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# THE ORIENTALIST,

A MONTHLY JOURNAL

OF

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

## CONTENTS.

	PAGE		PAGE
1. INTRODUCTION, by Wm. GOONETILLEKE, Esq.	1	4. AN ACCOUNT OF THE VIRGIN MARY AND JESUS, as given by Arabic writers, by M. C. SIDDI LEBBE, Esq.	17
2. THE PERELIBASE, by Wm. GOONETILLEKE, Esq.	5	5. THE LIGHT OF ASIA, by T. B. PANABOKKE, Esq.	21
3. THE PĀLI TEXT SOCIETY, by L. C. WIJE-SINHA, Esq.	12	6. SANSKRIT PUZZLES, by Wm. GOONETILLEKE, Esq.	24

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# THE ORIENTALIST.

DEVOTED TO ORIENTAL LITERATURE.

## TRANSLITERATION.

THE following is the system of transliteration used in this Journal :—

अ a, आ ā; इ i, ई ī; उ u, ऊ ū; ऋ ṛi; ॠ ṛī; ल li, लृ lī; ए e, ऐ ai; ओ o, औ au; अं an, अः ah, क k, ख kh, ग g, घ gh, ङ ṅ; च c, छ ch, ज j, झ jh, ञ ṅ; ट t, ठ th, ड d, ढ dh, ण ṇ; त t, थ th, द d, ध dh, न n; प p, फ ph, ब b, भ bh, म m; य y, र r, ल l, व v; श s, ष s, स s, ह h; ङ ṅ.

The Sinhalese sound  $\text{ṣ}$  will be represented when short by  $\text{ṣ}$  and when long by  $\text{ṣ̄}$ .

## INTRODUCTION.

“THE ORIENTALIST” is intended to supply a want that has long been felt. It is devoted entirely to Oriental research in History, Literature, Languages, Religion, Folklore, and kindred subjects. In introducing it to the public, we wish to state the reasons which have induced us to attempt the undertaking, and the objects we intend that it should accomplish.

The importance of Oriental literature forms a subject by itself, and cannot be dwelt upon with anything like justice within the short space to which we are confined in this Introduction. A comparison of the state of the sciences of Philology and Ethnology as they existed in Europe before anything was known of Oriental literature, with their state after this literature dawned upon the nations of the West, will carry conviction to the mind of the most confirmed sceptic that Oriental literature ought to

hold a high place in the sphere of general knowledge, and that it is indispensable to the student of those sciences.

This literature is principally embodied in books written in the Sanskrit language, which for eighteen centuries remained unknown to the nations of Europe. Its discovery about the beginning of the present century<sup>1</sup> brought about a complete revolution in several branches of learning—notably in the science of language, and the history of mankind. Before that memorable event it was thought that Hebrew was the primitive tongue, and that all the other languages of the earth must have been derived from Hebrew.<sup>2</sup> The origin of the Western nations was but very imperfectly ascertained, and it was a universal belief that they were a race quite distinct from the nations of the East. Anything common to the two, either in language or in origin, was not even suspected.

<sup>1</sup> Who the first European was that knew of Sanskrit, or that acquired a knowledge of Sanskrit, it is difficult to say. Filippo Sassetti, an Italian, who lived at Goa from 1581 to 1588, mentions Sanskrit in one of his letters. Other Europeans, too, had some knowledge of Sanskrit in the last two centuries, but the date that should be assigned to the discovery of Sanskrit is 1808, when Frederick Schlegel published his little work on the Language

and Wisdom of the Indians. See Max Müller's *Science of Language*, Vol. I, pp. 172 and 189.

<sup>2</sup> St. Jerome in one of his epistles to Damasus, writes:—“Initium oris et communis eloquii, et hoc omne quod loquimur, Hebræam esse linguam qua vetus testamentum scriptum est, universa antiqua tradidit.” In another place (Isaia, cap. 7) he writes:—“Omnium enim fere linguarum verbis utuntur Hebræi.” See id. p. 145.



Great learning and ingenuity were wasted in wild and absurd speculations upon problems, the solution of which was impossible without the materials supplied by Sanskrit. Such then was the state of science among the Europeans when the discovery of Sanskrit came upon them like a thunderbolt, and upset their "little systems of the history of the world," very much against their will.

