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PECULIARITIES OF THE SINHALESE LANGUAGE.

THE INDEFINITE ARTICLE.

THE present paper was suggested by a perusal of the following two passages in Duncan Forbes "Hindūstānī Grammar," p. 22, and G. W. Moon's "Bad English Exposed," page 85, (ed. 5).

DUNCAN FORBES.—"The Hindūstānī, and all the other languages of India, so far as we know, have no word corresponding exactly with our articles *the*, *a*, or *an*; these being really inherent in the noun, as in Latin and Sanskrit. Hence, as a general rule, the context alone can determine whether, for example, the expression راجا ک بی *rājā kā betā*, 'regis filius,' may signify—a son of a king, the son of a king, a son of the king, or the son of the king."

MOON.—"In Latin, likewise, 'filius regis' may mean 'A son of a king,' 'A son of the king,' 'The son of a king,' or 'The son of the king;' and if we wish to explain, in English, which of these four senses the expression is intended to convey, we have to employ several additional words. It is a curious fact, mentioned in a recent number of *The Athenæum*, that we English alone of all nations, ancient or modern, have a *bonâ fide* article which is distinct from 'one,' though contracted from 'one' and meaning 'one.' No nation but ourselves could use such expressions as;—'Give me half a one,' 'Not such a one as that,' 'Give me a ripe one.' That 'a' is not synonymous with 'one,' is evident from our not being able to use it interchangeably with 'one.' We may say,—'This one thing I do;' but we cannot say,—'This a thing I do'."

It will be seen that Mr. Forbes was somewhat guarded in the statement he has put forth, inasmuch as he has qualified it by the phrase "so far as we know;" but the remarks in the *Athenæum*, approvingly quoted by Mr. Moon, contain too sweeping an assertion, not being modified even by a suggestion of the bare possibility of its turning out to be incorrect.

The observations of both authors, though correct as far as the greater number of the known languages are concerned, are by no means universally true; for the Sinhalese language has an affix "ek," which possesses all the force, and performs all the functions of the English indefinite article "an" or "a," and which is capable of expressing even greater relations than the latter.

Before adducing arguments in support of this assertion, I shall dwell upon the affix itself, viewing it in all its different aspects.

The Sinhalese language has no word or affix for the definite article "the," but all nouns to which the affix "ek," which we shall call the Sinhalese indefinite article, has not been added, are taken in a definite sense. Thus "harakek" is "an ox" and "harakā" "the ox."

The simple noun, without the indefinite article, is also employed to distinguish individual objects belonging to one species from those belonging to another. Thus, in speaking of an animal which, from some circumstance or other, could not be distinctly made out, one maintaining that it is, for instance, a horse and not an ox or an animal of another species, would call it *aspayā*, literally *the horse*, but meaning a horse or an animal belonging to the species "horse."

I place the Sinhalese indefinite article under the heading, "Peculiarities of the Sinhalese language," for various reasons, of which the following are a few:—

As far as I know, the English is the only other language possessed of a true indefinite article. Some languages, such as the Sanskrit, Pāli, and Latin, have no article at all; neither the definite nor the indefinite. In them it is the context alone that can show whether, for example, पर्वत *parvata* (Sanskrit), පබ්බත *pabbata* (Pāli), and *mons* (Latin), would mean a mountain or the mountain. Other languages, such as the Hebrew, Arabic and Greek, have only the

definite article, and are without the indefinite; thus $\eta\alpha\delta\rho$ *hāḍr* (Hebrew), النور *an-nūru* (Arabic), and $\tau\acute{o}\ \phi\acute{o}\varsigma$ *To phōs* (Greek), mean "the light." In these languages, when a noun is not accompanied with the definite article, it is generally understood in an indefinite sense. This, it will be seen, is just the reverse of the Sinhalese where, when a noun is not accompanied with the indefinite article, it is understood in a definite sense. Some languages again, such as the German, French and Italian, use the numeral one to answer the purposes of an indefinite article; but this numeral, as will be shown hereafter, does not exactly correspond with the English or the Sinhalese indefinite article. These facts will be deemed sufficient to justify my characterising the existence of an indefinite article in the Sinhalese language as a peculiarity of that language.

The subject of the Sinhalese indefinite article has not been treated in the *Sidatsañgarāva*, the only classical Sinhalese grammar extant, or in any other work that I know of. The only authors who have noticed it are, the Rev. Samuel Lambrick (*Sinhalese Grammar*, [page 113]), and the Hon'ble James Alvis (*Sidatsañgarāva*, page 25, (note)). They have not, however, gone fully into the subject, but have contented themselves with giving it a mere passing notice. Hence, the following treatment is attended with much difficulty, and, like all first attempts, will, I am afraid, contain many imperfections and even errors. It is to be hoped, however, that other contributors to this Journal, who may wish to throw further light on the subject, will point out any errors or imperfections which may be found in this paper.

The affix "*ek*," as already stated, is the crude form of the Sinhalese numeral *one*, and, when it stands by itself, is declined as follows:—

<i>nom.</i>	eka	one.
<i>acc.</i>	eka	one.
<i>ins.</i>	ekin, eken,	by or with one.
<i>dat.</i>	ekata	to one.

<i>abl.</i>	ekin, eken,	from one.
<i>gen.</i>	ekē	of one.
<i>loc.</i>	ekē	in one.

This crude form is used as an affix to nouns to denote that they are to be taken in an indefinite sense. Some may, however, doubt the propriety of designating it an affix, and may imagine it to be a distinct word joined to nouns to form *samāsas* or *compounds*.

Hence the question arises whether "*ek*" is joined to crude forms or to nouns ending in case affixes—a question of great importance in deciding the other question whether it is an affix or a word—for, if it is joined to a word, such as a noun ending in a case affix, it should be regarded as a separate word, whereas if it is joined to a crude form it must be either an affix or a crude form itself.

Several words ending in *ek* can be given, in which there is no case affix whatever before it, but simply a crude form as—

harak	+ ek	= harakek,	an ox
ḍet	+ ek	= ḍetek,	an elephant
gon	+ ek	= gonek	a bullock
nay	+ ek	= nayek	a cobra
kukul	+ ek	= kukulek	a cock
minis	+ ek	= minisek	a man.

From these examples it would appear that "*ek*" is added immediately to crude forms, but it may be contended that in reality it is added to the *nom. case* of these words, thus, *harak* + *ā* + *ek* being formed the "*ā*," which is the affix of the *nom. sing.*, is elided in order to prevent the hiatus caused by *ā* + *e*, and the form *harakek* is obtained. In support of this view it may be argued that if "*ek*" is added to crude forms, *balu* + *ek* would give *baluek*, or, if either *u* or *e* be elided, *balek* or *baluk*, that all these three forms are incorrect, and that the correct form *ballek* is obtained by adding "*ek*" to "*ballā*" the *nom. sing.* of *balu*, and eliding the *ā*.

This reasoning would appear plausible, but a little consideration will show that it is not sound. As regards "*harakek*," to build it from *harak* + *ā* + *ek*, that is to

say, to add *ā*, the affix of the *nom. sing.* to the crude form *harak* before *ek*, and immediately after to elide it, would be, to say the least of it, to go through an unnecessary process. As regards "*ballek*," we find that both "*ā*" and "*ek*" begin with vowels, and that if the former can cause the final "*u*" of the base to be elided and its penultimate to be doubled, there exists no reason why the latter should be thought devoid of such influence. Moreover, if "*ek*" can be added to a noun ending in the affix of the *nom. case*, it can likewise be added also to one ending in any other case affix; but there does not exist a single example of such a combination. Further, we find that such forms as *harakek*, *ballek*, &c. are themselves crude forms and take the case affixes after them, thus proving, beyond a doubt, that "*ek*" is added to crude forms, and not to nouns ending in case affixes.

The conclusion we have just arrived at, namely, that "*ek*" is not added to words ending in case affixes, but only to crude forms, merely demolishes an argument in favour of the position that "*ek*" is a word, but does not *prove* that *it is not a word*; for it is not affixes only that are added to crude forms, but words also, the latter to form compounds (*samāsas*), the former to form other words or derivatives. Until, therefore, we show that a combination of a noun with "*ek*" is not a *samāsa*, we have no right to conclude that "*ek*" is an affix in such a combination.

This paper would extend to an unnecessary and inconvenient length were I to adduce all the reasons that can be brought forward to shew that these combinations are not *samāsas*. I must therefore content myself by briefly stating that there does not exist between the two parts of a combination of this kind, namely, between the crude form and the *ek*, such a relation as exists between the several parts of the different acknowledged kinds of *samāsas*. There are in a compound at least two elements, each having a distinct sense; here, how-

ever, there is only the sense of the noun modified by the *ek*.

An important argument bearing upon the question whether such combinations as *harakek*, *ballek*, &c., are *samāsas* or not, is afforded by the Sanskrit language. There is in that language a word बहु *bahu*, much or many, which, sometimes, is used with nouns to signify a slight incompleteness in what is denoted by the noun. For example, बहुपटुः *bahupaṭuh*, means *almost clever*. One would suppose that this combination is a compound or *samāsa*, being composed of बहु *bahu* and पटुः *paṭuh*; but we have the authority of Pāṇini, who is acknowledged to be the greatest of all grammarians, ancient or modern, that such words as *bahupaṭuh* are single words, of which the first part *bahu* is a prefix imparting a certain sense to the noun. (Pāṇini, v. 3. 68.) "*Ek*" is analogous to "*bahu*," as merely imparting a certain sense to the noun, and we may therefore safely conclude that the former is an *affix* in the same manner as the latter is a *prefix*. Both are *pratyayas*.

Having thus shown that "*ek*" is an affix added to crude forms, and that the results obtained by this addition are themselves crude forms, I shall proceed to point out the changes which "*ek*" causes in the bases to which it is joined.

The affix "*ek*" itself undergoes a change when it is joined to crude forms denoting inanimate objects. The vowel *a* is then substituted for the vowel *e*, or, in other words, "*ek*" is changed to "*ak*," as will be seen from the following examples:—

mal + ek = mal + ak = malak, a flower
agal + ek = agal + ak = agalak, a ditch
at + ek = at + ak = atak, a hand
kan + ek = kan + ak = kanak, an ear.

