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## EPISODES FROM THE MAHĀVAṆSA.

## BUDDHADĀSA, THE ROYAL PHYSICIAN.

**E**IGHT hundred and eighty-two years after the "Light of Asia" had ceased to shed its halo of living glory in Northern India, or nearly fifteen and a half centuries ago, king Buddhādāsa, "the devoted servant of Buddha," as his name implies, began to wield the sceptre of Ceylon in Anurādhapura, its capital and seat of government at that period. He had a long and illustrious line of ancestors to be proud of, interrupted though it was at varying intervals by Cholian and Malabar usurpers from Southern India. His father was Jetthātissa, who made himself famous by his skill and expertness in the fine arts, especially in carving on ivory, which was his favourite pastime during hours of recreation. He established schools of art and industry throughout the kingdom, which bore fruit during his life-time. He was enabled by this means to execute a great number of decorative works of art, which, according to the Mahāvāṇsa, "looked as if they had been made by the gods." Among these are enumerated the image of a Bodhisatva, a reclining chair of state, a royal parasol and a sacred edifice<sup>1</sup> decorated with mosaic and carved ivory. This industrious and harmless monarch died after a peaceful reign of nine years when his son, Buddhādāsa, the subject of this memoir, succeeded him in the throne. The son, it would appear, inherited the virtues and the artistic tastes of the father, but turned his attention in his earlier years to a nobler and more useful sphere of labour—viz., medicine and surgery. In this department of science, inventive genius, versed in the appliances of art, can shine to great advantage. No wonder, therefore, that Buddhādāsa's fame as a surgeon and physician spread throughout the length and breadth of the land, and people afflicted with diseases beyond the reach of ordinary medical skill began to pour into the capital from

different parts of the island for treatment at the hands of his gracious majesty. Buddhādāsa was a humane man in the highest sense of the term; the old Chronicle describes him as "a mine of virtue and an ocean of gems." Amidst the cares of royalty and the business of state he found time to attend to the alleviation of individual suffering among his subjects. Out of a variety of cures which he effected the Mahāvāṇsa describes a few in detail, which we shall discuss separately in this article, varying the original narration as far as practicable to accord with the probable facts of each case.

The first in order of these extraordinary cases is that of

## THE OPERATION ON A SERPENT.

One day the king took a fancy to bathe in the great tank Tissa Vāpi,<sup>2</sup> and proceeded thither mounted on his stately elephant. On his way he had to pass a Vihāra called Puttabhāga. In the vicinity of this Vihāra he descried a huge snake wriggling and rolling about on an anthill, apparently suffering from pain caused, very probably, by having gorged itself with vermin. The king at once grasped the situation. He was in the habit of always carrying in his waist a pocket-case of surgical instruments; a practice, by the way, which would not be bad for imitation by the enlightened doctors of the present age. The royal surgeon immediately dismounted and walked straight on to the ant-hill. He drew near the suffering snake and addressed it thus,—“I know the cause of your ailment. You are indeed of a noble race of beings, but quickly excitable. To touch you is dangerous, and yet without touching your body I cannot save you. What am I to do?” On hearing this soliloquy, as in sober truth it was, the snake thrust its head into a hole that was in the

<sup>1</sup> The description of this hall is rather obscurely worded in the original Pāli text—"Ratanaman-

dapaṇ cittaḍantamayaṇ kiṇci tassa kammaṇ."

<sup>2</sup> Sinhalese, Tihāveva or Tisāveva.



anthill, on which the king drew out his knife, cut open the snake's belly, removed the obstruction and ~~board~~ up the wound. The old Chronicle would have us believe that the serpent understood the king's speech and divined his thoughts, and that that was the reason why it kept its head down inside the cavity of the anthill; but the probability is that the approach of the monarch with his glittering apparel so frightened the reptile that it tried to escape by creeping into a hole, but could not do so on account of the protuberance in its belly caused very likely by having swallowed a big frog. The king, of course, took advantage of the situation, and adroitly used his knife.

The serpent was so rejoiced at its recovery that in gratitude for the wonderful cure "he gave to the king, for the purpose of being made an offering of, his invaluable gem," which the monarch afterwards "fixed as an ornament on the eye of the stone statue of Buddha in the Abhayagiri Vihāra." What this "invaluable gem" was, or in what manner the serpent presented it to the royal surgeon, the Chronicle states not; but there is no doubt that the king did adorn the eye of the famous "stone statue of Buddha" just referred to with a precious gem, for we read further on that in the reign of Dhātusēna, who ascended the throne one hundred and twenty-two years after Buddhadāsa, this extraordinary snake-gift appears to have been lost or stolen during the troublous period that immediately preceded that ill-fated monarch's conquest of the kingdom from the dominion of Tamil usurpers. Dhātusēna, however, made compensation for the irreparable loss by replacing it with two valuable gems, and restoring the brilliancy of the eyes of this remarkable stone statue so frequently alluded to in the early portion of the Mahāvansa history.

<sup>3</sup> "Kañṭha-maṇi."

\* The Sinhalese equivalent for this village would be *Tusaveṭṭiyāva*. It would be interesting to know how many of the villages and places mentioned

The feeling of regard, sometimes approaching to reverence, which many oriental nations entertain towards the higher order of the serpent tribe, is a most curious and remarkable fact. The origin is doubtless traceable to fear of the deadly venom with which the name is generally associated in the human breast. But both the poet and the vulgar imagination have attributed to that race a taste for music and sweet smells and the possession of the "throat-gem,"<sup>5</sup> a precious stone of inestimable value. Is it possible that Buddhadāsa took advantage of the popular mind in commemorating, by an act of grateful devotion, a remarkable incident that occurred during his professional career, or did tradition, always ready to invest an uncommon event with the supernatural, add fiction to fact? The reader must judge.

We shall now proceed to notice the second instance given of a cure effected by this king, viz. :—

#### THE EXPULSION OF WORMS.

A certain priest went about begging in the village called *Thusavattika*.<sup>4</sup> He happened to obtain some dry boiled rice and putrid milk containing worms. With these he helped himself to his mid-day meal. After some time he found himself suffering from a worm complaint which gave him much pain and annoyance, and baffled the skill of the village physicians. In this difficulty he had recourse to the royal palace, and informed the king of his malady. The royal physician began to question the priest as to when and where he had contracted the disease, and whether he could recollect any unusual food which he had eaten shortly before he was attacked with it. The priest remembered the circumstance of his having taken verminous milk with rice at *Thusavattika*, and related it to the monarch. Just at this moment the king's

in the Mahāvansa still retain those names. They must be mostly sought for in the North-Central Province.





equerry rushed into the royal presence, and made the announcement that one of the horses of the palace stables had suddenly got ill. The king instantly left the sacerdotal patient, and hastened to attend on the equine sufferer, whose case was probably more urgent, and admitted of no delay. He went and bled the horse, and as the red venous stream spurted out from the animal an idea suddenly struck the king's mind. Carefully collecting the warm blood into a basin he brought and administered the potion to the priest, who drank it off, evidently under the impression that it was a dose of physic. After a few minutes, the priest was informed of the nature of the draught he had just swallowed, on which he was seized with nausea and vomited copiously. The blood thus ejected contained a swarm of living worms, the source and cause of all his ailment and suffering! The king very naturally got exultant at his successful treatment, and gave vent to his feelings in the following strain,—“With one stroke of my lancet I have saved the lives of the priest, the horse and the worms at one and the same time; the treatment is indeed admirable!”

In these days we should fancy there was nothing very extraordinary in this cure, except perhaps the eccentric ingenuity displayed by the physician. A few doses of some powerful vermifuge would have relieved the patient; but the therapeutic skill displayed in the treatment of the case above described acquires a certain degree of prominence and interest from the fact that it occurred about fifteen hundred years ago, when the sciences bearing on the healing art scarcely began to bud.

#### THE EXTRACTION OF PARASITES FROM THE HUMAN BODY.

Two instances of successful treatment of the above-named disorders by Buddhādāsa are recorded in the Mahāvansa; but they appear at first sight so marvellous and incredible that it would be more satisfactory to make the old Chronicle relate the stories in its own archaic simplicity:—

“A certain person who was drinking some water inadvertently swallowed the spawn of a water-snake. After some time a water-snake was formed in his stomach, and it began to gnaw him internally. The man, suffering from this torture, had recourse to the king, who, after ascertaining the symptoms of the disease, concluded that it was caused by a snake inside, and, keeping the patient on low diet for one week, caused him to be well bathed, anointed, and laid on a soft-cushioned bed, where the man soon fell into a deep sleep with his mouth wide open. At this moment the king introduced a piece of raw meat tied to a string into his mouth. The snake, attracted by its smell crept out, seized it, and was about to draw it down into the stomach when the king adroitly drew up the snake with the string, and placed it in a basin of water. He then made the following remark:—“The all-perfect Buddha is said to have had a physician called Jivaka; but what device more ingenious than this did he contrive to relieve pain? Truly, my good fortune is great!”

Again:—

“In the case of a man who was drinking water in a hurry, the spawn of a frog entering the nostrils ascended into the head, and having burst there generated a tadpole. As it grew in size it began to move about, and in rainy weather caused irritation in the brain. The king opened the man's head, extracted the frog, re-united the skull, and quickly restored him to his natural condition.”

The extraordinary character of the incidents above described would lead one naturally to infer that the king had been humouring and deceiving two hypochondriacs to relieve them of their hallucinations, and that the narrator, who lived about 150 years after the events had happened, recorded them in the light of the traditions which had permeated through the credulity and ignorance of two successive generations. In fact, this is the idea that struck us at first on studying the passages critically.



