

THE  
ORIENTALIST,

A MONTHLY JOURNAL

OF

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

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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.



THE VEDDĀS.<sup>1</sup>

THE necessity for a new account of the Veddās, when a great deal has already been written about them, will yet be readily conceded on a perusal of the following opening passage in Professor Virchow's learned work, published in 1881, entitled, "Ueber die Weddas von Ceylon und ihre Beziehungen zu den Nachbarstämmen:" "On the Veddās of Ceylon and their relation to the neighbouring races;"—the latest work on the subject, and one of such scientific interest and importance that it certainly is a pity that no translation of it has yet been published.

"In dem bunten Gemisch von Völkerstämmen, welche die Insel Ceylon bewohnen, ist in der Betrachtung der Ethnographen schon seit langer Zeit ein Stamm besonders hervorgetreten, der der Weddas, weil er durch den niederen Stand seiner geistigen Entwicklung und durch die Mängel seiner körperlichen Bildung am meisten der Vermuthung Raum bot dass in ihm ein Rest der Urbevölkerung sich erhalten habe. Gegenwärtig, wo nach allen Nachrichten der Bestand desselben sich so schnell vermindert, dass wahrscheinlich in nicht ferner Zeit seine letzten Glieder aus der Zahl der Lebenden verschwunden sein werden, knüpft sich noch das besondere Interesse an die Untersuchung, dass es gilt, für die Nachwelt wenigstens, ein sicheres Bild seiner Eigenthümlichkeit zu retten. Dazu genügt das vorhandene Material keineswegs, und die Aufgabe der nachstehenden Erörterungen wird es daher sein, nicht nur zu sammeln, was gegenwärtig zu erreichen war, sondern auch die Lücken zu bezeichnen,

welche nur durch weitere Localforschung ausgefüllt werden können. Hoffentlich wird dadurch die Anregung gegeben werden so schnell als möglich alle Mittel anzusetzen, um die nöthige Vervollständigung der Thatsachen herbeizuschaffen."

"Among the mixed mass of races who inhabit the island of Ceylon, there was noticed long since a tribe having special claims to the attention of Ethnographers, namely, that of the Veddās, because by the low state of their intellectual development and by the imperfection in their bodily formation they gave room, in large measure, to the conjecture that in them had been preserved a remnant of the aborigines. At present, when, according to all reports, they are so rapidly decreasing that probably at no distant date their last members will have vanished from the number of the living, a particular interest still attaches to the investigation that has for its object the saving, at least for posterity, of a correct representation of their peculiarities. For this purpose the materials at hand are by no means adequate, and the object of the following discussions will therefore be not only to bring together what has up to the present time been within reach, but also to point out the gaps which can be filled up only by further local research. It is to be hoped that thereby an impulse will be given to apply, as soon as possible, all means for procuring the necessary completion of facts."

It is by no means pretended that the present account aims at such a completion of facts as is suggested by Professor

<sup>1</sup> Mr. Hartshorne spells this word with a "w," and considers the spelling with a "v," inaccurate. He, however, gives no reasons for his opinion. The question is whether "ṛ" should be represented by "w" or by "v." I think that neither of these letters correctly represents it; but I have used the latter in preference to the former because it approaches the sound of "ṛ" more nearly than "w" does. The English letter "v" is pronounced with the teeth and lips; the upper row of the front teeth touches the under-lip when the sound is

uttered. This is exactly what takes place in the pronunciation of "ṛ." The Siddhānta Kaumudi, in speaking of the organs by which the several letters of the Sanskrit alphabet are pronounced, says, "वकारस्य दन्तीशम्"; "The organs of the letter "ṛ" are the teeth and lips." When, however, I spell "Veddās" with a "v," this "v" is not to be regarded as the English letter "v" but simply as a representation of "ṛ," and should be pronounced as such.

Virchow. That can be the result only of the united efforts of several—not of the separate researches of a single individual. It is therefore to be desired that those living in the vicinity of the Veḍḍās, or at no great distance from their wilds, will set about to collect by personal observation such facts about them as have not yet been recorded.

Much of the information contained in the present article was personally collected by me, from time to time, from some Sinhalese, who, by a long residence among the Veḍḍās, in carrying on a kind of bartering trade with them, have made themselves fully acquainted with their condition and peculiarities. I have also consulted most of the accounts hitherto published about them, but the principal sources drawn upon, in the compilation of this paper, are certain unpublished documents, written under the following circumstances:—

About the beginning of the year 1861, the late Carolis Silva Wickremesekare [Wikramaśekhara], Kacceri Mudaliyā of Kandy, occupied himself in collecting materials relative to the origin, history, language, and characteristics of the Veḍḍās. In furtherance of this object, he requested certain Government officials in the Badulla and Baticaloa Kacceries to institute a searching inquiry into these questions, and to communicate to him the result of their labours. The inquiry was prosecuted with all activity and diligence by the Mudaliyār's friends, who, in due course of time, submitted to him the papers referred to, which are the following:—

1. An account of the Bintenna Veḍḍās.
2. A list of the Veḍḍās in Bintenna, with their names and ages.
3. A list of words peculiar to the Bintenna Veḍḍās.
4. The history, language, and number of the Veḍḍās in the Vellassa-palāta.
5. A list of words peculiar to the Vellassa Veḍḍās.
6. An account of the Veḍḍās in the Baticaloa District.

7. A statement of the probable number of Veḍḍās in the Baticaloa District.

These papers bear, on the face of them, indubitable evidence of having been written independently of one another and with a due regard to truth and accuracy, and may be safely taken as records of correct and reliable information. It must be confessed that they do not throw as much light on the subject as could be desired; but they are of great use and value in connection with the points to which the Mudaliyār's attention was especially directed. When engaged in collating and arranging the details contained in these papers and those personally collected by me, I was fortunate enough to meet with two Veḍḍās of the Bintenna District, brought to Kandy at the instance of a European gentleman, who, no doubt, wished to learn something about these wild men from personal observation. They arrived in Kandy on Sunday, the 16th November 1883, in charge of the keeper of one of the rest-houses in Bintenna, and accompanied by an interpreter, a man of Vanni, who was acquainted not only with their language but also with their habits, customs, manners, mode of life, and general character. They were located in a native hotel in Castle Hill Street, in the town of Kandy, where the public were allowed to have a sight of them on payment of a sum of four cents, nearly equal to a penny of English currency. The house was regularly invaded by large crowds of people whom the news had attracted to the spot, and, judging from their number, a pretty large sum of money must have been collected for the benefit of the two Veḍḍās. The only places they were taken to were my house, and that of the European gentleman referred to, and Mr. Scowen's studio, where they were photographed. Crowds followed them to all the three places, shouting and crying out at the top of their voices. Their stay in Kandy lasted only three days, and I availed myself of this rare opportunity to test the correctness of the statements in the papers referred to, and the details I had myself

collected, and to obtain fresh information on some points regarding which the Mudaliyār's papers were silent.

I now proceed to lay before the reader the result of these labours,

Veḍḍā is the nom. sin., and Veḍḍō the nom. pl. of veḍi,<sup>2</sup> (crude form) equivalent to the Sanskrit vyādha, one who pierces, or a hunter. The term has therefore reference not to the wild state of these people, but to their chief occupation in life, that of hunting with bow and arrow. Some have supposed that the correct name to designate them by is Beḍḍō, wild men, from beḍḍa, a forest. There is, however, no authority for this supposition, and it is certain that the Veḍḍās are never spoken of by the Sinhalese as Beḍḍās.

The origin of the Veḍḍās appears to be enveloped in mystery. According to some, they are the descendants of the aborigines of Ceylon, the Yakkhas (yakṣas), whom Vijaya met with on his arrival in the island. According to others, they are the descendants of Vajira himself through a son and daughter by Kuvēni.

I shall here give the history of Vijaya *in extenso*, not only because it is interesting, but also because reference will have to be made to it in the course of this paper, as well as in future articles which will appear in this journal. I take the account almost *verbatim* from Mr. Turnour's translation of the Mahāvāṅsa, and from a translation of the Rājavaliya published in London. Wherever the two accounts are opposed to each other, I have given one account in the body of the article and the other in a footnote.

"There was a king named Kāliṅga, who gave his daughter in marriage to Vaṅga, king of Vaṅga, the capital of the country called Vaṅga.<sup>3</sup> This queen bore to him a beautiful daughter named Suppadevī. At

<sup>2</sup> Veḍi being the crude form, or prātipadika, such terms as veḍḍā-kumbura, veḍḍā-rata, veḍḍā-language, veḍḍā-words, and several others employed by European writers are incorrect. They should be veḍi-kumbura, veḍi-rata, veḍi-language

her birth astrologers, after examining her horoscope, predicted that when she attained the years of maturity she would become united to the king of animals (the lion), and bear him children. When this prediction was reported to the king, he caused to be built a palace containing seven galleries, in which he kept the young princess, with proper guards around it. She grew up lovely in person and was ardently inflamed with amorous passions, owing to which a degrading sense of shame was felt by both the king and the queen. After she had attained to years of maturity, she secretly left the palace by night from sensual desire, disguised and unattended; and coming into a road, she fled away under the protection of the chief of a party of merchants who were proceeding to the Magadha country. When they were passing a wilderness in the land of Lāla,<sup>4</sup> a lion chased away the merchant-chief. The other merchants fled in opposite directions, but the princess advanced in the direction in which the lion approached. The lion, prowling for prey, observed her approach from a distance, and seeing her beauty was inflamed with passion. Wagging his tail and lowering his ears he approached her. She observed him, and recollecting the prediction she had heard of the astrologers, and being freed from all fear, excited him and caressed him. Having been thus fondled by her, the lion's passion was roused. He then placed her on his back, conveyed her to his den and lived with her. In due course of time this princess, by her connection with the lion, gave birth to twins—a son and a daughter—who partook of the nature of the lion in the formation of their hands and feet. She consequently called the son by the name of Sīhabāhu, and the daughter by that of Sīhasivalī. When Sīhabāhu grew to the age of sixteen, he

veḍi-words, &c.

<sup>3</sup> Bengal, or the eastern part of the present province.