The changes of the base are the following:—

1. As a general rule, bases ending in consonants remain unchanged as—

harak + ek = harakek, an ox
gon + ek = gonek, a bull

When, however, a long vowel precedes

the final consonant, the latter is generally doubled; as—

kāk + ek = kākkēk

tāt + ek = tāttēk

The crude form *baḍal* lengthens its penultimate as *baḍal* + ek = *baḍālek*, a goldsmith.

2. Nouns ending in *a* generally reject this vowel, as—

muva + ek = muvek, a deer
 monara + ek = monarek, a peacock
 veda + ek = vedek, a physician
 raja + ek = rajek, a king
 liya + ek = liyek, a woman
 aṅgana + ek = aṅganek, a woman
 rata + ek = rataḱ, a country
 dora + ek = dorak, a door.

Some, however, retain the final and take the augment “*y*” after it, as—

gava + ek = gavayek, a head of cattle
 gōla + ek = gōlayek, a pupil
 manamāla + ek = manamālayek, a bridegroom
 mōḍā + ek = mōḍayek, a fool
 Samanala + ek = samanalayek, a butterfly
 kala + ek = kalayek, a pot
 kaṁba + ek = kaṁbayek, a rope
 kola + ek = kolayek, a leaf
 peḷa + ek = peḷayek, a plant.

Participial nouns ending in the affix *na* drop the final and double the penultimate; as—

liyana + ek = liyannek, a writer
 kana + ek = kannek, an eater
 yana + ek = yannek, a goer
 ena + ek = ennek, a comer
 uyana + ek = uyannek, a cook (one who cooks).

The word *velaṅḍa* is anomalous. *Ek* causes its final to be elided, makes its antepenultimate strong, and changes the preceding *a* into *e*, as—

velaṅḍa + ek = velendek, a merchant.

3. Nouns ending in *ā* generally reject the *ā*, as:—

appā + ek = appek, a father
 ammā + ek = ammek, a mother.

Some nouns ending in *ā* and in *ḥ* take the augment *y*, retaining the final, as—

beravā + ek = beravāyek, a tom-tom beater

hēvā + ek = hēvāyek, a soldier

kambā + ek = kambāyak, a cloth worn by women

upā + ek = upāyak, a stratagem

nē + ek = nēyek, a relative

pattē + ek = pattēyek, a centipede

vē + ek = vēyak, an adze

bē + ek = bēyak, half (generally of a fruit)

Others take the augment “*v*,” also retaining the finals, as—

tārā + ek = tarāvek, a duck

hā + ek = hāvek, a hare

kā + ek = kāvek, a moth

nalā + ek = nalāvak, a flute

guhā + ek = guhāvak, a cave

sabā + ek = sabāvak, an assembly

panā + ek = panāvak, a comb

ittē + ek = ittēvek, a porcupine

keṣbē + ek = keṣbēvek, a tortoise

horanē + ek = horanēvak, a trumpet

keḷē + ek = keḷēvak, a forest.

Some again take the augment “*y*,” and shorten the penultimate, as—

girā + ek = girayak, an areca-nut-outer

iratā + ek = iratayak.

4. Nouns ending in *i* and *u* are analogous and take the augment “*y*” and “*v*,” respectively, as:—

gihi + ek = gihiyek, a layman

ali + ek = aliyek, an elephant

geḍi + ek = geḍiyak, a fruit

aḍi + ek = aḍiyak, a foot

daru + ek = daruvek, a child

elu + ek = eluvek, a goat

lanu + ek = lanuvak, a rope

aṭu + ek = aṭuvak, a granary

Others simply elide the finals, as—

riṭi + ek = riṭak, a pole

iri + ek = irak, a line

pīri + ek = pīrak, a file

kevaṭi + ek = kevitak, a good

ōviṭi + ek = oviṭak, a kind of field

ukunu + ek = ukunek, a louse

ūru + ek = ūrek, a pig

kaputu	+ ek = kaputek	a crow
mituru	+ ek = miturek	a friend
kuṁburu	+ ak = kuṁburak	a field
akuru	+ ak = akurak	a letter
mūdu	+ ak = mūdak	a sea
peḍuru	+ ak = peḍurak	a mat.

Some elide the final, and double the penultimate, as—

veḍi	+ ek = veḍdek	a veḍdā
kūḍeli	+ ek = kūḍellek	a leech
meṣi	+ ek = meṣsek	a fly
beli	+ ek = bellek	a shell-fish
ibi	+ ek = ibbek	a tortoise
peti	+ ak = pettak	a side
basu	+ ek = bassek	a hawk
vaṣu	+ ek = vassek	a calf
kurulu	+ ek = kurullek	a bird
balu	+ ek = ballek	a dog
gōnusu	+ ek = gōnussek	a scorpion
atu	+ ak = attak	a branch.

Some having an antepenultimate half nasal and a penultimate consonant, elide the final and strengthen the antepenultimate, as—

geṁbi	+ ek = gembek,	a frog
heṁdi	+ ak = hendak,	a spoon
keṁdi	+ ak = kendak,	a fibre
diliṁdu	+ ek = dilindek,	a poor man
kaṁdu	+ ak = kandak,	a mountain
daṁdu	+ ak = daṁdak,	a stick.

The noun *udalu* is anomalous, and makes *udellak*, a hoe.

5. Nouns ending in *ī* take the augment “*y*,” as—

mī	+ ek = miyek,	a rat
lī	+ ak = liyak,	a stick
gī	+ ak = giyak,	a song.

Polysyllables shorten the *ū* before the augment as

monarī	+ ek = monariyek,	a pea-hen
bellī	+ ek = belliyek,	a bitch
vessī	+ ek = vessiyek,	a she-calf
kikilī	+ ek = kikiliyek,	a hen.

The noun *kelī* makes either *kellek* or *keliyek* or rarely *kelliyek*.

6. Nouns ending in *ū* and *ō* take the augment “*v*,” and shorten the final, as—

dū	+ ek = duvek,	a daughter
porō	+ ak = porovak,	an axe

7. Nouns ending in *ē* take the augment “*y*,” retaining the final, as—

vē	+ ek = vēyek,	a white ant.
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Others shorten the final before the augment, as—

gē	+ ak = geyak,	a house
dē	+ ak = deyak,	a thing.

Crude forms thus obtained are themselves declined like other nouns. The unaltered crude form is also the *nom. case*. The augment “*u*” is generally inserted before the terminations of the other cases, when the noun is the name of an animal or other being, as will appear from the declension of the word *harakek*, an ox, which is as follows:—

<i>nom.</i>	Harakek,	an ox
<i>ac.</i>	Harakek,	an ox
<i>ins.</i>	Harakekuisin or Harakekvisin,	by an ox
<i>dat.</i>	Harakekuta,	to an ox
<i>ab.</i>	Harakekugen,	from an ox
<i>gen.</i>	Harakekugē,	of an ox
<i>loc.</i>	Harakekukerehi or Harakekkerehi,	in an ox.

When the noun is the name of an inanimate object the augment “*a*” is generally inserted before the oblique case affixes as will appear from the following declension of the word *ratak*, a country:—

<i>nom.</i>	Ratak	a country
<i>ac.</i>	Ratak	a country
<i>ins.</i>	Ratak	by a country
<i>dat.</i>	Ratakata	to a country
<i>ab.</i>	Ratakin	from a country
<i>gen.</i>	Rataka	of a country
<i>loc.</i>	Rataka	in a country.

I shall now endeavour to show that the Sinhalese indefinite article exactly corresponds with the English. The first thing that will strike the reader will be that the English indefinite article is a distinct word or a part of speech, and therefore cannot be identical with the Sinhalese “*ek*” which is a mere affix.

The fact, however, of “*ek*” being an affix and not a word does not in the least lessen its value, and affords no argument against the existence of an indefinite article in

Sinhalese. For it can be shown by numerous reasons that the English "an," which is changed to "ā" before consonants, is not, strictly speaking, a part of speech, but a prefix.

In the first place, "an" or "a," in common with "the," has no independent existence, and makes no sense by itself. It has an existence only when coupled with a noun, but even then it has no sense of its own, but only imparts one to the noun to which it is joined, or, in other words, shows how the noun is to be understood. But it may be objected that it is joined not only to nouns, but also to adjectives, and that, therefore, it is a part of speech. It must, however, be remembered that adjectives too, properly speaking, are nouns, being the names of persons and things. According to the conventional mode of speaking they are said to qualify nouns, but it is more correct to say that they are names given to beings or things on account of some quality belonging to or possessed by the latter. They are not the names of attributes, but of things possessing attributes. When we say "a white bull," both *white* and *bull* are the names of an animal, the latter given to it without any reason, as far as we are able to say, and the former on account of its possessing the attribute of whiteness. Another point from which the case may be viewed is that "*white bull*" may be regarded as a compound word, falling under that class of *tatpuruṣa* compounds called *karmadhāraya*, and that "a" is a prefix to this one compound term.

The common notion that the article is a part of speech appears to have been induced more by the present mode of writing it—separated from the nouns with which it is coupled—than by any quality or essence inherent in itself. It is, however, highly probable that the articles were written originally, as prefixes, with the nouns with which they were coupled. Some time after the "a" was separated, no doubt owing to the confusion that must have arisen from writing such phrases as the following

alike;—*atone* and *a tone*; *averse* and *a verse*; *away* and *a way*; *across* and *a cross*; *amaze* and *a maze*; *aback* and *a back*, &c. When, however, this alteration in the mode of writing nouns separated from the indefinite article "a" was effected, it appears that in the case of "an" the old and correct, though not the most desirable, way of joining the article to the noun as one word was yet partially adhered to, and that the first letter "a" alone was separated, and the second letter "n" was still joined to the noun. The following words, taken from the old glossaries, and given by Dr. Latham in his "English Language," page 594, afford abundant proof of this fact:—

Old glossaries.	Present spelling and way of writing.
a nere	an ear
a neggle	an eagle
a nele	an eel
a nurchon	an urchin
a nerle	an earl
a naldman	an old man
a nowtlay	an outlaw
a notyre	an otter
a nawbe	an aube
a namyt	an amice
a nax	an axe
a naxyltre	an axletree
a nankyre	an anchor

Some evidence of the fact that the indefinite article "an" was originally written together with nouns, and not separated from them, is afforded also by the word "*another*," which has, up to the present day, retained the old form, and which should be written *an other* if consistency is to be preserved.

