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A MONTHLY JOURNAL

OF

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

Edited by

WILLIAM GOONETILLEKE.

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The present number consists of only twenty pages. The remaining four pages will be occupied by the Index to Vol. I., to be issued with the first number for 1885.

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TRANSLITERATION.

THE question of the transliteration into Roman characters of Oriental languages is, as the Editor of the *Orientalist* has said, a "vexed" one, and one which has led to much vexation of spirit and weariness of the flesh among those who have had to thread their way through the diverse systems, more or less elaborate, adopted by various scholars. I shall endeavour therefore to make my remarks as brief as possible, taking up one by one the points touched upon by the Editor in his paper in the July number of the *Orientalist*.

In the first place, I should be glad to know why "the Devanāgarī is the proper character" for the Pāli language; since Pāli MSS. are found written in the Sinhalese, Burmese, and Siamese characters, but not (so far as I know) in Devanāgarī, I fail to see the propriety of using the last-mentioned character. As the late Professor Childers remarked in his *Pāli Dictionary*:—"The few attempts that have been made by European scholars to adopt the Devanāgarī for Pāli printed texts have been decided failures, and it is unlikely that they will be repeated." As to the Devanāgarī alphabet itself, I know that among Sanskritists of the Max Müller school it is considered flat blasphemy to utter a word against its perfection, but nevertheless I cast in my lot with those who would be glad to see the Devanāgarī replaced by the Roman character. I am not alone in my impeachment of the Devanāgarī. I need only refer to the able works of Sir Walter Trevelyan on the romanization of Oriental alphabets. I may, however, give one example of the imperfection of the Devanāgarī and its offshoots. I suppose the Editor of the *Orientalist* will admit as an axiom that in representing sounds in writing the order in which the sounds occur in words should be preserved in the written characters. This the Devanāgarī, &c., fail to do in many cases, for instance, the *i* sound is written *before* the consonant, though pronounced *after* it, the *u* sound is written

below the consonant, though pronounced *after* it; the *e* sound is written *above* the consonant though pronounced *after* it; and, when several consonantal sounds occur without an intervening vowel, they are represented in writing by a sort of monogram, which is neither a "thing of beauty" nor a "joy for ever" to the learner. Still worse, in Sinhalese, Tamil, &c., *o* is represented by the symbol for *e* placed *before* the consonant and the symbol for *ā* placed *after*! I therefore rejoice to notice that the Editor of the *Orientalist* admits that "there is every likelihood, at no distant date, of its [the Devanāgarī character] being supplanted altogether by the Roman character; but I go still further, and heartily echo the words of Professor Fausböll (*Jātaka*, vol. I. "Preliminary Remarks"):—"...It is my conviction that the fine Latin characters must not only henceforward be applied to languages which have no literature, and to literatures which have hitherto not been published, but also that they one day will supersede all other characters, when Europeo-American civilisation has, like a lava, laid itself over all other civilisations and made them into Herculaneums and Pompeiis."

I shall now proceed to notice the various points dealt with in the paper under discussion. First, then, as to the guttural and palatal nasals. The Editor of the *Orientalist* writes as if *ñ* was used for the former by the Pāli Text Society and the *Indian Antiquary*, and by no one besides, whereas I may safely say that the large majority of Oriental scholars have adopted this symbol, a few, such as Fausböll, using *ṅ*, and still fewer following the example of Professor Monier Williams and writing *n*, while others write *n* simply. In the same way the Spanish *ñ* has been almost universally adopted by Oriental scholars to represent the palatal nasal, and I cannot see that the use of *ñ* any more than *ñ* is an improvement. If perfect consistency is required then *c* and *y* should also be written with a dot over

them. I certainly agree with the Editor of the *Orientalist* that ξ should be used for the lingual sibilant, and \acute{s} is perhaps preferable to ζ or \acute{s} for the palatal sibilant: the former character, however, has the advantage of being found in most founts; but economy might be practised by using ξ for both lingual and palatal sibilants, by simply turning ξ over to represent the latter.

Secondly, as to the representation of anusvāra. Laying no claim to be a Sanskrit scholar, I can give no reason for my statement that \acute{m} is preferable to η , except that the former is used by, I believe, the generality of Orientalists (some using \acute{m} or \tilde{m}) and that η has an unsightly, topheavy appearance. I will quote the remarks of the late Professor Childers on this subject: "Strictly speaking, anusvāra should be represented by \acute{m} or \tilde{m} ... It is a matter of abiding regret to me that I was the means of introducing into Ceylon an n with a circle under it to represent anusvāra. In 1863 I read a paper before the Ceylon Asiatic Society, 'on the Romanization of the Sinhalese Alphabet,' and, to carry out my (somewhat crude) views, imported to Ceylon a set of types with diacritical marks made to my order in England. When I left Ceylon soon afterwards, the Government took over my types, which included the unsightly η , and made use of them, I believe, for their official system of transliteration. Hence my sense of the fitness of things is occasionally offended by the sight of the word Sinhalese written Sinhalese, a practice against which I here enter my protest."¹ There can be no doubt that the representation of anusvāra is a very difficult question to solve. Mr. Rhys Davids, in his remarks on "The transliteration of Pāli words," prefixed to his *Buddhism*, says: " \acute{m} is our *ng*. It is a pity there is not a more distinct sign for this sound, which contains neither an m nor an n , nor a g ." In his translation of the Jātaka book and in his

Hibbert Lectures he has adopted the sign invented by Pitman for the *ng* sound to represent anusvāra, but he has not been followed in this by other scholars, and he himself has apparently abandoned it. The anusvāra is pronounced in Ceylon like English or German final *ng*, only rather more nasal, while in India it is strongly nasal, and its representation by a \sim over the vowel (as given in Lepsius's Standard Alphabet) would be the best were there not difficulties in the way, as shown by Professor Whitney ("On the Transliteration of Sanskrit," *Proceedings American Orient. Soc.*, Oct. 1880, quoted in *Indian Antiquary*, September, 1882).

Thirdly, as to the representation of the r and l vowels, I am at one with the Editor of the *Orientalist*, so I need say no more on this point.

Fourthly, with regard to the "bleating" vowels. I am sorry that this word "bleating" should have given offence to the Editor of the *Orientalist*. I simply used it, as he has done in the paper under notice, for the sake of convenience. He is not quite correct in saying that this sound is foreign to all the vernaculars of India. If he will refer to Beames' *Comp. Gram.*, Vol. I. p. 141 ff, he will see that in Bengali the short a is pronounced like the a in English *rat*, *mat*, &c. Dr. E. Müller, in his "contributions to Sinhalese Grammar," states that the characters representing the short and long "bleating" sounds are not found in inscriptions of the 4th century, but are firmly established in the 9th, and he thinks the Sinhalese brought the sound with them from Bengal. As to the existence of the long sound in English, though it is not provided for in the phonetic alphabets of Pitman, Ellis, &c., there is no doubt that it *does* exist in the language. I contend that the a in *man* is longer than the a in *mat*, and in such words as *demand*, &c., the a is often pronounced like the ආ in Sinhalese. As Ellis has shown in his *Early English*

¹ "Note on the Sinhalese Language," No. 1 *Journ. R.A.S., N.S.*, Vol. VII.

Pronunciation, Pt. I. p. 59 ff, the short *a* sound in English gradually changed to *æ*, and this has in many cases been further altered to *e*, just as the long *ā* of Shakespeare's time is now pronounced *ē*. This "bleating" sound is represented by Ellis and other phonologists by the symbol *æ*, because it lies between *a* and *e*, the tongue being in the position for pronouncing *e* but the back of the mouth and the pharynx being widened as if for *a*. I therefore think that *æ* and *ǣ* should be used to represent the sounds of ष्र and ष्र̄.

Fifthly, with reference to the Sinhalese half-nasals, they have not "been lost sight of by scholars altogether," for Childers, in the essay above referred to, adopted the very symbol now chosen by the Editor of the *Orientalist*, viz. *υ*. As I agree with the Editor that this represents the short sound very well, I need say no more on this point.

Sixthly, as to *e* and *o* I fail to perceive the necessity for writing *ě* and *ǒ* any more than for writing *ǎ*, *ǐ*, *ǔ*. Because *e* and *o* happen to be always long in Sanskrit, I do not see why all other languages should be made to conform to it.