<sup>4</sup> Lāla is situated between Vaṅga and Magadha.

said to his mother, 'My mother! from what circumstance is it that between yourself, our father, and ourselves, there is a dissimilarity?' Hereupon the mother informed him of the whole circumstance, and how she came to unite herself with the lion, his father. 'Why then do we not depart?' replied he. 'Your father,' she rejoined, 'closes up the mouth of the den with a stone!' On the next morning, after the lion went in search of food, Sihabāhu opened the stone-door of the cave in which they were shut up, and, taking the stone on his shoulders, proceeded and returned a distance of fifty yojanas on the same day. In the absence of the lion, who had gone to prowl for prey, Sihabāhu departed quickly, placing his mother on his right shoulder and his sister on the left. Covering their nakedness with leaves, they proceeded to a provincial village. At that time prince Anuru, a cousin of the princess, being the son of her maternal uncle, was standard-bearer of king Vaṅga and was present at this provincial village, seated under a Vāta tree (banyan or Indian fig-tree, *Ficus Indica*), superintending the cultivation of his lands. The royal standard-bearer, seeing their condition, made inquiries of them as to who they were. They replied, 'We are the inhabitants of the wilderness.' He bestowed upon them clothes, which, by the virtue of their piety, became of the greatest value. He gave them dressed rice also in leaves, which became vessels of gold. The minister, astonished by this miracle, inquired of them, 'Who are ye?' The princess narrated to him her birth and lineage. This royal standard-bearer, taking with him the daughter of his father's younger sister, conducted her to the city of Vaṅga and made her his wife.

"The lion, soon returning to his den and missing these three individuals, afflicted with grief at the loss of his offspring, neither ate nor drank. The next morning, seeking these children, he entered the provincial villages; and whatever villages he visited he chased away the people

therefrom. The inhabitants of the villages, repairing to the capital, thus implored of the king: 'A lion is laying waste thy country, sovereign lord; arrest this calamity.' Not being able to find any person to slay him, he placed a thousand pieces (of money) on the back of an elephant and proclaimed through the city: 'Let it be given to the captor of the lion.' In the same manner the king successively offered two thousand and three thousand pieces (of money). The mother of Sihabāhu on two of these occasions prevented the lion-born youth from undertaking the enterprise. On the third occasion, without consulting his mother he accepted the offer; and a reward of three thousand pieces of money was thus bestowed on him to put his own father to death. The populace presented this prince to the king. The monarch thus addressed him, 'On the lion being destroyed I bestow on thee that country.' Sihabāhu then prepared himself to go and kill his father; and, accordingly, took his bow and arrows and went into the wilderness where the lion was, and proceeding to the door of the den cried out with a loud noise, 'Lion! come out!' The lion was greatly pleased on hearing his son's voice and came running to meet him impelled by his affection for his child. As soon as the son saw the lion he discharged his arrow at him. On account of the merit of the lion's good intentions, the arrow, recoiling in the air, fell on the ground at the feet of the prince. The same thing happened to the second and third arrows, but when the lion's son took the fourth arrow the lion saw it and thought within himself that his son wished to kill him; and therefore resolved to tear him to pieces. With this intention he fixed his eyes upon his son. The king of animals having thus lost his self-possession, by which the charm that preserved his life was destroyed, the impelled arrow, transpiercing his body, passed through him. By this wound the lion fell on the ground, and calling his son and laying his head on his lap, made affec-

tionate mention of his wife and daughter, and died. Sīhabāhu then cut off the lion's head and returned to the city, taking the head of the lion with the mane attached thereto. This occurred on the seventh day after the death of the king of Vaṅga.

"The monarch having left no sons, and his virtuous ministers exulting in this exploit of the prince, having ascertained that he was the grandson of the king, and recognized his mother to be the king's daughter, they assembled and with one accord entreated of the prince Sīhabāhu to be their king. He accepted the sovereignty and conferred it on Anuru, the husband of his mother, and taking with him his sister, Sīhasīvalī, he himself departed for the land of his nativity. There he founded a city, which was called Sīhapura. In a wilderness a hundred yojanas in extent he formed villages in favourable situations for irrigation. In that capital of the land of Lāla making his sister, Sīhasīvalī, his queen consort, the monarch Sīhabāhu administered the sovereignty. This queen in due course gave birth on sixteen occasions to twin children. The eldest was named Vijaya, the second Sumitta, altogether thirty-two children. At Vijaya's birth astrologers predicted that he would have such power as to destroy the Yakkhas of Laṅkā, and become the king of the same. Seven hundred boys were born on the birth-day of Vijaya, who all grew to be giants. At the proper age the sovereign installed Vijaya in the office of sub-king. Vijaya then collected together the seven hundred giants, and made them his only attendants and companions.

"Vijaya became a lawless prince and his retinue were the same; they committed numberless acts of fraud and violence, and tormented the inhabitants of the city. The nation at large, incensed at this proceeding, represented the matter to the king. He severely reprimanded his son, and

censured his followers. In all respects the same occurred a second time. On the third occasion the enraged nation thus clamoured: 'Execute thy son.' The king compelling Vijaya and his retinue, seven hundred in number, to have the half of their heads shaved, and having them embarked in a vessel sent them adrift on the ocean. In the same manner he had their wives embarked in a second vessel; in like manner their children in a third. These men, women, and children drifting in different directions landed and settled in different countries. The land in which the children settled is Naggadīpa. The land in which the wives settled is Mahinda-dīpa. Vijaya himself landed at the port of Suppāraka (in Jambudīpa), but (dreading the hostility of the natives) on account of the lawless character of his band he re-embarked in his vessel. When the ship was sailing towards the country Ruhunurata,<sup>5</sup> in the midst of the sea they perceived the large rock called Samanta-kūṭa-parvata,<sup>6</sup> and then they concluded among themselves that it was a good country for them to reside in. Vijaya, who had then attained the wisdom of experience landed in the division Tambapanni<sup>7</sup> of this land Laṅkā, on the day that the successor of former Buddhas [Gautama] reclined in the harbour of the two delightful sal<sup>8</sup> trees to attain nibbāna [nirvāṇa]. The whole party went to rest under the shadow of a neighbouring Nuga tree.<sup>9</sup>

"The ruler of the world [Buddha] having conferred blessings on the whole world and attained the exalted unchangeable nibbāna [nirvāṇa], seated on the throne on which nibbāna is achieved, in the midst of a great assembly of devatās, addressed this celebrated injunction to Sakka,<sup>10</sup> who stood near him. 'One Vijaya, the son of Sīhabāhu, king of the land of Lāla, together with seven hundred officers of state has landed on Laṅkā. Lord of devas, my religion will be

<sup>5</sup> The southern third part of Ceylon.

<sup>6</sup> Adam's Peak.

<sup>7</sup> Supposed to be near Pattalama.

<sup>8</sup> *Shorea robusta*.

<sup>9</sup> *Ficus laccifera*.

<sup>10</sup> Śakra or Indra.

established in Lañkā. On that account thoroughly protect, together with his retinue, him, and •Lañkā.' And, moreover, Buddha gave Lañkā into his charge and also gave him some water and thread, which he had prepared to give to the prince Vijaya, who should become king of Ceylon, as a charm to keep him secure and out of dangers.

"The devoted King of Devas having heard these injunctions of Buddha, assigned the protection of Lañkā to the deva Uppalavanna.<sup>11</sup> He, in conformity to the command of Sakka, instantly repaired to Lañkā, and in the character of paribājaka (devotee), dressed in a yellow robe, took his station at the foot of a tree. With Vijaya at their head, the whole party approaching him, inquired, 'Pray, devotee, what land is this?' He replied, 'The land Lañkā.' Having thus spoken he blessed them by sprinkling water on them out of his jug, and having tied (charmed) threads on their arms departed through the air.

"On a former occasion when Buddha sent the yakshas of Ceylon to a place called Yakgiridivayina, seven hundred yakshas absented themselves in the wilderness of Tammennavanaya, they lived in the places called Lēgala and Laggala in Lañkā. A yakkhini<sup>12</sup> called Kuveni, who had three breasts, had formerly been informed by the god Īsvara, that whenever her middle breast would be decayed she would have the fortune to get a husband, and on the day when prince Vijaya and his giants landed in Lañkā, this female demon, Kuveni, found her middle breast decayed, on which account she was very glad, recollecting what she had been told by the god Īsvara. On the same day while prince Vijaya and his giants were sitting under the shadow of the Nuga tree, Kuveni took to herself the form of a bitch of four different colours, and came to the spot where

the prince Vijaya and his giants were sitting down; and as soon as she came there, she went directly to the prince and kissed his foot, and moved her tail with demonstrations of pleasure, and ran away immediately.<sup>13</sup> After the bitch ran away, prince Vijaya, thinking within himself that there might be human inhabitants in the neighbourhood, sent a giant to inquire (about such inhabitants). He reached the place of Kuveni, near a tank, where she was seated at the foot of a tree spinning thread in the character of a devotee. Seeing this tank and the devotee seated near it, he bathed and drank there, and while he was taking some edible roots and water from the tank, she started up and thus addressed him: 'Stop! thou art my prey!' The man, as if he was spell-bound, stood without the power of moving. By virtue of the charmed thread she was not able to devour him, and though entreated by the yakkhini he would not deliver up the thread. The yakkhini then cast him bellowing into a subterraneous abode. Vijaya then sent all the other giants, one by one whom also she lodged in the same place.

"The prince, finding that the giants did not return, bound the charmed thread round his neck, and equipping himself with the five weapons of war, proceeded after them. He came to the borders of the tank where they were hid, and seeing the marks of the footsteps of the giants which they had left on going into the tank but no sign of their having ascended out of the same, he began to be afraid and very sorrowful; but turning about, he saw a woman sitting in the shade of a Nuga tree spinning thread which appeared like shining gold, and immediately he suspected within himself that this person was the cause of his having lost his giants.

"He repaired to the place where she sat, and seizing her by the hair of the head

<sup>11</sup> Viṣṇu.

<sup>12</sup> Fem. of yaksha.