But, on referring the matter to Dr. Attygalle of the Ceylon Civil Medical Service, whose opinion was readily given, we have reason to believe that a substratum of real facts underlies the simple narrative. The learned doctor writes as follows :—

“ You are quite right in thinking that it is utterly impossible for the spawn of a snake, swallowed by the mouth, to breed in the stomach ; but it is just possible that the snake expelled by Buddhadāsa was a tapeworm (*Tænia Solium*), which is not unlike a snake, and grows to thirty or forty feet in length. The germ of the tapeworm is usually taken into the system with water or food, and, though only microscopic at the time, develops afterwards into the full-grown worm within the bowels. Besides the *Tænia Solium* there is another kind of tapeworm, which is also introduced into the human system by means of water or food taken into the stomach, but this species is only two or three feet in length, though broader than the other. As regards the tadpoles getting into the brain, it is an utter impossibility. There is no communication whatever between the nose and cranium except by means of blood vessels. My idea is, that the frog in the brain referred to in the Mahāvāṇsa, was probably what is known to us as *hydatids*, which are not unlike frogs in form. Instances of this kind are very rare ; but I remember having read of a few cases where they have been found in the brain. Of course, you are aware, that the doctors in the time of Buddhadāsa knew very little of physiology, anatomy, or pathology, and nothing at all of the wonderful revelations of the microscope. Anybody, therefore, ignorant about the tapeworm or the *hydatid* would naturally conclude that the former was a water-snake, and the latter a frog. The life-history of these parasites, studied under the microscope, is most interesting.”

The opinion of the learned doctor deserves careful consideration before these stories in the Māhavāṇsa are discarded as fictions without any foundation on facts, or inter-

preted in the sense of hypochondriacal delusions, humoured and dispelled by a sagacious physician. In the case of the water-snake, the starving of the patient before the operation is very significant, being similar to the treatment adopted in the present day before exhibiting the *male fern* for cases of tapeworm ; but the drawing out of the reptile by means of a string is inexplicable, and suggests that the manipulation described is an exaggerated account of the extraction of a *lumbric* that had put in an appearance up the alimentary canal. At present, however, we shall leave undecided the doubtful points raised in this discussion, and proceed to relate the story of

#### THE CURE OF AN INSANE LEPER.

One day the king was proceeding in state, attended with all the pomp of pageantry which Eastern monarchs display when they exhibit themselves in public to their dutiful subjects. Among the crowd of spectators who turned up to have a sight of the gorgeous procession there was a leper, who, according to the old Chronicle, had “ an inborn grudge against the king which was contracted in former births.” Seeing the monarch proceeding “ with all the splendour of royalty like unto Śakra surrounded by his host of celestials,” the leper became excited and displayed violent signs of “ envy, malice, and all uncharitableness,” by stamping his feet on the ground, snapping his fingers at the king, and using abusive language towards him. This extraordinary conduct, no doubt, created a sensation and commotion in the crowd which attracted the attention of the king, who looked on musingly for a while at the antics of the exasperated maniac. He then summoned to his side a confidential servant, and addressed him thus :—“ I do not remember having ever done aught to hurt any being ; this man doubtless is ‘ malice-bound ’ towards me from a period anterior to this state of existence ; go and privately ascertain the state of his mind.” The attendant, as directed, went to the insane leper, sat by



his side like unto a sympathizing friend, and asked him, "Friend, what provoked your anger as you saw the king pass by?" The lunatic freely gave vent to his feelings. "This Buddhādāsa," said he, "is my slave, although he has now become king by the force of merit. Look at his impudence in riding before me on an elephant, regardless of my presence! If I could but catch him I would give it to him as deserves a slave, and make him feel for his insolence. If I cannot get him into my clutches, I will one day compass his death and drink his very life's blood out of him. You shall see this shortly." The messenger duly conveyed this conversation to the king, who, on hearing it, was confirmed in his opinion that the leper was brooding in his mind an imaginary wrong. Reflecting for a while on the best method of assuaging the lunatic's wrath, he directed the servant to go back to the leper, and provide him with all the necessaries and luxuries of life. The king's man, having probably received detailed instructions how to proceed in the matter, returned to the leper's hut and pretending to be his friend, addressed him in the following words:—"I have been long meditating to assassinate the king, but could not as yet have accomplished my purpose for want of a trustworthy confederate. Now that I have obtained one, I shall soon gratify my long-cherished desire. Come friend, live in my house, we shall in a few days more take away the king's life." The leper gladly acceded to the proposal, and went to live in the house of the king's messenger. There he was treated with great kindness, bathed and anointed every day, fed with the choicest food, and had a soft and comfortable bed to sleep on. Fascinating maidens waited on him, and attended to his behests with winning smiles and graceful obedience. Everything around him was made cheerful and pleasant. Music and song were made to contribute their charms to soothe his savage breast.

Gradually the leper began to relax his rigid countenance; his health improved, and he seemed ~~to take~~ pleasure in the merriment and joy around him. Taking advantage of an opportunity the attendant, one day, set before him a rich and delicate dish of food. The leper inquired whence it had been obtained, and, on being told that it was a present sent by the king, his latent wrath was instantly aroused and he stoutly refused to accept it; but by dint of entreaties on the part of his faithful friend, he was at last persuaded to accept the royal gift. This mode of dealing with the insane leper was continued until, at the end, his heart relented, and he gradually formed an attachment to the king, which, in the course of time, ripened to feelings of affection so great and unbounded that on hearing of the death of his royal benefactor, "he broke his heart" and died! Exclaims the narrator of the story, "Such, indeed, was the manner in which the king cured the diseases of the mind as well as those of the body!" There is no reason to doubt the truthfulness of the facts<sup>5</sup> above narrated. Look at them as soberly as you please, you cannot but concede that it is an instance of a remarkable, if not astonishing, cure of a case of deep-seated monomania, aggravated by one of the most miserable and pitiful forms of physical disease.

Our king was also an excellent accoucheur. It is said that on one occasion he attended on a low-caste woman of Helloligāma,<sup>5</sup> who "had seven times repeatedly given birth to still-born children, conducting the operation successfully with safety to the mother and child." Turnour has entirely misapprehended the sense of the Pāli passage that relates this circumstance. He makes the historian say that the king "rendered a Candāla woman of Helloligāma, who was born barren, pregnant seven times, without submitting her to any personal inconvenience!" The learned translator evidently stumbled at

<sup>5</sup> Sinhalese, Hellōliya.



the word "*mūlha-gabbhinī*," which means a woman who has in her womb, or who gives birth to, a dead fetus, and not "born barren" as he has rendered it. The *Tikā*, or gloss of the Mahāvāṇsa, extends only as far as the end of the 36th chapter; the 37th and 38th chapters contain matter so full of interest that Turnour was tempted to translate them—a very laudable undertaking, although imperfectly accomplished.

We now turn with greater pleasure to review the administrative acts of this righteous monarch. Naturally, he took a great interest in the improvement of medical science, and the diffusion of its beneficial results throughout his dominion. He caused the establishment of *village hospitals*, and appointed a competent medical man to supervise the hospitals of every ten villages. These district physicians were remunerated by a tax of one-twentieth part of grain levied from all the cultivated fields of that district, which, in the money-value of the present day, would probably be equivalent to the salary paid to the lower grades of the Medical Service by the Ceylon Government. Our island is justly proud of having a Medical College established and conducted on very sound principles. In the course of a few years it will, no doubt, send forth a small army of trained and qualified young practitioners; but where are they to seek a livelihood or find employment? The Government will not find sufficient room to employ them in the Service; the peasants and the labouring classes cannot afford to fee them. Would it not be well, therefore, for our Government to take a hint from Buddhādāsa, and provide some measure to meet a contingency of the nature we have just indicated? "*Verbum sat sapienti.*"

We note also that Buddhādāsa appointed veterinarians to cure the ailments of horses, elephants, horned cattle, and other animals, and established infirmaries and asylums along the main roads for the benefit of "the blind, the lame, and the maimed."

Nor did this great man neglect the moral and religious improvement of his subjects. He nominated qualified priests to preach "the law" throughout the land, and made provisions for their due maintenance. He added the "*Mayūra Pariveṇa*," (The Peacock Monastery), to the Mahā Vihāra, twenty-five carpenter's cubits in length, and endowed the edifice with the two villages of *Samana* and *Golapānuva*. He also built other temples, alms-houses and tanks in suitable localities, and did everything that was conducive to the interest of his kingdom and the well-being of his subjects.

Buddhadāsa, moreover, appears to have been a man of literature and learning. "He composed a medical treatise, called *Sārārtha Saṅgraha*, embracing all the subjects of medical science," known at that time, in order that it might be used as a "*vade mecum*" by those who followed the profession within his kingdom. The work is extant, though somewhat rare, and is still held in esteem by native medical men. "During his reign the '*Sūtras*,' or discourses of Buddha, were translated from the Pāli into Sinhalese by a celebrated priest, named Mahādharma-kāthi," for the benefit of the less learned among the priesthood and the laity. A very large number of these translated "*Sūtras*" have survived the wreck of time, and still remain as mementos of the liberal and enlightened policy of this distinguished monarch.

Buddhadāsa was blessed with a numerous progeny—*eighty sons!* They were, no doubt, the offspring of several queens, but still a wonderfully large number for one man to beget—a like instance of which can rarely be found even in the annals of oriental despots famous for the number and extent of their harems. It is curious that the Mahāvāṇsa makes no mention of any daughters born to this king, as it does in many places when mentioning the families of other sovereigns. The Mahāvāṇsa tells us that the children had the names given to them of the eighty principal disciples of



Buddha,<sup>6</sup> and adds that "the monarch, surrounded by his eighty princes, shone like the great Buddha himself, and after a reign of thirty-one years, during which he did good to the people, ascended up to heaven."

No righteous man will hesitate to join the good old Chronicler in his admiration of this great and distinguished monarch, nor grudge the abode of future felicity bestowed on him. We fully believe that Buddhādāsa after his noble career on

earth did "ascend up to heaven" or enter some haven of rest. He was not a man of fire and sword, and ~~probably~~ would have failed as a "hero" in the field of bloodshed and slaughter; but he was essentially a *hero* in the wide, wide field of humanity. He loved his *fellow-man*, and what is still more, he loved his *fellow-being*. May his name shine forth with an enduring light in Ceylon's history of the past for ages to come!

