, roses and lilies. Among the Cimbri, the priests went to the prisoners, crowned them, and cut their throats. The imperial diadem at Rome was a broad white fillet studded with pearls. The Romans had olive crowns. One form of radiated crown worn by the later Roman emperors was the same as the crowns worn by the gods. Roman high priests wore crowns of olive leaves, or ears of corn and gold. According to Pliny, the Romans made crowns of violets and roses. They wore crowns, not only in honouring the gods and the *lares*, but also at funerals. Among the Greeks, as well as among the Romans, crowns were placed at the door of the house where a child was born. In Athens the crown was of olive leaves; in Rome it was of laurel or ivy. Roman Catholic Bishops put on the mitre when they go to confirm. In Russia, and formerly in England, crowns were worn at weddings. King Alfred’s crown had two little bells. In England, in 1420, a crown was borne on a cushion in the front of the army. Henry the Seventh, before putting on Edward’s crown, had it sprinkled with holy water, and censed. James the Fifth of Scotland was presented with a hat blessed by Pope Clement on Christmas Eve, that it might strike fear into Henry the Eighth.

Dancing. — Dancing is a phase of spirit worship. The excitement of dancing makes the dancer a tempting lodging alike for the unhoused spirit, the familiar, and the early guardian. The early tribes of India are great dancers. In Western India, among the early tribes who are fondest of dancing, are Kōll, Bihla, Kātkara, Thākura and Vārāl. These early tribe hold their dances, especially in the month of Aśvin, during the Dvārā holidays. In Ṭhānā during the Dvārā in October and the Hōl holidays in April, Kōll and Vārāl servants dance at the houses of their employers. In Bombay, Kōll and Kumāl women are called by Prabhū to dance before the goddess Gārvī.

Among the Marāṭhās, the worship of the chief goddess of the Dekhan, Tuljā Bhāvanī, is celebrated by a set of dancing devotees, called Gōndhālī, whose leader becomes possessed by the goddess. The details of the ceremonies connected with the dance are interesting. A high
stool is covered with a black cloth. On the cloth thirty-six pinches of rice are dropped in a heap, and turmeric and red powder is mixed with the heap. On the coloured rice-heap a copper vessel, filled with milk and water, is set, that the goddess may come and take her abode in it. In the mouth of the pot betel leaves are laid, and on the betel leaves a coconut is set. Five torches are lighted and given to five men of the house, who walk round the stool five times, shouting Ambā Bhavānī.

Then the music plays, and the dancer dances and sings in front of the goddess. It ends with a waving of torches round the goddess' face. The object is to win the goddess' favour by driving away spirits from her. If she is pleased, she can control the bands of spirits.

Among the Mādhavas and other Dēśaṭha Brāhmāṇa the gōndhāl is performed at their thread ceremonies, marriages and pregnancies. Other castes perform the gōndhāl at marriages only. At the marriage of Gōvardhan Brāhmāṇa in Poona the boy and girl are seated on the shoulders either of their maternal uncles or of servants, and their carriers perform a frantic dance.

The Bāvala, or Nāth, beggars in Ahmednagar have a jhēndā, or war-dance, at their weddings. A gōndhāl dance in honour of Tulīja Bhavānī is performed by Belgaum Sali at weddings. Among the Patvāgaras of Belgaum no wedding is complete without its gōndhāl dance. In Belgaum, every Thursday, dancing girls dance before Asad Khān's tomb. The Nāndēv Shimpā of Nāgar, during the wedding ceremony, perform the jhēndā dance when their maternal uncles lift the boy and girl on their shoulders and dance, beating each other with wheat casks.

In the Kōṇāk, on Gōkulaśthamī day in August, cowherds cover themselves with dust, and catching one another’s hands dance and shout the name of the god Gōvīnd. The Aśarāras, a class of Dhārwar Mādigars, dance before and abuse the goddess Dayāmāvā during her fair. Though the higher class Hindus of Western India seldom dance, Gujarāt Vānī and Bhātiās, occasionally dance in honour of Kṛishṇa. Similarly, pious and staunch worshippers of the god Siva, at the end of their worship, dance before the god, who is specially fond of dancing and singing. At Pandharpur on the ranga īṭā, or pleasure stone, devout pilgrims dance, singing Vīthāvā's praises.

Among the Kirātīs of the Nēpāl frontier exorcise dance. The Santāls have a dance much like Kṛishṇa’s rūḍ. The Khōnds, married and unmarried, are great dancers. The Hāius, Hayas, or Vayas of Bengal celebrate curious arm-locked dances. In Bengal, on the bright fourteenth of Phālgun (March) people dance, sing and revel. On the fifth of Maṅgh (February), at Sarasvatī’s festival in Bengal, students dance naked and commit indecencies. The festival of Jagad Mātru, the mother of the world, is a scene of much merry-making and indecency. People dance naked, and say that dancing is the way to heaven. In Bengal, during the Durgā festival, dancing girls are called to dance in houses where the goddess is worshipped. In Coorg, at a yearly festival, a Brāhmaṇ dance before the idol shrine with a brass image of Īśvara on his head. The Coorgs are fond of dancing. They perform the devārašāka, or stick-dance, in honour of Bāgavatī.

Barbos (A.D. 1514) was much struck with the dancing girls of Vijayanagar. They were great dancers, like enchantresses playing and singing. Some thousands of them were in the

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26 The black cloth, the rice, the turmeric and the red powder — all scare spirits.
27 The object of the leaves and the nut in the mouth, like the heap of coloured rice below the pot, is to keep spirits from worrying the goddess.
28 The lighted torches and the five circles are to keep off evil spirits.
29 Music, dancing, singing the god's praises — all scare spirits.
33 Information from the peon Bābāji.
34 Information from Mr. P. B. Joshi.
36 Dalton's Descriptive Ethnology of Bengal, p. 106.
pay of the king, and went to war. In the procession of teachers, or gurús, in South India, dancing girls take part, singing indecent songs, and making indecent movements. Among the Hindus of Southern India, no religious ceremony or festival is thought to be performed with requisite order or magnificence unless it is accompanied by dancing. Every great temple has its set of dancers. The Hindus consider dancing a form of devotion. The Sháhírs of Tínnévelly are famous dancers. They begin slowly and growing by degrees excited, they glare, leap, and snort till they lose self-control and believe they are possessed by a spirit. The possessed dancers of Ceylon closely resemble those of Tínnévelly. According to Maurice, the Indians used to perform a circular dance in honour of the sun. In Burma, dancing is a favourite mode of welcoming an official. The Burman occasionally dances on his way to the pagodas in a hideously solemn tone of mind. The Buddhist priests dance, whirling wildly among the round tables placed in front of the goddess of mercy. Dancing to the light of large basket torches is common in Japanese temples. In Japan, sacred dances are held in honour of the goddess Isé, when girls dance holding a branch of the sakakí in their hands. At Australian dances, or caro-barres, each dancer carries a stuffed animal on his back. Dancing is common among West Australians. Dr. Livingstone says of the South Africans, when people ask the name of a tribe, they say:—“What do you dance?” Dancing among South Africans is accompanied by loud shouting. Dancers among the Assasins of Morocco cut the body till blood flows. The Hottentots have a reed dance, which they perform in front of any stranger who comes to their village. A solitary Hottentot was seen dancing and singing round a heap of stones. He had slept there one night, and next morning found that a lion had passed close to him. He judged that his escape was due to the stones, which must be the house of a god or a ghost. Therefore, as often as he passed he danced in memory of the spirit’s kindness. The Hottentots rise at dawn, take each by the hands, and dance. The Hottentots’ chief religious function is the ijet, or religious dance. The Bongos of the White Nile at harvest time yell and dance. At West African festivals men and women dance together, singing ribald songs. The Ugogo negroes dance and drink grain beer. Their dances are indecent. In their great festival, the King of Dahomey himself dances with a wife or two on either side. The curious American masquerade dances were naked, but apparently moral. In the fourteenth century, during the misery of the Black Death, a dancing mania passed over Europe which was cured by exorcism. Burton notices that the dancing fits sometimes lasted for a month, and were believed to be caused by evil spirits. Music soothed the disease. In Sweden, reels and other dances were performed by the heathen over the holy places of their gods. In France and in the Scotch Orkneys, people danced round large upright stones, singing by moonlight. In Orkney (1728), people used to dance and sing round a big standing stone. The early Christian Church denounced dancing, keeping open public houses at night, and getting drunk on the first of January. The violent exercise, shouting and finger-cracking, which accompany a Scotch reel, suggest that it was originally danced to drive away or to house spirits. Circle-dances remained in England in the Maypole dances and in the child’s dance known as “round the mulberry bush.”

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dances used to be held in North England on Easter Morn. The guarding effect of circle dances would be the same as the protection given to an object of worship by walking round it three times sunrise, that is, of pleasing wandering spirits by housing them. Dancing would then be associated with funerals, for the reason that drunkenness was practised at funerals, namely, to house spirits. The special religious position which dancing girls hold in India, is due to the belief that the dancers are scapegoats, drawing into themselves wandering spirits. In the Kanarese districts of Bombay and in Southern India almost every wedding, almost every religious procession of any importance, is headed by a group of dancing girls, whose right to head the procession seems difficult to explain, except that dancing, like music, was thought to scare spirits, or to please spirits by housing them.

Dung. — Dung, like urine, is an early medicine; it is used as a plaster, and the fumes of burnt dung restore consciousness. It is also used in parts of Western India as a cure for itch. These healing properties secured for dung a place among spirit-scarers. Most Hindus deny that the every-day smearing of a house with cow-dung has any basis, except the fact that it keeps the house sweet and clean. But the older belief that the sweetness and cleanliness were due to the power of cow-dung to keep off evil spirits remains in the case of the smearing of a house after a death with the object of clearing the house of evil spirits. Further, several Hindu religious books, among them the Gīvadhāndānīka, Manu, and the Bhāgavata Purāṇa, admit the spirit-scaring properties of cow-dung. In the East Dekhan, the exorcist threatens the spirit with the fumes of pig's dung, if the spirit does not declare who he is. Among Gujarāt Kunblis, in the pregnancy ceremonies, goat and mouse dung are laid in a jar. In a Pārl house, if a boy is much wished for and a boy is born, he is hidden, and instead of the boy a lump of cow-dung is shown to the mother. The reason is to cleanse the mother's glance of the Evil Eye. Nearly the same idea seems to explain the practice of Hindu mothers, when a person over-praises, or, as the Scotch say, fore-speaks, their children, turning aside the Evil Eye by saying: "Look at your foot; it is covered with excrement." The Evil Eye in this, as in other cases, being the unhoused spirit, who, drawn to the child by hearing its praises, might make his abode in the child. So to prevent wandering spirits from lodging in his grain heap, the Hindu cultivator crowns it with a ounder, or cow-dung cake. Dalton notices that the Parbīyas of East Bengal used to smear their houses with sheep and deer dung instead of with cow-dung. The Gonds make the bridegroom sit on a heap of cow-dung. In Bengal, cow's urine and dung are offered to the goddess Durgā. In Mysore, the guru, or spiritual teacher, pours cow-dung and water on his disciple's head. The Mysore Smart Brāhmaṇs mark their brows with three horizontal lines of cow-dung ashes. According to Dubois, at Nandgīon, about thirty miles south of Serengapatam, a barren couple used to go outside the temple, make cakes of human dung, and eat a portion.

Cow-dung and cow-urine, with milk, curds and butter, form the five cow-products, which are worshipped in South India. New earthen pots, are cleansed by pouring into them the five cow products — milk, curds, butter, dung and urine. The five pots are set on darba grass and worshipped. They are called the god Paṅchgāvī, and the worshipper thinks on their merit and good qualities, lays flowers on them, and mentally presents them with a golden throne. Water is sprinkled and waved over them. They are crowned with coloured rice, and are mentally presented with jewels, rich dresses, and sandal wood. Flowers, incense, a burning lamp, plantains, and betel are offered, a low bow is made, and the following prayer repeated: "Paṅchgāvī, forgive our sins and the sins of all beings who sacrifice to you and who drink

17 The fact that spirits in India and in Melanesia eat excrement (Journ. Anthropol. Inst. Vol. X. p. 280) shows that in the healing power of dung, not its nastiness, of which spirits stand in dread.
18 Information from Mr. B. B. Vakhākhar, B.A.
19 Wilson's Glossary.
20 Dalton's Descriptive Ethnology of Bengal, p. 331.
21 Hālo's Gond Poem, p. 59.
you. You have come from the body of the cow; therefore I pray you to forgive my sins and to cleanse my body. Cleanse me, who offer you worship, from my sins. Pardon and save me.” After a second bow and the meditation of Harih, the five products are mixed in one cup; the priest drinks a little, pours it into the hollow hands of the worshippers and they drink. Nothing is so cleansing as this mixture. All Indians often drink it. The five nectars—milk, curds, butter, sugar, and honey—are good, but much less powerful.26

Cow-dung is generally used in Brähmaṇ purifications.27 Cow-dung is eaten by Hindus as an atonement for sin.28 In consecrating fire and hallowing sacrificial implements a space must be smeared with cow-dung.29 In the Malay Archipelago, Oderic (1321) found a poisonous tree, for which the only cure was to eat human dung mixed with water.30 Cock-dung is used as a cure in Burma.31 Pigeon’s dung is a medicine in China.32 In China, horse-dung is used as a cure for the black sweat in horses.33 The Chinese consider cow-dung an excellent salve for boils, inflammations, and abscesses,34 and this opinion is shared by the English peasantry. In China, human dung is considered a very useful medicine in fever and small-pox. Buddhist monks are famous for the preparation of this drug. Some consider it the elixir of life.35 According to Tavernier (A. D. 1670) the excrements of the Dalai Lama are kept with care, dried, and eaten as medicine.36 The Australians, who live near the meeting of the rivers Page and Isis, cure wounds by laying on the wound the burning dung of a kangaroo.37 At the end of the bora, or man-making ceremony, in Australia, the youths have to eat the excrement of old women.38 The dressing of abscesses in North-West Africa is cow’s dung.39 In Morocco, wounds are dressed with cow-dung,40 while the Abyssinians eat human dung and water as a cure for snake-bite.41 The Romans believed that the dung of different animals wrought many cures.42 The early Germans (A. D. 100) covered their under-ground granaries with dung.43 Burton, in 1620, mentions sheep’s dung as a cure for epilepsy, and notes that the excrement of beasts is good for many diseases.44 In Scotland (1800), before the calf ate anything, cow-dung was forced into its mouth. After this, neither witch nor fairy could harm it.45 In Strathspey, in North Scotland, a country, or wise-woman’s, cure for illness caused by charms is a warm cow-dung poultice.46

(To be continued.)

DESCRIPTIVE CATALOGUE OF OBJECTS MADE AND USED BY THE NATIVES OF THE NICOBAR ISLANDS.

BY E. H. MAN, C.I.E.

(Concluded from page 158.)

17. Ornaments.

157. Malau. Large glass bead necklaces, usually worn by the meliūma (i. e., the Shāmans).

158 (m). Homyahta (C. N. Merāhta), and 159 (m). Tarīto. Singular iron objects, made by the natives of Chowra Island, and prized by all throughout the Islands as ornaments.
Being costly, they are regarded as evidence of wealth, and only the well-to-do members of the community afford themselves the luxury of possessing one or more specimens. They are said to be survivals of ancient weapons.

160 (f). *Neng-ta-chihia.* Ornamental loin-cloth, presented by the host to each male guest at a memorial-feast; worn over the ordinary loin-cloth (*vide* No. 48b), during the dancing which takes place throughout the night. Those worn at Car Nicobar differ but slightly from the ordinary *neng* (*vide* No. 48b), having usually merely a border of white chintz added to the invariable Turkey-red. The women, who make this and the *lōe-ta-wia* (*vide* No. 161), charge for their labor at the rate of about 1 dollar (or Rs. 2) for ten, the employer providing the materials. A good sewer can make two of these garments in one day.

161 (f). *Lōe-ta-wia.* Ornamental skirt, presented by the hostess to each female guest at a memorial-feast; worn over the ordinary skirt (*vide* No. 48a) during the dancing which takes place throughout the night on such occasions. At Car Nicobar the women wear either red-colored handkerchiefs, or Turkey-red skirts, in addition to the ordinary blue chintz skirts (*vide* No. 48a).

162 (m) *Houwē.* Flags, used for decorating large canoes on the occasion of memorial-feasts. These, as well as Nos. 160 and 161, are generally of quaint designs, the product of the inventive talent and taste of the maker, as determined by the means at disposal.

18. Articles connected with Religious Customs.

163 (m). *Hentain-kōi-pentila.* Large open basket lashed to a stout post (called *komching*), which is planted at the head of a grave at the time of interment. The basket, being one used by women only, is rarely seen so placed, except where a female of not less than about 13 years of age is buried. In this basket are placed various small articles which belonged to the deceased. The *homyūam* and *bičih* (*vide* No. 51), which she left, are attached to this object and, like them, are left to moulder on the grave.

164 (m). *Shani-pān* or *Shin-pān.* V-shaped pegs used in the Central Group, when burying a corpse. Some uneven number (generally 5 or 7) are fixed down across the body from head to feet, the object being to prevent the spirit of the deceased from rising and troubling the living. They are made of the *Garcinia Spectiosa,* of which also are made paddles (*vide* No. 3), outrigger pegs (*vide* No. 2) and fighting-sticks (*vide* No. 28).

165 (m). *Hentā-kōi.* Carved figures, or painted wooden-or spathe-screens, representing real or mythical animals, birds, or fishes, also models of ships, canoes, ladders, etc. The execution of these and other carvings and paintings by the Nicobarese, though crude, not unfrequently displays a fair amount of talent. *Kareau* (*vide* No. 152) at certain periods also serve as *hentā-kōi.* They are made at times of sickness at the direction of the Shāman (*menlūūna*), with the object of discovering and frightening away the bad *iwi* (i.e., the evil spirits), which have caused the sickness. If the patient recovers, the *hentā-kōi* is regarded with favour and retained for future service; but if the patient dies, it is thrown away into the jungle. The figure of a ladder (*halāk*), when carved for this purpose, is intended for the use of the *Menlūūna’s* spirit to climb up and discover whether the malicious spirit is in the air; while the model of a canoe or ship is to enable his spirit to search among the neighbouring coast-villages or islands. The figures usually carved, punctured (on an *Oreina* spathe), or painted, are a mermaid (*shawāla*), merman (*shamīral*), gar-fish (*lūlī*), iguana (*huyū*), fish-eagle (*kalam*), a mythical animal with human face and back like a tortoise (called *kalipān,* and declared to exist in certain
portions of the jungle of Katchal Island), and various others. They are generally placed or suspended in the hut, but a few are sometimes to be seen in front of the huts. The object of these representations of animals, birds, and fishes is to invoke their assistance and good-will in the endeavour of the menlūana to discover the whereabouts of the offending spirits, and to alarm the latter with the appearance of these effigies in the event of their venturing to repeat their visits. Hentā-kōi are to be seen principally in the Central Group, less commonly in the Southern Group, and rarely at Teressa, and Chowra, and never at Car Nicobar, where the models of ships stuck on posts on the foreshore during the trading-seasons must not be mistaken for an analogous practice, those effigies being used with the object of attracting trading-vessels to their coasts at such times as they have accumulated large quantities of coconuts for export.

166 (m). Hentā-kōi-kalāng. A carved fish-eagle; one of the most common effigies used for the above purpose (vide No. 165).

167 (m). Hentā. Paintings, punctured sketches on Areca spathe screens, or carvings on boards. They are somewhat ambitious in design, containing sometimes 7 or 8 pictures on a single screen, but ordinarily only 3 or 4. In the former, a representation of the sun surmounts the whole, or the sun and moon are represented at the top right and left corners. The Creator (Dūse) is depicted as standing dressed in some quaint garb; on either side of him are usually shewn various weapons, implements, and articles in daily use. In the sketch below him are seen huts, coconuts-trees, birds, and sometimes men and women; below these domestic animals and poultry; below these again a row of men and women dancing; next come ships and canoes in full sail; and, lowest of all are represented various descriptions of fishes, with the invariable merman or mermaid, and crocodile. When first made, and at subsequent times of sickness, the hentā is called hentā-kōi-hentā. They are made and used in the Central and Southern Groups and at Teressa; but only in the Central Group are representations of Dūse (the Creator) ever introduced. The object supposed to be served by the hentā is, as in the case of the other similar carvings and paintings, to gratify the good spirits (iwi-ka), and frighten away the demons (iwi-pōt, etc.)

168 (m). Hentā-ta-biŋya. This is a single representation on a board or Areca spathe of the Creator, and serves the purposes of a hentā. Its name implies that the carving is carried through the board or spathe and does not consist of mere puncturing, or paintings, on one side of the surface of the material employed.

169 (m). Henyōngasshi-heng. A hentā representing the sun with a human face and eight "arms," between which are shewn his children (called moshāha), to whom is attributed the faint light at dawn. The object of this and the next item (henyōngasshi-kāhō) is the same as that of other hentās.

170 (m). Henyōngasshi-kāhō. A hentā representing the moon, in which Dūse (the Creator) is depicted as holding a wine-glass in the right-hand; on his left side are usually shewn a pair of coconaut-shell water-vessels (hishōya, No. 33), a lantern, Pandanus-paste board (ahāla-larōm, No. 115), a basket (chūkai, No. 85), an Areca-spathe mat, and pillow, also weapons, spoons, table, chairs, etc.: on the right side of the central figure are generally shewn a watch, telescope, boatswain's whistle, various spears (vide Nos. 11 to 27), spathe mat (No. 51), table and decanters. Only in the Central Group is Dūse depicted in the above manner. This is probably due to the fact of Missionaries in this and the last century having laboured longer in that portion of the islands than elsewhere.
19. Toys.

171 (m). Henlain (C. N. Kissöch'tissa). A spinning-top, consisting of a thin piece of stick pierced through the centre of a betel-nut or Cycas fruit: is played by, or for, the amusement of children.

171 a. (m). Tika-sechya or Taki-sechya. A similar toy, made and used at Car Nicobar. A seed of the Entada purshoetha, or similar species, is used in place of the betel-nut, or Cycas fruit. Sometimes a flat piece of lead is substituted, when it is called taki-sechya-pirum.

172 (m). Henlain-yüäng-okdéaka (C. N. Chinvil). A toy, made by piercing two holes through a seed of the Entada scindens, and, after passing a cord through the holes, forming a loop on either side of the seed. The hands are then inserted in the loops and the seed twirled alternately in opposite directions by the action of the hands, after the manner of a similar toy well-known to children in Europe.

20. Miscellaneous Articles.

173. Ok-káp. Turtle-shell, sold to ship-traders.

174. Kol-rak. Dammar: mixed with coconaut-oil, gum-resin (vide No. 176), and ambergrey (vide No. 178), and heated in a shell over a fire for application to the forehead and temples as a cure for headache: also sometimes inserted in the ichô (vide No. 178), or, mixed with oil, smeared over the body, on account of its agreeable odour.

175. Pakau. Resin: heated in a vessel over a fire and applied, like pitch or tar, for caulking cracks in canoes.

176. Tôi-en-lsang. Gum-resin: used after the manner described above (vide No. 174).

177. Laharôma-holôwa. Black bees-wax: sometimes added to the ingredients in the ointment described above (vide No. 174): also used for caulking small cracks in canoes, bamboo utensils, etc. It is likewise inserted in the flageolet in order to modulate the tone of the instrument (vide No. 76).

178. Kan-pe. Ambergrey: obtained in small quantities, chiefly along the coasts of the islands of the Central and Southern Groups, and sold to Chinese and Malay traders. When used locally, employed in the manner described in No. 174.

179. Oyâu-kaneöl. Peculiar coconauts with horn-like excrescences, produced on certain coconaut-trees at some of the islands. As they contain but little kernel, they are valued by traders merely as curiosities. Also found on the Coco-Keeling Islands.

180. Yen-kanáp. Encrusted human tooth, due to the practice of chewing unripe betel-nut with shell-lime and Chavica betle. These teeth are only to be seen in the Central and Southern Groups, as there only do the natives omit to rub their teeth after betel-chewing.

THE LOLO WRITTEN CHARACTER,

BY E. H. PARKER.

Some years ago the late Mr. E. Colbourne Baber made the discovery that the Lolos of Sz-och'wan and Yüninan possessed a separate and unique form of writing of their own, and published an account of it in the Journal of the Royal Geographical Society (Supplementary
Papers, 1882, pp. 124ff.) Mr. Baber's specimens include (1) a facsimile copy of a Lolo manuscript found in a Lolo house; (2) a list of twenty Lolo characters (written by a Lolo in the presence of Mr. Baber), with the English equivalents; (3) a Lolo manuscript of eight pages obtained through the French missionaries from a Lolo chief. These I call MSS. Nos. 1, 2 and 3.

When I was in Sz-ch'wan in 1881, a Lolo chief, who had met Mr. Baber, sent me a beautiful Lolo MS. on satin for Mr. Baber, which, I believe, is now safely stored away in Europe in the British Museum (but perhaps somewhere else). Before sending this book to Mr. Baber I took a copy of the whole. This I call MS. No. 4.

So far as I am aware, the above documents are all the Lolo MSS. at present known to the world, unless it be one (once I believe in the possession of Mr. Haas of Shanghai), which used to be in the Library of the Shanghai Asiatic Society.

When I was in Corea with Mr. Baber, he showed me a brochure by the late Prof. de Lacouperie, attempting to demonstrate that the Lolo character was in some way connected with Accadian. I was unable, however, to discern any evidence for such a conclusion in Prof. de Lacouperie's pamphlet. Afterwards, when I was in Burma, the Editor of this Journal showed me four pages of a reduced facsimile (side plate) of the Lolo MS. on satin, which the chief had sent through me to Mr. Baber, and asked me to write a paper upon the subject. He mentioned that Prof. de Lacouperie had promised him to write an explanatory paper, and seemed surprised when I told him that he had already written one, which I had seen eight or nine years ago.1

I had been in hopes that during my year's residence in Burma, in 1892, I might meet some Lolos on the Yunnan frontier, and have thus been able to extract from them some explanation of these mysterious documents; but I never got near to them at all.

An examination of MS. No. 1, which consists of about 150 Lolo characters with their sounds attached in Chinese, discloses the fact that most of these characters are repeated: some of them six or eight times. It is also perfectly evident from their form, that these Lolo characters are based upon the Chinese. Thus we find the connected syllables, or the triassyllable sung-li-chin, occurring no fewer than eight times. The Chinese character sounds given for sung-li-chin are 亠，，and the Lolo signs for the same sounds are 此 5 互.

The middle one of the three, namely 互 (the popular or vulgar short form of the Chinese character 亠) is the only one of the three written with uniformity in all eight cases. The first, namely, the Chinese character 此, is also written 亠, and the second is also written 互. Both are written with other slight variations, shewing that the inventor of the Lolo writing must have been familiar with Chinese abbreviated writing. However, the Chinese character 亠 is easily discernible in each case, in which the last of the three symbols is used. Thus, we find that the Lolos have adopted abbreviated forms of the three Chinese characters 此 互 亠 to express the triassyllable sung-li-chin.

No other triplets, or pairs, occur in MS. No. 1. The syllable 火 shu 此 occurs three times, and may be described as an abbreviation of the Chinese character 此 or 生. The syllable 火 lu 互 occurs four times, and may be described as the vulgar Chinese symbol

1 [The MS. was in Prof. de Lacouperie's possession in 1886, for he then lent it me for the purpose of reproduction. — Ed.]
for 30, pronounced as in Cantonese, and in Canton regarded as a character. The syllable occurs four times, in each case the symbol differing widely, whilst having a certain analogy to the other cases, and in no case strongly resembling any Chinese character. The syllable occurs six times, the symbol in each case slightly varying; but it is unsatisfactory to see one of its forms, namely, also doing duty for the syllable his. The syllable occurs twice, but the two Lolo symbols differ from each other considerably. The syllable occurs twice, the symbol being manifestly a slightly abbreviated form of the Chinese character. The syllable occurs four times: but the symbol is in one case the English capital (which also does duty for another syllable); in another the Chinese character; in a third two Chinese characters run into one; and in the fourth a complicated sign, having no resemblance whatever to any of the other three, or to any Chinese character. The syllable occurs twice. The syllable occurs twice, and a third time as . The syllable occurs five or six times as , or .

The syllable occurs twice as and once as . The syllable occurs twice, but though there is a certain similarity in each case, the symbol is generally speaking indefinite and unsatisfactory. The symbol occurs twice, and the same remark may be made of it. The syllable occurs four times, all four symbols differing totally one from the other. The syllable occurs thrice, in each case the symbol differing seriously.

The syllable occurs twice, the resemblance being unsatisfactory. The syllable also occurs twice with the same result. The syllable occurs four times, all four symbols being unsatisfactory.

Thus, out of the 130 Lolo symbols in MS. No. 1, we find that 20 occur 80 times, so that 60 must be deducted from the total. Of the 20 symbols which thus occur more than once, we find that less than half are at all consistent or uniform. In other words, putting the most favourable construction upon the evidence before us, all that we can say is that —

`is sounded as sung

` li
` chin
` sha
` lu
` p'ing
` te'ao
` yih
I have, however, reserved one more symbol to the last. This is ฤ, the Lolo symbol for the sound ฤ, which occurs twice in MS. No. 1. Now, in MS. No. 2, this exact symbol is written for the idea "nine," and, turning to Mr. Baber’s comparative list of Tibetan and Lolo words, I find that the Lolo word for "nine" is ฤ. Therefore we are enabled to say at least one thing with absolute certainty of the Lolo language and literature, and that is that ฤ (the vulgar Chinese symbol for ฤ "a pair") is pronounced, in Lolo, ฤ, and means "nine." This circumstance, however, is somewhat robbed of its interest by the reflection that ฤ, ฤ, ฤ, ฤ, etc., are also Burmese, Siamese, Shan, and Chinese for "nine," so that no startling novelty has been discovered.

Of the other Lolo characters written down for Mr. Baber in MS. No. 2, ฤ "seven" is one. Referring to MS. No. 1, we find that this symbol is pronounced ฤ. Referring to Mr. Baber’s comparative list, we find the Lolo word for "seven" is ฤ (also practically a Chinese word); so that result is eminently unsatisfactory. Another of the Lolo written characters is ฤ, which might, in spite of inherent defects already described, do duty for syllable ฤ of MS. No. 1, did it not also unfortunately there figure as syllable ฤ. Mr. Baber’s Vocabulary gives ฤ-ฤ as "fire"; but as many other Lolo words begin with ฤ, that syllable may be rejected as an article, enclitic, or particle; and we may, perhaps, therefore accept ฤ, pronounced ฤ or ฤ, as Lolo for "fire." None of the other words in MS. No. 2 occur in MS. No. 1.

In MS. No. 3, I observe the following words, also written (with meanings attached) in MS. No. 2:

- ฤ "four"
- ฤ "water"
- ฤ "one"
- ฤ "six"
- ฤ "three"
- ฤ "horse"

Also two or three of the symbols found in the MS. No. 1. Three of the numerals are manifestly the Chinese _ten.

Turning now to MS. No. 4, I find that it is written in a style very superior to all the others, and, with the exception of the numerals, contains amongst thousands of characters, hardly any of those contained in any one of the other three. In fact, I am disposed to think that it is not the same written language at all: if it is, it is an improved or modified form. There are a good many Chinese characters (all containing very few strokes), and, judging by the large number of separate symbols, I think it is clearly not syllabic or alphabetical.

The missionaries in Yunnan ought really to do something to clear up the mystery of the Lolo written language.
MISCELLANEA.

The Date of the Buddhist Inscription from Sravasti, ante, Vol. XVII. p. 61.

SINCE I edited the Buddhist inscription from Sravasti (Sêt-Mahét), ante, Vol. XVII. p. 61 ff., Dr. W. Hoey has published a translation of it in the Jour. Beng. As. Soc. Vol. LXI. Part I., Extra No. p. 60 ff., which is a decided improvement on my own translation. What I would draw attention to here, is, that Dr. Hoey has read the date in line 13 correctly saṁvat 1176, instead of saṁvat 1276, as I, misled by my rubbings, had given it. That saṁvat 1176 is the true date of the inscription, is proved both by the reference in the text to a king Madana, who must be the king Madanapāla, or Madanadēva, of Kausān, about whose time there can be no doubt now, and especially by the wording of verse 11 of the inscription. In the original that verse reads:

Göttingen.

F. KIELHORN.

NOTES AND QUERIES.

THE WORSHIP OF NĀRSĪNGH IN KĀNGRA.

ABOUT two-thirds of the women, and some of the men in the Kangra district, are believers in Nārsīnh. The women firmly believe that Nārsīnh gives them sons, and assists them in all their difficulties. His worshippers keep by them a nārjīl (a sacred cocoaanut adorned with flowers) and chandan (sandal-wood paste obtained by grinding a small piece of the wood on a stone made for the purpose). Every Sunday, or on the first Sunday of each Hindu month, they worship him as follows:—They put the nārjīl above mentioned on a brass plate (thālī), and first wash it with pure fresh water. They then put a tilak of the chandan on it, in the same way that Brāhmaṇas mark their foreheads, and then an achhat, of as much washed-rice as will stay on three fingers of the right hand — i. e., on the thumb, first finger, and the second or middle finger. When this is done they adorn the nārjīl with flowers, and then burn some dhūpy. This dhūpy (dolomica macrocephala) is a root which comes from the Chambā Hills, besprinkled with powdered camphor, sandal-wood, almonds, and spices. It is in the form of black pastilles, and when burnt emits a pleasant odour. The nārjīl (cocoaanut) is then worshipped as Nārsīnh, and sweetmeats are offered to it, which are subsequently distributed to children and members of the house holding the worship and the neighbours.

Nārsīnh’s worshippers also wear a bāhutā (amulet for the arm) containing a picture of him in the form of a man. This bāhutā is of silver, and is worshipped in the same manner as the nārjīl. Also a ring is worn on the little finger in honor of Nārsīnh, generally made of silver with a projection towards the nail. This is also worshipped like the nārjīl. The worship is further conducted in a special costume made for the purpose only.

When a mother or mother-in-law worships Nārsīnh, her daughter or daughter-in-law must also do so. Barren women, consulting a chālī (magic-man) or a jātī, are usually advised to worship him for offspring. Strangely enough Nārsīnh is believed to cohabit with those women in their dreams in the form of a Brāhmaṇa clothed in white, and aged from twelve to twenty years.

When a woman gets sick a chālī is sent for to charm away the illness. If he says that Nārsīnh’s anger has caused it, he orders a bāitik. If she do not happen to have a bāhutā, or the proper rings or clothes, or a nārjīl, the chālī will order any of them that may be wanting to be procured before performing the bāitik. The ceremony of the bāitik is as follows. On any Sunday, or any other fixed day, the chālī comes with a bāity, or singer of sacred songs, who plays on a dūpātra, an instrument made of two tumbads (ascetic’s begging bowl) connected by a
bamboo rod. A wire runs along this rod fastened to its extremities so as to give out a sound when twanged. The bairiṇē sings his songs and the child repeats his magic words, when Nārāyaṇa comes and shakes the body of the woman or of the child. The tremor continues for two hours or more, during which the man or woman into whom the spirit has entered tells the fortunes of those attending the bairiṇē. They are usually told to worship some deity who will cure the sick woman.

SARDABU BALHARI in P. N. and Q. 1883.

THE ORIGIN OF LĀL BĒG.

In the beginning was chaos. The Almighty created Bālīmktī, and he was placed on duty to sweep the stairs leading to the heavenly throne. One day God, out of compassion, said to Bālīmktī:—“Thou art getting old, I will give thee something as a reward.” Next day Bālīmktī went as usual to sweep the stairs, and there through the mercy of Providence he found a tunio (chōlē, a garment worn by a bride at her marriage). Bālīmktī brought this tunio to his house, and put it aside, and engaged himself in other work. By the omnipotence of God, this tunio gave birth to a male child. When Bālīmktī heard the cry of a babe proceeding from the tunio, he at once went to the heavenly staircase, and said:—“Almighty God, a child has been born from the tunio given to thy servant.” He was told in reply:—“Thou art old, this is a spiritual master (Gurū) given unto thee.” Bālīmktī then said he had no milk for the babe. He was directed to go home, and whatever animal crossed his path, to get it to nurse the child. God moreover said that he had out of lā iḍkā illalāh (there is no God but God) created Lāl Bēg, and his name should be Nūrī Shāh Bālā. Bālīmktī descended from Heaven, and came to this Earth, and saw a female hare (assēt) sucking her young. He caught and brought her with her young ones, and Lāl Bēg drank her milk, and was nourished, and grew up. From that time the eating of hare is prohibited to sweepers. The Almighty declared Lāl Bēg to be the Gurū, and that in every house a temple of two and a half bricks would be reared to him; and for this reason a temple of two and a half bricks is built in front of the house of every pious sweeper.

Bālīmktī is Vālmktī, the famous Rishi and Poet, author of the Sanskrit Rāmāyaṇa. Vālmktī was by birth a Bādhik, one of the impurest of men, who, in former times officiated as hangmen, or public executioners. Vālmktī was a huntsman, and used to associate with the Bīls of Mēwār. His conversion was miraculous, when in the act of robbing the shrine of a deity. He settled at Chitrakōṭ, in Bundēlkhānd, at the time of the exile of Rāma from Awadh; vide note to p. 3, and pp. 236 and 268 of Groce's Translation of the Rāmāyaṇa of Tulsī Dās.

J. G. DELMERICK in P. N. and Q. 1883.

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MUṢĀLMĀN NAMES OF HINDUS.

The assumption of Muhammadan names by Hindus is not very uncommon. There is a family of Hindu Baniyās in Gurgaon who are known by the title of Shēkh. They say that, in the Mughal times, one of the family was compelled to become a Muṣālmān, in order to save the estates from confiscation, but that his descendants were received back as Hindus: (more probably his line failed of issue). Their title of Shēkh dates from that event, and is now applied to the whole family, though they are all Hindus.

In Dīrā Ghōst Khān there is a Hindu family in which the eldest takes the title of Khān. An ancestor Lachhā Rām was a man of great bravery, and rendered good service to the local Bīlōch Chief, who conferred the title upon him, and it has become hereditary in the family, though they are still Hindu.

DENZIL ISBETSON in P. N. and Q. 1883.

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A FORM OF SWEARING BROTHERHOOD.

In the Lahore district, if a cattle-thief is in danger of being caught, he will present a piece of clothing, or small ornament, to the daughter of the complainant or principal witness, or whoever is likely to cause his capture. The father of the girl, whether complainant or witness, is then bound to assist the thief in evading capture by every means in his power. The custom is called tallī ṃṇā, or tikrī ṃṇā.

D. E. MCCARTHEN in P. N. and Q. 1883.

BOOK-NOTICES.

PROFESSOR WEBER'S VEDIC ESSAYS.

The last issue of Prof. Weber's invaluable contributions to the transactions of the Berlin Academy of Sciences, consists of a trio of essays dealing with Vedic subjects.

1 See my remarks in Proper Names of Panjabīs, pp. 50, 75. — Ed.]

she shows how the word has two meanings in ancient Indian mythology. First, it means the blessed rain, rescued from imprisonment in the storm-clouds, by the lightning-eagle (Ṛṣīna), as celebrated in the Śyēnastuti of Vāmadēva (Ṛi. V., IV. 27, 1-5), of which the author gives a revised text and translation, with several interesting digressions. The second meaning of the word is that referred to in the fifth verse of the same hymn, vis., the intoxicating drink, offered by priests at sacrifices, as the most worthy gift which they could bring to the gods. Professor Weber discusses at some length the question as to what this sōma was. It does not appear to have been made from grapes or indeed from any kind of berry, but to have been pressed from the young shoots or tendrils of some plant. At first it must have been a pretty general drink, but, as the habitat of the Aryans in India altered, it gradually became a highly prized imported article, jealously reserved by priests for themselves. He is unable to identify its origin, beyond deciding that it can hardly have been made from the Aesclepias acida, or from the Sarcostenum acidum, from which sōma is manufactured at the present day. He grounds his rejection of these two plants on the well-known fact that modern sōma is "a very nasty drink," and that such a brew could hardly have secured the universal popularity which sōma doubtless enjoyed in the earliest Vedic times. Here, with great respect, I must say that I cannot follow his argument. Different countries have different standards of taste. Assafetida (let alone garlic) is an important ingredient in modern Indian cookery. Nay more, the popular intoxicating drink of Northern Central India, distilled from the flowers of the madhum (madhuka), is one of the most loathsome drinks to a European palate which can well be imagined. Every excise officer in Bihar and the North-Western Provinces knows too well the unnameable odour which issues from a native still, yet this very odour has been urged to me by one of my guests as an excuse for getting drunk. He passed by a still, and could not withstand the attraction of the fragrance. The only European stomachs which can stand it are the dūra ilia of our European soldiers, to whom its sale is forbidden by law under heavy penalties. When Tommy Atkins has run out of funds, and cannot obtain any liquor at the regimental canteen, he slinks into the bādār, and buys a dose of what he euphoniously calls "Billy Stink." I do not, therefore, consider that the fact, that Europeans consider the sōma made from Aesclepias acida to be a very nasty drink, is any strong argument against its having been the "Dry Monopole" of the Pañjāb in days when the world was young and Champagne had not yet been discovered.

Professor Weber's second essay is devoted to the Legend of the Two Mares of Vāmadēva,—the same Vāmadēva who was the author of the Śyēnastuti above referred to, and of other hymns. The legend is given in the Mahābhārata (vv. 13178 and ff.) It tells how king Śala, the son of Parikshita, borrowed two mares, as swift as thought, from the Bṛāhmaṇ Vāmadēva, under promise of returning them, but did not do so, and how for this breach of promise he fell under the ban of the saint, and was done to death. A similar (but less justifiable) fate nearly befell his brother and successor Dala, who only escaped through the piety of his wife. The legend evidently dates back to a time when the strife between the Bṛāhmaṇas and the Kṣatriyas had been already decided in favour of the former, but was still fresh in the memory of the narrator, and the form of its exposition is very ancient. The metre shows that many of the words must have been pronounced differently from what would appear from their written form (e.g., tava has to be pronounced as one syllable, tava), and there are, moreover, several distinctly Vedic forms. The legend is briefly as follows:—Śala, Dala, and Bala were the sons of Parikshita by a frog-princess, whom he had won as his bride on condition that she should never be allowed to see water. When his minister saw that Parikshita, absorbed in his love for his wife, neglected his royal duties, he arranged that one day she saw a tank, into which she immediately disappeared. Parikshita, besides himself for sorrow, had the tank run dry, and found therein a single frog, who, he considered, must have eaten his beloved. He, therefore, ordered a general massacre of all frogs, to stop which the King of the Frogs restored her daughter free of all conditions, but with the curse that, in return for the calamities which she had brought on the community, her descendants would be impious (abrahmaṇya). It is in consequence of this curse that Śala is destroyed, and Dala narrowly escapes the same fate.

Parikshita's name appears first in the Atharva-vēda. He is there praised as a Kauvarya of the palatable, which was quite impossible to myself and every other European I tried with it. —Ed.)

2 Curiously enough the word madhumka, is, as Prof. Weber points out, used in the Ṛi. V., to mean sōma.
3 He used the Perso-Indian word khara-bā. (I can support Mr. Grierson. A Burman once recommended to me a native dish of herbs, as something particularly

4 Praṭāpa Chandra Ray's Translation, 1884, Fana Param, pp. 588 ff.
Golden Age, not, as in the Mahābhārata, as a descendant of Ikshvaku reigning in Ayodhya. In the Satapatha Brāhmaṇa and in the Śākhāyaṇa Śravat Śātra, we find the legend of his descendants having been guilty of sin from his consequences of which they were released by a horse-sacrifice. His three sons are there named Bhūmaśeṇa, Ugrāsaṇa, and Sṛutasena.—Śāla, Dala, and Bala first appearing in the Mahābhārata; nor are any of his descendants brought into connexion with Vāmanā. The latter appears in Vedic literature, as a kindly disposed mādhyaśa Rishi of the family of Goutama, without any trace of the Mahābhārata legend. Professor Weber concludes that the introduction of his name into the latter is due to a mistranslation of the word edmya (dual of ēdmy), 'mares,' which has been explained to mean 'the mares of Vāmanā.' Mārkandeya, the narrator of the legend to Yudhishthira, wished to give a warning of the terrible consequences which come from a prince annexing the property of a Brāhmaṇ. He appears to have taken the tale of the robbery of the two mares (edmyas), and to have hung it on to the legend of the descendants of Parikshit, whose wickedness was well-known, and (owing to the suggestive similarity of sound) to the name of the Vedic Rishi, Vāmanā.

The rest of the legend has already been told. It has been translated at length by Prof. Weber. Śāla borrows the mares from Vāmanā and refuses to return them. He is beaten to death by Rākṣasas at the command of the priest. His brother and successor Dala also at first refuses to deliver up the mares, and on being cursed so that he is unable to move, he restores the mares and is released from the curse through the piety of his wife.

Professor Weber's third and last essay deals with the 13th Verse of the Sāryaṣṭikā (Ri. V. X. 86), which he thus translates:

"Forth went the marriage procession of Sārya, which Savitri sent out. In Agnās do they slay the cows, and in Arunyan the procession sets forth," i.e. (if we substitute magha for agnās, as in Ath. S. 14, 1, 15), in Magha (as orṣa Leon.) occur the preparations for the reception of the marriage guests, and in Arunyan (as 149 [93] Leon.), takes place the procession of Sārya, the sun-bride, to the solemnization of her marriage with Soma, the Moon.

This verse has been discussed by Prof. Jacobi in dealing with the age of the Rīgveda. Professor Weber contends that it is impossible to fix it as referring to any particular conjunction of the sun and moon. It might refer to the summer solstice, to the new year, to an eclipse of the sun, or even, merely, to a new moon. Moreover, even if the passage did really give a chronological datum, it would be of no value as regards Indian Chronology, if it can be proved that the Kṛitikā nakṣatra series was derived from Babylon;—a thing which he considers very probable.

He then maintains, finally, that this verse cannot be considered as a "key-stone" for determining the age of the Rīgveda, as it is found in the tenth mandala, which belongs to the beginning of the Brāhmaṇa period. Sārya (feminine) is not one of the early forms of the Vedic gods, nor is Soma, as a name for the moon. The verse itself is the only verse in the whole Rīgveda in which the names of any nakṣatras are mentioned. The knowledge of these cannot be referred to an older date than the Brāhmaṇa period. There is no proof that they were known in the older Vedic times. Finally, the verse shows signs of having been tampered with. The first word of the second hemistich, agnās, meaning (with a pun) 'amongst the wicked,' has been altered from magha, 'amongst the mighty,' by the priestly caste, under the influence of Buddhism, in the post-Vedic time which prohibited the killing of the cow, just as in Ri. V. X. 18, 7, agnās was altered into agne, in order to justify suttee.

The essay concludes with a brief but complete account of the ancient methods of computing time in India. Space will not allow me to do more than refer to this, for it would be impossible to give an abstract of it, and a translation would be more than is required in this notice.

Geo. A. Grierson.

Hourah, 11th February 1895.

PROFESSOR COWELL'S EDITION OF THE BUDDHA-CHARITA OF ASVAGHO_SHA

If our welcome to Prof. Cowell's long looked for edition of the Buddha-charita is tardy, it is not for want of appreciation. Suffice it to say briefly, that the text of this important work has been prepared by him from three MSS, all copies of one codex archetypus. This has naturally left more than one passage obscure from some undetected corruption in the text, but, allowing

for these few instances, the work is, what must necessarily come from Prof. Cowell's hands, a model of careful and accurate editing. The printing is done as only the Clarendon Press can do it.

Of the seventeen books of which the poem is composed, only the first thirteen, and possibly a portion of the fourteenth are composed by Āśvaghoṣa. The remaining four (or three and a portion) have been compiled by the scribe of the codex archetypus, Amṛitananda, who specially states, according to the colophon of the Cambridge MS., that he had searched for Āśvaghoṣa's originals everywhere, but could not find them, and that hence he had made himself the four last cantos. This is an example of a kind of literary honesty which is rare in India, and Amṛitananda deserves all the more credit on that account, though his poetry is of a feeble description.

Amṛitananda completed his copy in 1830 A. D. Āśvaghoṣa's date is more uncertain. It is probable that he was the contemporary and spiritual adviser of Kanishka, in the first century A. D. At any rate he is praised by Hiuen Tsang, and the Buddhaka-charita seems to have been translated into Chinese early in the fifth century. As this must imply that it then enjoyed a great reputation among the Buddhists of India, Professor Cowell is of opinion that we are justified in fixing the date of its composition at least one or two centuries earlier. As regards his style, his editor says:—

'Āśvaghoṣa seems to be entitled to the name of the Ennus of the classical age of Saṅkṣrīt poetry. His style is often rough and obscure, but it is full of native strength and beauty; his descriptions are not too much laboured, nor are they mere purpurni panni,—they spring directly from the narrative, growing from it as natural blossoms, and not as external appendages.'

