

H. Gies

THE ORIENTALIST,

A MONTHLY JOURNAL

OF

ORIENTAL LITERATURE, ARTS AND SCIENCES, FOLKLORE,
&c., &c., &c.

CONTENTS.

	PAGE		PAGE
1. COMPARATIVE FOLKLORE, by WM. GOONETILLEKE	121	5. SANSKRIT PUZZLES, No. VI., by WM. GOONETILLEKE	141
2. EPISODES FROM THE MAHĀVANSA, III., by L. CORNELLE WIJESINHA	125	6. SOLUTION OF SANSKRIT PUZZLE, No. IV., by L. CORNELLE WIJESINHA	142
3. SINHALESE FOLKLORE, by WM. GOONETILLEKE, H. A. PIERIS, and Miss S. JANE GOONETILLEKE	131	7. MISCELLANEA—NOTES AND QUERIES	142
4. AN ACCOUNT OF THE VIRGIN MARY AND JESUS, as given by Arabic writers (<i>cont.</i>), by MUHAMAD CASIM SIDDI LEBBE	139	8. THE BĀLĀVABODHANA, by WM. GOONETILLEKE	123

KANDY, CEYLON.

PRINTED AT THE EDUCATION SOCIETY'S PRESS, BYCULLA, BOMBAY.

** All communications to be addressed to the EDITOR, Trincomalie Street, Kandy, Ceylon.

Annual Subscription in Advance, exclusive of Postage, Rs. 6, or 12s.

COMPARATIVE FOLKLORE.

IN the year 1857, Wilhelm von Camerlöher and Dr. W. Prelag, members of the Oriental Society of Constantinople, published a German translation of a Turkish work, which had till then remained unknown to European scholars. The original was printed, I believe for the first time, in Constantinople in 1849. It was a book of tales and drollery, and the German Edition bore the title of *Meister Nasr-Eddins Schwänke und Räuber und Richter* (*Master or Teacher, Nasr-eddin's Tales and Robbers and Judges*). The little volume, of which I do not know whether an English translation exists or not, especially recommends itself to those engaged in tracing the origin and spread of the tales, legends and traditional sayings of different nations in order to make them the subject of scientific treatment. It is a remarkable coincidence that one of the tales narrated in this Turkish work bears a very close and striking resemblance to a Sinhalese one, which has descended to our day from remote antiquity. The resemblance is so great that it negatives the supposition that the stories sprang from independent sources. How, then, can the simultaneous existence of two such narratives among two nations who had no intercourse with one another, and who so widely differ from each other in religion, manners and customs, and in several other respects, be satisfactorily accounted for? The following is a literal translation of the Turkish tale from Camerlöher and Prelag's German version:—

One day the Teacher (i.e. Nasr-eddin) climbed a tree and began to cut the very branch on which he was seated. A man who happened to pass by cried out, "O man, what are you doing? when the branch falls you will also tumble down with it." The Teacher gave him no answer, and when the branch was cut through he fell down suddenly to the ground. But he immediately stood up, ran after the man, and said, "O man! you knew that I

would fall; you must also know when I shall die," and seized him by the collar. The man, unable to liberate himself said, "Load your ass with a heavy burden and drive it up to the summit of a hill. At the place where it first eructates, half of your soul will leave you, and at the second place your entire soul will abandon you, and nothing of life will remain in you." The teacher did so, and at the second place indicated he laid himself down, saying, "Behold! now am I dead," and remained motionless. Presently people collected round him, brought a bier, laid him on it, and said, "Let us take him to his house." As they were going they arrived at a place full of mud and filth, and spoke to one another, saying, "How shall we pass over this spot?" The dead man then stretched out his head from the bier and said, "When I was yet alive I always avoided this spot by going yonder way."

The Sinhalese story, as I have often heard it related, is as follows:—A man noted for his extreme stupidity climbed a tree, sat on a branch overhanging the river, and began to cut it. A Buddhist priest who happened to pass by said to him, "Why do you cut the branch on which you yourself are seated? Do you not know that you will tumble down with the branch when it breaks?" The warning passed unheeded, and when the branch broke he fell down into the river. But he swam ashore and axe in hand pursued the priest, who endeavoured to run away, as he believed that the man intended to kill him. He was, however, soon overtaken, and to his surprise he discovered that the man's object was to ascertain from him the day of his death. "One day," said the priest, "a drop of rain water will fall on you from the roof of your house, and then you will instantly die." This happened some time after, and the man fancied he was dead, and lay stretched at full length like a corpse. His friends laid him on a

bier and were carrying him to the cemetery to bury him. On their way they arrived at a garden over which a shorter path than the ordinary road led to the cemetery, but the owner of the garden would not let the procession pass over his land, as his cultivation would thereby be polluted. A quarrel arose, and the dead man stretched out his head from the bier, and addressing the proprietor of the land said, "Vile wretch! were I living I would teach you a lesson which you would remember all the days of your life."¹

Both these tales agree in the main with a Hindu story narrated in a work called *Bharatakadvātriṅśikā* (32 tales of mendicant monks), which might be regarded as their origin, but for the fact that the circumstance that the man who fell from the tree ran after him who gave the warning does not occur in it. The following is a translation of the Hindu tale:—

In Elākapura there lived several mendicant monks. One of them named Daṇḍaka once went, in the rainy season, into a wood in order to procure a post for his hut. There he saw on a tree a fine branch bent down, and he climbed the tree, sat on the branch, and began to cut it. Then there came that way some travellers, who; seeing what he was doing said, "O monk! greatest of all idiots, you should not cut a branch on which you yourself are sitting, for, if you do so, when the branch breaks you will fall down and die." After saying this the travellers went their way. The monk, however, paid no attention to their speech, but continued to cut the branch, remaining in the same posture, until at length the branch broke and he tumbled down. He then thought within himself, "Those travellers are indeed wise and truthful for everything has happened just as they had predicted, consequently I must be dead." So he remained on the ground as if dead; he did not speak; nor did he stand up; nor did he even breathe. People who came there from the neighbourhood

raised him up, but he did not stand; they endeavoured to make him speak, but could not succeed. They then sent word to the other monks saying, "Your associate Daṇḍaka fell down from a tree and died." Then came the monks in large numbers, and when they saw that he was dead, they lifted him up in order to carry him to the place of cremation. Now when they had gone a short distance they came upon a spot where the road divided itself before them. Then said some, "We must go to the left," but others said, "It is to the right that we must go." Thus a dispute arose among them, and they were unable to come to any conclusion. The dead monk who was borne on the bier said, "Friends, quarrel not among yourselves; when I was alive I always went by the left road." Then said some, "He always spoke the truth; all that he ever said was nothing but the simple fact. Let us therefore take the left road." This was agreed upon, and as they were about to proceed towards the left some people who happened to be present said, "Oh, ye monks, ye are indeed the greatest of all blockheads that ye should proceed to burn this man while he is yet alive." They answered, "Nay, but he is dead." Then the bystanders said, "He cannot be dead, seeing that he yet speaks." They then set down the bier on the ground, but Daṇḍaka persistently declared that he was actually dead, and related to them with the most solemn protestations the prediction of the travellers, and how it was fulfilled. Hereupon the other monks remained quite bewildered, unable to arrive at any decision as to whether Daṇḍaka was dead or alive, until at length, after a great deal of trouble, the bystanders succeeded in convincing them that the man was not dead, and in inducing them to return to their dwelling. Daṇḍaka also now stood up and went his way, after having been heartily laughed at by the people.

In this Indian story the man who fell

¹ There is also another version of this story among the Sinhalese, see p. 137, *infra*.

from the tree did not get up and pursue him who gave the warning, but at once concluded that he was dead, because the words addressed to him were, "You will fall down and die."

From an examination of the details of these three stories, it will be seen that the Sinhalese and Turkish tales agree more closely with one another than either of them does with the Hindu; and it is noteworthy that the story, as current among the Tamils, or rather the first portion of it, also bears a greater resemblance to the Turkish than to the Hindu. The Tamil story, as far as I have been able to ascertain, is as follows:—A pupil of Paramarta was cutting a branch on a tree in exactly the same manner as described in the Turkish tale, and was warned by a Brāhman who happened to pass by that he would fall down. No sooner was the warning given than he tumbled down. He then concluded that the Brāhman was a man of very great intelligence and wisdom, and therefore he ran up to him and enquired from him when his master would die. The only difference between the first portion of the Tamil and Turkish accounts is, that in the latter the enquiry was made respecting the death of the enquirer, but in the former respecting that of his master. The Turkish story resembles most the beginning of a Lithuanian tale which has been translated into German by Schleicher, and of which I give below an English translation from the German version:—

Once upon a time there was a day labourer who had a son for whom he got a small cart made and purchased a grey mare. One day he drove into the wood, climbed a tree, and was cutting branches for making brooms. While he was thus engaged there passed by a merchant with several articles of merchandise and said to him, "You will fall down from the tree." Scarcely had the merchant gone a few steps when the man actually tumbled down to the ground. He then got up, ran up to the merchant and said to him, "As you

knew that I would fall from the tree, you must also know when I shall die, and that you shall tell me." The merchant said, "When your mare eructates for the third time then will you die." After this the merchant proceeded on his way and the youth returned to his work. When he had made a sufficient number of brooms he loaded them in his cart and set out from thence. The mare did not go quick enough, and he struck her once, and she eructated. Here he became unwell. Further on he struck the mare a second time and she again eructated. He then laid himself down in the cart. Then there came that way some merchants with valuable wares loaded in a waggon, and the broom-maker met them at a small cross-drain over which the mare would not go. He then struck her a third time and she again eructated. He then fell backwards from the cart and was as if dead. The merchants ran up to him and said, "What is the matter? What has happened to you?" but he remained as mute as a corpse.