It was the discovery of Sanskrit that made Europeans acquainted with the principles of Grammar as founded on a rational basis. It was Sanskrit that brought Europeans in contact with the poetry, philosophy, and religion of Hindustan, and thereby demonstrated to them that the Hindūs were one with themselves in origin and characteristics. This last proposition met at first with a number of indignant opponents, some of whom were so frantic as to go the length of denying the very existence of such a language and literature as the Sanskrit. Leslie regarded everything Indian with abhorrence. John Bentley had the temerity to say that the Hindū works were forgeries by the dozen, and that the upholders of Indian antiquity were dupes or worse, and conspired to overturn the Mosaic account. This supposed system of forgeries of Hindū writings was a sort of monomania with Bentley, on which he was quite deaf to argument and testimony. He bore animosity to Colebrooke, and to every one who did not implicitly adopt his opinions. Dugald Stewart went still further. Finding that, if the facts about Sanskrit were true, they would inevitably prove that the Europeans and the Hindūs have sprung from the loins of common ancestors, he had no other way of avoiding this conclusion than by denying altogether the reality of such a language as Sanskrit. He wrote an essay to prove that Sanskrit had been put together after the model of Greek and Latin by such arch-forgers and liars, the Brāhmans, and that the whole of Sanskrit literature was an imposition. "This shows," says Max Müller, "how violent a shock was given by

the discovery of Sanskrit to prejudices most deeply engrained in the mind of every educated man. The most absurd arguments found favour for a time, if they could only furnish a loophole by which to escape from the unpleasant conclusion that Greek and Latin were of the same kith and kin as the language of the black inhabitants of India."<sup>5</sup> But the overwhelming mass of evidence brought to bear upon the question soon dissipated all scepticism, and one who would now seriously dispute the existence of a genuine Sanskrit literature would be at once set down as one who is far behind the age. It is now admitted on all hands that Sanskrit, Greek, and Latin have sprung from the same source, and bear to one another the greatest and the most remarkable affinity, both in the similarity of the words and in the principles of declension and conjugation. The literature thus brought to light was so vast that nothing like it existed in any other dead language. There were few subjects which that literature did not embrace. Works on Grammar, Rhetoric, Logic, Arithmetic, Algebra, Geometry, Astronomy, Medicine, Philosophy, and other sciences have come down to us, recommended by the strongest claims both of interest and instruction; and poetical and dramatical compositions, of such elevation and beauty as the greatest of the poets and dramatists of the West would not be ashamed of, abounded in the language. It was clearly proved by this literature that many truths which the Western nations claimed as discoveries of their own, had existed in the remote ages of antiquity. In short, so vast and so material was the change which Sanskrit brought about in the opinions of Europeans—opinions which had gradually been formed and settled during a period dating from the very infancy of their arts and sciences down to the end of the 18th century—that the attentive reader could not but be struck with the lamentably incorrect theories that had been propounded by the writers of the last three centuries—theories

<sup>5</sup> See Max Müller's *Science of Language*, Vol. I., p. 189.



which faded away before the light shed by the newly discovered language upon the history of the world, and upon its arts and sciences.

Another language discovered by the Europeans in the course of their researches into the history of the world is the Pāli—a language which may be said to stand to Sanskrit in the relationship of sister. Though not embracing so wide a literature as the Sanskrit, it is nevertheless equally important as Sanskrit in the part it plays in all linguistic experiments, and in the science of religion. It has a vast folklore literature, by which we are enabled to form some idea of the manners, customs, habits and notions of the ancient Hindūs, and of their mode of thought in the ordinary avocations of life. In this respect Pāli may be said to be even more important than Sanskrit.

In the literature of these two languages great achievements have been made by eminent European and Native scholars, but their works are not readily accessible to the general reader, owing to the necessarily high prices at which they are published; and when accessible they are not quite intelligible to him, owing to too technical a treatment of the subjects, and to the numerous terms and propositions which the authors have employed, taking for granted that their readers are conversant with them.

Notwithstanding the labours thus bestowed upon Sanskrit and Pāli literature, there still lies before us an extensive field of observation, in which the student of philology, ethnology, history, and cognate sciences will find ample and pleasant occupation.