This is well illustrated by some curious parallel passages occurring, on the one hand, in the Buddhaka-charita, and, on the other hand, in the Rāghuvaṃśa and the Rāmdāyana; and it would seem that in the case of the latter, the passage by Āśvaghoṣa is the original, and that of the Rāmdāyana the echo.

In conclusion, we regret to see that the Editors of the Anecdotæ still adhere to the uncouth system of transliteration, a mixture of Italic and Roman letters, which defaces so much of the oriental work that issues from Oxford.

NADI VIJNANA.¹

The abovementioned work has been sent to us for review by the editor and translator. It contains the text and translation of two treatises on the pulse,—the Nādi-vijñāna of Śāṅkara Sēna, and of the Nādi-vijñāna of Kanāda. Both works cover much the same ground. The text is fairly printed, and the translation shows evidence of care. To students of Indian medicine and of the Indian principles of diagnosis, it will no doubt be useful.

The editor, however, claims consideration for the book as a medical work, fit to be studied in the nineteenth century, and it is not a pleasant commentary on English civilization to see such preposterous claims advanced within a mile of the Calcutta Medical College. It is said that "the Hindu Physicians, by noting the condition of a patient's pulse, can predict the day,—nay, the very hour when he shall expire,—whether a patient will be cured or not, and other things of a like nature." We have no doubt that they can predict, but we should be much surprised to hear that their predictions came true. It is easy to call spirits from the vasty deep; but do they come?

The following extract from the translation will show the kind of learning upon which these predictions are founded:—

"When a person imbibes a sweet flavour, his pulse courses like a peacock,—when he takes a bitter one, it courses like an earthworm; when he takes anything acid, being slightly heated, it courses like a frog; and when he takes anything pungent, it courses like a Brāhma-bird."

It is possibly comforting to the unlearned to be informed that each corporeal being has thirty-five millions of blood-tubes, gross and fine (a number which is known by inspiration, and not by actual counting), that they are fastened at the navel as at a root, and that some are set obliquely, some upwards, and some downwards; but most people would probably prefer to employ a doctor who believed in the action of the heart and in the circulation of the blood. As a textbook, the work is worse than useless, but it has its value to students of Saṅkṣrīt literature and of the history of medicine.

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ON THE DATES OF THE SAKA ERA IN INSCRIPTIONS.

BY PROFESSOR F. KIELHORN, C.I.E.; GÖTTINGEN.

(Continued from p. 17.)

I NOW give a general list of Saka dates¹ which is similar to the list of Vikrama dates, published in Vol. XX. of this Journal. In addition to the 200 dates, the full details of which together with the calculated results have been already given, this list contains the dates which do not admit of verification, those the exact wording of which appeared to be doubtful, and a number of irregular dates not treated of before; but it also gives some regular dates which have only lately come to my knowledge. Throughout, the year of the date has been marked with an asterisk, whenever it can be combined with the Jovian year, mentioned along with it, only as a current year. And dates the calculation of which has yielded no satisfactory result, and which have not been included in the preceding list, are distinguished here by a cross, added to the last word of the date. — The list will be found to contain all the Saka dates published in this Journal, the Epigraphia Indica, Dr. Fleet's Pāli, Sanskrit and Old-Kamarese Inscriptions, Dr. Hultzsch's South-Indian Inscriptions, and Mr. Rice's various publications (excepting the recently published Epigraphia Kaviṇātaka), and most of (if not all) those in the Journals of the Asiatic Societies, etc.; but from the Inscriptions Sanscrites de Campé et du Cambodge only the earliest dates, up to Saka-saṁvatsa 598, are given here.

General Chronological List of Saka Dates.


(L 9). — Sāga[nayana] gi néyi] Sādhārana-śammachhehharāda³ Phalguṇa mā amavāse Adivārāndu.⁴


¹ I mean by this dates which distinctly refer themselves to the Saka era. The only exception to this is the date No. 7, of the year 388, from a spurious record. — The Inscriptions Sanscrites du Cambodge have several Saka dates which neither contain a reference to the era employed nor even a word for 'year.' Compare e.g. p. 87, v. 21, Kha-nava-mūrtibhir; p. 88, v. 29, evadh-vil-śānt-sādhiśrūtābhir; p. 88, v. 2, deva-nava-mūrtibhir; p. 104, v. 16, vēda-deva-rājyābhik; p. 106, v. 2, vēda-deva-nava-rājyābhik; etc.

² The references by page and number, here and in a similar manner under other dates, are to Vol. XXIII. pp. 113-134, and this volume, pp. 1-17.

³ By the mean-sign system Sādhārana ended on the 7th September. A. D. 356, in S. 273 expired; and by the southern luni-solar system Sādhārana would be S. 272 expired.


(L. 6). - Māgha-paurṇamāsyām.

(L. 18). - Saka-kālaḥ-paṇcha varṣa-satāni dvātī(tra)ōṣāni.

17. - P. 130, No. 106. - S. 534, 3rd year of reign, Bhādrapad-āmāvāśya, a solar eclipse. Haidarbād copper-plates of the Western Chalukya Pulikētin II.


(V. 11). - Rasa-dasra-śaraṭī-Saṇḍhra-varshē
padam-aiśam vinīva(ba)ddham-aiśatākābhīṃ [†]
ṛṣa-vāriniḥ-daṭriyaiḥ-cha śvethē
[sa]līla-sthāpanaḥ-sakāra tēna bhūyaḥ [†*]


Piṣṭhyābhūte Sak-apāde(bhed) vasu-jalanihi-śaraśvāsvarāh Madhav-ādau
kitē prāgagānabhinē kumudavanapatan Tāvure Kṛitiṃkāyām !


(P. 55, v. 2). - Kha-paṇḍa-ṇḍriya-gē Sākē Rōhinyaṁ ṣāsini sthitē.

* Read -jalaṃdhī.
(P. 57, v. 11).—Mādhavasya tṛitīyāhni dānakāla-praśāmsītē
carttayavāś-śraddhāyā puśyabhīr-v[chohadbhhīp phala*]m-akṣhayam.

India*, Vol. III. p. 155. Aihole inscription of the Western Chalukya Pulikēshin II. (mentions
Kālidāsa and Bhāravi):

(L. 16).—Trīṃśatsau tri-sahasārēshu Bhāratād-āhavād-ītāb [1*]
sapt-ābda-śatā-yaṅkēshu śa(ga)tēshv=a pāṇchanyā [11*]
Paṇčḥāṣatsau Kalau kālē shaṭaun paṇčha-satāsu cha [1*]
samāsau samatītāsau Sakānām=a pi bhūbhujāma [11]

Vier:

(V. 8).—Rasu-vasu-viṣhayāṇāṃ sannipātēna labdhē
Sakapati-samay-ābde Māgha-śukla-[dvityē].

Chumnik:

(V. 26).—Vaiśākha-prathama-dvīpaṇcḥaka-dinē dvār-āśṭa-vāṇair-yyutē
jīvaḥ-chāpā-yuṭā-vṛishē Kavi-sutasau-sūnḥarddhā-gaś-chandramā[1*]
kauśīr-vaṇi(n)ī jñātē Ravi-sutasae-śāhērā tu maṣha-sthitās=
so-yān śrī-Viṣayaśvarō viṣyatē yaḥ kīṭa-lagnē sthitāh [11*]

24. — P. 122, No. 58. — S. 599, 16th day of Mādhava (Vaiśākha), sun in Mēsha, moon in
Annādha, Jupiter in Chāpa (Dhanuḥ). Inscription at Vat Prey Vier.

25. — S. 593. — *Inscr. Sanscrits du Cambodge*, p. 76 (and p. 593). Inscription at Barai:

Mūrtti-dvāra-śarāsīr-Sakē sita-dinē prūptē daś-āik-ōtta
tē Jyeṣṭhīṣāya-ārka-kuj-ēndujā mithuna-g[ā]= o o o o 
śūkraṣāyārka-sutō vṛishē sara-guruṇ kanyā[n] mṛg-ārdhādayē.

copper-plates of the Western Chalukya Vinayāditya:


Chalukya Vinayāditya:


28. — P. 9, No. 160. — S. 614, 11th year of reign, dakṣiṇāyana(-saṅkrānti), Saṅnāṣhara-
vardē. Sorab copper-plates of the Western Chalukya Vinayāditya.

plates of the Western Chalukya Vinayāditya:

(L. 23).—Shoḍḍaś-ōttara-śaḥ(ī)-ahāshē Saukē Saka-varshēśhīv=āttēshu pravardhamāna-
vijayārāja-saṅvatsaratē chaturudāśē varrtamānē . . . Kārttikē(ka)-paṇuṣmāsyāṁ.

Vijayāditya:

(L. 5).—Pravardhamāna-vijayārāja-saṅvatsarē tṛitīyē varrtamānē ekāvīmī-ōttara-śaṭ-
chselē Saukē Saka-varshēśhīv=āttēshu Jyeṣṭhīṣāyām paṇuṣmāsyāṁ.


(L. 21). — Kārttika-panrūgamāsyām . . .

(L. 29). — Saka-kāla-saṃvatsara-ṣatēśhu shaṭchhhv(tsv)-ekatri[m*]ē-ṛttarēśhu.

34. — S. 651. — *Ante*, Vol. VII. p. 112. Lakshmēśvar inscription of the Western Chalukya Vijayadītya (recording a grant to his father's priest Udayadēvapandita, also called Niravadyapandita, who was the house-pupil of *Sripūrjapāda*): —


(L. 72). — Shaṭpāṃchāśad-uttara-ṣaṭ-ṣhat-chhatēśhu Śaka-varṣhēshv=aitītēśhu pravardhamāna-vijayarājya-saṃvatsarē dvītīyē varttamānē Māgha-panrūgamāsyām.⁶


(L. 30). — Paṃchāsaptatya-adbhika-Śakakāla-saṃvatsara-ṭata-ṣhaṭkē vyāsitē saṃvata(1) 675 pai(? pō or paun)hacchhhikāyā Māgha-māśē-rathasaptamāyā[m*].


(Plate iii, b. 1.8). — Aṣṭhāṇavatay-uttarē[ān] bhūṣṇa[?] shaṭ-ṣhat-chhatēśhu Śaka-varṣhēshv=aitītēśhv= ātmanah pravardhamāna-vijayarāv(rāj)y-saṃvatsarē paṇīchh[ān]ē sattamē pravardha(rta)māned.


⁶ A lunar eclipse on the 13th January, A.D. 735, 17 h. 44 m. after mean sunrise.

(L. 33). — Sakaktā-gat-āśāhī 7[26].


(L. 43). — vijaya-saptamāṁ.


(Plate iii, 1. 7). — Sakanripa-kāl-ātita-saṃvatsara-satē[sh]u saptasv-ē[kā}[nnapaṃchāsasat-samadhikē[sho mahā-Vaiśākhyaṁ.


53. — P. 113, No. 3. — S. 765, Chaitra 15, Sōma-vāra, a lunar eclipse. An inscription from Java.


(L. 5). — Samva [765].


57. — P. 114, No. 5. — S. 782, Kārttika-śudi 13, Bṛhataspati-vāra. An inscription from Java.


* By the mean-sig system Nandana lasted from the 9th May, A.D. 812, in S. 735 current, to the 5th May, A.D. 813, in S. 735 expired; and by the southern luni-solar system Nandana was S. 735 current.


‘Saka 809 (in words, l. 2), the eighteenth year (in words, l. 5) of his reign; the fifth day (śri-paṣchamayandu) of Phālguna.’


64. — P. 9, No. 162. — S. 822 (for 824 ?), Dundubhi, Māgaka-śudī 5, Bṛhaspati-vaṭa. Naurivāgī inscription of the Rāṣṭratrāṭaśa Kṛṣṇa II.


(L. 2). — Sakanṣapīka-kāla-śvara-kṣaṭē śatē chaturuttaraviṣadatu(t-y)ttarē sampragatē Dundubhi-nāmani śravārē pravarttamānē.

66. — S. 831 (for 832 or 833 ?). — Ante, Vol. XII p. 222. Aihole inscription of the Rāṣṭratrāṭaśa Kṛṣṇa II. :

‘While the saimvatsara named Prajāpati,9 which was the eight hundred and thirty-first (of) the centuries of years that have elapsed from the time of the Saka king, was current.’


(L. 60). — Saka-sahvāvat 832 Vaisākha-śuddha-puṇaṇamāyān mahā-Vaisākhyānām.


7 By the mean-sign system Mammatā ended on the 13th August, A.D. 875, in S. 797 expired, and by the southern luni-solar system Mammatha was S. 797 expired.
8 By the mean-sign system Dundubhi ended on the 26th April, A.D. 902, in S. 824 expired; and by the southern luni-solar system Dundubhi was S. 824 expired.
9 By the mean-sign system Prajāpati lasted from the 18th March, A.D. 910, in S. 832 expired, to the 14th March, A.D. 911, in S. 833 expired (which commenced on the 4th March, A.D. 911); and by the southern luni-solar system Prajāpati was S. 833 expired.
10 By the mean-sign system Yuvan ended on the 28th February, A.D. 915, which was the 8th of the bright half of Phālguna of S. 836 expired; and by the southern luni-solar system Yuvan would be S. 837 expired.
70. — **S. 838. — Ante, Vol. XII. p. 224.** Hattl-Mattur inscription of the Rāṣṭrakūta Nityavarsha Indra III.:

(L. 3). — Sa(sa)ka-bhūpā-la-kāl[ś*]a[k]rānta-saṁ[va]*tsara-Prabā(bha)v-ādi-nāmađē(dē)-yam=uttama-madhyma-jaghanya-pa(ph)a]dā(da)-prabhṛti-gal=eṇṭu nūra mūvat-eṇṭe(gta)-neya Ḍhū-ta-saṁvatsar[ś*]atarggata.11

71. — **S. 840. — Ante, Vol. XII. p. 223.** Daqalāpar inscription of the Rāṣṭrakūta Prabhū-tavarsa (Gōvinda IV.) :

‘When the eight hundred and fortieth year (of) the Saka era, that is known by the name of Pramāthī,12 was current; at the time of the saṁkrāmaṇa, when the sun came to (the sign) Makara (and) on the lunar day of Pausa that coincided (with that saṁkrāmaṇa).’

72. — P. 114, No. 7. — **S. 851, Vikrita, Māgha-paṛgamāsī, Āditya-vāra, a lunar eclipse.** Kajasa inscription of the Rāṣṭrakūta Gōvinda IV.

73. — P. 114, No. 8. — **S. 855, Viśva, Śravaṇa-paṛgamāsī, Guru-vāra.** Sāṅgli copper-plates of the Rāṣṭrakūta Gōvinda IV.

74. — P. 2, No. 127. — **S. 856, Jaya, Kārttika-śudi 5, Budha-vāra.** Mahākūta inscription of the Mahāśānta Bappuvarasa.


77. — P. 123, No. 61. — **S. 867 (Plavanga), Bhādrapad-āmāvīyā, Kuja(Maṅgala)-vāra, a solar eclipse.** Sāṅkṣi inscription of the Rāṣṭrakūta **Krishṇa III.**

78. — P. 123, No. 62. — **S. 867, Mārgaśīrsha-vadī 13, sun in Dhanus, Bhrigu-vāra.** Accession of the Eastern Chalukya **Amma II.**


(L. 1). — Sa(sa)kanra(pro)n[ṛ]pa-kāl-āṭīta-saṁvatsara-sa(sa)taṇaṇ̄a=ṇṭu-nūr=ṇa(l)al-śrādhan̄ya Sau(sa)mȳyam-emba saṁvatsaraṁ pravartane.15


81. — P. 5, No. 144. — **S. 872, Śadhaṇa, new-moon of Kārttika, Thursday, a solar eclipse.** Another inscription at Narāgala.

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11 By the mean-sign system Dhātri ended on the 21st February, A.D. 916, in S. 838 current; and by the southern luni-solar system Dhātri was 8, 838 expired.
12 By the mean-sign system Pramāthan ended on the 8th February, A.D. 919, in S. 840 expired; by the southern luni-solar system Pramāthan would be 8, 841 expired.
13 By the mean-sign system Vikāra commenced on the 19th November, A.D. 937, in S. 860 current, and ended on the 15th November, A.D. 938, in S. 861 expired; and by the southern luni-solar system Vikāra would be 8, 861 expired.
14 By the mean-sign system Śarvarin ended on the 11th November, A.D. 939, in S. 862 current; and by the southern luni-solar system Śarvarin was 8, 862 expired.
15 By the mean-sign system Saumya ended on the 4th October, A.D. 948, in S. 870 expired; and by the southern luni-solar system Saumya was 8, 872 current.
82. — P. 114, No. 9. — S. 873, Virōdhin (for Virōdhakrīt), Mārgaśīrśha-paurāṇamāsi, Āditya-vāra, a lunar eclipse. Soraṇṭūr inscription of the Rāṣṭrakūṭa Kṛiṣṇa III.


(L. 24). — Sakaṇḍripa-kālātīta-saṅvatsara-saṅkhe ṣaṅiṣṭa navaty-uttarēṣhau pravarttamānē Vibhava-saṅvatsara.16


88. — P. 6, No. 147. — S. 902, Vikrama, Paṇha-ūṇḍi 10, Bhāspati-vāra, uttarāyana-saṅkhrānti. Saundatti inscription of the Western Chālukya Talla II., and his feudatory the Raṭṭa Saṅtivarmān.

89. — P. 124, No. 64. — S. 904, Chitrabhāṇu, Chaitra-vadi 8, Sōma-vāra. Death of the Rāṣṭrakūṭa Indrājīga (Indra IV.).

90. — S. 904. — From Dr. Fleet's impression. Nīlgund inscription of the Western Chālukya Talla II.: —

(L. 17). — Saka(ś)aṇḍripa-saṅvatsaraṇeḥ chaturāṃṣika-navaṇaśāhru gataśḥu Chitrabhāṇu-saṅvatsaraḥ Bhādrapada-māśe sūrya-grahahē.18


(L. 4). — Saka(ś)aka-varsha 911 Vikri(kritam)19-enba saṅvatsara pravarttisē.


(L. 1). — Saka-varisha 911 neya Sa(?). . . uttarāyaṇa . . .


'Saka 919 (in figures, l. 12), the Hēmalamba māṅvaṭāra; Sunday, the fifth day of the bright fortnight of (?) Āṣaya-vāra.' (Myso. Inscr.: 'Vaiśākha, the 9th day of the moon's decrease, Sunday.')20

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16 By the mean-sign system Vibhava ended on the 16th July, A.D. 967, in Ś. 890 current; and by the southern luni-solar system Vibhava was Ś. 860 expired.
17 By the mean-sign system Īvara ended on the 7th June, A.D. 976, in Ś. 890 current; and by the southern luni-solar system Īvara was Ś. 890 expired.
18 A solar eclipse, visible in India, on the 29th September, A.D. 982.
19 By the mean-sign system Vikrita ended on the 14th April, A.D. 989, in Ś. 911 expired; and by the southern luni-solar system Vikrīta was Ś. 913 expired.
20 Vaiśākha-vadi 8 of Ś. 919 expired = Hēmalamba would correspond to Sunday, the 2nd May, A.D. 997.
95. — P. 12, No. 176. — S. 922, Sārvarin,21 Bhādrapad-āmavāsyā, a solar eclipse.
   Saṅgamārṇī copper-plates of the Yādava Bhīllama II.
   (L 7). — Sa(śa)ka-bhūpāla-kāḷ-ākṛānta-saṅvatsara-sa(śa)taṁga[ś]* 924eṣya Subhakrit-
   saṅvatsaraṁ pravarttīsa tad-varsha-ābhyantra-Chaitra-śuddha 5 Ādityavārād-andu.22
   (L 13). — Sa(śa)ka-amā(ab)da gaja-dvi-nilhi Plavaṅgadolu.23
   (L 40). — Sakaṅṛpa-kāḷ-āttā-saṅvatsara-nava-śatēṣhu trimśad-adhikēṣu pravarttāmadā-
   Kīlaka-saṅvatsarāntardgata-Jyēṣṭha-paurṇāmasyām.
   (L 10). — Sa(śa)ka-varisha 930 Kīlaka-[saṅva]ṭa[rada] Śrāvaṇa-bahula-taddi(di)[gē⋆]
   Sōmavārad-andu.†
   (L 61). — Sakaṅṛpa-kāḷ-āttā-saṅvatsara-śatēṣhu navasu tri(tri)mśad-adhikēṣu gatēṣhu
   938 prava[rś]* tamāna-Śaṅvya-saṅvatsara24 paurṇāmasyām sōmagrahaṇa-paurvan.
101. — P. 115, No. 11. — S. 939, Pīṅgala, Kārttiṅka-śūti 15, a lunar eclipse. Thāpā
   copper-plates of the Silāra Arikēṭarīn.
   Balagāṇave inscription probably of the Western Chālukya Jayāsimha III.:
   `Śaka 940 (in figures, l. 10). The other details of the date are illegible."
103. — P. 13, No. 177. — S. 941, Siddhārthīn, Paṇaha-śūti 2, Sunday, uttarāyaṇa-
   saṅkrānti. Balagāṇave inscription of the Western Chālukya Jayāsimha III.
104. — P. 131, No. 110. — S. 944, sun in Simha, vadi 2, Gurus-vārā. Accession of the
   Eastern Chālukya Raṭṭarāja.25
   inscription of the Western Chālukya Jayāsimha III.
   copper-plates of the Western Chālukya Jayāsimha III.
107. — P. 129, No. 98. — S. 948, Krodha, a solar eclipse in Kārttiṅka. Kalas-Budrākha
   copper-plates of the Yādava Bhīllama III.
108. — P. 13, No. 179. — S. 948, Kasaya, Kārttiṅka-śūti 15, Ravan, a solar (?) eclipse
   Bhāṇḍūp copper-plates of the Silāra Chittārāja.

21 Here and in those of the following dates to which no special note is attached, the Śaka year can be combined
with the Jovian year mentioned along with it, only by the southern luni-solar system.
22 This date regularly corresponds, for S. 924 expired = Subhakrit, to Sunday, the 22nd March, A. D. 1092.
23 By the mean-sign system Flavāṅga ended on the 1st February, A. D. 1096, in S. 928 current; and by the
southern luni-solar system Flavāṅga was S. 929 expired.
24 By the mean-sign system Saṁvya ended on the 24th January, A. D. 1068, in S. 930 current; and by the
southern luni-solar system Saṁvya was S. 931 expired. There was no lunar eclipse in S. 930 current.


(L. 52). — Sa(sa)ka-varsha 955[ne*]ya Srimukha-saṁvatsara pravarttiśe.


‘Saka 957 (in figures, l. 10), the Yuva saṁvatsara; Sunday, the day of the full-moon of Pushya; at the time of the sun's commencing his progress to the north.’


114. — S. 968. — Pāṭi, Skr. and Old-Kan. Insr. No. 156; Myśore Insr. No. 92, p. 183. Balagāṁve memorial tablet of the time of (the Western Chālukya Sōmēśvara I, and his feudatory) the Great Chieftain Chāvundarāya:

‘Saka 968 (in figures, l. 3), the Vyaya saṁvatsara; Wednesday, the fifth day of the bright fortnight of Mārgaśīra.’ (Myś. Insr.: ‘the 13th day of the moon’s increase, Friday.’)


117. — S. 973 (for 974 ?). — Ante, Vol. XII. p. 211, No. 42. Gudikaṭṭi inscription of the Western Chālukya Sōmēśvara I:

(L. 19). — Sa(sa)ka-kālaṁ guṇa-saptā-nāda-mṛ(m)i)tanāgal-vartakaṁ Nandana-ābdakam.27

118. — P. 122, No. 56. — S. 978, Jaya, new-moon of Vaiśākha, Sunday. Balagāṁve inscription of the Western Chālukya Sōmēśvara I.

119. — P. 7, No. 150. — S. 976, Jaya, Vaiśākha-āmavāsyā, Śūna-vāra, a solar eclipse. Honwāḍ inscription of the Western Chālukya Sōmēśvara I.


26 Mārgaśīra-śūdi 5 of S. 968 expired = Vyaya would correspond to Wednesday, the 5th November; and śūdi 13 to Friday, the 14th November, A. D. 1046.

27 By the mean-sign system Nandana ended on the 26th July, A. D. 1050, in S. 973 current; and by the southern luni-solar system Nandana was S. 974 expired.

'Saka 988 (in figures, l. 18), the Parābhava saṅvatsara; Tuesday, the day of the new-moon of Bhādra-pada; at the time of an eclipse of the sun.'


'In the Saka year 990, the year Kīlaka, the month Chaitra, the 1st day of the moon’s increase.'

125. — P. 124, No. 66. — **S. 991.** Saumya, a solar eclipse in Āshāḍha. Vāghli: inscription of the Yādava Śūmakhanda II.

126. — P. 14, No. 182. — **S. 991.** Saumya, Srāvaṇa-sūdi 14, Guru-dinē. Bassein copper-plates of the Yādava Śūmakhanda II.

127. — P. 7, No. 152. — **S. 993.** Virōdhikrit, Pausha-sūdi 1, Soma-vāra, uttarāyana-saṅkraśṇi. Two Balagāvūne inscriptions of the Western Chālukya Sōmēśvara II.

128. — P. 115, No. 15. — **S. 996.** Ananda, Pausha-sūdi 5, Bṛhaspati-vāra, uttarāyana-saṅkraśṇi. Bijapur inscription of the Western Chālukya Sōmēśvara II.


130. — P. 8, No. 153. — **S. 997.** Rākasha, Pausha-sūdi 1, Soma-vāra, uttarāyana-saṅkraśṇi. Balagāvūne inscription of the Western Chālukya Sōmēśvara II.


(L. 19). — Sa(ṣa)ka-varsha 998 ney-Ānala-saṅvatsaraṇa śrāvyaṅkaṇṭa.

132. — P. 116, No. 16. — **S. 999.** Pūngala, Āshāḍha-sūdi 2, Āditya-vāra, saṅkraśṇi-pavitrāṅgaṇa (dakṣiṇāyana-s). Hulgār inscription of the Western Chālukya Vikramāditya VI. and Jayasimha IV.


136. — P. 14, No. 183. — **S. 1008.** Prabhava, Vaiśākha-sūdi 3, Sukra-dinē. Sitabodi inscription of the Western Chālukya Vikramāditya VI.

137. — **S. 1011.** — Pāṭi, Skr. and Old-Kan. Inscri. No. 90. Hūli inscription of the Western Chālukya Vikramāditya VI., and his feudatory the Great Chieftain Kāma of the family of the Kādambas of Banavase: —

'Saka 1011 (in words, l. 74), the Sukla saṅvatsara; at the time of the sun’s commencing his progress to the north.'


“In the Saka year 1025, the year Svabhānu, the month Kārttika, the 10th day of the moon’s increase, Thursday.”


142. — S. 1035 (or 1037?). — *Inscr. at Sravaṇa Belgoḷa*, No. 46, pp. 22 and 126. Death of Būchaṇa, lay disciple of Subhachandra-siddhāntadēva (pillar set up by the wife of the general Gaṅga):—

*Saka-varsha 1037 (in translation 1035) neya Viśaya-saṁvatsara Vaiśākhā-sūnḍda 10 Aditya-vārāṅdu.*

143. — P. 116, No. 17. — S. 1037, Manmatha, Mārgaśīra-ādi 14, Bṛhi-vāra. Death of Māghachandra-traividyadēva (tomb erected by the wife of Gaṅga-Rāja, the minister of the Hoysala Vīṣṇuvardhana).

144. — S. 1039. — Pāṭi, Shr. and Old-Kan. *Inscr.* No. 18; *Mysore Inscr.* No. 146, p. 265. Bēḷūr copper-plates of the Hoysala Vīṣṇuvardhana and his chief queen Sāntaladēvi:—

*Saka 1039 (in words), the Hēmalambi saṁvatsara; Sunday (Mys. *Inscr.* : ‘Monday’), the fifth day of the bright fortnight of Chaitra.”


147. — S. 1041.* — *Inscr. at Sravaṇa Belgoḷa*, No. 139, pp. 110 and 185. Death of Śrīmati Ganti, the pupil of Divākaranandin:—

Saka-varsha 1041 neya Viḷāmbi-saṅvatsara Phālguna-śuddha-pañchami Budhavārāṅdu.


149.— S. 1043.* — *Inscr. at Sravaṇa Belgoḷa*, No. 44, pp. 20 and 125. Death of Pōchaladēvi (tomb erected by her son, the Daṇḍanāyaka Gaṅga-Rāja, the minister of the Hoysala Vīṣṇuvardhana):—

Sa(śa)ka-varha 1043 neya Sa(śa)krvvar-saṅvatsara Āśāgā-suṇḍda 5 Sōma-vārāṅdu.

150. — S. 1044.* — *Inscr. at Sravaṇa Belgoḷa*, No. 48, pp. 27 and 128. Death of Lakshmyambi (Lakkave), the wife of the Daṇḍanāyaka Gaṅga-Rāja:—

Sa(śa)ka-varha 1044 neya Plava-saṅvatsara . . . śuddha 11 Sukra-vārāṅdu.

151. — P. 116, No. 19. — S. 1045, Subhakrit (for Sōbhakrit), Vaiśākhā-paunamāśa, Bṛhāḍapati-vāra. Date in an inscription at Tērḍāl, of the time of the Western Chālukya Viṅkrama-Tribhuvanamalla (Viṅkrama-Ṭīraṇi IV?); his subordinate, the Raṭṭa Mahāmaṇḍalēvāra Kārtavīrya; and the petty chief Goṅka.

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* For S. 1035 expired = Viṣṇu the date regularly corresponds to Sunday, the 27th April, A. D. 1113.
* Chaitra-ādi 5 of S. 1039 expired = Hēmalamba would correspond to Saturday, the 10th March, A. D. 1117.
152. — P. 116, No. 20. — S. 1045, Sobhakrit, Sravana-sudi 10, Sita(Sukra)-vāra. Death of Subhachandra-siddhāntadēva (tomb erected by the Daṇḍanāyaka Ganga-Rāja, the minister of the Hoysala Vishṇuvardhana).

153. — S. 1045. — Inscr. at Srvana Belgoḷa, No. 53, pp. 41 and 134. A grant by Sāntaladēvi, the chief queen of the Hoysala Vishṇuvardhana:

Sa(sa)ka-varsha saya(c)rida nālvataydeneya Sobhakrit-saiva(t)arsara Chaitra-su(ś)aiddha-pādaśiva Bhāpatravārad-andu.†

(The same date in another grant by the same queen, ib. No. 56, pp. 52 and 143.)

154. — S. 1046 (?). — Madh. Skr. and Old-Kan. Insor. No. 146; Mysore Insor. No. 4, p. 9. Chitaldurg inscription of the Western Chālukya Jagadēkamalla, and his feudatory the Great Chieftain Vijaya-Pundradyōva:

'Saka 1045 (in figures, the last two effaced, l. 28), the Sobhakrit saiva(t)arsa; Sunday, the tenth day of the bright fortnight of Phālguna'; 30 (Mys. Insor. : 'at the time of the equinox').


157. — P. 127, No. 84. — S. 1051② Kilaka, Kārttikeya-paurṇamāsī, a lunar eclipse. Īaḍēśvar inscription of the Western Chālukya Sōmēsvara III.

158. — S. 1053. — Inscr. at Srvana Belgoḷa, No. 53, pp. 38 and 132. Death of Sāntaladēvi, the chief queen of the Hoysala Vishṇuvardhana:

Sa(sa)ka-varuṣaṁ 1050umēreneya Virādhikrit-saiva(t)arsara Chaitra-su(ś)aiddha-paṇḍa-chamī Sōmavārad-andu.†

159. — P. 14, No. 184. — S. 1056, . . . viṣhuvati. Chittūr copper-plates of the Eastern Chalukya Kulottuṇga Chōdādēva II.


(L. 32). — Sāk-āvde(bde)shu muni-sa(sa)m-vritha[i]cchha(cha) śandra-gaṇitēshu Vriśchikamāṣe.


162. — S. 1059 (?). — Inscr. at Srvana Belgoḷa, No. 68, pp. 60 and 150. Death of Chaladaḥa-rava Hoysala-setṭi:

Sa(sa)ka-vara(ra)ha 1059neya 31 Saumya-saiva(t)arsara Māgha-māsada śukla-pakṣa saikramayaḍ-andu.


164. — S. 1061 (?). — Inscr. at Srvana Belgoḷa, No. 52, pp. 35 and 130. Tomb erected for Siṅgamayya, the son of the Daṇḍanāyaka Baladēva:

Sa(sa)ka-varuṣaḥ 1041(i.e. translation 1061)neya 32 Siddhārthi-saiva(t)arsara Kārttikasu(ś)aiddha-dvādaśa(śa) Sōmavārad-andu.†

30 Phālguna-sūdi 10 of S. 1045 expired = Sobhakrit would correspond to Tuesday, the 26th February, A.D. 1124.
31 Saumya would be S. 1061 expired.
32 Siddhārthi would be S. 1061 expired.
165. — S. 1061 (?). — Inschr. at Sraovya Belgo, No. 51, pp. 34 and 129. Death of the Dvanyādya Bāladēva, the lay disciple of Prabhāchandra-siddhāntadēva:—

Sā(a)ka-varsha 1041 (in translation 1061) Siddhārttha-aṃvatsarada Mārggaśiśa-ra-sa-(ū)n)iddha-pājiva Sāmavārad-ṣandu.†

166. — P. 4, No. 140. — S. 1068 (for 1065), Dundubhi, Jyaiṣhā-ṣuddhi 15, Sōme. Añjanēri inscription of the Yādava Mahāśivamāṇa Sēgadēva.


(L. 20). — Varshā[gaṇu] paṃcasaṃpaptatā sahasrē sādhyē gatē 1075:

Saka-bhūpata-kālaavarī tathā Śrimukha-vatsarat


175. — S. 1079. — Pāli, Skr. and Old-Kan. Inschr. No. 219; Mysore Inschr. No. 102, p. 193. Tālgund inscription of the Kālchuri Bījāna-Tribhuvanamalla, and his Leader of the forces Kēśīmayya:—

*Saka 1079 (in figures, l. 57), the Śvāra asvāstra; Monday, the day of the full-moon of Pushya; at the time of the sun's commencing his progress to the north.*

176. — P. 8, No. 154. — S. 1080, Bāhuḍhānaya, Āśāḍha-āṃvāsya, Sōma-vāra, daksinipāna-

saṃkrānti. Siddāpur inscription of the Kādamba Mahāśāḍalāścara Vīrachitta and the Yuvā-

rāja Vijayaḍitya.


amalla:—

(L. 62). — Saka-varsha 1080 neya Bāhuḍhānaya-saṃvatsara (tasa)raḍa Puṣya(shya)da paṇḍami Sōmavāram-uttarāyaṇasaṃkrāntiyayatpāta-sāmagrahaṇa-ṣandu.†

178. — P. 117, No. 33. — S. 1081, Pramāḍā(rrh), Paunha-ṣuddhi 14, Sakra-vāra, uttarā-

yaṇa-saṃkrānti. Sraovya Belgo inscription of the Hoysala Narasimha I.


180. — P. 15, No. 187. — S. 1084 (for 1085 ?), Subbhānu, Jyaiṣhā-pauṇamas, Monday, a lunar eclipse. Pāṭṭadakal inscription of the Sinda Čāvunda II., the subordinate of the Western Chālukya Talla III.
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"In the year 1089, the year Subhākrita, the month Pushya, the 12th day of the moon's increase, Monday, the nakṣatra being Rohiṇī.


"Saka 1093 (in figures, l. 49), the Vikrīta sāvatsara; Friday, the first day of the dark fortnight (Mys. Insocr.: 'moon's increase') of Pushya; at the time of the sun's commencing his progress to the north."24


"Saka 1194 by mistake for 1094 (in figures, l. 80), the Nandana sāvatsara; Monday, the day of the new-moon of the dark fortnight of Māgha."25


"Saka 1095 (in figures, l. 63), the Nandana sāvatsara; Thursday (Mys. Insocr.: 'Wednesday'), the third day of the bright fortnight of Bhādrapada.25


"The year of Śalivahana 1095 in the Viṣṇu year of the cycle, and on the 30th of the month Mārgaśira, on Monday, in the time of an eclipse of the sun."26

188. — P. 117, No. 25. — S. 1096, Jaya, Mārgaśira-paṇḍitadēva, Āditya-vāra, a lunar eclipse. Hulūr inscription of the Kalachuri Sōmēśvara.


192. — P. 126, No. 89. — S. 1099, Durmukha, Vaiśākha-sūdi 14, Śrīyāmaja (Sani)-vārē. Death of Nāyakrītāṇa.


"The year of Śalivahana 1103, of the cycle Plava, and on the 15th of Kārttika, on Monday, in the gracious time of the moon's eclipse.26

24 Subhākrita would be S. 1104 expired, and Paṇḍitadēva 12 of this year would correspond to Wednesday, the 8th December, A. D. 1123.
25 In S. 1093 current the Uttarayana-saniṅkṛti took place 9 h. 58 m. after moon sunrise of Friday, the 25th December, A. D. 1170, during the first tithi of the dark half, which commenced 2 h. 36 m. after moon sunrise of the same day.
26 Bhādrapada-sūdi 3 of S. 1095 current = Nandana would correspond to Thursday, the 24th August, A. D. 1172.

'Saka 1103 (in words, l. 83), the Plava saṅvatsara; at the time of the sun's commencing his progress to the north.'


(L. 71). — Sa(sa)kaṇuṇiṃśa pulse-tālī-saṅvatsara 1106nṛya Kṛdha-saṅvatsara-dī-Aśā(chhā)-da(dhā)-da-amāvasyā Sōmavāra śrīyagrahāpa-saṅkrānti-vyatpātad-aṇḍu.†

199. — S. 1107. — From Dr. Fleet's impression. Bombay As. Soc.'s inscription of the Śilāra Āparāditya:—

(L. 1). — Saṅvata 1107 Viṣvā(śvā)vasu-saṅvachchha(ṣa)ra Chaitra-śuddha 15 Ravaṅa dinē.‡


(L. 47). — Sṛṃatsa(chchha)ka-vara 1108nṛya Parābhava-saṅvatsara Vaiśākha-ba 5 va(ya).


(L. 1). — Saka-saṅvata 1109 Parābhava-saṅvatsara || Māghē māsi ||

(L. 8). — saṁjāta-Māghī-parvāṇi.


'Saka 1110 (in figures, l. 103), the Plavaṅga saṅvatsara; Thursday, the thirteenth day of the bright fortnight of Phālguṇa.'†


'Saka 1110 (in figures, l. 87), the Plavaṅga saṅvatsara; Thursday, the thirteenth day of the bright fortnight of Phālguṇa.'†


‡ The date regularly corresponds to Sunday, the 17th March, A. D. 1135.


'Saka 1113 (in figures, l. 52), the Śiddhārthi saṅvatara; Sunday, the eleventh day of the bright fortnight of Chaitra.' (Mys. Inscri.: 'the time of the equinox').


'Saka year 1114, the year Paridhāvin, the month Pushya, the 6th (the fifth) day of the moon's decrease, Friday, the uttārāyaṇa-sahkrāmāṇa.'


'Saka 1114 (in figures, l. 5), the Pāṇāṭi saṅvatara; Sunday, the fifth day of the bright fortnight of Bhādra-pada.' (Mys. Inscri.: 'Saka 1116,' and 'the 8th day').


(I. 34). — Sa(ṣa)kanipā-saṅvachchha(tsa)ram-aṇarābhya śatādhīka-sahasr-ōpari saptadaca(na)maṭe Ṛ(na)*nda-saṅvachchha(tsa)rō Mārgaśīrṣa-āmāvāsāyāṁ Sūma-vārā Vyaṭipāṭa-yogē.†

215. — S. 1118. — Inscri. at Sravaṇa Belogoḷa, No. 130, pp. 99 and 178. Inscription of the reign of the Hoysaḷa Vira-Ballāḷa:

Sa(ṣa)ka-varśha 1118neya Rākṣasa-saṅvataraṇa Jēṣṭha-su 1 Brhaṇavaḍa-anda.†


'Saka 1121 (in figures, l. 11), the Śiddhārthi saṅvatara; at the time of the sun's commencing his progress to the north.'


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* Siddhārthīn would be Ś. 1121 expired; but the date would be incorrect for this year, as well as for the years Ś. 1113 current and expired.
* For Ś. 1114 expired = Paridhāvin and Pausahaan-vāli 5, the date regularly corresponds to Friday, the 25th December, A. D. 1129, when the uttārāyaṇa-sahkrānti took place 2 h. 25 m., and the fifth ṃiki of the dark half ended 16 h. 39 m. after mean sun rise.
* Pāṇāṭi would be Ś. 1115 expired; but for that year the date would be irregular, both for the 8th and the 9th of the bright fortnight of Bhādra-pada.


‘Śaka 1136 (in figures, l. 63), the Sṛmuṇka saṁvatsara; Monday, the day of the new-moon of Čaitra; at the time of an eclipse of the sun.’ [See the preceding date.]


225. — S. 1140. — Graham’s Kolhapur, p. 425, No. 11; from an impression supplied to me by Dr. Fleet. Kōlhpūr inscription of the Dēvagiri-Yēdava Śīṅhāna: —

(L. 16). — Śaka-varsha 1140 Bahudhanāya-saṁvatsarē.

226. — P. 8, No. 156. — S. 1141,* Bahudhāna, Mārghi-ụndi 7, Thursday, uttarāṇya-saṁkrānti. Date in a stone tablet at Něsarige.


231. — S. 1145. — Pāli, Skr. and Old-Kan. Inscr. No. 123; Mysore Inscr. No. 20, p. 34. Harihar inscription of the Hoysala Narasiṁha II., and his Leader of the forces Polāḷya: —

‘Śaka 1145 (in figures, l. 67), the Svabhāṇu saṁvatsara; Thursday, the eleventh day of the bright fortnight of Māgha.’†


233. — P. 130, No. 103. — S. 1151,* Sarvadhārīn, Āśāgh-āmāvasya, Sōma-vāra, a solar eclipse. Saundatti inscription of the Raṭṭa Lakṣhmīdeva II.


‘[In the month of] Tai of the twenty-second year of the illustrious Trihuvanachakravartin, the illustrious Bâjarajadhêva, which was current during the Saka year 1160.’


‘From the month of Tai of the twenty-fourth year of the illustrious Trihuvanachakravartin, the illustrious Bâjarajadhêva, which was current during the Saka year 1161.’


244. — S. 1165. — South-Ind. Incor. Vol. I. p. 91. Poygai inscription of Bâjarajadhêva :

‘From the month of Karka-saka of the 28th year of the illustrious Bâjarajadhêva, which was current after the Saka year 1165 (had passed).’


251. — S. 1177. — Coorg Incor. No. 6, p. 9. Niduta memorial tablet of the time of the Hoysa-sa Narasimha III. :

Saka-varsha 1177ne Râkshasa-sa-saiv Vaiśálka-sûdha (âdhâ) 11.


254. — **S. 1183.** — From an impression supplied to me by Dr. Fleet. Renadâl inscription of the Dêvagiri-Yâdava Mahâdeva:—

(L. 1.) — **Svasti śrî Saku 1183 Dû(du)rmmati-saûvatsarê.**


'Saka 1184 (in words, l. 18 of the fourth side), the Durmati saûvatsara; Tuesday (Mys. Inscr.: 'Monday'), the twelfth day of the bright fortnight of Chaitra.'


'Saka 1185 (in figures, l. 79), the Dundubhi saûvatsara; Monday, the fifteenth day of the bright fortnight of Vaisiśkha; at the time of an eclipse of the moon.'


259. — **P. 3.** No. 131. — **S. 1189.** Prabhava, Mâgha-śudi 5, Sukra-vâra. An inscription at Kaśakol.


'The 'Saka year 1190 having passed, and the year Vibhava being current.'

261. — **S. 1191.** — Inscr. at Sravaṇa Belgoḷa, No. 96, pp. 74 and 159. Inscription of the Hoysala Narasimha III.:

'Saka-varaṇa 1191inaya Sîrмуkha-saûvatsarađhâna 15 Ādivâradalu.'

262. — **P. 3.** No. 132. — **S. 1192.** Sukla, Āshâdha-śudi 12, Wednesday. Sâmâthâpûr inscription of the Hoysala Narasimha III.


Svasti śrî-Śâlivâhana-śakê 1194 Aîgîrâ-nâma-saûvatsarê Āśvina-śuddha 5 Râvunţ.

266. — **P. 128.** No. 92. — **S. 1197.** Bhâva, Bhûdrapada-śudi 12, Wednesday. Halîbdh memorial tablet.


'Saka 1199 (in figures, l. 67), the Isvara saûvatsara; Friday, the thirteenth day of the (?) bright fortnight of Chaitra.'


'Saka 1200 (in words, l. 19 of the second side), the Bahudhānya saṅvatsara; Saturday (Mys. Inscr.: 'Monday'), the fourteenth day of the dark fortnight of Māgha.'


272. — S. 1203 (?). — Inscr. at Sravaṇa Belgola, No. 131, pp. 99 and 178. Date of a private inscription: —

Srīmatu-Saka-varsha 1203meya Pramādi-saṅvatsara44 Maṛggaśira-su 1 Bridandu. †


'Saka 1208 (in figures, l. 14), the Vyaya saṅvatsara; Thursday (Mys. Inscr.: 'Wednesday'), the tenth day of the bright fortnight of Chaitra.'45


Svasti śrā-Sālivāhana-śakē 1212 Virōḍhi-saṅvatsarē Vaiśākha-śuddha-paurṇamāsa-yām Bhaumē. †

276. — S. 1222. — From an impression supplied to me by Dr. Fleet. Vēḷāpur inscription of the Dévagiri-Yādava Rāmachandra: —


Saka-varsha 1228 Parābhava-sam i rada Vaiśākha-śuddha (ddha) 12. (The translation has 'Saka year 1228, the year Parābhiva'; and a note adds that 'in the copy the year is Parīdhāvī. Parīthva = S. 1208 current; Parābhava = S. 1228 expired.)

279. — P. 125, No. 75. — S. 1235, Pramādin, Sravaṇa-śudi 14, Vakrē (Maṅgala-vārē). Death of Subhachandra.


(L. 4). — Tuṅgaśārka-Sakābda-bhājī samayē.


(L. 1). — Tuṅgaśārka-śarān-mitē Saka-ṛṣipē.

43 Māgha-vadi 14 of S. 1200 expired—Bahudhānya would correspond to Saturday, the 11th February, A. D. 1279.
44 Pramādin would be S. 1235 expired. Perhaps the intended year is S. 1201 expired = Pramāthin; but the date does not work out properly for that year.
45 Chaitra-śudi 10 of S. 1208 expired = Vyaya would correspond to Thursday, the 7th March, A. D. 1286.
46 Supposing this figure to be correct, the corresponding date would be Monday, the 5th December, A. D. 1300.
282. — P. 16, No. 196. — S. 1261 (for 1262 ?), Vikrama, Chaitra-śaḍi 1, Gura-śāra-
Bādami inscription of the Mahāmaṇḍāleśvara Harishara I. (Harīyappa-voḍeya) of
Vijayanagara.

283. — P. 17, No. 197. — S. 1276, Vijaya, Māgha-śaḍi 15, Chandra-śāra a lunar eclipse.
Harihar copper-plates of Bukkarāya I. of Vijayanagara.

inscription of the Mahāmaṇḍāleśvara Bukkarāya I. (Bukkarāya-voḍeya) of Hosapataṇa, and
afterwards of Vijayanagara.

Chitaldurg inscription of the Mahāmaṇḍāleśvara Bukkarāya I. (Bukkarāya-voḍeya) of
Hosapataṇa, and afterwards of Vijayanagara:—

‘Saka 1278 (in figures, l. 17), the Durmukha saṁvatsara; Thursday, the third day of
the dark fortnight (Mys. Inscr.: ‘of the moon’s increase’) of Aṃśāṭha.’

of Vijayanagara:—

(L. 75). — Sāk-ābāde naga-sāla-dhyau(dyu)maṇi-parimite 1278 Durmukha-ābāde tru(tri)-
tiyy(e) mūsi . . . saṅgame chaṁdra-bā(ḥha)nvoṭh.

287. — S. 1286 (for 1287 ?) — South-Ind. Inscr. Vol. I. p. 120. Kāśchipura inscription
of the reign of the Mahāmaṇḍāleśvara Kambaṇa-uḍaiyar:—

‘From the month of Āḍi of the Visvāvasu year, which was current after the Saka year
one thousand two hundred and eighty-six (had passed).’

[The same date in another inscription of the same, ib. p. 128, only with Visvādi instead of
Visvāvasu.]

288. — S. 1290. — Ante, Vol. XIV. p. 283; Inscr. at Sravaṇa Belgola, No. 136, pp. 100 and
179. Date of Rāmānujāchārya’s Sāsana, of the time of Bukkara I. of Vijayanagara:—

Saka-vaśera 1290neya Klaka-samvatsaraṇa Bhādrapada-śraddha 1 Bṛhaṇapati-śāra.