Up to this point the Lithuanian tale agrees with the Turkish more closely than any of the others, but in the sequel it differs from them all, inasmuch as the simpleton changes his character and proves himself to be a wide-awake scamp whom the sight of the merchants' gold appears to have brought back to life again. The story proceeds thus:—The merchants carried the body to an inn, but the dead man, on a fair opportunity presenting itself, suddenly rose and made his exit, carrying away with him the best portion of their money and valuables. The merchants had no difficulty in discovering, though too late, that the youth whom they had taken to be dead was only a downright hypocrite who acted his part admirably well to cheat them out of their hard earnings.

Albrecht Weber, in the *Monatsberichten der Berliner Akademie*, 1860, makes mention of a German story of a simpleton

who sat on a branch, and was cutting it, adding at the same time that the proceeding was one which might actually have often happened, and that he was once himself an eye-witness of the fact. I quote here Weber's own words in order that no doubt of their tenor may remain:—"Dasabhauen des Astes durch den darauf sitzenden Sempel ist eine bei uns oft wiederholte Geschichte, die sich aber auch oft genug ereignet haben mag, wie ich denn auch selbst einmal wirklich Augenzeuge des identischen Vorgangs gewesen bin."

There is a similar story among the Saxons, given in the *Orient und Occident*, vol. I. p. 765, of which I give here a translation:—

A young man to whom his wife, mother-in-law and father gave proofs of great stupidity, sets out in order to see whether there are still greater idiots in the world, and finds several people far more stupid than they. Among others he meets with one who is engaged in sawing a branch of a tree upon which he is seated. In vain does he cry out to the man on the branch that he will fall down. The idiot falls with the branch and runs after the other to enquire of him, as he was a prophet, as to the time of his death. "Only go home quickly, for as soon as your horse eructates three times you will be dead," was the answer. The poor man was in no little anguish. He unloosed his horse quickly from the tree, sprang upon it and urged it on impetuously with his spurs. The horse in agony eructated. "Ah! that is already once," he cried out and urged it on still more vehemently. It soon eructated once more. "That is already twice," he cried out terrified, his hair standing on end. He spurred the horse still more and it eructated the third time. "That is three times," he said, "ah! now, art thou dead!" He gently dismounted, and laid himself down on the way. But the young man had observed him from a distance and came up to him and said: "What's the matter with you? what are you

doing here?" "O God! O God! I am dead and must lie here now, and I am so hungry. Be so good, dear man, as to go and tell my wife to bring something for me to eat, for she will herself understand very well that I, a dead man, cannot get home." "The young man thought, "This man is yet more stupid than my people at home," and rode on.

This Saxon story differs from the others given above only in minor details, which it is scarcely necessary to point out.

I am informed by the Rev. S. Langdon, Wesleyan Missionary, Kandy, that a similar story exists in the Folklore of the English. He has written it down for me and I give it below:—

A man walking in a wood saw a working man sitting on a branch of a tree and sawing off the same branch close to the trunk.

"Why do you sit there," said the man below, "You'll fall and break your neck in a minute."

"Sir," said the man on the branch, "I know what I am about. It's easier doing it this way than the other," and while he was speaking the branch gave way, throwing the man on the ground and fulfilling the prediction, for he was taken up by the other a corpse, having broken his neck in the fall."

It thus appears that the quintessence of the story is almost universal, being found in so many countries, so remote from each other and in so many various languages; but there is not sufficient in the foregoing recensions to enable us to ascertain in which country the tale originated. The inquiry into its origin, it will be admitted, would be peculiarly interesting, and without doubt some of our readers will be able to throw some light on the subject, or at least to inform us whether similar stories exist in the literature or traditions of other nations than those I have mentioned, viz., the German, Saxon, English, Lithuanian, Turkish, Hindu, Sinhalese, and Tamil.

WM. GOONETILLEKE.

EPISODES FROM THE MAHĀVAṆSA.

III. VASABHA.—THE LUCKY ADVENTURER.

It is easier to demolish than to rebuild ; to acquire than to conserve and perpetuate. These truisms hold good alike in the regions of politics, sociology and religion ; and the history of the world affords ample illustration of the fact. Subha, the daring usurper, was not long on the throne before he began to entertain doubts as to its stability, and to become anxious about the succession. Usurpers are generally suspicious, superstitious and tyrannical. So was Subha. He consulted fortune-tellers and diviners in order to ascertain whether the kingdom he had unlawfully acquired would long remain to him and to his posterity. Sāul, of old, through fear and desperation, had recourse to the witch of Endor. Rulers and kings of ancient Greece and Rome, when threatened with danger to themselves or to the State, consulted the Delphic Oracle or the Sibyline verses. Macbeth, troubled with a guilty conscience, hurried in racking anxiety to the dark cave near Forres, and conjured the prophetic witches to disclose to him the destiny of his crown. Necromancy, however, if we judge by the history of the past, has many a time predicted rightly, although its oracles were very often delivered in the language of ambiguity and deceit.

In the instance before us, Subha heard with dismay that an adventurer by the name of Vasabha would wrest the kingdom from his hands and succeed to the throne. To avert the dreaded fate foretold with such distinctness he resorted to a measure which only tyrants with hearts encased in steel could adopt. He issued a secret order to his chieftains that every man in his kingdom bearing the ominous name of Vasabha should be destroyed, and probably devised effectual means to carry into execution his cruel mandate. One thousand eight hundred and eighty-four years ago, Herod, the tyrant, unsuccessfully tried an experiment of a like nature under similar

circumstances, and left a name execrated by posterity as the murderer of the Innocents.

Now, about this time, there lived in the northern part of the country a young man called Vasabha, who was a Kṣatriya of the Lambakarna race. He was a nephew of the commander of the king's army, and came into the city—probably before the promulgation of the aforesaid order—in search of employment under his uncle. Being a young man of mettle and spirit, the general accepted his services and employed him on his staff. While the youth was so employed the king's fatal decree came unexpectedly into their midst. The general was taken by surprise and, very naturally, became much embarrassed and perplexed about his nephew. His position, and even his life, would be in imminent peril if some enemy were to convey to the king's ear that his trusted general was harbouring a kinsman bearing the proscribed name of Vasabha. What was he to do under the circumstances ? It was a matter of extreme pain and delicacy : so he consulted his wife at night as to the expediency of delivering up Vasabha into the hands of the king. The good woman, who had evidently taken a fancy to the young man, tried to dissuade her husband from his intention ; but on being made to perceive the risk he ran in either keeping his nephew in concealment or allowing him to escape, she at last consented,—with a secret determination, nevertheless, of frustrating the general's heartless purpose and saving the life of the unoffending youth. The general then communicated to his wife his intention of taking young Vasabha next morning to the Royal Palace and delivering him up to the king. The wife, whose name was "Mettā," on hearing this declaration, could not sleep that night. Perplexed with anxious thoughts she occupied the night in devising plans to save the life of the boy. This was no easy matter under the circum-

stances. To communicate the secret to the nephew that night or early next morning, even if that were possible, would be to impel the youth to leave home at once and flee for life, or to induce him to decline accompanying his uncle to the palace in the morning; and either result would make her husband suspect her fidelity and provoke his wrath. So, she devised an ingenious though doubtful expedient for accomplishing her purpose. The general, it appears, was in the habit of taking with him a prepared "chew" of betel in his hand to be masticated on his way to the palace. Most of our readers are doubtless aware that what is generally called a "chew of betel" consists, among the well-to-do classes of natives, of a leaf or two of the betel vine, a few thin slices of the areca nut, a small piece of catechu and, sometimes, of tobacco, a few spices such as nutmegs, cardamoms, cloves, &c., and a small quantity of *chunam* or prepared lime. Now, this last named ingredient, *lime*, is a *sine qua non* in a "chew of betel:" it is this substance which adds zest and piquancy to the "chew" and imparts the brilliant scarlet colour to the lips of the chewer: without it the rest becomes simply a detestable mass of semi-acid-astringent compound, which no native, be he ever so inveterately addicted to the habit of chewing betel, would like to take if he could help it. Taking advantage of this fact, a queer idea struck the mind of the general's wife. What if she should omit the indispensable *chunam* from the betel "chew" which she was to prepare as usual for her husband when leaving home in the morning for the king's palace? The young man would be his only companion; and on missing the necessary ingredient the general would send his nephew back to fetch it, when, she thought, she would have a fair opportunity of warning the victim of his impending fate. So she did; and so, happily for her and the young man, the

plan succeeded. The general, on approaching the palace gate, observed that there was no *chunam* in the betel, and sent his nephew home to procure it. No sooner did he reach the house for that purpose, than the general's wife revealed to him the secret conversation of the previous night and giving him a large sum of money, earnestly beseeched him to flee for his life instantly. Vasabha lost not a moment in following the loving matron's advice, and immediately took refuge in the Mahā Vihāra, where he remained concealed for some time, under the protection of the priests of that temple. His subsequent abode is not mentioned; but it is quite probable that he led a wandering life, without any fixed place of residence, and very likely changed his name and personal appearance, in order to escape detection. Roaming about the country in disguise he happened at one time to come across a leper who knew or pretended to know the art of divination, and in all likelihood made it the means of dragging out his miserable existence. The unclean prophet assured the young man that he was destined one day to wear the crown of royalty and wield the sceptre of the kingdom in which he was then a solitary wanderer. Elated at this prediction, and encouraged to believe in it, possibly by the weird look and manner of the distempered soothsayer, Vasabha at once made up his mind, and resolved on becoming a brigand. For this purpose he cautiously selected a number of desperate, enterprising men and, forming them into a band of robbers, led them on to pillage the villages of the outlying districts. He carried this marauding expedition as far as Rohana¹ where he collected and stored the immense booty he had plundered. Success enkindled his ambition; and he began seriously to entertain thoughts of conquering the kingdom for himself. He formed and disciplined a small army, and openly raised the standard of

¹ Anciently the name given to the Southern portion of the Island.

revolt against the usurper Subha. The plan of his campaign was simple, and under the circumstances, promised success. It was to gradually subjugate the southern portion of the Island, reinforce and organize his army, and, when sufficiently strong, to march up boldly to the capital and take it by siege or by pitched battle. He commenced his operations in the district then called *Kapallapūwa*² in the south-eastern part of the Island, and steadily advanced in a north-easterly direction, swelling his army with men and material from the countries along which he was marching. Within two years after his flight from the capital he reached *Anurādhapura* at the head of a large and powerful army. Why Subha remained inactive all this time does not appear. It is highly probable that he either could not count upon the fidelity of his subjects or the allegiance of his army. Under such circumstances a defensive position is quite explicable. Nevertheless he made preparations to meet the enemy at the capital and give him battle in the open field. Strangely enough, the usurper's army was led by the same general who attempted to betray his nephew to the king. The two armies met, and a pitched battle was fought before the city. Subha was utterly defeated and routed; his general was slain in battle and he himself, pursued by *Vasabha*, was killed at the very gates of the royal palace.