Whatever peculiarity might have belonged to the definite article "the" in the mode of writing it, may reasonably be supposed to have belonged also to the indefinite article "an" or "a." If the articles were regarded as affixes in any language, especially in any European language having a close affinity to the English, we may conclude that the English articles could also be regarded as affixes. Now we find that in the Danish, Swedish,

and Icelandic, the definite article was written at the end of nouns and joined to them, as storm = storm, stormen = the storm (storm-the). "In Icelandic," says Dr. Latham, "the article, instead of preceding follows its noun with which it coalesces, having previously suffered a change in form. In the Swedish, Norwegian, and Danish this peculiarity in the position of the definite article is preserved."

In Hebrew the definite article ה, ה or ה is regarded as a prefix, and is always written with its noun. The same remark is applicable to the Arabic definite article, ال.

It may be objected that the Greek definite article ὁ is a distinct word, and is even declined according to gender, number, and case. It is, however, an ascertained fact that it was originally used to mean *he* and *she*, as is proved from the writings of Homer and the earlier poets, and that it was afterwards that it came to be used as the definite article.

From these considerations it is evident that "an" or "a" is not a distinct part of speech, but merely a *prefix* to nouns. Hence no real difference can be said to exist between it and the Sinhalese affix "ek." Like the *definite* article in Icelandic, Swedish, Norwegian and Danish, the *indefinite* article in Sinhalese follows nouns and coalesces with them.

The English article "an" comes from one; the Sinhalese article "ek" is the crude form of "eka," meaning one. If, therefore, "an" is to be regarded as a part of speech, the Sinhalese "ek" could also by a parity of reason be so regarded. "An" and "ek" are therefore similar in formation and character, being either both *pratyayas* or both parts of speech.

The indefinite article is as already stated peculiar to the English and the Sinhalese—two languages belonging to the Aryan stock. In neither of these languages is the numeral *one* used as the indefinite article, as is the case in French, German, Italian and some other languages. There is an obvious difference between the numeral *one* and the inde-

finite article. This difference is thus pointed out by Moon. "We use," he says, "*one*, when we speak numerically, and wish to signify that there are not more than *one*; whereas we use either 'a' or 'an' when we wish to emphasize not the *number*, but the *description* of the thing spoken of. For example, were we to ask,—'Is chess a game for one boy?' the very natural and proper answer would be,—'No, it is to be played by *two*! But were our question to be,—'Is chess a game for a boy?' the answer would be,—'Yes, or for a girl.' In this respect our language has a decided superiority over other languages; in them one word performs the office both of what grammarians term an *article*, and of a *numeral*. In French, for instance, *Donnez-moi un livre*, means either give me one *book*, *i.e.*, not two or more; or it means, give me a *book*, not something else."

"A *one*," is an expression which cannot be rendered into any of the languages already mentioned including even the French, German, and Italian, in which the numeral one is used as an article. But it is an expression of very common occurrence in the every-day life of the Sinhalese. Thus "ekak" and "ekak" (compounded of *ek* + *ek*), means "a one." The former is used in speaking of a living being, the latter of an inanimate object. We even say "dekak," a two, to mean a couple, and this mode of reducing a numeral to a collective term is as common as any other ordinary term in the language, as *tunak*, a three, *hatarak*, a four, *siyayak*, a hundred, &c.

All the expressions given by Mr. Moon in pages 85, 86, and 87 of his work can be rendered into correct and idiomatic Sinhalese, thus—

A son of a king, rajekugē putek.

A son of the king, rajugē putek.

The son of the king, rajugē putā.

The son of a king, rækjugē putā.

Give me half a one, ekakin bāgayak
maṭa diyan.

Not such a one as ekavagē ekak neveyi
that,

Give me a ripe one, maṭa idicca ekak diyan.

I stated that the Sinhalese indefinite article is capable of expressing a larger number of relations than the English. As an example, I shall take the very expression given by Mr. Moon, "a one." Now this may refer either to a living being or to an inanimate object, but the Sinhalese article

has different forms for expressing the different senses. If we wish to speak of a living being we should say *ekel*, but if our intention is to refer to an inanimate object the form we should use is *ekak*.

I shall point out other peculiarities of the Sinhalese language in future articles under the same heading.

W. GOONETILLEKE.

EPISODES FROM THE MAHAVANSA.

II.

SUBHA, THE USURPER, OR HOW A JOKE COST A THRONE.

"A joke sometimes ends seriously," is a common remark made by people when they hear of any accident to life or limb resulting from what was probably intended as harmless fun. It is only, however, when such things happen in high places that the mind truly realizes the danger of joking. We purpose to illustrate this by narrating an incident that occurred in the history of Ceylon nearly twenty centuries ago, and briefly recorded in the pages of the Mahāvansa.

Prince Yasalālakatissa (whom we shall, for the sake of brevity, call Yasalālaka), ascended the throne of Laṅkā by murdering his elder brother, Candamukha, in some royal aquatic sports held on the lake Tissa. The Chronicle does not, strange to say, give the particulars of this tragic occurrence, but simply records the fact. It is easy, however, for an imaginative mind to form various conjectures of a sensational kind, as to the circumstances and manner in which the fratricidal act was committed; and we must allow our readers the privilege of exercising their own ingenuity in this matter. After murdering his brother, prince Yasalālaka seized upon the throne, and reigned for seven years and eight months, "in the beautiful city of Anurādhapura, like unto the face of the smiling

Laṅkā."¹ Yasalālaka, after ascending the throne, does not appear to have been troubled with any feelings of remorse at the foul murder of his brother, Candamukha, nor did the sword of Damocles hang over his head to mar the enjoyment of the pleasures of royalty—at least the Mahāvansa is oracularly and provokingly silent on these matters. He did not, like other murderous tyrants, attempt to expiate his crimes by personal acts of religious devotion or the construction of meritorious works. During the eight years of his inglorious reign he constructed no vihāra, no tank, no work whatever of any public utility—in fact, he did nothing for the kingdom whose crown he had wrested so iniquitously from its legitimate owner. On the contrary, he passed his days in idleness and pleasure. He was an inveterate jester, and his ultimate joke cost him his crown and his life. It happened thus:—

Yasalālakahad an old door-keeper, named Datta, who had a son, called Subha, whose face, form, and figure exactly resembled those of the king. In fact, he was a counterpart of his royal master, who, probably on that account, took a great fancy for the young man, and made him also a door-keeper or life-guard of the royal palace. The king, who was fond of enjoying "glorious

¹ This figure of speech is from the Mahāvansa narrative; and we translate it literally, as it might prove a source of gratification to the powers who laudably take an interest in that

now wrinkled "face," to know how greatly it was admired in its youthful beauty by the historians and poets of old.

fun," was wont, at times, to dress Subha with the royal robes, put his own crown on his favourite, and introduce him without the knowledge of anybody into the throne of State when receptions were given to the ministers and nobles of the realm—the monarch himself taking the post of door-keeper, dressed in the garments of that menial. On these occasions, Yasalālaka no doubt enjoyed immensely within himself the successful fun attendant on the bold and venturesome deception. With the excitement and delight which imposing ceremonies generally produce in the human breast, Yasalālaka looked on and enjoyed the serio-comic scene of princes and noblemen, ministers and courtiers making their reverential obeisance to a mockery of royalty, and could only by a resolute effort of the will, sustained, perhaps, by the gravity of the situation, keep his risible powers under control. But this stupid drollery of playing at lord and liege in turns was not destined to continue very long; it came to an abrupt and unexpected termination one day. Subha seems to have been a man of great presence of mind and strong determination. On one of these comical exhibitions, the flunkey, arrayed in his master's royal robes and crown, became so profusely pompous in speech and theatrical in manner that Yasalālaka, who was looking on as a door-keeper, could contain himself no longer, and involuntarily burst into a fit of immoderate laughter. This startled and amazed the assembly; but Subha was equal to the occasion. "How dare this insolent slave laugh in my presence?" he cried out, with a well-assumed appearance of rage and wounded pride, "Take him away, and kill him instantly." No sooner was the order given than it was obeyed; and Yasalālaka fell dead on the spot, pierced with wounds inflicted, probably, by the rapiers of insensate chiefs and royal guards. Subha, then, with an air of offended dignity, rose from his throne, and, clad in royal robes, "with a diadem on his brow," majestically retired to the palace,

and quietly assumed the reins of government. Whether the success of the usurper was due to personal daring and skill, or was the *finale* of a deep-laid plot concocted by the servants and ministers of the palace, the narrative says not; but the fortunate usurper continued to hold the sceptre of Lañkā undisputedly for full six years, until he was himself dethroned and slain by another adventurer, named Vasabha, whose history is as full of strange incidents as that of Yasalālaka and Subha.

"Truth is stranger than fiction." The perusal of this strange episode in the ancient history of Ceylon will recall to the reader's mind the "Story of the Sleeper Awakened," in the Arabian Nights, wherein Abou Hassan was made to play the Caliph on two occasions by the famous Haroun Al-raschid. But, although the two cases are parallel, there are certain striking points of difference in them. The lord of Islam amused himself at the expense of a simple and ingenuous youth unconnected with his palace, and afforded the same gratification to his courtiers and ministers as he himself derived; whereas Yasalālaka took delight in deceiving his own ministers and nobles. The one enjoyed a little harmless pleasure and fun without running the slightest risk; the other wantonly courted the danger which a sensible man would have carefully avoided. The exact physical resemblance between the master and servant ought, of itself, to have served as a warning not to allow, at any time, a change of their respective places and position for the sake of frolicsome mirth. The wanton exposure of ministers of State to public ridicule by kings and princes is like playing with fire and gunpowder. In the case we have narrated, it is quite probable that the deception must subsequently have been discovered by the courtiers and ministers of the palace. Their humiliation must have been succeeded by feelings of anger and excitement. Incensed at having been made playthings of by their lawful sovereign,

they probably rejoiced at his deserved fate. Opposition against the usurper was disarmed, and he was allowed to wield

undisturbedly the sceptre which he had so cleverly grasped.