(In Inscr. at Sr. Belg. the text has ‘Bhādrapada-śān 10 Bṛi,’ and with this reading the
date regularly corresponds to Thursday, the 24th August, A. D. 1368.)

inscription at Sravāṇa Belgoḷa.

290. — P. 126, No. 76. — S. 1295, Āśvina-vaḍi 13, Sukra-śāra. An inscription from
Java.

from near the Tirumalai rock, of the reign of the Mahāmaṇḍāleśvara Ommana-uḍaiyar:—

Vēma of the Reṇḍi dynasty of Konḍavāḷu:—

(L. 41). — Sāk-ābāde gagan-ābha-voṣา-saṅvatsara Śidhāṭha(ddhā)rd̐hdhi(rthi)-saṅvatsara
Māgha kriṣṇapataḥudaśi-Siva-tīdha(hu).

293. — P. 119, No. 39. — S. 1301, Siddhārtha, Jyaishtha-parṇānas, Bhaumė, a lunar
eclipse. Dambaḷ copper-plates of Harīshara II. of Vijayanagara.

inscription of Harīshara II. of Vijayanagara.

17 Aṃśāṭha-śaḍi 3 of S. 1278 expired = Durmukha would correspond to Thursday, the 2nd June, and Āṃśāṭha-vaḍi 3 to Thursday, the 16th June, A. D. 1356.

Saka 1304 (in words, l. 16 of the third side), the Dundubhi sanâvatara ; Sunday, the tenth day of the dark fortnight of Kârttika.'

296. — P. 126, No. 77. — B. 1307, Krôdhana, Phâlguna-vadi 2, Sukra-vârê. Inscription on a lamp-pillar at Vijayanagaram, of the reign of Harîhara II.


In the Kahaya sanâvatara, which corresponded to the Saka year one thousand three hundred and nine, (when) Jupiter was standing in Leo, on Thursday, the fifth (tithi) of the dark (fortnight) of (the month of) Pushya.'


301. — B. 1320.* — Inscr. at Sravana Belgola, No. 105, pp. 80 and 165. Death of Purupanâdita :—

Tatra trayôdaśa-sâtaiva cha dâsa-dvayena Sâkê-bdakê parimitê-bhavade-Îsvar-âkhyê !
Mâghê chaturdasa-tithâv sitabhâji vârê Svâtan Sana[s(nê)pura-pada[âm Purupanâdita]asya !


(L. 50). — Dhâtri-nêtra-gûpa-kshapâta(śva)ra-yuntë śrî(śrî)-Sâlivâha gatê
[Sâkê[kê(ô)] go[tr]adhachê(ô) Framâdî(thî)ñi tîdhau(ô) mâyê= Urjâkê nâmâni(ô) !
pakshê tatra valakshakê Budha-dinê śrî-paurvimâyam tîdhau(thau)

303. — B. 1328. — South-Ind. Inscr. Vol. I. p. 82. Veppambaṣṭu inscription of the time (?) of Bukkâra[y]a II. of Vijayanagaram :—

'On Thursday, the new moon of the dark half of Jyaishtha of the Vyaya year, which follows the Pârthiva year (and) which was current after the Saka year 132[8] (had passed).' — And —

'Thursday, the twelfth lunar day of the bright half of Vaisakha (of) the Pârthiva year.'

49 The date regularly corresponds, for B. 1309 current = Kahaya, to Thursday, the 16th January, A. D. 1887; by the mean-sign system this day fell in the year Srîmukha (i.e., Jupiter was in Sinha), which ended on the 17th August, A. D. 1887.

49 The date regularly corresponds, for B. 1321 expired = Framathîn, to Wednesday, the 15th October, A. D. 1392, when there was a lunar eclipse which was visible in India.

50 Both dates are irregular; the first, for B. 1328 expired = Vyaya, would correspond to Wednesday, the 16th June, A. D. 1406; and the second, for B. 1328 current = Pârthiva, to Saturday, the 11th April, A. D. 1405.

(L. 21).— Sa(s)ka-varaha 1328 vartamāna-Vyaya-saṅvatsarā Kārttikeya-māsa-kriṣṇapakṣe daśamāsaṃ Śakra(?)-vārāḥ Uttarā(?)-Bahūrapadā Pṛti-yogē Bava-karaṇaḥ... paṭṭa-bhishēka-samayē (Mys. Insoc.: 'Monday').


‘Śaka 1334 (in figures, l. 4), the Khara saṅvatsara; Tuesday (?), the fifteenth day of the bright fortnight of Kārttikeya.’


Srī-vijayarāyabhūdaya-Sakavaraha 1338 vartamāna-Durmukhi-saṅvatsarāda Bhādrāpada-baula saptamīyela.


‘The Śaka year 1344, the year Subhakrīṭ, the month Āsviṣa, the 5th day of the moon's increase, Sunday.’


(L. 40). — Tatvalūdē Sakasyādē Krōḍhi-saṅvatsarē śubhē !
Āśādhi-amāśithau puṇyē Sōmavārā-virāgītē ||


‘Śaka 1346 (in figures, l. 16), the Krōḍhi saṅvatsara; Monday, the twelfth day of the bright fortnight of Kārttikeya.’

312. — P. 132, No. 113. — S. 1347, Vilvāvasu, 3rd day of Paṅgupi, 6th tithi, Wednesday. Inscription at the Virūchhipura temple, of the reign of Dēvarāya II. of Vijayanagara.

313. — S. 1346. — South-Ind. Insoc. Vol. I. p. 164. On a Jain temple at Vijayanagara, of the reign of Dēvarāya II.:

(L. 25). — Śākē-bdu pratiṣṭā yātē vasā-simāhā-gūṇ-śuddhisḥīlē !
Parābhav-ādē Kārttikeyaḥ.

314. — P. 6, No. 146. — S. 1358, Śāhāraṇa, month of Karkaṭa, śudhi 5, Monday. Inscription at Tellūr, of the reign of Dēvarāya II. of Vijayanagara.

81 In S. 1328 expired = Vyasra the 10th tithi of the dark half of Kārttikeya ended, and the karṇa Bava commenced, 16 h. 40 m. after mean sunrise of Friday, the 5th November, A.D. 1493. On this day the nakṣatra was Uttar-śadgati up to 21 h., and the pṛṣṭha Pṛti from 15 h. 17 m. after mean sunrise.

82 In S. 1344 expired = Subhakrīṭ the tithi of the date commenced 5 h. 57 m. after mean sunrise of Sunday, the 29th September, A.D. 1422.

83 The date regularly corresponds, for the first Āśādha of S. 1346 expired = Krōḍhin, to Monday, the 26th June, A.D. 1424.

'Saka 1353, the Sādhāraṇa sānvatsara; the tenth day of the bright fortnight of Phālguṇa.'

316. — P. 119, No. 42. — S. 1353, Virōḍhikāḍikrit (Virōḍhakrit), Phālguṇa-āḍi 12, Saṃyā-vāra. On Jaina statue at Kārkālas, erected by Vira-Pāṇḍya.

317. — P. 129, No. 96. — S. 1355,* Parīdhāvin, dvitiyā-Aṣāṅga-āḍi 9, Viḍūna-dina. Date when the tomb of Srutamuni at Sravaṇa Belgoḷa was set up.


'On the day of the nakṣatra Kṛiti, which corresponded to Sunday, the full-moon tithi of the first fortnight of the month of Vṛṣiṣṭika in the Pārhivya year, which was current after the Saka year 1387.'


'At the auspicious time of the Ardha-dvāra on the day of (the nakṣatra) Sravaṇa, which corresponded to Sunday, the new-moon tithi of the second fortnight of the month of Makara of the Vikṛiti year, which was current after the Saka year 1392.'


'At the auspicious time of Mahāmāga (Mahāmāgha), (when) Jupiter (was standing in) Leo, (i. e.) on the day of (the nakṣatra) Magam (Maghā), which corresponded to a Sunday and to the full-moon tithi of the first fortnight of the month of Kumbha of the Pāvya saṃvatsara, which was current after the Saka year 1403.'


(L. 27.) — Śāliwāna-saka-varsha 1430 sañdu mēlē naḍava Sukla-saṃvatsara dāmīha śu 14 in . . . paṭṭābhisēkotasa-punyakālaladu.

324. — S. 1432.* — Inscr. at Sravaṇa Belgoḷa, No. 103, pp. 75 and 160. Inscription of a son of Kēśavānātha, minister of Chaṅgāla-Mahādēva: —

'Saka-varsha 1432 ḍaneya Sukla-saṃvatsara Vaiyākha ba 10 lō.


'Saṅk-ābhdē Śālivāhasa sahārayē dhaṭu-śataiśi ṣatruṭīvīśa-śamayāṃkṣyī ṣeṃkhayāṭē ganita-kramāṭī Śrīmukhī-vaṭtē rāgāyē Māghe ch-aśīta-pakshaśe Śivarātrau mahā-tīṭhīyē pun(pu)a-yā-kālē śubhē śucī ṣu.

* The date regularly corresponds to Sunday, the 3rd November, A. D. 1435.
* The date of the count commenced 5 h. 19 m., and the nakṣatra was Śravaṇa from 1 h. 58 m., after mean sunrise of Sunday, the 20th January, A. D. 1471.
* The date regularly corresponds, for Ś. 1403 expired = Pāvya, to Sunday, the 3rd February, A. D. 1482; by the mean-sign system this day fell in the year Saṃyā (i. e., Jupiter was in Simha), which ended on the 7th July, A. D. 1492.

In the reign of Sālivāhana 1435, corresponding to the year Bhāva, in Phālguna sudi Tṛītya, Sukravār. [Compare the following date.]


Sālivāhana-saka-varushāṅgaḷu 1436(n)eyα, Bhāva-saṁvatsarasadalu.


'Saka 1438 (in figures, l. 1; Mysore Inscr. : '1434'), the Pramādi saṁvatsara,'57 the first day of the bright fortnight of Phālguna.'


'In the year of Sālivāhana 1442, corresponding to Vikrama in Māgha sudi 5, on Rādāsaptami,58 the 7th of the moon.'

331. — P. 5, No. 142. — S. 1444 (for 1445) vabhānu, Pausha, Tuesday, Makara-saṁkrānti. Sinogga copper-plates of Krishnārāya of Vijayanagara.


Saka-varuṣha 1453nēya Vikrītu-saṁvatsaraṇa Chaitradallu.

337. — S. 1453 (for 1454). — Pāṭi, Skr. and Old-Kan. Inscr. No. 130; Mysore Inscr. No. 25, p. 43. Harihar inscription of Achyutarāya of Vijayanagara:

'Sālivāhana-Saka 1453 (in figures, l. 3), the Nandana saṁvatsara, Tuesday (?), the tenth day of the bright fortnight of Áśvayujya' (Mys. Inscr.: 'the year Khara, . . . Wednesday').59


339. — S. 1459 (for 1460?). — Inscr. at Srvana Belgoḷa, No. 99, pp. 75 and 160. Date of a private inscription: —

'Saka-varaḥa śāivirāḥ 1459-taneya Viḷambi-saṁvatsararāda Māgha-sūḍdha 5 yalu.

340. — P. 120, No. 46. — S. 1460, Viḷambeṁ Kārttiṅka-paṁṣa repay, Saśisuta(Buddha)-vārē, a lunar eclipse. Harihar inscription of Achyutarāya of Vijayanagara.

57 Pramāṇa would be Ś. 1415 or 1455 expired; Pramāṇa, 1441.
58 This should be ratha-saptamī.
59 Nandana was Ś. 1454 expired, Khara Ś. 1453 expired; for the former year the regular equivalent of the date is Tuesday, the 8th October, A. D. 1532.


(L. 91). — Sak-abđe Śālivāhaśaḥ sahaśreṇa chatnā-staitiḥ 1
dvishaśtyā cha samāyukte(ktai)-gaśanam prāpita kramāt 11
Śarvarī-nāmakē varahē māsi Kārttika-nāmanī 1
śukla-pakṣe cha puṇāyām-anthāna-dvādaś-11tithau 11


'In the year of Śālivāha 1463, corresponding to the month Sarvari, in the month of Kārttika, śudi-paṇḍhah, Guruva.'


Śaka-varuśa 1466 sanda vartamāna-Krōḍhī-saṁvatsara Kārtika śu 15 yalu,


'In the year of Śālivāha 1467, corresponding to the year Viśvāvasu, in Krishna (!) śudi Trīṭylā, Guruvaṁas.'


(L. 1). — Śālivāha-śaka 1469nēya Plavaḥga-saṁvatsarāda Ā(t)āśayau śu 15 yalu.


'Sālivāha-śaka 1470 (in figures, 1. 4), the Kilaka saṁvatsara; Monday, the eleventh day of the dark fortnight of Āśāḍha.'


'Sālivāha-śaka 1476 (in figures, 1. 2), the Prāmāḍi saṁvatsara; the eleventh day of the dark fortnight of Āśāḍha.'

351. — P. 120, No. 47. — S. 1476 (Ānanda), Vaiśākha-śudi 14, Monday. Harihar inscription of Sādāsvivaraṇya of Vijayanagara.


'Sālivāha-śaka 1477 (in figures, 1. 3), the Bākshasa saṁvatsara; the fifth day of the bright fortnight of Māgha.'


‘In the year of Śālivāhana 1483, corresponding to the year Durmāti, in Chaitra suḍi pāṇchami, Saṇivār, ... in the season of Makara-saṃkrāṇti-puṇyākāla.’

356. — P. 133, No. 116. — S. 1488, Akṣahaya, month of Kumbha, vadi 12, Wednesday. An inscription at Arappakkam, records a grant made at the request of Śīṃga-Bommu-nāyaka of Vēḷur by Tirumala-raja (the younger brother of Rāmaraja) of Karṇāṭa, with the consent of Sadāśivadāya of Vijayanagara.

357. — S. 1480. — Mysore Inscr. No. 175, p. 334. Date in an inscription at Yelandur, of Śinghādeva-bhoja of Padinādu:

‘In the Saka year 1490, the year Vibhava.’

358. — S. 1492 (?). — Pāli, Skr. and Old-Kan. Inscr. No. 246; Mysore Inscr. No. 129, p. 228. Hāsan inscription of Sadāśiva, the kumāra, “prince” or “son” of Achyutarāya, of Vijayanagara:

‘Śālivāhana-Saka 1492 (in figures, l. 5), the Budhirādgiriṃ saṅvatsara; Monday, the thirteenth day of the bright fortnight of Śrāvaṇa’ (Mys. Inscr.: ‘1482’ ... ‘the 10th day of the moon’s decrease’).

359. — P. 17, No. 200. — S. 1497, Yuvan, month of Makara, vadi 13, Wednesday. An inscription at Sattavāchchāra, near Vēḷur, records a grant made at the request of Śīṃga-Bommu-nāyaka of Vēḷur by Krishnappa-nāyaka Ayyaṇ, with the consent of Śrīraṅgarāya I. of Vijayanagara (Karṇāṭa).


‘Śālivāhana-Saka 1500 or 1560 (in figures, l. 10; Mys. Inscr.: ‘1500’), the Bahudhānya saṅvatsara; Saturday, the eighth day of the dark fortnight of Śrāvaṇa.’


362. — S. 1508. — Ante, Vol. V. p. 41. Date in the Sāsana of the Jain temple at Kārkaḷa, of Immaḍi-Bhairava:

ŚrīŚālivāhana-śaka-varṣa 1508naya Vīyaya-saṅvatsaratva Chaitra-śuddha 5ya Budhavaṛa Mṛgadīra-nakshatra Vṛṣahabha-lagnadallu.†


‘On the 6th solar day of the month of Tai of the Nandana year, which was current after the Saka year 1514 (had passed).’


Sakti-nētra-kalamb-ēndu-gañiṭē Śaka-vatsarē ṭ Plava-saṅvatsarē puṇyē māsi Vaśiśka-nām[a]ni ṭ Pakshē ’valakshē ... puṇyāyām dvādaśītīthau ṭ

† Budhirādgiriṃ would be S. 1485 expired, and for this year Śrāvaṇa-śuddhi 13 corresponds to Monday, the 2nd August, A. D. 1588.

‡ In S. 1500 expired = Bahudhānya the tithi of the date commenced 2 h. 42 m. after mean sunrise of Saturday, the 29th July, A. D. 1578.


'Sālavāhāna-saka 1547 (in figures, l. 5), the Kṛōdhana saṁvatsara; Monday, the fifth day (Mys. Inscr. 'the 8th') of the dark fortnight of Māgha.†


(Plate iva, l. 14). — Vasan-bāna-kaḷaṁb-ēndu-gaṇita Saka-vatsarē

Dbhātri-saṁvatsarē(r̥)-nāmini māśi ch-Aśādha-nāmanī
Pakṣhē vaḷaṅkaṇṭe puṇyaṅkaṅkē dviḍaṅkayām cha maḥa-tithan II


(Plate iva, l. 8). — Rasa-rtu-bāna-chandrākhyā-gaṇitē Saka-vatsarē

Tāru(r̥)-aṅkhyā māha-varṣe māśi Phāṅgūṇa-nāmakē
Pakṣhē vaḷaṅkaṇṭe puṇyaṅkaṅkē dviḍaṅkayām cha maḥa-tithan II

372. — S. 1570. — Ins. at Sravāṇa Belgoḷa, No. 118, pp. 88 and 172. Date of a private inscription:

Sake 1570 Sarvadhāri-nāma-saṁvatsaraḥ Vaiśāka-śūdi 3 Sukkuravāra.

373. — S. 1576. — Mysore Insr. No. 175, p. 335. Date in an inscription at Yelandur, of Mudda-bhūpati of Paddinādu:

In the Saka year 1576, the year Jaya.†


'Sālavāhāna-saka 1594 (in figures, l. 2 of the first side), the Virōdhikrit saṁvatsara; the fifteenth day of the bright fortnight of Sravāṇa.'


'The Saka year reckoned as indu, bindu, aṅga and chandra (1601) having passed, and the year Siddhārthi being current, in the month Saha (Kārttiḳa), on the 2nd day of the moon's decrease, the anniversary of his father's death.'

377. — S. 1602. — Ins. at Sravāṇa Belgoḷa, No. 116, pp. 88 and 171. Date of a private inscription:

Sālavāhāna-saka-varuṣa 1602nē Siddhārthi-saṁvatsarada Māgha-bahula 10 yallu.

† Māgha-śūdi 5 of the year of the date corresponds to Monday, the 6th February, A. D. 1626.

Sālivāhana-śaka-varshagalu 1615 neya Srimukha-nāma-saṅvatsara Puṣya śa 12 la.


‘Sālivāhana-śaka 1620 (in figures, l. 2 of the first side), the Bahuḥānya saṅvatsara; the seventh day of the bright fortnight of Jyaiṣṭha.’


‘Sālivāhana-śaka 1636 (in figures, l. 3 of the first side), the Vījaya saṅvatsara; the fifteenth day of the bright fortnight of Chaitra.’

382. — P. 133, No. 118. — S. 1636, Jayā, first day of Sittirai, 10th lunar day, Monday. Rāmēsvaram Sētpati copper-plates.

383. — P. 133, No. 119. — S. 1637, Manmatha, second day of Māsi, third lunar day, Monday. Rāmēsvaram Sētpati copper-plates.


386. — S. 1645 (?). — Inscr. at Sravana belgoḷa, No. 83, pp. 65 and 152. Inscription of the reign of Krishnarāja of Maisūr:

Sālivāhana-śaka-varsha 1621ne saluva Subhakritu-saṅvatsara daśa Kārttiaka ba 13 Guruvāradallu.


388. — P. 134, No. 120. — S. 1654, Pramāḍin, the 10th day of Kārttigai, a lunar eclipse, Saturday. Sētpati copper-plates.


391. — P. 134, No. 122. — S. 1705 (Kali 4884), Subhakrit, month of Mithuna, śādi 13, Friday. Sētpati copper-plates.

392. — P. 4, No. 138. — S. 1714, Paridhāvin, the 4th day of Paṅgūṇi, śādi 2, Wednesday. Inscription at Tirupparaṅkuṟṟam.


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43 Subhakrit would be S. 1645 expired, and for this year the date corresponds to Thursday, the 14th November, A. D. 1728.
THE DEVIL WORSHIP OF THE TULUVAS.

FROM THE PAPERS OF THE LATE A. C. BURNELL.

BURNELL MSS. No. 15—continued.

THE STORY OF KOTI AND CHANNAYYA—continued.

They mounted the hill of Pańja, and when they had ascended it, they spread, in the cool air, under a Banian tree, a blanket bordered with lace.

"Brother! Brother! Kōti Baidya! Is it not true that the lice on our heads were born at our birth?" asked Channayya. While the younger brother lay with his head on the elder brother's leg, and while the elder brother was searching for the lice, Channayya saw a company of boys playing together. A thousand cows and a she-buffalo were feeding on the grass in the plain of Pańja.

"Brother! I will tell the boys a lie,"13 said he.

"Do not, Channayya! If you tell them one, they will answer nine," said he. Channayya did not listen to his elder brother's advice, and said: — "Boys, a bullock in your herd of cows has brought forth a calf and is licking off the dirt on the calf with its tongue!" said he.
"We will ask you another saying and answer your question," said the boys. "Heroes! What is that fire that is burning on the sea in the countries from which you come?"

Then Channayya growling with rage ran to beat the boys.

"Do not brother; do not! Let us ask the way and description of the villages," said Kōṭi. "It is not in your herd of cows that the bullock has brought forth a calf and cleans it."

"But is it not a cow that brought forth a calf?" said the boys.

"Boys! It is not fire that burns on the sea, but it is the sun that rises in the East, and sets in the West," answered they. "Boys, give us a description of the roads and villages."

"If you go by the road to the right, you will reach the chāvadi of the Ėdambūr bīdu. If you go by the road to the left, you will arrive at the chāvadi of Komīre of Pañja. If you go by the road in the middle, you will reach the house of Bannaya of Pallī," said the boys.

The heroes asked for a description of the house of Bannaya of Pallī.

"A large cow-shed, a house with an upper storey, a well covered with copper plates; a seat round a red cocoanut, another seat round a sarōli tree on the northern side. These are the marks. If you want to go there, you had better pass the yard, stand at the small opening made with two posts fastened together, and call the house people," said the boys.

Thus went the heroes there and called "Pallī Bannaya! Pallī Bannaya!"

Bannaya's wife heard the second call and answered the third call, and asked who they were.

"No one, but we who are going along the road. Is Pallī Bannaya here or not?" said they.

"He is, but he went to draw tāṟī in the Saikā Malla Forest," said she.

"If he is gone now, when will he return back?" asked they.

"He will return at noon; and if he goes again at midday, he will return back in the evening," said she. "If you are Brāhmaṇas, who wear the thread, there is a bench with three legs at the round seat under the red cocoanut. Sit down on the bench. If you are Wakkatās and Baragas, I have spread a mat over the seat at the sāmpika tree. You can sit down on that. If you are my caste-people, there is a small cottage. Come and sit down there," said she.

They heard it all and went to the seat at the sāmpika tree, spread a blanket bordered with lace, and sat down, and also put their dagger and a bow across their legs. The elder brother Kōṭi opened his betel-nut bag of the colour of a parrot. Seeing this, the younger brother said that he would open his bag of the colour of the puda bird. Then the brothers chewed betel-nut and the effect was to make Channayya senseless.

"I shall not remain, I shall not live in the world," said he.

"Who is there? O mother, give us a jug of water," said Kōṭi. "As there is no male here, I cannot come down from the roof of the house, and cannot come down the stairs," said she.

"We are as your brothers, who were born after you," said they.

Having heard this, she went inside, took a jug of silver and went to the seat by the well. She held a pikotta, which was so high as to reach the sky, let it down and drew pure water from the bottom of the well. She washed her face and took the water home. Then she took a mat, the water and a plate of betel-nut.

"If we must drink water from you, you must tell us your caste, your relations, and the names of houses, where you were born and where you were married," said they.

"In the country of Parimāl and in a place called Kariya Arād, there is a house called Gējimānda Yaramānē. My mother's name was Deyi, my father's Sāyi. I am related to Kirodi Bannāl. I am poor and am nicknamed Dāru," said she.
They looked at one another and spoke a strange language, and then they laughed at her.

"Brothers! do you laugh at my foolishness, or at my beauty?" asked she.

"We did not laugh at your foolishness, sister! How many children had your mother?" asked they.

"I had one father and two mothers, but to my mother, I am the only daughter. I heard that my younger mother has two children, such as none have yet been born, nor will such be born hereafter. They are committing many crimes, and go about murdering. I have not seen them yet," said she.

"We are your brothers," said they.

She took the jug of water and poured it on their legs, and said:— "I am your elder sister!"

She thought to herself that they were related, and so she embraced them. She took them into the inner part of the house, and made them sit on a swinging cot. She made a small seat of mud and cleaned it with cow-dung. She got ready a clean cloth. She purified them all with red fire. She came out, took the dagger and bow, and put them on the seat. She held out some grass and called a red cow that had gone out to graze. She drew five sers of milk from the cow and boiled it down to two seras. She took the milk and called to them.

"We will not drink water, as there is enmity between us and Palli Bannaya!" said they.

"Do you come to go away again, or take the jewels off my nose and off my neck?" asked she. "I have not yet taken off my earrings. I am a young girl. If you are old enemies, keep such enmity back. Drop your enmity and drink water," said she.

"We do not think good and bad of the house where we have drunk milk. We do not destroy the house where we drink milk. We do not ruin the place, where we have sat down!" said they, and chewed betel-nut. When they sat down, the man who had gone to the forest of Saika Malla returned, carrying ṭaṇṭi. When he entered the hut called Nuṅgil, he said to his wife:

"What is it that I hear? the sound of the swinging cot?"

"O husband! you have mocked at me up till now for having no family. They are your brothers-in-law and my step-brothers," said she.

"Have you done what you should not have done?" said he. He went out through the opening of a screen and ran away.

"Where are you running, Palli Bannaya?" asked Kōṭi and Channayya, and called out to him.

"I believe in you, Kōṭi, but not in your brother," said he.

"A wild fox ever looks behind while running, but you cannot do even that. He is not such a younger brother as to disregard his elder brother's advice," said Kōṭi.

"You had better come back! Palli Bannaya! Palli Bannaya!" said they.

"Pāya Sāṇḍya! let us go home!" said they. "We hear that you are the confidential servant of Kemira of Paṇja. Will you kindly introduce us to him?"

"I was the servant of the former Ballāl, but the present Kemira is a fool and useless. I am not his servant! His servant is one Sanda Giddī," said he.

"Will you shew us Sanda Giddī's house?" said they.

"I will shew it to you, heroes! But you had better go to your sister's house!" said he. "We shall go to her on our return. Take us now to Sanda Giddī's house," said they.
"I and Sanda Giţdi have been at enmity for a long time, but I will shew you his house at a distance. You may go there," said he.

So they went and called "Sanda Giţdi! Sanda Giţdi!"

When they called him, he was not there, but his wife answered the call.

"Do you know, girl, where he has gone?" asked they. "He went to a garadi at Perumundē to teach boys to write and play," said she.

"O girl! why did he go to the garadi at Perumundē?" asked they again.

"He went to teach boys to play," said she.

Then they went to the garadi at Perumundē. Sanda Giţdi saw them from a distance, sent away all the boys, and sat still, shutting the doors on all the four sides. The heroes went three times round the garadi.

"Let us see if there is any entrance to this garadi or not," said Channayya.

So they broke down the frame of the door, and the stone doors themselves. They entered, and stood in the middle of garadi.

"If we are to fight seven battles, you can tell me how many kinds of lizards there are here?" said Channayya to Kotti.

"There is a green lizard and there is a blue lizard," said the elder brother. Then they examined the four sides of the garadi and found Sanda Giţdi standing like a lizard behind a kwulodi post.

"Why did you stand there, Sanda Giţdi?" asked the younger brother.

"I concealed myself from my creditors, but I do not know who you are," said he.

They asked him who the teachers and scholars in the garadi were.

"They who came after me are pradani (ministers), and I am the king!" said he.

"I went to examine the king, fought with him and put him on a rafter with his dagger. Now who is pradani or king?" asked Channayya.

"Now they are kings who came after me, and I am a pradani," said Sanda Giţdi.

Sanda Giţdi took them home and shut the doors of the garadi. As soon as he got home, he called his wife, ordered her to clean a hut, to purify it, to wave fire over it, and to spread a mat.

"You heroes, sit down awhile, as the sun is hot," said Sanda Giţdi.

Sanda Giţdi went out with a dirty sickle and with a blunt sickle. He went to the château of Kemira at Paţja, and told the people that the two heroes had come.

"If they stay in this country they will not leave even a single village standing. We should somehow try to kill them; at any rate we should put them in prison," said Sanda Giţdi to Kemira. "Do you hide yourself upstairs. Let them salute Juru Kottari, the son of the concubine Siddu, instead of you."

Then he went home and took the heroes to the palace. Sanda Giţdi went and saluted Juru Kottari.

"If we are to salute, let us see who is the master and who are the servants," said Channayya.

So they looked round and saw Kemira of Paţja murmuring and biting his lips.

"Do not act like a buffalo. We did not come to ask about the debt. Thistles grow not on the road by which we came and we had better return back," said the brothers.

Kemira Ballūj came down the stairs and thrust out Kottari by the neck, and sat on his throne.

"Heroes! I did it wantonly to try you," said he.

15 A public school house.
Then the heroes saluted him.

"Have you seen the palace yet, which I have built," asked the Ballal.

He took them inside and made signs to every one, wherever he went. Kemira went first, and the heroes followed him. When they came on the doors behind them were shut, and logs, too, were placed across the doors. Kemira of Pâñja went out in front, and all the doors were shut in on the brothers.

"Ah! we crowed at Parimâl like a cock, but the day approached near for sighing at Pâñja like a hen," said Kôti. "If I am a strong youth, I can break down this palace," and he pushed with his shield like an elephant.

He threw up the soil like a deer. He became small as a peacock. He trod down the walls by force, and made an opening by which an elephant could enter.

"Ho, elder brother! if you want to go, you may," said Chunnaya. Kôti went out, pushing aside with his dagger a stone, which could only be drawn by fourteen elephants.

"Ho, younger brother, sit down on that stone," said Kôti.

"I shall come, too, Kôti Baidya! Do you go and sit down at Balîtimår, the paddy field at Pâñja."

(To be continued.)

NOTES ON THE SPIRIT BASIS OF BELIEF AND CUSTOM.

BY J. M. CAMPBELL, C.I.E., I.C.S.

(Continued from p. 169.)

Earth. — As a blood stauncher, a poultice, an application for strains, a cure for diseases, &c, and a stayer of hunger pangs, earth holds a high place among spirit-scarmers. To lay the ghost of the dead, the Masalmân gives it earth; the shade of the unburied mariner prays the Roman for the scanty present of a little dust; the English mourner is directed to drop some handfuls of earth on the coffin lid. The red earth of a white-ant hill is a common Indian cure for a strain, and it is used as a poultice by the Khonds. White-ant hills are considered sacred by Hindus. According to the Bhâyavata Purâna, dust taken from a cow's foot-prints, cowdung, and cow-urine were used in driving away spirits from the infant god Krishna. At Pandarpur, when a Brâhma pilgrim bathes, he takes earth from the bed of the Bhimâ, rubs it on his body, and says:— "Earth, free me from my sins and misdeeds, that, my sins being destroyed by thee, I may reach heaven." Hindu women with child and young children eat a white pipe-clay, which, before it is eaten, is generally baked black, but is also sometimes eaten raw. It is called "edible earth" or khâyâchî mâtî, and is sold by gândhis or grocers, and by grain-parchers called bhârâbhujâs (G.) and chana kurmarivâdâ (M.).

47 In Dhârâwâr earth is used in the following cases:— (1) To stop an issue of blood, cement from an old building finely pounded and dissolved in water is kept in a pot till the heavier parts sink to the bottom, when the clear water on the top is given to the patient to drink. (2) In pregnancy, a discharge of blood is arrested by drinking white earth (ginchâhâna) mixed with curds. (3) To allay thirst in fever, white-ant earth, boiled in water, is given to the patient to drink. (4) In cases of seminal discharge, whitish clay powder is mixed in water and given to the patient to drink. (5) To cure an outbreak of small pimplies, red earth or clay, called âsmâda, is mixed in oil and rubbed over the body. (6) When a pregnant woman is in pain, white earth dissolved in rice water is given her to drink. (7) A sty is cured by rubbing on it the powdered earth of a piece of pottery. (8) Swellings are reduced by applying black earth heated and dissolved in water. (Information from Mr. Tirmârirâ.) In Khâhiwâr a special red earth is used to reduce internal swelling. Earth is also largely used for external application, in cases of sun-stroke and of wap and other stings. An application of earth cools the head and eyelids. Bleeding from the nose is stopped by smelling a piece of wet earth. The application of akálâ (Emblica officinalis) leaves, earth, and salt cures the contraction of joints. (Information from Mr. Himmatâlî).

48 Horace, Carm. I. XXVIII.

49 Macpherson's Khonds, p. 50.


51 Information from Mr. B. B. Vakhârkar.

52 Information from Mr. S. V. Kémat.
In the Kônkan, among Kunbis and other lower classes, when women visitors enter a room where a new-born child is laid, they take a pinch of dust off their feet, wave it round the child, and blow it into the air and on the ground. In Tánhū, when a mother goes out with a young child on her hip, if she cannot get lamp-black to rub between its eyes, she takes dust off her left foot and rubs it on the child’s forehead. In Tánhū and in many other districts of the Kônkan and the Dekhan, the second day of the Hôl festival, which is the beginning of the new field-year, is the dust or dhul day, when people throw dust on each other. If a Dekhan Mhār is possessed, the exorcist takes a pinch of dust off his own feet, and rubs it between the eye-brows of the possessed person, and the spirit leaves his body. The Dekhan Chitpâvan priest, at a marriage, rubs bundles of betel-nuts with sand, and sprinkles water over them. The Chitpânvan boy, after his thread-girding, is told to rub his hands with sand before he washes them, and the Chitpânvan girl, on coming of age, is rubbed with seven kinds of earth and bathed. On the fifth day after a birth, the Poona Sâils scatter grains of sand about the image of Sathśvă. The marriage guardians of the Lōdhâs, a class of Hindustâni Hindus in Poona, are pinches of dust picked from five ways, and laid before the house gods. The Poona Râuls lay handfuls of dust on the grave. The Dekhan Kunbis, at the Hôl festival, throw mud and dirt on every one they meet. The Dekhan Râmâs on the dirt-day or dhulvâd, the second day of the Hôl festival in March-April, carry about pots of earth, and if they meet a well-dressed man they throw the earth on him, and ask him to come and play and wrestle. The Poona Châṃbhârs put sand under the mother’s pillow after child-birth and, when they bury the dead, the body is laid on the ground and all present throw handfuls of earth on it. The chief mourner among the Poona Halâlkhrs throws a little earth on the body before the grave is filled. In the Dekhan on pōlā or bull’s day (July-September), cattle are rubbed with red earth. Among the Ahmadnagar Bhôâs, the chief mourner throws earth on the dead. Earth was an early food or stayer of hunger. In the terrible famine of 1803, in Ahmadnagar, in the Bombay Dekhan, tamarind leaves mixed with white earth were made into a jelly and eaten. Among the Satârâ Mhârs, when the body is laid in the grave, the chief mourner throws a handful of earth over it. The Killikâtâr wanderers of Bijâyur rub their cheeks with red earth. People suffering from venereal disease come to the Qâdar’s tomb at Yemnâr, in Dhârvarâ, and smear their bodies with mud, that they may be cured of the disease. The Bijâyur Râjput, before a marriage, sends a nearkinsman to the banks of a stream or the side of a pond. He worships a plot of earth, spreads his waist-cloth over it, opens the earth close by with a pickaxe, gathers as much as is loosened, lays it on his waist-cloth, and carries it home. He spreads the earth in the marriage hall and on it sets the image of the marriage guardian. The Bilejâdar Liṅgâyats of Dhârvarâ throw handfuls of earth on the body in the grave. If a Dhârvarâ Dêvâng girl, who belongs to the liṅga-wearing division, marries a man who wears the thread, to purify her, she is first rubbed with earth and white ashes, a blade of darbhâ grass is passed over her head, and she is oiled and bathed in warm water. The Kâbâligârs, a class of Dhârvarâ beggars, rub their brows, shoulders and eyes with red earth. At a Dhârvarâ jâṅgam funeral, all present lay a handful of earth on the body, after it is seated in the grave. Karnâṭak Brâhmaṇs, at a thread-girding, fill five pots with red earth and worship them. Shôlâpur Liṅgâyats put in the grave dust from the jâṅgams’ feet, and, when one of their girls comes of age, the jâṅgam throws dust from his feet on her body, and she

53 Information from the peon Bâbâjî. 54 Information from Mr. Govind Pandit.
is pure. Among Shilapur Mhars, the chief mourner scatters earth on the dead body, the other mourners follow, and the grave is filled. A sacred yellow earth found in a pond in West Kâthiawâr, called milkmaid's sandal wood, or gîpîchandam, is used by Vaishnavas to make the brow-mark. Jain mourners, on going home after a funeral, wash their hands with earth and water.

The Kols swear by the earth of a white ant-hill. Dust from cross roads is worn by Hindus as an amulet against the Evil Eye. In Bengal, when a mother takes her child out of doors, she rubs its forehead with earth or the end of a lamp-wick, and spits on its breast. In Bengal, women clean their hair with mud. At the great annual bathing of the goddess Durgâ, she is first washed in earth thrown up by a hog’s tooth gathered from the door of a court ezan, or from an ant-hill. In rude stone-tombs on the Nigiria, in 1832 and 1847, urns were found full of black earth and bones. In his daily bath, a Hindu should rub himself with mud. In Bengal, the dying Hindu has his head sprinkled with water and smeared with clay from the Ganges. Fryer, in 1673 (p. 115), mentions a man at Surat trying to cure dysentery by setting a pot filled with dried earth on the patient's navel. The Egyptians, he says, had a similar practice. At Surat, in 1640, to avert a drought, Brahmins went about carrying a board with earth on it on their heads. Scented earth is used as soap in some parts of Hindustan. That rubbing with dust purifies a man was one of the ideas attacked by the Buddhists. Hindus and Parsis use earth to clean their cooking vessels. So before praying, if there is no water, the Musalmân may cleanse his face, hands and feet with sand. The Parsis purify with dry earth. When they have cut their nails and their hair, they make the parings and clippings into a little heap, and pour earth over the heap, so that demons may not enter into the parings and clippings. In Persia, during their monthly sickness, women lived in a separate room strewn with dry dust. Among the Beni-Iserilis, each mourner stuffs a handful of earth into a pillow, and it is set under the dead man's head in the grave. Afterwards each mourner throws a handful of earth into the grave. The belief that spirits fear earth was perhaps the reason why, after a death, the Jews covered their heads with dust and ashes. In Central Asia, people scrape a little earth from the grave, carry it home and rub it on the breast to lessen grief. Khurd women at funerals throw handfuls of earth on their heads, and tear their clothes.

The Andaman Islanders use clay as a cure in illness, and women with child eat clay. The Andamanese cover the body with clay and sand as a protection against vermin. The Australians also cover their bodies with coloured earth mixed with oil. Among the Chinese armlets of perfumed clay are strung on thread and worn as charms. The Australians cure a wound by sprinkling it with dust. A poultice, of Nile mud, is a certain cure for a scalded head. Some Madagascar tribes plaster their faces with white earth, as a cure for certain complaints. Hottentot women paint themselves with red ochre when they pray. In East Africa, red clay is eaten by Mahenge women. The Wagogos of East Africa (and many other

tribes) smear themselves with red earth.⁵ The Warunds of East Africa smear themselves with red earth and oil.⁶ The Kāfirs rub themselves with red clay.⁷ On the Guinea coast, hot sand is used as a styptic.⁸ Kāfirs near the Cape of Good Hope covered their bodies and cloaks with ochre-coloured earth mixed with grease.⁹ In South Africa, says Dr. Livingstone, those who go to salute the chief rub the upper arm and chest with ashes.¹⁰ The emperor of Morocco puts in the head-dress of his horse a small pouch of scarlet leather, in which is earth from a holy tomb.¹¹ In Dahomey and on the Congo, people throw earth on the head when paying respect to superiors.¹² When the king of Dahomey goes to his chief priest the king throws dust on his own brow.¹³ A Hottentot in pursuit of a wounded animal throws sand into the air, and the strength of the animal fails.¹⁴ Hottentot women spread red earth and sweet herbs on the heads of their gods.¹⁵ A bag of sand is one of the chief Madagascar idols.¹⁶ The Papuans of Ontanata River in New Guinea plaster their bodies with sand and mud;¹⁷ rub white clay into cuts to make scars;¹⁸ and smear their foreheads and faces under the nose and round the chin with red clay.¹⁹ Some Dutch sailors looked at a newly-born Papuan baby which was laid on the sand: the mother saw them, dragged the child to her, and sprinkled sand over its eyes and ears, and then over its whole body: she then laid it under leaves.²⁰ South American Indians eat clay called ppasse.²¹

A resident of New York and a magistrate, sufferers from indigestion, copying the practice of birds, adopted a diet of sand and were cured.²² "Blessed earth" is put in the Roman Catholic coffin.²³ In Russia, earth is thrown on the coffin by the priest, and by each member of the family.²⁴ In the Middle Ages, in Europe, when a nun was consecrated, her relations, as a sign that she renounced all her earthly possessions, threw earth on her arm.²⁵ The Chronicon St. Bertini relates how Richilda, before her fight with Robert the Frisian, threw dust in the air against the Frisians with formulas of imprecation, but the dust fell back on her own head in token of her speedy overthrow.²⁶ An early form of oath among the Hungarians and Slavs was for the person who swore to place earth on his head.²⁷ In a caulin in Northumberland was found an urn with bones, charcoal, ashes, and fine foreign red earth.²⁸ Rubbing with earth cures ringworm in Northumberland.²⁹ At Newcastle-on-Tyne sand is strewn on the pavement for bridal parties to tread on.³⁰ When the death struggle is prolonged, church dust is brought to the death-bed, and the sufferer dies soon and in quiet.³¹

Eggs. — Eggs as an early food and physic scare spirits. Again the egg, as the house of the chick, is a spirit home and so the egg pleases and lodges wandering spirits. Kônkan Kûnblis give a mixture of eggs and turmeric to a person who spits blood;³² and to remove the effect of the Evil Eye they wave bread and an egg round the sick.³³ The Vêlîlîs or Pelles, a Tamil tribe in Poona, offer eggs on the fifth day after child-birth to the knife which cut the navel cord.³⁴ The Sâltâukârs, a class of North Indian tanners in Poona, when their wives are possessed by evil spirits, offer rice, a fowl and an egg, and the spirit goes.³⁵ The Beni-Iṣrâ’îl’s babe is daily rubbed with turmeric and the white of an egg,³⁶ and to avert evil the Beni-Iṣrâ’îl’s

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⁵ Cameron’s Across Africa, p. 93.
⁶ Cunningham’s South Africa, p. 124.
⁸ Hay’s Western Barbary, p. 53.
¹¹ Earl’s Papuans, p. 47.
¹⁴ Golden Mosaic, p. 737.
¹⁵ Mrs. Romanoff’s Rites and Customs of the Greek-Russian Church, p. 243.
¹⁸ Henderson’s Folk-Lore, p. 140.
²⁰ Information from the peon Bâbâjî.
²³ Burton’s Dahomey, Vol. II. p. 150.
²⁴ Dr. Livingstone’s Travels in South Africa, p. 866.
²⁶ Hahn’s Trubi Goom, p. 85.
²⁷ Sibroo’s Madagascar, p. 801.
³⁰ Times of India, 1st January 1884.
break a hen's egg under the forefoot of the bridegroom's horse. In China, dyed eggs are eaten by women at and after child-birth. At Teese, in West Africa, no woman will eat an egg. On the Gold Coast of Africa, the fetish man cures disease by laying an egg on the highway. In Russia, Germany and North England, Easter Eggs are painted and gilded as a sign of the resurrection. Good Friday Eggs never go bad. In Scotland, on Easter Day, eggs are kept boiled and painted. In England, there was a very old and wide-spread custom of making presents of eggs on Easter Day: the eggs were painted yellow or red: these eggs were emblems of the sun, and could put out a fire and cure disease. In England, the shells of eaten eggs are broken in case the devil should fit out the shells as a witch-house. On the first visit of a babe to a neighbour's house, it should be given an egg, and some salt and white bread.

Feasting. — Feasting scares the demons of hunger, thirst, weariness and sadness. Also feasting is a great spirit-housing rite, the feasters being inspired by the entrance into them of family and other unbodied spirits. The Páiri, says Anquetil Du Perron, believes he honours God by nourishing himself. A fresh and vigorous body makes the soul more able to resist evil spirits. At the close of all their leading ceremonies, at births, thread-girdings, marriages, and deaths, Hindus hold a feast. Among the Mādhava Brāhmaṇas of Dhārwar, when a child is three or four months old and begins to turn on one side, a feast is held, and cakes, called $kuḍūs$, are made and eaten; when the child learns to fall on its face, cakes of wheat flour, called $pōlis$, are made and eaten; when the child first crosses the threshold of a room, other cakes of wheat flour are made and eaten; and when the child begins to press one palm on the other, sweet balls are made and eaten. The Telugu Māshiarus of Dhārwar, on the fifth day after a death, hold a feast, kill a fowl, and eat its flesh. Belgaum Salis, on the fifth day after a birth, present women guests with turmeric and red powder, and feast children. That the object of ceremonial feasts is to scare spirits, is admitted in the practice of the Kānara Roman Catholics who, on the day before marriage, give an alma dhām jeevan, or soul's dinner, to satisfy the spirits of the family dead. When an Ahmadnagar Hindu is affected by the planet Saturn, he calls a Māṅg, feasts him with millet, pulse and oil, and gives him an iron nail or some cotton. On the third day after a death, the Gonds hold a feast and eat the spirit-scarifying cock, and drink spirit-scarifying liquor. When the dead body is buried the Maria Gonds kill a cow, the great purifier and spirit-scarer, and drink its blood. A year or eighteen months afterwards they sacrifice a fowl near the tree, where the dead was buried, and there, for two or three days, men and women dance, drink and enjoy themselves without restraint. The new-moon day is a spirit day. So, strictly religious Hindus on a new-moon day worship their ancestors and hold a feast in their honour. After a death, the Beni-Isrā'ilis give a feast on the seventh day, also at the end of one month, finally at the close of three months, six months, and of a year. The Persians passed their decisions under the influence of wine, 'the sense being that the spirits of the wise dead entered the drinker.' All over Germany a grand annual excursion of witches takes place on the first night in May. On the first of May the periodical assizes were held together with merry May-ridings and the kindling of the sacred fire. In

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50 Bombay Gazetteer, Vol. XXII. p. 211. The original funeral feast was the eating of the dead man. The dead were eaten to keep the spirit from wandering and worrying. Later phases of the primitive funeral feast are the eating of some animal, into which the spirit of the dead has passed. 51 Bombay Gazetteer, Vol. XXI. p. 146. 52 Op. cit. Vol. XV. p. 390. 53 Op. cit. Vol. XVII. p. 171.
England, feasts of cross-buns used to be given to sailors on Good Friday to keep away storms. A trace of the spirit-scaring aim of the funeral lives in the English funeral practice of setting a black scarf and some biscuit soaked in wine, in the bee-hive mouth. In North England, the birth of a child is marked by great eating and drinking of tea, brandy, short-bread, buns, and the groaning cheese, a piece of which was given to each young woman to lay under her pillow and dream of her lover.

(To be continued.)

NOTES AND QUERIES.

A STORY OF VALMIKI.

Ball Mik Rishi, better known as Valmiki, who wrote the Rāmāyana, was, according to Karnāl tradition, a great hunter before his conversion. Holy men brought him to a sense of his sin, and would set him a penance. They argued thus: "To say Ram Ram would be the most appropriate penance. But so holy a name cannot issue from the mouth of so sinful a man. He shall therefore say Mra Mra, which after all comes to very nearly the same thing, if you only say it fast enough." Years afterwards the holy men passed that way again, and sat down on a huge ant-hill to rest. Hearing a strange buzzing inside, they laid their ears to the ground, and heard issuing from the centre of the hill a faint "Mra Mra." "Nārāyan!" said they, "it is the hunter we set to do penance!" And so it was. So they dug Ball Mik out, and he became exceedingly holy. This was at Ballī, in the Nardak, or uplands, of the Karnāl district.

Denzil Ibbetson in P. N. and Q. 1883.

SAUKAN MORA.

The saukan mōra, or rival wife's crown, is a small wall-plate of silver, worn as a locket by all classes round the neck of a subsequent wife married after the death of a previous one. It is put on at marriage and worn till death. At the same time oil, milk, spices and sugar, are poured on the former wife's grave as a peace-offering. The saukan mōra represents the dead wife, and all presents—clothes, jewels, etc., given by the husband to the new wife—are laid upon it before being worn, with the formula: "Honoured lady, wear this (dress, jewel, etc., as the case may be) first, and afterwards let this poor slave have your cast-off clothes."