Vasabha was then crowned king. He was a grateful and generous man; and, in affectionate remembrance of his aunt, the general's wife, *Mettā*, who had been the means of saving his life and making his fortune, he now made her his queen. Surprised at his own good fortune, and overjoyed at the wonderful success of his filibustering career which enabled him to mount the throne, he became naturally anxious to know whether his prosperity would continue, and whether he would live long to enjoy it. He, therefore, consulted a

famous astrologer to ascertain the duration of his natural life, and was informed that it was to last only twelve years longer. The unexpected revelation startled him: it disturbed his mind and marred his happiness. He was then quite a young man, and twelve years more would only carry him to the prime of manhood. To be deprived of royalty, wealth and splendour at an age when he could most enjoy them, was to him very disheartening and distressful. He, however, handsomely rewarded the prophet of horoscopy, and bribed him with a thousand pieces of gold to keep the secret to himself. On further reflection the idea struck the king that there probably were certain other ways and means of prolonging life beyond the time allotted to it by the silent stars. So he assembled the priesthood and enquired of them whether religion prescribed any rules of conduct whereby the period of one's existence on earth could be extended.

The priests answered him in the affirmative; they declared that accidents and dangers resulting in untimely death could be averted by careful and circumspect conduct, and inculcated on the king the duties of benevolence, charity, and loving-kindness to all beings. They impressed on him the necessity of a faithful observance of the five Buddhist vows; of fasting and meditation; of the great benefits conferred on mankind by the building and repairing of religious houses, and the extension of agriculture, the development of industry, the diffusion of knowledge, and various other means of alleviating and minimizing the ills and sorrows of life. The monarch listened with deep attention and reverence to the admonitions of his spiritual preceptors, and resolved thenceforth to regulate his private conduct and public acts in accordance therewith. The *Mahāvāṇsa* then recounts his acts of religious devotion, and enumerates the sacred edifices he built and repaired, the tanks he constructed, the

(²) *Kapallapūwa*, in the Sinhalese translation.

charities he founded and the improvements he made in the capital. In order not to weary the reader we shall select for record here only the more important and prominent acts of his illustrious reign.

Once every three years he caused the priesthood of the Island to assemble, and distributed the three robes to every priest: to those who could not attend, owing to sickness or other causes, he had the gift duly sent. He established 32 special and 64 ordinary almonries throughout the kingdom. He established a fund to provide sick diet to the priesthood, and built four large halls at the four gates of the city for the purpose of feeding the helpless poor. He ordered a thousand candles to be regularly lit at each of the following shrines,—viz. The Sīgiri, the Thūpārāma, the Ruvanṇeli and the Mahābōdhi. He did not forget the Rōhana Districts, where he first acquired stability and power: he built, repaired and endowed several Vihāras in that part of his kingdom—notably the Anurārāma and the Mahāveligotra Vihāras. He added to the Mahā Vihāra of Anurādhapura, where he found shelter and protection as a fugitive, a row of dormitories on its southern side with a square hall attached thereto, and built a *Stūpa-house*⁵ at the *Thūpārāma Dāgoba*. He adorned the Mahābōdhi with four beautiful statues of Buddha, the erection of which he personally supervised; and his excellent queen, Mettā, vied with her noble lord in adding architectural beauty to that sacred shrine by the construction in its vicinity, at her own expense, of a beautiful Stūpa which was called the "Globe"⁴ and an elegant "Stūpa-house" which she added thereto. While adding fresh splendours to the religion of the state, Vasabha did not

neglect the interests of agriculture. He built eleven tanks and twelve viaducts, in order, as the Mahāvansa says, "to make the country abound in food." Nor did he forget to improve and adorn the capital of his kingdom. It is stated that he built a high wall or rampart round the city for its better protection and formed parks at the four gates of the city for the recreation of the people. In these public pleasure grounds he reared swans⁵ in addition to the birds common to the country. Everywhere throughout the city he established fountains⁶ in which a constant and never-failing supply of water was kept up by means of pipes. The chronicle concludes the enumeration of the public acts of his reign in these words:—"Thus did this Vasabha, the lord of the land, constantly intent on good works and occupied in performing a variety of them, succeed in averting all dangers arising from violence and accidents, and rule for forty-four years in the capital, commemorating his reign by forty-four grand annual festivals held in the month of May⁷."

Here we might fitly conclude the narrative of this fortune-favoured man's extraordinary career were it not that we are irresistibly tempted to place before our readers a beautiful and romantic little story which the chronicle appends thereto as a fitting epilogue.

Subha, the usurper, had only one daughter—a beautiful little girl whom he loved very fondly. The battle which he had to fight before the gates of the city was to decide his fate; but before risking his life and fortune in the impending struggle he was naturally anxious to secure the safety of his darling child. To secure this end he privately sent for a certain brick-

³ See note A, p. 130.

⁴ The original is *Vuttaṇ nāma manoramaṇ thūpaṇ* "a beautiful stūpa called *vuttaṇ*," Sanskrit *vrittaṇ*, a ball, a globe, a circle.

⁵ The "Hansa" or Indian goose, a favourite bird with Indian poets.

⁶ Fountains with jets are not a modern invention. They are as old as the days of Kāli-

dāsa who sings in his *Ritusanḥāra* of "pavilions wherein fountains play"—*Kvacid vicitraṇ jalayantramandiraṇ*.

⁷ *Vesākha-pūjā*, Religious festivals held on the full-moon day of May in commemoration of Buddha's advent to this world. It is held in all Buddhist countries up to this day, and is one of the oldest institutions on record.

maker, in whose loyalty and personal attachment he had the utmost confidence, and consigned the little girl to his care and protection, giving him the royal robe and ornaments for the purpose of proving her rank and parentage if ever occasion required it. After Subha was slain in battle, the girl was brought up by the brickmaker as his adopted child. As she grew in years she made herself useful by carrying her foster-father's midday meal to his working place. On one occasion, while thus engaged, she desried in a grove of Kadamba plants, a priest who had risen from a religious trance called "*Nirodha-samāpatti*,"⁸ and offered to the holy man the humble meal which she was carrying to her foster-parent. After doing so she hastened back to her house, cooked a fresh meal for her parent, and carried it to him later than the usual hour. The old labourer, on ascertaining the cause of the delay, commended and admired her piety, and encouraged her to repeat the offering of alms to the priest who, probably, lived in the vicinity of their humble dwelling. The saintly recluse gradually began to take an interest in his young almsgiver. He was a man gifted with the power of discerning the future, and saw that there were bright days in store for the lovely almoner. One day, after receiving alms at her hands, the aged priest pronounced the usual blessing, and added:—"Princess, you will one day rise to greatness; and when you do so forget not this spot." After delivering himself of this prediction the saintly monk expired and "attained Nirvāna." What the feelings of the young girl were on hearing the prophetic declaration of the dying man, or whether she conveyed it to her foster-parent, the narrative states not. We may, however, take it for granted that the joyful news must have been duly conveyed to the old labourer and buoyed

⁸ This is an induced coma supervening intense meditation and concentration of the mind. The *yogin* or ascetic can remain in this cataleptic condition for seven days and no longer. He must

him up with bright hopes as to the future of his illustrious though forlorn ward.

Years rolled on, and Vasabha still reigned peacefully,—adorning both the north and the south of the Island with parks and tanks and temples, and daily ingratiating himself in the affections of his subjects by displaying a constant regard for their welfare and happiness. He had a son named Tissa but nicknamed *Vaṅka-nāsika*, meaning *Crooked-nosed*, on account of a deformity in the organ indicated by that opprobrious *sobriquet*. When he came of age the royal parent, with the view probably of compensating for the natural defect of his son, was anxious to procure for him a wife of extraordinary beauty and good fortune, and directed the astrologers and physiognomists of the palace to search for a person that would answer the above conditions. Meanwhile Subha's daughter, under her foster-father's humble roof had grown up to be a blooming beauty; the fame of her enchanting loveliness spread from village to village around the capital, until, at last, it reached the ears of the king himself. On hearing the welcome news he sent orders for the famous beauty and her supposed father to appear at the palace. The king's message was duly conveyed to the brickmaker, who, trembling with hope and fear, proceeded to the royal palace with his lovely daughter, taking care to arm himself with the credentials which Subha had entrusted to him, *viz.*, the royal robe and regalia. On being taken to the presence of Vasabha the old man narrated the circumstances under which Subha had given charge of his infant daughter to him, and, in proof thereof, displayed before the eyes of the wondering king the insignia of royalty of which he had been the faithful depositary for so many years. Vasabha was surprised, convinced, and delighted. Overjoyed at the thought that his son had obtained for a

awake on the seventh day, or awake no more. For a full explanation of this term, *vide* Childers' Pāli Dictionary, page 288.—S.V. NĪRŪDHŌ.

bride a charming princess, instead of, as was supposed at first, a rustic beauty, he caused at once great preparations to be made for the marriage of the prince with the newly-discovered princess, and celebrated the auspicious occasion with grand festivities and religious ceremonials.