Lastly, with regard to the Editor's concluding remarks, I do not intend to join any "howl of opposition" to what he says respecting the dentals and cerebrals, but, at the same time, I beg to differ entirely from his views, in spite of the fact that they are supported by such an experienced phonologist as Mr. Alex. I. Ellis (*Early English Pronunciation*, pp. 1095-7). *Per contra*, I would quote the statement of the

late Professor Childers and of Professor Whitney, the former no less eminent as a Pāli and Sinhalese scholar than the latter is as a master of Sanskrit. Professor Childers, in his *Pāli Dictionary* says: "It is a mistake to say that the lingual *t* and *d* are pronounced like our *t* and *d*; the fact is that our *t* is about midway between the Sanskrit *त* and *ट*, if anything approximating, in my judgment, rather to the former than the latter." And Professor Whitney says (*Sanskrit Grammar*, pp. 17-18):—"Dental series: *त* *t*, *थ* *th*, *द* *d*, *ध* *dh*, *न* *n*. These are called by the Hindus also *dantya*, 'dental,' and are described as formed at the teeth (or at the roots of the teeth), by the tip of the tongue. They are practically the equivalents of our European *t*, *d*, *n*. But the modern Hindus are said to pronounce their dentals with the tip of the tongue thrust well forward against the upper teeth, so that these sounds get a slight tinge of the quality belonging to the English and Modern Greek *th*-sounds. The absence of that quality in the European (especially the English) dentals is doubtless the reason why to the ear of a Hindu the latter appear more analogous with his linguals, and he is apt to use the linguals in writing European words." Moreover, the Sinhalese or Hindu does not *always* represent the English dentals by linguals: for example, the final letters of the word *England*.

In conclusion, I quite agree that words which have become anglicized should be written without diacritical marks.

DONALD FERGUSON.

TRANSLATIONS OF THE JĀTAKAS EKANIPĀTA.

ĀSĪMSAVAGGA.

Mahāsīlavajātaka.

"*Man should indeed exert himself!*" &c.

This the teacher spoke while dwelling in Jetavana, on occasion of a priest who had given up exerting himself in any way.

Him the teacher asked, "Is it true, mendicant, that you have relinquished all effort?" On his answering, "Yes, Sir," he said, "Wherefore have

you ceased to exert yourself under a dispensation like this, wherein final emancipation may be attained? In the past the wise, who had been deprived even of a kingdom, being yet firm in their own energy, recovered their lost greatness." So saying, he told the story of the past.

In the past, when king Brahmadata was reigning in Benares, the Bodhisat was

conceived in the womb of the chief queen. On the naming day they gave him the name of "The prince Silava." Even at the age of sixteen years he had attained to the goal of all the sciences, and afterwards, upon the death of his father, he was established on the throne and was known as king Silava, the Great, the Just, the King of Justice. He established six almshouses, namely, four at the four gates of the city, one in the middle of the city and the other at the palace gate, and, being of a patient, charitable, and compassionate disposition, distributed alms to the poor and wayfarers, observed the precepts and performed the Uposatha rites. Thus he reigned righteously, pleasing all beings, as a father pleases a son seated on his lap. One of his ministers committed a crime in the palace, and was subsequently discovered. The ministers informed the king of it. The king, having investigated the matter and satisfied himself of the truth of the charge, sent for the minister and said to him, "A wrongful act has been done by you, foolish man, you are not fit to live in my dominions. Take your substance, and wife and children, and go elsewhere." So saying, he banished him from the country. The offender left Kāsi, and entered into the service of the king of Kosala, and in course of time was taken into his confidence. One day he said to the king of Kosala, "Sire, the kingdom of Benares is like a honeycomb deserted by the bees: the king is very mild: and the kingdom may be taken by means even of a small army." The king, when he heard these words, thought to himself, "Great indeed is the kingdom of Benares, but this man says that it can be taken by means even of a small army. Perhaps he may be a spy sent by the king," and addressing the other said, "You, I think, must be a spy." "Sire, I am no spy. I only speak the truth; if your Majesty does not believe me,

send men and destroy a village on the outskirts of his kingdom, and when they are taken and led to his presence, he will give them money and let them go." The king thought, "This man talks as if filled with heroic resolution. Let me first give the matter a trial," and sent his men and destroyed a village on the outskirts of the kingdom. The robbers were seized and taken before the king of Benares. The king, on seeing them, interrogated them saying, "Children, why did you destroy the village?" "Sire, we were starving," said they. "Why then did you not come to me? Do not act in this way in future." So saying the king gave them money and sent them away. They went and reported the matter to the king of Kosala. Not wishing to go, with only this much to rely on, he caused a country in the middle of the kingdom to be destroyed. The king gave money in like manner to those robbers also, and sent them away. But not induced to go even by this, he sent men again and caused an inner street to be plundered. The king gave money to these robbers also, and sent them away. Then the king of Kosala, fully persuaded that the king of Benares was very just, set out at the head of an army saying, "I will take this kingdom of Benares." There were then about a thousand brave and matchless warriors in the service of the king of Benares. These men would not turn away even at the approach of elephants in rut: they would remain intrepid even if lightning were about to strike their heads¹ nay, if their great sovereign Silava, wished it, they could bring into subjection all the kingdoms of Jambudīpa, and they were men who would on no account desert one another. When they heard of the advance of Kosala they approached the king and said, "Sire, the king of Kosala is coming, announcing that he intends to take the kingdom of Benares." May we go and chastise him, and capture

¹ Compare Horace, Odes, Bk. iii. 3.
"Justum et tenacem propositi virum."

* * * *

Mente quatit solida * * *

* * *

Nec fulminantis magna manus Jovis."

him before he can even cross the frontiers of our kingdom?" The king stopped them, saying, "Children, let no pain be caused to others on my account. Let those who desire a kingdom take it. Do not go." The king of Kosala crossed the boundary and advanced into the interior of the country. The ministers approached the king again, and spoke in the same strain as before. The king, as at first, turned them from their purpose. The king of Kosala having encamped out of the city sent this message to Silava, "Either give up the kingdom, or let there be war." To this the king sent for reply, "There is no occasion for war with me; take the kingdom." The ministers approached the king again, and said, "Sire, we will not allow the king of Kosala to enter the city, we will defeat him outside the town and capture him." The king again prevented them from attempting to carry out this intention and, leaving the doors of the city open, sat down on his throne in the upper story of the palace, attended by his thousand ministers. The king of Kosala entered Benares with a large army. Not seeing even a single enemy, he, surrounded by his ministers, approached the gate of the king's palace; ascended the decorated upper story of the open palace, and caused the innocent king Silava, who was seated there together with his thousand ministers, to be captured. He then gave the order, "Bind this king and his ministers firmly with their hands behind their backs, lead them to the cemetery, dig holes in it, and bury them up to their necks, putting earth into the holes and beating it down, so that not one of them will be able to lift up his hands: jackals will come at night, and give them their deserts." On hearing the usurper's orders, the people bound the king and ministers firmly with their hands behind their backs, and led them away. Not the slightest malice did king Silava bear, even then, to the usurper. Among those ministers who were thus bound and led away, there was not one who had the

heart to violate the word of the king; such was the discipline of his men. Then the royal officers took king Silava and his ministers to the cemetery, dug holes deep enough to admit of their being buried up to their necks, and lowered them into the holes. King Silava was placed in the middle, and his ministers on either side of him. They then threw earth into the holes, pressed it tight all round, and went away. King Silava, addressing the ministers, exhorted them to this effect, "Children, bear no malice against the usurper, but be charitably disposed towards him." Now, about midnight, jackals came, thinking, "We shall have a meal of human flesh." At the sight of them the king and ministers simultaneously gave a yell. The jackals, frightened, ran away, but stopped, and perceiving, on looking round, that no one was following them went back. This time, too, the men cried out in the same manner. After the jackals had thus for the third time run away and looked round, and perceived that there were no pursuers they reflected, "These must be men condemned to death," and thus emboldened they stopped and although the noise was repeated did not run away. The chief jackal approached the king, and the rest went towards the others. When the king, who was skilful in expedients, knew that the jackal was approaching him, he lifted up his throat as if to give the jackal room to bite it, and as the jackal was about to do so, he pulled him by the lower jaw, and held him tight as if he had been caught in a trap. The jackal being thus pulled by the king by the lower jaw and held firmly by the neck with the strength of an elephant, was unable to extricate himself, and terrified by the fear of death, yelled most hideously. When the other jackals heard his cry of distress they thought that he must have been seized by one of the men, and ran away every one of them, as they were not able to summon up courage to approach the ministers, being terrified by the fear of death. The jackal that was

held firmly by the king by the lower jaw struggled about, and thereby the earth became loosened. Terrified by the fear of death he scattered the earth away by his fore-feet from the uppermost part of the hole in which the king was. Perceiving the earth to be loose, the king released the jackal, and moving backwards and forwards with the strength of an elephant, raised both hands and resting them on the edge of the mouth of the hole got out of it like a cloud impelled by the wind. Then consoling the ministers, he tore the earth from around them, and getting them all out he stood in their midst in the cemetery.