At the 'Idul-fitr (end of the Ramzan fast)

— Henderson's Folk-Lore, p. 83.
— Dyer's Folk-Lore, p. 129.

Muhammadan women always wear new clothes, but second wives invariably offer them first to the saukan mōra.

The charm is worn as a preventive of evil caused by the dead woman's jealousy, not so much of the new wife, as of the husband. Illness or death of the latter soon after marriage is invariably put down to neglect of the saukan mōra.

F. A. Steel in P. N. and Q. 1883.

KALI IN GAIRHWAL AS A DISEASE DEMON.

The goddess Kāli lives on the top of a mountain, called Bhadan Garh, about four miles from the Gwāldam Tea Estate, and is considered to be the sender of all kinds of sickness. So if any epidemic breaks out in any village or district near it is put down to her, and the people at once go to her temple on the top of the hill, where they offer sacrifices of buffaloes, goats, fowls and pigs. The Hindūs proper offer the goats and the outcaste Dōms offer the other animals.

With the animals is offered a substance called parśūl, consisting of ghī, flour, and guer (unrefined sugar). Near the temple where the animals are slaughtered is a stone cup, rather larger than a big breakfast cup, imbedded in the ground. If the blood from the slaughtered animal fills the cup the goddess is appeased; but if the cup be not filled she is angry, and the epidemic will not soon leave the village.

The suppliants, too, promise at the time that if the goddess takes away the sickness they will again in twelve months' time make another sacrifice. This promise is religiously kept, as if it were broken they believe that every man, woman, and child of the offending village would be destroyed.

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BOOKS RECEIVED:—


Catalogue of Books printed in the Bombay Presidency, during the Quarter ending 31st March 1895.


PAPERS ON HAND:—

Devil Worship of the Tuluvas, edited from the papers of the late A. C. Burnell, by R. C. Temple.

Kunda Inscription of Aparajita. By Mahamahopadhyaya Kavirajya Shyawal Das.


The Horsem[s] and the Camels of the Arabs. By the late E. Rehtashek.

Notes on the Spirit Basis of Belief and Custom. By J. M. Campbell.

On Jacobi and Tilak on the Age of the Veda. By the late W. D. Whitney.

Some Early Sovereigns of Travancore. By P. Sundaram Pillai.

The Origin of the Kharosthi Alphabet. By George Bühler.

Bulletin of the Religions of India. By A. Barth.

Essays on Kashmiri Grammar. By Geo. A. Grierson.

On some Dates of the Kollam Era. By Robert Schram.

On the Age of Tiru Nana Sambandha. By Sundaram Pillai.

Narsinh Mehtanun Mamerum. Translated by J. K. Kabrajce.

Folklore in Southern India. By S. M. Natesa Sastri:

No. 39.—Devoted Vatasa.
No. 40.—Ehhaa the Learned Fool (a Noodle Story).
No. 41.—The Tanjore and Trichinopoly Rogues.

Folktales in Hindustan. By William Crooke:

No. 11.—The Tale of Punchphula Rani.

Folklore in the Central Provinces of India. By M. N. Venkateswamy:

No. 2.—The Loving Sister.
No. 3.—Taming of the Blue-stocking.
No. 4.—The Red-hearted King.
No. 5.—The Self-sacrificing Fairy.

The Recluse and the Rats. By L. A. Waddell.
Feathers.—Peacock feathers are considered sacred by the Hindus, and are used for fanning idols. The god Hirava of the Vārīs and Kāli of Thānā is a bundle of peacock feathers. At the Dvālī (October-November) Vārīs boys of Thānā put a peacock feather into a brass pot, and dance round it. The Mōdī, or Kōrī, sorcerers of Belgaum wear feathers in their turbans. Hindu messengers used to wear a feather in their head-dress. Feathers were the common ornaments of Egyptian gods. The early tribes of Australia wear feathers, teeth and fish bones in their hair. The people of New Britain, east of New Guinea, deck their hair with gay feathers. The Melville Islanders fasten a feather in their hair. Feathers are worn on the head by the Harvey Islanders. The Motus of New Guinea wear the feathers of the cassowary as a head-dress. The Easter Islanders wear a crown of grass round which feathers are stuck. The state carpet of Hawaii, in the Pacific, is of feathers. The Niam-Niams of Central Africa wear a plume of feathers. The Wasagars of the East African hills wear vulture and ostrich feathers in their hair. Many Africans and Americans wear plumes in their hair. In South Africa a pink feather is a sure guard against lightning. The Dinkas of the White Nile wear ostrich feathers in their hair. Feathers are worn by the priestesses of Dahomey. Among some American Indians a head-dress full of feathers is sacred. In Russia, feathers are worn on the head only by married ladies. In Russia, feathers used to be laid on the face of the dead. The Pope is always accompanied with flabelli, or feather fans. The badge of the Prince of Wales is of ostrich feathers.

Flags.—Flags are lucky. They scare fiends and they house guardians. So on their New Year's Day, on the 12th of January, most high class Hindus in the Dekhan and Kōkān chew nim leaves with sugar, and set in front of their houses a bamboo pole capped with a brass or silver pot, and with a new piece of cloth hanging to it as a flag. The pole is often adorned with flower garlands and mango leaves. Four small flags are set in the ground where the Poona Dhruva Prabhu is burnt. The Ahmednagar Dhōra plant three small red flags on the grave. Several large and small flags are set in front of the three-cornered mound, which is raised where a Dhārvār Mādhava Brāhmaṇ has been burnt. The Rattas, early Hindu chiefs of the Karnātak, carried banners with a fig tree and a garuda, or eagle, and used the mark of a lion. In Kānara, the Roman Catholics of each parish have a flag, with a picture of their patron saint on it, which, on the patron's yearly feast, is hung on a palm tree about sixty yards in front of the church. The ancient Persians had a tiger skin banner.

68 Tiele's Egyptian Religion, p. 57.
69 Wallace's Australasia, p. 91.
71 Esrl's Pupara, p. 299.
73 Gill's Polynesia, p. 9.
77 Cunningham's South Africa, p. 159.
80 Mrs. Romannoff's Rites and Customs of the Graco-Russian Church, p. 215.
81 Chambers's Book of Days, p. 897.
82 The freedom of its movements is perhaps the root cause why the flag is believed to be possessed or alive. Later their guardian influence is supposed to be due to their colouring and to the pictures of guardians drawn upon them. Each of the old secret societies of England, the Foresters and other brotherhoods, had its emblem and its flag with the emblem emblazoned on it. In England the war flag is known as "the colours," and "the colours" are still consecrated when new, and their torn remains preserved in some great place of worship. The camp religion of the Romans, says Tertullian (A.D. 196), was all through a worship of the standards. Smith's Christian Antiquities, p. 902.
83 Information from Mr. P. B. Joshi.
87 Information from Mr. P. B. Joshi.
89 Dr. Fleet's Kānara Dynasties, p. 7.
90 West's Fahlere Texts, p. 223.
The Jews seem to have held banners over feasters. Each tribe of the Jews had a banner. Freemasons have a general standard with a yellow cross. Masons in a procession carry six banners of satin or silk fringed with blue, with, on each banner, one of the words Faith, Hope, Charity, Wisdom, Strength and Beauty. In the Royal Arch Chapter four officers carry banners — white, scarlet, and blue. The Burmans have praying flags. Between A.D. 1000 and 1200, Japan was wasted by the wars of the red and white flags. In North-West Africa, every mosque has a banner; and all Musalmân pilgrims carry flags. In Morocco a white flag is hoisted on mosques at prayer time. At the coronation of the Russian Emperor, the banner of Russia is first sprinkled with holy water and given to the Emperor, who waves it thrice. Froissart describes Douglas, who was slain at Otterburn, as buried at Melrose beneath the high altar, on his body a tomb of stone and his banner hanging over him. According to Anglo-Saxon accounts the Northmen had a wonderful standard borne before their army, from whose behaviour they inferred victory or defeat.

Flowers. — Their scent, colour and medical properties have earned for flowers a place among guardians, or spirit-scaring. When a Hindu visits the shrine of any local god or goddess, the ministrant gives him either ashes or flowers. These flowers are considered lucky. In the Kûnkan, flowers are used by Hindu exorcists to drive out spirits. The exorcist gives flowers and ashes to a man suffering from spirit-possession. If the patient keeps them for a certain number of days the haunting spirit departs. In Western India, many classes of Hindus tie chaplets of flowers round the brows of the bride and bridgroom. In the worship of the boy at the Chitpâvan wedding, the boy has a chaplet of flowers, and grains of rice are thrown over him. In the Chitpâvan pregnancy ceremony, a necklace of figs is hung round the woman’s neck, she is covered with ornaments, and her hair is decked with flowers. The Poona Halâkhâros hang a garland round the bride’s neck, and the bride and bridgroom throw flowers and rice on the house gods. Among them, on the third day after a death, the chief mourner lays a flower garland on the grave, and on the spot in the house where the dead breathed his last. The Lîngâyats hang flower garlands round the neck of the dead. Poona dyers, or Nîlârs, sprinkle turmeric and flowers over the dead. Sweetmeats and flowers are laid on the spot where the Pardâst Râjput of Poona is buried. On the third day after death, flowers dipped in scent are strewn on the Dekhan Musalmân grave. In a Dekhan Musalmân woman’s first pregnancy, she and her husband are seated on a cot and wreathed with flowers. In Kîkhâpur, when a child is suffering from a disease, called bâlagrâha, or child-seizure, flowers are waved round the child’s face. The Kunbals of the Bombay Karnâtak have a festival, called pavatyadê pârînâmâ, or “the hank full-moon,” when they throw round the neck of every one in the house, and round lamps and other articles, a hank of yellow thread. In a Karnâtak Kunbl’s wedding a flower garland is thrown by the bride over the bridgroom and another by the bridgroom over the bride. The Karnâtak Mâdhava Brâhmaṇs throw flower garlands round the bridgroom’s neck when he crosses the border of the girl’s village, and in the fifth month of her pregnancy the Mâdhava woman is decked with buds. Among the Shevuls of Karnâ, at the ceremony of betrothal, the boy’s people cover the girl’s head with flowers.

84 Compare Song of Solomon, i. 2.
85 Op. cit. p. 34.
88 Rohlf’s Morocco, p. 65.
89 Note Z to Lay of the Last Minstrel.
93 Information from Mr. Syed Daâd.
94 Information from Mr. B. B. Vakhârkar, B.A.
Kânara, the office-bearers of the Catholic Church are installed by being crowned with flower chaplets and being sprinkled with holy water. The Kurubar, or shepherd wrestler of Bijâpur, always wears a flower in his ear. The Bijâpur Bêdars deck a woman's head with flowers on her wedding day and after she dies. The Shâlâpur Kômâts think a house where a birth has taken place to be impure. So they pay a Brâhma to read fire-scaring-verses, Kunbl women to pour water in front of the house, and a flower-girl to hang flower garlands. The Beni-Isâ'îl bridegroom is covered from head to foot with flowers, and the Beni-Isâ'îlins cover their coffins with flower garlands. In Bengal, at the worship of Durgâ, the Brâhma sticks a flower on the goat's head before he hands it to the slaughterer. In South India, flowers that have been offered to an idol are eagerly sought for by men and women. The men wear them in their turbans, and the women in their hair. At the new year purification ceremony in South India, garlands of green leaves and flowers are hung round the cattle's necks. In Malabar, when the Hindus build a temple, they consecrate it, install an image, wave lamps round it, and hang it with garlands. According to the Hindu religious books, as soon as a Brâhma dies, the body must be washed, perfumed, and decked with flower-wreaths. In dedicating a Hindu temple 108 priests throw garlands on the god, so in the Acts of the Apostles, when the priests of Jupiter came to worship Barnabas, they brought garlands. Castro, after his triumph at Diu (1647), entered Goa crowned with laurels and with a laurel bough in his hands. The Egyptians crowned their altars with flower garlands. They also laid flower garlands on the coffins of the dead. The victim white-horse in China is crowned with garlands. Chinese women, even the old, dress their hair with fine flowers. The Japanese put fresh flowers in summer, and green boughs in winter, over their graves. In Teneriffe, before the crowning of the king, the palace is strewn with flowers and palm-leaves. In America, the graves of those who died in the Civil War are hung with flower garlands. At the Fontainial, the Romans decked fountains with flowers in honour of the nymphs. Flowers are strewn in the coffin of a Russian girl. On Ascension Day, in Germany, girls twine garlands of white and red flowers, and hang them in the rooms and over the cattle in the stable. In Hesse, on Easter Monday, young girls go to a certain cavern, but no one will go unless she has flowers. Golden flowers are thrown when a great man passes through a city. So in 1889, in Florence, when the body of the late Râja of Kôlhâpur was taken through the streets, golden flowers were scattered; similarly in the procession before the coronation of Richard II. (1377) of England, he was met by girls who threw leaves of gold into his face and golden flowers on the ground. In Wales, in 1804, the bed on which the corpse was laid was always strewn with flowers, and flowers were dropped on the body after it was laid in the coffin. In his Historical and Statistical Account of the Isle of Man (1845, Vol. II. p. 136), Train says:— "When a person dies, the corpse is laid on what is called a straightening board. A trencher with salt in it and a lighted candle are placed on the breast. And the bed, on which the straightening board bearing the corpse rests, is generally strewn with strong scented flowers." In Glamorganshire, when an unmarried person died, his or her way to the grave was strewn with sweet flowers and evergreens; and in Yorkshire, if a virgin died, one nearest to her in size and age and resemblance carried the garland before the

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29 Jones' Crowns, p. 417.  
30 Mr. Romanoff's Rites and Customs of the Graeco-Russian Church, p. 235.  
32 Jones' Crowns, p. 145.  
40 Gray's China, Vol. II. p. 36.  
41 St. John's Nipsin, p. 149.  
42 Henderson's Folk-Lore, p. 2.
corpse in funeral procession. When the funeral was over the garland was hung in the church. In England, flowers used to be sprinkled on rivers on Holy Thursday. Wells at Buxton and Tissington in Derbyshire used to be dressed with garlands of flowers, and nosegays used to be flung into fountains.

Fruits. — Fruits scare spirits, because friendly ancestors are believed to live in fruit trees. So in the pregnancy ceremony, among higher class Hindus in Western India, a girl’s lap is filled with rice and such fruits, as dates, plantains, betelnuts and cocoanuts. Among higher class Hindus, the ceremony of lap-filling is also performed at a girl’s marriage and coming of age, and when she gives birth to a child. The Bombay Prabhus, at their marriage and thread-girding ceremonies, fasten a pair of cocoanuts and an umbrella to a pole in front of their house. The origin of the distribution of betelnuts and leaves and cocoanuts among guests after a Hindu marriage is probably to scare spirits. Among high class Hindus in Bombay, with the admitted object of scaring spirits, when the bridegroom starts from the bride’s house, a cocoonut, and sometimes a knife, is placed in his hand. The Bombay Prabhus and Pañchakalais tie a betelnut and a piece of turmeric root to the wrists of the bride and bridegroom. The Karvis of Belgaum tie a cocoonut to the bridegroom’s right wrist. That the original object of fruit or food offerings was to scare, and not to please, spirits, is seen in the drill plough-worship of the Bijapur Raddis. Among them in June, at the beginning of the sowing season, a cocoonut is broken and thrown on each side, that the place spirits may leave and make room for Lakshmi, who is represented by the plough. Among the Jiré Gvandis, or Marathi masons of Sholapur, at a wedding, the boy’s brother stands behind him holding a lemon spiked on the point of a dagger. Gujarát Vâns tie a cocoonut and a piece of sandalwood to the bier. The Gond bride receives some pieces of cocoa kernel from the bridegroom’s father the day before the wedding. In England, oranges used to be hung over wine to keep it from getting foisty, and oranges stuck with cloves were given as a New Year’s gift. On All-hallow Eve it was customary to dive for apples, or to bite at an apple stuck at one end of a circling pole at the other end of which a lighted candle was fixed.

Food. — Hunger is a spirit; food removes hunger, therefore food scares spirits. In the Kûkan, when a person is smitten by the Evil Eye, cooked rice is spread on a plantain leaf, cardis and red powder are sprinkled over the rice, a flour-lamp is set on the powder, and the whole is waved round the possessed and taken to a place where three roads meet. So in Dhârwar, if a child will not eat, the mother takes three pinches of food, waves them round the child, and throws them on the floor to a dog or a cat. The evil influence is caught in the waved food, and passes from the child to the dog by whom the food is eaten. On the September-October full-moon days the Bijapur Raddis take cooked food to the fields, and lay some in the middle, and some in each corner. Among Bijapur Shimpis, when the boy and girl reach the bridegroom’s house, each puts five morsels of food into the other’s mouth. Among Gujarát Brâhmanas, when the bridegroom comes to the girl’s booth, her mother waves round him a lamp and two balls of rice and turmeric. In Madras the Liûgyats call dining, Siva-pâjâ or Siva worship. The Ooras of Mexico spike meat upon sticks and set the sticks

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46 Information from Mr. P. B. Joshi.
50 Halse’s Aboriginal Tribes of the Central Provinces, App. I. p. iii.
54 The German postern spectre, who, before Christmas, is chased from village to village, seems to be Hunger.
57 Dyer’s Folk-Lore, p. 4.
71 Op. cit. Vol. XXIII. p. 188.
round the field, to keep the dead from coming after the cattle he formerly owned. In Germany, till late times, people used to set apart some of each meal to feed house spirits and dwarfs. On New Year’s day in Scotland, children went round and asked for bread and cheese. When starting on a journey unlucky omens are turned aside by going home, eating and drinking, and starting afresh. In North England, if you meet a flat-soled man on a Monday, you must go home and eat and drink, or you will come to mischief. Ague is cured in England by breaking a saltish cake and giving it to a dog to eat. A North England cure for a wart is to rub the wart with raw meat.

Foam.—Spirits fear foam and sweat. In the East Dekhan, spirits will not come near a horse from fear of its foam. So the Scythian sweated after a funeral to drive off evil spirits. The Romans believed that the foam of a horse cured ear-ache, galls caused by over-riding, itch, and many women’s diseases. The people of Cyprus cured diseases by applying sweat. Sir Walter Scott mentions a friend curing his hand by putting it in the mouth of an Irish horse.

Garlic.—Among lower class Kônkan Hindus the belief is strong that garlic scares fiends. Garlic and pepper rubbed into the eyes, and quashed up the nostrils, of those who faint, restore them to their senses, by, it is supposed, driving away an oppressing spirit. In the Kôkan, when a person is possessed, especially by a muñjá or unmarried Brahman boy, the exorcist quashes pieces of garlic into his ears, or squeezes garlic juice into his nostrils, and the muñjá flees. Garlic is in Sanskrit called mlecchhakakanda, the foreigner’s root. Its peculiar smell, besides scaring spirits, cures cold, cough, wind, worms and swellings. It is a great taste-restorer to the sick. In the case of a dislocation, garlic should be pounded, heated and tied to the injured joint. It will remove the swelling and draw out the inflammation. Garlic is a favourite cure for acute pain in the side. Vinegar, rue, and garlic scare the Pârsi devil. In Greece, garlic was believed to keep off the Evil Eye, and so was tied up in newly built houses, and was hung over the sterns of Greek ships. To repeat ἐχόμενον, the Greek name for garlic, was of itself enough to scare the Evil Eye. When it thunders eggs are spoilt. To prevent this Pliny proposes to lay an iron nail in the nest, along with laurel leaves, garlic roots, and other strong smelling plants. To keep off local spirits the Swedish bridegroom sews in his clothes strong smelling herbs such as garlic, cloves, and rosemary. A German witch will not eat garlic. Therefore, at Shrovetide many people smear themselves with garlic on the breast, soles, and arm-pits, as a safeguard against witches. Before Baptism Danish children are apt to be carried off by the fairies: so Danish mothers guard their children by fastening over their cradles garlic, salt, bread and steel. The eating of garlic was an early English cure for a fiend-struck patient.

Glass.—Spirits fear glass, perhaps as they fear the diamond, the ruby, the sapphire, and crystal, because they flash in the dark. Glass is found in Egyptian tombs, with Buddhist relics, and near Roman ruins, apparently in all cases to keep off evil spirits. Strings of glass beads are the favourite ornaments of the wilder Indian tribes. The mirror was a sacred symbol, perhaps from the reflections, i.e., the spirits, which swarm in it. The early use of a burning glass to kindle fire would strengthen the belief in the sacredness of glass and its power over spirits. The spirit-scaring power of glass is perhaps the reason why a Hindu married woman wears glass bangles and glass necklaces. The object seems to be to scare spirits from her

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68 Information from Mr. P. B. Joshi. 69 Pliny’s Natural History, Book xxviii. Chaps. 11, 15, 17, 19.
71 Moore’s Oriental Fragments, p. 226. 72 Padjít Narasinha’s Nighantuva, p. 65.
74 Tyler’s Primitives Culture, Vol. II. p. 140.
husband. So at news of a husband’s death the widow’s glass bangles are broken. The bangles not only are no longer of use but are harmful, since their spirit-scaring power will interfere with the chief use of a widow, namely, to be a house always ready to receive the dead husband’s spirit. The lucky thread tied round the neck of a Dhărwaṅ Mādhava Brahmaṅ girl is always made of glass beads. Among Bijăpur Brahmaṅs, on the fifth day after child-birth, the midwife lays on a stool a lemon-tipped dagger and some glass bangles. According to Hindu religious books, a mirror should be touched by the chief mourner, when he is purified. At Chinese doors round looking-glasses with carved frames are placed to keep off evil spirits. The Burman white witches use a looking-glass in restoring the soul of a child, in case the dead mother takes it away. In Japan, the mirror is a great object of worship. In Dahomey, at the end of a big festival, glasses are broken. A similar custom is still not unknown in Europe. In a Russian house of mourning all mirrors are covered with sheets. The glass called adder’s gem was considered a great charm by the Druids. In England, it is unlucky to break a looking-glass. Mirrors were formerly used by magicians as part of their ceremonial, and there was an ancient divination by the looking-glass. In England, it is unlucky to see one’s face in a glass at night. The Hindus have a similar belief.

Grass.—The Hindus believe that spirits fear the sacred grass called darbha. According to Padēt Narasingha’s Nighanturāja, p. 85, white darbha grass is a cure for fever, hard breathing and bile. The sacredness and spirit-scaring power of the grass are apparently due to these medical properties. Besides darbha, two other grasses, durva and muñj, are held sacred by the Hindus. The Durva grass is known in Sanskrit by twenty-one names, of which one is māhauṣadhi, the great all-heal, another, jatagranthi, the hundred-knotted, and a third, bhūṣaṇāntri, spirit-slayer. Durva grass is a specific for fainting, fever, dysentery and nausea. Muñj grass is sovrn for cough and bile complaints. It is considered pure enough for āśā and initiation, for gārādāśā or house-protection, and for destroying evil spirits. Darbha, Koa cyanouroides, is invoked in the Atharva Veda to destroy enemies. In Western India, the dying Hindu is laid on darbha grass, and in all Hindu funeral rites darbha grass is required. While performing funeral rites, the chief mourner wears darbha grass rings, and sits on darbha grass. Among Pattane Frabhus, the juice of durva grass is dropped into the left nostril of a girl, when coming of age and pregnancy rites are performed. The Vadar chief mourner in Bijăpur sprinkles molasses, water and green grass on the corpse-bearers’ shoulders. Among the Bijăpur Nādīs, after the burial, men bathe and return home carrying five stones and some blades of durva grass. In thread-girding the Karnāṭak Brahmaṅs put a girdle of darbha grass thrice round the boy. When a Dekhan Kanka Bhrahmaṅ girl comes of age, on the sixth day the husband pounds darbha grass and drops some of the juice into her nostril. Among the Dekhan Dhrnva Frabhus, before the thread ceremony a razor is taken and sprinkled with water, and with it a blade of the sacred grass is cut over the boy’s right ear, a second behind his head, and a third on his left side. A bundle of hay is tied to the lucky post in the Šhīlāpur Mudlia’s wedding booth.

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70 Mrs. Romanoff’s Rites and Customs of the Greco-Russian Church, p. 239.
73 Information from Mr. P. B. Joshi.
74 Tragnia linearis.
75 The durva grass being a cure for fainting, is the reason why durva grass juice is squeezed into the nostril of a Chitpāṅa girl at her marriage-ceremony.
76 Padēt Narasingha’s Nighanturāja, p. 86.
82 Grey’s China, Vol. II, p. 44.
85 Dyer’s Folk-Lore, p. 277.
87 Koa cyanouroides.
88 Sacharam munja.
89 Op. cit. p. 84.
90 Information from Mr. P. B. Joshi.
Supplicants put grass in their mouths, apparently to scare anger from the mind of the person they address. So, about 1760, when the Köös took the fort of Trimbak, the Muslimān garrison are described as going about with grass in their mouths. cloth, Shōlāpur Māgra, on their return from a funeral, bring kārtāli grass and nūm leaves, and strewn them on the floor of the house where the body was laid. In Bengal, the Brāhmaṇ bride during part of the marriage ceremony sits on a mat of vīrādā grass, covered with silk. In Bengal, at the beginning of the marriage ceremony, the first part of which is the solemn reception of the bridegroom by the father-in-law, the father presents the bridegroom with a cushion of darbha grass on which the bridegroom stands. Hindus use darbha grass to purify their sacrificial vessels. In the thread-girding, Kārṇāk Brāhmaṇas wind a girdle of darbha grass thrice round the boy. Hindus scatter darbha grass over a place which has been smeared with cow-dung. In South India, the sight of darbha grass is believed to drive off the giants, demons and other bad spirits, who hurt men and spoil Brāhmaṇ ceremonies. The charm called pavīrak, purifier, consists of three, five, or seven blades of darbha grass worn in the form of a ring. Before beginning any ceremony the priest takes the grass ring, dips it in holy water, and draws it on his middle right finger. This holy grass enters into all ceremonies, all sacrifices, and all religious and social rites. On the 11th of Aśāda (June-July) in Southern India no rice is eaten. People take a bundle of darbha grass, go to a temple of Vishṇu, make a bed of the grass, and pass the night in the temple. In India, images of grass are made at places of pilgrimage, and formerly a blade of grass in a man’s hair was a sign that he was for sale. The Brāhmaṇ’s sacred waist-thread, at the time of thread-girding, is made from the musū grass. Hindu recluses sit on darbha grass. The Beni-Isrā’īl, on leaving a grave, pick three handfuls of grass and throw them back over their heads, apparently to prevent the spirit of the dead following them to his house. Similarly, the ancient Jews, as they returned from the grave, plucked grass and threw it behind them two or three times, saying: “They shall flourish outside of the city like grass upon the earth.” In Egypt kaphos grass was burnt to drive off malaria. In 1533, the Chinese wore straw hats as a sign of mourning. In Japan, a straw rope is tied round the temple of the sun-goddess to keep off evil spirits. The women of the South Sea Islands and the Motu women of New Guinea wear grass girdles. The Motu men and women of New Guinea wear plaited strips of bark or grass about two inches broad, as an armlace, round the upper arm. These armlaces are often smeared with red clay. The Negroes of the Philippine Islands (1695) wear no ornaments, except bracelets of rushes. At a holy spot in Dahomey travellers are given a blade of grass to throw towards the object of worship. The woman who led a band of Kafrs in the South African war of 1879 had wisps of straw in her ears, a charm which made her wound-proof. Some Papuans plait rushes into their hair round the crown. The only ornament of Wafip, an East African chief was a few strings of grass worn round his legs. Well-to-do Nubian women wear glass bracelets; those who are poor wear bracelets of grass. The Monbatus of Central Africa twist ornaments for themselves out of reeds and

22 Op. cit. Vol. II. p. 266. The saying apparently means — they, that is the spirits, shall
23 (rather, perhaps, may the spirits) flourish outside of the city [and not return among the dwellings of men.]
25 Rood’s Japan, Vol. I. p. 34.
29 Cynodon dactylon.
30 Andropogon aromaticus.
35 Saccarum munja.
36 Maurice’s Indian Antiquities, Vol. V. p. 983.
Grass, and wear them, like rings, round their arms and legs. The Balucka women of Central Africa pierce both their ears and lips, and insert inch-long bits of grass stalk. Bongo women put straw into holes made through their lips and nostrils. In some American tribes, a traveller, to drive out the spirit of weariness, rubs his legs with grass, spits on the grass, and lays it on a shrine at a crossing of ways. In the Greek festival to the sun, grass was consecrated and carried about. The Romans had a custom of laying a sacred sieve in the road, and using for medical purposes the stalks of grass that grew through the holes. In Middle Age Scotland, oaths were taken on grass. Compare Scott's Border Minstrelsy, p. 362:—

"So swore she by the grass so green.
So swore she by the corn."

In England, a straw drawn through a child's mouth close to a running stream cures the thrush. In England, herbs used to be strewn in churches on humiliation and thanksgiving days. That spirits fear grass may have been one of the reasons for the old English custom of strewring the floors of houses with rushes. Rushes were used in Devonshire as a charm for the thrush, as well as for their coolness, and their pleasant myrtle-like smell when broken. In the north of England rushes are still (1857) used in making rush lights.

Grain. — Spirits fear grain, probably because grain scares the spirit of hunger, is a valuable poultice, and yields liquor. According to the Hindus, grain scares spirits, because certain guardian spirits or gods live in grain. Five deities live in rice: — Brahmā the Creator, Soma the moon, Bavi the sun, the Marutgas or wind gods, and Lakshmi, the goddess of wealth. In all leading Hindu ceremonies, in Western India, grains of sarshapā, Bimaspichicotoma, and parched rice are scattered to scare fiends. In Śanaka, among the Marāthā Brahmins, when a daughter-in-law returns home from a distance, an elderly woman comes forward to greet her, and waves round her face water and rice, and throws the water and rice into the street, telling the lady not to look back. The admitted object of this waving is to drive away any roadside or other spirit that may have attached itself to the travellers. In the East Dekhan, the exorcist piles small heaps of millet round the possessed person, and, when driving out the spirit, holds grains of millet in his right hand and keeps throwing grains in the patient's face. Rice is poured over the stool on which the Dekhan Chitpāvan boy sits, when he is being girt with the sacred thread. The Chitpāvan bride and bridgroom stand on rice heaps, and, before her wedding, the Chitpāvan bride sits in front of a picture of the gods and throws rice over it. When an Uchhāl woman dies in child-bed, as the body leaves the house a nail is driven into the threshold to keep her spirit from coming back, and on the road to the burning ground rājā grains are strewn. At their marriage, the Poona Uchhāl bride and bridgroom sit on a blanket in a square of rice. The Veḷḷās, a Poona Tamil class of Vaiyāyas, strew the ground with parched grain before the body, when it is carried to the burial-ground. In the Dekhan, when one Brahman asks another to dine at his house, the host lays a few grains of rice in the guest's right hand, and at their memorial or śrāddha ceremony the performer throws grains of rice and saamum to all the Four Quarters to keep off evil spirits. At the end of a Poona Dhruva Prabhu's wedding, when it is time to bow out the wedding gods, rice is thrown over them.

In Poons, on Dasaḥrā day (Sept. Oct.), men of the higher classes wear in their turbans some seedlings of the rice, barley, wheat, and pulse, which have been grown in baskets in the temple of Bhavānī during the nine previous days. At a Dekhan Kumbh's wedding, in the girl's
village, a ball of rice is waved round the boy’s head and thrown away, and at the lucky moment grains of rice are thrown on the couple. In Poona, at Halâkhâr weddings, the bride and groom throw rice over the sacrificial fire and the water jars. Among the Dekhan Kanâbâr Brâhmans a heap of earth sown with corn is the wedding devak or guardian. At their weddings, the Dekhan Lûdhîs raise a pile of rice at the door of the boy’s house, which he kicks down. Among the Telâgha Nâvîs of Bijnâpur the chief marriage rite is that the priest should throw rice over the boy and girl. On Cobra Day, Nâpauchami, in July, Prabhu women draw a picture of a cobra in grains of rice, and on the cobra throw pulse, parched grain, and pieces of plantains and cocaanuts. The Dekhan Prabhu during his morning visit to his cow throws grains of rice over her, pours water over her feet, and goes round her. At the Dekhan Kauî Brâhmans wedding, a measure of rice is set on the threshold of the boy’s house, and the bride as she enters spills it. The Dekhan Govardhan Brâhmans throw grains of Indian millet over the head of the boy at the thread-girding. At Nâsik, when cholera breaks out, the leading Brâhmans collect in little doles from each house a small allowance of rice, put the rice in a cart, take it beyond the limits of the town, and there throw it away. This rice is a scape into which has entered the evil influence of the cholera. Among Ahmândnagar Brâhmans women in the afternoon go to a temple, or a place where sacred books are read, sit for a while, drop rice before the god or the reader, and in the rice trace the shape of a lotus. Among the Ahmândnagar Mâras millet grains are thrown over the bride and groom, and the bridegroom’s mother waves burnt bread round them, and pours water at their feet. In Kûlîpûr, if a man eats bread made of the seven grains — barley, wheat, sesamum, râdî, mug, stôva and chinâk, no spirit can harm him. The Râjputs of Kâthiwâr distribute boiled wheat on the day of naming. In the Kurnâk, the bride and groom take rice out of two baskets and throw it over each other’s head. The Shânts of Kânâra fasten festoons of rice ears and mango leaves to their house lintel. The North Kânâra Liûghîyas shower millet on the bride and groom. In Belgaum, when the Mudaîr’s corpse is laid on the pile, the mourners drop rice into the mouth. Among Belgaum Vaddars, at their weddings, friends and relations throw rice on the heads of the bride and groom. During the festival of Dayavama in Dwârâ, no corn-mills may grind corn, apparently from the fear that, as Dayavama is more of a fiend than a guardian, the blessed influence of corn-grinding may annoy her, may even put her to flight. Among Bijnâpur Shimils, after the bride and groom have been rubbed with turmeric paste, women throw rice on them, and wave lamps round them to guard them against unfriendly influences. Bijnâpur washermen throw grains of rice on the bridegroom to keep spirits from attacking him. Among Shôlîpûr Jîngars the priest mutters charms over the razor with which the boy is to be shaved, and drops red rice on it. Among Shôlîpûr Gôlak Brâhmans the boy at a thread-girding sits on rice. Among the Shôlîpûr Turgals the family priest for ten days after a birth throws red rice over the mother. Rice is used in emptying their divinity out of articles in which guardian power has been housed. So the Shôlîpûr Jîngars, when the wedding bracelet, or kankane, are no longer wanted, untie them, lay them in a plate, bow to them, and drop a pinch of rice over them, and their guardian power leaves them. The sense seems to be that the guardian influence in the bracelet is bowed out and leaves, and that the pinch

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of rice is applied to prevent any wandering influence making its abode in the empty lodging. When a married girl comes of age, Shôlâpur Kómats throw rice over the girl and her husband. In the yearly village festival, in the Southern Marâthâ Country, every husbandman gets some grain and some flesh to bury in his field. Among the Karnâtak Musalmâns grains of rice are thrown after the dead, and during the Muharram festival, to scare evil, wheat and rice are ground and spread on the ground, and pinches of them laid in the corners of the house. In Jain temples the worshipper strews grains of rice in the form of the svastîka, or guard-ended cross, in front of the image. A millet poultice is a common medicine with the Khonds. The Khonds marry in the place where rice is husked. The Oupoins put rice in the corpse's mouth. They throw rice on the urn as they take it to the tomb, and sprinkle grain on the ground behind the bones to keep the spirit from coming back. Like Pârsâs, Oupoins believe that they please the gods when they make merry. At a Gond marriage rice is several times poured on the ground. The Madia Gonds pour handfuls of rice on the ground when the corpse is lifted, and drop some grains on the body. Among the Bengal Koirs, the bride and bridegroom walk seven times round a pile of water vessels, spilling grain as they go. At a Beni-Irâîl wedding, women touch the boy's knees, shoulders, and head with rice. The winnowing fan, probably owing to its connection with grain, is holy. It is one of the gods of the Nilgiri Iralas. The Kols of Southern India fasten cords of rice-straw on trees or at the borders of fields. In Southern India, the chief rite in the new-year, pongol, or boiling, festival, is the boiling of rice. At the crowning of the chief of Kolastri (in Madras?) in 1778, the chief was seated on a throne under a canopy, screened from sight till the lucky moment came. The chief priest thrice dropped rice on the chief's crown. When the third sprinkling was over, a great shout was raised. Rice, coloured with saffron and vermilion and charmed, is used at pûjâ, or worship. This coloured rice is the proper offering to make to any one asked to a wedding or thread-girding. Mourners in south India drop some grains of rice into the mouth of the corpse. In Ceylon, parched rice is scattered at special ceremonies connected with spirits. According to the Persian sacred books, fasting brings the spirit of hunger and thirst. So with the Pârsâs fasting is wrong, and as with the Hindu Vaishnâvas, feasting is a religious duty. It is said in the Aesata: "At seed-corn spirits hiss, at shoots they cough, at stalks they weep, from thick ears of corn they fly. He who grows much corn sees the mouths of spirits with red-hot iron." With the Pàrsâ belief that the man who grows grain scares fiends may be compared the account given by a European writer (A. D. 1248) of a man who saw the Night Hunt coming, and rushed into a field because he was there safe. It is known, says the writer, that evil spirits cannot come into fields. Opinions differ as to the reason. Some say the Creator will not let them come, because grain is useful to men; others say the field guardians keep them off. In a Japanese legend the sun goddess throws rice to drive off darkness, that is, evil spirits. In Nubia, while crossing a certain valley each man throws grain on the ground as a spirit offering. In Greece, in the rites of Iais, baskets were carried filled with wheat or barley, and in modern Greece wheat is strewn over the dead. The Romans offered millet cakes at the Palilia (21st April), because, says Ovid, the rustic gods take pleasure in millet. A trace of the older spirit-

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scaring belief seems to appear in Ovid's remark,\textsuperscript{15} that parched grain and salt purify. If a Cumbrian girl is jilted, the youths rub her with pea straw.\textsuperscript{16} At a Corsican wedding, from the balconies girls strew flowers and grains of wheat as the bride passes,\textsuperscript{17} In old legends, Seth is said to have put three seeds in Adam's mouth.\textsuperscript{18} In Ireland, formerly when any one entered upon a public office, women in the streets and girls from the windows sprinkled him and his attendants with wheat and salt.\textsuperscript{19} On St. Agnes' Eve, in Scotland, girls go into a field, and say: -- "Agnes sweet and Agnes fair, hither, hither now repair."\textsuperscript{20} In England, it was believed that straw would stop a witch. She could not step over it.\textsuperscript{21} In England, beans were sacred to the dead. They were supposed to contain the souls of the dead.\textsuperscript{22} In England, wheat used to be strewn before the bride on her way to church.\textsuperscript{23} Wheat ears are mentioned as worn with rosemary in wedding garlands in England in the sixteenth century.\textsuperscript{24} In North Carolina, when the last sheaf is cut, a figure is raised on a pole crowned with wheat ears, and adorned with ribbons, and is carried home in triumph. It is called the kern or corn baby. Each cottage has its kern baby made of oat cakes.\textsuperscript{25} That peas are ominous or magical is shown by the North England saying: -- "Set a peapod with nine peas over the lintel, who ever comes in first will be your husband."\textsuperscript{26}

(To be continued.)

SPECIMENS OF MODERN BRAHMANICAL LEGENDS.

BY G. K. BETHAM.

No. I. — The Mañjugū-Purāṇa.

This is a short history of the holy place of Mañjugū, known as Veṅkaṭi-Mahāţīya, and taken from the Mahāpurāṇa called Sahajādi-Khaṇḍa.

Preliminary Notes.

Mañjugū is a small village situated in the west of the Tālukā, or Revenue Sub-division, of Sīrāti, in the Collectorate of North Kānara, Bombay Presidency. According to the latest enumeration it contains 35 houses, and boasts of a population of 362 souls (194 males and 168 females). It is clean and healthy and possesses good water, and it is beautifully situated near the brow of the Western Ghāts. Though but a small village, it is a place of some local importance, on account of the large temple sacred to Veṅkaṭaramaṇa, which is located there.

The Mañjugū temple enjoys a yearly income of Rs. 1,600 from Government, which is given in lieu of the lands once attached to the temple, but now resumed. This income is supplemented by the takings of the jātra, or religious fair, which is held here annually. The yearly expenditure is estimated at about Rs. 800; the outgoings being laid out on the expenses of the fair, the pay of the temple attendants — about 20 —, and the expenditure on the daily worship of the idol.

The fair is held in the month of Chaitra, the great day being the day of the full moon in that month. It commences six days before the day of the full moon, i.e., on the tenth of Chaitra, and on that day the image of Sri-Veṅkaṭaramaṇa is placed on the lower tier of the smaller of his two cars, dragged down to a tank and then brought back again. The god is thus taken every day for five days in the flower (or small) car, each day a fresh tier, or story,
being added, till on the sixth day — the great day, the day of the full moon — the idol is placed on the great car and dragged down to the tank. Before the great car is started, coconuts in large numbers are broken on the wheels by the principal personages present, the cost of these coconuts being defrayed from the temple funds. It is then dragged down to the tank, drums and other instruments being played before it, and camphor burnt in front of it. It is next dragged back and the idol reinstalled in its place in the temple. The next day a quantity of red color is prepared in a large vessel, which is kept for the purpose in front of the temple, and a great deal of horse-play ensues, the liquid being thrown over each other by the assembled people. With this the jātrā, or religious fair proper, closes.

About 2,500 is the average annual attendance at the fair, which lasts for about a fortnight. The people do not come from any great distance — sixty to seventy miles at the outside. Many come from below the Ghānas, the bulk of the pilgrims being goldsmiths and Haviḍ Brahmaṇa. From the sixth day before the full moon, that is, the day of the commencement of the jātrā, during the time that the car is being dragged, all the Brahmaṇa present are fed at the temple expense: and on the great day — the day of the full moon — a regular feast consisting of sweetmeats, etc., is given, and on this day the attendance of Brahmaṇa is usually very large. Many people merely go to the fair to amuse themselves, but there is also a moderate attendance of bondī jīdī pilgrims, who come with offerings of jewellery, money, etc. These offerings are usually intended to propitiate the god and gain his good offices in prospering their business or in securing the recovery of relations and friends from severe illness: they are also sometimes thank-offerings. Nearly all who come offer something at the shrine, however trivial it may be: small pieces of money, or fruit, such as plantains, coconuts, etc.

There are two tanks at Maṇjaṇa: a large one in front of the temple and a smaller one on one side of it. The tank to the side is called the Kōṭhī Tank, and it is supposed to be particularly holy. Any one bathing in it is considered to have done as meritorious an action as if he had bathed a karnī of times in sacred springs. There is, however, but little water in it now, and so not much use of it is made by the pilgrims. There is plenty of water in the great tank, which has some twenty or twenty-five steps in it, by which people may descend or ascend. Near the great tank is a temple sacred to Hanumān and containing an image of that god.

A certain amount of trading goes on during the fair. Little business is done during the days that the car is being dragged, but afterwards, that is, from the day of the full moon, trading commences in earnest, and it usually lasts on till the day of the next new moon. The principal articles offered for sale are brass and copper vessels, cloth, coconuts, sweetmeats, spices, and sugar.

The Maṇjaṇa-Purāṇa.

Sūta conversing with Vyāsa said: — “O! all-knowing and deeply learned Vyāsa, you have told me many notable stories. You have told me even about the origin of the Sāhyādri Mountains, but I am most anxious to hear what you have not yet told me of, and that is the story of holy Veṅkaṭāsa, which is contained in the sacred history of god Vishṇu. Be good enough therefore to relate it to me.”

Vyāsa, in reply, said: — “Listen to me, O Sūta! He who hears the story of the most holy actions of the glorious Vishṇu, as well as he who relates them to others will be successful and happy. Sri-Vishṇu, after he had been kicked by Bhīṣma Rishi, left Vaṅgītha and came down to Veṅkaṭāṭāria, where, on account of its resemblance to Vaṅgītha, he settled. The place abounded with tanks of pure water and various trees, plants, creepers, and flowers, such as the Aśoka, the Punnaga, etc. The demons, who resided in the place, being terrified by the presence

1 Kōṭhī, a granary, store-house; also a common term for a square in a wīḍha-gar, i. e., for a salt-pan. The term kōṭhī applies to either the Kōṭhī or the Dīha-Tirtha. I incline however to identify it with the Dīha-Tirtha. A large tank might be the Kōṭhī-Tirtha of the Pūrṇa, as it is square in shape and has steps on all four sides of it.
of Vishnu, fled from the spot, and assuming the forms of wild beasts they entered Bhūtaka, where they began to trouble the Rishis. The Rishis thereupon went in search of Vishnu, who, having assumed the name of Venkatēśa, had concealed himself on the hill or mountain of Venkatāchala and begged of him to relieve them from the troubles occasioned by the quondam demons (now wild beasts). Srl-Venkatēśa, in reply, told them that he had come down from Vaikuntha to win Padmāvatī for his wife, and also to protect his devotees. He further told them to be in readiness to assist him in his matrimonial designs, and in return, should they prove useful to him, he promised to remove the cause of all their griefs and anxieties. Accordingly, Srl-Venkatēśa, after he had won Lakshmi, started from the Śrīhācāla Mountain with her, attended by Vishvakāṇa and other followers, and made a circuit in order to protect his worshippers, and to relieve them of their cares. He pursued and killed all the wild beasts he met with, and in doing this he travelled a considerable distance. He traversed the countries of Chōla and Pandyas, and bathed in the river Kāvēri. He crossed many rivers, among others the Nērvatī, so called because it took its rise from the eyes of Varāhasvāmin, when he was living in the Sahyādri, and the Kumāradhara, both the Tūṅgā and the Bhadrā, which begin from Varāhasvāmin’s jaws, and the Sōma and the Aghnāśī,4 and thus seeking for a suitable shady and well-watered resting place, he eventually settled down near to a beautiful tank called Kaṅka, which is situated to the west of the river Aghanāśī."

Sūta then asked Vyāsa to tell him about the origin of the tank, and how it came by its name, whereupon Vyāsa replied:

"Hear, then, O Sūta, the (history of the) origin of the blessed tank.

Once upon a time a Rishi called Kaṅka, (a person) of profound learning and great piety, in the course of his travels, during which he had bathed in many sacred streams and exercised great charity, came at length to the Rishi-Parvata, on a mountain in the Sahyādri Range. Here he found many Rishis living, namely, Bhāradvāja, Kausika, Jābali, Kāśyapa and others, with several demi-gods, Gandharvas, Apsaras, Kumāras, and Siddhas. He, therefore, resolved to remain in the place for a long time. On one occasion, when he went into the surrounding forest to gather fruits and roots, he saw the birds and beasts gasping in the great heat of the sun, and suffering much from the want of water, which was not obtainable in the forest. Being filled with compassion for these helpless creatures, he created a tank, from which they could get water to drink, and which would likewise be generally useful. He used also to bathe every day in the tank himself, and commenced practising very severe austerities. Srl-Bhagavat, the husband of Kamalā, was much pleased with the piety and devotion of the Rishi, and in consequence, after the lapse of some time, he appeared to him and promised to give him whatever he might desire. The holy man then asked that it might be ordained, that from that day he himself, as well as all others who should bathe in the tank, might receive absolution from all sins and thus obtain salvation. He also asked that the tank might be called after him. Srl-Bhagavat, being pleased at the request, promised to grant it, with the addition that great worldly happiness should likewise be the portion of all believers bathing in the tank, and then, having said this, he disappeared. Since that time the tank has been known by the name of Kaṅka-hrada (or the tank of Kaṅka)."

After hearing the above, Sūta asked Vyāsa to tell him, whether there was any instance of any one having been freed from sin and its consequences, by bathing in the blessed tank, to which Vyāsa replied:—"Hear from me, O Sūta, this ancient and mysterious history. Once upon a time Nārada, on the occasion of a visit to the holy city of Kīś, saw a beautiful woman performing her devotions. He asked her who she was, and why she was thus doing penance: whereon Gaṅgā gave answer thus:—‘O Nārada, all persons leave their sins in me, and go

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2 A river rising from the eyes of Varāhasvāmin; lit., the taker away of virginity [Kaumārāhara].
3 The name of a small stream near Gokarna.
4 The Aghanāśī or Tādmrī river, rises near Sirāl in North Kanara and falls into the Arabian Sea: known locally under the name of Doniballa also.
away free. I am thus doing penance in order to get rid of these sins, which are a great burthen to me, and to gain salvation. I am indeed fortunate to meet with you now thus. Advise me as to what I should do." Nárada then said: — 'O woman, Śrī-Veṅkaṭēśa has come down (from Vaikūṇṭha) to relieve all people of their sins, and he has taken up his abode near the waters of the Kaṅka-hrada in the Sahyādriś, and has promised to bestow complete absolution and salvation on those who bathe in those waters. If you join the river Śvēdinī your wishes will be gratified.' Accordingly, the (river) Ganges, which had assumed the form of a woman, took its course through the rocks, and joined itself to the Śvēdinī, the warm water of which is said to be the sweat of Śrī Veṅkaṭēśa. Having done this it passed on under the name of the Śita-Gaṅgā to Veṅkaṭēśa, and so on to the Kaṅka-hrada. There being purified, it (or she) once more returned to Vārāṇasi, being, however, directed by Veṅkaṭēśa to repair thither (i. e., to the Kaṅka-hrada), on one Sunday in the month of Māgha every year.'