L. CORNEILLE WIJESINHA.

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

According to the *Rāmāyaṇa*, a Hindu epic poem by Vālmīki, Rāvaṇa, king of Ceylon, having fallen in love with Sītā, wife of Rāma, son of Daśaratha, king of Ayodhyā, carried her off to Laṅkāpura, the then capital of the island; upon which Rāma invaded Ceylon with an army from the Dekan, and took Laṅkāpura after a siege of twelve years, slaying Rāvaṇa in single combat and recovering his lovely wife Sītā. Vibhīṣaṇa, the brother of Rāvaṇa, was made the ruler of the island by Rāma in the room of his deceased brother Rāvaṇa. After the death of Vibhīṣaṇa he was deified and his temple (Devālaya) at Keḷaniya is still visited by pilgrims or votaries from different parts of the island.

Rāma's invasion is supposed to have occurred about 1810 years before the Christian era.

Rāvaṇa and his subjects are represented as a race of Rākṣasas or demons, but from the fact of Rāvaṇa falling in love with and carrying off Sītā like any other gallant, and from his encounter with Rāma and his violent death, it is evident that he was a human being.

We are unable to find out whether any arts and sciences or literature existed in Ceylon at that remote period, but it is probable that the race of Rākṣasas whom Rāvaṇa governed were not so rude and barbarous as not to possess arts and

sciences, nay even literature, in some crude form or other.

The same observation might apply to the race called Yakkhas, whom prince Vijaya found when he landed on this island in or about the year 543 before Christ. These Yakkhas were probably identical with, or of the same race of men as, the Rākṣasas described in the *Rāmāyaṇa*, and it is probable that much of the folklore of the Sinhalese, including certain secret medicines, charms, demonology, auguries, astrological notions or rules, proverbs and witticisms, which are discovered here and there even at the present day, and which are not found in any Sanskrit, Pāli, Elu, or Tamil works, are the remnants of those ages handed down to posterity through the medium of oral tradition and crude verses not committed to writing.

It is an admitted fact that India was the cradle of sciences, and we learn from history that about 580 years before the birth of Christ, Buddha, the great reformer and sage of Northern India, thrice visited this island, and preached to its inhabitants. We also learn that in the year 543 B.C., prince Vijaya, son of Siṅhabāhu, king of Lāla in Northern India, landed in this island with 700 followers and established a colony, from whom the so-called Goyigama, Goyivāṇse, Handuru, or Vellāla race claim to have directly descended. Their claim to

<sup>6</sup> This statement is corroborated by the fact that Buddhādāsa was succeeded by his eldest son,

*Upatissa*, a cognomen of Sāriputta, who was the foremost disciple of Buddha.



precedence was probably founded upon the right of conquest, as they must have regarded the Yakkhas (Aborigines) partly as their subjects and partly as their secret enemies, and looked upon the prisoners, taken in war from Southern India and made to settle in the island by Sinhalese kings, as slaves; upon the Tamils, as intruders and inveterate foes; and upon numerous other classes, as servants bound to render them services by order of their kings.

That they carried on communication with the mother country from an early period is evident from the fact that Vijaya, shortly before his death, sent a letter to his father, Sinhabāhu, requesting him to send down prince Sumitta to be his successor.

Ceylon being colonized by men from Northern India, and having for original rulers princes from the royal families there, who carried on communications with the mother country, the Sinhalese made rapid progress in their arts, sciences and literature at an early period of its history.

Vijaya himself having married a Pandyan princess, and some of our kings having likewise formed matrimonial alliances with Dravidyan kings of Southern India, and Tamil princes having at different times assumed sovereign power in this island, there is every probability that Tamils themselves must have contributed to the arts and sciences of the Sinhalese, and given some zest to their literature, and infused into their minds a dread or veneration of Hindū deities.

It is probable that the original Sinhalese race from the North began gradually to be depraved in their morals, owing to their having been brought in contact with the Tamils from Southern India, and that most odious system the distinction of caste, which Buddha deprecated, was confirmed and

strengthened by Tamil kings in Ceylon, and not by pure Sinhalese sovereigns, who adhered to the tenets of Buddha.

The Sinhalese have their scientific works in Sanskrit, their religious writings in Pāli, and their poetry, of no mean order in imagery, in Elu.

There is every proof that they derived their knowledge of Sanskrit and Pāli from India, but there is not a tittle of evidence or proof that Elu was a dialect or language ever spoken in India. We must therefore come to the conclusion that Elu was formed in Ceylon itself.

Paṇḍuvāsadeva, the third and youngest son of Sumitta, having succeeded Vijaya in B.C. 504, married Bhaddakaccāna, granddaughter of an uncle of Buddha. She landed in Ceylon, and six of her brothers who followed her to the island contributed not a little to the improvement of the new colony; for we read that one of them, prince Ruhuna, founded a city and called it after his name; another, called Anura, founded Anuradhapura; the third, called Paṇḍuvāsa, formed the tank called Abayaveva; and two other brothers founded the cities called Vijitapura and Gaṅgasiripura.

In the reign of Paṇḍukābhaya (B.C. 437), we find that the assistance of the Yakkhas was sought for by that sovereign when he waged war with his uncles. This affords us additional evidence or proof that the Aborigines, called Yakkhas, were not annihilated by the conquerors, that they were still powerful, and that they were not demons but human beings.

It appears that this king (Paṇḍukābhaya) divided the island into villages, fields and gardens; a political measure which any modern ruler of a civilized country should be proud of accomplishing. JOHN ABEYKON.

(To be continued).

### SINHALESE FOLKLORE.

#### *The Thief and his Son.*<sup>1</sup>

IN a small hamlet, at no great distance from the capital of one of the kings of

Laṅkā, there lived a labourer who had a young and beautiful wife. This labourer

<sup>1</sup> Contributed to the *Ceylon Observer* New Year's Supplement.



was very poor and his daily earnings were barely sufficient for himself and his wife to subsist upon.

When they were in this miserable situation, the woman found that she was pregnant, and communicated the news to her husband. The man was disconcerted at this intelligence, for the thought, that his wife would bring into the world a being merely to be a sharer of their misfortunes, pricked him to the heart.

One day the man was seated on the *pila* of his hut very much troubled by this thought, and with no prospect of bettering his circumstances, when his wife saw him and, suspecting the cause of his sadness, said to him: "I entreat you, my dear husband (literally, my golden father), to moderate your affliction and not to abandon yourself to despair. Though all other means of earning a livelihood have failed, there yet remains one which should be tried. Go to the wide world and try your luck in the art of stealing. Your fate may yet change and your distresses may soon be alleviated."

The man thought this advice extremely opportune and, thanking the woman for having hit upon so effectual an expedient, set out the next morning, after embracing her and promising to return laden with wealth within as short a time as possible.

The woman, being now solely dependent on herself for her subsistence, went from house to house pounding paddy for a small remuneration in rice, with which she hoped to keep herself alive till her husband's return.

More than six months had elapsed but he had not returned, nor had any intelligence of him been received. The woman, however, consoled herself with the hope that he would not fail to come back before her confinement; but when she found that days and months rolled on without any news of him, she began to feel all those serious alarms which the long absence of a beloved husband could not fail to inspire.

At length she was brought to bed of a fine boy. When she had recovered from her illness she resumed her work of pounding paddy, hoping to see her husband back again with considerable booty. Her expectations, however, were not realized, and she looked upon her dear husband as for ever lost. Frequently she wept most bitterly, imputing the whole blame to herself in having given her husband advice which resulted in no good but, as she thought, in his death.

She and her son managed to drag a miserable existence to which, they thought, death was to be preferred. The son was now fifteen years of age, and matters seemed not to improve with them, but on the contrary to be getting worse and worse every day. Poverty stared them in the face and they were on the verge of starvation. The woman, now finding herself in a condition more deplorable than ever, called her son to her side and tenderly addressed him in the following words:—"My dear son," said she, "Your father left home on a stealing expedition after he became aware that I had conceived you, with no other object in view than to provide for our wants. He must have met with adverse fortune and must have perished by sickness or at the hand of justice. But I cannot persuade myself that he is really dead. I conjure you therefore to go in search of him and to bring him back to me if you should be so fortunate as to find him. May the fates be propitious to you and may your expedition be attended with success."

The sagacious boy thought that it was impossible for him to search for his father whom he had never seen, but, dissembling his true intention, he embraced his mother, and taking leave of her set off more with the object of acquiring wealth by stealing than of gaining information about his father.

In his ramblings he came upon an *ambalama* (native resthouse), where he thought of taking repose during the night. He



found in it only an elderly man who had by him a large mat-bag on which he bestowed more than ordinary attention, while affecting to be quite unconcerned about it. The boy was too wise not to conclude that the bag contained something very valuable. He, therefore, with well-affected indifference, kept on observing the man's movements and watching for an opportunity to make away with the bag. The man little expected any mishap to it, as the only traveller in the *ambalama* was a boy whose demeanour and look showed that he was a simpleton. He was therefore not so solicitous for the safety of his bag as he would otherwise have been.

As soon as the first opportunity presented itself the boy pounced upon the bag and off he went, leaving the man to bemoan his loss when he should become aware of it. He now directed his steps to his native place, which lay at a distance of four or five days' journey. Travelling by long stages he arrived at his house on the third day and presented the bag to his mother, who had been daily looking forward to his return. After receiving him most cordially she opened the bag and was in ecstasies of delight when she found that it contained all sorts of jewels, precious stones, and silver and gold coins. Their happiness now was unbounded and was only marred by the absence of the boy's father.

One day the woman was seated at the threshold of her house, contemplating her sudden transition from extreme poverty to wealth and affluence, when she found a man with a dirty piece of cloth round his waist wending his way towards her house. As he approached her, the woman recognized in him her beloved husband, and remained motionless with the excess of her surprise and delight. "Ah! my dear (golden) father," she said, "is it possible that you can be restored to me! Alas! I have wholly despaired of ever seeing you again." So saying she embraced him and shed a flood of tears over him.