In course of time Vasabha died, and his son Vaṅkanāsika-tissa succeeded to the throne with Subha's daughter as his queen. He died after a short reign of three years and was succeeded by his son Gajabāhu. Subha's daughter was now the queen dowager; but she did not forget her once lowly condition. She remembered the secluded Kadamba grove and its holy occupant who predicted her future greatness. Amassing an immense fortune she purchased the land from the Mahā Vihāra to which it belonged, and caused her son to build on it a superb Vihāra which was afterwards called the *Rāja-mātu-vihāra*, or the Temple of the Queen Dowager. She herself built a stūpa of solid stone there, probably to cover the cremated remains of the deceased Arhat, and in order that it might stand for future generations as a monument of her gratitude and her piety.

L. CORNEILLE WIJESINHA.

NOTE A.

Opinion is divided as to what is really meant by the term *Thūpagharan*, which, therefore, I have rendered literally—a "Stūpa-house." In the Sinhalese translation of the Mahāvāṅsa, as well as in other Sinhalese works, *Dāgeya* or *Vaṭadāgeya* is used as its equivalent. I have not met with a description of this sort of building in any Pāli or Sinhalese work, neither have I been able to obtain any decisive result by references to friends who are familiar with the ruins. Dr. Attygalle, who has had more than ordinary opportunities of examining them, writes:—"Whether the *Dāgeya* referred to in the Mahāvāṅsa as having been constructed at Thūpārāma was a building with a roof over the Dāgoba or only one encircling it, is a question very difficult to decide. Judging from the stone

pillars which are still to be seen standing round the Thūpārāma, having capitals with tenons and the mention made in the Mahāvāṅsa of a *Thūpagharan* built there, one would be inclined to think that there must have been some sort of a roofed building over the Dāgoba. While supporting this view, however, it must be admitted that there are serious architectural difficulties to be overcome. There is also the fact to be taken into account that similar pillars standing round the Laṅkāramaya have no tenons on their capitals. If, however, Turnour is right (of which you are the best judge) in rendering the passage referring thereto,—'This monarch constructed also the roof over the Thūpārāma,' then we must accept it as descriptive of a roofed house covering the Dāgoba—architectural difficulties to the contrary notwithstanding."

But I do not think that Turnour's translation of the passage is admissible. The original is *Thūpārāme Thūpagharan kārāpesi mahāpati*, "The monarch caused to be constructed a Stūpa-house at the Thūpārāma." The original words do not justify any reading such as "a roof over the Thūpārāma." Then again Vasabha's wife (ch. 35 v. 90) is said to have constructed at the precincts of the sacred Bo-tree "a Stūpa and a Stūpa-house (*thūpagharan*) which was called *vuttan*." Now *vuttan* means a circle, or as I have translated it euphoniously "the Globe." The name given to this edifice is very significant, and is indicative of a circular covered walk round a Dāgoba rather than of structure covering the whole stūpa. The utility of such a covered walk is obvious,—to protect the basement of the fabric, and to shelter the worshippers from wind and rain. In addition to the above considerations it must surely strike one that a house or roof built over a stupendous and magnificent dome (apart from the difficulties of construction) would rather tend to hide its beauty and mar its grandeur than to improve its appearance in any way.

SINHALESE FOLKLORE.

The Story of Hokkā.

Once upon a time there was a Gamarāla (zamindar), who had contracted such an abhorrence to the expression, *Aniccaṅ dukkan*,¹ that he formed a resolution to cut off the nose of any person, no matter who, that would dare utter it in his hearing. In order to carry out this extraordinary resolve, he always had in his pouch a sharp knife, and, as soon as ever he heard the words in question fall from anybody's lips, he would rush madly upon him, seize him by the throat, and cut his nose completely off. Many of his servants, and others, too, with whom he had to do, had their noses cut off, for no other fault than for uttering these words in his hearing. Some did so through ignorance of his resolution, others by not having a sufficient guard over the door of their lips.

The story goes on to say that, not far from the Gamarāla's village, there lived two brothers, the elder of whom was a dullard—obtuse and foolish—while the younger was sharp as a needle, and had all his wits about him. The elder brother set out one day in search of work, and, happening to come to the Gamarāla's house, was lucky enough to be taken into his service. He worked away as hard as he could, and the Gamarāla was so pleased with him, that he treated him more kindly than he ever did any of his other servants. One day, however, being astonished at some strange behaviour on the part of a fellow-servant, the man let the words "*Aniccaṅ dukkan*," escape his lips in the hearing of the Gamarāla, who immediately rushed upon him with frantic rage, seized him by the throat, and mercilessly cut off his nose. No sooner was he out of the clutches of the eccentric Gamarāla than he made off as fast as he could, and, reaching home covered all over with blood, related to his brother the sad and strange adventure which had

befallen him. Hokkā (for that was the name of the younger brother) was sensibly affected by the recital of the story, and he made up his mind to pay off the Gamarāla in his own fashion. So he said to his brother, "Be not sad, my brother, at the misfortune that has overtaken you as the fruit of your actions in a former birth. Stay at home till I go, in my turn, and earn some livelihood for us." So saying he consoled his brother, dressed his wound, and set out for the house of this very Gamarāla, who, after a few preliminary inquiries, took him readily into his service, telling him, at the same time, that, if he conducted himself well, and performed his duties satisfactorily, he might rely on being handsomely rewarded. Hokkā then reverently approached him, and said to him, "Will your honor be pleased to set apart some special work for me, so that I may give it my undivided attention." "Go then and look after my cattle," ("*Ehenaṅ gohiṅ magē harak balāpiya*,") replied the Gamarāla.

These words mean literally, "Go then and look at my cattle." Pretending to take the cattle for pasture, Hokkā drove them to the wood, tied them to some trees in such a way that they could not graze, and, sitting down at a place from which he could have a sight of them, he kept on gazing at them all day long. This he did for several days, and during all that time the poor cattle had neither grass to eat nor water to drink.

It was customary with the Gamarāla to examine his cattle periodically. So, one morning, he ordered Hokkā to bring them up for inspection. The famished beasts were loosened from the trees by Hokkā, but not having strength to move, they fell down at the foot of the trees, and lay there more dead than alive. Thereupon Hokkā hastened into the presence of the

¹ This is a phrase in every-day use among the Sinhalese. It means, literally, "Sorrow is not

eternal," and is used to express surprise or astonishment.

Gamarāla, and said to him, "The cattle refuse to come or even to rise. So, may it please your honor, to accompany me to the wood." When the Gamarāla got there, he found, to his great horror, that the poor animals were about to expire. Turning round—his whole frame quivering with rage—he said to Hokkā, "Did I not bid you to look after (literally look *at*) the cattle."

"And does your honor mean to say that I did not look at them?" replied Hokkā. "I was looking at them incessantly; meal-time and night alone excepted."

The Gamarāla very naturally concluded that the man was dull as a beetle, and took the words, "*look at*," in their literal sense, and was thus the innocent cause of the destruction of his cattle. He therefore did not wish to turn him out, but retained him in his service, resolving, however, to be very precise, for the future, in the orders he would give him.

Some days after, the Gamarāla found that his large house (for he had two, one large and the other small) required to be thatched. So he said to Hokkā, "Mahāgē piduru-vahapiya." The word, "Mahāgē," means "*the large house*," and also "*the old woman*." Hence the order may mean, "Cover the large house with straw," or "Cover the old woman with straw."

This was sufficient for Hokkā. As soon as the Gamarāla left home on his daily business, Hokkā collected a large heap of straw near the house, and carrying thither the Gamarāla's mother laid her prostrate on the ground, and covered her with the whole heap, so that she was suffocated to death. "Now lie there comfortably, you old hag," said he, and went away to attend to his ordinary work.

When the Gamarāla returned home in the evening, he found only a heap of straw near the house, and the house itself unthatched. So he said to Hokkā, "How is it, you vagabond, that you have not obeyed my orders?" "Not obeyed your orders?"

said Hokkā "Why, what makes you think so? Come and see whether the old lady is not under the straw as snug as ever." So saying he removed the straw, when the Gamarāla to his great horror beheld the corpse of his poor mother.²

On this occasion, too, the Gamarāla forgave the man, for he attributed the mistake to his natural deficiency of intellect, and was, moreover, unwilling to part with so hard-working a servant.

Some time after this sad occurrence, the Gamarāla received the mournful intelligence of the death of his son-in-law, who was living in a village about a day's journey from the Gamarāla's house. So he made up his mind to pay his widowed daughter a visit of condolence, and ordered Hokkā to hold himself ready for the journey. At dawn, the next morning, the Gamarāla and his man left home, after taking a hearty meal, and continued their march till noon, when, finding themselves weary and hungry, they sat down to rest under the shade of a large tree. Having nothing with them in the shape of food, the Gamarāla handed some money to Hokkā, and bade him go and buy something for them to eat.

After going a great distance Hokkā found a bunch of ripe plantains exposed for sale in a hut, and bought sixteen plantains with the money. He then reflected thus: "If I take these sixteen plantains to my master, he will assuredly give me half the number, contenting himself with the other half. I do not see, therefore, any reason why I should wait until he gives me my share. I may as well eat it here at once." So he ate up eight plantains, and started afresh with the remainder to get to his master. After proceeding a short distance he was sure that the Gamarāla would give him half of the eight remaining plantains, and he therefore ate four more of the number. After going a little further he ate two more, and still a little further he swallowed one more, reasoning on each occasion as

² This incident occurs in several other Sinhalese folk-tales. For one of these see page 136 *infra*.

he had done before. There was now only one plantain left for the Gamarāla, which Hokkā, on his return, respectfully offered to him.