Just then some men who were throwing a corpse into the cemetery happened to throw it between the (territorial) limits of two Yakkhas. The Yakkhas being unable to divide the corpse said, "We are not able to divide this corpse. This great king Silava is a just king, he will divide it for us, let us go to him." So saying they took hold of the corpse by the legs, and dragged it into the presence of the king, and said to him, "Divide this for us." "Yakkhas," said the king, "I will divide it for you, but I am unclean, let me bathe first." The Yakkhas, by their demon power brought the scented water that had been prepared for the usurper, and gave it to the king to bathe. When he had bathed they brought the garments of the usurper that had been rolled up and left (for him), and gave them to him. When he had dressed himself, they brought the vessel containing the four kinds of perfumes and gave it to him. When he had perfumed himself, they brought different kinds of flowers which had been placed on the jewelled fans in a gold basket, and gave them to him. When he had adorned himself with these flowers, they said, "What else can we do for you?" The king made known to them that he was hungry. They went and brought the various kinds of food, of most excellent

savour, that had been prepared for the usurper and gave them to him. The king, who had bathed and anointed himself and put on the beautiful apparel, ate of the various kinds of food of most excellent savour. The Yakkhas brought the scented water which had been prepared for the usurper, together with the gold vessels and the gold *saraka*.² When he had drunk water and washed his mouth and was washing his hands, they brought the betel which had been prepared with the five kinds of scents for the usurper, and gave it to him. When he had chewed the betel, they asked, "What else have we to do?" He said, "Go and bring me the royal sword deposited at the head of the usurper's bed." That too they fetched for him. He took the sword, and causing the corpse to be straightened out, he struck it with the sword in the middle of the head, and made two portions of the corpse, dividing it equally between the two Yakkhas. Then he washed the sword and girded it on. Now the Yakkhas, being happy and satisfied, after their meal of human flesh asked, "What else can we do for you, O great king?" "Take me by your demon power to the bedchamber of the usurper, and these ministers to their respective houses," replied the king. They assented saying, "Very well, Sir," and did so. At that time the usurper was lying asleep on his royal bed in his decorated chamber. The king struck the sleeping and unconscious king on the belly with the blade of the sword. Terror-struck he awoke and, recognising king Silava by the light of the lamp, he got up from his bed, and mustering courage, said to the king, "O great king! How have you come up to this bed at this hour of the night in glorious array and with girt sword, when the palace had watchers and its doors were closed, when the guards also should have rendered it inaccessible?" The king gave him a full account of how he managed to get there.

² A drinking vessel.

When the usurper heard it, he was troubled in mind and said, "O great king! although I am a human being and one like yourself, I did not know your good qualities, and yet they are known to others, such as cruel and savage Yakkhas, who feed on blood and flesh. I will no longer be your enemy, O king! who art endowed with such virtues." So saying he took the sword and made an oath, asked forgiveness from the king, placed him on the large bed, and sat himself on a small bed, and when the night gave way to dawn and the sun rose he caused, by beat of tom-tom, all his army, ministers, Brahmans and householders to be assembled and spoke in their presence of the virtues of king Silava. It was like causing the full moon to rise in the sky. And in the very midst of his people he again begged forgiveness from the king, and delivered up the kingdom to him, saying, "Henceforth any calamity arising to your Majesty from robbers will be to my charge, administer the kingdom by my protection." He then condemned the slanderer, and taking his army went to his own country.

King Silava, seated in glorious array, on a golden throne which had legs like those of a deer, under a white canopy surveyed his splendour and thought, "Such splendour as this and the saving of the lives of

the thousand ministers would by no means have resulted if I had not exerted myself; by the power of exertion indeed have I recovered this lost greatness, and have given the gift of life to 1,000 ministers; verily should one strive without relaxing desire, the fruit of energy thus employed prospers." Filled with these thoughts he uttered this stanza as a means of giving an outlet to them:—

"Man should use his best endeavours,
Apathy suits not the wise;
I have proved this in myself—
What I wished, that came to pass."

Thus the Bodhisat gave vent to his feelings by this stanza: "The fruit of the efforts of those endowed with virtues will verily prosper," and having performed meritorious acts as long as he lived, passed away according to his deed.

The teacher, after relating this religious discourse, proclaimed the four truths, after which the priest, who had relinquished all effort, attained to arhatship. The teacher then established the connection and summed up the birth story by saying, "Then the wicked minister was Devadatta: the 1,000 ministers were the followers of Buddha: king Silava was I myself."

End of the Mahā Silava Jātaka.

T. B. PANABOKKE.

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

(Continued from page 165.)

The cultivation of the three languages, Elu, Pāli and Sanskrit, must have contributed not a little to advance the Sinhalese in literature, arts and sciences, and to make them refined in their manners at an early period of their history.

With regard to the origin of the first of these three languages, namely Elu, the learned are not agreed, and a question naturally arises, whether it was the language of Prince Vijaya and his followers, or of the aborigines (the Yakkhas) of Ceylon.

Without adducing philological arguments *pro* and *con* on this doubtful point, we might safely say that it was not the language of the conquerors, because there is no trace of the existence of such a language in the continent of India, whence Prince Vijaya and his men emigrated, and we must therefore come to the conclusion that it was the language of the aborigines, which the conquerors *ex necessitate* adopted, proving thereby that the aborigines had a copious language of their own, which the

conquerors themselves appreciated, and did not, for very sound reasons, cast away, Vijaya and his men probably using both Elu and a dialect of Sanskrit of their own, preferring the former in versification, and a mixture of both in conversation and desultory writings.

That the aborigines were not so rude and barbarous as they are generally supposed to have been, may be apparent from the following considerations:—

(1) That Kuveni, the daughter of a provincial chieftain, with whom Vijaya allied himself, was found by his men engaged in spinning cotton, seated under the shade of a tree, near a tank; that she gave a banquet to Prince Vijaya and his followers on the day of her encounter with the Prince; that she had profuse ornaments to adorn her person, and that she got up a sumptuous nuptial bed for herself and her royal husband, separating it by a veil or screen from the dormitories of his attendants.

(2) That marriage feasts were celebrated with great pomp, and that it was at one of the royal wedding feasts that Vijaya and his men took the opportunity of massacring one of their kings and his nobles.

(3) That Vijaya clad himself in the state dress of the king, his followers dividing the vestments of the nobles who fell dead on that occasion.

The Religion of Buddha being written in Pāli, this language began to be regarded as the sacred language of the votaries of that religion, hence its literature was soon cultivated in Ceylon with great zeal and attention, a fact which the various Grammars and other works now extant in that language in this Island will abundantly prove.

No Buddhist priest is considered to have completed his course of study unless he becomes a proficient in that language, and no layman versed in Buddhism unless he has some knowledge of it.

Buddhists seem to think that the discourses of Buddha when recited in that language

have a peculiar influence. Their ideas in regard to the propriety of using Pāli in religious matters in a great measure correspond with the notions of the Roman Catholic Christians in regard to Latin.

Pāli was the language in which our ancient kings carried on their correspondence with the mother country (India), and the Buddhist priests, both in remote and modern times, invariably used it and are using it as the vehicle of communication with the Buddhist potentates in foreign lands.

There is no doubt that the study of the Sanskrit language from an early period in Ceylon helped the Sinhalese to embellish their own Elu literature, and to make rapid progress in their arts and sciences, and it must have been regarded by them just as the Greek language was by Europeans, but we have reason to think that Sanskrit is far richer and more polished than either Latin or Greek, and in support of our views we may quote what Sir William Jones, who, we think, was not biassed nor mistaken in his opinion of that language, writes:—

“The Sanskrit language,” he says, “whatever be its antiquity, is of wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity both in the roots of verbs and in the forms of grammar than could possibly have been produced by accident; so strong indeed, that no philologer could examine them all three without believing them to have sprung from one common source which perhaps no longer exists.”

The adaptability and suitableness of the Elu language to poetry may easily be seen by a study of the numerous poetical works in that language; and the latter embellished with Sanskrit phrases or with a sprinkling of Pāli words, answered all the other requirements of the Sinhalese, as they made progress in literature, arts and sciences. This led some men to suppose that Elu is distinct from the Sinhalese language, and that the latter was derived from Sanskrit.

A careful analysis of the Sinhalese alphabet will convince us that it was framed in such a manner as to enable the scholar to peruse the works not only in Elu but also in Pāli and Sanskrit—an arrangement which evinces great ingenuity and philological knowledge on the part of its inventors.

We have seen that the Sinhalese acquire a knowledge of Sanskrit and Pāli with greater facility than foreigners, which may in a great measure be attributed to the admixture of Sanskrit and Pāli with the Sinhalese language.

In ancient times Pirivenas or Colleges were established in Ceylon under the auspices of Sinhalese kings, some of whom were themselves well versed in those three languages. Brahmans and learned Buddhist priests were the teachers in those establishments.

The study of Elu gave the learner a poetical turn of mind, Pāli instructed him in his religion (Buddhism) and Sanskrit acquainted him with arts and sciences, particularly with those two important branches of learning, astronomy and medicine.