There is but a limited number of scholars who could find time to undertake the gigantic task of mastering Sanskrit and Pāli, and of discovering for themselves the great truths which a study of the works abounding in these languages necessarily leads us to. The public, therefore, cannot fail to welcome and hail a project by which these results and the mode in which they

have been elicited could be presented to them in an intelligible and popular form.

Coming nearer home, we find that Ceylon, as a field of literary labour, is not surpassed in fertility by any other country in the world. None other has attracted the attention of such an array of authors and writers as this island has. Its history, language, and ethnology present problems, the solution of which has hitherto baffled the learning and ingenuity of scholars. The rock and other inscriptions, the value of which in an historical and philological point of view cannot be over-estimated, have been but partially explored. It is these inscriptions that must, in great measure, elucidate the history and development of the Sinhalese language, the very classification of which has presented so many difficulties that scholars are not yet agreed upon the question whether it is to be assigned a place in the Āryan stock or in that called by Max Müller the Turanian, and by Canon Farrar the Allophylian. The recent publication of Dr. Kuhn's learned essay on the oldest Āryan element of the Sinhalese vocabulary, of which we are presented with an admirable translation in the *Indian Antiquary* by Mr. Donald Ferguson, of the *Ceylon Observer*, testifies to the very great importance given to the subject by eminent Orientalists. Differences of opinion also exist as to the origin of the Sinhalese, the principal and most ancient inhabitants of the island, some assigning to them an Āryan, and others a Dravidian origin. Indeed one writer, Sir John Budd Phear, once Chief Justice of Ceylon, in his *Āryan Village*, suggests that the Sinhalese are by blood, in large measure, traceable to an Aino or cognate origin.

Then, again, the history of the *Veddās* has been but very imperfectly investigated. Their language must be thoroughly explored before any correct conclusion can be arrived at regarding the origin of the Sinhalese language, at least so far as its niṣpanna (underived) words are concerned. The same remark is, we think, applicable to the words peculiar to the *Rodiyās*, for the collection of



which little or nothing has been done since the labours of the late Mr. Simon Casie Chetty, District Judge of Chilaw. When the vocabularies of the *Veddās* and *Rodiyās* are recorded, then, perhaps, shall we be able to account satisfactorily for the presence in the Sinhalese language of the sound  $\text{ආ}$ , which is altogether wanting in the Sanskrit, Pāli and Prākṛit, and in all, or, by far the largest number of the vernaculars that have sprung from these stocks, and are now spoken by the different native races of Hindustan. This sound is also unknown to the Tamils and, we think, to the other Dravidians. Such being the case, the question how and whence the Sinhalese obtained it becomes of great interest to the student of philology.

The doctrines and metaphysics of Buddhism, now engaging the attention of scholars throughout the world, are not yet thoroughly understood. Great honour and credit is due to the authors who have so well digested the materials at their disposal, and have produced learned works on Buddhism during the last thirty or forty years; but yet, it will be admitted, that a closer and more critical examination of the three *pīṭakas* and *arthakathās* is necessary before a perfect understanding of the system of philosophy founded by Gautama could be arrived at.

There are numerous other subjects connected with the Island which are enveloped in darkness, such, for instance, as the origin and history of the demonology of the Sinhalese, their astrology, their omens, their ceremonies, their proverbs, and their riddles. This is attributable in large measure to the paucity of the materials that have yet been collected and recorded. That materials do exist which, when collected, would be of great importance to science, is a proposition that can admit of no doubt. Look, for instance, at the field of Sinhalese folklore, on which no labour that is worthy of the name has yet been bestowed. Comparative mythology and comparative philology certainly lead us to important results

in our investigations into the history of a people and their language; but it must not be forgotten that comparative folklore also plays an important part in all these enquiries.

The collection of materials being thus shown to be an important step in the enquiry into the history of Ceylon, and of its language, and of other subjects connected with it, it may be asked what has been done and what is now being done in this direction? If we exclude the productions of writers who occasionally contribute to local newspapers on these subjects, the benefits of which are comparatively lost by their not being published in a connected form, as in a periodical devoted to such subjects, we would find that the only medium which professes to accomplish this object is the *Journal of the Ceylon Branch of the Royal Asiatic Society*. It has accomplished a great deal during the thirty-eight years of its existence, but it will be admitted that one single journal, issued only once or twice a year, is not adequate to meet the requirements of so large and extensive a prospect as lies before us. It will also be remembered that for some time the publications of this Society had been spasmodic, and that it has only recently begun to issue its journals regularly, under the management and editorship of its present able and indefatigable Secretary, Mr. H. C. P. Bell, of the Ceylon Civil Service.