When they had recovered from the emotions which the meeting after an absence of so many years necessarily produced, the man inquired about the child the woman was expecting when he left home. The woman informed him of the birth of her son, and added that he had a while ago gone to buy provisions for the day and would be back soon. She then inquired of her husband whether he had not been successful in his attempts at stealing. "Success attended me," he replied, "in every instance. I stole property of so great value that it would have sufficed for us and our posterity. I then thought it high time to return home, and putting my booty in a common mat-bag, in order to avoid suspicion, I set out at a lucky hour. After a few days travelling I arrived at a village and halted for the night at an *ambalama*, where I thought my bag secure, as there were no other travellers in it. Within a very short time of my arrival there a poor boy came to the *ambalama*, but I did not apprehend the least cause for anxiety from him as he appeared so young and simple. A few minutes after, when I looked for the bag, it was not forthcoming, and, on looking about for the boy, I found that he too had disappeared. Imagine to yourself the extent of my grief at the loss of the fruits of sixteen years' hard toil, which alone inspired me with the sweet hope of leading a comfortable life with you." When he had finished these words he began to weep so bitterly that his wife could not restrain her own tears.

The woman, drying her eyes, said to her husband, "Weep not my father. The boy who stole your bag is your own son, whom I bore to you in your absence. The bag and all its contents are safe in my trunk." So saying she took the man to the room and exhibited before him the jewels and coins and the other ornaments. When he recognized them his sorrow vanished and was succeeded by the greatest joy imaginable. He was ardently awaiting his



son's return, in order that he might shower on him a thousand kisses. The presence of his son was the only thing wanting to complete his happiness. When the boy was returning home and had come near enough to be able to recognize the man whose bag he had stolen at the *ambalama*, he was greatly alarmed, thinking that it would be all over with him and his mother, for he naturally concluded that the man had come to claim his bag and property and to obtain justice. He was every moment expecting the man to rush upon him and to seize him. The mother, on seeing her son yet afar off informed her husband that it was their son. Whereupon the man ran up to him and carried him in his arms to the house, embracing and kissing him all the time. The boy's surprise at the strange behaviour of the man only ceased when his mother informed him that he was his father, and related to him the strange adventure that had happened to him.

The father, mother and son were now in the height of happiness, and considered themselves as the most favoured of mortals. There was nothing to disturb their tranquillity, and all was well with them, but for obvious reasons the man's return was kept strictly secret and was not known to any one but his wife and son.

As, however, man is never satisfied with his lot, the boy reflected that more wealth should be added to their stock and that too by the most effectual way—that of stealing. Having thus reflected he went up to his father and laid before him a plan, fully matured by him, of stealing the king's *pāmul-pettīya*.<sup>2</sup>

There was a tunnel leading to the king's palace from a certain part of the town. It was only large enough for a man of ordinary size to creep through—when, by whom, and for what purpose this tunnel had been constructed were facts quite un-

known, being beyond the memory of the oldest inhabitant.

At dead of night, when all mortals are in profound sleep, the father and son got into this tunnel, unperceived by any one and armed with only a sharp knife—the father taking the lead and the son following him. On they crept until in a few minutes they were at the entrance to the palace. The father listened attentively to find out whether there was the least noise, and being satisfied that there was none he thrust out his head, only just enough to enable him to ascertain that the course was clear. Being convinced that he might enter without running any risk, he did so and found himself in the dining hall of the palace, where he saw on tables the remnants of a sumptuous repast. His first care was to eat as much as his stomach could contain; he not only filled his stomach but the whole passage to it from the throat. After this, he softly stole into the king's bed-room, where the king and queen were fast asleep. He then gently approached the foot of the bed where the *pāmul-pettīya* was, and taking it up retraced his steps as softly as he had entered the room. After reaching the mouth of the tunnel, he handed the box to his son and whispered to him to recede, while he thrust his head in to proceed forwards. He had not crept more than two or three cubits when he found that it was impossible to make further progress, owing to the large dimensions his stomach had attained by the supper. He did all he could to compress himself, but to his great mortification he found that it was simply a matter of impossibility either to push himself through or to get back to the palace. He was literally stuck there. His son endeavoured to pull him by the head with all the force he could command, but the man could not be moved an inch.

In this predicament, the man, though overwhelmed with fear and anguish, ad-

<sup>2</sup> A box in which the most valuable ornaments of the most frequent use are kept, and which for

the sake of safety is always placed at the foot of the bed.



dressed the son as follows:—"My dear and darling son (literally, my golden and milky son), it is impossible for me to creep forwards or backwards. I am stuck here and shall be discovered in the morning, if not earlier, by the king's servants, as my feet are still jutting out through the mouth of the tunnel. My discovery will simply lead to yours and that of your poor mother, and we shall all three be impaled or subjected to a worse form of death, preceded by inhuman tortures. It is better that one should perish instead of all three. As regards myself I must die in any case, but I have hit upon a plan of saving you and your mother, and of escaping the horrible tortures which an enraged and infuriated monarch will delight to inflict. Another advantage in the plan is that you will escape the infamy attaching to thieves. Take, therefore, this knife and with it cut off my head, and dispose of it in such a way that it may never be discovered. Carry the box fearlessly to your mother, and present it to her. Without my head they will never be able to recognise me, and thus all the terrible and frightful consequences of a discovery will be averted. Lose no time, my son, but strike the fatal blow at once."

At these words the son was affected to an extent which can only be imagined. He, however, weighed well his father's words, and pictured to himself the tortures which his father would have to undergo if he was detected alive. He therefore concluded that it would be a merciful act to save his father from the tortures of the king by subjecting him to an easy death. Summoning, therefore, sufficient fortitude to execute the dreadful deed, he cut off his father's head.

Taking the head and the box he receded, and at length arrived at the entrance to the tunnel. His first care was to dispose of the head. He put it into a *pirivessa*<sup>5</sup> which he found on his way and attaching

to it a heavy stone so firmly that it could never be detached from it, he flung it into the river on which the city stood. He then bathed and washed his clothes, so that not a vestige of the blood remained in them. After taking these precautions to render detection impossible he went home and presented the box to his mother. The joy which the sight of the exquisite jewels it contained created in her mind was only momentary, for the subsequent recital of the cruel fate of her husband immediately caused it to vanish and produced in her bosom the most distressing anguish. She gave vent to her feelings in the most pitiful manner and shed a torrent of tears. Her son mingled his tears with hers. After they had slightly overcome their grief they hid the box in such a place and in such a manner that it could never be discovered. The woman was inconsolable, but the son warned her not to give herself up to sorrow, as that would lead to the discovery of the whole adventure, and would bring on consequences frightful to be even thought of. They, therefore, dissembled their sorrow and remained as if no disaster had happened.

Next morning, when the king's servants were attending to their usual work in the palace, they were surprised to find the feet of a man jutting out of the secret tunnel. They touched the feet and concluded from their coldness that they must be those of a corpse. Unwilling to take upon themselves the responsibility of dragging the body out of the tunnel they reported the matter to the king, who came up immediately with his attendants. They then dragged the body out by the legs, but to the great surprise of all present they found that the head had been cut off and removed. The whole tunnel was then thoroughly searched, but the head was not to be found. In the absence of the head the body could not be recognized. The palace was then searched, and it was found that the

<sup>5</sup> A conical-shaped basket made of the leaves of a cocoanut branch.



king's *pāmul-peṭṭiya* was missing. This caused no little consternation and annoyance to the king, who was foaming with rage and uttering the most dreadful imprecations. The palace was in an uproar and in the greatest confusion possible.

At length the king convened a council of ministers and wise men, but there was no solution of the mysterious occurrence. The more they attempted a solution the more they were bewildered. At their suggestion rewards were offered and threats were made, but all to no purpose. A numbering of the people of the city and of the surrounding villages within a radius of several miles was also diligently made, but there was no one found missing whose absence was not satisfactorily accounted for.

The king then re-assembled the council and expressed his great dissatisfaction that they should have been unable to arrive at a satisfactory solution of the mystery. At length an old councillor, who was noted for his sagacity and acuteness of intellect and had, besides, the reputation of being a sage, broke silence, and thus addressed the king:—"Sire, the love of those to whom one is dear must manifest itself in some visible or audible form, such as crying, weeping or sobbing, when the dead body of the object of their affection is presented to their eyes. This is specially true of the weaker sex. Command, therefore, the corpse to be dragged through the town, and through the compound of each house in the surrounding villages, and let a proclamation issue requiring all the inmates of every house, on pain of death, to be outside their houses when the corpse is so dragged. When it is seen by the wife, or mother, or any other near relatives, male or female, of the man, they would in spite of themselves give full vent to their grief by weeping or in some other manner. This, I am persuaded, is the only way by which the mystery could be solved."

The plan suggested by the sage met with the approval of the king and of the whole council, who now arose, applauding

the wisdom of the sage, and with full confidence that the mystery would be soon solved.

The proclamation suggested by the sage was then made by beat of tom-tom throughout the town and surrounding villages. As soon as the boy heard it he called his mother to the room and said:—"Mother! they will soon drag the corpse of my beloved father through our compound; when you see it, as you must, would you be able to conceal or repress all emotions and keep yourself from crying?"

"That would be an impossibility," replied the mother, "I am sure I shall shed a torrent of tears and go off into a loud and bitter lamentation if I see the body of my dead husband."

"If such be the case," rejoined the son, "I shall climb up the *murungā*-tree in our compound, and shall allow myself to fall down on the ground from it when they are about to enter the compound. As soon as I have fallen down you must run and embrace me and lift me up, crying bitterly. Your lamentation will then be attributed to my fall, and not to the sight of the corpse."

At length the corpse was within the sight of the woman's house. Thereupon the boy climbed up the *murungā* tree, and managed to fall down on the ground just as the corpse was being dragged into the compound. The woman immediately rushed up to the boy, and embracing him gave full vent to her feelings by shedding a flood of tears, which the sight of her husband's corpse had induced. In this manner the detection was evaded, and all attempts on the part of the king's council to trace the culprit's family were rendered abortive, and the matter remained ever since an absolute mystery.