L. CORNEILLE WIJESINHA.

THE PROGRESS OF THE SINHALESE IN LITERATURE, ARTS, AND SCIENCES.

(Continued from page 56.)

We find that the island was divided in ancient times into three great divisions, namely:—

1. Pihiti Rata, which included the portion of the island to the north of the river Mahaveliganga and the Deduru Oya.

2. Mayā Rata, the territory between the Deduru Oya and the river Kaluganga.

3. Ruhunu Rata, the portion to the south of the rivers Mahaveliganga and Kaluganga or Kalutara River.

It will be admitted that this division was a very natural one, and that, unlike the arbitrary divisions which were made afterwards under foreign governments, and which frequently led to great confusion, it affords evidence of a thorough knowledge of the topography and geography of the island on the part of those who effected it.

Mutasiva ascended the throne in 367 B.C. He formed the garden called Mahamegha in Anurādhapura, and caused it to be planted with useful and ornamental trees. Thus the Sinhalese, even at that remote period, had a royal garden, which, in some respects, resembled the Botanical Gardens patronised by the Dutch and British Governments in Ceylon in modern times.

It appears that diplomacy and voyages by sea were not unknown to our ancient kings, for we find that Tissa, otherwise called Devānampiya Tissa, who ascended the throne in B.C. 307, sent an embassy to Asoka, king of Magadha, and that the ambassadors embarked from a port near Jaffna, and arrived at Pātaliputra (Patna in India) with gifts from the Sinhalese king. Asoka sends presents in return, accompanied with a request that Devānampiya Tissa should embrace the religion of Gautama Buddha.

The king of Ceylon was shortly afterwards converted to Buddhism by priest Mahinda (son of king Asoka), who visited this island as an apostle of Buddha. The preaching of Mahinda Thera made such an impression on the mind of the queen-consort Anulā, that she importuned him to make her a priestess, which, however, Mahinda declined to do, advising her to send for his sister Sanghamittā. Tissa sends prince Arittha to fetch her, and, notwithstanding the objections raised by Asoka, Sanghamittā sets sail for Ceylon, bringing with her a branch of the sacred Bōtree, under which Gautama attained his infinite wisdom or Buddhahood. This branch was planted in the royal garden Mahāmēgha at Anurādhapura, and stands there up to the present day, receiving adoration from devout Buddhists who resort thither from various parts of the island. Sanghamittā makes queen Anulā and a number of women priestesses. These Buddhist priestesses resembled, in certain respects, the order of Christian nuns in after-times. Mahinda Thera translated the commentaries of the Three Pitakas into Sinhalese, which proves that Sinhalese, otherwise called Elu, was at that time the written and spoken language of the island, and he and his sister Sanghamittā exerted themselves in erecting numerous Temples or Vihāras, supplying them with a cupful of Buddha's relics which they had procured from their royal father Asoka.

The zeal of Mahinda and his sister Sanghamittā is apparent from these circumstances, which do great honour and credit to their memory, the more so when we reflect on the great sacrifice they made in leaving their native country, relinquishing the

pleasures, the pomps and vanities of this world, very common amongst the members of the royal families in those times.

The arrival of Mahinda Thera in Ceylon was somewhat similar to the mission of St. Augustine to England.

The Buddhist priests in Ceylon claim canonical succession from the Mahāvihāra paramparāva, founded by Mahinda Thera at Anurādhapura. The founders of some sects in Siam and Burma having received their Upasampadā ordination from Ceylon, the Ceylon Buddhist priests, in after-times, received it at the hands of Siamese and Burmese priests. Hence the two great sects of Ceylon Buddhist priests are called the Siyam-Samāgama, and the Amarapura-Samāgama, and we may call the priests of these sects respectively priests of the high church and of the low church of Buddhists in Ceylon.

In the reign of king Tissa, Mahāgāma was founded by prince Mahānāga, and Kelaniya by prince Yaṭālatissa; Anurādhapura was embellished by the erection of Thūpārāma Dagobe; thirty-two chambers were built for the residence of priests at Mihintalē; and Tisā-veva was made by Tissa himself. All these attest great ingenuity and a knowledge of architecture and mechanics.

The venerable priest Mahinda having died in the reign of Uttiya (the successor of Tissa) in B.C. 267, his remains were burned with great pomp at Anurādhapura. Cremation, or burning the dead in a solemn manner, was a custom of great antiquity, and it appears that the Sinhalese have adopted it from the remotest period, particularly in disposing of the remains of a holy man or potentate. This custom, and their veneration of relics, prove that they pay the highest honours to the memory of any person whom they revered whilst living.

The use of horses in war was not unknown to our earliest kings, and military expenditure was one of the items of the royal exchequer, for we find that, in the

reign of Sūratissa, B.C. 247, Sena and Guttika, two Tamils, who commanded a body of cavalry, were employed on pay by that sovereign.

The treachery of the Tamils in Ceylon displayed itself at a very early period in its history; for we find that the two Tamils, Sena and Guttika, who were in the pay of Sūratissa, murdered him and usurped the sovereignty in B.C. 236. This paved the way for Tamil invasions in after times, which tended very much to retard or obstruct the progress of the Sinhalese in literature, arts, and sciences, and to a certain extent to demoralize them, and to effect a change in their religious faith, which at that time was Buddhism in its purity, untainted by the worship of the Hindū gods and goddesses since introduced into the land by the Tamils. The history of these deities teemed with amorous intrigues and lewdness, perhaps designedly invented by the Hindū priesthood, and recorded in their sacred books to palliate the licentiousness of their votaries, whose amorous fires were, we think, partly enkindled by the hot climate of Southern India, as Byron hath truly said in his *Don Juan*:

“What men call gallantry and gods
adultery,

Is much more common where the
climate's sultry.”

The temples or kovilas built in honour of these gods and goddesses were provided with fascinating dancing girls, who captivated the hearts of the people, and wrought among them a desire to adopt the polygamous habits of the Tamils. The practice of dancing carried on by such loose characters as the dancing girls had, however, one beneficial effect, namely, that female dancing, so far as the higher classes of the Sinhalese were concerned, was held in repugnance; a feeling that exists even at the present day, notwithstanding the rapid strides Western civilisation has made in Ceylon. We have reason to believe that the arts of dancing and music were introduced into Ceylon by the Tamils, and that the labour

called Uḍakkiya (ḍhakkā), very much in vogue in the Kandyan provinces, and the Demala Bera (Tamil drum), and cymbals, Kaitālam, used in the maritime parts of the island were introduced by them. We find that Śiva, the principal god worshipped by the Tamils, is represented as a dancing master, and playing upon the tabour called Uḍakkiya. It is said of him—

नृत्यावसाने नटराजराजो
ननाद ढक्कां नवपञ्चवारान् ।
nṛtyāvasāne natarājarājo
nanāda ḍhakkāṅ navapañcavārān.

When dancing was over, the king of the royal dancers (meaning Śiva), sounded the Uḍakkiya nine and five times.

His wife, Pārvatī or Umā, is also represented as a dancing girl, and there is a peculiar dance called “Bahuri Raṅge,” in which both of them take a prominent part.

Śiva is also represented as an irascible god (Rudra Deva), delighting in war and bloodshed, and his son, Subrahmaṇya, known in Ceylon as the god of Kataragama, (whose temple in Ceylon, called Kataragama-Devāla, in the southern province beyond Hambantota, is annually resorted to by devout Sivites from different parts of the island) is represented as a martial god. We may thus account for the Tamils being so fond of invasion or warlike engagements connected with the island in olden times. The riches of Ceylon and the salubrity of its climate must have also excited much of their ambition and cupidity. These characteristics of the Tamils prove, to some extent, the truth of the adage that, “As the god, so is the worshipper.”

The Tamils were undoubtedly a highly civilized race of men, and of great antiquity, but they have degenerated in many respects, like their neighbours the Sinhalese. They must have been very far advanced in all the arts and sciences of those times, particularly in the science of numbers or arithmetic, for we find that the astronomical calculations of the motions of planets, eclipses, &c., are made by Sinhalese astronomers or astrologers according to a

system founded upon Tamil arithmetic, and even at the present day the educated Tamils are more expert than their neighbours the Sinhalese in casting accounts.

They bore the same relative importance to the Sinhalese as the Normans did to the English; and as there have been inter-marriages between the Normans and the English, the Tamils, particularly the class called Vellāla Chetties, occasionally inter-married with the Sinhalese Vellālas, though not with other castes.

We have alluded to the introduction of two principal religions into this island, namely, Buddhism and Hindūism. The former became the established religion of the land and the latter was professed only by the Tamils, but some of its gods and ceremonies became gradually incorporated into Buddhism under the auspices of the Tamil kings and queen-consorts who favoured Hindūism; so much so, that even at the present day we find the representations of Indian gods, notably the image of Vishnu, side by side with that of Buddha in most Vihāras or Buddhistical places of worship.

As religion does always exercise great influence over men in every country, and in every age, we shall in these pages try to describe what these two religions have done for the Sinhalese, reserving for a future chapter the influences felt after the introduction of the Mahomedan and Christian religions into Ceylon, particularly as affecting its literature, arts, and sciences, which form the subject of our article.

To begin, we shall say a few words on the religion of the aborigines, called Yakkhas, whom prince Vijaya conquered in B.C. 543, or at a later period, as we are inclined to believe that the Vijayan era was designedly antedated by some historian, to support a supposed prediction of Buddha.

The aborigines, called Yakkhas, probably worshipped the spirits or shades of their departed relatives and chiefs, and offered animal sacrifices to them, and it is remarkable that even at this day ghosts are called by them “Mala-Yakku”, deceased demons.