<sup>13</sup> The Mahāvansa account differs from this. According to it, it was not Kuveni that took to herself the form of a bitch, but it was a menial

yakkhini who did so. "A menial yakkhini (named Kālī), assuming a canine form, presented herself. One of the retinue, though interdicted by the prince, followed her, saying, 'In an inhabited village alone are there dogs.'



ordered her immediately to tell him what had become of his ministers. The demon immediately replied, 'From ministers what pleasures can you derive? Do drink and bathe, ere you depart.' Saying to himself, 'Even my lineage this yakkhinī is acquainted with,' he rushed at her rapidly, proclaiming his title and bending his bow. Securing the yakkhinī by the throat with a nārāca ring,<sup>14</sup> seizing her by the hair with his left hand, and raising his sword with his right hand he exclaimed, 'Slave! restore me my followers or I will put you to death.' The yakkhinī terrified, implored that her life might be spared. 'Lord, spare my life; on thee I will confer this sovereignty; unto thee I will render the favours of my sex and every other service according to thy desire, and I will restore to thee thy seven hundred giants; do not take away my life, but promise to make me thy queen.' The prince thereupon requested her to confirm her promise with an oath in order that he might not be involved in a similar difficulty again. Accordingly she on her part made an oath, the purport of which was that should she not deliver to the prince his giants the breast which was in the middle of her chest should wither and decay. The prince then promised that he would make her his queen and ratified it with an oath, the tenor of which was that should he not fulfil his promise to her the seed sown in Laṅkā should be unfruitful. Thereafter, while he was in the act of saying, 'Instantly produce my followers,' she brought them forth; and saying these men must be famished, she distributed to them rice and a vast variety of other articles procured from the wrecked ships of mariners who had fallen a prey to her.

"The followers having dressed the rice and victuals and having served them to the prince, the whole of them also feasted thereon. She likewise having partaken of the residue of the meal bestowed on her by the prince, excited to the utmost pitch of delight, transformed herself into a girl

of sixteen years of age; and, decorating her person with innumerable ornaments, lovely as Māraṅga herself, and approaching him, quickly inflamed the passion of the chief. Thereupon she caused a splendid bed, curtained as with a wall, and fragrant with incense, to spring up at the foot of a certain tree. Seeing this procedure, and foreseeing all the future advantages that were to result to him, he passed the night with her. There his seven hundred followers on that night slept outside the curtain surrounding their sovereign.

"On the same day, at night, the she-demon who resided at Lēgala was to be married to the demon who resided at the place called Laggala, and the prince Vijaya hearing the sounds of song and music inquired of the yakkhinī regarding the same. Thereupon she, being desirous of conferring the whole sovereignty on her lord, replied, 'I will render this Laṅkā habitable for men. In the city Sirivattha, in this island, there is a yakkha sovereign (Kālasena), and in the yakkha city (Laṅkā-pura), there is another sovereign. Having conducted his daughter (Pusamittā) thither, her mother (Koṇḍanāmikā) is now bestowing that daughter at a marriage festival on the sovereign there (at Sirivattha). From that circumstance there is a grand festival in an assembly of yakkhas. That great assemblage will keep up that revel without intermission for seven days. This revel of festivity is in that quarter.' Vijaya replied that it was impossible for them to remain in such a country as this, which was inhabited by demons. Whereupon Kuvēni replied, 'Such an assemblage will not occur again, lord! This very day extirpate the yakkhas.' Hearing this advice of hers, the monarch replied to her: 'Charmer of my affections, how can I destroy yakkhas who are invisible?' 'Prince,' replied she, 'I shall place myself in the midst of these yakkhas and I will give a shout. On that signal fall to with blows; by my supernatural power they shall take

<sup>14</sup> A ring, with a rope attached to it, to serve for a noose.

effect on their bodies.' This prince proceeding to act accordingly destroyed the yakkhas,<sup>15</sup> and so great was the destruction that the blood flowed like water about the place. The king having put Kālasena, the chief of the yakkhas, to death, assumed his court dress. The rest of his retinue dressed themselves in the vestments of the other yakkhas. After the lapse of some days, departing from the capital of the yakkhas, and founding the city called Tambapanni, Vijaya settled there, and Kuveni was made queen.

"At the spot where the seven hundred men, with the king at their head, exhausted by (sea) sickness, and faint from weakness, had landed out of the vessel, supporting themselves on the palms of their hands pressed on the ground, they sat themselves down. Hence to them the name of 'Tambapanniyo,' (copper-palmed, from the colour of the soil). From this circumstance that wilderness obtained the name of 'Tambapanni.' From the same cause also this renowned land became celebrated (under that name).

"By whatever means the monarch Sīhabāhu slew the 'sīha' (lion), from that feat his sons and descendants are called 'Sīhala,' (the lion-slayers). This Laṅkā having been conquered by a Sīhala, from the circumstance also of its having been colonized by a Sīhala, it obtained the name of 'Sīhala.'

"Thereafter the followers of the prince formed an establishment, each for himself, all over Sīhala: on the bank of the Kadamba river, the celebrated village called (after one of his followers) Anurādha. To the north thereof, near that deep river, was the village of the Brahmanical Upatissa, called Upatissa:<sup>16</sup> then the extensive settlements of Uruvela and Vijita,<sup>17</sup> (each) subsequently a city.

"The followers of Vijaya with reverence

<sup>15</sup> The account given in the Rājavalīya is as follows:—"Whereupon the said demon, Kuveni, replied to the prince, that she would transform herself into a mare, and that the prince should ride upon her, and with his sword cut the demons to pieces. Accordingly, on the next morning, Kuveni transformed herself into a mare, the prince mounted upon her, and with his seven

approached the prince, and prayed that he would admit of his being crowned king, but the prince answered, that while united with a demon it never could take place. Then all these chiefs incited to exertion by their anxiety for the installation of the prince, sent to the southern Madhura a deputation with gems and other presents. These individuals having repaired thither obtained an audience of Paṇḍava, and delivering the presents they announced their mission, thus addressing him; 'It is for a royal virgin. The son of Sīhabāhu named Vijaya has conquered Laṅkā; to admit of his installation bestow thy daughter on us.' The king, Paṇḍava, having consulted with his ministers decided that he should send to him (Vijaya) his own daughter Vijayi, and for the retinue of that king one less than seven hundred daughters of his nobility. 'Those (said he, among you), who are willing to send your daughters to renowned Sīhala send them. Let them quickly be ranged before their doors decorated in their best attire.' Having bestowed many presents on their fathers, he, with their concurrence, assembled the maidens at the palace and causing his own daughter to be decorated with every description of gold ornament befitting her sex and exalted rank, he bestowed on her as dowry elephants, horses, chariots, and slaves; with eighteen officers of state, together with seventy-five menial servants, being horse-keepers, elephant-keepers, and charioteers; the monarch despatched these maidens bestowing presents on them. This daughter of Paṇḍava arrived when the yakkhinī, by her connexion with Vijaya, had borne him two children, a son Jivahatta, and a daughter Disāla.

"The prince receiving the announcement of the arrival of this royal maiden, and considering it impossible that the princess

hundred giants marched to the place where the wedding of the demons was held, and there they slew all who were gathered together at the wedding."

<sup>16</sup> Situated to the north of Anurādhapura on the Malvatteoya.

<sup>17</sup> A town and fort in the District of Nuvarakalāviya.

could live with him at the same time with the yakkhinī, he thus explained himself to Kuveni: 'A daughter of royalty is a timid being; on that account, leaving the children with me, depart from my house.' She replied, 'On thy account having murdered yakkhas I dread these yakkhas; now I am discarded by both parties, whither can I betake myself?' 'Within my dominions,' said he, 'to any place where thou pleasest, which is unconnected with the yakkhas, and I will maintain thee with a thousand bali offerings.' She, who had thus been interdicted from re-uniting herself with the yakkhas, with clamorous lamentation, taking her children with her, in the character of an inhuman being wandered to that very city Laṅkāpura, of inhuman inhabitants. She left her children outside the yakkha city. A yakkha who detested her, recognising her, in her search for a dwelling, went up to her. Thereupon another fierce yakkha among the enraged yakkhas asked, 'Is it for the purpose of again and again spying out the peace we enjoy that she is come?' In his fury he killed the yakkhinī with a blow of his open hand. Her uncle, a yakkha named Kumāra, happening to proceed out of the yakkha city, seeing these children outside the town said, 'Whose children are ye?' Being answered, 'Kuveni's,' he said: 'your mother is murdered, if ye should

be seen here, they would murder you also, fly quickly.' Instantly departing thence they repaired to the neighbourhood of the Samanakūṭa (Adam's Peak). The elder having grown up, married his sister, and settled there. Becoming numerous by their sons and daughters they resided in the Malaya<sup>18</sup> district. This is the origin of the Pulindas (Veḍḍās).<sup>19</sup>

"The ambassadors of king Paṇḍava presented to prince Vijaya the princess and other presents. Vijaya paid to the ambassadors every mark of respect and attention. According to their grades or castes he bestowed the virgins on his ministers and his people. All the nobles having assembled in due form inaugurated Vijaya into the sovereignty and solemnized the great festival of rejoicing. Thereafter the monarch Vijaya invested with great pomp the daughter of king Paṇḍava with the dignity of queen consort. On his nobles he conferred offices; on his father-in-law, king Paṇḍava, he bestowed annually chanks and pearls in value two lacs. This sovereign Vijaya relinquishing his former vicious course of conduct, and ruling with perfect justice and righteousness over the whole of Laṅkā, reigned uninterruptedly for thirty-eight years in the city of Tambapanni."

WM. GOONETILLEKE.

(To be continued.)

#### VIEWS OF HINDU ASTRONOMERS ON THE FORM AND THE ATTRACTION OF THE EARTH.

According to the theory of Bhāskara, who flourished in the 12th century after Christ, the earth is a motionless spherical body, round which the stars and planets

revolve. The following is the text and literal translation of one of his sayings in the Siddhānta Śiromaṇi:—

भूमिः पिण्डः शशाङ्कज्ञकविरविकुजेज्याकिंनक्षत्रकक्षा-

<sup>18</sup> The mountainous districts of which Adam's Peak was the centre.—*Turnour*.

<sup>19</sup> The text of the Mahāvāṅso is as follows:— "Eso pulindānam hi sambhavo." *Turnour* translates the words thus, "This person (Jivahatto) retained the attributes of the yakkhas." Mahā Mudaliyār Louis De Zoysa, in an able contribution to the Ceylon Branch of the Royal Asiatic Society (see Vol. VII, Part II., 1881, p. 93), has clearly shewn that this rendering is erroneous, and that the words should be rendered, "This is the origin of the Pulindas," i. e., the Veḍḍās.