In modern times the study of these three languages began to be neglected, owing to diverse causes. It is a great mistake to suppose that the study of Elu, Pāli and Sanskrit is of little or no use in our days. Besides other advantages, we are inclined to think that a native versed in Elu beginning

to learn English will easily perceive the niceties of the latter language, and one learned in Pāli and Sanskrit those of Latin and Greek. A revival of the study of these three languages is within the scope of Government and of Buddhist priests.

The establishment of the Vidyodaya College in Colombo by the learned High Priest H. Sumaṅgala, and the aid to it by the Government are steps in the right direction, and it is to be desired that some more institutions of the like nature may be established in Ceylon. We think that the surplus revenues of Buddhistical Vihāras and other places of worship may be legally applied towards their maintenance under the sanction of Government, and that a movement to accomplish this object should be made by competent laymen who have at heart the revival of their ancient learning and literature. Much opposition to such a measure will no doubt be shown by some Buddhist priests and their partizans who are enjoying such revenues, and are apparently misappropriating them in many instances.

We doubt not that any measure tending to revive the dying literature of the land will meet with cordial support from the present learned Director of Public Instruction, H. W. Green, Esq., and our benevolent Governor, His Excellency Sir Arthur Gordon.

JOHN ABEYAKON.

(To be continued.)

THE AMĀVATURA.

A portion of this very interesting Sinhalese prose work has been published by Mr. H. Jayatilaka, a pupil of H. Sumaṅgala Terunnanse, High-Priest of Adam's Peak. It is a work held in very high estimation by native scholars.

Out of nine attributes of Buddha which are stated as follows:—*Itipi so bhagavā arahaṇ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satihā devamanussānaṇ buddho bhagavā,*” the author has taken up the expression *purisadammasārathī* only,

and has written the life of Buddha in Elu for the edification, as he says, of the good who are not learned.

The language of the work is not quite unintelligible to the Sinhalese of the present day. Those who have studied Elu, the ancient language of the land, find no difficulty in understanding the work, with the exception perhaps of a few words in it. It has very few Sanskrit words. As a writer of pure Sinhalese, the author might well be called the Addison of Laṅkā. Gurulugōmi is mentioned at the end of the work as

having been the author of it; but the date at which the work was written is not stated.

The editor of the work says it was, according to tradition, written one thousand five hundred years ago. That is about the fourth century A.D. Except as to dates, Sinhalese traditions are generally correct. The tradition that Gurulugōmi was the author of the work is generally accepted, and, as already stated, we find his name at the end of the work, either written by himself or by some one who knew the fact. Tradition also says that as Gurulugōmi's sister, after reading the work, called it the mere prattling of her younger brother, he therefore wrote the Pradīpikā in a different style. The language of the Amāvatura is known as "Kālinga Eluva." Kālinga is a portion of the Circars. Perhaps Gurulugōmi's ancestors came over to Ceylon from that place.

But the statement that the book was written in the fourth century A.D. is very questionable. On my first reading the passage I felt that the date was incorrect, and my after-researches have convinced me of this.

The author of the Sidatsaṅgarā must have been a great admirer of Gurulugōmi. He not only mentions his name, but also quotes from him passages as examples.

The date when the Sidatsaṅgarā was composed is also not given in the work itself: but at the end of the work the author says that it was written at the request of Patirājadeva, Governor of Southern Laṅkā.

In the reign of Kalikāla, Sāhitya Sarvajña Paṇḍita Parākramabāhu, 1253-1288 A.D., the author of the much-admired poem Kavsilumina, from which also the author of the Sidatsaṅgarā quotes, we read in the Mahāvansa of a Deva Patirāja who built bridges and temples in the south of Ceylon. It is believed that this is the Patirāja Deva referred to in the Sidatsaṅgarā. If this be so, the Sidatsaṅgarā must have been composed between the years 1253 and 1288 A.D. The Amāvatura, therefore, must have been in existence in the year

1288 A.D. The language of the book also incontestably shows that it is more than six hundred years old. The question is, how many more?

The editor, as we have seen, assigns it to the fourth century of the Christian era. No other mode of deciding this question occurs to me at present, than an examination and comparison of the language of this work with others of known date.

Dr. Müller assigns the following inscription to the fourth century:—

"Siddham budadasa Mahida Mahasena tavaka bāya abaya Maharaja mi apa cudi purumuka budadasa taripali Maha namika jeṭa tisa Maharaja," &c.

With the exception of a word or two, the language of this inscription is not intelligible to the present generation, not even to the learned. But the language of the Amāvatura is otherwise. Except perhaps a word or two, every Sinhalese man who is conversant with the book language of the Sinhalese will understand the following passage which I quote from it at random:—

Elkalhi sevat nuvara anēpiḍu mahasiṭuhu pansiyayak gelin baḍu genvāgeṇa Rajagalanuvara tamā sabaṇḍa siṭu geṭa elāmba ehi siṭa Budun upan beṇ deṇa rē boho vēle-hima deviyān haḷa dorin nihma Budun karā elāmba, &c.

On the authority of Dr. Müller we must then reject the supposition that the Amāvatura is a work of this period.

The following is one of the inscriptions assigned by Dr. Müller to the fifth and ninth centuries:—

Siddham Naka Maharajaha puta Bata-Tisa Maharaja manana karihi paca caluvata hamudata keta Vihirabija vaviya.

This also, with the exception of the words Maharaja puta, &c., is quite unintelligible to the present generation. The last word, vaviya, for instance, which comes from the Pāli "vāpi," a lake, will not, I fancy, be recognized by the ordinary Sinhalese scholar in the modern Sinhalese "veva." The language of the Amāvatura is quite different

from this, and therefore it could not be so old as even the ninth century.

We now compare the language of the work in question with the language of one of the inscriptions which is assigned to the tenth and eleventh centuries:—

*Sirivat apiriyat lō ikut gūna mulin utu-
ratvū Daṁbadīvuhi an ket Kula pēmihi kaḷa
Okāvas parapuren baṭ keta usabnaṭ agame-
hesun vū Lakdivu poloyogen parapuren himi
tumā, &c.*

In the Amāvatura the dative case ends in a vowel, as *geṭa*, to the house, *Mohuṭa*, to him, *hemadenāhaṭa*, to all, but in the inscription above given it is devoid of the vowel, as *usabnaṭ*; and the language on the whole appears to be more archaic than that of the Amāvatura; and not quite intelligible to the present generation as the Amāvatura is. We must therefore conclude that the work in question is even later than the eleventh century. We have fortunately an inscription of the twelfth century, with the date and the name of the sovereign in whose reign it was inscribed. It is as follows:—

*Apa budun * * * * nirūpādhi Śeṣa
nirvāṇa dhātuven divi nivi sūraṣiṣya supanas
avuruddak giya kaḷe Valagam Abhā Mah-
araja davase paṭan ekvādahas desiya
supanas havuruddak bhinna nikāyave
sāsanaya pīrivemin sīti kalhi Mahāsam-
matādi paramparāyāta suryevaṅsodhbhūta
rājādhi rāja naika digābhi vyāpta yasō
maricin virāja māna svī sanghabōdhi Parā-
kramabāhu Maharajānanā sakala Lānkā
telehi eka rājyābhi sekayen abhiṣikta
ve vijrimbhita punyardhi etive rājyasuk
hānubhava koṭe vaḍanuvan, &c.*

According to this inscription, from Bud-
dha's Parinirvāṇa to Valagam Abhā's time

it was 454 years, and from that time to Parākramabāhu's reign there expired one thousand two hundred and fifty-four years. This gives 1708 as the time of the accession to the throne of Parākramabāhu, the king mentioned in this inscription.

The Sinhalese edition of the Mahāvāṇsa gives 1703 as the year of the accession to the throne of Parākramabāhu I. There is a mistake here of five years which is pointed out by the editors themselves in the first part of the Mahāvāṇsa which was printed after the second part. So that both the Mahāvāṇsa and the inscription agree in fixing the year 1703 A.B. as the date of this king's accession to the throne. Turnour, however, gives A.B. 1696, as the date which, by the light of the inscription, must now be taken as incorrect. I might here mention that in Dr. Müller's inscription the word "desiya," two hundred, is omitted, but in the plate the words "ekvā dahas desiya" are quite clear. This king reigned thirty-three years, from 1165 to 1198 A.D.

The language of this inscription and of the inscription of Lag Vijaya Siṅgu, the prime minister of queen Lilāvati, who lived in the beginning of the thirteenth century, is similar to the language of the Amāvatura.

I have already shown that the work in question must have been written earlier than the year 1288 A.D. I have also shown that it could not have been written so early as the 4th, 5th, 9th or even the 11th centuries A.D. I think therefore that I am justified in concluding that this work was not composed in the fourth century as stated by the editor, but either in the twelfth or in the beginning of the thirteenth century of the Christian era.

W. P. RANESINHA.

SINHALESE PROVERBIAL SAYINGS.

(Continued from page 235.)

RANK, WEALTH AND POSITION.