“Devil-dancing,” as it is called, must have been a special sacrifice offered by their priests, called Yakaduras, attended with certain ceremonies, in cases of sickness or other calamities, and it is probable that the followers of Vijaya, who lived amongst the aborigines, naturally adopted some of their rites or ceremonies; hence, even in modern times, devil-dancing is in vogue amongst the Sinhalese, particularly in rural districts, though such ceremonies are not prescribed nor even permitted by their state religion, Buddhism. Added to this, we have strong reasons for believing that demonology, charms, incantations, and occult sciences of a kindred nature sprang into existence here from this system of devil-worship; and that the people of the Maldiv Islands and the inhabitants of Ceylon were receiving mutual assistance in practising the Black-Art, as it is sometimes called. Probably the forefathers of the Maldivians were a colony of Yakkhas (aborigines) from Ceylon.

After Buddhism became the established religion in Ceylon its influence began to be felt through the length and breadth of this island. Its pure and refined moral code; its philosophy and abstruse metaphysics, embodied in that ancient language Pāli, which even at the present day engages the attention and researches of European savants; its priesthood, bound by strict canonical rules; its religious edifices, images of worship and monuments done according to prescribed forms; all these tended in great measure to advance the Sinhalese in civilisation, literature, arts, and sciences of no mean order, to such an extent that they competed with the contemporary nations in other parts of the then civilized world. This, the remains of Buddhistical and other edifices, tanks and inscriptions in several parts of the island, particularly in that ancient city Anurādhapura, will abundantly prove.

Some European writers have, no doubt upon misinformation, represented the Sinhalese in false colours. It is said that they were spoken of in Europe even as a race of

cannibals. It would also appear that Bishop Heber had a very poor opinion of the Ceylonese, but he seems to have looked upon them from a religious point of view, for he says:—

“What though the spicy breezes
Blow soft o’er Ceylon’s isle,
Though every prospect pleases,
And only man is vile.

* * * *

The heathen in his blindness

Bows down to wood and stone.”

We think that the Buddhists, with the moral code and philosophy taught by that profound sage Buddha, are not that vile race of men they are sometimes taken to be by some Europeans; nor do we think that they were or are so blind as not to perceive that the image of Buddha, which they are said to adore, is made of clay, stone, or metal, and that it does not possess any intrinsic virtue or power in itself. On the other hand, it must be admitted that the Hindūs or Tamils have some faith in the power of their idols, as vows and sometimes animal sacrifices are offered to them in some of their temples. The intelligent Buddhists think that they keep and honour the images and relics of Buddha and their saints just as the Roman Catholics, who, they say, belong to the orthodox Church of Christ, keep and honour the images of Christ, His holy Mother, and Saints in their churches. It is remarkable that the Buddhists never make a vow to offer anything before the images of Buddha to attain a worldly object. For such purposes they either resort to the Devāla, or to the idol of a god or goddess, or to the church of a Roman Catholic saint, and in some instances to a Mahomedan mosque or place of worship, besides having recourse to devil-dancing, or to the ceremony called Bali offering, which latter is a system of planet worship introduced into Ceylon by Brahmanical astrologers in ancient times.

This craving for help on the part of Buddhists proves, to a certain extent, that the mind of man cannot always rest satisfied without seeking the aid of some supernatural power supposed to exercise control

over sublunary affairs. The worship of, or the belief in, an eternal, omnipresent, omniscient, and omnipotent God alone will tend to prevent man from making any sort of idols for worship, and from having recourse to minor agencies to ensure terrestrial and celestial happiness; for a spirit cannot be represented by any form, and a god possessing the above attributes must necessarily be supreme, and consequently held or acknowledged to possess sufficient power to assist man in everything, on all occasions, and in every age. Such a Spirit or God is manifest in all the wonderful works of nature.

This the ancient sages knew, and we have abundant evidence of it in the Vedas of the Brahmans and in the religion of the Hebrews; but man soon began to make idols, offer various sacrifices, and worship birds, beasts, fishes, the elements, and even

disgusting reptiles, and to use pompous and in many instances immoral ceremonies under the guise of religion. The Christian religion offers to man a spiritual form of worship, and it is, to a certain extent, inexplicable how the Christians in early times could have reconciled the burning of human beings alive with the pure and humane doctrines of that religion. These acts of theirs disgrace the pages of the history of Christendom in civilized Europe, and resemble in a manner the horrid human sacrifices offered by the ancient pagans to their gods. The European Christians who committed such atrocities under the guise of religion are, we think, more vile and blind than the Buddhists of Ceylon referred to by Bishop Heber.

JOHN ABEYKON,

Deputy Fiscal of Negombo.
(*To be continued.*)

COMPARATIVE FOLKLORE.

A comparison of the folk-tales of different nations will show that most of these tales, though differing in incidents, have yet the same substratum of thought underlying them all. Scarcely can a story be found in the folklore of one nation which has not its parallel in that of another, as far, at least, as the general current of thought is concerned. The number of nations to whom the same radicals and the same forms of language are common, is very small as compared with the number of those among whom exist similar or analogous tales. For instance, we do not find in the Aryan languages anything common with the Semitic, nor in either of these any affinity to the languages of Africa or Fiji. But in the matter of folklore, the researches of scholars, as far as they have gone, have established the existence of a striking similarity in the stories of *most* nations, with a probability of the highest degree that further researches will establish a *universal* similarity. That this should be the case with nations whose manners, customs, and

character differ as widely as their languages, and who have lived for centuries separated from one another by such distances that apparently no communication could ever have existed between them, is a circumstance at once curious and important, and one tending to show that these stories must have had a common origin.

I purpose in this paper to give one illustration of this similarity, reserving others for future occasions.

Tales in which a race is run between two animals of unequal swiftness, and in which success attends the less swift are common to the Greeks, Germans, Sinhalese, Siamese, and Fijians. In the Greek story the race is run between the hare and the tortoise, in the German between the hare and the hedgehog, in the Sinhalese between the lion and the tortoise, in the Siamese between a huge bird and the tortoise, and in the Fijian between the crab and the crane according to one account, and between the crane and the butterfly according to

another. The Greek, Sinhalese, Siamese, and Fijian stories are as follows :—

The Greek story as given by Æsop.

A hare insulted a tortoise on account of his slowness, and vainly boasted of her own great speed in running. "Let us make a match," replied the tortoise. "I'll run with you five miles for five pounds, and the fox yonder shall be the umpire of the race." The hare agreed, and away they both started together; but the hare, by reason of her exceeding swiftness, outran the tortoise to such a degree, that she made a jest of the matter; and, finding herself a little tired, squatted in a tuft of fern that grew by the way, and took a nap, thinking that if the tortoise went by, she could at any time fetch him up with all the ease imaginable. In the meanwhile the tortoise came jogging along at a slow but continued pace, and the hare, out of a too great security and confidence of victory, oversleeping herself, the tortoise arrived at the end of the race first.

The Sinhalese story.

A tortoise once saw a lion on the bank of a narrow river and said to him, "I lay a wager that I shall get to the other side of this river by swimming across it sooner than you can by jumping over it." The lion accepted the challenge, and a day was fixed for the trial of their speed. In the meantime the tortoise asked a relative of his to be on one side of the river on the day in question, while he himself would be on the other side. Each was to have a bud of the ratmal flower in his mouth. On the appointed day the lion made his appearance and said to the tortoise, "Are you ready?" "Yes, I am," answered the tortoise. "Well, then, let us begin," rejoined the lion. This being agreed to the lion jumped to the other side and was surprised to see the tortoise already there. They then agreed to continue the course till one of them should be tired and give up the wager. So the lion kept on jumping from this side to that and from that side to this, until at last he was so exhausted that he

fell into the river and was drowned. This has given rise to the saying :—

अप्रयोगे बलं नास्ति प्रयोगे नास्ति दुर्बलम् ।

कूर्मस्य प्रतिवादेन सिंहस्य मरणं यथा ॥

Aprayoge balaṅ nāsti prayoge nāsti dur-
balam,

Kūrmasya prativādena siṅhasya maraṇaṅ
yatbā.

"There is no power where there is no stratagem, nor lack of power where there is stratagem; as the death of the lion was (effected) by the stratagem (literally reply) of the tortoise."

This sloka is in the mouth of almost every Sinhalese. It is found also in a Sanskrit work extant in Ceylon, called the "Pratyaya-śataka," which, as far as I am aware, is not to be found in India or elsewhere.

The Siamese story

is quoted in the "Orient und Occident," (vol. 3, p. 497), from a collection of Siamese tales, made by Herr Adolf Bastian, of Bremen, during a long residence in Siam. It is as follows :—

"Es geschah einst, dass Phaya Khruth nach dem Nakh (Nāgas oder Schlangen) aussah, um sich zu nähren, aber er konnte nicht hinlänglich von ihnen finden. Als er deshalb zu einem See kommend eine Schildkröte darin erblickte, dachte er dieselbe zu essen. Die Schildkröte aber rief: 'Ehe du mich frissest, lass uns einen Wettlauf zusammen anstellen,' und Phaya Khruth, der es zufrieden war, erhob sich stolz in die Lüfte. Die Schildkröte aber rief alle ihre Verwandten und Bekannten zusammen, die ganze Menge der Schildkrötén und stellte sie in Reihen von 100, von 1,000, von 10,000, von 100,000, von 1,000,000, von 10,000,000 auf, den ganzen Raum ausfüllend. Khruth schoss oben in der Luft umher, mit der ganzen Kraft seines Flügelschlages und die Schildkröte rief ihm zu: 'wohl, lass uns beginnen. Ich lade Eure Hoheit ein, am Himmel entlang zu fliegen, was mich betrifft, so werde ich im Wasser marschiren. Wir wollen sehen, wer zuerst

ankommen wird. Wenn ich verliere, gebe ich mich zur Beute.' Khruth flog vorwärts mit aller seiner Schnelle und dann anhaltend, rief er nach der Schildkröte, aber von allen seiten, wohin er auch immer flog, antwortete die Schildkröte und rief ihm schon von ferne zu. Da flog Khruth auf's Neue, so rasch, als es ihm möglich war, aber in jedem Punct war die Schildkröte vor ihm. Da flog Khruth und flog bis nach dem grossen Waldgebirge, dem heiligen, Himaphan. Zuletzt sagte Kruth: 'Höre, o Schildkröte! du verstehst in der That, ziemlich rasch zu marschiren,' und, den Wetlauf aufgebend, setzte er sich zum Ausruhen auf den Rathit-Baum, seine Residenz."