No mention is made in the Rājavalīya of Kuveni's having had two children. According to that work, when Kuveni was driven away, she, "out of revenge, made to herself a tongue of diamond, with an intention of killing the king, but by this time Buddha had delivered the care of Ceylon to the gods Śakra, Brahma, Īsvara-kīhi-ṛeḷi, Upul, Saman, and Kumāra, which conservators being watchful over the king caused the diamond tongue to be broken, and Kuveni herself they turned into a stone, and preserved the king until he had reigned thirty years, after which he died and went to Dēva-Loka."

वृत्तैर्वृत्तो वृतः सन् मृदनिलसलिलव्योमतेजोमयोऽयम् ।  
 नान्याधारः स्वशक्त्यैव वियति नियतं तिष्ठतीहास्य पृष्ठे  
 निष्ठं विश्वञ्च शश्वत्संदनुजमनुजादिव्यदैत्यं समन्तात् ॥  
 सर्वतः पर्वतारामग्रामचैत्यचयैश्चितः ।  
 कदम्बकुसुमग्रन्थिः केसरप्रकरैरिव ॥

“This terrestrial globe, which is composed of earth, air, water, space, and fire, is of a spherical shape, and being surrounded by planets, such as the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn, and by the orbits of stars, stands firm in the midst of space by its own power without any other aid. This is a well ascertained fact. Like the pollen in the Kadamba flower, on its surface are countries, mountains, gardens and buildings, where Rākṣasas, Men, Devas, and Asuras dwell.”

In refuting the theory of those who hold that the earth cannot stand of itself without any support, Bhāskara says:—

मूर्त्तौ धर्त्ता चेद्दरिद्र्यास्ततोऽन्य-  
 स्तस्याप्यन्योऽस्यैवमत्रानवस्था ।  
 अन्ये कल्प्यी चेत् स्वशक्तिः क्रिमाद्ये  
 किं नो भूमिः साष्टमूर्त्तैश्च मूर्तिः ॥

“If there be a material support to the earth, there must be another upholder of that, and again another of this and so on; then there will be no limit. If finally self-support must be assumed, why not assume it in the first instance? Is not the earth one of the forms of Śiva?”

The following will show how Bhāskara maintains his theory by an analogous reference to other objects:—

यथोष्णतार्कानलयोश्च शीतता  
 विधौ द्रुतिः के कठिनत्वमश्मनि ।  
 मरुच्चलो भूरचला स्वभावतो  
 यतो विचित्रा वत वस्तुशक्तयः ॥

“As by nature heat is in the sun and fire, coldness in the moon, fluidity in water, hardness in stone, so mobility is in air, and immobility in the earth. Wonderful indeed are the faculties implanted in objects.”

Speaking of the attraction of the earth and of her equilibrium, he says:—

आकृष्टशक्तिश्च मही तथा यत्  
 खस्थं गुरु स्वाभिमुखं स्वशक्त्या ।  
 आकृष्यते तत् पततीव भाति  
 समे समन्तात् क पतत्वियं खे ॥

“The earth, possessing an attractive force, draws towards itself any heavy substance situated in the surrounding atmosphere, and that substance appears as if it falls. But whither can the earth fall in ethereal space, which is equal and alike on every side?”

Bhāskara has stated in his work that according to the Buddhists the earth descends in the unbounded space, and he ridicules them for holding so absurd a theory. In point of fact, however, no such doctrine is taught in the Pāli Piṭakas. Bhāskara was evidently led into the error of imputing it to Buddha from the fact that the Jains accepted as their creed many scientific, philosophical, and religious propositions current at the time, amongst which this must have been one.

An anterior work, the Sūrya Siddhānta, also places the earth at the centre of the orbits of the stars and planets, as will appear from the following quotation:—

मध्ये समन्तादण्डस्य भूगोलो व्योम्नि तिष्ठति ।  
 बिभ्राणः परमां शक्तिं ब्रह्मणो धारणात्मिकाम् ॥

“The terrestrial globe, possessing Brahmā's most excellent power of steadiness, remains in space at the centre of the Brahmāṇḍa (which is) all round.”

In the Sūrya Siddhānta we do not find anything regarding attraction, or the diurnal or annual motion of the earth. In that work the succession of day and night is said to be caused by the rising and setting of stars, the planets, and the zodiac.

There was a separate system taught by Ārya Bhaṭṭa, who lived in the 6th century of the Christian era. He maintained the existence of a diurnal rotation of the earth round its own axis. The following is the

text of Arya Bhatta cited by Prithudasa. (Colebrooke's Essays, Vol. II., p. 392).

भपञ्जरः स्थिरो भूरेवावृत्यावृत्य प्रातिदिवसिका-  
वुदयास्तमयौ सम्पादयति नक्षत्रग्रहाणाम् ।

“The sphere of the stars is stationary,

and the earth itself making a revolution, produces the daily rising and setting of stars and planets.”

H. SUMAṄGALA,

High Priest of Adam's Peak.  
(To be continued.)

### SINHALESE FOLKLORE.<sup>1</sup>

Very great interest and importance attach to the folk-lore of any nation, as is evidenced by the labours bestowed on the subject by eminent writers, and the manner in which those labours have been appreciated. The tales of a people once collected and recorded afford material alike for the ethnologist, the philologist, and the historian to build upon, and enable them to arrive at truths previously unknown, and to throw fresh light upon theories which are but partially established. It is not the amusement which the tales and stories afford that makes them valuable, but it is the great truths which they point to in the field of literature and science that commend them to our notice and study. Readers who wish to have some idea of the importance of folk-lore to ethnology and its cognate sciences, will find the subject fully treated in the “Chips from a German workshop” of Max Müller, and in the introduction to the “Popular Tales from the Norse” of Mr. Dasent.

While different writers have laboured in the work of collecting tales in other countries, while each successive number of the *Indian Antiquary* presents to us the folk-lore of the Panjāb and other parts of India, it is a matter both of regret and surprise that no writer in Ceylon has, so far as I am aware, yet begun to work in a systematic manner in collecting the folk-lore of this Island.

Mr. Steele, the author of a metrical translation of the *Kusa Jātaka* has,—no doubt with the view of attracting the attention of literary men to this interesting subject,—given a few Sinhalese stories as an ap-

pendix to his work, and has concluded them with the following appropriate observations:—

“Old-world household stories are very plentiful in Ceylon. The foregoing may be of interest as showing how rich a field, one little harvested yet, lies open to the gleaner. When it is remembered that, besides the aboriginal wild race, the Veddās, the Island is the home of Sinhalese, an Aryan race from the upper valley of the Ganges, of Tamils, of Moors, the descendants of the ancient Arab navigators, who, as Sinbad avouches, voyaged often to Serendib; of Malays, not to mention Parsīs, Chinese, Kaffirs from Eastern Africa, Maldivians, Bengalis and many others—men of widely diverse descent and creeds—the abundance of, so to speak, unwrought folk-lore will be readily recognised. It is the writer's hope, should the present venture meet with favour and acceptance, to offer a large and more varied selection to the reader hereafter.”

The hope here entertained has not, I think, been realized, nor has the subject been taken up by any other writer that I am aware of.

A complete collection of the tales and stories existing in Ceylon—and I think they exist as abundantly here as in any other country in the world—can only be the work of time. It is therefore desirable that, rather than wait to make such a collection, writers who may wish to labour in this field of literary investigation, should publish what stories they may collect in the columns of this Society's Journal as the only literary periodical in the Island.

<sup>1</sup> A paper read at a meeting of the Ceylon Branch of the Royal Asiatic Society held on the 14th September 1882.

The present paper is merely a beginning in this direction, and it is to be hoped that other writers who are more able than myself to undertake the task, and have more leisure at their disposal than I can command, will from time to time contribute their collections to this Journal, and thus supply a store of materials for future scientific and linguistic investigations.

In the work of collection it is necessary that a great deal of care and discrimination should be exercised, for what is really wanted, and what can lead us to real truths, are the genuine stories of the Sinhalese—those which are quite free from foreign influences and have existed among the people from time immemorial. These can only be gathered from the inhabitants of villages and of the remoter parts of the Island into which Western civilization has not yet penetrated. In the principal towns and suburbs there are now current among the Sinhalese several stories taken from English books and other sources, and hence too much care and caution cannot be exercised in deciding whether a story is really free from such influences or not.

In this paper I am able to give only one Sinhalese story out of the collection I have made. Its aim is to show the cunning and avarice of women, and the fertility of their resource when tricks have to be resorted to for the accomplishment of an object, the averting of a calamity, or the getting out of a difficulty.

In order to understand the story it is necessary that the reader should know what is meant by the expressions "to take *sil*" and "to give *sil*." *Sil* is a religious observance. "To take *sil*" is to vow or to promise and solemnly undertake to follow strictly the precepts of Buddha, not to kill, not to steal, not to drink, &c. One desirous of taking *sil* attends the Paṅsala<sup>2</sup> and after bowing down in reverence to the priest recites "the three *saranas*" as follows, the devotee repeating them after him :—

*Buddhaṃ saraṇaṃ gacchāmi,  
Dhammaṃ saraṇaṃ gacchāmi,  
Saṅghaṃ saraṇaṃ gacchāmi.*

This is done three times, after which the commands or precepts are recited by the priest and repeated by the devotee. In this ceremony the priest is said "to give *sil*" and the devotee "to take or receive *sil*."

I must also premise before beginning the story that when a priest is invited by a layman to his house for the purpose of performing a religious ceremony or of partaking of meals, usually called *dan* or *dāna*, "a gift or any thing given," it is not permitted to the priest to decline the invitation, except under unavoidable circumstances, such as sickness or a prior engagement.

The story then runs thus :—

Once on a time there was a simple and dull-witted man who had a cunning and artful wife. The woman was, however, much devoted to religion, and was a regular attendant on *pōya* days at the Vihāra and Paṅsala, in order to worship Buddha and to receive *sil*. The man, who had previously paid no attention to religion, was one day seized all of a sudden with a desire to follow the example of his wife, and calling her immediately to his side said, "I wish to take *sil*: tell me how I should set about it."

The wife, delighted to see her husband form so good a resolution said: "Get up very early in the morning, go to the Paṅsala with a pingo of boiled rice and curries, offer them to the priest, and repeat the words which he will pronounce."