That a large number of the proverbial sayings of the Sinhalese reflect their life and character goes without saying. In none, however, is this more apparent than in those

that set forth the advantages of rank, wealth, and position. It is hardly too much to say that the one ambition of every Sinhalese man is to obtain an appointment under Government, and we need not therefore be

surprised to hear that "It is good to hold office, even in hell." Position is the "panacea" for all ills, the cloak of all faults. "If you have honey," they say, "you can swallow even a mortar." "Elephants do not fear the barking of dogs." "You can see the fault of the servant-girl through seven covers, while those of the mistress are hidden by one." "There is no smell when the kapurāla's¹ dog fouls the temple;" while on the other hand, to show the converse of such good fortune we are told that "It is better to be born a slave than the youngest of a family." Riches command success, "Where there is wealth there will be also gain," and "If you have hair on your head you can tie your knot as you please." The arrogance of great men finds its description in the saying, "The king of Kekilla² is angry whether a road is opened for him or not."³ Nor do riches improve a man's character. "It is only man," they say, "who is spoilt by ripening," and "the beggar on horseback" is likened to the fox who wanted his indulgent master, the lion, to call him Sir Fox, and who even attempted at last the lion's roar.

The advantages of a mere audience with a man in power is hinted at in the saying, "Even to ask is enough, though I get nothing by it," and the necessity of submitting patiently to his slights and insults, in the proverbs—"You can bear the bite of the crocodile, though not the prick of the kohilla thorn;" "When the king takes the wife, to whom is the poor man to complain," and "While the wild cat was eating the ripe jak-fruit, the flies were offering up their lives."

Riches, however, have their drawbacks. "Where there is honey there are eṅbalayās,"⁴ the crowd of parasites that devour the rich man's wealth, while however formidable the master be, his servant is dreaded more than himself, for "Is not the

servant-girl greater than the mistress?" and "You may escape from the demon Samaṅ Deyiyō, but you cannot escape his servant Amaṅgallā."

The independence of character that is occasionally to be met with amongst the people finds vent in the sayings, "Snipe travel along the same road as elephants," "There are small as well as large ships on the ocean," "You will find huts even in a city of palaces," and "Frogs even in the lotus pond;" nor is insignificance without its merits, for "Though stars are not seen in sunshine do not poor Moors (Muhammadans) drink toddy?"⁵

NATURAL CHARACTER OR DISPOSITION.

A number of sayings can be classed under this head. A man's disposition will always manifest itself, under whatever circumstances he may be placed. This, at any rate, is the belief of the Sinhalese, as their proverbs show: "You may plant a kohoṃba seed in a heap of sugar," they say, "but you will not get rid of its bitterness;" "The devil that departed broke the clay tub on his way," "When did monkeys cultivate lands?" "You cannot make a cobra out of a rat-snake;" "You may put a man in jail but you will not alter his gait;" "What is the use of music to the deaf man?" "When did tortoises climb trees?" "Mud will not stick to a rolling stone;" "You may wash charcoal in milk but you will never make it white;" "The ex-priest took two wives to make up for the past;" "You may call a cobra 'Sir,' but it will bite you all the same;" "The fisherman is not grateful" (a world-wide proverb) and "The flower of the gourd is not sweet smelling;" "A gem is a gem even though hid in a dunghill;" "Crocodiles do not catch cold;" "You may deck a crow with gold, but it is a crow still." The laziness of servants is proverbial.

"Sodiya, go and get some fire-wood."

"I cannot, Lady, the jungle is wet."

¹ The lay priest in charge of a Hindu temple.

² The king of the thorny jungle.

³ If opened the stakes cut his feet and if not opened he cannot get through the thorns.

⁴ A kind of ant that preys on honey.

⁵ Fermented liquor from the cocoanut or kital palm.

"Sodiya, go to the watch hut."
 "I cannot, Lady, I have fever."
 "Sodiya, go and fetch the water."
 "I cannot, Lady, I have hurt my arm."
 "Sodiya, bring the dinner."
 "Certainly, Lady."

HYPOCRISY, PRETENCE.

Some of the proverbial sayings that allude to the hypocrisy, meanness and pretence of men, are pertinent and amusing. "It is a tune," they say, "even if the dancer fall down;" "You call a kabaragoyā⁵ a talagoyā⁶ when you want to eat it;" "Let the flower which cannot be plucked be an offering to Buddha," a significant allusion to the habit (not by any means confined to Ceylon) of giving what is worthless or at any rate of very small value, as an offering to the gods;⁷ "I did not steal the cocoanuts, I only brought them down the tree with me."

Pretended piety is "Like the crane's asceticism," or "Like feeling along the shelf while preaching Bana," and a hypocrite, who does an action that he detests, is like "the wife who serves rice to the husband she dislikes," or "the monkey grinning after he has eaten Goraka⁸ fruit." An offer which is not intended for acceptance is like the lady's gift of a meal to the washerman. The lady told him several times, "I have meat and rice for you, but I have no plantain leaf on which you could eat it." One day the washerman brought a leaf with him, and directly the lady made her usual remark he produced it, but she was equal to the occasion, "Henayā" (washerman) she said, "I was serious before, but I am joking now."

C. J. R. LEMESURIER.

(To be continued.)

A PARALLEL TO THE STORY OF ISAAC THE JEW.

The story of Isaac and his wife, given by Mr. Siddi Lebbe in his interesting account of the Virgin Mary and Jesus (see *Orientalist*, page 64), has the same groundwork as the 6th story of the 4th Tantra of the Pañcatantra, of which the following is a translation:—

In a certain town there was a Brahman who had a wife dearer to him than his own life. She was of a fretful disposition and indulged in daily quarrelling with the family. Unable to bear these quarrels and impelled by the love he bore to his wife, the Brahman left his family and went with the woman to a distant country. Now in the middle of a great forest the woman said to her husband, "Son of an Aryan! Thirst is oppressing me; fetch me therefore some water from somewhere." After hearing these words, when the Brahman returned

with some water, he saw that she was dead. As he was weeping, heavily afflicted with sorrow, owing to his great love for her, he heard a voice from heaven saying, "O Brahman! if you give your wife one-half of your own life, she will live for you." when the Brahman heard these words he purified himself, and gave her one half of his life by three words.¹ No sooner were the words pronounced than the woman was restored to life. They then drank water, ate the fruits of the forest and started off on their journey. Arriving at length at a certain city, they entered a flower-garden, where the Brahman said to his wife, "My love! stay here while I go and fetch some food;" so saying he went away. Now a lame man was singing in that flower garden with a heavenly voice. When she heard it she was wounded by the flower-arrowed god, and

⁵ A large lizard that none but the lowest caste would eat, and then only under great stress.

⁶ An iguana.

⁷ When I was in charge of the Oriental Library in Kandy, from 1877-81, I found that the collection-box in which the votaries of the Sacred Books use to put the offerings devoted to the up-keep of

the place, always contained a large proportion of obsolete and worthless coins.

⁸ A sour fruit that sets the teeth on edge.

¹ This is done by touching water or bathing. "By three words" is meant repeating the words "I give" three times in order to give solemnity to the act.

went up to him and said, "O good man, if you do not reciprocate my love, then will you be guilty of causing the death of a woman in the person of myself." The cripple said, "What will you do with me who am afflicted with disease?" "What is the use of this speech?" said she, and * * * * After that she said, "I give up myself to you so long as I live. Know this and come with us." "Let it be so," said the cripple. Now the Brahman returned with food, and began to partake of it with his wife. She then said, "This cripple is hungry; give him also a small mouthful to eat." When this was done the woman said, "O Brahman! you have no friend, and when you go to another village, I have not even a person to talk to; let us therefore take this cripple with us." The Brahman answered, "I am not able to carry myself. How then can I carry this cripple?" "I shall put him in a box and carry him," replied the woman. Then, deceived by the speech made by her, he agreed to the proposal. After this object was accomplished, the Brahman was reposing himself on the following day at the edge of a well, and was pushed forward and thrown into it by his wife on account of the love she had for the cripple. She then took the cripple and went into a certain city. There the box on her head was seen by the police as they were going protecting the city from thieves, and was snatched away by force and taken before the king. The king caused it to be split open and saw the cripple in it. The woman followed the footsteps of the police and came

there weeping. The king commanded her to give an account of herself. "This, my husband," she answered, "who is afflicted by sickness, was ill-treated by all his kinsmen, and I have brought him on my head to your presence much disturbed in mind by the affection I bear to him." When the king heard these words he said, "Woman! you are to me a sister. Take two villages and live with your husband happily, enjoying their produce."