"Is it only one single plantain," said the Gamarāla, "that you have been able to buy for so much money, you big ass," (literally, "you big bullock," *ali gonō*).

"No, your honor;" answered Hokkā, "I bought sixteen plantains with your money."

"Where then are the other fifteen?" rejoined the Gamarāla.

"I ate them," was the innocent reply.

"How did you dare eat them, you dog?" (Literally, "How did you eat them, you dog?") said the famished Gamarāla.

Upon this Hokkā held the plantain in his left hand, peeled it with the right, and suiting the action to the words, he said, "This is the way I ate the plantains, your honor," and slipped the plantain down his throat. The Gamarāla now suspected, and with good reason too, that the man was more a knave than a fool, although he looked very innocent, but suspended his judgment, till further experience would enable him to get at the truth. He was very hungry and weary, and, having no more money with him, was altogether in a sad plight. Resolving therefore to continue his journey, he went on and found himself, towards evening, within a few yards of his daughter's house. As customary with the Sinhalese, he sent Hokkā beforehand to inform his daughter of his arrival. On reaching the house Hokkā said to her, "Your father is come to pay you a visit of condolence, and is already within a few yards of your house. He is under medical treatment, and the physician has desired him to eat nothing else but seven-years-old kudu," (the dust of the paddy found between the husk and the seed). So saying Hokkā returned to the place where he had left the Gamarāla, and, in the meantime, the Gamarāla's daughter set about collecting

kudu, as old as she could get from her neighbours, and prepared a kind of pulp with it. The Gamarāla was soon at his daughter's house. After the exchange of the customary salutations, the kudu pulp was served up. The surprised Gamarāla could not guess at the cause of all this, for he had given no offence to his daughter to deserve such treatment at her hands. He felt exceedingly slighted and insulted, but concealing his feelings, he ate the pulp merely because he had nothing else to satisfy his hunger with, and resolved on quitting the house without a word to his daughter. When the night wore on, the Gamarāla set out with Hokkā to return home. He trudged on as well as he could, and on the following evening he was within a few yards of his own house. Here he sat down on the stump of a tree, and sent Hokkā forward to inform his wife of his return and of the miserable situation he was in. Hokkā ran up to the house and, rushing into the presence of his mistress, said to her, "Your husband is come back almost exhausted with hunger and fatigue. To show your sympathy with him in his present unhappy condition you had better put on sooty rags and meet him on the *Ēdanḍa*,³ sitting on the middle of it like a half-starved dog," (*belli*). He then returned to the Gamarāla and led him over the *Ēdanḍa*, and coming up to the spot where the Gamarāla's wife was seated, kicked her down into the deep stream below, saying, "Get away you filthy dog, (*belli*), what business have you here?" Of course the poor creature tumbled down into the canal and met with a watery grave. The Gamarāla knew nothing about it as it was dark, but he went on (poor wretch) fully believing that what Hokkā had pushed out of the way was really a dog (*belli*). Not finding his wife at home when he got there, he thought she had gone on a visit somewhere. He then ordered Hokkā to prepare a tepid bath for him, but Hokkā made the water

³ A small narrow bridge over a canal or stream constructed with single logs.

as hot as possible, and taking the Gamarāla to the bath poured on him a pot of the boiling water, which so scalded him as to make him scream out pitifully. Being now fully convinced that Hokkā was not the innocent greenhorn he had always taken him to be,—the Gamarāla involuntarily gave vent to his surprise by exclaiming, “*Aniccaṅ dukkan mū maṭa karaṇa ēvāyē heṭi.*” “Dear me, see what this fellow is doing to me.” Scarcely were the words, “*Aniccaṅ dukkan,*” out of the Gamarāla’s mouth, when Hokkā seized him by the throat in the same manner as he had heard he had seized his brother, and drawing out of his pouch a sharp knife, with which he had provided himself before he left home to seek employment at the Gamarāla’s, he cut the Gamarāla’s nose clean off, so that not a vestige of it remained on his face. Without losing a single moment, he ran as fast as his legs could carry him, with the Gamarāla’s nose safe between his fingers, and got home quite out of breath. Finding his brother squatted at the hearth and warming himself, he gave him such a kick on the hind part of the head, as brought his face in contact with the *lig-gala* (hearth-stone), and made the wound in his face bleed. He then bade his brother rise, and taking the Gamarāla’s nose, he fixed it on the spot where his brother’s own nose stood before, in such a way as to make it fit the place exactly. He then bandaged it, after applying to it the juice of a plant which has the power of healing cuts. In a short time, the Gamarāla’s nose became a part of his brother’s face, and he was able to breathe through it freely, and to perform with it all the functions of a nose,—just as he had done before the Gamarāla had chopped his nose off.

W. GOONETILLEKE.

The Fox and the Tortoise.

ONCE upon a time, after a prolonged drought, which dried up all the ponds and pools, an unhappy tortoise was lying in a deep dry pit without any means of getting out of it, and ready to die of starvation.

As he was thus lying in this deplorable condition, imploring the gods to send down rain to fill up the pit in order that he might swim out of it and make his escape, he happened to see two cranes flying in the air in quest of food. “Hallo! friends,” quoth the tortoise, “I meet you at an opportune moment; will you in the name of Heaven help me out of this prison, and carry me to a spot where there is water, and thus save me from a miserable death.” The cranes feeling compassion for the tortoise thus addressed him:—

“Friend, we pity your condition and shall take you to a place where you can find food, but you must promise that you will hold your tongue, and will not speak either to us or to anybody else that we may meet on our way.” The tortoise having agreed to this, the generous cranes broke a withered twig from a tree close at hand and seizing it on either side with their long beaks and soaring high into the air took their flight, the tortoise meanwhile holding on to the twig, which it held tight between its teeth at the centre.

A hungry fox, who was prowling about for prey, saw the cranes carrying the tortoise, which he wished very much to have for his supper. “Ugh!” cried the sly fox, “whither are you stupidly carrying that useless burden?”

The tortoise on hearing the insolent speech of the fox was highly incensed, and forgetting in his rage his oath and the injunction of the friendly cranes, opened his mouth to give the fox a suitable retort. But, lo! as soon as he did so, down he fell to the ground; and the cranes went their way, leaving the unfortunate tortoise to his fate. The cunning fox, delighted at his success, ran up to secure his victim and to make a meal of it; but to his great disappointment, as he approached the tortoise, it drew itself into its shell. The fox then bit the tortoise on this side and on that, but it was of no avail, as the shell was too hard for his teeth to penetrate.

"Well now, you fellow," cried the angry fox, "you know that you are entirely in my power, and you need not therefore entertain the faintest hope of getting out of my clutches; all I would therefore advise you to do is to show me the best and easiest way to eat you up with as little pain to you as possible."

"Most respected, sir," replied the tortoise, "the only way you could eat me is by soaking me in water till I am soft." "Good," replied the fox, "I'll do that; but suppose you slip into the water and walk away scot-free, am I to watch you escape from under my very nose with impunity?"

"Most honoured sir," the tortoise replied, "You needn't for a moment entertain any such fear. I'll tell you a plan by which to assure yourself that you have me safe. Put me into the water, and placing your sacred paw on me keep it so till I am softened and rendered easy for your honour's jaws."

The fox, who readily approved of this advice, carried the tortoise to the river, and immersing it in water rested his paw on its back as a precaution. Having thus remained for a considerable time the fox grew impatient and cried out: "Well, you fellow, how are you now? Have you sufficiently softened to enable me to eat you up?"

"Yes, your lordship," replied the wily tortoise, "every part of my body is softened, but the part on which your sacred paw rests."

The fox believing what the cunning tortoise said, moderated the pressure of its paw just sufficient to admit the water. The fortunate tortoise, as soon as it felt the weight on its back lightened, quickly slipped deep into the river and dived to the opposite bank.

The fox, whose rage, knew no bounds at losing its victim in such a manner, jumped headlong into the river in quest of the tortoise, and in his rage seized hold of a *Kekatiya* yam that was floating on the water, mistaking it for the tortoise. The fox felt

his ridiculous situation more when he discovered this mistake, and his rage was enhanced on seeing the tortoise on the opposite bank of the river complacently laughing at him for his folly.

H. A. PIERIS.

Note by the Editor.

A similar story is given in the Hitopadesa, but the incident of the tortoise's escape does not occur in it, as will be seen from the following translation of it made by Mr. Francis Johnson:

"In Magadha-deśa there is a pool called Phullopala. In it for a long time dwelt two geese, by name Saṅkaṭa and Vikāṭa. A friend of theirs, a turtle called Kambugrīva (shell-neck) lived near. Once on a time, some fishermen having come there, said: We will lodge here now, and in the morning we must kill fish, tortoises, and the like. The turtle, overhearing that, said to the geese: 'My friends, you have heard the conversation of the fishermen: what must I do now?' The geese replied: 'First of all, let us be assured of it; afterwards, that must be done which is proper.' 'Not so,' said the turtle: 'for I see here the necessity of prevention. Let it therefore be now contrived how I may reach another lake.' The geese remarked: 'Could another lake be reached, thy safety would be secured, but what means hast thou of going on dry land?' The turtle replied: 'Let means be contrived so that I may go along with you through the air.' 'But how,' said the geese, 'is the expedient practicable?' 'Why,' observed the turtle, 'with my mouth I can hang on to a staff held in the beak by both of you; and thus by the strength of your wings I may go with ease.' 'This contrivance is feasible,' said the geese: 'let it be so; but a wise man, whilst thinking of a contrivance, should also think of the disaster that may ensue. Something is sure to be said by the people, when they see thee being borne along by us; on hearing which, if thou givest a reply, thy death will ensue: therefore, on every account remain here.' 'Am I then

an idiot?" said the turtle: 'not a syllable shall be uttered by me.' The plan being accordingly put in execution, all the herdsmen, when they saw the turtle being borne along in the air, ran after, exclaiming: 'Halloo! a most marvellous thing!—a turtle is carried by two birds!' Then said one: 'If this turtle falls, he shall be cooked and eaten on the very spot.' 'He shall be taken to the house,' said another. 'He must be cooked and eaten near the pool,' said another. On hearing this unkind language, he cried out in a passion, forgetting his engagement, 'You shall eat ashes.' Whilst he was speaking, he fell from the stick and was killed by the herdsmen."