The earnestness with which the man formed his resolution and his anxiety to act on it were so great that sleep fled from his eyes, and he impatiently watched for the dawn to hasten to the priest's residence. Long before the break of day he set out for the Paṅsala which lay about a mile from his house. On arriving there he found the door closed, but he knocked with such violence as to rouse the priest who was fast asleep in an inner chamber.

<sup>2</sup> The residence of a Buddhist priest.

"I wonder," said the priest to himself, "who this can be that disturbs my repose at this ungodly hour." So saying he rose and began to rub his eyes. The knocks on the door continued with redoubled vigour. The priest then jumped out of bed, and approaching the door with some degree of anxiety said, "*Kavuda?*" "Who's there?"

The man, following literally the instructions of his wife as to repetition, replied, "*Kavuda?*"

The priest could not understand how any one could be in the mood for fun at such a time or place, and drawing still nearer the door, said, "*Mokada?*" "What's the matter?"

"*Mokada?*" repeated the man.

The priest was bewildered. He could not for the life of him understand the meaning of so strange a proceeding, and he called out in a loud and stern tone, "*Allapiya,*" "Lay hold (of him)."

"*Allapiya*" was as quickly echoed forth.

The priest then went into one of the rooms to wake up his servant, and in the meantime the simpleton, hearing nothing more, concluded that the ceremony was over and returned home, leaving the pingo at the door. The priest and his servant opened the door to see what it all meant, and right glad were they to find the pingo, but they could see no one.

On reaching home the man called his wife to his side and said, "I have received *sil*: I feel such a change: I am determined to be more assiduous than you have been in the observance and practice of the rite." The man then went to work in the field, returned home in the evening, and took his dinner, but was scarce in bed before he repeated, "*Kavuda? Mokada? Allapiya.*"

"What's the sense of these words?" enquired the wife in surprise.

"I am reciting what the priest taught me when he gave me *sil*," said the man.

"I wonder if you're right in your head!" said the wife.

"Nay," said he, "in right good earnest

I tell you, I repeat what the priest taught me. I am practising *sil*."

"Don't talk to me," retorted the woman. "If you're not mad already, you're very near it!"

The man, however, paid no attention to his wife's words, believing her to be in jest, but kept repeating the words all night long at frequent intervals, to the serious disturbance of his wife's rest and that of the other inmates of the house. This went on for several nights, and nothing that the wife could think of had the effect of convincing the man of his mistake.

About this time three thieves broke into the King's Treasury at night, and stole from it a part of his treasure, consisting of gold, silver, precious stones, pearls and jewels of great value. Carrying off their booty they came to the *pilikanna* [back part] of the man's house, and, as it was a safe and convenient spot for the division of their spoil, they began to divide it. They had hardly commenced their task when they were startled by the words, "*Kavuda? Mokada? Allapiya,*" in a loud voice from within the house.

"We are undone," said one of the thieves: "Discovered most certainly we are," said another: "Hush! hush!" said the third, "the words may have been addressed to somebody else."

So they made up their minds to go on with the division, but had scarcely recommenced before the same words, "*Kavuda? Mokada? Allapiya*" fell on their ears. Then they forthwith took to their heels leaving the booty behind.

The man hearing all the clatter outside, went to the *pilikanna* with a light, and saw to his amazement the three heaps of treasure. He immediately awoke his wife and took her to the spot. Her eyes beamed as she beheld the unexpected wealth. Husband and wife together conveyed the heaps into the house, and all was secure in trunks before the day dawned.

"Now," said the man, "was it not my observance of *sil* that brought us this luck?"

"Yes," said the wife, "I am glad you have been so earnest in its practice."

The man's thoughts were now directed to the consideration, as to how best he might show his gratitude to the priest who had given him *sil*.

"It is our duty," said he to his wife, "to make a gift of one-third of the wealth to the priest who gave me *sil*, and who has thus been the means of our acquiring this unlooked-for fortune. Prepare breakfast for him, therefore, to-morrow morning, and I will invite him to partake of it, and to receive the offering of a third of the treasure."

"Nay, nay," said the woman, "that will never do. What the priest taught you was not *sil*."

"Nonsense," said her husband, "hold your tongue and attend to what I say. I must shew my gratitude to the priest, I must give him a third of the wealth."

"Well, if you must—you must," said the woman.

Words and tears were of no avail. The man was firm as a rock, and his wife gave up all hopes of dissuading him from his purpose.

Next morning she prepared meals for the priest. The man called at the Paṅsala and said to the priest: "My lord, you were kind enough to give me *sil* some time ago, and I have been a constant and diligent observer of the rite ever since. The result is that I have been blessed with very valuable treasure, quite sufficient to keep me and mine comfortable for many generations to come. Condescend therefore to repair to my humble abode, partake of the meal I have prepared for you, and receive one-third of the fortune I have come by, as a token of my gratitude."

"I never saw you before," said the priest, "nor do I remember having ever given you *sil*."

"Then it must be some other priest in this Paṅsala," said the man, "it matters little which, only come and receive the gift."

The man led the way and the priest and

his servant followed, not, however, without some suspicion and fear. When they had come within sight of the house the man saw his wife standing in the compound.

"Come on leisurely," said the man to the priest, "while I run ahead to see that everything is ready for your reception." So saying the man ran up to his wife and whispered in her ear, "Has our neighbour brought the curds we ordered last evening?"

"Not yet."

"I will go and fetch it then," said he, "in the meantime give the priest a seat and attend to him till I return."

Now when the priest saw the man whispering in the woman's ear, his suspicions of some foul play, which had already been roused, were almost confirmed.

So when he got to the house he said to the woman, "Pray what did your husband whisper in your ear?"

"Bad luck to you!" said the woman, "my husband is gone to fetch a rice-pounder to make an end of you!"

When the priest heard this he ran as fast he could, and the servant after him.

They had not run far before the man returned with the curds.

"Why are they running away?" said he.

"That's more than I can say," answered his wife, "but the priest told me to ask you to follow him with a rice-pounder."

The man hastened into the kitchen, took up a rice-pounder, and away he went at full speed.

"Stop a bit! stop a bit! your Reverence," he bellowed.

But the priest, seeing the man actually following with a rice-pounder, redoubled his steps and was soon out of sight, and the man could not find him, though he searched every nook and corner of the Paṅsala.

So the man returned home and never more thought of offering the wealth to the priest, and right glad was the woman to find that her plan had so well succeeded.

W. GOONETILLEKE.



*The Woman and the Twenty-five Robbers.*

Once upon a time there lived in a small village a man and wife who possessed a field adjoining a thick jungle, on the outskirts of which was a cave, the abode and store-house of twenty-five robbers.

One evening the woman was weeding the field, and happened to begin with the portion near the cave, the existence of which she was not aware of. It was dusk and she was about to leave off work when she overheard the captain of the robber-band directing one of the robbers—preparatory to starting on a plundering expedition—to see whether any one was in the neighbourhood. The woman, fearing discovery and wishing to avoid attracting notice, stood up and remained erect and motionless like a statue. The robber advanced towards the field and espying the woman, reported to the captain that there was no one in sight, but that a scarecrow resembling a human being had been placed in the field; for so he took the woman in reality to be. Not satisfied with this report, the captain ordered the man to go closer to the object and ascertain whether it was really a scarecrow or not. Thereupon the man reluctantly went back to the spot and returned saying that it was a corpse placed erect so as to resemble a scarecrow. The captain, not satisfied even with this report, sent him again a third time commanding him to cut off the little finger of the corpse and bring it with him. The woman bravely endured this torture without making the slightest noise or motion. Being now convinced that it was really a corpse and that no one was watching them, the captain and his band ventured forth, leaving the cave quite unprotected. As soon as the robbers were out of sight, the woman hastened home and returning with her husband removed all the treasure hidden in the cave.

On their return before dawn next morning the robbers were surprised to find that both the corpse and their treasure had disappeared. They naturally concluded that it was not a dead body that was in the field the previous evening, but a human being, who

had resolved at any risk to watch their movements. They therefore determined to find out the thief and, if possible, to recover their lost treasure. In order to effect this they had recourse to the following stratagem:

The robber who had previously acted as a spy went about the village from house to house in the disguise of a *vedarāla* (physician), announcing that he was able to cure wounds caused by knives.

On hearing that a new *vedarāla* was visiting the village offering to cure wounds, the woman suspected that it must be one of the robbers whose treasure she had removed, and at once cautioned her husband against admitting the pretended physician into their house should he offer his services. At length the *vedarāla* presented himself at their door and enquired whether any one there was suffering with wounds. The man, forgetting his wife's admonition and being anxious about her finger, replied: "Yes, my wife's little finger was accidentally cut off a few days ago, and I shall be glad to get it cured. If you cure it, as you profess you can, believe me, I shall reward you handsomely." The woman was then called, and the man, after examining the wound carefully, went away, promising to return shortly with some medicine. He had scarcely gone away when the woman upbraided her husband for having allowed himself to be so easily duped by the robber. "This was, indeed," said she, "the selfsame man who cut off my finger, and to-night the robbers will, I am sure, try to effect an entrance into our house in order to recover their lost treasure. If they are not hindered in carrying out their purpose we shall be undone. Now I have hit upon a plan to frustrate their object, but I cannot put it into execution without your help." The husband, now frightened out of his wits, promised to follow her directions to the letter. The woman then bought half a measure of black pepper and ground it down to extremely fine powder; then she fetched from the jungle a thin bamboo (*Batali*) and giving both the pepper and the

bamboo to her husband, she asked him to remain awake in the room watching any attempt on the part of the robbers to enter the house and to blow some pepper into the eyes of every man who would attempt to enter. Having thus instructed her husband the woman withdrew to the pila (part of the house outside the walls) where she resolved to pass the night, and laying herself on a small bed fell fast asleep.

Towards midnight some of the robbers came with a pickaxe and made a hole in the wall large enough for a man to creep through. As soon as the first robber thrust his head through the hole the man, bearing in mind this time his wife's injunction, blew a large quantity of the pepper into his eyes, whereupon he drew back and started off at full speed. All the others seeing him running away made off after him. As they were starting off they caught sight of the woman sleeping in the pila, and, finding that there was here a chance of revenging themselves on their enemy, carried her away, together with the cot on which she was sleeping. When the woman awoke from her sound and long sleep she rightly guessed that she was in the hands of the robbers; but not losing presence of mind she quietly looked about her and found that they were that very moment passing through a wood under a large tree, the overhanging branches of which almost touched her. She at once caught hold of a branch firmly, and raising herself gently from the bed got to the top of the tree, where she resolved to remain till morning. Happily the conversation of the robbers so engrossed their thoughts that they did not feel how light their burden had become.