The boy and his mother lived happily and comfortably all the days of their lives, and their happiness was only marred by the recollection now and then of the tragical end the woman's husband had met with.

WM. GOONETILLEKE.



*Elova Gohin Melova Āvā.*

In the legendary ages of this island, a set of people called *gamarālas*, "village esquires," are said to have existed in different parts of the country. Their position and circumstances, if I understand rightly, were similar to those of the farmers who lived in England in the last century. But some of the *gamarālas* were conspicuous for their extreme stupidity. The following story will show how foolish a wife of one of these *gamarālas* was on one occasion. I heard the story related by an old woman, one of a class frequenting the houses of rich natives for gossip and a free meal.

In order to render the story intelligible, it is necessary that I should explain the phrase which heads this paper. It is a common phrase among the Sinhalese, and is well understood by them. It literally means that one has gone to that world and returned to this world. "*Elova*," "that world," means the next world, or the place whither the dead go; and "*melova*," "this world," signifies the earth, where mankind dwell. The phrase is used in reference to one who, having been at the point of death, recovered unexpectedly.

It appears, however, that there are some extremely ignorant people, who understand the phrase literally, and think that the person in reference to whom it is used has actually gone to a world which is beyond the grave, and has come back to this world.

After this explanation, I shall proceed to narrate the story:—

There was once a *gamarāla* in whose absence a beggar, who was very lean, weak, and worn-out by sickness, came to his house. The *gamarāla*'s wife wondered how he could be so disfigured, and said to him, "Dear me! what has happened to you?" The man replied, "*Mama nobō-dā elova gohin melova āvā vada.*" "Having lately gone to the other world I have come to this world," or in plain language, "I almost died and recovered." The woman understood the words literally, and thought within herself that the man went

lately to the land of the departed souls, and then returned to this world. She was wonderstruck, and she listened to him with very great attention with her mouth wide open and her eyes intently fixed upon him. She then very tenderly addressed him and said to him, "As you have come from the other world, you must have seen our daughter *Kaluhāmi*, who died and went to *elova* a few days ago. Pray tell me how she is." The man at once understood the woman's mistake and shrewdly answered, "Madam! she is my wife, and lives with me at present, and she has sent me to you for her *gevanam malla*." This is a bag in which young women in those times kept all that they considered valuable of their private property. The woman, believing the beggar to be her son-in-law, asked him very kindly to sit down and wait a few minutes, as the *gamarāla* was expected to return by that time; but the man said that he could not prolong his stay as his wife, *Kaluhāmi*, would be impatiently waiting for his return; so saying he requested her to give him the *gevanam malla*. The woman placed before her supposed son-in-law a sumptuous breakfast, which he finished hastily, saying that he was anxious to get away without any loss of time. The woman then delivered to him the *gevanam malla*, together with all the jewelry and such other articles that had been intended as presents to *Kaluhāmi* on her wedding day. The beggar, leaving the house with the valuables, was returning to his village as fast as he could, knowing that on the *gamarāla*'s return the woman would tell him all that had transpired at his house in his absence, and that he would then be irritated and would follow him for the purpose of arresting him and getting back the property. It was not long before his worst fears were realized. He saw the *gamarāla* riding furiously after him calling out, stop you rogue! stop scoundrel! The cunning beggar ran up at once to a large tree that stood by the road-side and climbed it. The *gamarāla* rode up to the spot and dismounting from the horse tied it to



the tree and climbed it with great difficulty, whereupon the beggar hastily descended to the ground by means of a branch extending towards the opposite direction, and untying the horse and mounting on it galloped away as fast as he could. The gamarāla then came down from the tree, and, seeing

the man at such a distance that it was quite beyond his power to overtake him, called out to him and said, "My son-in-law, tell our daughter that the *gevanam malla* and jewels are from her mother, and that the horse is from me."

C. ALWIS.

#### DEPORTATION OF THE LAST KING OF KANDY FROM CEYLON.<sup>1</sup>

Śrī Vikrama Rājasīṅha, the last of a long line of Kandyan kings, was captured at or near the village Haṅguranketa, about thirteen miles from Kandy.

The king was found by a company of the Ceylon Rifles concealed in a large cave (*gal-enna*), near what is now the well-known Coffee Estate of Mr. C. H. De Soyza, of Colombo, and conveyed to Kandy by Ekneligoda Disāva, and Lieutenant-Colonel Hook, and afterwards removed to Colombo, where he was treated with much clemency and consideration by the British Government, until arrangements were made for his removal to India.

The departure of the king from our shores took place on Wednesday afternoon, about quarter after four on the 24th day of January 1816. He was conveyed in great state from his residence near the south gate to the Custom-house in a phaeton of the Governor, His Excellency the Lieutenant-General Robert Brownrigg, then Captain-General and Governor of Ceylon. The phaeton was drawn by two thorough-bred Arabs belonging to His Excellency. The ex-queens, four in number, were accommodated with palanquins, in which they were carried to the wharf. The king on reaching the Custom-house alighted from the phaeton, and accompanied by Colonel Kerr, Deputy Commissary-General, and Mr. J. Sutherland, Deputy Secretary to Government (who were holding him by either hand), walked up to the palanquins and desired his queens to descend, or 'glide out' therefrom, which they did very reluctantly. Their natural timidity or modesty

induced them to stick close to their palanquins, and to decline to leave them, until forced to do so by their liege lord and master. Four boats were in readiness to convey the royal party to H. M.'s ship *Cornwallis*, then in the offing; and the boat or barge intended for the king and his queens was very richly decorated, and had an awning of green satin ornamented with gold spangles all glistening in the sunshine like so many stars. The quarter-floor was covered with a valuable white carpet, and the boat itself was manned with a very neat-looking and handsomely dressed set of rowers. The king appeared to be quite composed, but his consorts displayed much agitation, as preparations were made to place them in the barge. As the queens could not step into the boat without assistance, the king granted his permission to the Government Mudaliyārs in attendance to help them, in the following words:—"You are my children, I give you liberty to do your best to assist my family into the boat." When his royal consorts had been safely placed in the barge, the king, divesting himself of his sandals, stepped into it; and standing erect was observed to look up to heaven, engaged in meditation. The king then sat down smiling, and, upon a given signal, the boat pulled off from shore followed by the other boats which contained the king's baggage and attendants. Colonel Kerr and Mr. Sutherland and other officials accompanied the party in a separate boat to the ship. The sea-beach, the wharf, and the walls facing the sea were thronged with a large crowd of spec-

<sup>1</sup> Contributed to the *Ceylon Observer* Christmas Supplement.



tators who came to have a last look at the departing monarch. He was attired in a red silk cloth wrought over with gold threads, and his purple silk trowsers, which were baggy, were secured to his ankles with ribbons. He wore an embroidered silk jacket (as is usually worn by the Kandyan Adigars) and over the jacket a very fine white upper dress with innumerable frills or pleats, and over it he had a green silk mantle edged with gold lace; and a magnificent turban completed the toilette of Rājasinha.

The boats were alongside the good ship *Cornwallis* at a quarter to six. The ex-queens were hoisted on board in chairs covered with a flag; but the king was lifted up in a chair like a sedan. The interpreter Mudaliyār, Joseph de Zilva, slept that night on board the ship, and kept company with the royal party; but Colonel Kerr and

Mr. Sutherland returned after remaining on board a few hours. The other officials, however, including Messrs. Granville, Wilson and Crisp, spent a very merry night on board; and kept on dancing till the small hours of the morning, the ship's band playing all the while. The *Cornwallis* sailed at 8 A.M. the next morning. The ex-queens suffered much from nausea, but the king was in excellent spirits until the ship set sail, her destination being Vellore, in Southern India. Just realize for a moment the idea of a dethroned Kandyan king and his unfortunate queens, confined in a ship's cabin, suffering from sea-sickness and broken-hearts, whilst a party of English ladies and gentlemen were tripping it on the light fantastic toe on deck to the lively airs of the ship's band!

E. L. SIEBEL,  
Proctor of the Supreme Court.

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

(Continued from page 47.)

The next miracle which we shall narrate is the following:—

There lived at that time a young man, named Isaac, who married a maid of incomparable beauty. They loved one another to distraction. They vowed that should one die the other would not contract a second marriage, but would, on the contrary, spend his or her life by the grave of the one first taken away. It happened that the woman died a short time after. True to his promise Isaac passed his days beside her grave for a period of thirty years, weeping and lamenting all the while for the heavy loss he had sustained. One day Jesus happened to pass that way, and, finding the man in this pitiable condition, enquired of him the cause of his grief. He related to him the full history of his married life. Jesus then asked him whether he would be willing to bestow on the woman one-half of the remainder of his life should he raise her from the dead. He cheerfully agreed

to do so. Whereupon Jesus called her to come forth from the grave. She came out as fresh and as blooming as she was in the days of their early love. Jesus then left the place. Isaac was in ecstasies of delight to see the object of his love once more restored to him after a separation of thirty years. He was intoxicated with joy, and insensibly went off into a state of delicious repose on the lap of the sole object of his affections. While he was in this state, the son of the reigning king was returning from a hunting excursion and saw a maiden of such dazzling beauty as he had never seen in his realms before. She, too, on her part, was struck with the beauty of the prince; and her affections, as by an irresistible impulse, were drawn towards him.

Gently raising the head of her husband from her lap she laid it quietly on the ground, and then entreated the fascinated prince to take her away with him forthwith.



The prince then placed her behind him on his mule, and took her away. Isaac awoke from his sleep and seeing that his wife had disappeared, maddened with grief, ran along the footprints of the mule; and at length overtook the prince and his own fugitive wife. He remonstrated with the prince against the wickedness of depriving him of his wife, and demanded of him her immediate restoration. The treacherous woman, whom he had loved so devotedly, ignored him altogether, and by her seductive speeches persuaded the prince to deny his claims and to hurry her away to the palace whither he was journeying. The forlorn husband, however, followed them all the way, and, on reaching the palace, complained to the king of the unjust behaviour of the prince, and claimed to have his wife restored to him.