As fate would have it, the Brahman was taken out of the well by some good man, and after roaming about came to that very city, and having been seen by his wicked wife was denounced by her before the king in these words, "O king, this man, the enemy of my husband, has come here." The king ordered him to be executed. Then said the Brahman, "Sire, this woman has taken something belonging to me, if your Majesty is a king tenderly alive to duty then command it to be given back." "My good woman," said the king, "if you have taken anything belonging to this man restore it to him." She answered, "Sire, I have taken nothing from him." Then said the Brahman, "Give me the half of my life which I have given you by three words." On account of the fear of the king, she muttered the words, "The life given by three words I give back to you," and while she was yet speaking she fell down and expired. Then said the king in astonishment, "What is the meaning of all this?" and the Brahman informed him of the whole of their previous history.

EDITOR.

THE MAHARAJAH OF TRAVANCORE.¹

THE Native State of Travancore is, perhaps, one of the most interesting countries of India. Apart from its possessing some of the most beautiful and diversified scenery in the world, it being emphatically "a good land, a land of brooks, of water, of fountains and depths that spring out of valleys and hills," it has a historical interest from

the fact of its being the seat of the ancient and powerful Syrian Church of Malabar, or as its members call themselves, Christians of St. Thomas, from whose preaching in India, in the year 52, their Church, they maintain, originally sprung.

In another respect, too, Travancore is interesting, though less pleasantly so, from

¹ Reprinted from the *Church Missionary Gleaner* of August 1884.

the fact that nowhere else in India is the caste system so elaborate. In a Hindu population less than that of the West Riding of Yorkshire, there are no less than 420 distinct castes, and nowhere else is the tyrannical power of caste more apparent. It is now, indeed, becoming gradually weakened under the attacks against it, but it is still very potent.

Of the castes, the Nairs, a branch of the Sudras, form the most important section. They comprise the landed gentry and almost the entire class of Government officials, civil and military: none of them engage in trade. The Chogans come next, but their importance lies more in their numerical superiority. Most of them are "toddy climbers." They are an industrious people, and some are influential. But while lower socially than the Brahmans and Nairs, they in their turn are reckoned far above the out-caste slave population. These distinctions of caste are enforced by a vigorous system of distances to be observed by lower castes in approaching higher. Thus a Nair may approach but not touch a Brahman; a Chogan must keep thirty-six steps from a Brahman, and twelve from a Nair; a Pulayan, one of the slave communities, must keep ninety-six steps from a Brahman or Nair, and must not even approach a Chogan. Even a Pulayan is defiled if touched by a Pariah. And besides all these there are the wild jungle and hill tribes—the Hill Arians, for instance, amongst whom the late Rev. Henry Baker, jun., laboured for so many years so successfully, and in whose midst the Rev. A. F. Painter is now living and working; and the Ilavars, with their degrading demon-worship, whose converts now form a proportion of the congregations under the care of the London Missionary Society. But Travancore is chiefly interesting from the fact that it is the most Christian country in India. Taking its population as 2,308,891, more than one-fifth of the entire population consists of Christians of various denominations. Striking fact, that where caste thus reigns, the power

of the Gospel of Christ is spreading and will certainly triumph to the pulling down of the strongholds of superstition!

Travancore and the smaller kingdom of Cochin, immediately to the North, are two of the semi-independent protected states of India. The Rajahs of both kingdoms took the side of the English in the wars with Hyder Ali and Tippoo Sahib at the close of last century, and were accordingly confirmed in their thrones. Indeed the war of 1790 originated in an attack by Tippoo upon Travancore. The late Maharajah of Travancore, who died in 1880, showed, with his family, an enlightened spirit in many ways, and a desire to improve the condition of the people, and promote Western refinement, and the present Maharajah, who came to the throne in 1880, manifests an equal desire to follow in his uncle's steps. He is a Fellow of the Madras University, and is well known for his enlightened views and appreciation of European culture. Although himself still a Hindu, he manifests much friendliness towards missionary enterprise in his country, and in the Church Missionary Society's work in particular he has on several occasions taken unusual interest.

In August, 1880, two months after his accession, he visited the headquarters of the Society's Mission at Cottayam. This was an event of great importance, as no visit of the reigning prince had occurred since 1836, when the Rev. B. Bailey presented to the Maharajah of that day the sheets of his Malayalam Dictionary, which great work was then passing through the press.

During the visit in 1880 the Maharajah visited the C.M.S. College, which is what is elsewhere termed a superior Anglo-Vernacular, or High School, and has nearly 250 in average attendance; the Cambridge Nicholson Institution, which is the Divinity Class and Training School, whence qualified students are selected and appointed to work as missionaries in their own country; the Girls' School of the venerable Mrs. Baker,

sen., of which she has had charge for the past sixty years, the Mission Press, &c. Addresses were presented to His Highness by the masters and students of the College, the English and Native clergy, and the lay representatives of the Native Church. To

all these the Prince cordially replied, concluding his remarks with the following words:—“Your labours have been increasing, year after year, the number of a loyal law-abiding, and civilised population—the very foundation of good government.”—R.V.

ON THE ABSENCE OF THE GUNA CHANGE OF BHU IN THE PRETERIT.¹

The *sūtra* Pāṇini VII. 3, 84, interpreted and explained by Pāṇini I. 1, 3, requires the substitution of *guṇa* for the final *ik* of a base when a *sārvadhātuka* or an *ārdhadhātuka* affix follows. When, therefore, the substitutes of *liṭ*, which are *ārdhadhātuka* affixes (III. 4, 115), follow the root *bhū*, the vowel *ū* should be changed to *o*, unless some other rule of Pāṇini prevents the operation of VII. 3, 84, or some valid reasons exist why the change should not take place. The rule I. 2, 6, इन्धिमवतिभ्यां च, in which the words लिट् and कित् are valid from the immediately preceding *sūtra*, would prohibit the operation of VII. 3, 84, but Kātyāyana interposes a *vārttika* questioning the necessity for this *sūtra* and treating it as superfluous. If, then, this rule is struck off from Pāṇini's work as being unnecessary or superfluous, the question arises, what is there to prevent the operation of VII. 3, 84 in the case mentioned?

Before entering upon this inquiry, it is necessary to ascertain what the *sūtra* I. 2, 6 really means. Dr. Goldstücker, one of the ablest of Orientalists, has translated it, or rather a portion of it, somewhat incorrectly in his great work entitled, *Pāṇini : his place in Sanskrit Literature*—although he seems to have thoroughly understood both its meaning and its application. His translation is as follows:—“The radical *indh* is *kit* in *liṭ*” (page 123). The *sūtra* mentions two radicals, *indh* and *bhū*, and the translation of the entire *sūtra* would, according to him, be,—“The radicals *indh* and *bhū* are *kit* in *liṭ*.” This rendering is faulty in more than one respect. In the first place, it is not the radicals that are *kit*, but it is *liṭ* that is so. *Kit* is a *bahuvrīhi* compound meaning,

having *k* as an *it* or indicatory letter. Goldstücker was perhaps led to believe hastily and without close examination that it was an epithet of *indhivatibhyām*, but this cannot be, as this term is in the ablative case, and *kit* is in the nominative. Apart from this, we nowhere find *k* in Pāṇini's system as an *it* of a root, although we find it so in Vopadeva's system, where the *k* shews that a root to which it is attached is in the tenth conjugation. In the second place the rendering “in *liṭ*” appears to me to be incorrect and devoid of any meaning. It is difficult to see what meaning is conveyed by the sentence “*indh* is *kit* in *liṭ*.” By the words “in *liṭ*” Goldstücker might have intended the meaning “in the preterit,” but it must be remembered that *liṭ* is the name given to the terminations of the preterit—not to the tense itself.

The correct rendering of the *sūtra* would, I think, be—“*Liṭ* is *kit* after the radicals *indh* and *bhū*,” or in other words—“The terminations called *liṭ* are as if they have an indicatory *k* when they follow the radicals *indh* and *bhū*.” It is the terminations—not the radicals—that are made to have the *it k*. The office of *k* in the case of the root *bhū* (for we are not now concerned with *indh*) is to prevent the *guṇa* change of the final *ū* by I. 1, 5. The rule I. 2, 6, although it speaks of all the terminations called *liṭ*, was really needed for *ṇaland thal*, as by the preceding *sūtra*, I. 2, 5, the other terminations, *atus, us, &c.*, would have an indicatory *k* when following such a root as *bhū*.