Vyāsa then said further: — 'Brahmā and Mahēśa assumed the forms of a cow and calf respectively and came to Śrī-Veṅkaṭēśa (at the Kaṅka-hrada), but were unable to ascend the stone on which he was reclining. Śrī-Veṅkaṭēśa, taking pity on them, caused the stone to become soft. After this the cow and the calf used to ascend the stone and bathe the image of Veṅkaṭēśa every morning and evening in milk. A Brāhmaṇa, observing this, used to feed them regularly every day, in return for which devotion they bestowed much wealth upon him, they themselves meanwhile wandering about in the jungles.'

After hearing this, Sūta asked Vyāsa to tell him (the story of) the origin of the Bōma and Aghanāśinī Rivers.

Vyāsa then said: — 'Dakṣhaprajāpāti gave his thirty-three daughters in marriage to Chandra. Of these Chandra loved only Rōhiṇi, and neglected the others, wherefore in their wrath they cursed him. To avert the evil of the curse, Chandra, by the advice of his guru, made a ṛīga, to which he gave his own name, and began to do penance. While thus engaged in worship, Paramēśvara suddenly appeared from the ṛīga, and striking the earth with the ṛīśāla he held in his hand, he caused water to rise out of the earth, wherewith he freed Chandra from the consequences of the curse. This holy water, rising as it does in the Sahyādriś, flows south for a distance of twenty-four miles, and then turning backwards it joins the Chaṇḍikā, whence receiving the names of the Somāghanāśinī and Kāmāghanāśinī, it passes to the south of Gōkarṣa and falls into the Western Sea.'

Sūta then asked Vyāsa what further deeds were done by Śrī-Veṅkaṭēśa, while resident in the Kaṅka-hrada.

Vyāsa replied: — 'While Śrī-Veṅkaṭēśa was thus reclining on the stone, a yōgin called Turumala, a follower of Viṣṇu, after travelling all over the world and visiting many sacred places, came at length to this very spot, which from its shade and the presence of the Kaṅka-hrada, appeared to be very charming. After bathing in the tank and performing his usual daily ceremonies, he drank some water, and then seating himself under a tree he commenced meditating deeply (upon Viṣṇu). Presently he heard a voice from the skies saying: — 'O Turumala Yōgin, Śrī-Veṅkaṭēśa and his attendant deities are on the stone that is in Kaṅka-hrada here. Take him from this place and convey him to Maṇḍigunī, which lies in a northerly direction from here. Arrived there establish me (sic) near the ĥutta, which is at the foot of an Aśoka tree, situated to the west of the Somāghanāśinī. To the north-east of the ĥutta lies the Köṅerī Tīrtha, and in this tīrtha a good deal of treasure has been buried by one Vasu

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6 Synonymous with the Pātiśa-Gaṅgā; lit., sweat of Śrī-Veṅkaṭēśa.
7 A small stream rising in the Western Ghāṭas near Dēvenā, North Kānara.
8 The Aghanāśinī of Sōma.
9 The Aghanāśinī of Kāma, the name of a small stream near Gōkarṣa. These two streams are affluent of the Aghanāśinī or Tāṅgir river.
10 [Hutta means 'an anthill' in Kānaraese.]
(by name). From this store (of treasure) take as much as you need for erecting the seat and finish the work as soon as possible.' On hearing these commands issued from the skies, Tirumala Yōgin swooned with delight, and while thus lying in a trance, he beheld as in a dream Śrī-Veṅkaṭeśa, resplendent in appearance with his bow and arrows, discus, spear and his other weapons in his hands, and adorned as to his person with all sorts of jewellery and ornaments, who thus addressed him:—'I am much pleased with your devotion. Since I left Veṅkaṭeśā I have travelled far and wide and seen many countries, and now I wish to take up my residence for the future in the Sahyādri, or, as it is sometimes called, the Paśchimādri. Continue to worship me devoutly and I will bestow salvation on you. I will also assume your name and dwell there with my attendant deities. Māṅjūrṇi is a sacred place, and is blessed by the presence of five tīrthas, called respectively the Chakra Tīrtha, the Dēnā Tīrtha,ū the Patnyaī Tīrtha, the Indu Tīrtha, and the Pāpanāśīnī Tīrtha. Take me then from this place, and carry me till you feel my weight sensibly increased, and when that comes to pass establish me in that place. Awake, therefore, from your dream.' So saying he clapped his hands and vanished. Tirumala Yōgin woke up, pleased and joyful, from his refreshing sleep and happy dream, and forthwith proceeded to remove the image of Veṅkaṭeśa from the stone on which it was placed. While looking at it with great joy, he inadvertently let fall the chisel which he had in his hand on to the left side of Veṅkaṭeśa, thereby causing a wound from which the blood flowed freely. When Tirumala Yōgin perceived this he prostrated himself before the image and began to weep bitterly; when he again heard a voice from above, as on the previous occasion, saying:—'Press the wound with thine hand and the bleeding will cease.' He accordingly did as he was told and the flow ceased; he then took the idol up in his hands to convey it to Māṅjūrṇi as directed. On his doing this, the cow and the calf assaulted him violently, striking him with their heads but not gorning him, which terrified the yōgin very much, and he called upon Veṅkaṭeśa to come to his aid, whereupon a voice again came from above proclaiming:—'Know who this holy man is.' On hearing this the cow and the calf desisted from their attacks, and the cow bathed the idol in its milk, and the gods, casting aside their disguises, appeared in their true forms (i.e., as Brahma and Siva). The yōgin then again took up the idol, and, as it was smeared with blood and milk, he washed it in the waters of the Kaṅka-brada. This made the water impure and so Tirumala implored the sun to cleanse it, whereupon the sun, assuming the form of a swan, removed all the impurities and threw them on to the edge of the tank. After washing himself once more in the water thus purified, Tirumala, under the direction of Brahma, applied gopi-chaudana of the earth from the edge of the tank, and then proceeded in a northerly direction.

"Brahma and Māheśa (that is, the cow and the calf) then addressed Śrī-Veṅkaṭeśa as follows:—'O god, we have devoted ourselves, soul and body, to your service until now: what reward will you bestow upon us in return?' Śrī-Veṅkaṭeśa replied thus:—'Those who in future shall worship your foot-prints on this rock, in the form of a cow and calf, shall obtain the reward which is the meed of those who observe gopathamahāvarta, and those who worship the foot-prints of a cow and a calf together shall obtain the same reward as though they had given away a cow and a calf together in charity. Return now to your native place.'

"Tirumala Yōgin then, still carrying the idol, advanced further and further into the forest, till at length, feeling the weight (of the image) intolerable, he set it down on a whiteant's nest while he rested. After resting himself sufficiently, he essayed to lift the image once more, but was unable to do so; and while struggling with the weight, he once more heard a voice from above saying:—'O Tirumala, this is the sacred and beautiful spot called Māṅjūrṇi. Seat the image here.' Overcome with joy, Tirumala lifted the idol, which no longer resisted his efforts and placed it in the appointed spot near the Aśoka tree, and having done this, he

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11 I. a., the cow-spring.
12 Lit., poetry. The spring sacred to poetry or verse: the spring of recital.
13 I. a., the moon-spring.
14 I. a., the sin-cleansing spring.
15 Worship of cow and calf.
worshipped it. While thus engaged, he heard voices reciting the Vedas and chanting Hara-Krtmanas, and the sound of drums of various descriptions being beaten, and he, therefore, bent his steps in that direction. On arriving at the place he espied Sömēsā, whereupon he hastily turned back again without performing any obeisance, or in any way acknowledging him. Paramēśvara then said to his wife Pārvatī:—'O Dēvi, this yōgin is devoted to Viṣṇu, and spends his life in his service and in performing his works. All the gods are willing to help him in this, and we also should go. To him all gods are alike.' Pārvatī replied:—'Oh Mahēśa! you may go, if you like to help one who did not acknowledge our presence by even bowing down before us,' and so saying she cursed all gods to be stones. Mahēśvara, considering this unjust on the part of his wife Pārvatī, left her and went away to the North-East, with the intention of being kind to, and assisting the jātāmis, devotees and others who are zealous in his service. There he assumed the form of Pāñchānana, and began practising severe austerities. His wife Pārvatī, in a dejected mood, went to a place which was half a yōjana away to the South-East. Here she met the Rāhu Nārada, who was going to visit Śrī-Veṅkaṭēśa, who had now taken up his abode near the Sōmāghanāśini river, so as to be near Tirumala Yōgin, whom he loved. Acting on the advice she received from Nārada, Pārvatī bathed in the waters of the Kaṅka-brada and of the Sōmāghanāśini, and then she worshipped her son Gaṅgāpati, so that she might succeed in her object.'

Śūta then asked Vyāsa:—'What did Tirumala do at the foot of the Aśoka tree?' Vyāsa replied:—'When Tirumala returned from his hurried visit to Sömēsā, he found Śrī-Veṅkaṭēśa in the form of an idol, so he fell prostrate before the image in a swoon. Meanwhile Nārada having sent Pārvatī off as described above, came to Tirumala. He saw him lying senseless, and the god Śrī-Veṅkaṭēśa turned to stone. Being surprised at this, he played upon his vīṇā, in order to propitiate Jayadēśvara. Tirumala Yōgin thereupon recovered from his swoon, and begged of Nārada to restore Śrī-Veṅkaṭēśa to his former condition. Nārada replied:—'You have committed two sins: one is that you let your chisel fall on the sacred person of Śrī-Veṅkaṭēśa, and the other is, that you did not make obeisance to Sömēsā. Go, therefore, to the North-East where Siva is performing austerities, and then go to the South-East of this place where Pārvatī is worshipping Gaṅgāpati, and pray to her devoutly. You will then be absolved from your sins, and Śrī-Veṅkaṭēśa will be as he was before. Build a temple and place (the image of) Śrī-Veṅkaṭēśa in it. All the gods will be present at the installation, and so will I.' So saying Nārada departed. Tirumala Yōgin took out of the Kēnēri-Tirtha as much gold as he needed and erected the temple. He then, by the direction of Nārāyaṇa, bathed in the Bhṛmā-Tirtha, and bringing water from the Skanda-Tirtha he poured it over Nārāyaṇa and Paramēśvara, the latter having now assumed the form of Pāñchaliṅga, and worshipped both gods. He then came to the Chakra-Tirtha and begged for help in his work from Māruti. After this he went to the South-East whither Pārvatī had gone, and after duly performing obeisance to her, he begged of her to be present at the installation ceremony of the idol. He then went to the Kēnēri-Tirtha, which, having been dug out by Nārāyaṇa's chakra, contained in its waters the efficacy of all sacred waters, and performing all his daily ceremonies, such as jāma, sandhaṇa, etc., and thus being made free from sin he came and presented himself before Śrī-Veṅkaṭēśa, who thereupon appeared before him in a living form. The yōgin worshipped him, and then summoned many learned Brāhmaṇas well versed in Vedic lore. Brahmā and other deities were also invited, and then, in accordance with the forms and ceremonies prescribed in the Viṣṇu Agama, he placed Śrī-Veṅkaṭēśa on the spot indicated by him, at the happy hour of noon on the fourteenth day after the full moon of

Pañchaliṅga refers to the local legend of Gōkarṇa: the five liṅgas are:

1. Shējēśvara in Shējēś near Kāravā.
2. Mahābhūta in Gōkarṇa.
4. Dākṣēśvara in Dākṣēśvar, five miles south of Kumta.
5. Murdāśṭā in Murdāśvar.
Pháguna. After the installation, Śrī-Veṅkaṭēśa was bathed by all present in paṅchāṅgūṭa and with the juice of paṅchaphala in the manner laid down in the mantras, and then they dried him with a soft white towel, removing all moisture, and having done this they decorated him with sweet scented flowers and with suvarṇakāstikā. They put a crown on his head, and lace on his neck, and adorned him with kēyāra, kavača, and mahāra-kundala.

After worshipping him thus, naiśvyāga was performed with all sorts of delicate dishes, sweet fruits and betel leaves: then followed mahāyadra, with all sorts and kinds of drums, dancing, singing and mantras, and this was succeeded by the namaskāra. After this Tirumālu did obeisance to the Brāhmaṇa's with sugarcanes and flowers, and presented ornaments and clothes to all, satisfying all completely. He also fed them sumptuously, and then received their blessing. He passed that night in vigil (as enjoined by the ēdatras) and performed the usual daily ceremonies early in the morning. He then performed the rites of ratheśava and vasantiōvava, and the next day he performed evaṃbṛhatī, tṛṭha-śāna and the yōjanēs. While these sacred ceremonies were in progress Pārvatī rejoined Paramēśvara and became happy through the good offices of Śrī-Veṅkaṭēśa.

Vyāsa then further said to Śūta: — "Nārada asked Śrī-Veṅkaṭēśa to use his influence to get all the gods to settle in his neighbourhood for the good of his devotees, whereupon Śrī-Veṅkaṭēśa looked at Lakṣmī with a smile. Then Mahīṣāmaṇḍini, taking with her the Dhrava-liṅga, which was to the east of the Čaṇḍikā, went to the north-west, where she settled. This place is called Dēvīmaṇī. A young prince, called Dhrava, brought the Dhrava-liṅga, (so called from that circumstance) from Gokarṇa as far as Dēvīmaṇī, and when feeling tired by the weight of the liṅga and by the heat of the sun he placed it there. Half a league from there is the Suvarṇa-kunda Tṛṭha, near which lives Suvarṇaśīni, daughter of Raśi. Half a league from thence is the sacred place called Lakṣmī-pada-dvaya. To the north-west of Mahīṣaṇī Sāmēśvara resides, in order to protect good people by the command of Hari.

"Mahīṣa had told his son Gaṅgapiṭha of the quarrel between Pārvatī and himself, and how she had cursed all gods to be stones, and he had therefore advised him to go elsewhere and seek a quiet and safe resting place in the village of Nāvana, which was situated in the Paśchimādri. Gaṅgapiṭha was accordingly wandering with his wives Siddhi, and Buddhi, and was travelling with them, when he came to Mahīṣaṇī and found a crowd of gods and people assembled there. He also saw the ratha with Śrī-Veṅkaṭēśa seated in it. Māruti told him that his father was there; whereupon, filled with fear, he and his wives fled eastward. Māruti told Śrī-Veṅkaṭēśa about this, and Paramēśvara also came to hear of it, whereupon, getting angry, he cursed Gaṅgapiṭha and his wives to be turned into stones, and then in high dudgeon he retired to the north-west. Gaṅgapiṭha and his wives were accorded

17 Long yellow flowers of the Pandanus odoratiissimus: a tree specially sacred to Kāma.
18 An amulet worn on the upper arm.
19 Armour.
20 Ear-rings in the form of fishes: worn by males only.
21 The ceremony of waving a platter bearing a burning lamp round the head of an idol at the close of worship.
22 Bathing at the end of a principal sacrifice for purposes of purification.
23 Lit., belonging to Čaṇḍi (Durgā Dēvi), a small stream in the Western Ghāṭa rising near Dēvīmaṇī.
24 A small hamlet in the Western Ghāṭa, situated at the head of the Dēvīmaṇī pass, twenty-one miles south-west of Siśu and seventeen miles to the east of Kūnta.
25 Possibly the Raśi Raṭraḥkṛta prince of this name is indicated. His other names were Nīruṇama, Kali-vallabhā, and Dhrākṣara. One of the five liṅgas is located at Dhrākṣara on the coast, five miles south of Kūnta and some twenty miles distant from Dēvīmaṇī.
26 Lit., the golden-haired one: she was one of the numerous daughters of Raśi Dakṣa by Praśāti. Her story, which is told further on in this Mahāmya, resembles in some points that of Damā.
27 The print of Lakṣmī's two feet.
28 Lit., fresh butter. In the text the name of some small hamlet: untraceable.
29 It is evident that this is allegorical. Gaṅgapiṭha is usually represented as unmarried. He is, however, the patron whose aid is invoked at the commencement of every undertaking, and he is also the god of wisdom. Siddhi, as the personification of a being of great purity and holiness, and Buddhi, typical of wisdom, are here depicted as his wives or attendants: helpful to him in both of his characters.
ingly turned into stones before they had walked a league and a half to the eastward of Mahājuni. Mahēśa coming to the place shortly afterwards, and seeing the sad condition of Gaṇapati, prayed to Viṣṇu, upon which Nārada went to Śrī-Veṅkaṭēśa and besought him to be merciful. But Veṅkaṭēśa said to Nārada: — 'No one can release a son from the curse of his father: therefore let him (i.e., Gaṇapati) settle at Drūṇipura, and protect the faithful there. Let him grant the petitions made by devotees at that place. Let him become famous under the name of Sūta-Viṇāyaka within the circle of my influence. Saṅkara, under the form of Pāñchaliṅga, will protect devotees near my residence. Gaṇapati will remain at Rēvanbhand-pur, and will take care of the faithful there: while my servant, the devoted Māruti, will protect the (outlying) villages. Let all the other gods, who have come here settle with their attendants, live round about this place, according to their pleasure.' Nārada was much pleased at hearing this, and from that time forward Śrī-Veṅkaṭēśa, under the name of Tirumalēśa, took up his abode in the sacred place of Mahājuni, surrounded by deities, attendants and the sacred springs.'

Sūta then asked Vyāsa: — 'What is the story of the Kōṅeri-Tirtha? Why did Vasu bury treasure in it?'

Vyāsa, in reply, said: — 'In the Kṛita-yuga there lived in the town of Vaiṣajayantipura a pious merchant, by name Padmabhara. He lived a happy and contented life, with his sons and grandsons, and, under the guidance of learned Brāhmaṇa, devoted himself to the service of Mahākēśa. He had one son, who wasted his father's money in sinful pleasures. The merchant pleaded with him but in vain, for the son paid no attention to his remonstrances, so he at last turned him out of his house and even went to the length of having him turned out of the village. The son, thereupon, repented of his misdeeds, and wandering in the forest began to pray to Nārāyana, fasting. After a little while the god presented himself before him, with his saṅkha, chakra, gadā, and padma in his hands, and requested Vasu (which was the name of the son) to ask of him whatever he might desire, and then taking up some water from the Kōṅeri, Tirtha, he sprinkled it over his head and made him pure. Again he asked him what he wanted. Vasu, on beholding Viṣṇu, worshipped him, and begged of him to grant him great wealth in this life and eternal happiness in the next. Viṣṇu granted his request: and then saying that the waters of the Kōṅeri, or Chakra, Tirtha, which he created by means of his chakra, would remove the sins of all who bathed in it, he disappeared.

'Some time after the expulsion of Vasu from his home his father, the merchant, yielding to the entreaties of his wife Padmīni, despatched a number of camels (under the charge of numerous servants) laden with much treasure for his son Vasu. A note was attached to the forehead of each camel, stating that the treasure was for Vasu. He ordered his servants to bring back the treasure should they be unable to find his son. The servants, in their quest, wandered over hill and dale, and through towns and villages, till at length being thirsty, they turned aside into a forest which lay to the west of them. Here they found water, but Indra was disputing himself therein with his wives. Nevertheless, they proceeded towards it. Indra, seeing them, became enraged, and seizing some huge rocks he hurled them into the air. These falling to the ground, produced a dreadful noise, and caused dust and mist and water to rise and splash in large quantities. The servants, on beholding these terrifying phenomena, forsook the camels, and fled in every direction. The camels (left unattended) went on wandering aimlessly in the forest, till at length they came to the spot where Vasu was residing. He saw the notes on their foreheads, and on reading their contents found that the treasure with which they were laden was meant for him, and he therefore took possession of it. He led a very pious life after this, and at the end, when death was approaching, he buried all his treasure in the Kōṅeri-

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[26] Lit., the village of the watering trough.
[27] Lit., the village of the train or line of striped bullocks.
[28] Also called Jayantī: the modern Banavasi, a town on the extreme eastern frontier of North Kanara, some fifteen miles south-east of Sirsal.
Tirtha, and after death he went to holy Vaikṣṇa. This is the improving story of Kān̄eri, and how it came to be full of treasure. There are other springs also, called respectively Brahma, Shaṃmukha, Vināyaka, and Bilva.

Sūta then said to Vyāsa: — "Tell me what kinds of austerities were practised by Tirumala Yōgin." Vyāsa replied: — "He satisfied the Brāhmaṇas, and gave them much money, so that they might worship Veṅkaṭaśa according to the forms laid down in the mantras of Viṣṇu. He worshipped Veṅkaṭaśa thrice a day, and at the ninth hour he prayed and bowed down before his image; and on the twelfth, fifteenth and thirtieth day of every month he presented special offerings and took the god about in his car. He used also to worship the attendant deities of Viṣṇu every day with the usual (or customary) offerings, and also with occasional (or special) ones. He offered delicate dishes of food as sacrifice, dishes such as śāliyanna, sūpa, gṛhitā, pāyasa, māsha-bhakṣa, vaṭikā, idī-ṭaṇḍula, atirasa, madhu, mudgā-bhakṣa, apūpa-pōlikā, chaṅguli, mādaika, and also plaintains, jack-fruit, etc. In the season of Vasanta-ṛitu sacrifice (naivēḍya) was offered by means of pāṇaka. In the month of Kārttiṇa rows of lights were lighted in front of the idol (image). In the season of Hēṃanta-ṛitu naivēḍya was performed by means of huggi, bhakri, guda, gṛhitā, paṭāla, kakkōla, visoṛēka, kākāmśa, and with fruits such as grapes, dates, jack-fruit, pomegranates, and also with other good ripe fruits full of seeds (bijāpūra); also with pīn-supāri. In this way he passed many years in the company of many saints, worshipping the god. At length, by the direction of Hari, he made a pilgrimage to Giri, whereon the god revealing himself to him in his true (or original) form, his soul became merged in his. In a former life this yōgin had been a Brāhmaṇ called Mādhava (now under the name of Tirumala) and, as a reward for the severe austerities he had practised in Veṅkaṭādri, he obtained salvation."

Sūta then said to Vyāsa: — "Tell me when Veṅkaṭaśa proceeded from Giri, what he did, what object he had, where he stopped, and what form he assumed."

Vyāsa replied: — "In order to destroy cruel beasts and to protect his worshippers, Veṅkaṭaśa held a conch shell and a bow in his right hands and a chakra and arrows in his left hands, and having wooden sandals (on his feet) he went to live at Māṇgūṇa in the Sahyādri mountains. One day, when Nārada came to Veṅkaṭaśigiri, he saw Padmāvatī performing austerities, because her husband had left her, and he addressed her thus: — 'Oh goddess! your husband is staying in the Sahyādri: go there and be happy.' On hearing this she went away, wandering on through villages and towns, deserts and forests, hills and dales, till she came at length to the Suvarṇakunda. She bathed in that pool, and was performing her devotions, when suddenly a woman named Suvarṇakōṣṭhin made her appearance from the middle of the pool and told Padmāvatī her story, which was as follows: — Once upon a time when Indra came to the pool to disport himself with his wives, he caused a shower of gold to fall into it for her (Suvarṇa-kōṣṭhin’s) sake, for the space of about six hours. She then gave Padmāvatī some butter, and saying that her wishes would be gratified she disappeared. Padmāvatī then walked for about six miles in a north-easterly direction, looking everywhere for Veṅkaṭaśa in a despairing kind of way. While wandering thus she unexpectedly met Tirumala Yōgin, who was perform-

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23 I. e., cooked rice. 24 Broth, soup. 25 Gṛhitā: clarified butter. 26 A dish of rice, milk and sugar. 27 Cakes or cooked food: more especially cakes made of the best kind of udde, a split pea or pulse (Phaseolus radiatus or max). 28 Cakes made of pulse flour fried in oil or butter. 29 The very best kind of rice. 30 Sweet cakes made of rice and sugar and fried in gṛhitā. 31 Honey. 32 Cakes made of mudgā, a kind of bean. Also cooked mudgā. 33 Light and rich bread or cakes: apūpa by itself signifies this; pōrikā or pōlika means simply cakes, and is therefore more or less tantological. 34 Sweetmeats. 35 Broth. 36 Broth, soup. 37 Cakes or cooked food: more especially cakes made of the best kind of udde, a split pea or pulse (Phaseolus radiatus or max). 38 Cakes made of pulse flour fried in oil or butter. 39 The very best kind of rice. 40 Sweet cakes made of rice and sugar and fried in gṛhitā. 41 Honey. 42 Cakes made of mudgā, a kind of bean. Also cooked mudgā. 43 Light and rich bread or cakes: apūpa by itself signifies this; pōrikā or pōlika means simply cakes, and is therefore more or less tantological. 44 Sweetmeats. 45 Cooling drink: especially colduddled drink such as lemonade, tamarind water, etc. 46 A dish composed of rice, flour, pumpkin or cucumber, sugar, etc. 47 Molluscs, course sugar. 48 All-spice (Myristis pimenta). 49 A variety of cucumber. 50 A pumpkin goard (Cucurbita Pepo).
ing his round of one kōs round Veṅkaṭeśa. On seeing her he guessed from her face what the object was that she had in view, and he therefore said to her:—‘Śrī-Veṅkaṭeśa is living only about two kōs from here: join him and be worshipped in company with him by my devoted disciples.’ She consented to do this gladly, and went and settled down on the right side of Śrī-Veṅkaṭeśa.”

Vyāsa then said to Sūta:—‘Now listen and I will tell you the story of the Bilvā-Tīrtha.

“Another Brahma devoted to Bhairava was going to the Sahyādri with the intention of worshipping him on the day of the Mahāśivāyōga. While going (there) he lost his way in the forest, and being unable to find it, he betook himself to prayer without food, and without performing his usual devotions. Bhairava, therefore, determined to succour his devotee, and for this purpose he assumed the form of a bull, his wife taking that of a cow, and appeared before him like ordinary cattle, returning homewards with the herds. The Brahma, on seeing them, followed them with the fruits, etc., he had brought with him as offerings, determining to worship Bhairava after entering the town at least. Bhairava thereon immediately appeared to the Brahma in a very tall form, and commanded him to erect a temple to him as high as he was himself, and such as would command from it a view of Gōkaṛa: in return for which he promised to bestow much wealth upon him. As Bhairava was disappearing after this, the bull as if to lower his pride struck his head with his horn, and the cow poured its milk upon him, and then they both vanished: on perceiving this, the Brahma worshipped the tiṅga, and wreathed it with bīḷ-flowers and leaves. Upon this being done, Bhairava again assumed a human shape and spoke thus:—‘O Brahma, a little distance away to the east of this place there is a Tīrtha, throw the bīḷ-leaves you have adorned me with into it, take a bath in it, and then go still further east when you will meet Śomēvara. Worship him as well as myself with paichadravya devoutly. Śrī-Veṅkaṭeśa will do what you desire:’ and saying this he disappeared. Accordingly he (the Brahma) searched for the spring, and when he found it he threw the bīḷ-leaves and the fruit into it. In the last yuga, a Gandharva had forced a woman, named Ambalā, for his sensual pleasure. She in her wrath cursed him to be a fish until he eat bīḷ-leaves, which had been consecrated by being placed on the head of a Sivalinga. This Gandharva had in consequence wandered through many rivers and tanks in the guise of a fish, till at length he had come to this tank. When the leaves therefore fell into the tank, the fish ate them all, and thus, being freed from the curse, it resumed its original (or rightful) form of a Gandharva. And then addressing the Brahma, he said:—‘O pious and faithful Brahma, I have regained my former state through the leaves which you have thrown into the water: so let this spring be known in future as the Bilvā-tīrtha. Those who bathe in it will be purged from all sin committed by them in their former births.’ So saying the Gandharva returned to his native place. The Brahma was greatly surprised at hearing this, and from that time forth he used to bathe daily in that spring, and worship Bhairava and Veṅkaṭeśa, till he finally obtained eternal happiness. I have told you this story as briefly as I could. It is from this story that the spring derives its name. He who hears it or reads it will become pure and attain to Svarga.”

Vyāsa said:—“Oh Sūta! in the last yuga, Skanda and Vināyaka, when boys, contended with each other, and they came to their father, Mahēśvara, and enquired of him thus:—‘Tell us, O father, which of us two is the wiser and braver?’ Their father told them to go and ask Brahmat. They therefore went to Brahma-lōka, and there they saw Brahmat with Sarasvatī by his side. Brahmat knowing their errand took up some water in his hands from his

64 The five elements of immortality, i.e. (1) milk, (2) curds, (3) ghee, (4) honey, (5) sugar, which make up the mixture paṇḍana, in which an idol is bathed.

65 The name of the youngest daughter of a king of Kāśi and wife of Vichitravirya. She became the mother of Pāṇḍu by Vyāsa, the brother of Vichitravirya:—the latter dying childless. There is a curious likeness here to the Jewish law enjoining the raising up of seed to a brother dying without issue. Ambalā is also the name of one of the Apsaras. It is probable that she is the individual indicated in the text.
kamapdala and said:—‘I am going to throw this water down to the earth. Whenever one of you can drink it all up in the air without letting any of it reach the earth, will be looked upon as the wiser and braver of the two, and he shall be as happy as if he had bathed, given tithes, observed ceremonies and worshipped on the earth.’ So saying he threw a little water in a very thin stream into the deva-tirtha. Shaqamukha and Vinayaka tried very hard to drink up all the water, while it was in the act of falling; but they did not succeed (in doing so). The water fell down on to the earth in the Sahyadri mountains, and it fell so quickly that it would have been impossible for even Vayu to have caught it. Being very angry and disappointed, they (i.e., Shaqamukha and Vinayaka) began to pray to Siva. He and his wife Gaigga came and said:—‘Your efforts are vain, you had much better do as Brahmá tells you. The water that fell from the hands of Brahmá shall be known as the Brahma-Tirtha, and he who bathes in it shall go to heaven.’ On hearing this, Kumara took some water, charged with the efficacy of his austerities, and threw it down in front of the Brahma-Tirtha. He then bowed down before Mahesa and prayed to Brahmá, whereupon Brahmá, being pleased, told him that the water he had thrown down should be known as the Kumara-Tirtha. He who bathes in these two tirthas shall obtain the same amount of merit as if he had bathed in the Ganges and in the Godavari. This Kumara-Tirtha is at the foot of the mountains. The two springs are in the same forest as is the Païchagili-Tirtha.”

“Paramesvara hurried to the spot where Gapapatí and his wives were turned into stones in consequence of his curse. He observed their condition from a distance, and being very sorry for them he began praying to Vishnu, facing towards him and begging of him to release them from the effects of the curse. He was feeling hungry and thirsty, wherefore Vayu-deva brought some tala, and put it in his mouth. Paramesvara ate it, and in consequence became a little refreshed (strengthened). Meanwhile, by the grace (or interposition) of Hari the curse was removed. Narada who had come to the place, when he saw this, treated Gapapatí and his wives with great respect, and held a conversation with them. He (Narada) could not find any water wherewith to worship Siva, so Vinayaka made a trench with the little finger of his right hand into which water flowed, and this water was used by all for the purpose of worshipping Siva. To this water Narada gave the name of the Vinayaka-Tirtha.”

A translation of the tradition of the Mahajuni Temple as obtained from the authorities, (i.e., from documents in their possession).

In Saka-St. 1341, on the fifteenth day of the month Chitra in the Samvatsara Vilambi, I, Mdhava, minister of the brave and learned monarch, Matkairi Mahara, have, in accordance with orders received from the king, assigned the revenues of the six villages of Kahlali, Kalgan, Savale, Barasgni, Badagi, and Mahajuni to the name of the god Tirumalatha of Mahajuni, the husband of Lakshmi; a most powerful monarch among the gods, ready to grant to his devotees whatever they may desire: who thus granted a boon to Prahlada and who conferred on Vibhishana the sovereignty of Lakha: the possessor of such ornaments as a kastubha, and other (ornaments), also of a golden throne (palki), studded with precious stones.  

66 A vessel for keeping holy water in. Brahmá is sometimes depicted as holding it in his hand. Siva likewise. It is specially used by sannyasa. Asokeśvara is the name used for receiving alms such as handfuls of rice, etc.

67 This is curious. Siva is called Gaigdharas, occasionally. Gaigdharas means the Upholder of the Ganges, in allusion to the legend which represents him as receiving the river on his brow as she fell from heaven on the intercession of the saint Bhagiratha, but nowhere else is he described as the husband of Gaig. She is said to have been the wife of king Santana, to whom she bore eight sons.

68 Sesamum.

69 The whole of this account seems garbled. Matkairi, the king alluded to, is unknown to history. He was probably one of the petty chiefs belonging to one of the branches of the great Chalukya family. The attempt to connect the great Madhava, who must have flourished some eighty to ninety years earlier than Matkairi, is somewhat ludicrous.
stones wherein to be carried (lit., for his use) at the time of the great feast, which takes place every year.

Another pious King of the East, named Vijayadhvaja, who was laboring under the misfortune of being childless, came and took up his abode at Veṅkaṭādri, where he remained worshipping at the shrine of Veṅkaṭēśa. One night he dreamt that a Brāhmaṇ told him to go on a pilgrimage to the holy place of Maṅgjunī and to bathe in the tīrthas there, and that then his desire would be gratified. He then awoke from his dream, and found that it was dawn; placing confidence in his dream, he left the mountain of Veṅkaṭādri and started, with his family, for the holy place Maṅgjunī. It took him five months and twenty-two days to accomplish the (contemplated) pilgrimage, and it cost him a great deal (of money); still he did not mind this, but on the contrary was very much pleased to finish the journey. He then wished to go further on to Gokarna and consulted with his wife about it, whereupon she told him that she was already pregnant about two and a half months, and she therefore entreated him that they might return home and go to Gokarna another (lit., second) time. The king was overjoyed at hearing of his wife’s pregnancy from her own lips, and ordered that a stone should be inscribed shewing that he made over the revenues of the four villages of Hosūra, Bandai, Tējparu, and Bengavi to the god Tirumalēsā of Maṅgjunī. Afterwards his wife came and entreated him to make over the revenues of the three villages of Kurai, Chamani, and Gund to the same god of Maṅgjunī in her name, as a token of her faith in the god. The king, being very much pleased at this speech, gave orders to his minister Sripati, and to his family priest Rāmakṛishṇa Upādhyāya, to make over all the revenues of the above-named seven villages to the name of the god Tirumalēsā of MaṅgJunī. According to the orders of the king, they both caused a stone to be inscribed as a memorial of the above-mentioned gift, on the second day of Māgha in Saka-St. 834.

In the time of Tirumala Yāgin there were — a golden crown, an ear-shaped ornament set with jewels and pertaining to the crown, a pair of golden shoes, etc.

After the lapse of some years Gōvinda Nāyaka, as directed in a dream, presented a padaka, that is, an ornament shaped like a pippal leaf, usually attached to a necklace and worn round the neck, locket fashion.

A king of Sonda, by name Sadāśivarāya, gave a golden cuirass (armour) and cuisses (thigh-pieces) and some other ornaments.

During the time of the English a golden serpent-bed sacred to Veṅkaṭēśa (nāgaśayana), gold and silver armour, and various other ornaments, have been added.

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THE DEVIL WORSHIP OF THE TULUVAS.
FROM THE PAPERS OF THE LATE A. C. BURNELL.
(Continued from page 215.)

BURNELL MSS. NO. 16 — (continued).

THE STORY OF KOTI AND CHANNAYYA — (continued).

The palace was broken down, as if it were trodden down by heroes who had to fight seven battles. Channayya went to Bāliśāmarat Pāṇja, pushing, with his dagger, a stone which could be drawn by seven and seven elephants.\(^{10}\)

\(^{10}\) The king here indicated must, I think, have belonged to the family of the Kadambas. He may be identical with Vijayavarman. The whole of this story is, however, apocryphal; nothing but the names are known of the rulers of this family between the years A. D. 750 and A. D. 1068. The Saka date given here corresponds to about A. D. 912.

\(^{11}\) I. e., fourteen elephants.
"O foolish Kemira! Silly Kemira! Opium-eating Kemira! Bhang-smoking Kemira! Sour-tongued drinking Kemira! Swollen-legged Kemira! Spindle-shanked Kemira! Snub-nosed Kemira! Broken-toothed Kemira! Pot-bellied Kemira! Big-headed Kemira! If we drag you to the East, we will beat you with balls of earth from a gram-field. If we drag you to the West, we will make you eat the sand of the sea. If we drag you to the South, we will make you mount the Ghâr of the god Tâlinâga. If we draw you to the North, we will make you ascend the mountain of the god Bâsingâ," said the heroes. "Before we wash our faces we shall go to Brahâma at Kummulâga. When we go there we will take little Channayya of Edambur," said they.

On the road they saw ten or fifteen gudâs at Kummulâga.

"What mean these, Little Channayya?" asked the heroes.

"You will die yourselves, but you will kill me also," said he.


"Aho heroes! You kill me," said he.

"Go and hide yourself under a small mango tree, like a fruit under a leaf," said the heroes.

When they went to the forest of Kummulâga, a Brahmana, having finished his daily pâjâ, was going home to his household pâjâ. They asked the Brahmana for some sandal from the god, and said they would take their offerings to the god.

"Pâjâ for to-day is now finished; come to-morrow," said the Brahmana.

"If you are a Brahmana who knows the particulars of all Sâstras, you had better see us perform a pâjâ with an upright heart!" said the heroes, and stood with bended heads on a flat stone and prayed:—"Let a drum tied to a cocoanut tree, and another drum hung on an areca tree, and let all the other musical instruments be heard! Let the sound of a horn and of a gun be heard! Let a torch that has been extinguished burn again! Let a golden plate be placed at the door!"

They made Brahama Bhûta come to them, trying their best and not letting him go. Then all the musical instruments were heard, and all men and women trembled.

"What is this wonderful thing, this wonderful enchantment?" said the Brahmana, as he went to perform pâjâ at home, and sat down to take his dinner. Then he returned to the temple running, and found the heroes standing with bended heads on the flat stone.

"One should beat these Billavar boys with a cocoanut leaf. One should beat these Billavar boys with a bundle of prickly twigs," said the Brahmana.

Said Channayya:—"What do you know, O Brahmana, about lucky hours and times? Brahmana, you told us the day, the hour and the time; what do you say now? If you are a Brahmana, who is acquainted with the details of the Sâstras, shut one eye and open the other eye; bend one leg and make straight the other leg; and then I can examine all the Sâstras. Now, Brahmana, open your eye that is shut, and shut your eye that is open!"

He could not open his eye that was shut, and could not shut the one that was open. He could not make straight his leg that was bent, and he could not bend the leg that was made straight.

"Brahmana, who you are and who are we? This is not an earthen pot, and not even a relation of a Brahmana," said they.

17 I. e., there is no difference between us.
Then the Brāhmaṇa became possessed by Brāhma Bhūta.

"O Kōṭi! O Channayya! Offer to the god the present which you have brought," said he.

A figure of Brāhma was offered, and lākhs of Rupees, and Brāhma made a steel ball in the bellies of Kōṭi and Channayya. Thus they offered their present to Brāhma Bhūta and took sandal.

"O Brāhma, we must make you a present. Do you worship the god with flowers," said they. They then left the place and went onwards with the intention of getting a present and honor from the Ėdambūr Ballāl. They stood under a small mango tree and called out: — "O Ėdambūr Kinnyanna! We have offered to the god a present and taken sandal. Now let us go! O Kinnyanna, we have been to the Ėdambūr Ballāl in our childhood.

(To be continued.)

FOLKLORE IN THE CENTRAL PROVINCES OF INDIA.

BY M. N. VENKATSWAMI OF NAGPUR.

No. 1. — The Thousand-eyed Mother.¹

Once upon a time, when Ammavarū,² the goddess of small-pox, had been making fearful havoc amongst the inhabitants of a certain town, the fond mother of an only son, in whom all her affections and hopes were centred, with a view to escape the wrath of the angry Mātā,³ fled across hill and dale, wood and water, not knowing whither she was flying — such was her fright — until, in a dense forest, she was met by an old woman, who was no other than the goddess herself in disguise. Said the goddess: —

"Daughter, whither are you flying?"

"Mother, I have only this son whom you see here, and I am trying to escape from the wrath of the goddess, who is devastating the whole town," replied the affrighted mother.

Receiving this answer to her question and seeming not to care anything more about the woman’s flight, the old woman asked her to be kind enough to search for lice in her head, for, she added, she was very much pestered by them. The younger woman good humouredly began to search for the lice, both the women squatting themselves on the ground for the purpose, in the dishevelled hair of the old woman, when an extraordinary spectacle presented itself — the old woman’s head was full of eyes! Very much surprised, the young woman exclaimed: —

"Your head is full of eyes, mother; may I know who you are?"

"Daughter," said the other, "do you not know who I am? I am the Thousand-eyed Mother, and how can you think of escaping by flight from the vigilant watch of so many eyes?"

At this the young mother prostrated herself at the feet of the dēvi,⁴ and asked what should be done to save her only son, who was the object of her life.

"Return," said the goddess, "to the town, and no harm will befall either your son or yourself."

With these words the dēvi⁵ disappeared, and the woman and her son, who had thus ingratiated themselves into her favour, pursued their course back to the town. The goddess, true to her word, preserved them in the midst of the pestilence, which raged on all sides, attacking all without any distinction.

¹ Narrated by Chinta Poettī, an old man of Nawābasītī, Nāgpūr.
² This is a Telugu name for the goddess of small-pox.
³ Is a Telugu name for the goddess of small-pox.
⁴ and ⁵ are the Hindustānī names of the goddess of small-pox. It may be remarked that dēvi in Hindustānī often means "god" than "goddess."—Ed.]
Note.

When anyone says that small-pox is contagious to a high degree and that such and such persons — adults and children — would not have died had they not touched or come in contact with their small-pox-stricken relatives, the old people at once narrate the above story: the moral being that, if we are to be attacked by small-pox, we must be attacked, no matter how or where; and if destined to die by it or from its effects we cannot escape, as we are under the observation of the Thousand-eyed Mother.

MISCELLANEA.

THE AGE OF THE SATAPATHA BRAHMANA.

A few days ago, when reading the Satapatha-Brahmana, I discovered a passage in it, from which it can be conclusively shewn that the age of that Brahmana, or, more properly, of that portion of it in which the passage occurs, is about 2500 B.C. I had a mind to write a detailed paper on the matter on some future occasion, when I should have time to do so; but, on reading Dr. G. Thibaut's paper in the April number of the Indian Antiquary just to hand, I thought it desirable not to delay in bringing the passage to the notice of Oriental scholars. At present I have no time to write on it in detail, so I only give the passage with its translation, with one or two remarks on it, and the approximate time of the phenomenon referred to in it.

The passage runs as follows:— एकं दो तीनि सूक्ष्मार्थं श्‍राद्धार्थं वा अनावानि रक्तमयोद्धासृष्टि एव रूपिकानि भीषणविद्यार्थियो भवस्तुसृष्टिकारार्थकरणं।

Translation:—Certainly one, two, three, four; so [are] other nakshatras, and these only are many, which [are] Krittikā: surely [he who consecrates the sacred fires on Krittikā] gets that plenty of it; [one] should, therefore, consecrate [the sacred fires] on Krittikā. These, certainly, do not deviate from the eastern direction. All other nakshatras deviate from the eastern direction. His two [sacred fires] become consecrated in the very east. He should, therefore, consecrate [the fires] on Krittikā.

The Krittikāḥ, or Pleiades, are here spoken of as not deviating from the east; while all other nakshatras are said to do so. Now, since in popular language all nakshatras rise in the east and set in the west, we cannot understand the above description of the Krittikā in the popular sense; for in that case their appearance in the east cannot be contrasted with the other nakshatras. We must, therefore, interpret the passage to mean that the Krittikāḥ were always seen due east; while other nakshatras were observed either to the right or to the left of this point. Translated into modern astronomical language this means a great deal. It means that in those days the Krittikāḥ were on the equator, or that their declination was nil, when the passage was composed.

The heavens are now divided by imaginary circles for the purpose of determining the positions of heavenly bodies. But in old days these conventions were unknown; and the passage in question is at once interesting and important for more reasons than one. In the first place it shows how the Vedic Rishis carefully observed the difference between the positions of the different nakshatras; and secondly, what is more to the point, how they managed to express the idea of declination in a simple and rudimentary manner. I do not think that it could be better expressed, if the present method of imaginary circles is not to be utilized. These old Vedic observers seem to have approximately, if not accurately, determined the due east point, and they must have observed that the Krittikāḥ never deviated therefrom. As remarked above, this would be the case, if, to use the modern astronomical language, the Krittikāḥ were then on the equator. Now we know that, on account of the precession of the equinoxes, the place of the Krittikāḥ, with reference to the equator, is not always the same. At present they are to the north of the equator. We can calculate the next preceding time when they were on the equator. Taking the annual precession of the equinoxes to be 50′, and calculating roughly, I find that η Tauri, the brightest star of the Pleiades, was on the equator about 2990 B.C., or, roughly speaking, in 3000 B.C. If we take the annual precession to be less than 50′, which is probable, we are carried to a still earlier period,—earlier by about a hundred or two hundred years.

Here, there is nothing which is doubtful about the actual place of the Krittikāḥ at the time. We have a distinct point to start with in calculation. In my opinion, no other interpretation of the passage is possible. I have no time to
find by actual calculations whether any other nakshatra, was on the equator at the time; but, from a rough sketch of the position of the equator and ecliptic at that time, I see that one star of Rohini, three of Hasta, two of Anuradha, one of Jyestha, and one of Aventine, were near the equator, but not a single star of the 27 or 28 nakshatras, except perhaps one or two of Hasta (B and c Corvi), was then on the equator; neither of these last two, however, is taken as a yuga-tard of Hasta in later astronomy. The proper motion of stars is not taken into account in any of the statements above.

The Passage speaks of the rising of the Krittika due east, as occurring at the time, and not as a thing past. And, in my opinion, the statement conclusively proves that the passage was composed not later than 3000 B.C.

SANKAR B. Dikshit.

Poona Training College,
27th April 1895.

NOTES AND QUERIES.

A VOLUNTARY POOR RATE BOARD IN INDIA.

In Musaffargarh, especially in the Alipur tahsil, are found unofficial paishayats in towns, exercising many of the functions of Poor Rate Boards. They levy a rate, generally assimilated to, or based upon, the Government octroi. No one thinks of objecting to pay this. The money is kept by a treasurer, who disburses it on the written order of one or more of the paishayats.

The objects of expenditure are mainly those of alms-giving and entertainment of religious guestal but occasionally a useful work, like a small bridge, is taken in hand. The mode in which the members of the paishayat are chosen is not clear. The institution differs in some respects from the social paishayats found in Delhi and elsewhere.

R. M. in P. N. and Q. 1883.

BOOK-NOTICE.

Dr. BÜHLER ON THE ORIGIN OF THE INDIAN BRAHMA ALPHABET.1

The appearance of one of Dr. Bühler’s Indian Studies is always eagerly welcomed by scholars on this side of the Arabian Sea: for we are certain of finding in it something new and original, illuminated by the steady light of experience, born of ripe knowledge. His essay on the Brähma Alphabet need be no exception to the rule, and probably most of us will be ready to admit after its perusal, that a long-vexed question has been finally set at rest. After an introductory chapter discussing the various theories hitherto held regarding the origin of the alphabet called by Europeans, Lāthi, Southern, Indian Pāli, Indian or Mauriya, and by hindū Brahmī Lipti, Dr. Bühler states briefly that the results at which he has arrived confirm the views of Prof. Weber, that the Brähma is derived directly from the oldest Phonolocian Alphabet, as against the theories of (1) Cunningham that it is an original Indian invention, of (2) Deecke that it is descended from the Assyrian cuneiform characters through an ancient southern Semitic Alphabet, of (3) Dr. Isaac Taylor that it comes from an Alphabet of South Arabia, and of (4) M. J. Halevy, that it is of a composite character, partly derived from phoenician, partly from Kharoshthi, and partly from Greek.

When Prof. Weber started his hypothesis, the list of quotable references in the more ancient Indian literature regarding writing was a short one, but since that time further explorations have brought to light various additional pieces of evidence. Amongst the older dharmaśatras, that named after Vasishtha, which probably dates from some centuries before the beginning of our era, and which is older than the Manusmṛti, mentions written documents (lēkhyā) as proof of ownership; but the most fruitful researches have been those in the canonical works of the Southern Buddhists, especially in the Āṭakas. Dr. Bühler quotes several jātaka stories in which writing is mentioned:—a slave gets himself a rich wife by means of a forged letter (lēkha), a teacher corresponds with his pupils, a king with a future Buddha, while in two instances reference is made to official correspondence between kings. In the Kuru-jātaka, a debtor invites his creditor to come with his bonds, and in several instances particularly important records were inscribed on gold plates. The Vīṇaya-piṭaka also refers to writing (lēkha) and writers (lēkhaśa) and to the cutting (khindati) of inscriptions. In the Mahāvagga, we find references to the origin of the Indian Brähma Alphabet, with a table.