The woman firmly declared that the man was not her husband, but that he was a brigand who sought to have possession of her by false pretences. He, in his turn, as firmly maintained that she was his wedded wife, that she died thirty years ago, and was raised to life by one Jesus that self-same day. The king asked the man whether he could produce Jesus and substantiate his story. Isaac prayed for a week's grace to do so, which prayer was granted by the king, notwithstanding the remonstrances of the woman that, if this pretender was allowed to depart, he would never return to receive the due meed of his punishment. An escort, however, was sent with him to ensure his return after the expiration of the seven days.

The poor distressed man went about all over the country in search of Jesus, without finding him or hearing any news of him. Six days had already elapsed, and there was

but one more day remaining. Fatigued by his long and tedious search, and despairing of ever meeting with Jesus, and giving up all hopes of saving his life he laid himself down under the shade of a tree to rest a while, and soon fell into a deep sleep. Jesus then appeared to him in a dream and bade him go back fearlessly to the king's palace, promising to be himself there at the required time. The man after he awoke from his sleep set out for the palace, and arrived there a little before the expiration of the time granted to him. Jesus also presented himself soon afterwards. An investigation then took place, in the course of which Jesus turning to the woman asked her, "Art thou willing to restore to this man anything that thou mayest owe him?" The woman answered, "Yes." As soon as this word was uttered by her, she fell down dead on the spot. Jesus then addressing the king made known to him all the circumstances connected with the lives of these people, and how readily the man consented to give the woman a part of his life, when Jesus imposed that condition upon him as a pre-requisite to his raising the woman to life again. He concluded by explaining that his question to the woman had reference to the half of the man's remaining term of life which he consented to part with on condition that she should be restored to him from the dead, and that, as the woman agreed to give back to the man what the man had so willingly given up for her sake, matters were put back *in statu quo*, and she went back to the realms of the dead, and the portion of life which had ceased in her was given back to him, as a part of what was once his own.

MUHAMMAD CASIM SIDDI LEBBE.

(To be continued.)

### SANSKRIT PUZZLES.

#### No. 3.

The first and second puzzles given in this Journal are of such a nature, that no one could reasonably be expected to devote

the requisite time to their solution. But we now come to a class of puzzles, which a little application and consideration on



the part of Sanskrit scholars will enable them to solve. Before giving puzzles of this kind, we should wish to throw out some hints which would go a great way in enabling one to arrive at their solution.

In the first place, the student should consider whether an *ambiguity* is involved in the puzzle. Ambiguous sentences are of two kinds as regards their meaning; for, when a sentence admits of two constructions, both these constructions may be rational, or only one rational and the other absurd or ridiculous.

An instance of the first kind may be seen in the following sentence :—

“The Romans shall the Greeks defeat.”

This may mean either that the Romans shall defeat the Greeks, or that the Greeks shall defeat the Romans.

Another instance is afforded by the following answer given to Pyrrhus, king of Epirus, when he consulted Apollo concerning his war against the Romans.

“Aio te, Æacida, Romanos vincere posse.”

This answer may be translated either,

“I say, O Æacides! that thou art able to conquer the Romans,” or

“I say, O Æacides! that the Romans are able to conquer thee.”

As an example of the second kind of ambiguous sentences, namely, those of which one construction alone is rational and the other conveys no sense, we give the following four lines in French, which illustrate the subject very clearly.

“Je suis ce que je suis ;

Je ne suis pas ce que je suis ;

Si j'étais ce que je suis,

Je ne serais pas ce que je suis.”

At first sight one might translate the above thus :—

“I am what I am ;

I am not what I am ;

If I was what I am,

I would not be what I am.

This translation makes no sense, although grammatically the words admit of it. Such being the case a French scholar will recollect that the word “*suus*,” which occurs six times in the passage, comes not only from the verb “*être*” “*to be*,” but also from the

verb “*suivre*” “*to follow*” and means “*I am*” as much as “*I follow*,” and he will then translate the passage thus :—

“I am what I am ;

I am not what I follow ;

If I was what I follow,

I would not be what I am,”

as a person walking behind another would say.

Ambiguities in phrases and sentences depend not only on grammatical construction, and on words having more than one meaning, as in the instances already given, but also on accent, as will be seen from the following examples :—

The Sinhalese sentence

“කනയാ කනയാ”

“Benēkanayā”

will convey one meaning if the accent is on the syllable “*ka*,” and quite another if it is on the syllable “*na*.” In the first case the sentence should be translated,

“The kanayā (a kind of river or canal fish) in the hollow.”

and in the second

“The cobra di capello in a hollow.”

In the Sanskrit sentence,

“स्थूलपृषतीमाम्निवारुणीमनङ्गाहीमालभेत”

the compound

“स्थूलपृषतीम्”

would mean

“having large spots”

if its former *pada* has its natural accent, (See Pāṇini, VI., 2. 1) ; but it would mean

“large and spotted”

if the latter *pada* has an *udatta* accent. (See Pāṇini, VI., 1. 223). In the first case it would be a *bahuvrīhi* compound and in the latter a *karmadhāraya*. The sentence is therefore susceptible of two constructions; either,

“He should offer a heifer having large spots fit for Agni and Varuna,” or

“He should offer a large and spotted heifer fit for Agni and Varuna.”

The Hebrew sentence

“ויאמר יהוה”

would mean

“And the Lord said,”

if the first word has a conjunctive accent,



(See Gen. iv., 6), but,

“And he said, Oh ! Lord,”

if it has a distinctive accent. (See Gen. xxiv. 12).

In the second place, the student should consider whether an expression is susceptible of more than one *padaccheda* (separation of *padas*) according to the rules of *sandhi*. *Sandhi* means literally “a joint” or “a junction,” but in Sanskrit grammar it has a wider signification and denotes the operations that take place when two words or forms occur in immediate succession. The final letter of the first and the initial letter of the second undergo certain changes, and the rules which regulate these changes are called *sandhi rules*.

The following is an example of expressions which can be dissolved in more than one way :

“क इत्युवाच”

which may be dissolved thus :

कः । इति । उवाच ।

or thus :

के । इति । उवाच ।

In the first case the expression would mean,

“He said, ‘Who’ (is he) ?”

In the second

“He said, ‘Who’ (are they) ?”

After these preliminary remarks we shall give here our third puzzle.

विराटनगरे रम्ये कीचकातुपकीचकम् ।

अत्र क्रियापदं वक्तुमवधिर्ब्रह्मणो न हि ॥

Apparently the first line contains no verb and makes, therefore, no complete

sense. Giving to the words in it the significations which at once occur to the reader, the expressions would be rendered thus :—

“In the beautiful city of Virāṭa,<sup>1</sup> from bamboo to bamboo.”

The second line may be translated as follows :

“Brahman himself has no time to discover (literally to tell) the verb here (*i. e.* in the first line).”

or, in other words, consideration, extending over a period of time equal to the life of Brahman himself, would not enable one to discover the verb in the first line.

We can well imagine the pride and the satisfaction with which the author of the puzzle regarded his invention, when we reflect for a moment on the immensely long period of Brahman’s life, which is said to be 100 years. These, however, are not the years of men. A year of Brahman, like one of ours, consists of 12 months, and each month of 30 days, but a day of Brahman is a *kalpa*, a period of time equal to 1,000 mahā-yugas, or to 1,000 times 12,000 years of the gods. A year of the gods being equal to 360 years of men, a mahāyuga is a period of time equal to 4,320 millions of our years. Twice this number or 8,640 millions of years is equal to a day and night of Brahman. Multiplying this by 30, and the product by 12, and that product by 100 we get 311,040,000,000,000, being the term of Brahman’s life in years of men.

W. GOONETILLEKE.

## SOLUTION OF SANSKRIT PUZZLES.

### No. I.

कः खे चरति कः शब्दं चोरं दृष्ट्वा करोति च ।

कैरवानामरिः को वा कोपानामालयश्च कः ॥

All Oriental riddles, especially those of Sanskrit, are very difficult of solution, owing to the large number of synonyms to each name which the language contains. The “Puzzles” are, therefore, sometimes quite inexplicable, unless one has a previ-

ous knowledge of them. But when the solution is ascertained one, at once, appreciates the beauty and fitness of the several questions and the aggregate answer.

In this instance, the answer to the first question, “Who moves in the sky ?” is a bird; and one out of the several names

India (perhaps Berar).”

<sup>1</sup> Virāṭa, according to Monier Williams, is “the name of the midland or north west district of



given to the winged biped, in Sanskrit, is *Vi* (crude form). "Who makes a noise on seeing a thief?" Answer: a dog, Sanskrit *śvan*, of which the nom. sin. is *śvā*. "Who is the enemy of lotuses?" The kind of lotus meant here is the white esculent lily, which unfolds its petals at night and closes them at dawn on the rising of the sun. The sun is, therefore, considered the enemy of this species of lotus, and one of the Sanskrit names for the sun is *Mitra*. So we have here *Viśvāmitra* (*Vi + śvā + mitra*), the name of a famous Rishi, who was proverbial for anger among the *Munis*. He plays an important part in the Rāmāyana epic as the early preceptor and counsellor of young Rāma. One instance of the direful effects

of his wrath is given in the Bāla-Kāṇḍa of the Rāmāyana. The Rishi came to the court of king Daśaratha, Rāma's father, and demanded that the royal prince should be given up to him for the purpose of guarding and protecting the sacred precincts of the sacrificial fire from desecration by the Rākṣasas. The aged monarch hesitated to grant the request, and offered his own services instead, on which Visvāmitra looked upon him with a frown of anger that made "the gods tremble in their celestial mansions; the universe was darkened, and all mortal beings were seized with terror and dismay, thinking that the destruction of the world was at hand."

L. CORNEILLE WIJESINHA.

### THE LIGHT OF ASIA.

(Continued from page 48.)