The *vārttika* of Kātyāyana to this *sūtra* is इन्धेच्छन्दोविषयत्वाद्भुवो बुको नित्यत्वात्ताभ्यां लिट्: किद्वचनानर्थक्यम् || Patañjali explains this *vārttika* as regards *bhū* in the following

¹ Reprinted from the “*Indian Antiquary*.”

words—भवतेरपि नित्यो वुक् । कृते गुणे प्राप्नोति । अकृते ऽपि प्राप्नोति ॥ The reason given here for treating the rule as unnecessary as regards *bhū* is that *vuk* is *nitya*. This has reference to the *sūtra* VI. 4, 88, which teaches that *vuk* shall be the augment of *bhū* when *luñ* or *liṭ* beginning with a vowel follows. To understand the expression that this *vuk* is *nitya*, it is necessary to examine the *paribhāshās* 38 and 42 in Nāgēsa's *Paribhāsen-dusekhara*. If there are two rules, *a* and *b*, which are applicable simultaneously, and which are such that *a* would apply whether *b* has taken effect or not, but, on the other hand, *b* would apply only if *a* has not taken effect; then *a* would be called *nitya* and *b* *anitya*. Of two such rules the *nitya* has greater force than the *anitya*, even if the latter be *para*. Now, the two rules, VI. 4, 88, which teaches the augment *vuk*, and

VII. 3, 84, which teaches the substitution of *guṇa* are two such rules. The former would apply, whether the latter has taken effect or not, for *इ* may be added to *bhū* as well as to *bho*. But if the former has first taken effect and *bhūv* has been obtained, the latter would cease to be applicable. For as *paribhāshā* XI. teaches that an augment is part of that to which it is added, the whole form *bhūv* would be a base, and its vowel *ū* cannot be changed to *o* by VII. 3, 84, as it is not final, nor by VII. 3, 86, as it is not short. The rule, VI. 4, 88, is therefore *nitya*, and VII. 3, 84 *anitya*. The former should therefore apply, and not the latter, and hence the *guṇa* change does not take place and we get the correct words बभूव and बभूविथ without the aid of I. 2, 6.

WM. GOONETILLEKE.

THE FUNERAL RITES OF A HINDU.

"Others conceived it most natural to end in fire, as due unto the master principle in the composition, according to the doctrine of Heraclitus, and, therefore, heaped up large piles, more actively to waft them toward that element; whereby they also declined a visible degeneration into worms and left a lasting parcel of their composition." Such are the quaint words of Sir Thomas Browne in his "Hydriotaphia" or Urn Burial, published in 1658. This and other passages in that curious work were recalled to my mind when witnessing the cremation of an old Tamil woman at Point Pedro, near Jaffna, early in 1883.

I propose to give below my own description of the rite, with some further extracts from the "Hydriotaphia" and from Cordiner's account of the "Funeral Ceremony of a Malabar" given in his "Description of Ceylon" published in 1807.

On the occasion when I was present, the corpse, decently covered with a cloth, was borne to the burning-ground on a structure somewhat resembling the Sedan chair, but open at the sides and gaudily covered with red and white paper and strips of

tinsel. The small procession which escorted it, included two or three men with old-fashioned muskets and pistols which they now and again discharged into the air with great satisfaction. On arriving at the burning-ground (a small oblong enclosure surrounded by a low wall and situated on the beach only a few yards from the sea) the bearers deposited their burden near the funeral pyre. This was a rude structure about as large as a bed, and consisting of a framework of logs filled in with the dry leaves of the cocconut tree.

"Though the funeral pyre of Patroclus took up an hundred foot (ἐκατόμπεδον ἔνθα ἢ ἔνθα), a piece of an old boat burned Pompey, and if the burthen of Isaac were sufficient for an holocaust, a man might carry his own pyre" (Hydriotaphia).

The corpse was then placed on the pyre, face downwards.

"That they buried their dead on their backs or in a supine position seems agreeable unto profound sleep and common posture of dying Diogenes was singular who preferred a prone situation in the grave, and some Christians

(the Russians) like neither, decline the figure of rest and make choice of an erect posture" (Hydriotaphia).

Two or three heavy billets of wood were then laid upon the corpse, so that it was concealed and kept in position. The duty of kindling the pyre falls to the lot of the heir of the deceased. In this instance it devolved upon her son. Taking an earthen pitcher, he moved down into the sea, and standing knee-deep in the water, he threw some over himself and returned to the beach with his pitcher quite full. He then took his stand at one end of the pyre, with the pitcher on his shoulder, and one of the bystanders, who was, as I ascertained, the family barber, struck the pitcher with a kind of hatchet which he had in his hand. The pitcher-bearer then walked slowly round the pyre with the pitcher on his shoulder, while from the hole made by the blow, there issued a tiny stream of water. When the son had completed the circuit once, the barber struck the pitcher again and a second stream of water gushed out. Thrice did the barber strike the pitcher and thrice did the son walk slowly round the pyre from left to right. "Their last valediction *thrice* uttered by the attendants was also very solemn and somewhat answered by Christians who thought it too little if they threw not the earth *thrice* upon the interred body" (Hydriotaphia).

When he had completed the third circuit, he knelt down on one knee at the head of the pyre and with his back to it.

"That they kindled the pyre aversely, or with their face from it was an handsome symbol of unwilling ministration" (Hydriotaphia).

On his left shoulder he held the pitcher, from which three streams of water were flowing, and in his right hand was a lighted brand.

The bystanders then poured oil over the pyre, sprinkled rice, and scattered a few coins upon it.

"That they poured oil upon the pyre

was a tolerable practice, while the intention rested in facilitating the ascension" (Hydriotaphia).

The kneeling son, then, with one hand thrust the brand into the pyre, which burst into flames; and at the same instant let fall the pitcher, which was shivered into fragments on the stony beach. All this was done while he was still kneeling with his back to the pyre. Then he rose and walked swiftly away, without once turning to look at the flames which, fanned by the sea breeze, soon consumed the inflammable materials of the pyre. In an hour or so, all that remained of the corpse was a handful of grey ashes. The bier was carried down to the sea and cleansed, to be used, doubtless, on some future occasion.

Cordiner's account:—

"The Malabars, who have not been converted to Christianity, continue the practice of burning their dead. The corpse, wrapped in muslin, without any coffin, is carried, with great solemnity, in an open palanquin to the place where the funeral rites are performed. The procession is accompanied with burning torches, Indian drums and chanque shells which sound like a horn. When the party comes within view of the funeral pile, the bier is laid down for a short time and the priest or Brahman offers up a prayer for peace to the manes of the deceased and comfort to his surviving relations. They then proceed to the pile and after marching once in silence round it lay the body on the wood reclining on its back with its legs crossed, and the face exposed. The people then form a screen round it with a web of white calico: the eyes are sealed with a red paste like clay; water, rice, ground cocconut and some pieces of money are thrown upon the body and the priest offers up additional prayers.

The legs of the body are then stretched out; it is turned round with its face upon the wood, and completely covered and concealed from view by billets of wood placed upon it in regular layers. The

eldest son or nearest relative of the deceased walks three times round the pile, carrying an earthen vessel full of water on his left shoulder and a lighted torch in his right hand. He is followed by the priest, who blows a chanque, and after once walking round pierces the water-pot with the sharp end of the shell. This operation he repeats at each turn, until he has formed three openings in the vessel, through which the water gushes out as the mourner walks along. At last another person comes behind him, and taking hold of the brittle vessel, dashes it in pieces

on the ground. Then the relative, turning his back on the pile, puts the torch to the wood. He prostrates himself on the earth and kisses the ground. The priest and all the other relations follow his example.

They are then led away from the scene of the solemnity, without being permitted to look back; and the people who remain add fire to the pile, which is soon involved in flames. The ashes are gathered into a heap: a green bough or stick with a flag is planted by its side; and the relatives occasionally pay visits to the place."

H. WHITE.

SANSKRIT PUZZLES.

No. XII.

पानीयं पातुमिच्छामि त्वत्तः कमललोचने ।

यदि दास्यसि नेच्छामि नो दास्यसि पिवाम्यहम् ॥

This stanza can be translated in two different ways, one conveying a sense widely differing from the other.

The rendering of the words that would obviously suggest itself not only to the *cursory reader* , but also to the *student* , in a first reading, would be the following: "I wish to drink water from thee, lotus-eyed maid! If thou givest, I do not wish; if thou givest not, then do I drink."

The very fact of the existence, in the translation, of so great an absurdity as that

of a man craving for water from a beautiful damsel and telling her, in almost the same breath, that he would not wish to drink if she *gives* him some, and that he would drink if she would *not give* , must suggest to the reader that the verse admits of a different and more rational construction. To find out this latter and concealed sense, is the problem which the student has to solve, and the only hint which we shall give him, as an aid to the solution, is that some words in the stanza, which he would naturally take to be single *padas* , contain in point of fact, more than one word, reducible into their component parts by the application of the rules of *Sandhi* .

EDITOR.

SOLUTION OF SANSKRIT PUZZLES.

No. X.

कीदृशं वद मरुस्थलं मतं
द्वारि कुत्र सति भूषणं भवेत् ।
ब्रूहि कान्त सुभटः सकर्षुकः
कीदृशो भवति कुत्र विद्दिषाम् ॥

This is also a puzzle belonging to that class of Sanskrit charades called *Dvirnyasta* , and consists of four questions. The answers to the two first and two last, although different, will, when united, form one expression.

1st Q. "Tell me, what sort of a place is a sandy plain?"

A. *Waterless* , the Sanskrit of which is *Avāri* .¹

2nd Q. "Where would a door be most ornamental?"