The woman had not remained long on the tree before some men came up and squatted under it. From their conversation she gathered that they formed another part of the gang of robbers from whom she had only just escaped, and that they had robbed a house that night and had come to this spot

to regale themselves a little before returning to their den. Having made themselves comfortable the robbers proceeded to kindle a fire and roast a deer which they had brought with them. The fire faintly illumined the forest, and the eyes of the robbers encountered the dismal figure of the woman on the tree. They thought that a Rākṣī (a female demon) was perched on the tree, and fearing that she would be offended at being disturbed, they resolved to conciliate her by offering her some venison. One of them stood up and timidly enquired of the woman whether she was a Rākṣī or a human being. "I am a Rākṣī," answered the woman. "Will you then descend and receive an offering of a portion of our venison?" said the man. "I would rather that you bring the meat up to the tree and offer it to me here," rejoined the woman. The man forthwith climbed the tree with a piece of venison, and, standing at a respectable distance, held it out to her. "Not so, my friend," replied the woman, "but come closer and place the meat on your tongue, and without touching it with the hand put it into my mouth; that is how we Rākṣīs receive oblations from human beings." The woman then opened her mouth as wide as she could, and the man put his tongue, with the piece of meat on it, into her wide open mouth, when, with a dexterity and expertness which can well be imagined, she bit off the man's tongue and pushed him down the tree into the bargain. While he was tumbling down he managed to stammer out: "She is indeed a devil, flee for your lives." When the robbers heard this and saw their comrade fallen down wounded and bleeding profusely, they immediately took to their heels, leaving everything behind. The woman alighted from the tree as soon as they were out of sight, and returned home with as much of the booty as she could carry, and ever afterwards lived with her husband happy and unmolested by the robbers.

S. J. GOONETILLEKE.

## THE BĀLĀVABODHANA.

This is the title of a Sanskrit grammatical work, in the Sinhalese character, discovered by me on the shelves of the Kandy Oriental Library in the year 1879. The following account of it, written by me on the 18th December of that year, appeared in the issues of the *Academy* of the 24th and 31st January 1880, and was extracted from them into the March number (1880) of the *Indian Antiquary* :—

“At a time when the enquiry into the history and development of Sanskrit grammatical literature is engaging a large share of the attention of Oriental scholars, it gives me great pleasure to announce to them the discovery of an important work in Ceylon which will throw much light on this interesting subject.

“That a grammar by Candra existed till about eight or nine centuries ago, and that it now exists in a Tibetan version only, are facts within the knowledge of every well-read Orientalist. Not only is there the absence of its name from every catalogue of existing Sanskrit works, whether published or still in MS., but we have the distinct assertion of Rājendralāla Mitra, LL.D., on p. 162 of his *Descriptive Catalogue of Sanskrit MSS. in the Library of the Asiatic Society of Bengal*, published in 1877, that the work is lost.

“We find the author mentioned in the twelfth century by Vopadeva in the second verse of the Introduction to his admirable *Dhātupāṭha* called the *Kavikalpadruma*. There a list is given of the eight principal grammarians, the founders, no doubt, of eight different schools, to some one or other of which all the existing grammatical treatises are referable. These are Indra, Candra, Kāsakṛitsna, Āpisali, Śākaṭāyana, Pāṇini, Amara, and Jainendra. The works of Indra, Kāsakṛitsna, Āpisali, and Amara are also lost, and MSS. have only been discovered of those of Śākaṭāyana, Pāṇini, and Jainendra. That Āpisali and Śākaṭāyana were predecessors of Pāṇini appears from their being mentioned by him; and, although there is no mention of Indra in his work by name, yet there are reasons making it highly probable that the Prāñcaḥ frequently referred to by him belonged to his school. It is also clear that several works now extant, such as the

*Kātantra* and others, have been composed on the principles of the Aindra school of Sanskrit grammar. With the exception, therefore, of Indra, more perhaps is known of Candra from quotations in existing works than of any one of the other three whose works have shared the same fate—viz., Kāsakṛitsna, Āpisali, and Amara. What is known of him, however, is so scanty that it would not enable us to form any definite idea of the character and extent of his work. To say that it consisted of sūtras, and that it was quoted by Bhaṭṭoji in the *Praudhamanoramā*, by Ujjvaladatta in his commentary on the *Unādi-sūtras*, and by one or two other authors, would embrace perhaps all that could have hitherto been said of the Candra grammar. But the MS. just discovered enables us to ascertain with certainty several important facts regarding this work and its relation to the existing systems of Sanskrit grammar.

“From this MS., of which I shall give a short account before concluding this paper, we gather that Candra's work was based on the model of, and was intended as an improvement on, Pāṇini's *Aṣṭādhyāyī*. Both works have adopted the same arrangement, which may be termed artificial, as distinguished from the natural arrangement according to subjects observable in the *Kātantra* and *Mugdhabodha*, and, in fact, in all European treatises on grammar. The division into *adhyāyas* and *pādas* is also common to both works, with only this difference, that the number of *adhyāyas* in Pāṇini is eight, while that in Candra is six. This has resulted probably from the latter embodying in one *adhyāya* the substance of Pāṇini's third, fourth, and fifth chapters, all of which treat of affixes.

“Both works open with a peculiar arrangement of the letters, materially differing from the alphabetical arrangement, and styled by the Pāṇiniya school of grammarians the *Śivasūtras*. There is, however, a slight difference between the two schemes—viz., that the *it* or *anubandha* “t” at the end of the fifth sūtra in Pāṇini's is omitted in Candra's scheme, which thus contains thirteen sūtras, while the number in Pāṇini's is fourteen. This omission causes the absence from Candra's work of only one *pratyāhāra*, *aṭ*, the necessity for which is obviated by Candra in an ingenious manner,

as will be seen from an instance which I cannot help advert to.

“Pāṇini, after laying down in viii. 4, 1, that the dental *n* should be changed to the cerebral *ṇ* when it follows *r* or *ṣ* in the same pada, states in the sūtra immediately following that the rule obtains even when the letters included in the pratyāhāra *aḥ*, and those belonging to the guttural and labial classes of consonants, as well as the preposition *ā* and the augment *num*, intervene between the *r* or *ṣ* and the dental *n*. Candra, on the other hand, after giving a rule corresponding to Pāṇini viii. 4, 1, in nearly the same words, mentions in a subsequent sūtra a number of letters the intervention of which between the *r* or *ṣ* and the dental *n* prevents the operation of the first-mentioned rule. These letters are those belonging to the palatal, cerebral, and dental classes of consonants, those included in *śar* and the consonant *l*. The obvious meaning of this is that the intervention of any other letters—and the only others are those given by Pāṇini—does not prevent the cerebral change.

“*Aḥ* also occurs in Pāṇini viii. 4, 63, but in the corresponding sūtra of Candra we find, instead of it, the more comprehensive pratyāhāra *am*, which includes, besides the letters contained in *aḥ*, the nasals and the consonant *l*. That Candra’s rule is the better of the two will be readily admitted when it is remembered that Pāṇini’s sūtra was amended by a vārttika of Kātyāyana substituting this very pratyāhāra *am* for the less comprehensive *aḥ*.

“Another pratyāhāra employed by Pāṇini but dispensed with by Candra is the *aṇ* formed with the second *ṇ* in the scheme. This occurs only in one solitary sūtra of Pāṇini, viz. I. i. 69, according to which the letters contained in it would also represent or imply their homogeneous modifications; for instance, the short vowel *a*, which alone is given in the scheme, would imply, among others, the long and prolated *ā*. Candra finds no necessity for this rule, and omits it altogether, as the short vowel *a*, being a jāti term, would necessarily imply its long and prolated forms and its other homogeneous variations.

“The only other pratyāhāra employed by Pāṇini and omitted by Candra is *jhaṣ*; but he

employs in his grammar the four pratyāhāras, *rik*, *nam*, *mam*, and *cay*, which do not occur in Pāṇini. With reference to the last of these, *cay*, it must be stated that, though not employed by Pāṇini, it is used by Kātyāyana in a vārttika to viii. 4, 48.

“With the aid of these new pratyāhāras Candra has effected a decided improvement on many of the sūtras of Pāṇini, an instance of which may here be mentioned. The sūtra Pāṇini i. 1, 51—Uraṇ raparaḥ—means, if we assign to the terms occurring in it their true and legitimate significations, that *aṇ*, that is to say the vowels *a*, *i*, and *u*, substituted for the vowel *ri*, should be followed by *r*. It was found by grammarians that this rule stated too little, as it did not teach that *aṇ*, substituted for the vowel *!i*,<sup>1</sup> should be followed by *l*. To remedy this defect Pāṇini’s commentators were obliged to have recourse to several ingenious devices, attributing to Pāṇini doctrines he never inculcated and contrivances he never intended. They held that the vowels *ri* and *!i* are homogeneous, and that the former, according to i. 1, 69, implies the latter. This can scarcely be said to be a perfectly correct view, as *!i* is actually given in the śiva-sūtras. At all events the commentators are not consistent, as, while asserting that *!i*, which is given in the scheme, is homogeneous with *ri*—which in point of fact it is not, the former being a dental while the latter is a lingual—they, in almost the same breath, assert, for certain objects which it is foreign to my purpose to mention here, that *ai* and *au*, which in point of fact are homogeneous with *e* and *o* respectively, are not homogeneous with them, because the former are given in the scheme at the beginning of a sūtra. Having, however, by this grammatical fiction brought in the vowel *!i* by implication into the rule, they had a still greater difficulty to contend with, viz., to show that the consonant *l* is also mentioned in it. To meet this fresh difficulty they resorted to a step to which there is no parallel in point of subtlety in the whole range of grammatical invention. They contended that the *a* in the sixth śiva-sūtra, *lan*, is an *it*, and that the consonant *r* in the fifth śiva-sūtra forms with it the pratyāhāra *ra*, which includes the letters

<sup>1</sup> Almost all Oriental scholars transliterate this vowel by “iri.” I have my reasons for omitting the *r* and

retaining only *!i*, but they are too long to be started in a foot-note. See Max Müller’s *Sanskrit Grammar*, p. 13.