The fourth book gives an account of the departure of the prince from the palace to assume the life of a hermit. Channa, the charioteer, and Kanthaka, the steed, were his companions in this great flight. When all the inmates of the palace were fast asleep, the prince mounted on his steed, and attended only by his faithful Channa, rode on, and drew in the reins by the river Anomā. After a few parting words the faithful Channa is sent back, with the charger and with all the jewelry and the prince's sword, to Suddhodana, his father.

The term great renunciation, Mahābhinnikāma (literally, the great departure)—is very expressive, for the prince did actually renounce a kingdom, all his palaces and his young queen, Yasodharā, with the new-born babe Rāhula, for the sake of delivering the world from sin and misery.

In the fifth book is given an account of the hermit carrying a lamb and following a herdsman. But we do not come upon any such account in the authorized version of Ceylon.

The Mārayuddha, or the fight with Māra, and the other incidents in the life of Buddha, are most vividly described. The reader will be struck with the minuteness with which the learned author has described the several stages through which Buddha had to pass in attaining to the highest state of sanctity. One can also form a correct idea of the cardinal doctrines of Buddhism by a perusal of this work.

As there is nothing else in the poem which differs materially from the Ceylon account, we shall not trouble the reader with any further remarks, but shall close this article with heartfelt thanks to the learned author for bringing out the story of Buddha in this new garb. It will be read with the greatest curiosity and interest by millions of people, unmindful of what their own religion may be. We therefore conclude with the following short address to the learned author: "Sabbītiyo vivajjantu sabbarogo vinassatu, mā te bhavatantarāyo sukhī dighāyukobhava."

T. B. PANABOKKE.



## THE BĀLĀVABODHANA.

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

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

## ॥ बालावबोधनम् ॥

नमस्तस्मै भगवतेऽर्हते सम्यक् सम्बुद्धाय ।

भगवन्तं जगद्गन्धमभिवन्द्य तथागतं ।

बालावबोधनं विन्दुं चान्द्रसिन्धौ करोम्यहम् ॥

प्रत्याहारः

अ इ उण् । ऋ लृक् । ए ओङ् ।  
ऐ औच् । ह य व रट् । लण् । ज म  
उ ण नम् । झ भञ् । घ ढ धष् ।  
ज व ग ड दश् । ख फ छ ठ थ  
च ट त्व् । क पय् । श ष सर् ।  
हल् ॥

इति प्रत्याहारः ॥

विसर्जनीयजिह्वामूलीयोपध्मानीयानुस्वाराणां  
प्रत्याहारकार्यासम्भवादिहानिर्देशः । दीर्घादिप्र-  
हर्णं जातिनिर्देशात् । हकारादिष्वकार उच्चार-  
णार्थः । हकारस्य पुनः पाठो बल्पहर्णार्थः ।  
सर्वो वर्णो ऽलिति ग्राह्यः । कथम् ।

आदिरिता समध्यः ॥

आदिरन्तेनेता लक्षितो गृह्यमाणो मध्यैः सह  
ग्राह्यः । एवमच् हलिति वर्णाः । छट् छप् सुप्  
तिङ् तङ् सङ्गिति प्रत्ययाश्च ॥ ह्रस्वो दीर्घः श्रुत  
इत्यवर्णस्त्रिधा भिन्नः । पुनरेकश्च उदात्तो  
ऽनुदात्तः स्वरित इति नवधा । पुनः प्रत्येकं सा-  
नुनासिको निरनुनासिकश्चेत्यष्टादशधा । एवमि-  
वर्णोवर्णवर्णाः । लृवर्णस्य दीर्घा न सन्ति तेन  
स्र द्वादशप्रभेदः । सन्ध्यक्षराणां ह्रस्वा न सन्ति ।

तेन तान्यप्येकशो द्वादशप्रभेदानि । यथोक्तवि-  
परीतोच्चारणमसंस्कृतम् । द्विप्रभेदा यवलाः सा-  
नुनासिका निरनुनासिकाश्चेति । नेतरे भिन्नाः ।  
तत्राज्मात्रिको ह्रस्वः । द्विमात्रो दीर्घः । त्रिमात्रः  
श्रुतः । उच्चैरुदात्तः । नीचैरनुदात्तः । तयोः  
समाहारः स्वरितः ॥ स्वस्थाननासिकाः सानु-  
नासिका इतरे निरनुनासिकाः ॥

स्थानकरणप्रयत्नेभ्यो वर्णोत्पत्तिः ॥ तत्र  
स्थानम् । कण्ठो ऽकुहविसर्जनीयानाम् । तालु-  
कमिचुयशानाम् । ओष्ठानुपूपध्मानीयानाम् ।  
शिर ऋदुरषाणाम् । दन्ता लृतुलसानाम् ।  
कण्ठतालुकमिदेदैताम् । कण्ठोष्ठमुदोदैताम् ।  
दन्तोष्ठं वकारस्य । नासिकानुस्वारस्य । स्व-  
स्थानं नासिका च उच्चणनमौनाम् । जिह्वा-  
मूलं जिह्वामूलीयस्य ॥ करणम् । जिह्वामध्यं  
तालव्यानाम् । जिह्वोपाग्रं शिरस्यानाम् । जि-  
ह्वाग्रं दन्त्यानाम् । शेषाः स्वस्थानकरणाः ॥  
प्रयत्नो द्विधः । आभ्यन्तरो बाह्यश्च ॥ तत्राभ्य-  
न्तरः । संवृतत्वं विवृतत्वं स्पृष्टत्वमीषत्स्पृष्टत्वं  
च । संवृतत्वमकारस्य । विवृतत्वं स्वराणा-  
मूष्मणां च । अकारादय औकारान्ताः स्वराः ।  
शषसहा ऊष्माणः । तेभ्यो ऽपि विवृततरत्वमेदो-  
तोस्ताभ्यामैदौतोस्ताभ्यामप्याकारस्य । स्पृष्टत्वं  
स्पर्शानाम् । कादयो मावसानाः स्पर्शाः । ईष-  
त्स्पृष्टत्वमन्तःस्थानाम् । अन्तःस्था यरलवाः ॥  
बाह्यस्तु विवृतकण्ठता नादानुप्रदानताघोषताल्प-  
प्राणता महाप्राणता संवृतकण्ठता घोषवत्तोष्मते-  
त्यष्टविधः । तेन वर्गाणां प्रथमा द्वितीयाः शष-  
सविसर्जनीयजिह्वामूलीयोपध्मानीयाश्च विवृत-



कण्ठा नादानुप्रदाना अघोषाः । प्रथमतृतीयपञ्चमाः  
सान्तःस्था अल्पप्राणाः चरे महाप्राणाः । तृतीय-  
चतुर्थाः सानुस्वारान्तःस्थहकाराः संवृतकण्ठा  
नादानुप्रदाना घोषवन्तः । द्वितीयचतुर्थाः शष-  
सहाश्रोष्माणः ॥

आदिरितेति च वर्तते ।

उता सर्वर्गः<sup>3</sup> ॥

उकारेणेता लक्षितो वर्गादिः सहवर्गेण ब्राह्मः ॥  
इतेति वर्तते ।

ता तत्कालः<sup>4</sup> ॥

तकारेणेता लक्षितो ऽच् तत्काल एव ब्राह्मः ।

अनंशचिह्नमित्<sup>5</sup> ॥

अनवयवभूतं यच्चिह्नं तदिद्वेदितव्यम् ॥

अत्र प्रत्याहारपरिगणनार्थश्लोकः ।

णञ्जवाः स्युरेकस्माच्चतुर्भ्यस्तु कचौ नषौ ।  
ब्राभ्यां रदभ्यो ऽपि पञ्चभ्यो लस्तु षड्भ्यो  
विधीयते ॥

अण् पूर्वेण णकारेण ॥ एङ् ॥ यञ् ॥ ङ्व् ॥  
अक् । इक् । उक् । ऋक् ॥ अच् । इच् । एच् ।  
ऐच् ॥ इण् । परेण णकारेण । यण् ॥ झष् ।  
भष् ॥ यर् । झर् । खर् । चर् । शर् ॥ अश् । हश् ।  
वश् । जश् । बश् ॥ अम् । यम् । जम् । मम् ।  
ङम् ॥ यय् । मय् । झय् । खय् । चय् ॥  
अल् । हल् । वल् । रल् । झल् । शल् ।

इति तत्तत्प्रत्याहारान्तःपातिताऽप्यनुबन्धा-  
स्तद्ग्रहणे त्याज्याः ॥

प्रत्याहारः

॥ स्वरसन्धिः ॥

दधि उदकम् । मधु इन्द्रः । पितृ अर्थः ।  
ल आकृतिरित्यत्र ॥

इको यणचि<sup>6</sup> ॥

अचि उपसृष्टस्य इको यणादेशो भवति ।  
इक इति स्थान्यादेशसम्बन्धप्रत्यया निर्देशादा-

देशत्वम् । सर्वत्र संहितायामौपश्लेषिकाधारसप्र-  
म्येव । ततो वर्णकालव्यवधाने कार्यं न भवति ॥

विधिरिति वर्तते ।

सप्तम्यां पूर्वस्य<sup>7</sup> ॥

सप्तमीनिर्देशो पूर्वस्यैव विधिर्भवति ॥ दध्यु-  
दकम् । मध्विन्द्रः । पित्रर्थः । लाकृतिः ॥  
पूर्वस्य कार्यविधानात् सप्तमीनिर्दिष्टस्य परताव-  
गम्यत इति परत इत्युपरि वचनं न दुष्यति ॥

ने अनम् । लो अनम् । नै अकः । लौ अक  
इत्यत्र ।

अचीति वर्तते ।

एचो ऽयवायावः<sup>8</sup> ॥

अचि परत एचः अय् । अव् । आय् । आव् ॥  
इत्येत आदेशा यथाक्रमं भवन्ति । नयनम् ॥  
लवनम् । नायकः । लावकः ॥