Vienna, F. Tempelky.

1 I do not know whether the passage is noticed by Weber in his essays on the nakshatras. I saw the essays in November last; but they, being written in German, are a dead letter to me.

1 Indian Studies by George Bühler. No. III., on the
find mention made of a proclaimed thief (likhitačo chórś), and of the education of a boy at school in likhá ‘writing,’ ganand ‘arithmetic,’ and rápa ‘forms.’ By the latter, Dr. Bühler ingeniously understands the báṣdr and agricultural system of accounts now taught in schools, after boys have been taught the simple rules of arithmetic. In ancient times, when coins were rare, specimens were placed before the pupils, which they had to handle and look at, in order to learn their form, weight, and marks. Thus the likhá, ganand and rápa of the Mahávağa correspond to the three “Rā” still taught in indigenous Indian schools. Dr. Bühler refers only to the present custom of Western India, but my experience of the schools of Eastern Hindustán has been the same. These references to the art of writing may be taken as dating from about 400 B. C. The oldest words used for writing all mean originally ‘to cut,’ such as chkiná; or ‘to scratch,’ such as likh; the scratcher, likhaka; ‘scratching,’ or ‘scratches,’ likhá; and ‘the indelible,’ akkhará. On the other hand, lípi which we first meet in Pánini (cir. 350 B. C.) means literally, ‘smearing,’ and points to the use of ink.

Space does not allow me to do more than allude to the interesting digression of Dr. Bühler in the various Indian alphabets. — The Bráhma and the Kharáṣṭr (‘Ass’i Lips,’ mentioned by the Chinese under a similar name), the sixty-four alphabets mentioned in the Lalitá-vistara, and the eighteen of the Jaina Ágamas.

As in the indigenous schools of the present day, the Bráhma Alphabet had, according to the oldest authorities, only ten vowels, rí, sī, hī, and hī not existing. At the present day sī, and hī, are added, and each is combined in our schools with each consonant, forming the so-called bárd-kharś, or sets of twelve, ‘the book in twelve sections’ which Huen Tsang describes as taught to Indian children in the seventh century A. D. As regards the omission of rí, sī, hī, and hī, an important piece of evidence is found at Bódh Gaya, where a series of mason’s marks gives the alphabet as far as s̄a, but omitting these vowels. This proves that separate signs for these vowels did not exist in 300 B. C, for, while omitting them, the alphabet contained the vowels a, and aṣ, the visarga aṣ, and the guttural iṣa, which were not required for the vernacular Prákṛt of the time,— and the use of which showed that the alphabet, then current, was adapted to the expression of Sanskrit.

Dr. Bühler next considers the oldest form of Bráhma Lipi, and argues that the very considerable variations in the forms of its signs point to the fact that it must have had a long history before the time of Asoka. Not only are there variations in form, but instances occur of its being written from right to left instead of from left to right. The varying forms are capable of being classified according to locality, and so far from the characters being homogeneous, they may be divided into two main divisions—a northern, and a southern,—each with sub-varieties. There are also differences between archaic and advanced forms, all of which Dr. Bühler discusses in great detail. He finally concludes:

To me it seems that these (peculiarities) are most easily explained, on the supposition that several, both archaic and more advanced, alphabets existed in the third century B. C., that an archaic alphabet was chosen for the perpetuation of Asoka’s Edicts, and that the clerks mixed the forms. And in support of this view I would adduce the Jaina tradition, according to which many alphabets were used about 300 B. C. But, even if we leave aside all conjectural explanations of the facts, it remains undeniable that the writing of the Edicts is in a state of transition, and this alone is sufficient to warrant the assertion that their alphabet certainly had a long history.

Taking now the question of coins into consideration, the very ancient inscribed coins, found in North-Western India, leave no doubt that since the beginning of the historical period, the Bráhma Lipi has been the paramount Indian Alphabet, and that the Kharáṣṭr is a later Alphabet, of Aryan stock, which held always a secondary place only in a very confined territory. In connexion with this point Dr. Bühler draws attention to the lately discovered Siddâpur Edicts, written in Bráhma characters, in which the scribe has added at the end his qualification lipikarṣa ‘the scribe,’ in Kharáṣṭr characters.

Dr. Bühler says ‘this looks like a joke or a bosom, as if Fása, proud of his accomplishments, had been anxious to make it apparent that he knew more than the ordinary characters. And as he was in the royal service, it is not unlikely that he may have acquired a knowledge of the Kharáṣṭr during a stay in a northern office.’ It is strange how exactly history repeats itself in India. At the present day, a Kásasth in Bihár, who writes a document in the Kaithi character in a Government office, makes it a point of honour to subscribe his own name, as writer, in the Persian character, the Kaithi being the direct descendant of the Bráhma Alphabet, and the Persian well corresponding to the Semitic Kharáṣṭr.

Having thus cleared the way by his historical inquiry, Dr. Bühler sets himself to discuss the problem of the origin of the Bráhma Alphabet.

5 [Market girls were thus taught in Upper Burmah up to the last generation, say, 30 years ago.—Ed.]
He rightly observes that the only safe way to compare the Brāhma with Semitic signs is (1) that the comparison must be based on the oldest forms of the Indian Alphabet, and on actually occurring Semitic signs of one and the same period; (2) that the comparison may include only such irregular equations, as can be supported by analogies from other cases, where nations have borrowed foreign alphabets; and (3) that the comparison must show that these are fixed principles of derivation. Applying these sound rules it soon appeared that, while the Southern Semitic characters could not be considered as the origin of the Brāhma Alphabet, it became possible to identify in the latter all the twenty-two Northern Semitic letters, and to explain the formation of the numerous derivative signs, which the Indians were compelled to add. A table is given shewing, letter by letter, the connexion between, on the one hand, the Archaic Phœnician, and the Moabite stone characters, and, on the other hand, those of India; and, given the principles of derivation which Dr. Bühler lays down, the resemblance between the characters leaps to the eyes. The following quotation illustrates this principle in a few words, and as clearly as possible.

A superficial examination of the Brāhma Alphabet shows the following chief characteristics:

1. The letters are set up as straight as possible, and they are, with few exceptions, made equal in height.

2. The majority consists of vertical lines with appendages attached mostly at the foot, occasionally at the top and at the top, or rarely in the middle; but there is no case where the appendage has been added to the top alone.

3. At the top of the characters appear mostly the ends of vertical lines, less frequently straight horizontal lines, still more rarely curves on the points of angles opening downwards, and, quite exceptionally in the case of the letter ma, two lines rising upwards. In no case does the top show several angles, placed side by side, with a vertical or slanting line hanging down from it, or a triangle or a circle with a pendant line.

The principles, or tendencies, which produced these characteristics, seem to be a certain pedantic formalism, a desire to have signs well suited for the formation of regular lines, and a strong aversion against all top-heavy characters. The natural result was that a number of the Semitic signs had to be turned topsy-turvy or to be laid on their sides, while the triangles or double angles, occurring at the tops of others, had to be got rid of by some contrivance or other. A further change in the position of the signs had to be made, when the Hindus began to write from the left to the right. They had, of course, to be turned from the right to the left, as in Greek. Instances where the old position has been preserved, are however met with, both in borrowed and derivative signs.

Given these principles of derivation Dr. Bühler's table is almost self-explanatory. Specially ingenious is his suggestion that in certain cases the substitution of a dot in a later Indian form for a circle in an older Indian one, indicates that the persons who invented the dotted form wrote with pen and ink. For the actual forms of the letters in Dr. Bühler's table the student must be referred to his article, but the following gives the net result (without giving the actual forms) of his inquiries in a succinct shape:

<table>
<thead>
<tr>
<th>Semitic letters</th>
<th>Brāhma letters</th>
<th>Derivatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aleph</td>
<td>a (initial)</td>
<td>a (initial and medial)</td>
</tr>
<tr>
<td>Beth</td>
<td>b (initial)</td>
<td>bha</td>
</tr>
<tr>
<td>Gimel</td>
<td>g (initial)</td>
<td>gha (Bhaṭṭipurū)</td>
</tr>
<tr>
<td>Daleth</td>
<td>dha</td>
<td>da, d̄a</td>
</tr>
<tr>
<td>He</td>
<td>ha</td>
<td></td>
</tr>
<tr>
<td>Waw</td>
<td>va</td>
<td>u</td>
</tr>
<tr>
<td>Zain</td>
<td>ja</td>
<td>jha</td>
</tr>
<tr>
<td>Cheth</td>
<td>gha</td>
<td></td>
</tr>
<tr>
<td>Theth</td>
<td>tha</td>
<td>tha, ta</td>
</tr>
<tr>
<td>Yod</td>
<td>ya</td>
<td></td>
</tr>
<tr>
<td>Kaph</td>
<td>ka</td>
<td></td>
</tr>
<tr>
<td>Lamed</td>
<td>la</td>
<td>l (Bhaṭṭipurū)</td>
</tr>
<tr>
<td>Mem</td>
<td>ma</td>
<td>m̄ (anuvāra)</td>
</tr>
<tr>
<td>Nun</td>
<td>na</td>
<td>n̄ (init. and med.)</td>
</tr>
<tr>
<td>Samech</td>
<td>s[ha (Bhaṭṭipurū)]</td>
<td>sa, s[ha]</td>
</tr>
<tr>
<td>Ain</td>
<td>e (initial)²</td>
<td>e (med.), ai (init. and med.)</td>
</tr>
<tr>
<td>Phe</td>
<td>pa</td>
<td>p[ha]</td>
</tr>
<tr>
<td>Tsede</td>
<td>cha</td>
<td>c[ha]</td>
</tr>
<tr>
<td>Qoph</td>
<td>kha</td>
<td></td>
</tr>
<tr>
<td>Rash</td>
<td>ra</td>
<td></td>
</tr>
<tr>
<td>Shin</td>
<td>ṣa</td>
<td></td>
</tr>
<tr>
<td>Taw</td>
<td>ta</td>
<td></td>
</tr>
</tbody>
</table>

G. A. GRIEBSON.

Howrah, 14th May 1895.

See Pro. A. S. B. May 1895.

² In the modern Hebrew ayn is used to represent e in transliterating foreign European words.
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L’Oriente, Rivista Trimestrale. Roma-Napoli: 1895.

Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften zu Berlin.

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SOME EARLY SOVEREIGNS OF TRAVANCORE.

BY P. SUNDARAM PILLAI, M. A.

Preface.

The late Maharaja of Travancore observed, in one of his public lectures, that if India could be considered a microcosm of the world, Travancore could be with greater justification regarded as the epitome of all India. The observation was made with special reference to the variegated natural features of Travancore and to her equally rich and varied flora and fauna. It is, however, no less applicable to her population. It would be difficult, indeed, to find elsewhere in India, in so limited an area, a people so varied and typical of the mixed races that inhabit it. The two predominant factors of Indian civilization — the Aryan and the Pre-Aryan — are to be found in Travancore in every degree of fusion. From the aboriginal Gaṅkār, or hillman, to the Vaitikā Nambūri Brāhmaṇa, what stages of the meeting and mingling of the two races can we not perceive in the endless distinctions of caste so eminently characteristic of the extreme South of India? The subtle forces set in motion by the great Aryan race to subdue and absorb into its own polity the earlier races of India may be still seen at full work in Travancore. And there, again, may be seen, taking place under the very eyes of the observer, the gradual evolution of all the forms of marriage known to the student, — endogamous, exogamous, polyandrous, polygamous, punāwan, and what not. Arrested in consequence at different stages of their natural growth, may be seen also all conceivable laws of inheritance. Equally diversified and full of philological import is the language of the country. Exactly as the practised ear perceives all possible stages of corruption between pure Tamil and pure Malayalam, on passing from one end of the land to the other, — say from Cape Comorin to Paravur; so also may the critical student notice all varieties of mongrel mixtures of Sanskrit and Tamil, as he descends from the proud poems of the erudite few to the popular ditties of the illiterate many, — from a Bhāskā-Sākuntalam, for instance, to a Tōppampēṭṭu. Every phase, too, in the evolution of that all-embracing conglomeration of faiths, ceremonies, and philosophies, called the Hindu Religion, from the grossest fetishism, worship of trees, of snakes, of evil spirits and what not, to the highest Vedantic school of Saṅkarācārya, — himself supposed to be a native of the place, — finds in Travancore its votary to this day, — not to speak of the numerous representatives of foreign religions, such as the Syrian Christians, who claim to have received their gospel direct from Saint Thomas himself. With regard to manners, customs, dress, and ornaments, infinite is the variety that obtains. Each caste would appear to have been bent upon originating and appropriating to itself a particular form of these natural adjuncts of social organization. Even more tempting than all this pleasing variety, is, to the student of Indian ethnology, the general air of primitive simplicity that, despite its complications, pervades the entire society, its language and institutions, its manners and traditions. And the air of primitiveness is by no means deceptive. Most of these social peculiarities are in truth but strange survivals of what at different stages was the rule in all India, at any rate in the peninsular portion of it. Endless particulars from the daily routine of individual and social life might be given to illustrate how strangely things survive in this land, though long extinct elsewhere; but suffice it here to say that Travancore seems to have played, in Indian anthropology, the part of a happy and undisturbed fossiliferous stratum. And it is easy to understand why it should have been so. No internal revolution seems to have ever convulsed her social system so as to efface the past, to which her own remarkably conservative nature inclined her to steadfastly adhere; and as for the violent changes outside her domains, they seem to have never reached her till their fury was spent, so that

1 Fide L. H. Morgan, Ancient Society. Punāwan is the Phālava type (a form of polyandry).
2 This term means "a song on the apparition," and narrates the story of Stūppapāṇṭiṟṟu, the ancient Tamil epic. It is being fast supplanted in popular favour by more modern songs and seems to have but a short term of life now before it.
when, floating down in the fulness of time, their influence came to be felt, the nett, or skeleton, results alone sank into the structure of her society to be preserved unmolested for ages to follow. Thus taking all in all, Travancore, I earnestly believe, deserves more attention from the students of Indian history than at first sight her apparent geographical and historical isolation would seem to entitle her to; her population being so remarkably varied and typical, and the social fabric a veritable mine of precious antiquities in many a department of anthropology.

To the best of my knowledge the mine remains unworked—nay even unnoticed—up to date. I do not complain that the history of the people is yet to be written; but I confess I am surprised to find that the political history of this principality, one of the most ancient in all India, is itself a blank beyond the immediate present. Even of the ruling dynasty, whose origin, Mr. Shungoonny Menon observes, tradition reckons as coeval with creation itself, what information are we in a position to offer to the critical historian beyond a couple of centuries ago? The Travancore Government Almanac publishes, no doubt, year after year, a list of 35 sovereigns from 1335 A.D., as having immediately preceded the present Maharajah; but, apart from such indefinite and suspicious names as 'Wanuat Moota Rajah,' which cannot but detract from the scientific value of the document, what little I know from independent and indubitable sources of knowledge is not in favour of its accuracy. Mr. Shungoonny Menon begins, indeed, his History with Brahma the Creator, but he fills up his first chapter, which brings down the account to Mártaṇḍavarman, who began his rule just 164 years ago, i.e., within the memory in all probability of the historian's own grandfather, with such questionable materials as to render it difficult to rebut Mr. Sewell's condemnation of the whole as devoid of historical value.

Considering that of the political history of the country, of the history of the unquestionably ancient royal dynasty itself, we know so little, it is no wonder that we should know still less in the more obscure and less attractive branches of Travancore archaeology.

But how long are we to remain in what I cannot but describe as a lamentable, if not disgraceful, condition of ignorance? To a native of Travancore—and I am one—it cannot but be galling to have to wait till competent foreign scholars find leisure to investigate and enlighten him on the history of his own fatherland. He would rather, whether fully qualified for it or not, gird up his loins and be doing something, than be simply moaning over the fact till the fortunate advent of a competent savant. But even should one be willing to wait, the sources of sure information, the facts and things to be observed, do not seem to be endowed with equal placid patience. With the rapid spread of education and the general uprising and commingling of the masses, the very things of archaeological import are fast vanishing out of sight. No one with wakeful eyes could live a decade now in Travancore without being constantly reminded of the extraordinary rapidity with which the tide of progress is washing away all old landmarks, even in this retired creek of the so-called "changeless East." Traditional beliefs, ways, and manners are dissolving like spectres in the air. Every caste seems bent now upon giving up its own, for the sake of the forms and ceremonies, dress and ornaments, and even the modes of speech, of some other, which it supposes to be superior to itself. What traits of the primitive Dravidian Vēpād chiefs could one discover in the Anglicized Nair, or of the Vedic age of simplicity in the Nambūri police constable? However desirable such changes may be from other points of view, to the antiquarian they cannot be more gratifying than the too rapid gyrations of an animalcule can be to the microscopist. To neglect vaccination and

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1 Vide the opening sentence of Mr. Shungoonny Menon's History of Travancore.
2 Vide page 43, Part II., of the Almanac for 1894.
3 Means but ' the ruling sovereign of Travancore,' ' Wanuat ' being Vēpa or Travancore, and ' Moota Rajah ' or Mūta Tampiril, being the popular way of styling the eldest member of the royal family.
4 Vide Sewell’s Lists of Antiquities, Vol. II., part treating of Travancore.
to trust to úrtīṭu² is certainly not desirable; to indulge in padaiyān³ or mock fights, in these days of peace, might be even more culpable; but when the úrtīṭu and padaiyān are gone for good, the historian will look in vain for equally good and clear evidences of the past history of certain localities.

The damp atmosphere of Travancore is another source of dread. It is fast demolishing and disintegrating sources of information of the highest scientific value possible. A host of historical temples with valuable inscriptions are fast going to ruins. Left to the dissolving influences of nature, or worse still, to the tender mercies of Maranat coolies, the temples of the land, with their many and diverse architectural peculiarities and memorable historical associations and inscriptions, will before long either quietly cease to be, or so utterly change their aspect as to present no meaning to the future inquirer. Our sources of historical information themselves, both ethnical and epigraphical, seem to be all equally moribund, muttering, as it were, with their dying gasp: "Observe now or never!" How important, how helpful, these dying declarations of the past are found to be, only those who have dealt with them can know, and, if I here venture to catch and interpret some of the still voices of antiquity in the midst of which I live, with a view mainly to awaken general interest in our history, I have no other justification to offer, no other apology to make, than that they might ere long cease to be heard at all.

I propose to begin the study with the royal house of Travancore, and I propose also to confine my attention at present to what light can be secured from public stone inscriptions.

Of all the materials available to the critical student of Indian history, inscriptions, as far as they go, are the very best. It may be possible, indeed, to extract a few scattered grains of historic truth from the old and genuine Purāṇas, but only those that have made the trial can be aware of the difficulties and doubts with which the process is beset. Even when the genuineness of a Purāṇa is settled beyond doubt, and its age determined, one ought to have an extraordinary fund of faith, or, as it is called, 'piety,' to lack a sense of insecurity, as one threads one's way through the endless accounts of dévas and asuras, and discursus here and there a glimmering, and perhaps distorted, view of matters earthly and human. But whatever may be the historical value of the real and old Ashśūdaka-Purāṇas, to follow the Śhala-Mahātmyas as faithful guides would imply an unconditional surrender of all canons of historic criticism. They all profess to be integral portions of the old Eighteen Purāṇas; but it is an open secret that their manipulation can scarcely be said to have yet ended. To quote a familiar instance, the late Mr. Minakshisundaram Pillai of Trichinopoly, the last of the Tamil bard, used to supply Śhala-Purāṇas on order; and I know a respected and scholarly physician in Kōṭṭiyam is to this day engaged in writing a Mahātmya in Sanskrit on his own household deity. But whether old or new, it would be a satisfaction to find in these works of skill even remote references to events historical. For, true to their function, these religious compositions begin and end with gods, and condescend to chronicle only their miraculous dealings with friends and foes.

Local traditions in some countries may subserve historical purposes, though the logical rule for the rapid deterioration of their testimony has always to be kept in view. But in Southern India, all legendary lore is of the most mischievously misleading character. We cannot travel far, even in Travancore, without constantly coming across hills, valleys, streams, temples,

¹ Úrtīṭu is a village feast generally in honour of the heroine of the Silappatikāram, celebrated as a disinfectant of small-pox, exactly as it was resorted to in the days that old Tamil epic: — vide page 31, Swaminatha Iyer's edition.

² Moans literally 'battle array.' It is a disorderly drunken march-past in torchlight, often ending in something worse than sham fights.

³ Day labourers in the Government Public Works department. Maranat is a word of Arabic origin used in Travancore to mark off the native Public Works agency from that under European engineers.
and hamlets, which are fondly believed to be connected with the incidents of the Mahābhārata and the Rāmāyaṇa. As observed by Dr. Burnell, most of them are "merely attempts at explanation of the unknown through current ideas, which, in Southern India, amount to the merest elements of Hindū mythology, as gathered from third-rate sources." In Travancore, even the legitimate names of places, of idols, of castes, of religious dignitaries, and of social ceremonies, which, when carefully understood, bear clear historical allusions, are strangely twisted and corrupted to suit fanciful derivations under the influence of the same myth-making tendencies.

Literature is another of the resources usually open to the student of history, and even in India, too, much valuable and reliable information may be gleaned from the ancient literary writings, so long as their authors had the good sense to be true to nature and man, and to dispense with the crutches of "divine machinery," so uniformly found at every turn in their later limping career. But, unhappily for us in Southern India, we know how soon the Tamil literature degenerated and lost its healthy realism. Copper-plate documents, temple and palace records, and what are called granthavāri, or connected accounts, in respectable households of long standing, are less pretentious, though often more fruitful, sources of information; but even these are certainly inferior in point of reliability to contemporary stone inscriptions in open and public places. Copper-plate grants, being mostly the private property of individuals or corporations, always present the chance of turning out to be forgeries in favour of vested interests. As for the other records, it is always impossible to rebut the charge of corruption or interpolation, since they have frequently to be transcribed — mostly by unqualified hands — in consequence of the ephemeral writing materials to which they are generally committed. Unless, therefore, we have clear internal evidence, or other collateral information, it is seldom safe to lean on crumbling cādānas, however venerable. On the other hand, a contemporary inscription in a place of public resort, if once deciphered, and its age determined, will afford for ever a footing to the historian as sure and firm as the rock on which it is engraved. It would seem, then, to be the very first duty of those who crave for more light on the past of Travancore to ascertain whether such incontrovertible epigraphical evidence is available in this ancient principality, before proceeding to utilize less trustworthy sources of information. Fortunately for us, inscriptions are not altogether rare in Travancore. I have with me something over one hundred of these ancient stone documents, taken from different quarters, mostly from places south of Trivandrum, and, though confining my attention, for the present, to the light they shed on the history of the royal house, I shall have an opportunity of illustrating their general historical value.

One word more I feel bound to add in the way of preface. Since most of the documents I have now the pleasure to place before the reader are in the Chērā-Pāḍyā or Vaṭṭeluttu Alphabet, the translation I give of them ought to be considered tentative only. The characters of this alphabet, which according to some authorities is the only one original to India, are not yet fully made out. Out of 180 letters, which ought to make it up, Dr. Burnell's conjectural Plate (No. XVII. in his South-Indian Palaeography) is able to supply only 96. Until, therefore, photo-lithographed copies of the facsimiles with me are placed before the scientific public, and my readings and renderings subjected to searching criticism, I have no right to claim entire confidence. I may, however, in the meantime, say that each of the inscriptions I have to depend upon has received my best and most anxious attention, and that sufficient time has been allowed to elapse since the collection was completed for patient study and reflexion. I shall further indicate, as we go on, whatever doubts or difficulties still strike me as material to my interpretation. The whole being thus but provisional, I have not made the translations altogether and strictly literal, which would be but rendering them nearly unintelligible in the absence of the originals for reference. They are nevertheless as faithful as I can make them in the circumstances.

19 Vide Burnell, South-Indian Palaeography, Introduction, page 1.
The Sovereigns of Travancore in the 4th and 5th Centuries M. E.

I now proceed to select a period, which is an absolute blank in the history of Travancore, as it now stands. The list of 35 sovereigns given in the Travancore Government Almanac begins, as I have already said, with 1335 A.D., so that from the 14th century downwards, we have some sort of account to give of the Travancore royal dynasty, whether absolutely correct or not. In Mr. Shungoonny Menon’s History, too, we have some sort of account, however interrupted or loose, only from that date downwards. “In the Kollam year 5 (830 A.D.),” writes this author; “Udaya Marthanda Varma Kulasekara Perumal died, but his successor’s name and the particulars of his reign are not traceable from the records. The names and other particulars of many of the succeeding kings are also not in the records,”11 He then goes on with his narrative only from 505 M.E., or 1330 A.D., when, according to him, the accounts of the pagods at Vyome12 show that king Adityavarman “assumed authority over the affairs of that Davasam”13 or temple. Thus, then, it is clear we have now no information whatever to give for the first five centuries of the Malabar era.14 Leaving the earlier periods for later research I shall now consider the last two centuries of this blank epoch, viz., the fourth and fifth centuries M.E., and shall try to see how far inscriptions can help in filling up the gap with authentic facts and dates.

I.

In the very opening year of this period, viz., 301 M.E., or 1125 A.D. we find Sri-Vira-Keraavarna ruling over Travancore. The document—a public stone inscription—in proof of the fact comes from a deserted village, called Chólapuram, about a mile to the east of Oluganachtiri, the transit station between Tinnevelly and Trivandrum. In this deserted village stands the neglected temple of Rájendra-Chólapara, to complete the ruin of which not many recurring monsoons are now needed. Of the historical importance of the temple, this is not the place to speak; but if any one wishes to verify the document I have now to present, it is to be found on the western wall of that shrine, engraved in old Tamil characters in four long lines. It is, I think, advisable to warn the visitor that the temple is full of poisonous snakes! The document I depend upon runs thus:—

No. 15


‘Hail! Prosperity! In the year opposite17 the year 301, since the appearance of Kollam, with the Sun in the sign of Leo (i.e., in the Malabar month Chiengam), we, the loyal chieftains18 of Sri-Vira-Keraavarna, flourishing in Vénadh, (viz.) Danaajalayan Kaapjan of Varukappallai, Sri-Toongappalla (?) Sri-Saiyan alias Sri Sakkarayndhan of Manur, Kaapjan Oóvindan, the

11 Vide page 83, Shungoonny Menon’s History of Travancore.
12 Vyome, or rather Valkam, is a populous village about 24 miles to the south of Cochin. According to Dr. Gundert, the word means ‘alluvial deposit,’ pointing to the probable geological origin of the place. The local deity is called Koóppan, obviously a corruption of Köyilappan, shewing that the name Köyil must have been once used to designate the spot, exactly as Chidambaram was in the days of the early Saiva saints.
13 Vide page 93, Shungoonny Menon’s History of Travancore.
14 The report on the Travancore census of 1901 says: “The Ist Perumal was installed about 344 A.D., about 13 centuries after this there is no authentic record of any value.” — Vide page 172, Vol. I.
15 The numeral above indicates the serial number of the inscriptions as made use of in this paper, while the one below gives the number as in my register.
16 The description above the line refers to the characters, and the one below to the language of each inscription. For a specimen of Old Tamil characters, see Dr. Hultzsch’s facsimile of Kajarja’s inscription, No. 1, in Vol. II. Part I. of South-Indian Inscriptions. That inscription is a specimen also of what I call Sen-Tamil Current with reference to the language of the document.
17 Endless are the controversies with regard to the interpretation of this expression as found in the Tirunelli copper-plate grant. For the opinions of Mr. Whish, Sir Walter Elliot, Dr. Burnell, Dr. Caldwell, and Dr. Hultzsch, see ante, Vol. XX. pp. 388, 389. Here, however, the word ‘opposite’ evidently means ‘equivalent to.’
18 The expression is amudija shukkdar. — They were feudal chiefs and not ‘paid agents,’ as far as I can ascertain.
brief writer\(^{19}\) (private secretary?), and Kēralasimhā Pallavaraiyān alias Vikraman Kuṇrap of Ulīrurippu hill, in the discharge of our official agency, do make over the tax in paddy and money, due from Vaḍaśēri, to this side of Mummudi-Chōla-nallūr, as a gift to the god, to be utilized for supplying every day four nāṭi of rice, vegetables, ghee, curds, areca-nuts and betel, and also one perpetual lamp, to the Mahādēva of the temple of Rājēndra-Chōḷēsva, in Mummudi-Chōla-nallūr alias Kottōr, and in order that the arrangement might last as long as the sun and the moon endure, we make the gift, solemnly pouring water on the altar, and cause also the grant to be engraved on stone.\(^{20}\)

This document proves that Sri-Vīra-Kēralavarman was reigning in Travancore, in the first month of the first year of the fourth century of the Malabar Era, or roughly speaking about the latter half of August 1125.\(^{20}\) It proves also that Travancore, or Vēṇād\(^{21}\) as it was then called, was under him a well-organized principality with loyal feudal chieftains to transact public business in her name, and levied taxes, as she does to this day, both in kind and in cash. The Government dues even in these backward days, with heavy military charges, could not have been anything but moderate and fair, as the whole revenue of the tract of country, as set apart for the purposes of the grant here recorded, was considered adequate to furnish daily but 4 nāṭi of rice and sundries to the Mahādēva of the Rājēndra-Chōḷēsva temple. This temple, as the name indicates, was founded in honour of the famous Eastern Chālukya-Chōla emperor, Rājēndra-Chōla,\(^{22}\) who, according to the latest researches, ruled from 1063-1112 A.D. over almost the whole of the Madras Presidency, from Kaliṅga in Orissa to Viḷḷūṭam on the Malabar Coast.\(^{23}\) The circumstances under which Sri-Vīra-Kērala of Vēṇād was prompted to dedicate so piously a portion of his revenue to a temple founded by a foreign monarch are, of course, now difficult to determine; but if I am at liberty to venture a hypothesis, I suspect the grant was meant, in all probability, as a political peace-offering to the representatives of the Chōla power in the land.\(^{24}\) It being but thirteen years after the death of Rājēndra, Vēṇād must have been, about this time, just recovering from the terrible shock it had received from the victorious arms of that great conqueror, whose forces, after subduing the five Pāṇḍyas,\(^{25}\) overran all Nāṅjinād, and advanced as far to the west as the ancient seaport of Viḷḷūṭam\(^{26}\) about 10 miles to the south of Trivandrum. Rājēndra’s was no passing whim of conquest. His vigilance extended over every part of his territories, and he did all he could to consolidate them into one enduring empire. He transformed Kottār, the chief city of Sounsh Travancore, into Mummudi-Chōla-nallūr — 27 “the good town of the thrice-crowned Chēla,” and left there, not merely the temple of Mahādēva noticed in the document before us, but what is more, a powerful “standing army”\(^{28}\) to watch over his interests in this distant corner of his dominions. The Oḍḍars\(^{29}\) and Chalupars,\(^{30}\) so common all over the southern districts and in Trivandrum, mark to this day the extent of the old Chālukya sway in the land. I am afraid, therefore, that Sri-Vīra-Kērala was making but a virtue of necessity, when he thus yielded up the tax on the tract of land between Kottār and Vaḍaśēri for the support of the “great god” of

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\(^{19}\) The original reads *elittu-chiṟu-vari-pan*.

\(^{20}\) The equation for the conversion of the Malabar or Kollam era to the Christian is + 8344. I use the Malabar year throughout, as it is the one still current in the country.

\(^{21}\) Vēṇād is one of the twelve districts of low or vulgar Tamil according to Tamil grammarians. The Kērala-Utpati makes it one of the divisions of Kērala. It is derived from *vē* = love or desire, either directly or through *vē*. *Vēṇād* would mean, therefore, “the land of love” or “the lovely land.”

\(^{22}\) [Or of his grandfather, the Chēla king of the same name.]

\(^{23}\) Ante, Vol. XX. p. 278.

\(^{24}\) I say Chēla power advisedly, for it seems probable that Rājēndra’s dominions in the South fell to the lot of the Chōlas rather than to the Eastern Chālukyas.

\(^{25}\) Viḷḷai yaṉiḻil muppan-saiyarrum beṯa ṇṭiṅ<i>n</i>-aṅk<i>n</i>-iṅ<i>n</i> pūlam iñ. Kaliṅgaṭṭu Parāṅi.

\(^{26}\) Viḷḷai konu Viḷḷaiyaṅaiṭṭaṭṭum Sīlai koniṭṭaṃ ēndū koni-sallaṅ. Kaliṅgaṭṭu Parāṅi.

\(^{27}\) Bājarkaḷa is called “Mummudi-Chōla” in an inscription dated the 14th year of his reign; — vide Dr. Hultsch’s Report for 1892.

\(^{28}\) Called *nalaippadai* in an inscription which I have dated in the 39th year of his reign.

\(^{29}\) Ondar means the men of Oḍḍiyam or Orissa. Rājēndra was himself first anointed king at Vēṇād in A.D. 1063.

\(^{30}\) The word is evidently a corruption of Chalukkar or Chalukyas.
Rājendra. The inscription, however, proves, for one thing, that the Vēṣāḍ principality was gradually emerging, with the opening years of the fourth century M. E., from the effects of the Chālukya-Chōla eclipse. The receipt of a grant is an acknowledgment of the right of the grantor to make the grant. His action argues, therefore, both practical shrewdness and statesmanlike sagacity on the part of Vira-Kēraṇa; for he is shewn thus to have fully recognized the situation and made the best of it.

II.

That the policy of conciliation with an enemy too powerful to at once overcome, was only a preliminary for the recovery of lost territories, as opportunities occurred, is proved by the document I have next to present, dated just eighteen years later. This inscription comes from Tiruvallam,31 a petty village near the old mouth32 of the Karamanai river, about four miles to the south of the Trivandrum fort. Within a rectangular enclosure, on the eastern bank of the river, stand three chief shrines, of which the easternmost, dedicated to Mahādēva, is certainly the oldest. The middle one — the smallest of the three — is now said to be sacred to Brahmā, and it is on its western wall that the following grant is inscribed, in rather small and superficial Vaṭṭeluttu characters, running over ten closely packed lines. Being close to a holy bathing ghūṭi, still in use, and being in some measure related to the central temple in the capital, all the three shrines are in pretty good condition, though, because of the exposed situation, the inscription itself is fully open to the ebbing influences of the sun and rain. The translation of this rather lengthy record would run thus:—

No. 47. Old Malayalam.33

Tiruvallam Inscription of Vira-Kēraṇavarman.

``Hail! Prosperity! In the Kollam year 319, with Jupiter in the sign of Scorpio, and the sun in Capricornus (i.e., the Malabar month of Makaram), was done the following deed.34 Teṅgakanda, belonging to the loyal chieftains of Sri Vira-Kēraṇavarman Tiruvadi, graciously ruling over Vēṣāḍ, being recovered,35 the said chieftains make over in writing the tax payable in paddy within the area of Nigamattir, amounting to * * * and the duties called chēvandu and aḷgarudu, as well as the tax on hand looms, in order to provide daily, in all, 7 nāḍi of rice, for the use of Brāhmaṇa worshippers (namakāram), and for evening offerings to the Mahā dēva, Tirukkaṇṇappan,36 and Gaṇapati in the temple of Tiruvallam, and also to provide once a month one candelabrum (dīpamālā), for each of the (first) two deities. Accordingly from this time forwards, Mahādēva shall have two nāḍi of rice, Tirukkaṇṇappan two nāḍi, Gaṇapati one nāḍi, and the worshipping Brāhmaṇas two nāḍi. Moreover, the eight coins37 given in addition by the men of Kāṭṭusēri, being also handed over as nēli, to Nāraṇa Tādār, he shall make a set-off with that money for the amount he has invested in the purchase of Araviyūr compound, and he shall further, after making forthwith a flower garden therein, supply the three deities with two garlands each, and take for himself (in return for his labour) the boiled rice offered to the gods. Nāraṇa Tādār, on his part, while accepting the aforesaid grant of the tax due from Nigamattir, amounting in paddy to * * * and the duty called aḷgarudu, as well as the tax on hand looms and the 8 coins given as nēli, agrees to collect the said dues in half-yearly payments, to grant receipts therefor, to meet the charges thereon, and to furnish the dīpamālā, as well as the garlands from the flower garden (now

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31 Vēḷalām means, according to Dr. Gundert, a place for watering fields. Would not vēḷalām mean the same in Sinhalese chēllavuthu vēḷalām, vēḷalāma? In the Sīva Purāṇa?[3]

32 This river seems to have frequently altered its place of discharge even in recent times. The shifting boundary of the two adjoining taluks is a guide as to what the course was, when the administrative divisions were last arranged.

33 Old Malayalam differs but little from current Tamil. I should have reckoned it as Śen-Tamil but for certain inflexions — for instance karuvādadu instead of karuvādu; namakārattirinu instead of namakārattiriku.34

34 "Sīvā kāriyam-deidu" is an expletive to introduce a document.35

35 The word is sīvātīlī.36

36 There is nothing to show that the Tamil saint of this name had ever a temple at this spot. The word refers only to Krishna, now the presiding deity.

37 Acheh means a coin, though it is impossible now to determine its value.
directed to be opened). If Nārāyaṇa Tādār [should ever fail], the village association, the Bhujāra Tiruvādi, and the temple managers are empowered to carry out this arrangement, as long as the moon and the stars endure, through such agencies as they might be pleased to nominate."

We have here irrefutable evidence of the continuance of Śrī-Vīra-Kēraleśvar's rule up to Makara 319 M. E., or roughly speaking up to the end of January 1144. How long his reign lasted, or when it actually commenced, we have as yet no means of determining; but that it did last for 18 years and 5 months at the least is established by the two inscriptions before us. The addition in the second document of Tiruvādi, or "holy feet," to the name of the sovereign, if it means anything at all, may be taken to indicate the expansion of his dominions and the consequent growth of his power, since we first met with him. The re-establishment of his authority, so far to the north as Trivandram, affords of course clearer evidence of the same. Though I have not yet been able to identify the exact locality of Teṅganāḍ, I have no doubt it must have embraced the sea-coast from Tēṅgāpēḻam on the mouth of the Kujithūrīyai river to Tiruvallam, including the famous seaport of Vēḻiṅam. The enemy, from whose hands Teṅganāḍ is here recorded to have been recovered, may have been, therefore, the representatives of the very same Chēla power that Kēraleśvar, in the earlier part of his career, found it wise to conciliate.

As for other inferences from the inscription before us, particularly about village associations, temple authorities, and the curious personage, Bhāṭāraka Tiruvādi, I would fain wait till our data accumulate. It is quite the fashion nowadays to suppose that ancient native Indian government was despotism, pure and simple, and I would wait till more facts are brought to our notice about the constitution and powers of the early village associations of Travancore, before I venture to discuss the soundness of this general assumption. When we remember the diverse secular functions the Hindu temples were designed to discharge, besides being places of divine worship, we cannot be really too curious about their constitution and management. But I would allow the Buddhist monk, Bhāṭāraka, to go once more in proof, through his slow evolution of Bhāṭāraka Tiruvādi, Badārā Tiruvādi, Bāḷāra Tiruvādi and Pāḷāra Tiruvādi, before I would identify him with the modern Pśādṛaṭdi, whose puzzling position among the Malabar castes, half monk and half layman, is far from being accounted for by the silly and fanciful modern derivation of Pśādṛaṭdi being more mysterious than Pśādṛaṭdi itself.

A word or two about the taxes and duties mentioned in the above document would prove more pertinent to our present inquiry; but I am sorry I have failed, even after repeated inspection of the original itself, to make out, not only the shorthand symbols given to signify the quantity of paddy, but also what is intended to be read by the combination of letters which, as far as I can discern, look like 'cēvēdu' and 'aḷagerudu'—terms which convey no intelligible meaning to me. From the context I take them to stand for certain duties then levied. The tax on looms is clear enough, though there is no means of discovering its amount. It must have been but a trifle, considering the total expenditure charged on all the revenues set apart by this deed. The word nāṭi is another obsolete term, which I take to mean 'capital.' Considering

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* The expressions within square brackets are conjecturally supplied, while those within the semi-circular brackets are additions to render the meaning clearer.
* Bhujāra is a corruption of Bhāṭāraka, in which form, too, the word is often found.
* King were always known to literature, Tamil and Malayalam, as Pśādṛaṭdi or Pśādṛaṭdi “the holy feet of Pśādṛaṭdi.”
* They were fortresses, treasuries, court-houses, parks, fairs, exhibition sheds, halls of learning and of pleasure, all in one.
* I regret to observe that the Travancore Census Report, 1891, adopts this absurd derivation. See Vol. I. pages 743 and 748.
* This applies to all subsequent inscriptions. The symbols are arbitrary contractions of words and numerals, and difficult, therefore, of conjecture.
the difficulties of the Vaṭṭeluttu Alphabet in general, and the faintness of this inscription in particular, I have reason to be gratified that it has only served to attest at least Srí-Vira-Kérala-
varman's rule in 1144 A.D. and the re-establishment of his authority in Teṅganāḍ.

III.

Seventeen years later we get a glimpse of another sovereign of Vēṇāḍ. On Saturday, the
7th Idavam 336 M. E., the throne of Vēṇāḍ was occupied by Srí-Vira-Ravivarman Tiru-
vaḍi. The authority for this statement is an inscription in old Tamil, in four long lines on the
southern wall of an old temple, in another deserted village near Olugunachéri, now called
Puravachéri, a name as much fallen from its original proud designation of Puravari-chatur-
vēdimanagalam, as the village itself from its former pristine glory. For the benefit of such
as may wish to verify this document, I must note that the priest in charge of this
temple is an inveterate heavily-worked pluralist, and his movements are more incalculable
than most mundane phenomena, so that one ought to go prepared to stay at Olugunachéri for
a week to catch a glimpse of this servant of many gods and to be admitted into the
courtyard of the pagoda. Yet if you believe the priest (and it would be profane not to do so), the pūjās
are most regularly performed: only, if you go there in the day time, they are going to be
performed at night, and if you go there at night, they will have been finished during day!
The inscription would run thus in English:—

No. 29. Sun-Tamil Current. Puravachéri Inscription of Vira-Ravivarman.

"Hail! Prosperity! In the year opposite the year 336, after the appearance of Kollam, with
the sun six days old in the sign of Taurus (i.e., the 7th Idavam), Saturday, Makayiram star,44
was the following deed in cadjan passed:—The loyal chieftains of Srí-Vira-Iravivarman Tiruvaḍi,
graciously ruling over Vēṇāḍ, declare that with the object of providing for the daily offerings
to the Ājvār in (the temple of) Puravaravu, in Puravari-chaturvēdimanagalam, and for a
perpetual lamp to the same deity, are granted under tiruridaiyāṭam tenure, to last as long as
the moon and the stars endure, the following paddy lands, irrigated by the Chārār channel
of Tāḷakkuḍi, and by the waters of Cheyyānēri tank in Chāravayal, viz., Unnandōṭi, measuring
$\frac{1}{4}$ $\text{ra} + \frac{1}{4}$ $\text{ra}$ and Puduvūr Mūlai measuring $\frac{1}{4}$ $\text{ra}$, making a total of $\frac{1}{8} + \frac{1}{4} \text{ra}$ lands, the dues on
which at the rates of assessment obtaining in the village amounting to māditāl 7 * *, the
servants of this Ājvār, shall lease out, levy, and cause to be measured at the door of the pāṇḍrā46
(granary), as per temple measure called pururavriyāṭam, and conduct the above said expenses
without failure. The four boundaries of the lands, thus set apart, are ordered to be marked off
by demarcation stones bearing the emblem of the holy discus, and in order that the allowances
might continue without let or hindrance, this deed itself is commanded to be inscribed on stone
and copper, in witness whereof are our signatures: Pullālan Aiyan (signature). Chīngan
Raṅgan (signature). Nārāyan Saṅkaṉar (signature). Kōdai Dēvan (signature), and sign
manual."

This proves that Srí-Vira-Ravivarman was on the throne of Travancore on the 7th Idavam
336 M. E., or about the end of May 1161 A.D. It being but seventeen years since we saw Srī-
Vira-Kēralavarman, recovering possession of Teṅganāḍ, we may rightly presume that Srī-Vira-
Ravivarman was his immediate successor. Pullālan Aiyan45 and others who signed this document
were probably the feudal chieftains who conducted the administration of the day. Tāḷakkuḍi
being in the very confines of the present eastern boundary of Travancore, we may take this
grant as evidencing the extension of the Vēṇāḍ sovereignty all over the south. It is noteworthy

44 Makayiram is Malayalam for Miṣγaḥrāham, a star about the head of Orion. It means here the lunar man-
sion on the day.
45 Pāṇḍrā or bhanḍrā means usually the king's treasury.
46 Aiyan is here no title, but the name of the person himself.
that the measurement of the lands given is in the style\(^{47}\) still followed in the Tanjore district. There was, further, about this time, no standard of measures and weights anywhere in Southern India, each temple using its own under the name of the local deity. There are two revenue terms in this record, the significance of which I have not succeeded in finding out. These are *tiruvīdaiyīṭam*\(^{48}\) tenure and *māittāl*.

**IV.**

On the western wall of the same temple at Puravari occurs another inscription in eight long lines relating to this identical grant; but a stone in the middle of the inscribed portion of the wall has been removed and replaced by another in the course of subsequent repairs, rendering the document thereby incomplete and enigmatical. It will be seen, therefore, that it is not altogether to be deplored that temples with historical associations do not receive frequent repairs! In the case before us, it is easy to supply the lost parts with the help of the related document which I have just discussed. With the omissions so made good, the inscription would read thus in English:—

**No. 1.**

Old Tamil

44. Sen-Tamil Current

Puravari Inscription of Vira-Ravivarman, No. 1.

"Hail! Prosperity! In the year [opposite the year 33d, since the appearance of Kollam],\(^{49}\) with the sun * of days old in Taurus, Saturday, Makayiram star, the officers in charge of Nāṭhināṭu and the villagers of Tālakkuṭi, assembling together, did as follows: In accordance with the royal proclamation issued by the loyal chieftains of [Sri-Vira]-Irvivarman Tiruvādi, [ruling graciously over Vēṇā], to provide *tiruchēsīḍai* and a sacred perpetual lamp [for the Ājār in Puravari], in Puravari-chaturvedīmaṇgālam, we, the people of Tālakkuṭi, [have caused demarcation stones bearing the emblem of the holy discus] to be put up at the boundaries of the paddy lands, [named Unnadīṭai, measuring \(\frac{1}{8} + \frac{1}{15}\) and Puduvē Mūlai], measuring \(\frac{1}{8}\) making in all \(\frac{1}{8} + \frac{1}{15}\), and irrigated by the Chāravālin channel of Tālakkuṭi-Kiṣāchārī and by the waters of Cheyanērti tank in Chāravayal, and we [have made them over] to the servants of the Ājār, so as to enable them [to levy from this day forwards the rent due from them according to the rate current in the village], subject to minor charges and deductions, for the purpose of providing, without failure, and as long as the moon and stars endure, for the daily expenses, as well as for a sacred perpetual lamp, as graciously commanded; in witness whereof, we, the people of Tālakkuṭi, (hereunto affix) our signatures. Arayan Pāśitāngī, signature, Kēraḷan Aryan, signature. * * * Vikraman Arawāgan, signature. Vēlān Kēraḷan ādīs Nāṭhināṭa Mūvēnda Vēlān, signature. I * * * of Panayūr wrote this deed, and wrote it at the bidding of the servants of the Ājār, and the people of Tājai; [countersigned] * * * Kēraḷa Sāntōsha Pallavaraiyan, signature. Gōvindan Vikraman, signature. Anantar Sakrapāṇi, signature."

The grant declared in the previous inscription would thus appear to have been actually executed on that very day, —a fact reflecting no small credit on the administration of those ancient times. This document confirms the inference already drawn with respect to the extent of the Vēṇād principality on that day, since the executive officers who complete the transaction are styled ‘officers in charge of the affairs of the Nāṭhināṭu,’ Nāṭhināṭu being the collective designation for the two southernmost taluks of Travancore. The Chōja power then must have been by this time altogether extinct there; and it is quite possible that the Vaishnava

\(^{47}\) *Vide* Inscriptions Nos. 4 and 5 in Vol. II. Part I. of *South-Indian Inscriptions*, for samples of this system of land measurement.

\(^{48}\) The word might be analysed into *tiru* + *viḍai* + *di* + *tu* + *am*, and might then mean "the holy rule of the bull," i.e., Siva's emblem, and hence perhaps 'tax free or temple tenure.'

\(^{49}\) The parts within square brackets are those supplied.