The Story of the Twenty-five Idiots.

THERE was once a certain gamarāla, who had in his employment twenty-five idiots.

In the old times it was customary with Sinhalese high families not to allow their servants to eat from plates; but every day they were supplied with plantain leaves, from which they took their food. After eating they were accustomed to shape the leaf into the form of a cup and drink out of it. Now in this gamarāla's house the duty of providing the leaves devolved upon the twenty-five idiots, who were scarcely fit for any other work. One day when they had gone into the garden to cut the leaves, they spoke among themselves and said: "Why should we, every one of us, trouble ourselves to fetch plantain leaves when one only could very easily do it. Let us therefore lie down on the ground and sleep like dead men, and let him who first utters a sound or opens his eyes undertake the work." It was no sooner said than done. The men lay in a heap like so many logs. At breakfast time that day the hungry servants went to the kitchen for their rice, only to be disappointed. No leaves were forthcoming in which to distribute the food, and a complaint was made to the gamarāla that the twenty-five idiots had not returned to the house since they went out in the morning. The gamarāla with his men went in search

of them and found them fast asleep in the garden. After vainly endeavouring to rouse them, the gamarāla concluded that they were dead, and ordered his servants to dig a deep hole and bury them. A grave was then dug and the idiots were, one by one, thrown into it, but still there was no noise or motion on their part. At length when they were all put into the grave, and were being covered up, a tool employed by one of the servants hit sharply, by accident, against the leg of one of the idiots, who then involuntarily moaned. Thereupon all the others exclaimed: "You were the first to utter a sound, therefore, from henceforth you must take upon yourself the duty of providing the plantain leaves."

On another occasion the gamarāla sent them to cut down a huge "*bat-kitul*" tree—a kitul tree from which the toddy has never been drawn, and by pounding the pith of which a kind of flour is obtained, which is cooked in many ways and is a favourite food with the Sinhalese. They think it very strengthening to the constitution. To prevent the tree from falling to the ground—fearing that thereby the pith might be damaged—twenty-four of the idiots leant against it, while one cut it near the root, with an axe. When the tree fell, the twenty-four men who leant against it were crushed to death.

One day the gamarāla ordered the remaining idiot to thatch the roof of his large house with straw. "*Mahāgē piduru-vahapiya*." "*Mahāgē*" may mean, either, "the large house"—which the gamarāla meant it to imply—or "the old lady." Having delivered the command the gamarāla went away to an adjoining village on business.

The gamarāla's mother was suffering from fever, and the idiot thought that she was to be covered up with straw as a remedy for the fever. So getting hold of her he heaped a whole stack of straw on her, and told her to lie there quietly till the gamarāla's return. Having done this he went away for a quiet stroll. He had

not proceeded a great distance when he saw an old woman, about as old as the gamarāla's mother, picking pepper. He ran up to her and seized her by the arm, angrily exclaiming: "Did I not order you to lie under the straw until my master's return?"

Carrying her into the compound he piled another and a larger heap of straw upon her.

The next day when the gamarāla returned he summoned the idiot into his presence, and asked him whether he had obeyed his orders. "Yes, sir," replied the man, "come and see for yourself whether I have not properly attended to my work." So saying he led the gamarāla to the two heaps of straw in the compound. Pointing to the first heap he said: "I first covered up the old lady with this heap of straw, but she would not remain there. I then brought her and covered her up with twice as much straw as before. You will find the old lady under this second heap." The gamarāla caused both the heaps to be removed, when to his horror he found his mother and another woman quite suffocated¹. Fearing that it would be dangerous to keep the man any longer in his service, the gamarāla sent him away, giving him strict orders never to return again to his house.

The idiot wandered aimlessly about, feeding himself on the berries that grew in the jungle, and sleeping at night under the friendly shelter of a tree. One day he took it into his head to build himself a house, and at once set about collecting wood for the purpose. Espying a tree on the bank of a river he climbed it half way, and sitting on a branch began to cut it with an axe near the stem. A Buddhist priest who happened to pass by, cried out "Stop, you fool, when the branch falls you will fall with it into the water." But the man without heeding him continued his task. The priest had not gone very far when his prediction proved true. Quickly getting out of the water the man ran after the

priest and said to him, "My lord, I beg of you to tell me when I shall die." The priest assured him that it was impossible to say; but the idiot would not believe him. He was sure that as the priest knew he would fall into the river, he must know in the same way when he would die. He would not let the priest go away until he had given him the information he wanted. To escape from the man the priest said to him, "My son, I have no authority to tell you the exact day of your death, but I can tell you this, on a certain night you will be seated under the shelter of a gourd when three drops of dew will fall on your back, at the fall of the third drop you will expire."² The man determined to put off the day of his death by a careful avoidance of gourds.

In the course of his wanderings the idiot fell among some thieves, who persuaded him to join them. The man took readily to their ways, and was very eager to accompany them on their nightly excursions. One night the robbers took him with them to test what he could do, and boring a large hole in the wall of a house they sent him in, advising him to hand out to them through the hole the heaviest article he could lay hands upon. The man readily went in, and seeing a large kurakkan³ grinder, thought that was the heaviest thing in the room, and attempted to remove it. But it proved too much for him alone, and he therefore gently awaked a man who was sleeping in the room, and said to him, "My friend, pray help me to remove this kurakkan grinder."

The man immediately guessed that thieves had entered the house, and accordingly gave the alarm. The robbers who were waiting outside quite expectant rushed away, and the idiot, somehow or other, managed to escape with them. The robbers determined not to take him with them again, but the man begged and prayed so for another trial that they could not refuse him.

¹ For another version of this incident see p. 132, supra.

² This incident also forms the subject of a dis-

tinct and separate story, see p. 132, supra.

³ A species of grain.

The robbers thought they would give him another trial and the next night they took him with them. Boring a hole in the wall of a house, as they had done on the previous night, they sent him in with strict injunctions not to make a noise or wake anybody.

The man crept in noiselessly and entered a large room, in which was an old woman fast asleep by the fire, with wide open mouth. An earthen chatty, a wooden spoon, and a small bag of pease were also placed by the fire. The man first proceeded to roast some pease in the chatty. When they were roasted to a nice brownish colour, and emitted a very tempting smell, the man thought that the old woman also might enjoy a mouthful. He considered for a while how he might best offer some to her. He did not wish to wake her, as he was ordered not to wake anybody. Suddenly a bright idea struck him. Why should he not feed her? There she was sleeping with her mouth wide open. Surely it would be no difficult task to put some pease into her mouth. Taking some of the hot smoking pease into the wooden spoon he put the contents into her mouth. The woman awoke screaming with all her might. The noise roused the other inmates of the house, who came rushing to the spot to see what was the matter. This time also the man managed to escape with the thieves, who after a great deal of persuasion consented to give him yet another trial.

The next time the thieves went out stealing they themselves entered a house bidding the idiot to wait outside. At the pilikanna⁴ of the house there was a gourd under which the man sat—forgetting what the priest had told him—awaiting the return of his comrades. Suddenly he felt a drop of dew fall on his back, then another, and another; at the third drop he remembered what the priest had told him, whereupon, with a firm conviction that he had already expired, he bellowed out with all his might “Ah, I am dead! ah, I am dead!” The thieves

hearing this noise and fearing that they were discovered, ran away, the idiot following them.

The next night the thieves broke into a very large house and sent in the idiot, asking him to hand out to them anything valuable that he could find. The fool went in and returned with a small light basket, which probably contained nothing. Quite out of patience with the man they themselves entered the house, ordering the idiot to wait outside.

The man sat quietly for a short time, but feeling chilly he kindled a fire and sat by it warming himself. He was sitting so long by himself that he began to be impatient, and to while away the time he opened the basket he had brought out of the house and proceeded to examine its contents. The basket only contained a suit of clothes usually worn by the demon, called the “Garāyakā.”

The idiot immediately clad himself in the demon’s garments, and resumed his seat by the fire. The fire had almost died out by this time, and the man made a grotesque figure seated at that ghostly hour by the dying embers in the demon’s clothes, nodding his head in sleep.

When the thieves emerged out of the house with the booty they had stolen and saw this figure by the fire they thought that it was the Garāyakā himself, come to wreak vengeance on them for their lawless doings, and immediately took to their heels. The noise they made in running away roused the idiot, who directly sprang up and followed them. The thieves seeing the spectre pursuing them redoubled their speed dropping the booty as they ran along. At length the thieves quite lost their wits and jumped into a well, which they happened to come across, to get away from the demon, the idiot also following suit. They were all drowned, and thus ended the life of the last of the twenty-five idiots.

S. JANE GOONETILLEKE.

⁴ The back part of a house.

AN ACCOUNT OF THE VIRGIN MARY AND JESUS, AS GIVEN
BY ARABIC WRITERS.

Continued from page 65.

Humility and self-denial were the principal traits in the character of Jesus. Many incidents in his exemplary life bring prominently before our view the extent to which he carried the exercise of these truly noble qualities.

When not actually engaged in teaching the populace, or in warning them of the peril to which they had subjected themselves by disregarding those religious observances which alone could insure to them happiness in a future life, he was wont to retire into the wilderness, and to roam among its cool sequestered shades meditating on the accomplishment of the great work which had been entrusted to him by the Almighty.