Translation.—It happened once that Phaya Kruth was in search of nāgas (snakes) to fill his crop with, but could not find a sufficient number of them. He therefore came to a lake, and seeing a tortoise in it thought of eating him up; but the tortoise cried out, "Before you devour me let us run a race." Phaya Kruth agreed to the proposal, and proudly rose up high in the air. In the meantime the tortoise called together all his relatives and acquaintances—the whole generation of tortoises—and placed them in rows of 100, of 1,000, of 10,000, of 100,000, of 1,000,000, of 10,000,000, covering the whole ground. Kruth flew about with the whole strength of his wings, and the tortoise called out to him: "Well, let us begin. I beg of your highness to fly along the sky while I move in the water. We shall see which of us will be the winner. If I lose, I shall give myself up for a prey." Kruth flew forwards with all his might and then stopped and called out to the tortoise, but whichever side he flew the tortoise always answered him from ahead of him. Kruth then flew again as fast as he could, but at every point the tortoise was in advance of him. He then flew and flew as far as the great mountain, the sacred Himaphan, and at last exclaimed, "Hear, O tortoise! you indeed understand how to run pretty fast," and

giving up the race he lighted on a rathit-tree, the place of his abode, to rest.

The Fijian stories.

The literary world is indebted to our present Governor, His Excellency Sir Arthur Gordon, for the Fijian stories given here:—

"The crane and the crab quarrelled as to their powers of racing. The crab said he would go the fastest, and that the crane might fly across from point to point, while he went round by the shore. The crane flew off and the crab stayed quietly in his hole, trusting to the multitude of his brethren to deceive the crane. The crane flew to the first point and seeing a crab-hole, put down his ear and heard a buzzing noise. 'That slave is here before me,' said he, and flew on to the next point. Here the same thing happened, till at last, on reaching a point above Serua, the crane fell exhausted, and was drowned in the sea."

In the other Fijian story, the competition was between a crane and a butterfly. "The latter challenged the crane to fly to Tonga, tempting him to do so by asking if he was fond of shrimps. The butterfly kept resting on the crane's back, without the crane knowing it, and whenever the bird looked round and said to himself, 'That *Kaisi* (low-born) fellow is gone; I can rest and fly slowly now, without fear of his overtaking me,' the butterfly would leave his back and fly a little way ahead, saying, 'Here I am, cousin,' till the poor bird died exhausted, and the butterfly, who had no longer his back to rest on, perished also."

I have not met with the German tale in my readings, but I conclude that there is one similar to these stories from the following prefatory remarks of Herr Bastian to the Siamese story given above:—

"Phaya Kruth ist Vischnu's Garuḍa, der kühne Vogel, der auf Kaśyapa's Anweisung selbst bis in den Himmel drang und, den Göttern das Amṛita entführte, um seine von den Schlangen gefangene Mutter zu erlösen. In den Ruinen von Nakhon Vat (in Cam-

bodia) erscheint seine Figur überall auf den Zinnen und an den Portalen, als das Symbol ungezügelter Kraft, eine gewundene Schlange in den Händen zerquetschend. In den siamesischen Märchen und Fabeln figurirt er meistens als der mächtigste Vogelkönig, spielt aber auch zuweilen eine komische Rolle, wie in der folgenden Erzählung, die ganz an unsere von dem Haasen und dem Schweinigel erinnert."

Translation.—Phaya Kruth is Vishnu's (vehicle) Garuda, the daring bird, who, at the direction of Kaśyapa, rushed into heaven itself and carried off the Amṛita from the gods in order to ransom his mother, who had been captured by the snakes. In the

ruins of Nakhon Vat (in Cambodia), his figure is to be seen everywhere in the pinnacles and at the portals, as the symbol of unrestrained strength tearing a wounded snake with his claws. In the Siamese tales and fables he figures frequently as the most powerful king of the birds, but he is made also to play a comical part sometimes as in the following narrative, which at once reminds us of ours concerning the hare and the hedgehog.

Perhaps some of our German readers will send us the story, as it cannot fail to be interesting and useful for purposes of comparison.

WM. GOONETILLEKE.

STATE INTERFERENCE WITH PAÑSALA EDUCATION.

It may perhaps be as well to preface the following article with a few explanatory remarks on the pañsalas, vihāras, and devālas in Ceylon, varying as they do from the religious establishments of other Buddhist countries.

The pañsalas, *per se*, are merely the residences of the Buddhist priesthood, and are scattered in great numbers throughout the country, wherever sufficient population exists for their support. In most cases the smaller pañsalas are not endowed with what are known as temple-lands, such endowments having been made in past ages to the larger vihāras, long before many of the smaller pañsalas were built. The revenues from the temple-lands thus go to the larger temples. The smaller pañsalas, most of which are permanently occupied, but some only occasionally so, are generally without vihāras. These vihāras are the temples, so-called, where there may be images of Buddha, &c., and where "pūjā" offerings are made; many are constructed in caves, or under overhanging rocks.

Whenever the inhabitants residing near a pañsala think fit to place a few of their sons under the tuition of the priest, the latter considers it his duty to undertake their education, but such an event is the

exception rather than the rule, and but very few avail themselves of the privilege. Even in this case the pañsala receives no assistance from the temple-land endowments. The devāla is not, it is hardly necessary to note, a purely Buddhist institution, but a very remarkable conjunction of Buddhism and Hinduism, originating from the conquest of the Kandian country by the Tamils from India. The history of this conjunction, and the curious forms in which it appears, inclining according to circumstances more to the one or the other of those religions, presents a most interesting study; representations of fish deities and other images from such distant countries as Oudh being observable on some of the buildings. But the devāla is mentioned solely because of the fact that all the old devāla lands are exempt from taxation in the same way as those belonging to the Buddhist vihāras, and instead of paying the revenues into the treasury of the larger temples, each devāla reserves its own revenues for its own use, without even a pretence to do anything for the education of the people. The endowments of some of the devālas are richer and more extensive than those of the vihāras.

The Local Government having found it

necessary to retrench considerably on the annual grant for educational purposes in the island, and the restriction of this grant to vernacular education alone appearing likely to act detrimentally to the hitherto advancing civilisation of the country, it behoves us to look about for the necessary funds for supplementing, or even superseding, if possible, the Government vote for this purpose, a vote which, in the present depressed state of the island, would seem to weigh unduly on the administration of the country. It seems an opportune moment for reviving the question raised some years ago, as to whether the revenues of the temple-lands could not be utilised for educational purposes. Considerable opposition has been made, and sympathy obtained, by use of the specious term "alienation," but that the diversion of the temple endowment from its present uses, or from the temple treasury, to the education of the people does not merit the term "alienation," can very easily be proved. For what purpose were these temples and colleges endowed, and what has, of late years, been the use to which they have been put? The well-known facts of the case were, a short time ago, at the distribution of prizes at the "Vidyodaya College," stated by H. Sumaṅgala, the learned Principal and High Priest of Srīpāda (Adam's Peak). He said, "Our ancient historical records preserve, for the grateful admiration of our times, the names of the kings Buddhādāsa, and Parākramabāhu, who recognising the way in which the sovereign can best promote the welfare of his subjects, richly endowed the colleges of the island, on condition that they should teach both priests and laymen." Sir William Gregory in his speech re-echoed the fact. "In former times," he said, "Ceylon was famous for the learning which was fostered by the kings; education was widely spread throughout the country, and the priest in every paṅsala, besides his religious functions, had devolved on him the duty of educating the children of the neighbourhood." It does not appear to have been mentioned by the speakers on

that occasion, but a knowledge of medical science seems to have been considered one of the principal aims of such education. Admittedly then for these purposes of education the temples were endowed, as much as for the due observance of religious exercises and adoration according to the Buddhist belief. When the British Government covenanted to protect these temple-land revenues, it may clearly be understood that it intended and expected, that the guardians of these revenues should on their part carry out the intention of the endowers in former times. The Government exempted the lands and religious officers from taxation under the supposition that part of the temple revenues should be employed in education. But what is the actual state of matters in this connection? The alienation of temple-lands revenue by the Basnāyaka Nīlemes and priests for their own aggrandisement and the acquisition of property, whilst the actual edifices were falling out of repair, became so notorious as to necessitate an inquiry, and for a short time repairs were effected, and a considerable portion of the funds were legitimately employed. But it may be presumed that such employment of the funds has virtually ceased, as the revenues are generally far above the requirements of the establishment. Adhering to their tenets of faith, the religious officers should exist on charity, denying themselves the luxuries of life, withholding themselves from speculation in business, and acquisition of private property. Let any one having but a slight knowledge of the prevailing custom in, at any rate, the central province of Ceylon, take a casual glance at the existing practices of the priesthood, and see how rapidly they are falling in the esteem of the people, by discarding almost every one of the axioms of their faith. The yellow robe is as commonly seen at courts of law, civil and criminal, as it is on the broad highway; speculation in produce, acquisition of lands, lending and borrowing money, suits in law, even indulgence in intoxicating liquor and im-

morality, are common among the priesthood. With such a state of corruption, no astonishment need be felt that the priesthood is no longer revered as it used to be in former times, and that when religious revivals are undertaken, it is necessary to import leaders from distant stations in the low country in order to raise the fervour of the people. In the midst of all this, however, education is not entirely neglected, there are many small classes of boys educated at outlying pañsalas, scattered over the country, but as a total they do not amount to much. It is very significant that even the Vidyodaya College is wholly unendowed. Taking all this into consideration, it may well be asked, how could the assumption by the Government of temple-lands revenue for educational purposes merit the term alienation? It is merely a transference of the control of certain funds from temple officers to those of Government. There is no alienation in the correct meaning of the term; the object for which those endowments were made will be those on which they will be expended; it is the control only of that expenditure which is transferred. The history of many years past proves that it is the present control which is alienating these funds, whilst their transference to the Government would be only restoring them to the purposes for which they were originally intended; a transference, be it noted, from a control whose isolated position enables it to misappropriate these revenues, unchecked and unheeded, to a control necessarily of integrity, exposed as it would be to public examination and criticism. Such being the case, it is hardly necessary to inquire whether Government has, or has not, a right to assume the custody of these funds. A moral right must undoubtedly be admitted, a legal right is beyond the scope of this article, as much as would be a question of international law, or the disendowment of the Church, to which, by the way, this transference has been compared, though it is