\(^{50}\) It is indifferently spelt now Nāṭhināṭu and Nāṭhināṭu, the correct form being Nāṭhināṭu meaning 'the land of ploughing.'
temple at Puravarí was thus patronized to spite the foreign Śaiva temple of Rājendrā-Cholēśvara, not far from it. But it is always unwise to attribute motives, and we may, therefore, be content with recording the fact that on the 7th of Īśvaram 336 M. E., Vīra-Rāvivarman ruled peacefully over all South Travancore, his affairs in Nājinād being administered by a triumvirate, Kērala Santōsā Pallavaraiyān,31 probably in command of the local forces, if we may judge from his title, and Gōvinda Vikramā and Anantar Šakrapāni, in charge of the civil administration. His ministers of state at the capital were, as we have already seen, the loyal chieftains, Pullālan Aiyar, Chīgān Raṅgain, Nārāyaṇa Saṅkaraṇ, and Kōdai Đēvan. It is also worth noting, in passing, the part played by Araiyan Pasitāngi and others, representing the village of Tālakkuđi; for it is remarkable that the people of Tālakkuđi had the right to execute, and in a manner to ratify, the royal grant. The reservation as to minor charges and deductions, appearing in this inscription but absent in the former, would point to certain cesses, levied by village associations, on lands falling within their union. There is a word in this inscription which I do not quite understand, viz., tiruchendai, though from the context it may be safely taken to signify some kind of daily offering in Vaishnav temple.

*(To be continued.)*

NOTES ON THE SPIRIT BASIS OF BELIEF AND CUSTOM.

BY J. M. CAMPBELL, C.I.E., I.C.S.

(Continued from p. 231.)

**Honey.** — Honey is believed to have power over spirits, because honey is one of the earliest foods, yields an intoxicating drink, has many healing virtues, and prevents corruption. Old honey is a cure for cough, wind and bile. It also increases strength and virility.37 Honey is used by the Hindus for washing their household gods.38 The Dekhan Brahmaṇ father drops honey into the mouth of his newborn child. Among higher class Hindus, especially among Brahmaṇaś, when a child is born, honey is dropped into its mouth from a gold spoon or ring.39 Among Dekhan Hindus, when the bridegroom comes to the bride’s house, honey and curds are given him to sip. This honey-sipping is called madhuparka; its apparent object is to scare evil from the bridegroom.40 Honey is considered by the Hindus a great cleanser and purifier. It is also the food of their gods.31 In Bengal, the Brahmaṇ bride has part of her body anointed with honey.32 How highly the early Hindus valued honey appears from the hymn, “Let the winds pour down honey, the rivers pour down honey, may our plants be sweet. May the night bring honey, and the dawn and the sky above the earth be full of honey.”33 This intense longing is probably for honey-ale, madhu, or mead. In Africa, an intoxicating drink is made from honey.34 The Feloos of West Africa make a strong liquor out of honey,35 and the Hottentots are fond of honey beer.36 Mead made from honey was the favourite drink of the Norsemen. In England, honey-suckle still keeps off witchcraft.37

**Horns.** — The horns of certain animals are believed to scare fiends. Also horns are used as weapons both of attack and of defence, and as weapons are worshipful. Further, the horn is a light giver: classic lanterns were made of plates of horn.38 The hart’s horn is very largely used as a medicine in Western India. In the Kōkān, it is a

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31 Pallavaraiyān, meaning the king of the Pallava, is an old military title. It was sometimes conferred also on men of letters as a special mark of royal favour, e.g., on the author of the Periyapurāṇam.
32 Information from Mr. P. B. Joshi.
33 Information from Mr. P. B. Joshi.
35 Big Ved in Max Müller’s *Hibbert Lectures*, p. 200 (1878).
38 Information from Mr. P. B. Joshi.
40 Dr. Livingston’s *Travels in South Africa*, p. 206.
41 Hahn’s *Tutal Gaum*, p. 88.
42 Smith’s *Greek and Roman Antiquities*, Vol. II. p. 6.
common cure for bile, fainting, and headache. At a Hindu wedding, a horn is blown when the lucky moment comes. The practice of blowing horns at weddings was formerly common; at present it is going out of fashion. Among the Bharad's of Ahmadnagar, when a child's ears are bored, a "shingi" or horn, made of horn or of brass, is tied round the child's neck to be blown by the child before worshipping his gods or taking his food. The Li enraged by Bliapur in Sran (July-August), the great spirit month, carry a long pole wound round with a coloured cloth and surmounted by a conical globe. They call this "ndi-kodu", or Nandi's horn. In Coorg, at a festival, at which a man used to be sacrificed, rude dances are performed, in one of which the dancers wear the horns of the spotted deer. Naria, a Persian, had horns on his tiara; so also had the Assyrians. A small horn called corniculum was worn on a Roman helmet as a mark of honour. The Egyptian god Chnum wore ram's horns. The Jewish altar had horns. At each corner of the masonic altar is a horn. In the Bombay Dekhan the "mdapant, i.e., from seventh to eleventh century, Hindu temple roofs have horn-like bosses on the stones, and horns adorn the top of the spire of many Mahbdeva temples. The Roman horn of plenty is still a Freemasons' symbol. In China (in 1321), some women wore a great spike of horn on the forehead to show they were married. Both among the fifth century White Huns of Central Asia, Persia, and India and among the later Huns of Asia and East Europe the women wore horns on their heads, a practice which was the origin of the fashionable high-peaked Hunsche hats of fourteenth century Europe. Among the Druses of Lebanon the women wear silver horns. The women of one division of the wandering Vaasjars of Western India wear a high horn-like spike of wood. The Susses, a wild Malay tribe, greatly prize rhinoceros' horn as a cure. The Dyaks of Borneo wear chips of deer horn as amulets and keep deer horns as talismans against sickness, death and defeat. A favourite charm in West Africa is a large horn filled with mud and bark, with three small horns at its lower end. This horn is believed to keep slaves from running away. The people of Madagascar consider the horns of cattle a symbol of strength. All horns are supposed to have a medical power like hart's horn. Pinto says that, while in South-West Africa, when stricken by a strong fever, the people covered him with amulets, his chest with horns of antelopes and his right arm with bracelets of crocodile teeth. Rhinoceros' horn is a great antidote of poison. The Bongos of the White Nile make horn-like points on their roofs. Bracelets of horn are worn by the Maashili women of East Africa. The musicians at Dahomey wear horns. In Central Africa, a horn is used as a bleeding cup.

In England (1794), it was the practice to swear on the horns at Highgate near London. The Italian traveller Della Valle (1623) tells of a piece of horn owned by the captain of the ship Dolphi, which was believed to be unicorn horn, because it was good against poison. In England, the husband of an adulteress used to be described as wearing horns. The phrase, which is in use in French, German, Spanish and Italian, as well as in English, is that the unfaithful wife presents her husband with horns. This is a hard saying. The horns given by the wife cannot be the horns emblematic of power; they must be the guarding horns. Apparently, what

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Information from Mr. P. B. Joshi.
Information from Mr. P. B. Joshi.
Jones' Coronation, p. 6.
Tiele's Egyptian Religion, p. 97.
Earl’s Paganism, p. 154.
Chambers's Book of Days, p. 113.
From MS. notes.

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Information from Mr. P. B. Joshi.
Mackay’s Freemasonry, p. 15.
Featherman’s Social History, Vol. II. pp. 282, 283.
Sibree’s Madagascar, p. 334.
New’s East Africa, p. 61.
the husband's horns are to save him from is the pointed finger of scorn.55 Neapolitan ladies wear small horns as charms. If by chance the charms are not worn, the first and fourth right finger pointed under a handkerchief save from the evil eye and other harms.60 In early mosaics the Deity is expressed by a right hand issuing from the clouds with the first and fourth fingers pointed like horns.67 Indian goddesses have both hands with horn-pointing fingers.68 In a curiosity shop in Naples, a stag horn stands over the door. Inside are Etruscan glass beads, a ram's head to keep off the Evil Eye, a head with horned moon and a hanging horn.69 In the Kircher Museum at Rome, among the collections from the early lake dwellings, are pieces of horn.70 In Spain, horn shavings cure sickness caused by the Evil Eye.71 Ram's horn is the only safe keeper of snuff; also in early classic and Norse times the horn was the proper holder of liquor: all good things remained safe from evil within the keeping of the horn of plenty: guardian sounds gained a special virtue when blown through a horn. Two oxen skulls guard the lid of a Roman incense box.72 In Pompeian fresco lxviii. in the Naples Museum, a horn hangs from a filet, "for the Evil Eye," says the guide.73 Again, for the Evil Eye, in the streets of Naples cab horses have the forelock waxed and twisted into four or five horn-like spikes apparently the same as Homer's horn-shaped lock of hair.74 An ass drawing a coster's cart has an upright brass horn on its saddle.75 Wine, the beloved of spirits, and so specially, apt to be soured by evil influences, wants careful keeping. A wine shop has one horn upright over the door and a second slung across the door. A wine cart has often a hanging horn in front and almost always a horn hanging from the axle.76 So notable is the scaring power of the horn that in Naples amulets of every description are spoken of as horns.77 The house wants guarding, so near Tivoli, a shepherd's hat has a horn on the rooftop; and, in Tivoli, a blue piece of iron over the tram-shed door is twisted into a horn shape.78 On the roof ridges of Bhils' houses in East Gujarát, horns are common to keep off evil dreams and the illomened owl.79 The crops want guarding from the blight of the Evil Eye. The bleached skulls of oxen or cows may be seen in market gardens near Bombay, and in most patches of garden crops grown by the Bhils in the Pātīch Mahālā. The Bombay market man will say that the skull is a bird scare: the Bhil admits that it keeps off the Evil Eye.80 Cakes offered at Greek altars were horned, and called moons and oxen.81

Horns guard from evil not only the head of the injured husband. The horned human head is one of the best of guardians. Moses' rays stiffened, perhaps returned, into horns. When a Catholic Bishop is consecrated, the horned mitre is set on his head with the christianising formula that with his head armed with the horns of either Testament he may appear terrible to the gainsayers of truth.82 The guardian Dionysos was essentially a horned god.83 Among western Asians, Alexander is the great two-horned Zulkārnan. The coin-heads of the Selendice are horned.84 Weiner noticed in Peru a great horned head on the roof of a tomb.85 Some of the Roman Medusa faces are horned.86 Pompeian fresco ii. in the Naples Museum has a horned human head and a long-horned deer's head. According to the guide,

55 Elworthy's The Evil Eye, p. 251.
57 From MS. note, 1889.
59 From MS. note, 1889; Ibid. xi. 385 in Smith's Greek and Roman Antiquities, Vol. I. p. 496.
60 From MS. note, 1889.
61 Elworthy's The Evil Eye, p. 196.
62 From MS. note, 1888.
64 Brown's The Great Dionysian Myth, Vol. II. p. 112.
65 Elworthy's The Evil Eye, p. 198.
66 The unfortunate husband is also called the cuckold. Apparently, this should be cuckold-ed, he who has been turned out of his nest as the hedge-sparrow is turned out by the Cock-wold or Moorcock, that is, the Cuckoo. Mr. Hislop (Two Babylons, p. 835) has a handsome bit of Babylonian connecting the two attributes of the ill-used husband; Nimrod as universal king was hākwālu king of the world. As such the emblem of his power was the bull's horns. Hence the origin of the cuckold's horns. For the dread of the finger of scorn compare The Denham Tracts, Vol. II. p. 54. The common people of North England think the forefinger of the right hand venomous. It is never applied to a wound or a sore.
68 From MS. note, 1889.
69 Elworthy's The Evil Eye, p. 23.
70 From MS. note, 1889.
both these shapes are still worn in Naples to keep off the Evil Eye. All over India the horned face, or Singh Mukh, guards the threshold, the pillars, the ceiling corners, and the roof tops of countless Jain and Brahmanic temples. This face has absorbed the earlier hornless Fame, or Medusa-face, known as Kirti Mukh, and the Sun face, or Surya Mukh. With slight alterations it remains the centre of many a flowing band of Mussalman tracery from Mahmoud's tomb in Ghazni to the mosques and shrines of the Pañjāb, Gujarāt and the Dekhan. Singh Mukh still looks out from his veil of leaves in the central feature of many a belly ornament in Indian carved tables, book cases, screens and almiras. The Christianity of Western Europe has degraded the early guardian horn face to Old Horned, the Devil. The Virgin standing on the crescent moon is said to symbolize the power of the Queen of Heaven. An earlier and ruder sense is that the crescent moon is chosen, because it is horned. The honoured Virgin wants protection. The horns, on which she stands, will scare evil influences. In a rough fresco in an inn at Baise near Naples, one of the horns of the moon, on which the Virgin's feet rest, is curved like an oxhorn. Across the other horn, which is stiff, a snake is thrown.

Incense.—The fumes of certain gums and woods cure fainting fits and swoons. In the Kōkkan, the fumes of the leaves of Raphanus sativus are supposed to cure piles. Another element in the belief in the demon-scaring power of incense is the Persian idea that bad smells are evil spirits which good smells can put to flight. The origin of burning incense in religious services seems to be partly to please the guardian, partly to scare evil spirits from him. On the one hand the medium, or bhagat, inhales the fumes of frankincense that his familiar spirit may enter his body; on the other hand, according to Burton, spirits can be driven from haunted houses by a good store of lights, odours, perfumes and suffumigations, as the angel taught Tobiah to use brimstone, bitumen, myrrh, and briony root. In the Kōkkan, when a person is believed to be possessed by a spirit, a fire is kindled. On the fire some human hair, narkyā lōhān or dung-resin, and a little hog dung, or horse hair, are dropped, and the head of the sufferer is held over the fumes for a few minutes. If the spirit is weak, it gets frightened and makes off. The burning of incense before an idol is an essential part of Hindu worship. No Hindu worship is complete until incense is burnt and waved before the god. Gīgal (aloes) is believed to drive away spirits. So the Gūgīl Brāhmaṇas of Dwārkā say they get their name, because they drove away a demon by the help of aloes or gīgal. Myrrh, aloes, benzoine, camphor and sandal are all considered purifying and healing by the Hindus. The Sāntikamalākara, a Hindu religious work, states that when a child is suffering from the disease called bāḷāgraṅha, or child-seizure, sandal paste should be rubbed on its body, fumes of incense should be made to pass over it, and flowers, rice and a lighted lamp should be waved round its face. The Hindu ritual lays down that, before it is set on the pyre, the dead body should be rubbed with sandal-wood, perfumes, saffron, or aloes-wood. Strong fetid smells are used by Hindu doctors to cure diseases. Karnāṭak Musalmāns say nothing is so great a spirit-scorer as a good smell, especially frankincense and flowers. Among the Malays, incense is used to counteract spells and scare spirits. The Chinese hold that incense purifies. When a Chinese child is sick with fever, the mother puts three burning incense sticks in its hand. A sorvant carries the child out of the house, and the mother follows, pretending to sweep, and calls "Begone, begone, begone." The Motus of New Guinea stick bunches of sweet-smelling leaves in their armbands. In Madagascar, gums and fragrant wood are burnt on special religious occasions. In Africa, when their
husbands are hunting. Hottentot women burn something like rosin, which they find on the sea shore and pray for success. In Roman Catholic ceremonies, the garments of the priests are incensed, apparently that no evil influence may lurk among them. Among the Roman Catholics, the bread and wine at Mass are incensed; the altar and the priest are incensed, and the Bible is incensed three times before the Gospel is read. According to Mr. Ruskin, the daily services, lamps, and fumigations of cathedrals on the Continent make them safe. English cathedrals are unwholesome. In a Greek Church baptism incense is waved in front of the font. The Bulgarians hold it a sin not to fumigate flour when it comes home from the mill. Intolerable smells drive off spirits. So, the Angel Raphael drove out the demon Acastus by making a stench with a fish's liver. In England, spirits were believed to have delicate nostrils, dreading certain stinks and loving certain perfumes. In England (1570), on the Twelfth Night, to guard those organs from sickness, the head of the house burned frankincense and fumed his own and his children's noses, eyes, ears, and teeth. Then the incense was carried round the house to drive off witches. In England (1800), coffins used to be anointed with rich odours.

Indecency. — Spirits are said to be afraid of indecency, especially of the male and female organs. So in the Höl festival, Hindus call out the names of the male and female organs, according to the Mahábhárata, to scare the monster called Dhanúdhárañjñ, who troubles children. Among the Dekhan Rámás, before the turmeric rubbing, the bridegroom is stripped naked. In Poona and in parts of Gujarát, at the festival of Siril Sét, on the sixth of Srávat, or August, lower class Hindu women dance in a circle round an image of Siril Sét, singing indecent songs. This festival is specially observed by barren women. The Sholápur Mhās are buried naked, even the loin-cloth is taken off. The Liṅgāyat boy, about to be initiated, is kept nacked and fasting all the morning. On Gaṅgātikī's day, the waxing fourth of Bhūdrāpād (August-September), it is unlucky to see the moon. Any one who sees the moon picks a quarrel with some one, and uses bad language in order to be abused and returned. In a shrine at Mahākūṭ near Badāmi in South Bījapur, a naked female figure is being lusted on its back is worshipped by barren women. In the Karnāṭak, naked and indecent figures are painted on idol cars and temples to keep off the Evil Eye. In 1623, the traveller Della Valle noticed on an idol car in Kānara the images of a man and woman in a dishonest posture. At the village festival of Dayāmáva, in the Southern Marathá Country, women used to vow, if the goddess answered their prayer, they would walk nacked to her temple. Women still walk without clothes, but covered with a garment of nila and mango leaves and boughs, and escorted by other women and children. At the same festival to Dayámáva, the Máng who carries the basket of pieces of kid and buffalo flesh, and scatters them in the fields, is nacked, and a Máng, called Rāpāl, abuses the goddess in the foulest language. Sir Walter Elliot notices that a similar outpouring of abuse formed part of the Greek Field Dionysia. In Bengal, at the
Durga festival, indecent songs are sung.\textsuperscript{28} The Vaishnava priests of South India sing obscene songs, which, the more they are stuffed with dirtiness, the more they are liked.\textsuperscript{29} In South India, the sculptures of most temples are obscene. Niches are filled with figures of men and animals in shameless positions.\textsuperscript{30} According to Pliny, the Romans of his time had the pots they quaffed from graven with fair portraits of adulteries.\textsuperscript{31} It is because of its evil-scaring power that the linig is a cure for barrenness.\textsuperscript{32} The Beni-Isra'il midwife, when she draws off into salt the Evil Eye that is blasting the child, abases the person whose sight has worked the mischief.\textsuperscript{33} The Shani\breve{r} exorcist beats the possessed, and uses the most filthy language he can think of.\textsuperscript{34} In Central Asia, most of the comedian's representations are obscene, often vivd and witty, and approved by rounds of laughter.\textsuperscript{35} Before Muhammad's time Arab men and women used to worship naked at the Kâ'aba.\textsuperscript{36} Two of the stones worshipped at Makka in pre-Muhammadan times represented A'saf and Nâyilah, a man and woman who had committed whoredom. As the Prophet was unable to stop the worship, he allowed it to continue as a token of respect for divine justice.\textsuperscript{37} In Japan, Yo and In, the male and female principles, are placed at the doors of Buddhist temples.\textsuperscript{38} On New Zealand tombs phallic sculptures, symbolic of the \textit{via generatrix} are common.\textsuperscript{39}

Among the Papuans and also among the Turkomans funeral rites are performed by naked women.\textsuperscript{40} So Alexander the Great ran naked round Achilles' tomb.\textsuperscript{41} In Tartary and in South Africa, people used to scold at the thunder and lightning to drive them away.\textsuperscript{42} In Madagascar, on the birth of a child in the royal family, the greatest licentiousness was allowed.\textsuperscript{43} The Romans, when there was a plague or a famine, acted a play in which the gallantries of Jupiter were shewn.\textsuperscript{44} The early Christians considered it lucky to meet a harlot in the morning.\textsuperscript{45} The same belief is widespread in India. The harlot is the sin-trap or scape-goat. The Turkomâns horse-doctor or saint, in Bunvalot's \textit{Heart of Asia}, tells the owner of the sick horse: — "You must strip yourself naked, hold the horse by the tail, and kick him on the quarters while I pray."\textsuperscript{46} Among the Red Indians, Minnehaha, at the request of her husband Hiawatha, when the noiseless night descended, laid aside her garments wholly and with darkness clothed and guarded, unashamed and unaffrighted, walked securely round the corn fields, drew the sacred magic circle of her footprints round the corn fields, to protect them from destruction, blast of mildew, blight of insect, Wagemin the chief of corn fields, Paimoseid who steals the maize-seed.\textsuperscript{47} In Greece, when it has not rained for a fortnight, young girls choose one of their number, who is from eight to ten years old, usually a poor orphan, strip her naked, and deck her from head to foot with field herbs and flowers. The others lead her round the village singing a hymn, and every house-wife has to throw a pailful of water on the naked girl's head.\textsuperscript{48} In Germany, stand-laughter. Luck is gained by clearing the air of spirits. To clear the air of spirits two influences must unite, each powerful over one of the two great swarms of unhoused spirits. The two influences required are, - a scaring influence to put to flight the host of man-hating irreconcilables, and a squaring influence to draw and house the army of friendlies and neutrals. This dual scaring and housing power of the male and female organs seems traceable to two experiences. First to the experience that the organs are the source of the great healer, urine, and so are a home to the squarable and a terror to the irreconcilable; and second to the experience that, as the source of being, these organs are a bane and a focus of spirits, a home, in later phrase a symbol, of ancestral and other guardian influences, and therefore, like other guardian homes, at once a dread and a jail to man-hating wanderers. The shouts are as potent as the organs, because, from the experience that in the name dwells the spirit of the object named, it follows that to shout the names of the organs has the same effect as to shew the organs themselves.

\textsuperscript{30} Moor's \textit{Little}, p. 57.
\textsuperscript{31} Dr. Caldwell in \textit{Balfour}, p. 529.
\textsuperscript{32} Burkhardt's \textit{Arabia}, Vol. I. p. 178.
\textsuperscript{33} Bœde's \textit{Japan}, Vol. II. p. 57.
\textsuperscript{35} Potter's \textit{Antiquities}, Vol. II. p. 343.
\textsuperscript{36} Sibree's \textit{Madagascar}, p. 253.
\textsuperscript{37} Smith's \textit{Christian Antiquities}, p. 1461.
\textsuperscript{38} \textit{The Song of Hiawatha}, Vol. XIII. The custom is taken from Schooleman's \textit{One'os}, p. 83.
\textsuperscript{39} Grimm's \textit{Teutonic Mythology}, Vol. II. p. 594.
\textsuperscript{40} Dubois, Vol. I. p. 150.
\textsuperscript{41} Pliny's \textit{Natural History}, Book vi. Chap. 22.
\textsuperscript{42} \textit{Bombay Gazetteer}, Vol. XVIII. pp. 536, 537.
\textsuperscript{44} Sale's \textit{Kuran}, I. 27 ; Herklot's \textit{Gathan-4-Islâm}, p. 65.
\textsuperscript{45} Fernand's \textit{Polynesian Races}, Vol. I. p. 47.
\textsuperscript{46} Hahn's \textit{Temi Goom}, p. 90.
\textsuperscript{47} Hume, Vol. II. p. 41.
\textsuperscript{48} \textit{St. James's Budget} of 29th December 1888, p. 9.
ing naked, or walking backwards, was an usual requisite for finding out a lover. Another way was, being naked, to throw the shift out through the door. German witches bathed naked in sand or corn. In Germany, to bring rain, a little girl, completely undressed, was led outside of the town, and made to dig up hemlock with the little finger of her right hand and tie it to the little toe of her right foot. She was then solemnly conducted by the other maidens to the nearest river and splashed with water. A carved stone, representing a tiyagam was found in a grave near Norfolk. In England, in 1268, to stay a cattle plague wood was rubbed till it burned and an image of the penis was set up to guard the cattle from disease. In fifteenth century France, each Cathedral church had a bishop or an archbishop of fools, and in churches under the Pope a pope of fools. Mock pontiffs had crowds of mock ecclesiastics, some dressed as players and buffoons, some with monstrous masks, others with faces smutted, some dressed as loose women. In the service the crowd sang indecent songs in the choir. After the service they put filth into the censer and ran about leaping, laughing, singing, making obscene jokes, and exposing themselves in unseemly attitudes with shameless impudence. The first time he takes them out in spring, the Saxon swine-herd in Transylvania goes naked with the pigs. The herd's nakedness keeps diseases from the pigs. Similarly in Transylvania, women helping a cow to calf should wear no clothes. The story of Godiva at Coventry appears to be a case of meaning-raising invented to make possible the continuance of the old practice of opening fairs by a naked procession. African chiefs and, according to Ajanta and other cave paintings, Hindu rulers of the sixth to the tenth century, were waited on by naked women. Persons to be initiated into the classic mysteries took off their clothes on entering the inner part of the temple. In England, for a charm for scrofula was for a fasting virgin to lay her hand on the sore, and say: "Apollo denies that the heat of the plague can increase where a naked virgin quenches it," and spit three times. A part of the crowning rites of a Tahitian chief was that naked men and women danced and left excrement round him. The Australians hold elaborate dances in which they imitate the loves of animals. When a child is seriously ill, the Gujarât mother sometimes goes to the small-fox goddess's temple at night naked, or with nothing on but nín (Melia azadirachta) or asopéla (Polyaltha longifolia) leaves. She sometimes undresses in front of the temple and stands on her head before the goddess. In Middle-Age Germany, a naked maiden stopped droughts and worked many cures. According to Pliny, the touch of an unclothed maiden cures boils. The same authority states that a naked woman stills a storm at sea. In the East, the belief prevails that a snake never attacks one who is naked. About 1860, a cattle plague was wasting Russia. In a village near Moscow, the women stripped themselves naked and drew a plough so as to make a furrow round the village. At the end of the circle they buried alive a cock, a cat and a dog, calling: — "Cattle plague, spare our cattle, we offer a cock, a cat, and a dog." In England (1805), valentines sent on February 14th were often indecent.

The Florence Carnival was famous for the indecency of its songs. The Carnival songs of Lorenzo de Medici shew how far the license was carried. The marriage songs of the Romans were indecent. So are those sung by the women of many Hindu castes. Compare among the Jews of the Eastern Caucasus: a week before the wedding the women sit on the roof, singing

old Tatar love songs. Mr. Elworthy is, no doubt, correct in explaining that the object of the lewd fesceone or marriage songs was to avert evil influences. The Egyptian women (B. C. 480), floating in boats down the Nile to the fair of the goddess at Bubastis, in passing a town, drew near, sang, beat cymbals, cried out, lifted up their clothes, and loaded the townsmen with abuse. The women of Ceylon keep at a distance Bodrima the ghost who died in child-bed, by waving brooms and abusing the demon with a string of epithets. In Rome, on the 15th March, at the festival of Anna Perenna, the country people had rustic sports, drinking, singing and dancing. A remarkable and unaccountable feature, says Wilson, was the use of ancient or vulgar jokes and obscene language. At the Athenian stenia the women made jests and lampoons against each other. The Fiji women welcome warriors back with obscene songs. In the Roman triumph, the soldiers shouted Io Triumphae, and sang songs with the coarsest ribaldry at the general's expense. The great spirit-scare festival at Anax, on the Gold Coast, begins with seven days of the freest lampooning and abuse. At the great harvest festival of the Hos in North-East India, sons and daughters revile their parents in gross language, and parents their children.

The Cruise of the Marchesa gives insight into the reason why indecent statues or pictures, especially figures in the act of sexual union, and the emblems of the union of the sexes, came to have a religious meaning and to be objects of worship. The ruined Papuan temple at Monokware, in Dorel Bay, in north-east New Guinea, had on either side, not far from the entrance, a great image of a man and woman in sexual union. Within were other carved wooden figures of much the same kind, grotesque and indecent, intended to represent the ancestors of the Nufor tribe, and known as the Mon or First People. In a note to page 231, Dr. Guillemand states that both in New Ireland and in the north-west and north-east of New Guinea, the aim in making the Divine Nine-pins, called Kurovar, which are the chief local household gods, is to house the spirit of a dead ancestor. He says: “The belief is that the ghost must have some habitation on earth, or it will haunt the survivors of its late family.” Whatever lodges the uneasy ghost protects the family from suffering and is therefore lucky. The object of the indecent figures is the same as the object of the Divine Nine-pins, that is, to tempt ancestors into them. Indecent is a vague word. It may mean simply naked. The belief, that the private parts are specially spirit-homes, seems based on the fact that they are appetite and passion centres, affected without or against the will of those to whom they belong. The belief on this point is a case of the great early religious law, the unwilling is the spirit-caused. To the early man both the local physical and the general mental effects of the promptings of the sex appetite imply the entrance and working of some outside spirit. In later religious thought the effects are explained as due to possession by Venuses, Loves, or Nymphs. In another view, the cause is Satan warring in man’s members, or the old Adam going to sin. Since, therefore, the private parts are great spirit haunts, they can be used as spirit-houses. Therefore, the private parts are lucky. The belief, that the private parts are specially open to spirit attacks, seems to be the origin of physical decency. The private parts are kept hid, lest the evil eye or other evil spirit should through them enter the body. So to intercept any fiend-bearing glance, the naked Madras Hindu child has hung round its waist a heart or V-like vulva or yoni-shaped metal plate. Similarly, the sense of ceremonial or religious nakedness in the attendant of the king, or in the devotee, or vow-payer of the god is that their nakedness draws into themselves the evil spirits, which, unhoused, might have vexed the king or the god.


15 Featherman’s Social History, Vol. II. p. 217.

16 Smith’s Roman and Greek Antiquities, Vol. II. p. 867.


18 Vol. II. pp. 280-282.

19 Dalton’s Descriptive Ethnology of Bengal, p. 194.
In addition to their lack ofness or spirit-housing power as being simply naked, figures in the act of sexual union, or, in a later form Māhadēva's favourite home, the symbols of the united male and female organs, have further power to tempt spirits to lodge in them. It may be said that the attractiveness to spirits of figures in union, or of the emblems of union, is nothing more than enticing the spirit to enter into the act which had been one of its chief human pleasures. But it is doubtful if this common-sense view is the true explanation of the belief that the representation of the act of sexual union has special spirit-drawing power. Because the passion or possession that accompanies the act of union, and still more the experience that the result of the union is the framing of a new human being, the calling a soul from out the vast and striking a being into bounds, must have impressed the conviction that the moment of sexual union is the chief of spirit-housing times. The other early belief, that the spirit of a dead relative comes back into the new-born babe's body, must have still further enforced the belief that sexual union was one of the chief spirit-housing conditions. The likeness to some one dead, which later thought traces to the handing down of certain physical strains, proves to the early man that in the child lives the dead relation whom the child resembles. This seems to be the chief consideration why representations or symbols of sexual union are believed to be specially tempting ancestor-lodgings, and are therefore specially lucky and worshipful.

(To be continued.)

THE DEVIL WORSHIP OF THE TULUVAS.

FROM THE PAPERS OF THE LATE A. C. BURNELL.

(Continued from page 264.)

BURNELL MSS. NO. 15 — (continued).

THE STORY OF KOTÍ AND CHANNAYYA — (continued).

As they were going, the Bathul sent a man to say to them:—"If you defeat in battle an elephant, a horse, and an army, too, I shall give you a mūra of rice."

"Your servants get, as a present, a mūr of rice," said Kotí and Channayya.

"Do you, heroes, fight with an elephant and with a horse, and defeat nine lakhs of men, and I will give you as a present a mūra of rice. I shall send my servant to you. Be, at that time, with Little Channayya."

A man was sent to fetch the heroes from the Edambur Baidya's house. They went to the Bathul and saluted him. Five hundred elephants were loosed to fight with the heroes of Edambur.

"If you come with justice, I will shew you a road to my heart, but if you come with injustice, I will cut you into pieces, like bees," said Channayya.

A troop of horses was brought out to them, but Channayya mounted on a horse, and killed it, by pressing it so that it vomited up its food.

"The elephant is defeated and the horse is defeated, but the nine lakhs of men remain," said Channayya to his master.

The younger brother himself killed the nine lakhs of men by his might. It was difficult even for the Bathul himself to remain alive.

"I will give you a present, Channayya!" said the Edambur Bathul, and presented the heroes with land at Ekanačka.

"We want land that has been fallow for sixty years and on which wild plants and herbs have been growing for thirty years," said the brothers, and took their leave.

The land at Ekanačka was presented to them. They went there, made a plan, and built a palace. The palace was built with five hundred rooms below, with an upper story in the
middle, and with another story over that. The land was hilly, but the hills were dug down and made into a paddy field by the heroes. On the 18th of the month Paggu, they ploughed the field with four ballocks and sowed seeds in the corner of the field.

"We have ploughed and sown in the dry land sowing sixty muras of paddy, and in the wet land sowing ninety muras of paddy," said the brothers to each other.

"Let us examine the sprouts of the seeds. Do you, elder brother, go through the dry land and I will go through the wet land," said Channayya.

When Kōti went through the wet land and Channayya through the dry, the younger brother met the elder.

"Brother Channayya! what do we see in this country? A wild hog called Gujjara was born when the earth was created. He has destroyed all the crops. He has ruined all the paddy fields producing food for fifty men," said Kōti.

"There is no hunting and no army in this country," said Channayya.

"This is not a country where men live. This is a widow's country and a woman's country," said Kōti.

"We have not rubbed off yet the sweat of our limbs with the clothes tied to our middles. Our daggers rust," said Channayya.

Little Channayya told all this to the Ballāḷ of Ėjambūr. The Ballāḷ sent Little Channayya to Ėkanāḍka Guṭṭu, to bring the heroes in a ghāliṅī. The heroes saw the letter and came in a ghāliṅī.

"I hear that you say that this is a widow's country and a married woman's country, and that, as this is a widow's and a woman's country, there is no hunting," said the Ballāḷ. "I will write a letter to the hunters, so that they may assemble under a small mango tree."

The Ballāḷ wrote a letter to a thousand people of Ėjambūr and to three hundred people of Tolābāri to collect together, and proclaimed that each household was to come. Also, that every grandson, who was under the care of his grandfather, and every nephew, under the care of his uncle, was to assemble. Every elder brother and younger brother and every brother-in-law was to come to the hunt.

"Every one of these is to be present under the small mango tree for seven days and nights," said the Ballāḷ. "Little Kinnyanna, why do not the heroes come yet? Were they not informed?"

Soon after that, when Kinnyanna went to the heroes to call them, they came over. They came to the Ballāḷ and saluted him, standing on lower ground.

"Are the men and the army sufficient, Kōti and Channayya?" asked the Ballāḷ.

"Master, the men are sufficient for the hunting; but there are no dogs at all," said Channayya.

"Where are the dogs, Channayya?" asked the Ballāḷ.

"On the ghāliṅī in the Upper Country there is a dealer in dogs, who is called Mallodi," said Channayya.

A letter was written to the Upper Country to bring twelve dogs without leashes, and twelve dogs with leashes — altogether twenty-four dogs. The Ballāḷ ordered a servant, Bagga, to carry the letter. Bagga carried the letter to Mallodi. Mallodi read the letter, in which was written the order for twenty-four dogs. Then he called to a dog "Kalu! Kalu!" and gave him food of black rice. He called out "Bollu! Bollu!" and fed another dog with white rice. He put chains on the dogs' necks, and came to the small mango tree with the dogs. The Ballāḷ sent a man again in a ghāliṅī to the heroes, that they should come in a ghāliṅī, as the dogs
were brought. The heroes put shoes on their feet and took umbrellas, and arrived. Then the Ballāl said to them:—"Kōti, Channayya, let us go a-hunting now!"

"In what country, in what forest and in what prickly shrubs are we to hunt?"

"Let us go to a valley, where the long-horned deer feed, or let us go to a plain where the peacocks feed, or let us go into a black forest, or let us go to the mountains, where horses grow up, or let us go to any forest you like. Let us throw stones into the forest, and send dogs into the grass," said the Ballāl.

Flying birds and running birds did not rise up. Squirrels running on trees, bats hanging on leaves of trees, and coloured deer did not get up. Cranes and other birds crying, did not get up.

"Now let us go and hunt in a forest where black musk-deer live," said Channayya.

A large tiger, the longest in the country, got up. One Dēvanāgari Ballāl killed the tiger. Channayya killed another, which was as old as the world. When they were going to a valley, where very large tigers live, a wild hog called Paṇṭjana Gujjara, which was as old as the earth, got up quickly; and as he was coming along, grinding his teeth, as it were with the sound of thunder in the month of Kārti, he ran at Kōti Baidya.

"If I run away, I shall lose my honor; but if I stand here, I shall be killed," thought Kōti himself, and killed the hog.

All men came to see the hog, which was smaller than an elephant, but greater than a horse.

Then the younger brother Channayya came to his elder brother, and called to him, "Brother, brother!" and asked him, "Did you kill a hog that is smaller than an elephant and bigger than a horse?"

"Brother, you see," said he, "we could both kill a thousand people of Paṇṭja together with this hog!"

Then, the brothers brought a pot of water and a shoot of the saṇḍimana plant, and made the hog alive again and dragged it to Paṇṭja Bālīmār, where a thousand people of Paṇṭja on one side and the brothers alone on the other stood up to fight a battle. While they were fighting, Channayya speared the hog and killed it. A thousand people of Paṇṭja took hold of the two hind legs of the hog, and Channayya, seeing this, tied his girdle to the hog's teeth and dragged. When they pulled only one foot, Channayya pulled seven feet, and took it to a rock called Muniḷoḷu Paḍā and told the people to cut up the hog. He said that a share was to be given to the village, the head and a leg to the hero who killed the hog, some curry to the neighbours, and poison to the thousand people of Paṇṭja.

"Let us make the hog alive and draw it away to Bāyanāḍ Forest," said Kōti.

"We gave life to the hog, took him away, and now let us go to Ėkkhāṇāḍa," said the brothers.

"What is to be done for the sin of killing a hog?" asked the younger brother.

"Channayya, one only need rub on oil; oil from oil-seeds; oil from a hand-mill; warm oil for the nails of the fingers; āṭṭeḍa oil for the ears; gāṭ for the head: ten or eighteen kinds of oil should be rubbed on."

A servant put oil on his left side and rubbed it on the right side. He put oil on the right side and rubbed it on the left side. But while the brothers sat having the oil rubbed on, a contemptuous letter from Paṇṭja came to Ėḍambūr:—"Send back the whole of the wild pig, and with it some curry. When you send it, you should send our share. When you send it, you should give the hero who killed the hog the head and one leg. When you give it, you should transmit the honor. When you transmit the honor, you should send the instrument..."
with which the hog was killed. When you send it, you should send the heroes, too, who killed the hog, tied back to back. When you send them, let the army stand up to fight. When they stand up, let the Ballāj leave off male customs and let him dress as a female; let him put two coconut shells for his breasts; let him put on a small jacket; let him tie his hair into a knot; let him put collyrium on his eyes; let him put a sirīd round his middle; let him be dressed with flowers. If he sees his feet holding a small knife, then his country is that of a female."

Thus was the letter written, and when the Ballāj saw it, he wept bitterly.

There was a poor Brāhmaṇa at the garden called Amasavanda. The Ballāj went there and called out, "Edambūr Śaṅkara."

"Why did you send a man to me, O Ārāḍā?" asked the Brāhmaṇa.

"Tell me what your pay is for going to Īkkanādana," said the Ballāj.

Ārāḍā wrote a letter and gave it to the Brāhmaṇa.

"Channayya is very cruel; Channayya is hard-hearted; therefore, O Brāhmaṇa, go carefully," said the Ballāj.

The Brāhmaṇa went, passed the compound, and stood at the opening between two posts. He called out, "Kōṭi! O new hero! Channayya! O new hero!" and Channayya came out running to beat him, and gnashing his teeth.

"Let us ask him whence he comes and where he is going," said Kōṭi.

They asked him, and he replied: — "I am a man from Ėdambūr, and have brought this letter," said the Brāhmaṇa.

"There are many who remain at Ėdambūr for the sake of their meals; but let us see the contents of the letter," said Kōṭi.

When they knew the contents of the letter, it was no time for the Ėdambūr Ballāj to sit quiet, for then the seven kinds of battle appeared near. "We shall bathe to take away the oil off us, and drink rice water," said they. The water was warmed for seven nights with fire.

"O Brāhmaṇa, take rice for food, and return to Ėdambūr," said they, and gave him the letter for Ėdambūr.

The younger and elder brother bathed, and when they had dried their hair with a cloth violently, the drops of water from their heads like bees fell at Kemira's feet. They put on marks of sandal paste, and then they prepared to write a letter to their brother-in-law. It was one Elūkotē Rāgar Kujāmaka Kajēr at a bellū (dry land) in Uppuchēkār Bāl, to whom they sent a letter to come within a ghūsfē. Then they went home to their meal. They opened the lids of strong boxes. They made a pure gold key for the jewel box, a common gold key for the pure gold box, a silver key for the gold box, a wooden key for the silver box, and a key of copper for the wooden box. They opened the box and took a black silken cloth from Kavūr, and took out all their clothes, and dressed themselves. Channayya took a signet ring from a carved box, and put it on. They put jewels in their ears, and while they were putting a thick cloth on their shoulders, their brother-in-law arrived.

"Do you remain here cultivating the land thrice in a year. If we return back, we shall take back our house and property. If not, every thing belongs to you," said they to him, and went to the ēdâvâ of Ėdambūr. They went to the Ėdambūr bīḍa and saluted the Ballāj. Channayya asked the Ballāj:— "Why did you write that letter?"

"Seven kinds of battles are near, Channayya!" said the Ballāj. "I am a son of the Billavēr caste; how can I fight?" said Channayya. "There is a sword in your stone-box. If I can wield it, I will fight the battle. Give me an iron chain from your swinging cot, to see if I can cut it with my dagger."
"Can iron cut iron in two, Channayya?" asked the Ballâl.

"If iron cannot cut iron, how can it be possible for a man to kill another, and how can a battle be fought?" said Channayya.

"When shall I see your face again, and when will you see my face again, brother?" asked Channayya.

Channayya Baidya went to battle at Pañja. Köti Baidya went to battle at Nokilâlâyya. Channayya killed thousand people of Pañja and had a gold post carried from Pañja to Ėdambûr. He did not leave even a single man to answer a call, and he did not leave even the sprouts of plants, but destroyed everything. He dug up the steps with a pickaxe and burnt the house with fire. He made the house red and then black, and then said that he would go to his elder brother. When he went to his brother Köti, he had gathered the seven battles into one, had defeated all in six battles, and was fighting the seventh. He made a sign with his cloth so as to turn his younger brother back, as there was an arrow shot by Sanka Gîdghî.

"Has the arrow struck your eyes or legs?" asked Channayya.

Immediately an arrow came and struck Channayya's leg.

"If he was a good dog, he would have bitten in front, but as he is a dog of Pañja, he has bitten from behind. Therefore, I cannot see the arrow and take it out," said Channayya, and shook his leg with force.

Then the arrow struck Sanka Gîdghî. Channayya was carried to Ėdambûr.

Köti Baidya fought the battles and defeated all his enemies. He came to a white saroli tree and sat down under it. Then he was not himself. The black bird, katiaga, sat on his hat. In the meantime one Kâtorî of Pañja, who had fled from the battle, came to Köti and seized his dagger, and when Köti Baidya opened his eyes and saw him.

"This is not my dagger, but belongs to Brâhmaṇa of Kemmulaje. It is not necessary to steal it from my hands. I will give you it myself," said Köti.

When the Ballâl of Ėdambûr heard that one Kalu Naika had gone away with Köti's dagger, the Ballâl sent his nephew Dhavanajiri Ballâl to Köti. When Dhavanajiri Ballâl arrived, Kalu Naika was going away with the dagger, but he caught Kalu Naika and tied him to a horse's feet and made the horse run away. Then Kalu's face and nose were broken, and he died.

Dhavanajiri went back to Köti Baidya. Köti Baidya then said to the Ballâl, "Brâhma has ordered me to go to him. I leave this life, and therefore I give you a grant on copper."

Köti Baidya wrote a document that Ėdambûr is for the elder brother, and Pañja for the younger brother, and gave it to Dhavanajiri.

"I leave my body and go to Kailâsa; therefore get holy tulasî, and pour water into my mouth. Under a white saroli tree at Hasalaiya Bâlî in Bellangâdi Köti left his body and went to Kailâsa. And when he died and entered Vaikuṇtha, Brâhma ordered him not to touch the wall of the temple and not to descend into the yard.

"As you are the god who knows the particulars of all Sâstras, why did you make me die?" asked Köti.

"There is only one death and one burial ground both for you and your brother; therefore, bring your younger brother, too," said Brâhma.

When Köti came to Channayya, as a spirit, his leg was being washed. Köti called out, "O, my younger brother!" and then the younger brother Channayya struck himself on the head, and died, and went to his brother. Then they went together to Brâhma. Then
Brahma ordered them to touch the wall and to come into the yard, and to walk three times round the temple, and then they entered the temple of Brahma. Fuel was collected in a burial ground, for which a mango tree on the other side of the river and a jack tree on another side of the river were cut down. Sixty bundles of sandal were brought. Then the dead bodies were burnt. In this manner the Ballal caused their dead bodies to be burned perfectly.

(To be continued.)

FOLKTALES IN HINDUSTAN.

BY W. CROOKE, C. S.

No. 11. — The Tale of Paunchphail Raja.1

There was once a Raja, who had seven sons. One day he was asleep on the upper storey of his palace, and he dreamed a dream. He thought he was in a lordly garden. The walls were of gold, and in the centre was abower made of gold and silver. The doors were as the doors of Vaikutha, and in the garden were all the fruits and flowers which are found in the garden of Raja Indra. In fact it was the garden of Raja Indra, which the Raja saw in his dream. In the morning, when the Raja awoke, he called all the noted craftsmen and gardeners of his kingdom, and ordered them to prepare a garden, such as he had seen in his dream, in a single day. Such was the wealth and magnificence of all the Raja that the garden was made, as he desired.

One night it so happened that Lal Farl (the Red Fairy), Pukhraj Farl (the Topaz Fairy), and Sabs Farl (the Green Fairy) came down on their flying couch to observe the world of men; and when they saw the garden of the Raja they believed that it was the garden of Raja Indra. So they dismounted and walked about the garden and were surprised at its beauty. They expected to find Raja Indra and their sister fairies there; but when they searched for them in vain they knew that it was an earthly garden and not that of their lord. So they flew back to Raja Indra and told him that a king on earth had made a garden surpassing his. Then Raja Indra was wroth exceedingly, and calling his two demons, Siyah Deo (the Black Demon) and Safed Deo (the White Demon), he ordered them to fly down and see which Raja had brought him to dishonour. When Raja Indra heard the tale of the garden he was overcome with anger, and ordered his four demons Lal Deo, Siyah Deo, Sabs Deo, and Safed Deo to destroy the garden by devouring the flowers and fruit trees. That night the demons came and ate several trees in the garden. Next morning, when the gardener saw the havoc they had made, he reported to the Raja, and the Raja himself inspected the place. He was very wroth, and calling his Darbar, he proclaimed that he would give half his kingdom and wealth to the man who would detect the ruffians that had injured his garden. On this his seven sons came forward and asked that they might first of all be allowed to undertake the duty, and to this the Raja agreed.

Accordingly on the first night the eldest prince kept watch, but he fell asleep, and the demons came and ravaged the garden as before. So in turn all the other princes, except the youngest, tried and failed.

Then came the turn of the youngest prince, and he was so determined not to go to sleep that he cut his little finger and put salt into the wound. Then he climbed a tree and never slept. At midnight the demon, whose turn it was to ravage the garden at that time, came, and it was Safed Deo. He appeared like a thunder cloud, and when he came into the garden he took the shape of a horse and began to destroy the trees, but before he could do any harm the prince jumped on his back and began to beat him so that the demon fell down and begged for mercy.

1 Told by Wali Muhammad Kasar, and recorded by Sayyid Nawab 'Ali, teacher of the Muhammadganj School, Bahrachi District.
Then he told the prince who he was and why he had come to injure the garden. He said to the prince:

"Pluck a hair out of my tail, and, whenever you want me, you have only to burn the hair and I will attend to do your bidding. I am one of four demons, one black, one red, one white, and one green. They are called Siyāh Deo, Lal Deo, Safed Deo, and Sabz Deo. If you can bring them under subjection, as you have me, you will attain your object."

In the same way the prince, during the course of the night, subdued the other three demons. In the morning, he went back to the palace, and as he had been awake all night, he lay down and fell asleep. In the morning, when the Rājā went to his garden and found it safe from injury, he was delighted and searched for the youngest prince. When he found him, he held the royal umbrella over his head, and treated him with the utmost respect and brought him home. He was about to put him on the throne in his stead; but his six brothers began to repeat the saying — "There is no such friend as a brother and no such enemy as a brother (bhai aisi hai, na bhai aisai muddai), and they determined not to stay at home and allow their youngest brother to rule over them. So they left the kingdom and went to the land of China, where the Princess Pānchphulā Rāṇi dwelt.

When his brothers left the Court, the youngest prince made enquiries about them, and, learning that they had gone to the land of China, he got a miserable, broken-down horse and saddle of rags, and putting some gold coins inside it, took the road to China, whether his brothers had gone. He passed through many forests and deserts, and at last reached the city of Pānchphulā Rāṇi. He went to the inn, where he found his brethren, and when they saw him, they were angry.

"Is it not enough that you have taken the kingdom from us, that you must pursue us here also?"

But he offered to serve them, and they allowed him to join their company. When any one used to ask them who the youth was, they answered that he was their slave.