On one of these occasions a heavy storm overtook him, and compelled him to advance towards a small hut in the forest, where he thought he could find a shelter. As he was about to enter it he found it occupied by an old woman. He retraced his steps, and was advancing towards a cave which he saw at a little distance away, when, as he approached it, he discovered a fierce tiger crouching there. Failing thus to obtain a shelter in either of these two places, Jesus lifted up his eyes to heaven and said, "Lord! all creatures on earth have places to rest in, but as for me, I can find no shelter anywhere." Immediately a voice was heard from heaven, saying: "Thy resting place is Paradise, where thou shalt enjoy eternal bliss."

The miracles performed by Jesus had not the effect of dispelling the unbelief of the Jews. They attributed them to sorcery, delusion, and other occult means; and were not disposed to regard them as the results of supernatural power. They thus set at nought his divine mission, and strenuously denied that he was a prophet sent by God. This unbelief was not confined to the Jews alone, but extended even to his twelve disciples, whom he had chosen as

his apostles. They too demanded further proofs of his divine mission. On one occasion in particular, they asked him to bring down from heaven a table covered with food. "We shall give you a table," said a voice from heaven, "but whosoever shall see it and shall still remain an unbeliever, shall be visited with condign punishment." Immediately after this voice was heard, they saw two clouds descending with a golden table, on which was laid a covered silver dish. Some of the Jews who happened to be present at the time, exclaimed: "Behold the sorcerer; see what new delusion his art has produced." No sooner had they uttered these words, than the punishment due to their persistent unbelief overtook them, and they were changed into swine. Jesus, however, prayed to God saying: "Lord, let this table bring us salvation and not destruction;" and then turning to his disciples said: "Let him that is reputed the greatest among you uncover this dish." Whereupon Simon, the oldest of the apostles, stepped forward and said to Jesus, "Lord, who is there more worthy than thyself to be the first to behold this heavenly repast?" Jesus then uttering the words "In the Name of God," uncovered the dish; and the wondering disciples saw before them a large fish, seven loaves, honey, butter, roasted meat, salt, pepper, and other spices. The sight of these viands made Simon exclaim: "Spirit of God, are these viands from this world or from the world above?" Jesus answered and said: "Dost thou not know that both worlds and all that are contained in them are the Lord's—the work of his hands? It is for thee to receive with gratitude whatsoever the Lord may give, without asking what it is, and from whence it has come: if in this fish you do not see an object brought about by miraculous power you shall see presently a sign which shall

be still greater." Turning then to the fish he said: "By the will of God I command thee to live," whereupon the fish began to stir and to move, until Jesus pronounced the words: "Be again what thou wast before," when immediately the fish lay as at first, motionless in the dish.

The disciples then asked Jesus to partake of the meals first; but Jesus said: "It is you, and not I, that desired it, let him therefore that has desired it, eat of it." The disciples, however, refused to partake of it, whereupon Jesus invited the old, deaf, sick, blind and lame to eat of the fish. Thirteen hundred of these afflicted ones came, and ate of the fish and were satisfied. The fish was not diminished by being partaken of, for when a piece of it was cut off, another grew in its place, so that it lay entire, as if it had not been touched. Those who partook of it had not only their hunger appeased, but they were healed also of all their diseases. The aged renewed their youth; the deaf heard; the dumb spake; and the lame walked. The apostles now regretted their refusal to partake of the proffered meal, and others too, who witnessed the healing of the sick, repented of their folly in not partaking of the miraculous repast. However, the sympathy of Jesus was equal to the necessities of the occasion. He prayed again to God,—and in answer to that prayer, another table was let down from heaven, just in the same manner as at first; and the whole multitude, both rich and poor, young and old, sick and healthy, partook of the heavenly viands during the space of forty days, during each of which days the table borne on the clouds descended at dawn and was lifted out of sight gradually, until it vanished from their sight at sunset. But even this miracle did not remove the unbelief of the Jews. They soon began to doubt whether the table really came down from heaven. Nevertheless by this miracle all unbelief was removed from the minds of his disciples;

and from that time forth they entertained no doubt as to the divine mission of their master. They therefore clung to him with affection, and went about throughout the length and breadth of Palestine, preaching to the people faith in God and in his prophet Jesus.

Many things which the Israelites were forbidden to eat were declared by Jesus to be lawful food. Hence the religion of Jesus was called "Inji" which means "liberal"—an appellation by which it is known even at the present day. We find this stated in the Quran in the Sura entitled: "Al Imran," where the following words are put into the mouth of Jesus: "I am come to confirm the religion of Moses, and to make something lawful which had been forbidden to the people." The disciples of Jesus were commanded by him to go to distant countries and preach to the people there, but the disciples said that as they were ignorant of the languages spoken in those countries they were unable to comply with this command. Upon this Jesus prayed to God to heal their disobedience; and as a result of that prayer, the disciples on the very following day, forgot their own mother-tongue, each of them being only able to speak the language of the country into which Jesus intended sending him. Thus the only obstacle which the disciples thought stood in their way was removed, and the disciples had no plea or pretext to excuse themselves from obedience to their master's commands.

The religion inaugurated by Jesus found many adherents in regions abroad, though it was rejected by the Jews in their own land. Their hatred of Jesus and notably that of the priests and heads of the people towards him, increased daily until it attained its climax when Jesus was 33 years of age.

They then formed the diabolical resolution of taking away his life; but their endeavours were thwarted by God. The incidents connected with the last moments of the life of Jesus are variously narrated in the books of the Mohammedans, but the

account which has been accepted by the learned as the most authentic is as follows:—

There was at that time one Yahutha, who gave directions to the Jews to capture Jesus and his disciples. They were accordingly taken captives, and were secured in a house with closed doors until the following day, when they hoped to put Jesus publicly to death. That night God revealed himself to Jesus and said to him: "Thou shalt die by my hands, but shalt be raised up to heaven immediately afterwards, and shall thus be delivered from the hands of the unbelievers." Jesus then gave up the ghost and remained dead for the space of three hours, after which the Angel Gabriel appeared to him and took him away into heaven through the window of the house unperceived by any one. There was in the house an unbelieving Jew named Tathaghana who was intent upon watching Jesus so closely that no means of escape might be possible. This man's form was so completely changed by miraculous power, that he became transformed in his body into the likeness of Jesus; and so strong was the resemblance that even the disciples of Jesus took him for no other than Jesus himself. When the day dawned the Jews laid hold on him as their victim and paraded him through all the streets of Jerusalem. Every one that saw him cried out: "Hast thou not raised the dead, and yet canst thou not break the fetters of death thyself?" Many of the populace pricked him with rods of thorn,

and others spat in his face, until they hurried him to the place of execution, where he was crucified. Not only were the Jews deceived by this perfect resemblance, but Mary herself, the mother of Jesus believed that it was her son that had met with this cruel fate. Overwhelmed with grief she had well-nigh succumbed to its intensity when Jesus came down from heaven and said unto her: "Weep not for me, for on the day of resurrection we shall be reunited: console my disciples and make known to them that it is well with me in heaven, and that if they continue steadfast in the faith, they too shall have mansions there. When the last day shall draw near, I shall be sent again to the earth when the false prophet Dadjal (Anti-Christ) shall be slain, as well as the wild boar, both of whom caused distress on the earth; and then shall ensue such a state of peace and unity that the lamb and hyena shall feed like brothers beside each other."

When Jesus had finished these words he was taken up again to heaven in a cloud, but six days after that he again descended to the mountain called Magidalanian which then became radiant with his glory. His disciples proceeded to this mountain and met Jesus face to face and received from him spiritual advice and exhortation, after which Jesus was again lifted up to heaven in a cloud. Six years after the ascension of Jesus, his mother Mary died.

MUHAMMAD CASIM SIDDI LEBEE.

SANSKRIT PUZZLES.

No. VI.

राक्षसानां कुलश्रेष्ठो रामो राजीवलोचनः ।

कुमारसम्भवं श्रुत्वा रघुवंशे मनो दधत् ॥

Rākṣasānāṅ kulāśreṣṭho Rāmo rājivalo-
canah,

Kumārasambhavaṅ śrutvā Raghuvāṅse
mano dadhat.

Apparently there is no finite verb (tīnanta) in this śloka. The only verbals we find in it, at first sight, are a past active

participle (śrutvā), and a present active participle (dadhat). The student will, therefore, at once conclude that the śloka does not make a full sentence, or that *dadhat* is a misprint for *dadhāt*, the altered form of *adadhāt* (3rd per. sing. of the *lañ* of *dhā*) after *Manas*.¹

Taking the latter as the correct view he will translate the Śloka thus:—

"The lotus-eyed Rāma, the most ex-

¹ *Manas* + *adadhāt* become *mano 'dadhat* by Pāṇini, vi. 1. 113, 87 and 109.

cellent of the race of Rākṣasas, having heard the Kumārasambhava set his mind on the Raghuvāṅsa.”

The Kumārasambhava and the Raghuvāṅsa being two well-known poems of the celebrated poet Kālidāsa, the student will be tempted to render the words as above, notwithstanding the gross absurdity and the monstrous blasphemy of saying that Rāma, an incarnation of Vishnu, one of the godhead of the Hindū Trinity, is of the race of man-eating Rākṣasas.

Dadhat, however, is not a misprint for dadhāt, and there is in reality a finite verb (tiñanta) in the sentence. When this verb is discovered the student will find that the sloka declares to the world an important fact in Hindū mythology, that it is divested of the monstrous statement that Rāma was a Rākṣasa, and that neither the Kumārasambhava nor the Raghuvāṅsa, the poems above mentioned, come into play in its translation.

WM. GOONETILLEKE.

SOLUTIONS OF SANSKRIT PUZZLES.

No. IV.

वटवृक्षो महानत्र मार्गमाक्रम्य तिष्ठति ।
अत्र सम्बोधनं वक्त्रे हैमं दास्यामि कङ्कणम् ॥

Vaṭavṛkṣo mahān atra mārgam ākramya
tiṣṭhati,
Atra sambodhanaṅ vaktre haimaṅ dasyāmi
kaṅkaṇam.