*r* and *l*. In this extraordinary way the commentators of Pāṇini have explained the sūtra in question to mean that *an* substituted for *ri* and *li* should be followed by *r* and *l*. If now we turn to the corresponding rule of Candra—*ṛiko'ṇo ralaū*—we are forced to admit that the doctrine is taught there in the plainest terms, and that this has been effected by the adoption of the *pratyāhāra ṛik*, not occurring in the sūtras of Pāṇini.

“In both works the employment of *pratyāhāras* is not confined to letters, but their application is extended to affixes also, which appear to be enumerated in the same order beginning with *san* and ending with *kap*. The affix *pratyāhāras* are also identical in the sūtras of both grammarians, with this difference; that in Candra there are two *sup*s, one formed with *su* and *sup*, as in Pāṇini, and the other with *su* and *kap*.

“A remarkable feature in the system of Candra is the absence from it of several technical terms invented by Pāṇini, or adopted by him from prior grammarians such as *guṇa*, *vṛiddhi*, *pragṛihya*, *sarvanāmasthāna*, *ghī*, *nadī*, *ṣaṭ*, and several others. This circumstance led me at first to suppose that Candra's work was prior to Pāṇini's; but a closer examination has convinced me that the omission was intentional. The reason for this step appears to be that, while by the omission of these terms no obscurity or lengthening of the sūtras would result, there was the decided advantage of many sūtras, such as those defining them, or rather explaining the meanings assigned to them being omitted and, indeed, of others being actually shortened—a primary object according to the *Mohābhāṣya* in all grammatical sūtras. I shall illustrate this by an example or two.

“Pāṇini's explanation of *vṛiddhi* is '*vṛiddhir ādaic*' of *guṇa* '*adeṇ guṇah*.' It must be remembered that these sūtras are not properly speaking definitions of the terms *vṛiddhi* and *guṇa*, but that they merely give these names to the letters mentioned in the sūtras. Now these terms are by no means shorter than the convertible terms *ādaic* and *adeṇ*, and hence no advantage is gained by the use of the former in a sūtra in preference to the latter, which may be used to equal advantage, as they actually have been by Candra.

“In the case of *sarvanāmasthāna* consisting

of six syllables, there is a considerable economising of space by its omission and by the retention of the dissyllabic *śisut* used by Candra, and occurring in two sūtras of Pāṇini, explaining the technical term *sarvanāmasthāna*—viz. *śi* in i. 1, 42 and *sut* in i. 1, 43.

“The *Vipratishedha-sūtra*, Pāṇini i. 4, 2, and the *Asiddha-sūtra*, Pāṇini viii. 2, 1, also occur in Candra, the latter being placed in about the middle of the third pāda of the sixth adhyāya. The sūtras, therefore, in the latter half of the third pāda and in the whole of the fourth are, as it were, non-existent in reference to those in the preceding five adhyāyas and two pādas, and about one-half of the third pāda of the sixth.

“I shall now advert to the work mentioned at the beginning of this paper, which has enabled me to gather the above-mentioned facts regarding Candra's grammar and several other facts which the limited space of this paper precludes my stating here. It is called the *Bālāvabodhana*, and is a reproduction of Candra's grammar by a Buddhist priest named Kāśyapa, who lived in Ceylon about seven centuries ago, and of whom I hope to write a short account hereafter. The reader will be able to form some idea of the work and of its extent when I say that it bears the same relation, as regards matter and arrangement, to Candra's grammar as the *Laghukaumudī* does to that of Pāṇini. The *Laghukaumudī* is an abridgment of a larger work called the *Siddhāntakaumudī*, containing all the sūtras of Pāṇini, differently arranged and explained; but whether the *Bālāvabodhana* is an abridgment of an already existing work bearing the same relation to Candra as the *Siddhāntakaumudī* does to Pāṇini is a question which I am not yet in a position to decide. If, however, an introductory verse be any guide, I should be very much inclined to conclude that the work is an original one, or, in other words, that Kāśyapa has effected in the Candra system what Rāmacandra has done in the Pāṇiniya by his work called the *Prakriyākaumudī* which, no doubt, afforded a model for Bhaṭṭoji in the composition of his *Siddhāntakaumudī*. The verse referred to is the following:—

‘Bhagavantaṅ jagadvandyaṅ abhivandya  
tathāgatam |  
Bālāvabodhanaṅ binduṅ Cāndrasindhau,  
karomy aham ||’

Here the author states that the *Bālāvabodhana* which he composed is a drop from the ocean of Candra. If the work was an abridgment of an already existing re-arrangement of all or the greater number of the sūtras of Candra, the author would most probably have referred to that work in the Introduction, just as Varadarāja, in the introductory verse to the *Laghukaumudī*, has stated it to be an abridged *Siddhāntakaumudī*.

“The book begins with the usual adoration to Buddha as found in almost all Buddhistical works—*Namas tasmai bhāgavate 'rhatē samyak-sambuddhāya*. Then follow the introductory verse given above, and the scheme commonly called the śiva-sūtras, together with a gloss explaining the use of the scheme and the classification and formation of letters. The extraordinary statement in the *Kaumudis* that the vowel *i* has no long form, though it has a prolated one—a statement quite opposed to the *Kātantra*—is also met with in the *Bālāvabodhana*. A reason is assigned for the repetition of the *h* in the scheme, which is that it is repeated in order that it may be included in the *pratyāhāra val*. Such a reason is also mentioned in the *Praydhāmanoramā*, which enumerates, besides *val*, the *pratyāhāras ral, jhal*, and *sal*.

“According to the *Kaumudis*, *sthāna* and *prayatna* are concerned with the formation of letters, but in the work under notice a third thing is mentioned, namely, *kaṛaṇa*. The *kaṛaṇas* are the middle of the tongue, the vicinity of the tip of the tongue, and the tip of the tongue itself, as in pronouncing the palatals, the linguals, and the dentals respectively. In the case of the other letters the *sthāna* and *kaṛaṇa* are the same.

“Before leaving the subject of the classification of letters and the mode of their formation, and passing on to the chapter on sandhi, a *kārikā* is given restricting the *pratyāhāras* to forty-two, which bears a close resemblance to that given in the *Kāśikā* for the formation of Pāṇini's forty-one *pratyāhāras*, as will be seen on a comparison of the two which I quote here for the purpose :—

‘*Ṇanañavāḥ, syur ekasmāc caturbhyas tu kacau ṇasau |*

‘*Dvābhyāṅ rāśmyo 'pi pañcabhyo las tu śaḍbhyo vidhiyate ||*’

‘*Kāśikā*: ‘*Ekasmān ṇaṇaṇavatā dvābhyāṅ ṣas tribhya eva kaṇamāḥ syuḥ |*

‘*Jñeyau cayau caturbhyo raḥ pañcabhyaḥ śalau ṣaḍbhyāḥ ||*’

“As regards the arrangement of the subjects in the *Bālāvabodhana*, I am very much inclined to the opinion that it is more logical and, strange to say, more in consonance with European ideas, than the arrangement in the *Kaumudis*. As an instance affording proof of this, I may mention that in the former the declensions of pronouns and numerals are given in separate sections, and not blended with those of nouns as in the latter.

“The MS. in question belongs to the Lanūkātilakavihāra, a Buddhist temple in the Central Province of Ceylon, about eight miles from Kandy, the mountain capital of the island. Mr. A. C. Lawrie, district judge of Kandy, and a member of the committee of the Oriental Library of that city, whose services to the library cannot be too highly valued, having received information of there being a good collection of MSS. in this vihāra, at once proceeded to the place and had the whole collection examined and catalogued. At his request, Kobbekaduve Śrīnivāsa Buddharakkhita, the incumbent of the vihāra, lent the work to the library, and it was there that I found it about three months ago. A careful examination of the MS. led me to believe that its publication would be of immense service to Oriental scholars, as tending to throw new light upon questions relative to the historical connexion of the different systems of Sanskrit grammar, and upon other problems in the solution of which scholars are at present engaged. With a view, therefore, to its publication I made diligent enquiries for other copies of it, in every quarter where I thought any would be forthcoming, for the purpose of collation, but my search has resulted in the discovery of only two other copies. One of these belongs to the Suduhumpolavihāra, near Kandy, and the other to the learned high-priest, Sumaṅgala, Principal of the Oriental College, Colombo. All the three copies, which are now in my possession—and I do not believe it likely that any more could be added to the number—are in the Sinhalese character; but the edition I intend publishing will appear in the Devanāgarī type, together with a preface, explanatory notes, and

a list of the sūtras alphabetically arranged. The work of collating is being vigorously carried on, and I hope to send the edition to the press in about two or three months."

The heavy charges demanded for publishing the work have stood as a barrier in the way of the hope above entertained being

carried into effect. But it is now intended to publish the work in the columns of this journal, and to devote to it at least one page in each consecutive number. The first instalment will appear in our next issue.

WM. GOONETILLEKE.

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

(Continued from page 21.)

WE shall now proceed to state at length some of the miracles performed by Jesus.

When Jesus was seven years old he was on one occasion whiling away his time in infantile amusements with companions of his own age. They constructed for their diversion images in clay of birds and beasts.

Proud of their success his companions began to extol the merits of their individual handiwork; but Jesus showed the incomparable superiority of his clay images to theirs by making the images walk and leap at his command. His sparrows flew about in the open air, or perched on his hands, or ate and drank according to his bidding. When this intelligence was conveyed to their parents by the children, they were, one and all, forbidden to associate with Jesus as their playmate; and in order to carry out the prohibition more effectually, the children were all taken away to some distance and kept together in a house. This step was taken by the parents as they believed that Jesus was a sorcerer. Jesus on missing his companions went about in search of them. As he was nearing the house where the children were located, they closed the doors against him. Jesus on his arrival enquired who were within the house. They answered, "A herd of swine." Jesus replied, "So let them be." On opening the door the people to their amazement and disgust discovered a herd of swine instead of the children who had been shut up in the house.