तव इयम् । खट्वा उदकम् । तव ऋषिः ॥  
खट्वा लकारः । इत्यत्र ।

अचि द्वयोरक इति च वर्तते ।

आददेङ्<sup>9</sup> ॥

अवर्णान्तादचि परतो द्वयोरेको ऽद् भवत्येङ्  
च् । तत्र प्रत्यासत्तेरवर्णवर्णयोरेकारः । अव-  
र्णोवर्णयोरोकारः । शेषाणामकारः ॥

पर इति वर्तते ।

ऋको ऽणो रलौ<sup>10</sup> ॥

ऋ ल इत्येतयोः स्थाने यो ऽण् ततः परौ  
रलौ भवतः । तवेयम् । खट्वादकम् । तवर्षिः ।  
खट्वालकारः ॥

ब्रह्म एडका । खट्वा ओदनः । ब्रह्म ऐति-  
कायनः । खट्वा औपगव इत्यत्र ।

द्वयोरेक आदैजिति च वर्तते ।



एचि<sup>11</sup> ॥

अवर्णादेचि परतो द्वयोरेक ऐज् भवति ।  
सावर्णयोरेकारैकारयोरेकारः । सावर्णयोरोका-  
रौकारयोरोकारः । ब्रह्मैडका । खट्टौदनः ।  
ब्रह्मैतिकायनः । खट्टौपगवः ।

दण्ड अग्रम् । दधि इन्द्रः । मधु उष्ट्रः ।  
पितृ ऋषभ इत्यत्र ।

द्वयोरेक इति वर्तते ।

अको ऽकि दीर्घः<sup>12</sup> ॥

अको यथाक्रममकि परतो द्वयोरेको दीर्घो  
भवति प्रत्यासन्नः । दण्डाग्रम् । दधीन्द्रः ।  
मधूष्ट्रः । पितृषभः ॥

अग्ने अत्र । वायो अत्रेत्यत्र ।

द्वयोरेकः पूर्वं इति च वर्तते ।

एडो ऽति पदादौ<sup>13</sup> ॥

एडः पदादावति परतो द्वयोरेकः पूर्वो भव-  
ति । अग्नेऽत्र । वायोऽत्र ॥

स्वरसन्धिः ॥

॥ स्वरसन्धिप्रतिषेधः ॥

अग्नी इति । वायू इति । पचेते इतीत्य-  
स्मिन् ।

अचि नेति च वर्तते ।

इदूदेद्विवचनम्<sup>14</sup> ॥

अचि ईदूदेदन्तं द्विवचनान्तं न सन्धीयते ।  
अग्नी इति । वायू इति । पचेते इति ।

अमू अत्र । अग्नी अत्रेत्यस्मिन् ।

अचि नेति च वर्तते ।

अमू अग्नी<sup>15</sup> ॥

अचि एतौ शब्दौ न सन्धीयेते । अमू अत्र ।  
अग्नी अत्र ॥

स्वरसन्धिप्रतिषेधः ॥

॥ स्वरव्यञ्जनसन्धिः ॥

देव छत्रमितीह ।

ह्रस्वस्य तुगिति च वर्तते ।

छे<sup>16</sup> ॥

छकारे परतो ह्रस्वस्यागमस्तुग्भवति ह्रस्व-  
स्येत्यागमागमिसम्बन्धषष्ठ्या निर्देशादागम-  
त्वम् ।

षष्ठचेति वर्तते ।

टकितावाद्यन्तौ<sup>17</sup> ॥

षष्ठीनिर्दिष्टस्य टकितावाद्यन्तौ भवतः । अनेन  
देशनियतिः । उकार उच्चारणार्थः । ककार इत् ।

स्तोः श्रुष्टुभ्यां तौ<sup>18</sup> ॥

सकारतवर्गयोः शकारचवर्गाभ्यां षकारटव-  
र्गाभ्यां च पूर्वतः परतो वा सन्निपाते तौ शका-  
रचवर्गी षकारटवर्गी च यथाक्रमं भवत इति  
तस्य चः । देवच्छत्रम् ।

ह्री छति । म्ले छतीतीह ।

तुक् छे इति च वर्तते ।

दीर्घस्य<sup>19</sup> ॥

छे परतो दीर्घस्य तुग्भवति । ह्रीच्छति ।  
म्लेच्छति ॥

वधू छाया । वधू छायेतीह ।

तुक् छे दीर्घस्येति च वर्तते ।

पदान्तस्य वा<sup>20</sup> ॥

छे परतः पदान्तस्य दीर्घस्य वा तुग्भवति ।  
वधूच्छाया । वधू छाया ॥

स्वरव्यञ्जनसन्धिः ॥

॥ व्यञ्जनसन्धिः<sup>21</sup> ॥

क्यच् अत्र । त्रिष्टुप् अत्र । वाक् अत्र ।

षट् अत्र । तत् अत्रेत्यत्र ।

पदस्य झलि अन्ते चेति च वर्तते ।



### झलो जश्<sup>22</sup> ॥

झलि पदान्ते च झलो जशादेशो भवति ।  
 क्यजत्र । त्रिष्टुबत्र । वागत्र । षडत्र । तदत्र ॥  
 वाक् यम् । वाक् यम् ॥ तटित् तटित् ।  
 तटित् तटित् ॥ इत्यत्र ।  
 यरो वा अचो द्वे इति च वर्तते ।

### अनचि<sup>23</sup> ॥

अचः परस्य यरो द्वे रूपे वा भवतो न  
 चेदचि परतः । वाक्यम् । वाक्यम् । तटित्-  
 टित् । तटित्-टित् ॥

तद् तत्रेत्यत्र जशि कृते ।

### खरि चर्झलः<sup>24</sup> ॥

खरि परतो झलश्चर्भवतीति दस्य तः ।  
 तत् तत्र ॥

वाक् अकारः वाक् अकारः । वाक् मधुरा  
 वाक् मधुरा । वाक् उकारः वाक् उकारः ।  
 वाक् णकारः वाक् णकारः । त्वक् नयति  
 त्वक् नयतीत्यत्र ॥ जश्त्वञ्मादेशयोः प्राप्तयोः ।

### पूर्वत्रासिद्धम्<sup>25</sup> ॥

इतः पूर्वेण लक्षणेन कार्ये कर्तव्ये परम-  
 सिद्धं भवति । इत उत्तरं च पूर्वस्मिन्पूर्व-  
 स्मिन्नुत्तरमुत्तरमसिद्धं भवति । इति यरो अमि  
 अम्बेत्यस्यासिद्धत्वात्पूर्वजशि कृते ।

### यरो अमि अम्वा<sup>26</sup> ॥

अमि परतो यरो अम् वा भवति प्रत्या-  
 सन्नः । वाङ् अकारः । वाग् अकारः । वाङ्  
 मधुरा । वाग्मधुरा । वाङ् उकारः । वाङ्-  
 कारः । वाङ् णकारः । वाग्णकारः । त्वङ्  
 नयति । त्वङ्गयति ॥ वाङ्गयम् त्वङ्गयमिति  
 नित्यं भवति । व्यवस्थितविभाषया क्वचिन्न  
 भवति । वच्मि । यन्नः । यन्नः । याञ्जा ।  
 मर्यादायामभिविधौ च वर्तमान आङ्गिवा वा-  
 शब्दो द्विधा वर्तते । क्वचिद्विकल्पे क्वचिद्यथा-  
 व्यवस्थितरूपपरिग्रहे च इह तु पश्चिमे । ततो

नित्यमनित्यमसन्नं च । विधिमत्र वा शब्दो दीप-  
 यति ॥

वाक् हसति वाक् हसति । श्वलिट् हसति  
 श्वलिट् हसति । अभिचित् हसति अभिचित् हस-  
 ति । त्रिष्टप् हसति त्रिष्टप् हसति । इत्यत्र ।  
 जशि कृते ।

वेति वर्तते ।

### झयो हो झय्<sup>27</sup> ॥

झयः परस्य हकारस्य झयादेशो वा भवति ।  
 हकारस्य स्थाने प्रत्यासत्तेर्नादवतो घोषवतो  
 महाप्राणस्य चोष्मणस्तादृशा एव वर्गचतुर्था  
 भवन्ति ॥ वाग्घसति । वाग् हसति ॥ श्वलि-  
 ङ्घसति । श्वलिङ् हसति ॥ अभिचिङ्घसति ।  
 अभिचिङ् हसति त्रिष्टुब्घसति ॥ त्रिष्टुब् हसति ॥

वाक् शेते वाक् शेते । श्वलिट् शेते श्वलिट्  
 शेते । तत् श्लोकः तत् श्लोकः । तत् श्मश्रु तत्  
 श्मश्रु । इत्यत्र । जश्श्वरि कृते ।

वा झयः इति च वर्तते ।

### शश्छो अमि<sup>28</sup> ॥

अमि परतो झयः परस्य शकारस्य छकारो  
 वा भवति । श्रुत्वेन तस्य चः । वाक् छेते । वाक्  
 शेते ॥ श्वलिट् छेते । श्वलिट् शेते ॥ तच्छ्लोकः ।  
 तच् श्लोकः ॥ तच्छ्मश्रु । तच् श्मश्रु ॥

प्रत्यङ् आस्ते । वण् आस्ते । पचन् आस्ते ।  
 इत्यत्र ।

पदस्य अचीति च वर्तते ।

### उमो ह्रस्वाद्दे<sup>29</sup> ॥

अचि परस्मिन् ह्रस्वात्परस्य पदान्तस्य उमो  
 द्वे रूपे भवतः ॥ प्रत्यङ्गुस्ते । वण्णास्ते । पचन्नास्ते ॥

भवान् छादयति भवान् छादयति । भवान्  
 ठकारः भवान् ठकारः ॥ भवान् थुटति भवान्  
 थुटति । भवान् चरति भवान् चरति । भवान्  
 टीकते भवान् टीकते । भवान् तरति भवान्  
 तरति । इत्यत्र । पदस्य सः अमि इति च वर्तते ।

(To be continued.)