The first line would naturally read thus:—
“A large banyan tree (*vaṭavṛkṣah*) stands here obstructing the road.” What is required is to find out in this passage a noun in the vocative case with which a connected sentence can be formed with the remaining words. The only compound in the line is *vaṭavṛkṣah*: the rest are all simple words capable of no other construction than that given to them. Suspicion is, therefore, at once fixed on the compound

word *vaṭavṛkṣah*, and we try to find out whether it can be resolved into any other two words. Now, in Sanskrit, *vaṭu* means a youth or boy, and its vocative is *vaṭo*, O boy! *Rikṣah* is a bear; and *vaṭo* + *rikṣah* become by the rules of Sandhi¹ *vaṭavṛkṣah*, “O boy! a bear,” to which we add the remaining words in the line and read, “O boy! a large bear stands here obstructing the road.”

So, now, we have called out the boy from behind the *banyan*, and shown him the bear behind the *tree*. We are, therefore, fairly entitled to receive the reward which the punning poet has so liberally offered in his second line, viz., “a golden bracelet.”

L. CORNELLE WIJESINHA.

MISCELLANEA.

NOTES AND QUERIES.

Some remarks on the so-called indefinite declension in *ek* and *ak* are to be found in “Notes on ancient Sinhalese inscriptions” by Dr. Goldschmidt and Dr. Müller, published in the Journal of the Ceylon Branch of the R. A. S. for 1879. James Alwis, in his Sinhalese grammar, says that *ak* was the termination for feminine indefinites, e.g. *horek*, a thief, m.; *herak*, a thief f., and also that *ayek* and *kenek* were frequently used in a plural sense, as *ayek-hitiyo*, certain persons were there.²

¹ Pāṇini, vi., l. 78.—Ed.

² The true distinction is that *ek* is the termination for animate nouns and *ak* for inanimate nouns, as

In a passage in Percival’s Ceylon about the superstitions of the Sinhalese, he relates that during the expedition of General Macdonald to Kandy in 1803, the soothsayers, by orders of the king, cast the general’s nativity, and finding that he was invulnerable to lead or iron, prepared bullets of gold to shoot him with. In English literature we hear of the same superstition. I believe that silver bullets were used against Claverhouse and other persons who were supposed to bear charmed lives.

H. WHITE, C.C.S.

minihek a man, *gēniyek* a woman, *galak* a stone. *Ak* is also used after feminine animate nouns to express slight or contempt as *herak* a thief. f.—Ed.

THE BĀLĀVABODHANA.

A re-arrangement of some of the more useful Grammatical Sūtras of Candrar, with a Gloss by Kāsyapa 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 120.)

॥ सुवन्ताः ॥

॥ अजन्तपुंलिङ्गाः ॥

सुगत इति स्थिते ॥ परः त्रयम् एकद्विब-
हुषु इति च वर्तते ॥

स्वौजसमौट्छष्टाभ्याम्भिस्ङेभ्या-
म्यस्ङसिभ्याम्यस्ङसोसाम्ङसो-
स्सुपाम् ॥

एषां त्रयं त्रयमेकद्विबहुषु वर्तमानाच्छब्दा-
त्परं भवति ॥

अर्थमात्रे प्रथमा ॥

अविशिष्टोऽर्थोऽर्थमात्रमर्थस्वरूपमिति या-
वत् । तस्मिन्द्योत्ये प्रथमा विभक्तिर्भवति ॥
सु औ जस् इति प्रथमा । तस्याः

एकस्मिन्नर्थे एकवचनम् ॥

सु । उकार इत् ॥ पदस्य इति वर्तते ।

ससङ्गुषो रुः ॥

स इति पदस्य विशेषणम् । तस्माद्भेदो-
पचारेण सकारवत् इत्यर्थः । सकारवतः पदस्य
सङ्गुषश्च रुर्भवतीति सादेः समध्यस्य सान्तस्य
चानियमेन कार्ये प्रसङ्गे ॥

विधिर्विशेषणान्तस्य ॥

यद्विशेषणं तदन्तस्य पदस्य विधिर्भवतीति
सकारान्तस्य पदस्य रुत्वे प्राप्ते षष्ठ्यान्तस्येत्य-
न्तस्य भवति । उकार इत् ॥ रः इति वर्तते ॥

विरामे विसर्जनीयः ॥

अवसाने वर्तमानस्य रेफस्य विसर्जनीयो
भवति ॥ सुगतः ॥

द्वयोरर्थयोर्द्विवचनम् ॥

औ । प्रथमयोरचीति दीर्घे प्राप्ते ॥

नादिचि ॥

अवर्णान्तादिचि परतः प्रथमयोरको दीर्घो
न भवति । एचीत्यौकारः । सुगतौ ॥

बहुषु बहुवचनम् ॥

जस् । जकार इत् ॥ द्वयोरेकः अकः
दीर्घ इति च वर्तते ॥

प्रथमयोरचि ॥

प्रथमयोर्विभक्तयोरजाद्योः परयोरको यो
दीर्घः स द्वयोरेको दीर्घो भवति । रुत्वविसर्ज-
नीयौ सुगताः ॥ प्रथमा इति वर्तते ॥

सम्बोधने ॥

आह्वानं सम्बोधनम् ॥ तत्र प्रथमाविभक्ति-
र्भवति ॥ लोपः सोः इति च वर्तते ।

एङ्ङस्वात्सम्बुद्धावतः ॥

एङन्ताङ्ङस्वान्ताच्च परस्य सोरतकारस्य
सम्बोधने लोपो भवति । सुगत त्वामर्चयामि ।
सुगतौ । सुगताः ॥

क्रियाप्ये द्वितीया ॥

क्रियाया यद्व्याप्यं तत्र द्वितीया स्यात् ॥
अम् । औट् । शस् इति द्वितीया ॥ अम् ॥
द्वयोरेकः अकः इति च वर्तते ॥

अमि पूर्वः ॥

अकोऽमि ऋत्ते द्वयोरेकः पूर्वं भवति ॥
सुगतं प्रणमामि । औट् । टकार इत् । सुगतौ ॥
शस् । शकार इत् । प्रथमयोरचीति दीर्घः ।

ततः शसो नः पुंसि ॥

प्रथमयोरचीति कृतदीर्घात्परस्य शसोऽव्य-
वस्य सकारस्य नकारः पुंसि भवति । सुग-
तान् ॥

कर्त्तरि तृतीया ॥

यः करोति स कर्त्ता । तस्मिन्कर्त्तरि तृतीया
स्यात् ॥ टा । भ्याम् । भिस् । इति तृतीया ॥
टा । टकार इत् ॥ अतः इति वर्तते ।

टाडसोरिनस्यौ ॥

अकारान्तात्परयोः टाडसोरिनस्यौ भवतः ॥
आडदेडित्येड् । सुगतेन देशितो धर्मः ॥
भ्याम् । प्रकृतेरित्यधिकारः । अलुगिति च ॥
अतः आत् यञि इति च वर्तते ।

सुपि ॥

अलुकि यत्रादौ सुप्यकारान्तायाः प्रकृतेरात्
भवति । सुगताभ्याम् ॥ भिस् ॥

अतो भिस ऐस् ॥

अकारान्तात्परस्य भिस ऐस् भवति ॥ एची-
त्यैच् । सुगतैः ॥

करणे ॥

कर्तृपकारकं करणम् ॥ तत्र तृतीया स्यात्
सर्वं कर्तृवत् । सुगतेन लोकः सुचरति । सुग-
ताभ्याम् । सुगतैः ॥

सम्प्रदाने चतुर्थी ॥

अचेतनं चेतनं वा प्रतिग्राहकभावेनापेक्षितं
सम्प्रदानम् । तत्र चतुर्थी स्यात् ॥ डे भ्याम्

भ्यस् । इति चतुर्थी ॥ डे । डकार इत् । एवं
डसिडस्डीनां डकारः ॥ अतः इति वर्तते ॥

डेडस्योर्यातौ ॥

अकारान्तात्परयोर्डेडस्योर्यातौ भवतः ॥ सु-
पीत्यात्वम् ॥ सुगताय पुष्पं ददाति । सुगता-
भ्याम् ॥ भ्यस् । अतः सुपि इति च वर्तते ।

बहुषु झल्येत् ॥

अलुकि झलादौ बहुषु सुप्यकारान्तायाः
प्रकृतेरेद्भवति । सुगतेभ्यः ॥

अवधेः पञ्चमी ॥

अवधिः सीमा । ततः पञ्चमी स्यात् ॥
डसि भ्याम् भ्यस् इति पञ्चमी ॥ डसि ।
डकार इत् ॥ सुगतात्वभा निश्चरति । सुगता-
भ्याम् । सुगतेभ्यः ॥

षष्ठी सम्बन्धे ॥

पारतन्त्र्यं हि सम्बन्धः । तत्र षष्ठी स्यात् ॥
डस् ओस् आम् इति षष्ठी ॥ डस् सुगतस्य
निवासः ॥ ओस् । अतः एत् इति च वर्तते ॥

ओसि ॥

अलुकि ओसि परतोऽकारान्तायाः प्रकृतेरे-
द्भवति । सुगतयोः ॥ आम् । आमः इति
वर्तते ॥

ह्रस्वापो नुट् ॥

ह्रस्वान्तादावन्ताच्च परस्यामो नुट् भवति ।
उकार उच्चारणार्थः ॥ टकार इत् ॥ दीर्घः इति
वर्तते ॥

नाम्यतिसृचतस्रोः ॥

अलुकि नामि परतस्तिस्त्रचतस्रोर्वर्जितायाः
प्रकृतेर्दीर्घा भवति । सुगतानाम् ॥