One day Rāṇi Pānchphulā made proclamation that whoever could jump his horse on the topmost roof of her palace should win her hand. But he must strike her with a ball and do this five times. Now the Rāṇi was of surpassing beauty, and princes from the whole world were collected to contend for her. Many attempted the task, but they all failed.

The young prince, who had been left behind at the inn, at last bribed the old woman with whom they lived to keep his secret, and he went to a tank and bathed and put on clean clothes; then he burnt a black hair and lo! a heavenly steed, black as the night, stood before him, and with him came a suit of black armour such as human eye never saw. He rode up among the princes, and when he spurred his steed it took him with one bound on the topmost roof of the palace. He struck the Rāṇi with the ball, and then jumped down and rode away so quickly, that no one was able to recognise him. The Rāṇi got only one glimpse of him, but at this, she fell in love. When he got back to the tank, he put off his armour, and sent away the horse, and putting on his rags went back to the inn and no one knew him.

Next day he burnt a white hair and a white horse and armour came at his bidding. He road up and leaped as before to the topmost roof of the palace, and no one knew who he was. So did he in all five times, and on the last day the Rāṇi was determined to recognise him: so, as he threw the ball at her, she marked him on the wrist with a heated pice. That day he was buying food at a Baniya's shop in the bazar when one of the Rāṇi's sepoys saw the mark on his wrist and carried him off to the palace.

The Rāṇi wished to marry him at once; but he objected, and said that he was only a slave. He was, however, obliged to marry her, but he pretended to be a madman. Her father the
Rājā tried to dissuade her from marrying a madman; but her love was fixed on him alone, and she would not heed their words.

One day the old Rājā, her father, was seized with a sore disease, and the physicians said that nothing would save him except the flesh of the simurgh. His other sons went in search of it, but they all failed. Then Pañchphulā Rājī exhorted her husband to undertake the quest. But he said:

"What can a madman like me do?"

At last, when she forced him, he asked for a horse and, as all of them wished that the madman who had married the Rājī should die, they gave him the most vicious horse in the royal stables. But he overmastered it and rode outside the city. There he halted and burnt a black hair, and the Black Demon in the form of a black horse of heavenly beauty appeared. On this he rode over mountains and forests to the land where the simurgh abounds, and caught many of them and rode back. On the way he felt thirsty and looking round, saw a house in the midst of the forest, in which water and all kinds of food were prepared. He went in and roasting a simurgh ate and lay down. His brethren came there, and he knew them, but they did not recognise him. They asked him for one simurgh, and he gave it to them on condition that they would allow him to brand each of them on the back. This he did and let them go. He came home and told his wife and the Rājā that he had failed to find the simurgh. Meanwhile his brethren arrived with the bird and the Rājā was fed on the flesh and recovered. The Rājā was pleased with them, and gave them half his kingdom.

After some time an enemy of the Rājā attacked his dominions, and the brothers of his wife went out to fight, but they were defeated. The Rājī Pañchphulā was looking on from the roof of the palace, and when she saw the army of her father defeated, she called her husband to their aid. At first he said:

"What can a madman like me do?"

But at last he burnt a hair and a heavenly steed and armour appeared. He rode to the fight and mowed down the foe, as a husbandman mows down the standing corn. The Rājā knew not whether it was an angel or a demon that fought on his side. When the enemy was routed, the brothers of the Rājī claimed the honour of the victory; but the Rājā knew well that this was but idle boasting. So he had search made for the hero of the battle. Finally, Rājī Pañchphulā told her father that it was her mad husband who had saved him in the hour of need. When the prince was called before the darbār, he asked the Rājā to see if his brethren were branded or not. When they had to show the marks, the prince told how he had captured the simurgh, and the brethren were overthrown with shame and were driven out of the kingdom.

Then the prince went home in splendour and found his father blind from lamenting the loss of his son. When he saw him, his sight was restored to him, and the prince and Pañchphulā Rājī lived for many years in the utmost happiness.

Notes.

This tale, as usual, is made up of a collection of tolerably familiar incidents. We have the cycle of the youngest beast (Grimm, Household Tales, Vol. I. p. 364: and other references collected by Jacobs, Report, Folklore Congress, p. 98). Next comes the swayamvara where the princess allotts tasks to her suitors. It then branches off into the search for the Smurgh, the Rukh of the Arabian Nights, about whose size the narrator has only the very vaguest notion. The hair-burning charm is found in the Arabian Nights. The Ifritah says:—"When as thou wouldest see me, burn a couple of these hairs and I will be with thee forthwith, even though I be beyond Caucasus Mountain." (Lady Burton’s edition, Vol. I. p. 163.)

[For the powers hair, see Wise-awake Stories, p. 41&. — Ed.]
SOURCE OF SANSKRIT WORDS IN BURMESE.

The following extracts from Dr. Führer's Annual Progress Report of the Archaeological Survey Circle, North-Western Provinces and Oudh, for the year ending 30th June 1894, will interest those readers who have followed the controversy between Messrs. Taw Sein-Ko and Houghton on Sanskrit words in Burma, Vols. XXII. and XXIII. of this Journal.

Dr. Führer and Mr. Oertel were despatched to Burma in 1893-94 to make an Archaeological Tour, which has resulted in the most valuable Report, and, as the Report is a good one on its own account, it is to be regretted that the indebtedness of the authors to the writer of this note is nowhere acknowledged, and that no mention is made in it of the great debt due by them to Mr. Taw Sein-Ko.

Extracts.

Page 15:—"The most important discoveries as yet made at Pagan are two long Sanskrit inscriptions on two red sandstone slabs, now lying in the courtyard of the ancient Kusot [Kusik] Pagoda. The oldest one is dated in Gupta-samvat 163, or A. D. 431, recording the erection of a temple of Sugata by Badrāsena, the ruler of Arimaddanapura. The second record is written in the characters of the North-Indian alphabet and dated in Śaka-samvat 532, or A. D. 610. Its object is to record the presentation of a statue of Sūkyamuni by two Śākya mendicants, named Bōdhivarma and Dhramāsena, natives of Hastināpara on the Ēravati (the modern Tagaung in Upper Burma), to the Śākārāma at Arimaddana-pura, during the reign of king Ādityāsena. Undoubted proof is here afforded that Northern Buddhism reached Upper Burma from the Ganges, when India was mainly Buddhist."

Page 198:—"The discovery amongst the ruins of Tagaung of terracotta tablets, bearing Sanskrit legends in Gupta characters and of a large stone slab with a Sanskrit record in the Gupta Alphabet of Samvat 108, or A. D. 416, affords a welcome corroboration to the statement of the native historians that, long before Andhrā's conquest of Pāto in the eleventh century A. D., successive waves of emigration from Gangetic India had passed through Mañipār to the upper valley of the Irrawaddy, and that these emigrants brought with them letters, religion, and other elements of civilization. The inscription is one of Mahāprajāpātirāja Jayapāla of Hastināpara in Brahmādāsa, on the Ēravati, and the object of it is to record in (Gupta) Samvat 108 the grant of an allotment of land and a sum of money to the dvayasāngha, or the community of the faithful, at the great vihāra, or Buddhist convent, of Mahākāyapa, for the purpose of feeding māvakus, or mendicants, and maintaining lamps at the stūpas in the neighbourhood. The chief interest attaching to this inscription consists in its mentioning five noble descendants of the Lunar Dynasty (Chandravahana) of new Hastināpara, viz., Gopāla, Chandrāpāla, Devapāla, Bhāmapāla, and Jayapāla, and its mentioning that Gopāla left his original home, Hastināpara on the Ganges, and, after various successful wars with the Mlechchhas, founded new Hastināpara on the Irrawaddy. The vast ruins of Buddhistic Hastināpara are now buried in dense jungle, and would, no doubt, on excavation, reveal the remains of buildings raised by Indian architects and embellished by Indian sculptors. Undoubtedly valuable inscriptions would be unearthed, which might throw new light upon many dark points in the earliest history of India and Burma, and upon a civilization that appeared when New Pagan was founded, but then steadily declined. There are a few solid circular brick pagodas to the south, east, and west of ancient Tagaung, viz., the Shwezigon, Shwesat, and Paungdokyya, which are held in great reverence, and which no doubt are very ancient. They were repaired during the reign of Alaungp'ayā, as recorded on three marble slabs."

R. C. Temple.

BOOK-NOTICE.

The Kathakoça or Treasury of Stories, translated from Sanskrit Manuscripts by C. H. Tawney, M.A., with Appendix containing Notes by Professor Ernst Lhuminmü. [Oriental Translation Fund, New Series, Vol. II.]

There are a good many Modern Collections of Jain Tales. One of the few anonymous ones among them is the above Kathakoça. It is unnecessary to state that the translator has done his task well.
himself and of his commentator. To begin with the latter, the proofs furnished by Prof. Bühlner that Haradatta cannot have lived later than about A.D. 1460-1500 are convincing. The question as to his identity with Haradattāmaṇḍira, the author of the Padamāṇḍira, who is quoted by Sāyana, has been left open by Prof. Bühlner. It has been answered in the affirmative by Aufricht in his Catalogus Catalogorum, s. v. Haradatta, and the Sarvatattavādasaṅgadhāra reference to Haradatta which is given in the same work (see p. 164 in Gough’s transl.), renders it extremely probable that Sāyana-Mādhava was acquainted with the writings of Haradatta who must have lived, consequently, about 1300 A.D. An examination of those references to the opinions of Haradatta which may be collected from Eggeling’s Catalogue of the Legal MSS. in the India Office Library tends to confirm this view. Thus he is quoted in the Prayogapārijītā, Vidyānapārijītā, Vārimitrodaya, Govindardana, Smṛtikaustubha, and Chaturvimsatimatamāṅgkhāyana. The importance of the reference to Haradatta in the Vārimitrodaya, which was composed in the first half of the seventeenth century, has already been brought out by Prof. Bühlner. Nearly all the other works also belong to the same century, except Nṛsinha’s Prayogapārijītā, in which Haradatta’s commentary on the Āpastambasūtra is distinctly referred to (Catalogue of the T. O., 3, 416).

Though Dr. Burnell has certainly gone too far in making of Nṛsinha an author of the twelfth century (Tamāra Cat., 31), he cannot be placed much later than about 1460 A.D., as an old MS. of his work is dated Saṁ. 1496; it is true that he refers to the Pārāśaravāipākhya of Mādhava, who flourished in the second half of the fourteenth century. The early MS. in question has been noticed in R. Mitra’s Bikānaer Catalogue, p. 439.

The fact that Haradatta is mentioned by an author of the early part of the fifteenth century strengthens the supposition that his writings were not unknown to the most eminent writer of the latter part of the fourteenth century.

The early date and high standing of Haradatta tends to justify the method observed in the present edition, as indeed in the former one, of giving the text of Āpastamba’s Sūtras as established by Haradatta. This method precludes the conjectural emendation of many ungrammatical forms and phrases, tempting as it may seem to substitute grammatically correct forms for the “medley of Vedic, classical and Pràkṛtic forms” in the present work.

We are looking forward very much to Prof. Bühlner’s promised full discussion of the language of Āpastamba. For the present, we are glad to obtain the valuable evidence regarding it, which he has collected from the quotations contained in Aparāṅka’s commentary of the Yajñavalkyasūra, and Vādavaprakāśa’s Vaiśajyānti, as well as from the various new MSS. used for the notes to the present edition, and from the various readings of the Hiranyakṣī-Dharmasūtra making up the second appendix.

The new MSS. used are six in number, and the total of the MSS. underlying this new edition amounts to thirteen. In the editor’s pedigree of these MSS. the Grantha copies occupy the most prominent place, and appear to have enabled him to reproduce, as closely as possible, the text settled by Haradatta. The interpolations and false readings in the other copies seem to be due principally to marginal notes having crept into the text of the Sūtras, and to the influence of Hairanyakṣī Brahmana who substituted the readings of their own Dharmasūtra for those of Āpastamba’s. Both works were closely related from the first, as may be gathered from the above-mentioned varietas sectionis at the end of the volume under notice.

Owing to the new materials used and new principles adopted in preparing the present edition, it differs in many places from its predecessor. Most of these alterations, however, are important in point of language only, and consist either of the substitution of obsolete and ungrammatical forms for ordinary ones, or of corrections, a certain portion of the latter having been first proposed conjecturally by Dr. Böhtlingk in the Journal of the German Oriental Society. It may not be out of place here to advert to a valuable essay published by Dr. Winternitz in the Memoirs of the Vienna Academy for 1890 on Indian Marriage Ceremonies in which the language of Āpastamba’s Grhyaśūtra has been discussed very carefully, the results agreeing with those arrived at by Prof. Bühlner for the Dharmasūtra.

The second volume of the work under notice, like the first, is not a mere reprint of the previous edition, the new MSS. used for the extracts from Haradatta’s commentary having suggested a good many alterations, additions, and omissions. Another new feature of the same volume is the complete Index Verborum by Dr. Th. Bloch, an able and learned pupil of Profs. Windisch and Bühlner.

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ON A RECENT ATTEMPT, BY JACOBI AND TILAK, TO DETERMINE ON
ASTRONOMICAL EVIDENCE THE DATE OF THE EARLIEST
VEDIC PERIOD AS 4000 B.C.

BY THE LATE PROFESSOR W. D. WHITNEY, OF YALE UNIVERSITY, NEW HAVEN.

At a meeting of the [American Oriental] Society nearly nine years ago (October 1885), I criticised and condemned Ludwig's attempt to fix the date of the Rig-Veda by alleged eclipses. The distinguished French Indianist, Bergaigne, passed the same judgment upon it at nearly the same time (Journ. Asiat., 1886). Although the two criticisms provoked from Ludwig a violent and most un courteous retort (see his Rig-Veda, Vol. VI. p. x.), his argument appears to have fallen into the oblivion which alone it merited.

Within the past year, a similar attempt has been made, independently of one another, by two scholars, one German (Prof. Jacobi, of Bonn, in the Festgruss an Roth, 1893, pp. 68-74) and one Hindu (Bal Gangādhara Tilak, The Orion, or Researches into the Antiquity of the Vedas, Bombay, 1893, pp. ix., 229, 16mo.), working along the same general line, and coming to an accordant conclusion: namely, that the oldest period called Vedic goes back to or into the fifth millennium before Christ— an antiquity as remote as that long recognized for Egyptian civilization, and recently claimed, on good grounds, for that of Mesopotamia also. This is a startling novelty; as such, however, we have no right to reject it offhand; but we are justified in demanding pretty distinct and unequivocal evidence in its favor, before we yield it our credence.

The general argument may be very briefly stated thus: The Hindus (as also the Chinese, the Persians, and the Arabs) had a lunar zodiac of 27 (or 28) asterisms, rudely marking the successive days of the moon's circuit of the heavens. Since the establishment of the Hindu science of astronomy, under Greek influence and instruction, in the first centuries of our era, the series of asterisms has been made to begin with Aśvin (in the head of Aries), for the acknowledged reason that that group was nearest the vernal equinox at the time. But earlier, in the Brāhmaṇas, etc., the series always began with Kṛṣṭikā (Pleiades), presumably because, owing to the procession, that group had been nearest to the equinox: and this was the case some two thousand and more years before Christ. Some two thousand and more years yet earlier, the equinox was near to Mrigāśiras, or the head of Orion; if, therefore, it can be made to appear that the Hindus once began their asterismal system with Mrigāśiras, and because of the latter's coincidence with the equinox, we shall conclude that they must have done so more than four thousand years before Christ. But the same sum can be worked in terms of months. The Hindu months are lunar, and are named sidereally, each from the asterism in or adjacent to which the moon is full in the given month: but the seasons follow the equinoxes and solstices hence the rainy season, for example, began about a month earlier when Aśvin (Aries) was at the equinox than when Kṛṣṭikā (Pleiades) was there, and about two months earlier than when Mrigāśiras (Orion) was there; and if it can be shown that the year always commences with a fixed season, and has twice changed its initial month, Mrigāśiras (Orion) will thus also be proved to have been at the equinox at a recorded or remembered period in Hindu

1 [I have printed this article from the Proceedings of the American Oriental Society for March, 1894, with the full approval of Dr. Bühler because of the articles already published in this Journal on these subjects. I have done so that scholars in India, who may not otherwise hear of them, may be in possession of this great Orientalist's views of these questions, though stated with his characteristic vigor and disregard of the feelings of others. — Ed.]

2 His language is as follows: "Anything more completely the opposite (Widerspiel) of criticism than the judgment which our, in all points well-considered, discussion of the subject has met with at the hands of Whitney and Bergaigne is not to be conceived. It [the discussion] is refuted in no single point; the judges do not stand upon the ground of criticism, but upon that of personal and wholly unjustified opposition." Perhaps nothing different from this was to be expected from one who could propose such a theory: finding nothing to say in its defence, he was obliged to abuse his critics and impute to them personal motives.
history. And this, in one of the two alternative methods, or in both combined, is what our two authors attempt to demonstrate.

Professor Jacob sets out by finding in the Rig-Veda the beginning of the rainy season. And first he quotes a verse from the humorous hymn to the frogs, R.-V. vii. 103, 9, usually rendered thus: "they keep the divine ordering of the twelve-fold one (i.e., of the year); those fellows do not infringe the season, when in the year the early rain has come": that is to say, the wise frogs, after reposing through the long dry season, begin their activity again as regularly as the rains come. Jacob objects that dvādatā, rendered "twelve-fold," means strictly "twelfth," and ought to be taken here in this its more natural sense; and he translates: "they keep the divine ordinance; those fellows do not infringe the season of the twelfth month;" inferring that then the downright rains mark the first month of the new year. But dvādatā does not in fact mean "twelfth" any more naturally than "twelve-fold;" its ordinal value, though commoner, especially in later time, is not one whit more original and proper than the other, or than yet others; and the proposed change, partly as agreeing less with the metrical division of the verse, is, in my opinion, no improvement, but rather the contrary; and no conclusion as to the beginning of the year can be drawn from it with any fair degree of confidence. This first datum, then, is too indefinite and doubtful to be worth anything.

Next our attention is directed to a verse (13) in the doubtless very late sūryā-hymn in the tenth book (X. 85), where, for the sole and only time in the Rig-Veda, mention appears to be made of two out of the series of asterisms, the Atharva-Veda being brought in to help establish the fact. The subject is the wedding of the sun-bride, and the verse reads thus: "The bridal-car (sahatā) of Sūryā hath gone forth, which Savitar sent off; in the Magha's (R.-V. Agha's) are slain the kine (i.e., apparently for the wedding-feast); in the Phalguni's (R.-V. Arjuni's) is the carrying-off (R.-V. carrying-about: visāha 'carrying-off' is the regular name for wedding)." The Magha's and the Phalguni's are successive asterisms, in Leo, Magha being the Sickie, with a Leonis, Regulus, as principal star; and the Phalguni's (reckoned as two asterisms, "former" and "latter" Phalguni's) are the square in the Lion's tail, or β, δ, κ, and 93 Leonis. Now, as Prof. Jacob points out, the transfer of the sun-bride to a new home would seem plausibly interpretable as the change of the sun from the old year to a new one; and hence the beginning of the rainy season, nearly determined as it is by the summer solstice, would be with the sun in the Phalguni's; and this would imply the vernal equinox at Mīgrāsīrās (Orion), and the period 4000 B.C. or earlier.

There is evidently a certain degree of plausibility in this argument. But it is also beset with many difficulties. The whole myth in question is a strange and problematic one. That the moon should be viewed as the husband of the asterisms, whom he (all the names for "moon" are masculine) visits in succession on his round of the sky, is natural enough; but that the infinitely superior sun, made feminine for the nounce (sūryā instead of sūrya), while always masculine else, should be the moon's bride, is very startling; nor indeed, is it anywhere distinctly stated that the moon (soma) is the bridegroom, though this is inferable with tolerable confidence from intimations given. Sūrya is repeatedly said to go (vs. 7d) or go forth (vs. 12d) to her husband (and only vs. 38 to be "carried about:" but for Agni, not Soma), or to go (vs. 10d) to her house; while any people who had gone so far in observation of the heavens as to establish a system of asterisms, and to determine the position of the sun in it at a given time (no easy matter, but one requiring great skill in observing and inferring), must have seen that it is the moon who "goes forth" in the zodiac to the sun. The astronomical puzzle-headedness involved in the myth is hardly reconcilable with the accuracy which should make its details reliable data for important and far-reaching conclusions. The kine for the feast, too, it would seem, must be killed where the bride is, or when the sun is in Magha; then if the wedding-train starts when sun and moon are together in the Phalguni's, which would be ten to fifteen days later, how do we know that they do not go and settle down in some other asterism,
further on? And are we to suppose that the couple move and start their new life in the rains? That is certainly the least auspicious time for such an undertaking, and no safe model for the earthly weddings of which it is supposed to be the prototype. On all accounts, there is here no foundation on which to build important conclusions.

Nor shall we be able to find anything more solid in Prof. Jacobi's next plea, which is derived from the prescriptions of the Grihya-Sutras as to the time when a Vedic student is to be received by his teacher, and to commence study. Sankhayaans sets this at the season when the plants appear: that is to say, at the beginning of the rains; and it is pointed out that the Buddhists also fix their season of study and preaching in the same part of the year. But Pashkara puts the initiation of the student at the full moon of the month Sravana, which (Sravana being Beta, a, Aquila) would have been first month of the rains in the second millennium before Christ; while Gobhiya sets it, alternatively, in the month Bhadrapada, which would have occupied the same position more than two thousand years earlier, or when the vernal equinox was at Orion. The author further points out that the Kamayuna (a comparatively very late authority) designates Bhadrapada as the month for devoting one's self to sacred study; and that the Jainas (whom one would think likely to be quite independent of Brahmanic tradition) do the same. The reason for fixing on this particular season Prof. Jacobi takes to be the fact that the rainy months, during which all out-of-doors occupation ceases, are the natural time of study; and then he makes the momentous assumption that the designations of Sravana and Bhadrapada can be due only to traditions from older periods, when those months began the rainy season respectively. On this point cautious critics will be little likely to agree with him. If the systematic study (memorization) of Vedic lore began as early as 4000 B.C., and could be carried on only in-doors, and so was attached closely to the in-doors rainy season, we should expect to find it attached throughout to the season, and not to the month, and especially in the case of the Jainas: that these also abandoned the rains is one indication that the consideration was never a constraining one. And the orthodox Vedic student did not go to school for a limited time in each year, but for a series of years of uninterrupted labour; and on what date the beginning should be made was a matter of indifference, to be variously determined, according to the suggestions of locality and climate, or other convenience — or to the caprice of schools, which might seek after something distinctive. I cannot possibly attribute the smallest value to this part of our author's argumentation.

We are next referred by him to the connection established by several of the Brahmanas between the Phalguni's (Beta, a, etc., Leonis) and the beginning and end of the year. The Tititiriga-Saikhita (vii. 4, 8) and the Panchavishwa-Brahmana (v. 9, 8) say simply that the full-moon in Phalguni is the month (mukha, i.e., beginning) of the year; this would imply a position of the sun near the western of the two Bhadrapada's (Pegasus, etc.), and determine the Phalguni month, beginning 14 days earlier, as first month. The Kausitaki-Brahmana (v. 1) makes an almost identical statement, but adds to it the following: the latter (eastern) Phalguni's are the month, the former (western) are the tail: and the Tititiriga-Brahmana (i. 6, 2) virtually comments on this, saying that the former Phalguni's are the last night of the year, and the latter Phalguni's are the first night of the year. The Satapatha-Brahmana (vi. 2, 2, 18) puts it still a little differently: the full moon of Phalguni is the first night of the year — namely, the latter one; the former one is the last [night]. All this, it seems, can only mean that, of two successive (nearly) full-moon nights in Phalguni, the former, when the moon is nearer the former Phalguni, is the last night of one year, and the other the first night of the next year; and the only conclusion to be properly drawn from it is that the full-moon of the month Phalguni divides the two years. But Prof. Jacobi, by a procedure which is to me quite unaccountable, takes the two parts of the statement as if they were two separate and independent statements, inferring from the one that Phalguni was recognized by the Brahmanas as a first month, and from the other that the summer solstice was determined by them to lie between the former and latter Phalguni's — as if the sun in the Phalguni's entered
into the question at all, and as if the Brāhmaṇas ever made any pretence to such astronomical exactness as would be implied in their drawing the solstitial colure between the former and the latter Phalgunī's! What they have really done is bad and blundering enough, but quite of a piece with their general treatment of matters involving astronomical observation. For it is senseless to talk, in connection with the full moon in Phālguna, of a year-limit between the two Phalgunīs; if the definition would fit the circumstances in a given year, it could not possibly do so in the year following, nor in the year after that, nor ever in two years in succession. All that we have any right to infer from these Brāhmaṇas passages is that they recognize a reckoning of the year (among others) that makes it begin in Phālguna; and this might be for one of a great many reasons besides the occurrence of the solstice near that group of stars four thousand years before Christ. In fact, all inferences drawn from varying beginnings of the year, in one and another and another month, seem to me helplessly weak supports for any important theory. With their customary looseness in regard to such matters, the ancient Hindus reckoned three, or five, or six, or seven seasons (ṛiti) in the year; and there was no controlling reason why any of these might not have been given the first place—the vacillating relations of the lunar months to the actual seasons adding their share to the confusion. Of course, any given month being taken as first, the ancient four-month sacrifices, of primary importance, would be arranged accordingly.

Professor Jacobi even tries (though with becoming absence of dogmatism) to derive a little support from the names of the two asterisms which, with the vernal equinox at Mrigāsirās (Orion’s head), would enclose the autumnal equinox, namely Jyeṣṭhā 'oldest' before the equinox, and Mūla 'root' after it; the former, he thinks, might designate the "old" year, and the latter be that out of which the new series springs and grows. But how should jyeṣṭhā, "oldest" or "chief," ever come to be so applied? The superlative is plainly and entirely unsuited to the use; and an asterism does not suggest a year, but only a month; and the asterism and month just left behind would properly be styled rather the "youngest," the most recent, of its series. If we are to determine the relations of the asterisms on such fanciful etymological grounds (after the manner of the Brāhmaṇas), I would repeat my suggestion, made in the notes to the Sūrja-Siddhānta, that Mūla (tail of the Scorpion) is "root" as being the lowest or southermost of the whole series; that Jyeṣṭhā (Antares, etc.) is its "oldest" branch, while in Viśākhā "diyarike" (α and β Librae) it branches apart toward Śvātī (Areturus) and Chitrā (Spica); this is at least much more plausible than our author’s interpretation.

Finally, after claiming that these various evidences "point unmistakably" (nunrichtlich) to the asserted position of the equinox at Orion in the oldest Vedic period, Prof. Jacobi goes on as follows: "The later Vedic period has applied a correction, consisting in the transfer of the initial point to Krittikā (the Pleiades); and this very circumstance gives their determination a real significance; it must have been nearly right at the time of the correction." Here he seems to me to be wanting in due candor; I cannot see that he has any right to make such a statement without at least adding a caveat: "provided the system of asterisms was really of Hindu origin and modification," or something else equivalent to this. Doubtless he cannot be ignorant of the discussions and discordance of opinion on this subject, nor unaware that at least some of those who have studied it most deeply hold views which would deprive his statement of all value. If the asterism system were limited to India, there would be much less reason for regarding it as introduced there from abroad—and yet, even in that case, some would doubtless have been acute enough to suspect a foreign origin. But it is found (as was pointed out above) over a large part of Asia; and the only question is whether it was brought into India or carried out of India. What possible grounds has Prof. Jacobi for regarding its Indian origin as so certain that the opposing view has no claim even to be referred to? The eminent French astronomer Biot thought that he had proved it primitive by Chinese, by an array of correspondences and historical evidences alongside of which our author’s proofs of a remote
antiquity for the Veda make no show at all. Other scholars — e., g., Sédillot — have been as confident that the system had its birth in Arabia. Weber and I, on whatever other points we may have been discordant, agreed entirely, some thirty-five years ago, that it must have been introduced into India, probably out of Mesopotamia; nor, I believe, has either of us seen any reason for changing his conviction since. And I know of no modern scholar whose opinion is of any value that holds and has endeavored to show the contrary. Nothing in the Rig-Veda nor in the Brāhmaṇa, and nothing in the later Sanskrit literature, tends in any degree to give us the impression that the ancient Hindus were observers, recorders, and interpreters of astronomical phenomena. On the contrary, their treatment of such facts (we have already seen an instance or two above) shows the same looseness and heedlessness that is characteristic of the Hindu genius everywhere in its relation to objective truths, to successive historical occurrences. That no hint of the existence of a planet can be found in the Rig-Veda is enough by itself to show that the Hindus of that period had not devised an astronomical system. A late hymn or two, and passages in the Brāhmaṇa, show the recognition of a year of 360 days, divided into 12 months of 30 days each, beside a system of lunar months, which would give a year of only 354 days: what their relation to one another, how their differences were reconciled, and by what method either reckoning was kept in unison with the true year, no one knows. The earliest so-called "Vedic" astronomical manual (vedāṅga), the Jyotisā, whose first object, seemingly, it ought to be to give rules on such points, is mostly filled with unintelligible rubbish, and leaves us quite in the lurch as regards valuable information. And when, not long after the beginning of our era, the Hindus had borrowed from Greece a true astronomical science, the product of long-continued and accurate observation, they at once proceeded to cast it into an artificial form, founded on assumed and consciously false data, adapting it to purely closet use, with exclusion of further observation: taking in as part of the data a grossly inaccurate determination of the positions of certain selected "junction-stars" (yogatārā) of the asterisms, which positions they called dhrvāva 'fixed', thus virtually denying the precession. That such observers and reasoners as these should have been capable, some four or five thousand years before Christ, of determining, or believing themselves to have determined, the position of the summer solstice as between β and δ Leonis lacks to my mind any semblance of plausibility. Instead of shifting the beginning of the asterismal series from Mrigāsīra (Orion's head) to Kṛttikā (Pleiades) in the later Vedic period, I hold it as alone probable that they received the system from abroad with Kṛttikā at its head, and would probably have retained it in that form until the present day but for the revolution wrought in their science by Greek teaching. When the beginning was shifted from Kṛttikā to Aśvin (Aries), it was for good reason, and owing to the change of position of the equinox; but the credit of this belongs to the Greeks, and not to the Hindus.

If Prof. Jacobi's main argument is thus wholly destitute of convincing force, neither can we attribute any greater value to the supporting evidence which he would fain derive from the mention of a polar star (dhrvāva, lit. 'fixed') by the Gṛihya-Sūtras, solely and alone as something which a bride is to be taken out and made to look at on the evening of her wedding-day. For such observers, and for such a trifling purpose, any star not too far from the pole would have satisfied both the newly-wedded woman and the exhibitor; there is no need of assuming that the custom is one handed down from the remote period when a Draconis was really very close to the pole, across an interval of two or three thousand years, during which there is no mention of a pole-star, either in Veda or in Brāhmaṇa.

The success of the author of the other work here considered in establishing his kindred thesis is, as will readily be inferred, no better. Mr. Tilak is not by profession a student of Indian antiquity, nor of astronomy, but a lawyer — a pleader and lecturer on law in Poona. He was, as he states, led to his investigation by coming upon Kṛṣṇa's claim in the Bhāgavata-Gītā: "I am Maṅgāstrīha among the months," ascribing to it an importance and authority which, considering the late date and secondary origin of that episode of the Mahābhārata,
Western scholars would be far from endorsing. The investigation is carried on in an excellent spirit, with much and various learning, and with commendable ingenuity; it assembles many interesting facts, and makes some curious and attractive combinations; but, as appears to me, its arguments are in general strained, its premises questionable, and its conclusions lacking in solidly. A book larger than his own would be needed to discuss fully all that the author brings forward; nothing more can be attempted here than to excerpt and comment upon leading points, in such a way as to give a fair impression of his strength and his weakness.

Mr. Tilak's main object is, as already intimated, to establish that the asterism Mrigasiras (lit. 'deer's head') with its surroundings, or the constellation Orion with its neighbours, was a great centre of observation and myth-making in the earliest time, even back to the period of Indo-European or Aryan unity — and this, not only because of its conspicuous beauty as a constellation, but also, and principally, for its position close to the vernal equinox in the fifth millennium before Christ: somewhat, it may be added, as the equal or superior prominence of the Great Bear is due in part to its character as a constellation, and in part to its place near the pole.

To this central point of the value of Orion we are conducted by a well-managed succession of stages. After a general introductory chapter, on which we need not dwell, the second is entitled "Sacrifice alias the Year;" and in it appears the misapprehensions to which reference has been made above. That there is a close relation between natural periods of time and the sacrifices is a matter of course: the morning and evening oblations depend upon the day; the new-moon and full-moon ceremonies, upon the natural month; the four-month or seasonal sacrifices, upon the recognized seasons; and so, when the round of the year had made itself plain, there were established rites to mark its recurrence. But Mr. Tilak appears to hold that the year was fixed and maintained by, and for the sake of the great satra ('session') or protracted sacrifice that lasts a whole year. Unmindful of the fact that every ceremony of more than twelve days is called a satra, and so that there are sattras of a great variety of lengths, even year-sattras for variously measured years, and (at least theoretically) for series of two or more years; failing also to see that they are, all of them, the very superfluation of a highly elaborated sacrificial system, implying orders of priests, accumulated wealth, and, one may even say, regulated city life — he views (pp. 13–14) the year-sattra as a primitive Indo-European institution, the necessary auxiliary to a calendar. "Without a yearly sattra regularly kept up, a Vedic Rishi could hardly have been able to ascertain and measure the time in the way he did . . . . The idea of a sacrifice extending over the whole year may be safely supposed to have originated in the oldest days of the history of the Aryan race."

Then, in order to trace back into the Rig-Veda a recognition of the two ayanas ('courses') or halves of the year, the northern and the southern — those, namely, in which the sun moves respectively northward and southward, from solstice to solstice, or else (for the word has both varieties of application) on the north and on the south of the equator from equinox to equinox — he determines that meaning to belong to the Vedic terms devayāna and pitrīyāna: and this is and utter and palpable mistake; the words have no such value; devayāna occurs a dozen times, usually as adjective with some noun meaning 'roads,' and never signifies anything but the paths that go to the gods, or that the gods go upon, between their heaven and this world, to which they come in order to enjoy the offerings of their worshippers; and pitrīyāna, occurring only once, designates in like manner the road travelled by the Fathers or manes, to arrive at their abode. There is, in fact, nothing yet brought to light in the Rig-Veda to indicate, or even intimate, that in its time such things as ayanas and equinoxes and solstices, regarded as distances and points in the heavens, had ever been thought of; everything of the kind that the author of Orion thinks to find there is projected into the oldest Veda out of the records of a much later period. And these two fundamental errors are enough of themselves to vitiate his whole argument.
The next chapter (III.) is entitled “The Kritikās.” Over its main thesis — namely, that in the earlier time the asterismal system began with Kritikā (Pleiades) instead of Aśvinī (Aries) — we need not linger; that is conceded by everyone, and has been sufficiently set forth above: together with, it is believed, its true explanation. The (as concerns this point) crucial question respecting the origin of the system Mr. Tilak barely mentions in his Introduction (p. 6 ff.), declining to enter into any discussion of it: and, from his point of view, not without reason; for if he is in a position, as he claims, to prove that India had a yet earlier system beginning with Mrgaśiras (Orion), he has demonstrated the Hindu origin, in spite of all that has been said and can be said against it. A considerable part of the chapter is taken up with a full quotation, accompanied by translation and discussion, of two parallel passages from the Tāttvārtha and the Kāshītaki Brāhmaṇas, respecting the times of consecration for the year-sattra. Four different times are prescribed in succession: the last quarter in the month Māgha, the full-moon of the following month Phālguṇa, the full-moon of the next succeeding month Chaitra, and four days before the full-moon (i.e., doubtless, of Chaitra: but some native authorities regard Māgha as intended: see Weber, Nakshatra, ii. 343); objections are raised to the convenience of the first two, and the others (virtually one) are approved as acceptable. If, now, this sattra were, as Mr. Tilak assumes and fully believes, a counterpart of the year, established in primeval times on competent astronomical knowledge, for the purpose of keeping the calendar straight, and accordingly adapted precisely to the movements of the sun; and if its viśhuvant or central day (with 180 days of ceremonies in a certain order preceding it, and 180 days of the same in a reverse order following it), were attached necessarily to an equinox, because the word viśhuvant implies an equal division of the day between light and darkness; and then if there were no way of explaining the series of alternative beginnings excepting by recognizing two of them as conservative traditions from times that fitted these astronomical conditions — then, and only then, we could use them as sufficient data, inferring from them the positions of the equinox, and hence the epochs, at which they were successively established. But all these necessary conditions appear to be wanting. Weber, in his essays on the Nakshatura (ii. 341 ff.), quotes and expounds the same Brāhmaṇa passages in full. He demonstrates yet other allowed seasons for beginning the year-sattra, out of the Kāshītaki-Brāhmaṇa itself and out of the Śītras. So far as any preference is shown in connection with the incidence of the viśhuvant-day, it is for the solstice instead of the equinox. And the texts which set forth the different dates side by side are plainly unaware of any deeper reason for the choice of one instead of another. In short, there is nothing to be fairly inferred from these quoted passages except that considerable diversity prevailed in practice, and was allowed, as regards the time for commencing the sattra, and that the element of astronomical exactness did not enter into the case at all. How, indeed, should it do so, when the date was attached to any one of the constantly shifting lunar months? No fixation expressed in such terms could ever be accurate two years in succession. If there had been among the primitive Indo-Europeans, or among the earliest Hindus, science enough to establish such a rite by a certain sidereal position of the sun, there would have been enough to keep it there, without transference to an ever oscillating date.

The next chapter is called “Agraḥāyaṇa,” and is devoted to a learned and ingenious argument to prove that, as the word agraḥāyaṇa means ‘beginning of the year,’ and is recognized as a name for the month Margaṭhāra (with the moon full near Orion), that month must have been at one time regarded as first of the twelve (or thirteen). This may be freely granted, without at all implying that the asterism Mrégāṣiras (Orion’s head) was ever first of the asterismal series, and for the reason that it lay nearest to the vernal equinox. The extended and intricate discussions into which Mr. Tilak enters as to the relation of agraḥāyaṇa and its derivatives, agraḥāyāṇa, etc., as laid down and defended by various native lexicographers and grammarians, are rather lost upon us, who value far more highly a few instances of actual and natural use in older works than the learned and artificial lucubrations of comparatively modern Hindu
savants; that agrahāyana itself designates the asterism Mṛgaśīras, and so proves it to have been first asterism of a series beginning and ending with the year, is by no means to be credited, in the absence of any passages exhibiting such use, and against the evidence of all the analogies of asterismal nomenclature.

In the following chapter, "the Antelope's Head," we come to the very centre of our author's position. By the name antelope's or deer's head (mṛgaśīras) has been generally understood the little group of inconspicuous stars in the head of Orion, constituting one of the series of asterisms, while the brilliant star a in his right shoulder constitutes another, called Ārdrā ('wet'); the whole constellation of Orion has been viewed as the antelope (mṛga); and, correspondingly, the neighbouring Sirius is named mṛgaśyādha 'deer-hunter,' while the three stars of Orion's belt, which point just in the direction of Sirius, are the "three-jointed arrow" (īhus tribhāddā) shot by the hunter. Mṛgaśīras, as so understood, is in itself an insignificant group, and we have some reason for wondering why the bright γ, Orion's left shoulder, was not selected instead; but the general constellation is so conspicuous that anything standing in a clearly definable relation to it might well be regarded as sufficiently marked; and, at any rate, the identity of this group as the asterism is established beyond all reasonable question by the circumstance that it is accepted as such in the two other systems, the Chinese and the Arab. Mr. Tilak, however—under what inducement, it seems difficult to understand—wishes to change all this, and to turn the entire constellation of Orion into a head, with what we call the "belt" running across the forehead at the base of the horns. By so doing he cuts loose altogether from the traditional asterismal systems, makes up an unacceptable constellation with some of the brightest stars omitted, regards the deer as shot through the top of the skull with the arrow, as if this had been rifle-bullet. All this, though our author values it so highly as to make his frontispiece of it, is to be summarily rejected. If the Hindus of the Brāhmaṇa period saw, as they plainly did, a deer (mṛga) in Orion, it should be enough for us that the asterismal system adopts its head as one member; the establishment of the deer itself might be as much older as there is evidence to prove it. Mr. Tilak tries to find something relating to it in the Rāg-Vēda, by pointing out that the dragon slain by Indra is more than once spoken of there as a "wild beast" (mṛga: this is the original, and in ancient times the only, meaning of the word); and that, as he claims, Indra cuts off the head of his foe the dragon; but here, as nearly everywhere that he appeals to the Rāg-Vēda, his exegesis is faulty; two of his three passages speak of "splitting" (bhid) the head, and the other of "crushing" (sam-pica) it; no cutting off is alluded to; and all attempts to find in the earliest Veda a severed head of a mṛga, in whatever sense of the word, are vain. If, as he asserts, there are Hindus at the present time who point out the belt of Orion as the asterism Mṛgaśīras, that can be nothing more than a popular error, substituting for one group of three stars another and brighter one in its vicinity, and easily explainable of a people who have long been notoriously careless as to the real identity of their asterisms.

Then the author goes on to find in the the Milky Way, near by, the river that separates this and the other world, and in Canis Major and Canis Minor the two dogs that guard it on either side, and the two dogs of Yama, and the dog of the Avesta, and Saramā, and Cerberus, and the dog whom (R.-V. i. 161, 13 : see below) the he-goat accused of waking up the Ribhus—all very ingenious and entertaining, but of a nature only to adorn and illustrate a thesis already proved by evidence possessing a quite other degree of preciseness and cogency. We are taught to regard the deer, the hunter, and the dogs as originally Indo-European, the dogs having been later lost (from the sky) by Hindu tradition, and the hunter (as distinguished from the deer) by Greek tradition. Throughout the discussion, the treatment and application of Rāg-Vēda passages is far from being such as Western scholarship can approve; and the same is the case with the final conclusion of the chapter, that "the three principal deities in the Hindu mythology can be traced to and located in this part of the heavens"—the trio being Viṣṇu, Rudra, and Prajāpati.
The sixth chapter, "Orion and his Belt," continues the same argument, and with evidences to which we must take equal exception. Agrañāyaṇa and its derivatives are again brought forward for explanation, and its ṛgāyaṇa is made out to come probably from ayana, with an indifferent k prefixed (for which various supporting facts are adduced, as kīnī and kīv) and the vowel lengthened; and thus agrañāyaṇ青少年 is identified with ēgāyaṇa, the sacrifice of first fruits while the latter is further on identified with the name Orion. The number of the planets is found to be "fixed at nine" (with anticipation, it is to be inferred, of the discovery of Uranus and Neptune), since there are nine grākas or 'dips' of liquid oblation at the sacrifice (the common name of a planet being also grāha). The sacred thread of the Brāhmaṇa comes from Orion's belt as its prototype; and the belt, staff, and antelope's skin of the Brahmanic pupil commencing his Vedic study go back equally to Orion's trappings. The chapter has no direct bearing upon the main question of the work, and these details are quoted only as illustrating the degree of the author's prepossession in favor of his theory of the immense importance of Orion. And the first part of chapter VII, "Ribhus and Vrishākapi," is of the same character. It is suggested that the means — turyena brāhmaṇa (R. V. v. 46, 6), 'by the fourth prayer' — which the sage Atri employed successfully in bringing the eclipsed sun back into the sky, was perhaps a quadrant or some similar instrument. Planets are recognized in brāhmati, in śukra and manuṣhū, and in venus, both venus and śukra (= cypria) being names of Venus — and so on. Then the principal part of the chapter is devoted to the discussion of a couple of obscure legends from the R̥g-Veda. At i. 101, 13, we read thus: "Having slept, ye Ribhus, ye asked: 'Who, O Agohya, hast awakened us?' The he-goat declares the dog to be the awakener; in a year thus to-day have ye looked out (i. e., opened your eyes);" and iv. 33, 7, says that the Ribhus slept twelve days as guests with Agohya. If, now (as has been suggested also by others), the Ribhus are the divinities of the season (which is reconcilable with some of their described attributes, though by no means with all); and if Agohya, lit. 'the unconcealable one,' is the sun; and if the twelve days of recreation are the twelve that must be added to the lunar year to fill it out to a solar one (one, unfortunately, of 366 days, which neither Vedic tradition nor astronomy sanctions); and if "in a year" (saṅkatsa) means distinctly 'at the end of the year' (which might be if the sleep had been of a year's length, but is far less probable, if not impossible, supposing it to have been of twelve days only) — then the dog that roused them (or, at least, was accused of having done so by the he-goat, whom Mr. Tilak this time interprets to be the sun), presumably in order to recommence their duties at the beginning of a new year, may have been Canis Major (although this is nowhere called a dog in Hindu tradition, the Hindus, as we saw above, having lost that feature of the original Indo-European legend); and this would imply the sun's start upon his yearly round from a vernal equinox in the neighbourhood of Orion, at four to five thousand years before Christ. Doubtless it will be generally held that a conclusion depending on so many uncertainties and improbabilities is no conclusion at all. If it were already proved by sound evidence that the Hindus began their year, at the period named, from an observed equinox at that point in the heavens, then the interpretation of the legend offered by our author might be viewed as an ingenious and somewhat plausible one; but such an interpretation of such a legend is far too weak a foundation to build any belief upon.

As for the Vrishākapi Hymn (R. V. x. 86), the use made of it in the chapter seems utterly fanciful and unwarranted. Of all who have attempted to bring sense out of that strange and obscure passage of the R̥g-Veda, no one is less to be congratulated on his success than Mr. Tilak. His discussion of it is only to be paralleled with the endeavour to extract sunbeams from cucumbers, and does not in the least call for examination or criticism in detail. Nor need we spend any words upon the final chapter, "Conclusions," in which the theories and suggestions of the work are gathered and presented anew, without added evidences, in their naked implausibility. Our own conclusion must be that the argument is wholly unacceptable, and that nothing has been brought forward, either by him or by Jacobi, that has force to change the hitherto current views of Hindu antiquity.
BOOK-NOTICE.

THE BOWER MANUSCRIPT.

A brief account of the progress made in the publication of this important work, under the editorship of Dr. Hoernle, may interest our readers.

In Vol. XXI. of this Journal, pp. 29 and following, Dr. Hoernle commenced an interesting series of papers dealing with the contents of this ancient manuscript. It will be remembered that he said:—

"It consists of not less than five distinct portions.

"The first portion consists of 31 leaves. It contains a medical work. * * * I shall designate it by the letter A.

"The second portion, to be called B, which immediately follows the first portion, consists of five leaves, and forms a sort of collection of proverbial sayings. * * * *

"The third portion, C, consisting of four leaves, contains the story of how a charm against snake-bite was given by Buddha to Ananda. * * * *

"The fourth portion, D, consists of six leaves. It * * * appears to contain a similar collection of proverbial sayings to the second portion, B.

"The fifth portion, E, which also consists of five leaves, contains another medical treatise * * *

The first part of Dr. Hoernle's edition appeared in 1893. It included the whole of the fifth portion called E above. This is an incomplete medical work — and consists, so far as we have it, of 1314 verses, written on five leaves of the MS. The method of editing this, as well as the other portions of the MS. is, first to give a transcription of the text in Roman characters, with critical footnotes; next to give the translation, illustrated with copious annotations, and finally to give facsimile plates of the MS., accompanied, leaf by leaf, with a line for line transcription in the Dēvanāgarī character.

The second part has appeared in two fasciculi: the first published in 1894, and the second in the present year. It contains what Dr. Hoernle, in 1892, called the first portion A, of the MS. I originally consisted of 33 leaves, but two of these (Nos. 20 and 21) are missing, and two others (the 16th and 17th) are the merest fragments. It is a medical treatise, originally in sixteen chapters, of which the two last are wanting. It differs from Part I., in being a series of prescriptions for various diseases, while the former partakes more of the nature of a materia medica, and describes the nature and effects of various drugs. From the introductory verses we learn that the work is called the Nāsamāla, and that the contents are as follows:—

Chapter I. — Formulæ for powders.

" II. — " " the various kinds of clarified butter.

" III. — " " medicated oils.

" IV. — Miscellaneous formulæ.

" V. — Formulæ for enemas.

" VI. — " " tonics.

" VII. — " " gruels.

" VIII. — " " aphrodisiacs.

" IX. — " " collyriums.

" X. — " " hair-washes.

" XI. — The modes of using chebulic myrobalan.

" XII. — " " bitumen.

" XIII. — " " plumbago root.

" XIV. — The treatment of children.

" XV. — " " barren women.

" XVI. — " " women who have children.

It will be seen that out of a total of fifty-one leaves, thirty-six have been disposed of in these three fasciculi, and we may congratulate the Editor on his coming within sight of the completion of his task.

This is not the time for criticizing the way in which this task is being accomplished, nor was it our purpose, in undertaking this note, to do so. But we cannot conclude without expressing our admiration at the learning and perspicuity exhibited on every page, and at the style in which the work is being brought out by the Government of India.

G. A. G.
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