evident that such comparison cannot hold for a moment. There is no disendowment intended or required, the present custodians, and their successors in office, would, *ex officio*, be members of the school board; having to give account of the funds in their charge, voting its distribution, and having a voice in the actual details of the education on which such funds are expended. At first sight it appears only fair that this education should be strictly confined to the vernacular, since there was no intention of any such instruction in a foreign language. But surely it must be considered that modern civilisation and modern science must be taught, though never intended by king Buddhādāsa and Parākrāmabāhu, in the same way that modern medical practice should be taught, instead of the remarkable inculcations of native leeches of a thousand years ago, with their charms and magic; and if modern science, which is a foreign science, why not clothe that science in a foreign language, in which all the required educational works already exist. This, however, may be deemed a secondary consideration. An elementary education in the vernacular is all that is at first required, and it is a matter of very grave consideration whether the higher education, so freely accorded to Ceylon, is, and will be, advantageous to her sons and daughters. If it could be proved disadvantageous, then it would be undoubtedly wrong in every way to employ for their disadvantage that which was set apart for their benefit; and on this one point alone great hesitation should be felt in employing temple-lands revenue in the higher branches of education. It would be well to limit such application to a lower grade of education, leaving those who are able and willing, and aspire to a higher one, to attain it at the institutions so plentifully supported in the towns by European societies and endowments, as well as by their own resources. It must not, however, be lost sight of, that mere education, whether in the higher or lower grades of knowledge,

is by no means the whole of what is needed and what it is sought to supply. Putting aside distinctly religious tenets, there is a common ground of agreement in Christianity, Buddhism and Mahomedanism, on which teachers can meet and mutually assist each other in inculcating morality, elevation of ideas, and a desire for better things than those which have been handed down to the people from past generations. Whatever form the education may take, it is absolutely necessary that these should not be neglected, and for such a purpose it is necessary that the teachers should be

enlightened and educated men, brought up in, and thoroughly imbued with, principles of morality. To teach merely reading and writing, no teacher can possibly be admitted whose knowledge is limited to reading and writing; his knowledge, his education, his ideas, and his habits, must be all far in advance of those of his pupils, or he will undoubtedly fail in inculcating the advanced morality, the enlarged ideas and mental elevation, which are as necessary as his very existence for the education and civilisation of future generations.

EDMUND WOODHOUSE.

THE PARSEE ELPHINSTONE DRAMATIC CLUB.

The theatres and musical entertainments of the Hindūs and Parsees contribute much to the amusement of visitors to Calcutta. It was our good fortune to witness one of these performances, when lately on a trip to the City of Palaces, and a brief description of it, we presume, would interest some of our readers.

The Parsee theatre stands in a spacious building appropriately fitted up, by Messrs. Sakloth and Madan, in Dharamtolla road.

Having learnt that the performance on the night of the 2nd January 1884 was to be the Opera called "Indra-sabhā" or an event connected with the court of Indra, or Śakra,¹ we proceeded thither in the company of two friends, one a Maldivian and the other a Hindū gentleman. The place was well lit, and the large hall was quite full a few minutes before the performance commenced. The boxes (each of which contained four seats) were utilized by Hindū ladies, some of whose fair forms could only be seen through a curtain; then there were the orchestra stalls which were in front, and three of which we occupied, stalls again which were behind ours, and back stalls, or elevated seats, and the gallery.

The stage was brilliantly lit with fifty gas jets in front, besides several others

inside, and on the curtain, which hid it from view till the performance commenced, was depicted a scene of singular beauty, evidently the park of Śakra called the Nēdun-uyana. The lights on the stage were so regulated that this looked almost natural, and we were much struck with this painting.

Until the play began the spectators were treated to several sweet Indian airs on the violin and other instruments.

Punctually at 9 o'clock the curtain was drawn, Indra, the King of the Fairies, was seated on an elaborate throne, and four of the fairies—Pokraj, Nelun, Lāl, and Subz—descended in succession. These were followed by Kāla Dew and Lāl Dew, the demon attendants of the king's Durbar, in black and red robes quite hideous to look at. The following is the subject of the Opera:—

King Indra, the god of gods, held a council occasionally in the Sudharmā Hall, when there was a regular levee of all the fairies under him. At a conversation held at one of these levees the Fairy Subz privately informs Kāla Dew, one of the demon attendants, that she is passionately in love with a prince of men, whom she had seen fast asleep in a park, and implores the demon to fetch him to her. The demon carried out the fairy's wishes instantly.

¹ Frequent mention of Śakra's court is made in our books. Its name is Sudharmā, and its orna-

ments and fittings are pronounced to be unsurpassed.

When the prince awoke in the premises of Indra, he was astonished and gazed with wonder at his surroundings. Subz appeared, and informed him how he was brought there and of her love to him. Gulfam the prince did not at first relish this proceeding, but when he got into good humour he enquired who Subz was, and was surprised to learn that she was an attendant on Indra. The prince had read and heard much of the beauties of Indra-Sabhā, and was most anxious to see it. He begged Subz to take him with her, and promised to return her love if she would comply with his request.

The fairy described to Gulfam her inability to comply with his wishes, as by doing so her position would be at stake, but Gulfam was inexorable. So Subz had no alternative but to escort Gulfam, and taking him to the palace she hid him in a spot from which he could witness all that transpired. The levee begins with all its accompaniments of music and dancing, and Subz displays her powers admirably, when, lo! one of the demons rushed into the court and intimated to Indra that there was something wrong, and that he was certain that a mortal had intruded on the court. The astonishment of the celestial assemblage could better be imagined than described. Search was immediately made; Gulfam was hauled up and carefully questioned as to how he got there. Simple Gulfam divulged the entire story, and the result was that Subz was deprived of her wings and expelled with disgrace from the court, whilst Gulfam was ordered to be thrown into a well. The

disappointed Subz's love for Gulfam was not diminished, however, for in the garb of a female ascetic she followed Gulfam.

Whilst she was thus bewailing her lot, she was seen by Kāla Dew, who was unable to identify her as the disgraced fairy, and he spoke to Indra of her accomplishments, and of her ability as an actress. She was at once summoned before the king, and he was so charmed with her exquisitely fine performances, that he offered her valuable rewards which she refused to accept, but she begged of him to grant compliance with one of her wishes. Indra was delighted beyond measure and promised to grant her wish, but imagine his surprise when she threw off her garb, revealed herself as the disgraced fairy, and craved the restoration of her Gulfam. Indra in honour did not break his promise, he clung to the heavenly virtue of forgiveness and forgave Subz. Gulfam was restored, and as the loving couple are clasped in a fond embrace, the curtain falls.

This interesting Opera was followed by the Comic Farce of the Doctor's Daughters, which threw the whole house into convulsions of laughter, and the performance terminated at half-past 12 o'clock. We need scarcely say that we witnessed a rare sight, the vivid scenes on the curtains were most artistically drawn; the brilliant lights displayed everything to perfection. We were delighted with what we saw, and but for our limited stay we should have been glad to witness one or two more of these performances.

EDMUND R. GOONERATNE MUDALIYAR.

SANSKRIT PUZZLE.

No. IV.

वटवृक्षो महान्न मार्गमाक्रम्य तिष्ठति ।

अत्र सम्बोधनं वक्त्रे हैमं दास्यामि कङ्कणम् ॥

One would, at first sight, translate the first line of this sloka thus:—"A large banyan tree stands here obstructing the road."

In the second line the author of the puzzle says, "I shall give a gold bracelet to any one discovering (literally telling) a word

in the vocative case here" (that is, in the first line). Thus he does not leave us altogether in the dark. He informs us that there is, lurking somewhere in the first line, a word in the vocative case, and indirectly intimates to us that when this word is discovered the sentence will convey quite a different meaning.

WM. GOONETILLEKE.

SOLUTION OF THE SANSKRIT PUZZLE APPEARING IN THE NUMBER
FOR FEBRUARY.

• No. II.

कः खे चरति का रम्या का जप्या किञ्च भूषणम् ।
को वन्द्यः कीदृशी लङ्का

This is a puzzle which, we think, might make even the best Sanskrit scholar uneasy for many a night. The reason will become obvious as we proceed with the solution.

1. "Who moves in the sky?" We of course easily pitch upon the monosyllable *vi*, a bird, and, for the purpose in hand, take its nominative singular form *vis* (*viḥ*).

2. "Who is to be loved?" Among all the forms of human affection, the strongest and most predominant is that of the sexes. We have no hesitation, therefore, in at once saying that "lovely woman" is indeed lovable; and one of the many synonyms in Sanskrit for a beautiful woman is *Ramā*.

3. "What should be muttered?" Considering that the querist is a *Brāhmaṇ*, we naturally think of the *Vedas*, the inspiration of the eternal *Brahma*, held so holy in his estimation that its sacred hymns should always be muttered, in order that they might not reach the ears of the profane. Of the *Vedas*, the oldest and most sacred is considered to be the *Rik*, which name we select as the appropriate answer to the third question.

4. "What is an ornament?" Here is a regular puzzler. Tastes differ—the taste of women especially—alike in the matter of fashion as of jewellery.

However, if the question were left for decision by a Hindū beauty, she would, we suspect, prefer a bangle or a bracelet to any other kind of ornament.

We have a most striking illustration of this Oriental taste in the selection made by the Kandian ladies at the entertainment given at Elpitiya, on the 26th February 1884, to the late Governor of Ceylon, Sir William Gregory, in honour of his visit to the island, of a valuable and handsome bracelet as the most suitable gift to the lady of that worthy and honorable knight. The Sans-

krit name for a bracelet or bangle is *kaṭakam*, which word we fix upon as the answer to the fourth query.