A. *At the front gate* , Sanskrit *torane* .

These two answers when put together will form *avāritorane* , meaning *invincible in battle* . Now, we proceed to the two questions in the last two lines of the verse.

¹ न विद्यते द्वारि यस्मिन् तद्वारि.

1st Q. "Tell me, my love, how should a brave warrior, armed with the bow, look (before his enemies)?"

2nd Q. "And where should he be most prominent?"

"A brave warrior should look *irresistible*, Sanskrit *avārito*, and he should shine

to most advantage in the field of battle, Sanskrit *raṇe*."

These two words combined form the same expression, namely,

Avārito raṇe, invincible or irresistible in battle.

L. C. WIJESINHA.

NOTES AND QUERIES.

NOTES FROM KASHMĪR.

I.

In the course of my wanderings the other morning I heard a story which reminded me of one quoted in this Journal (Part X. p. 237), wherein Buddha is made to tell a tale concerning a bald carpenter whose son smashed his father's head in with an axe to kill a mosquito (*Vide* the *Makasa Jātaka* or *Mosquito Birth Story*).

Kashmīris have a saying *Hāpat Yāraz*, *i.e.* "The bear's friendship," which they constantly quote against any stupid friend, who ignorantly has caused them, or some other people, any harm. The origin of the saying is the following story:—

Once upon a time a bear formed friendship with a man, whom he happened to see one day passing through the jungle. For some weeks he brought his friend large quantities of honey. One afternoon the man, tired and weary with his tramp, fell asleep after eating the honey; and while he was asleep a bee, attracted by the sweetness, came and alighted upon his mouth. Now the bear could not sit by patiently and watch the bee, now buzzing round the face of his friend, now alighting and apparently digging his sting into his mouth—he thought that for certain his friend would be stung, and so he went and fetched a great piece of rock and aimed it with all his might at the spot where the bee was enjoying its meal. Of course the great rock frightened away the bee, but it killed the man then and there. (Cf. also *Journal A. S. B.*, Vol. LII., Part. I., 1883, for another similar story).

II.

I am sorry to have to ask you please to add Kashmir to the list of countries (India,

Ceylon, Siam, &c.), wherein the gold and silversmiths are treated with more or less suspicion. Only one saying comes to my memory just now, but there are others,—*Sunur nai sunah tsār karīh tah kāts gatshas*, *i.e.* "If the goldsmith did not steal the gold he would get *kāts* (a subtle kind of hectic fever)." There is an amusing story in *Kalīla o Dimna* (or *Avāri Suhailī*), which does not appear to have been quoted by the Editor in this Journal for August last.

III.

As an illustration of the common Hindu notion (and notion among the Sinhalese, also borrowed by them from the Hindus) that Brahmā descends from his high abode and notes upon the forehead of each babe born into this world everything that is destined for him or her, the following scrap may be interesting:—The Emperor Akbar once asked his great minister Bīr-Bal

Sāfah khutah sāf kyah?

Zāyalīh khutah zāyul kyah?

"What is (whiter) cleaner than the clean

What is finer (thinner) than the fine?"

to which questions Bīr-Bal replied:—

Dekah tah balāi

"The forehead and misfortune."

Here undoubtedly is a reference to the inscription of the gods written upon the babe's forehead with "the finger of destiny." One's *qismat*—there is no avoiding it, it is plain, clean, fixed, irrevocable; and misfortune distresses one, narrows one's spirits, one's family, one's property, until both in person and in means a man is "thinner than the thin."

Srīnagār.

J. HINTON KNOWLES,
Kashmir Mission.

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ERRATA.

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25	1	38	for Lücken zu read Lücken zu
27	1	26	and elsewhere for Kuvēni read Kuvēni
28	1	34	for give read gave
33	2	30	for Tambapanni read Tambapanni
42	2	40	for into read in
43	2	6	for sut read sut
43	2	45	for Pāniniya read Pāniniya
43	2	46	for Bhattoji read Bhattoji
44	1	33	for karāna read karāna
44	1	51	for rasmyo read rasmyo
44	1	52	for shaḍbhyo read ṣaḍbhyo
55	1	37	for Sita read Sitā
56	1	25	for Pandyan read Pandyan
67	2	9	and elsewhere for Brahma read Brahma
68	2	42	for bhavatantarāyo read bhavatvantarāyo
68	2	43	for dighāyukobhava read dighāyukobhava
69	1	7	for ह्यवरत् । ल्प । read ह्यवरत् । ल्प ।
69	1	25	for एवमिवर्णोवर्णवर्णोः read एवमिवर्णोवर्णवर्णोः
70	1	15	for नषौ read नषौ
70	1	25	for पातिताऽप्यनुबन्धाः read पातिताऽप्यनुबन्धाः
70	1	32	for अचि उपस्थितस्य इको read अच्युपस्थितस्येको
71	1	23	for इदुदेदिवचनम् read इदुदेदिवचनम्
71	1	29	for अचि एतौ read अच्येतौ
71	3		insert ——— between lines 27 and 28
72	2	1	remove after च
72	2	5	for त्रिट्प read त्रिट्प
72	2	23	for तच्छम्भ read तच्छम्भ
77	2	33	for Ratak read Ratakvin
79	2	45	for raekjugṣ putā read rajekugṣ putā
82	1	14	and elsewhere for Kalugaṅga read Kalugaṅga
82	1	16	and elsewhere for Mahāveḷigaṅga read Mahāveḷigaṅga
83	2	33	for kovilas read kōvilas
85	1	3	for Yakaduras read Yakadurās
90	2	21	for Nilemes read Nilames
94	1	22	for Brāhman read Brāhman
95	2	8	for Pita read Pitā
95	2	31	for तदनन्तरता read तदनन्तरता
97	1	29	for Anuṣṭup read Anuṣṭup
97	2	39	for Orientalists read Orientals
98	2	37	for denkverse read Denkverse
103	2	46	for Kāsinātha read Kāsinātha
104	1	10	for tapāsya read tapasye
107	1	13	for Naushiravān read Naushiravān
109			Heading and elsewhere for Onomatopoeic read onomatopoeic
109	1	45	for kērella read kērellā
109	2	6	for karpanya read kārpanya
110	1	1	and elsewhere for Taṅ-taṅ read Taṅ-taṅ
110	1	4	for Tit-tit read Tit-tit

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110	1	5	and elsewhere for Tiṅ-tiṅ read Tiṅ-tiṅ
119	1	15	for क्रियापदं read कर्तृपदं
119	1	18	for kriyāpadaṅ read kartṛipadaṅ
120	2		read the vṛitti to the 45th sūtra "आत्" as follows :—अवर्णान्तात्परस्य रोरशि लोपो भवति । लोपस्यासिद्धत्वादकोऽकीर्णो दीर्घो न भवति । क आस्ते &c.
124	1	7	for Dasabhauen read Das Abhauen
129	1		note for yōgin read yogi
141	1	3	for Yahutha read Yahūdā
141	1	20	for Tathaghana read Tantaus
141	2	18	for Dadjal read Dadjal
141	2	27	for to the mountain called Magidania read to a mountain
144	1	16	for अलुगिति read अलुकीति
144	2	13	for इकार read इकार
167	2	14	for my whole is the Asura read my whole is the enemy of the Asura.
173	1		note for sihākāreṇa read Sihākāreṇa
179	2	4	for Enamaḥva read Īnamaluva
184			Heading and elsewhere for Maname read Manamē
186	1	24	for vṛgiri-gānavā read bṛgiri-gānavā
186	1	32	omit and
186	2	43	omit the last word "Kokā"
186	2	44	for of read of.
187	2	14	for cokos-curus read cokos, curus
187	2	19	for examples frequently read examples, what is frequently
187	2	20	Insert a comma after the word "Province"
192	1	32	for परस्यैकपदे read परस्यैकपदे
192	2	33	for इदुदन्तात्मकतेऽः read इदुदन्तात्मकतेऽः
223	2	29	for pornuva read pōrnuva
223	2	33	for balke read bālke
223	2	42	for Janelē read Janēlē
224	1	9	for mesaredda read mēsaredda
224	1	19	for paṅ read paṅ
224	1	20	for keju read kēju
224	1	21	for kovi read kōvi
224	1	22	for boñce read bōñci
224	2	16	for renda read rēnda
224	2	47	for kasādabandinavā read kasāda-bāndinavā
225	2	4	for saruṅgole read saruṅgōle
225	2	5	for penere read penēre
225	2	7	for joḍuva read jōḍuva
230	2	3	for aganiṣṭa read akaniṣṭa
266	1	16	for in read in
266	2	30	for a read e
267	1	38	for statement read statements
276	1	21	for Kekilla read Kēkilla
280			Heading for Guna read Guṇa and for Bhū read Bhū
281	1	10	for bhāshās read bhāṣās and for Paribhāsendusekhara read Paribhāsendusekhara