When Jesus intimated to the people that he had the power of raising the dead to life

again, the Jews consulted a physician of great learning and reputation by name Jālinus, as to whether a dead man could be restored to life by medicine or by such other natural means. The physician replied that no means that man could employ could bring a dead man to life; and that if a human being was ever brought back to life, it must be by means of a miracle. Jesus, however, raised several dead men to life, of whom the first was Lazarus. As the Mohomedan account of this miracle agrees in the main with that given in the New Testament, we think it unnecessary to go into any details.

The Jews, it is said, suspected that Lazarus was not really dead, but that his was a case of suspended animation. Hence they enquired of Jesus whether he could raise a man who had been dead a long time. Thereupon, it is said, Jesus raised Sham, son of Noah, to life, who came out of his grave with his head half grey, believing that he was called to judgment. After his resuscitation, we are told, that he gave to all present an account of the deluge; and having done this he again went back into the realms of the dead. He also raised to life again Ezra, who had been among the dead for a hundred years. The narrative connected with his resurrection is as follows:—

Jesus first went to his grave and asked, "Who am I?" A voice from within the grave answered, "Thou art the prophet of God." But the Jews not being satisfied with this testimony wished to see Ezra actually raised from the dead. Thereupon

Jesus bade him come out. As soon as the command was given Ezra came out of the grave, and testified to all present that Jesus was the servant and prophet of God.

Another instance in which the miracle of raising from the dead was performed by Jesus was in the case of a widow's son, who was being carried to the grave to be buried. Jesus bade him rise, and he immediately descended from the bier, and carried it back to the place from which it had been brought.

Jesus, it is said, was once going on a journey, and as he was proceeding a Jew came up to him and went with him. Whilst they were going, Jesus proposed to the Jew that they should put their loaves together, and thus make common property of the food they were carrying. To this proposal the Jew readily assented, but when Jesus opened his bag and brought out only one loaf (all he had), while the Jew brought out two, the latter felt that he would be the loser by the bargain. Whilst the man's mind was thus occupied with the loss he was about to sustain by carrying out the proposal, Jesus retired for the purpose of performing his devotions. Taking advantage of his absence, the Jew, who was very much troubled in mind, thought that to eat one of his own loaves was the best way out of the difficulty. And so the matter was settled. The Jew ate up one of the three loaves. When Jesus returned and sat down to partake of the loaves with the Jew, he observed that there were only two loaves instead of three. He thereupon questioned the Jew how one loaf had disappeared, to which the Jew replied that there were only *two* loaves, and *not three*.

They then resumed their journey, and encountered a blind man sitting by the roadside begging for alms. Jesus immediately restored the man's sight, and turning to his companion said, "In the name of the power which enabled me to give sight to this man I adjure you to tell me who ate the missing loaf." The Jew persisted in his former statement that the number of the loaves was two.

Continuing their journey they came upon a cripple to whom Jesus restored the use

of his limbs by the touch of his rod. After this he again called upon the Jew in the name of Him who gave him the power to heal the cripple to say who it was that ate the loaf. The Jew still adhered to his first answer.

They then went on, and in a short time reached the bank of a river to cross which there was no boat or other available means. Jesus then asked the Jew to follow him, holding him by his garment. The Jew did so, and then they both walked upon the water, and reached the other side. The same question was then put to the Jew by Jesus; and the same answer was as persistently as ever given by the former.

Setting out thence, they saw a deer, which at the command of Jesus approached them. Jesus then killed it, and made of the flesh a repast for himself and the Jew. He then took the skin, bones, and other remains of the animal, and putting them together restored it to life. Having done this, he again interrogated the Jew as to who ate the loaf. The Jew still made him the same reply.

They then prosecuted their journey, and were at length nearing a city. The Jew thought it high time to separate from Jesus. But believing that it was the rod Jesus carried in his hand that enabled him to perform miracles, the Jew earnestly entreated Jesus to give it to him. This request was at once complied with. The Jew thereafter parted from Jesus, and went about the city with the rod in his hand, proclaiming that he was able to cure all kinds of diseases. It happened at this time that the king of that country was laid up dangerously ill with a severe malady, that had hitherto resisted all treatment. The people, who had heard the announcement of the Jew, reported it to the palace, and thereupon the Jew was sent for, and was ushered into the king's chamber. As soon as the Jew saw the king lying at the point of death as it were, he (with the view probably of ensuring a more rapid cure), struck the king a severer blow than he would, under ordinary circumstances, have inflicted. But the result was as disastrous as it was unexpected, for the blow instantly



caused the king's death. The Jew was immediately seized by the bystanders, and sent to prison, pending the necessary preparations for his execution. This catastrophe soon reached the ears of Jesus, who, coming immediately to the palace, offered to restore the king to life on condition that the Jew, whom he claimed as his friend, would be released. This condition having been accepted, Jesus raised the king from the dead. The imprisoned Jew was forthwith liberated, and out of gratitude for his marvellous deliverance, took the first opportunity of expressing his gratitude to Jesus for extricating him from the jaws of death. Jesus then addressing him said, "By that power which enabled me to raise the king to life, I call upon you to tell me the truth about the missing loaf." The Jew was as obstinate as ever, and ventured to give Jesus the very same answer that he had so often given before.

The Jew, however, accompanied Jesus in his peregrinations until they came to a lonely place, where Jesus made three heaps of earth, and by his word turned them into three blocks of massive gold. He then addressing the Jew said, "Of these blocks one is for me, one for you, and the other for the man who ate the loaf." The Jew instantly ejaculated, "It was I that ate the loaf, and therefore I claim two blocks." Jesus gently reproved him for persistently adhering to a falsehood, and making over to him all the three blocks, left him, and went away. The Jew then endeavoured to take away the blocks of gold, but found them too heavy to be moved. When he was thus wasting his strength in trying to move them, Jesus returned to the spot, and said to the Jew, "Have nothing to do with these heaps of gold. They will cause the death of three men, leave them, and follow me." The man obeyed, and leaving the gold where it lay, went away with Jesus. Three travellers then happened

to pass that way, and were delighted to find the gold. They agreed that each should take one. Finding it, however, a matter of impossibility to remove them, they resolved that one of them should go to the city for carts and food for them to eat, whilst the other two should watch the treasure. So one of the travellers set out for the city, leaving the other two to guard the gold. During his absence the thoughts of the two travellers were engrossed in projecting some means whereby they could become the sole sharers of the gold to the exclusion of the one who had gone to the city. They finally came to the diabolical resolution to kill their companion on his return. The same murderous design had entered the mind of the latter in reference to his two companions. He bought food and mixed poison with it; and then returned to the spot to offer it to them. No sooner had he arrived there, than without a word of warning his companions fell upon him, and belaboured him to death. They then began to eat the food which was in its turn to destroy them; and so as they were partaking of this poisoned repast, they fell down, and expired in the struggles of death. A little while after, Jesus and the Jew were returning from their journey along that road, and seeing the three men lying dead amidst the gold, Jesus exclaimed, "This will be the end of the covetous, who love gold." He then raised the three men to life, and elicited from them a confession of their guilt. They repented of their sin, and thenceforward became disciples of Jesus. Nothing, however, could make the Jew overcome his avarice. He persisted in his desire to become the possessor of the gold; but, whilst he was struggling to carry away the blocks, the earth opened and swallowed him up and the gold with him.

MUHAMMAD CASIM SIDDI LEBBE.

(To be continued.)

#### THE LIGHT OF ASIA.

(Continued from page 24.)

Next Suddhodana is said to have been favoured by the Devas with a certain number

of strange dreams, the explanation of which baffled all the ingenuity of human inter-

preters. Then a superhuman interpreter is introduced who explained the dreams as portending the future greatness and final emancipation of Siddhārtha. We find, however, that no mention is made of this event in the Ceylon Texts.

As a specimen of the descriptive powers of the poet we shall quote one more passage. It is the description of an Indian town, and how real and life-like the picture is we leave the reader to judge.

“The painted streets alive with hum of noon,  
The traders cross-legged 'mid their spice and grain,  
The buyers with their money in the cloth,  
The war of words to cheapen this or that.  
The shout to clear the road, the huge stone wheels,  
The strong slow oxen and their rustling loads,  
The singing bearers with the palanquins,  
The broadnecked hamals sweating in the sun,  
The housewives bearing water from the well,  
With balanced chatties, and athwart their lips  
The black-eyed babes; the fly-swarmed sweet-meat shops,  
The weaver at his loom, the cotton bow Twanging, the millstones grinding meal, the dogs  
Prowling for orts, the skilful armourer With tong and hammer linking shirts of mail,  
The blacksmith with a mattock and a spear  
Reddening together in his coals, the school

Where round their Gurn, in a grave half moon,  
The Sākya children sang the mantras through,  
And learned the greater and the lesser gods;  
The dyers stretching waistcloths in the sun,  
Wet from the vats—orange, and rose, and green;  
The soldiers clanking past with swords and shields,  
The camel-drivers rocking on the humps,  
The Brāhmiya proud, the martial Kshatriya,  
The humble toiling Sūdra; here a throng  
Gathered to watch some chattering snake-tamer  
Wind round his wrist the living jewellery  
Of asp and nag, or charm the hooded death  
To angry dance with drone of beaded gourd;  
There a long line of drums and horns, which went,  
With steeds gay painted and silk canopies,  
To bring the young bride home; and here a wife  
Stealing with cakes and garlands to the god  
To pray her husband's safe return from trade,  
Or beg a boy next birth; hard by the booths  
Where the swart potters beat the noisy brass  
For lamps and lotas; thence, by temple walls  
And gateways, to the river and the bridge  
under the city walls.” \* \* \*

T. B. PANABOKKE.

(To be continued.)

### SANSKRIT PUZZLES.

The puzzle we have selected for the present number is the following :—

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

*Literal translation.*—Who moves in the sky? Who is to be loved? What should be muttered? What is an ornament? Who should be honoured? What kind of place is Lañkā?

*Free translation.*—My first moves in the sky, my second is to be loved, my third is to be muttered, my fourth is an ornament,

my fifth should be honoured, and my whole qualifies Lañkā.

It will be seen that the couplet is incomplete, in that it lacks the latter half of the second line. The required solution is to find an answer, which, while it fulfils the conditions indicated above, should, at the same time, complete the distich, or, in other words, consist of eight syllables, of which the last four are two iambs.

WM. GOONETILLEKE.