5. "Who should be honoured?" Parents, of course; and nobody can blame us for following the old Decalogue in giving precedence to the *father*; Sanskrit, *pitā*.

6. "What kind of place is *Lankā*?" The proposer of the riddle himself must have felt how vaguely the question is worded, and how difficult it must be to answer it, without the slightest hint given as to time and surrounding circumstances. But the exercise of a little ingenuity will discover that there is a great deal of significance in the mention of the word *Lankā*—a prehistoric name of our beautiful little isle—carrying our minds far back into the legendary stories of its invasion by *Rāma* to recover his sweet *Sitā* from the hands of the *Rākṣasa* ruffian, *Rāvana*.

The inception of this idea, added to the answers already given, leave no room for doubt that a compliment is herein paid to the valour and chivalry of *Hanumān*, the commander of the *Simian* forces under *Rāma*, who, alone and unattended, came over to *Lankā* (leaving the invading army behind) to spy the country and make a reconnaissance prior to the great invasion in force. His exploits during this adventurous expedition are recorded in the pages of the Great Epic, *Rāmāyaṇa*, which states that his daring and wonderful feats of strength and cunning made the whole island tremble, and its fierce ruler quiver on his throne with impotent rage.

So now we have before us the several answers to the queries of this interesting and intricate puzzle in the order of the following words, all in the nom. sing. :—
Vis+ramā+rik+kaṭakam+pitā.

Vis+ramā=vir+ramā by Pāṇini viii. 2. 66.

Vir+ramā=vīramā by P. viii. 3. 14 and vi. 3. 111.

Vīramā+rik=vīramark by P. vi. 1. 87.

No change takes place by the addition

of the remaining two words *kaṭakam* and *pitā* to *vīramark* or to each other, so that we have now *Vīramarkkaṭa-Kampitā*.

This combination of the five words *vis*, *ramā*, *rik*, *kaṭakam*, and *pitā*, may, it will be seen, be also resolved into the three parts—*vīra* (hero), *markkaṭa* (monkey), and *kampitā* (tossed about or shaken,) thus—*Vīra*+*markkaṭa*+*kampitā*, which, being a *tatpuruṣa* compound, would mean “tossed about or shaken by the monkey-hero,” and would appropriately represent the condition of *Laṅkā* at the period above named.

Consisting as it does of eight syllables, of which the last four are two iambs, it completes the second line; and the verse thus completed will read as follows:—

कः खे चरति का रम्या का जप्या किञ्च भूषणम् ।
को वन्द्यः कीदृशी लङ्का वीरमर्कटकम्पिता ॥

It will now be apparent that the difficulty of solving the riddle is enhanced by the circumstance that, before arriving at the correct answer, you have to form different words by separating the syllables of the words representing the answers to the preliminary questions; *i.e.*, from the five words, *Vis*, *Ramā*, *Rik*, *Kaṭakam*, *Pitā*, you have to form the three words, *Vīra*, *Markkaṭa*, *Kampitā*; thus disjoining the syllables of the first five words, in order to produce the compound term *vīramarkkaṭakampitā*.

We need hardly add that the difficulty is rendered still greater by the necessity of completing the distich prosodially and harmoniously.

L. CORNEILLE WIJESINHA.

THE BĀLĀVABODHANA.

A re-arrangement of some of the more useful Grammatical Sūtras of Candrar, with a Gloss by Kūsyapa Thera, edited, with Explanatory and Critical Notes, by WILLIAM GOONETILLEKE, and now published for the first time.

N.B.—The figures after the Sūtras refer to the Notes at the end of the Work.

(Continued from page 72.)

नश्छव्यप्रशान्⁵⁰ ॥

अम्परे छवि परतः प्रशान्वर्जितस्य नकारान्तस्य पदस्य सो भवति ।

षष्ठ्यान्तस्य⁵¹ ॥

षष्ठीनिर्दिष्टस्य यत्कार्यं तदन्तस्य भवति ॥ वा इति वर्तते ।

अत्रानुनासिकः पूर्वस्य⁵² ॥

समः छुटि सः । पुमः खय्यमि । नश्छव्यप्रशान् । कान् कान् । नृन् पे रो वा इत्यस्मिन्प्रकरणे आदेशात्पूर्वस्यानुनासिको वा भवति । सर्वास्वपि लिपिषु सानुनासिकानां स्वराणां यवलाणां चोपरिष्ठादन्तर्विन्दुरर्धचन्द्राकारः सङ्केतः । अनुस्वारस्य चूडामण्याकारः । विसर्जनीयस्य विन्दुद्वयम् । जिह्वामूलीयस्य शलाकायन्त्रा-

कारः । उपध्मानीयस्य गजकुम्भाकारः । तदन्येषामक्षराणां नास्ति लिपिनियमः ।

अत्र पूर्वस्य । इति च वर्तते ।

अनुस्वारः⁵³ ॥

अस्मिन्प्रकरणे आदेशात्पूर्वस्यानुस्वार आगमो भवति । पूर्वस्येत्यनुवृत्तस्यागमागमिसम्बन्धषष्ठ्या निर्देशादागमत्वम् । आदेशश्रुत्या तदन्तरता च स्तोः श्रुष्टुभ्यां ताविति सस्य शषौ भवतः । भवाँश्छादयति । भवाँश्छादयति ॥ भवाँश्छकारः । भवाँश्छकारः ॥ भवाँस्थुटति । भवाँस्थुटति ॥ भवाँश्चरति भवाँश्चरति ॥ भवाँष्टीकते । भवाँष्टीकते ॥ भवाँस्तरति । भवाँस्तरति ॥

कुण्डम् हसति । कुण्डम् साये ।

इत्यत्र । पदस्य अनुस्वार इति च वर्तते ।

हलि मः⁵⁴ ॥

हलि परस्मिन्मकारान्तस्य पदस्यानुस्वार
आदेशो भवति । कुण्डं हसति । कुण्डं साये ॥

सम् यन्ता सम् यन्ता । सम् वत्सरः सम्
वत्सरः । तम् लोकम् तम् लोकम् । दिव्यम्
चक्षुः दिव्यम् चक्षुः । सुखम् पुण्यम् सुखम्
पुण्यम् । तम् करोति तम् करोति । तम्
टीकते तम् टीकते । तम् तनोति तम् तनोति ।
इत्यत्र । हलि म इत्यनुस्वारे कृते ।

अनुनासिकः । अनुस्वारस्य । ययि । यम्
इति च वर्तते ।

पदादौ वा⁵⁵ ॥

पदादौ ययि परतोऽनुस्वारस्य ययासन्नः
सानुनासिको यम् वा भवति ॥ सय्यन्ता सं-
यन्ता । सव्वत्सरः संवत्सरः । तल्लोकम् तं
लोकम् । दिव्यञ्चक्षुः दिव्यं चक्षुः । सुखम्पु-
ण्यम् सुखं पुण्यम् । तद्करोति तं करोति ।
तण्टीकते तं टीकते । तन्तनोति तं तनोति ॥

अभिचित् लुनाति । भवान् लुनाति । इत्यत्र ।
यम् । इति वर्तते ।

तोर्लि⁵⁶ ॥

लकारे परतस्तवर्गस्य लकारासन्नो यम्
भवति । अभिचिल्लुनाति भवाल्लुनाति ॥

वृक्षर् खनति । वृक्षर् पचति । इत्यत्र ।
अत्र हि खनतीत्यादिके पदे विवक्षमाणे तद्व-
शाद्विरामो नास्तीति विरामे विसर्जनीय इति
विसर्जनीयस्याकरणाद्रेफान्तता । तथोत्तरत्र ।

पदस्य । रः । विसर्जनीयः । इति च व-
र्तते ।

खरि⁵⁷ ॥

खरि परतो रेफान्तस्य पदस्य विसर्जनीयो
भवति । वृक्षः खनति । वृक्षः पचति ॥

पुनर् छादयति । वहिर् ठकारः । प्रातर
थुटति । रथर् चरति । गुरुर् टीकते । उच्चैर्
तरति । इत्यत्र ।

पदस्य । इति वर्तते ।

छवि रः सः⁵⁸ ॥

छवि परस्मिन् रेफान्तस्य पदस्य सकारो
भवति । ध्रुष्ट्वेन सस्य शषौ भवतः । पुन-
श्छादयति । वहिश्ठकारः । प्रातस्थुटति । रथ-
श्चरति । गुरुटीकते । उच्चैस्तरति ।

गौर शेते गौर शेते । वृक्षर् षण्डे । वृक्षर्
षण्डे । वृक्षर् साये वृक्षर् साये । इत्यत्र ।

रस्य इति च वर्तते ।

वा शरि⁵⁹ ॥

शरि परतो रेफस्य सकारो वा भवति ।
अन्यत्र खरीति विसर्जनीयः । गौश्शेते । गौः
शेते ॥ वृक्षर्षण्डे । वृक्षः षण्डे । वृक्षस्साये
वृक्षः साये ॥

वृक्षर् करोति वृक्षर् करोति । वृक्षर् खनति
वृक्षर् खनति । वृक्षर् पचति वृक्षर् पचति
वृक्षर् फलति वृक्षर् फलति । इत्यत्र ।

रः । वा । खरि । इति च वर्तते ।

कुषोः ःकूपौ⁶⁰ ॥

कवर्गपवर्गयोः खरि परतो रेफस्य जिह्वा-
मूलीयोपध्मानीयौ वा भवतः । कपावुच्चारणार्थौ ।
पक्षे खरीति विसर्जनीयः ॥ वृक्षर् करोति ।
वृक्षः करोति । वृक्षर् खनति । वृक्षः खनति ।
वृक्षर् पचति । वृक्षः पचति । वृक्षर् फलति ।
वृक्षः फलति ।

देवर् हसति । देवर् ददाति । देवर् भव ।
इत्यत्र ।

अति । उन् । इति च वर्तते ।

(To be continued).