We are aware that there are not a few scholars in Ceylon who are both able and willing to produce works and essays on some of the multifarious topics connected with the Island, but who are not able or disposed to incur the expense, or undergo the trouble, of getting their works published. To such, a journal published at regular intervals will afford an easy medium by which they may give the world the benefit of their labours.

The foregoing considerations have induced us to start this periodical, and by means of it, to use our humble efforts to accomplish some of the objects we have



indicated. Although the Journal is devoted entirely to Oriental literature, yet we shall have occasion frequently to speak of the literature of the West, for purposes of comparison, whenever the latter has a bearing upon the former. In order to present to our readers a synopsis of the scope and aim of the Journal, we subjoin the different kinds of matter it will contain, viz. :—

1. Original articles on Elu, Pāli, Sanskrit, Tamil, and Arabic literature, and on Oriental subjects generally, such, for instance, as relate to the history, religion, manners, customs, habits, and ceremonies of the people of the East in general, and of the Sinhalese in particular. Religious controversies, however, we have determined not to admit into our columns.

2. Reviews on works on Oriental literature, both those which have already been published, and those which may hereafter be published.

3. The re-discovery, if we may use the term, of those facts and traditions which come across us as we move up the stream of time, but which have been allowed to drop into oblivion since their first discovery.

4. The folklore of the Sinhalese, Tamils, and other Eastern nations, in recording which great care and discrimination will be exercised, in order to ascertain whether a

tale is really one that has existed from time immemorial among the people, or has been an introduction consequent on the flow of Western civilization into their land.

5. Translations from interesting Elu, Pāli, Sanskrit, Tamil, and Arabic works which, so far as we could ascertain, have not yet been translated into English.

6. Translations from distinguished German, French, and other Orientalists who have brought to light an immense mine of literary wealth during the last seventy or eighty years.

7. Interesting and entertaining extracts from the works of eminent Orientalists of the day, and of past times, who have written in the English language, with such explanatory notes as we may think necessary to render the subject intelligible to the generality of readers.

In conclusion, we trust that our efforts to advance the cause of Oriental literature by the publication of this Journal will be appreciated by the public at large, and will meet with their cordial support and co-operation, and we earnestly invite scholars, both in and out of the Island, who could command time and leisure to devote to the advancement of learning, to favour us with contributions on any of the subjects to which we have adverted.

WM. GOONETILLEKE.

#### THE PERĒLIBĀSE.

THE transformation of language, which forms the subject of this paper, constitutes a characteristic peculiarity of the Sinhalese, and, so far as I am aware, is not known to any other nation. It has not been noticed by any writer that I know of, nor indeed is it taught or even mentioned in the books of the Sinhalese themselves. That European writers on Ceylon have not referred to it, may be accounted for by the supposition, either that they were ignorant of its existence, or that they deemed it too insignificant a matter to be recorded. Two incidents, however, within my own experience, may

be adduced to show that a knowledge even of the existence of the peculiarity is not so insignificant as might at first be supposed, but is, on the contrary, useful in more than one point of view.

One of these incidents shows how a European minister of the Gospel was puzzled by two Sinhalese reparteeists, though he had a very fair knowledge of the Sinhalese language; and the other, how a European editor, who was equally conversant with Sinhalese, and was, moreover, a resident in the Island for upwards of one-third of a century, was hoodwinked by a wily correspondent, in being



made to regard a hoax as a valuable contribution. The following are the incidents I refer to:—

1. One morning, in or about the year 1852, the late much-lamented Rev. James Allen, Baptist Missionary, drove out on a visit to Hanvella, sixteen miles distant from Colombo, on the Ratnapura road. At a place called Mulleriyāva, through which the road led, he alighted from his carriage and was taking a quiet walk when he met two Sinhalese men who were wending their way in the opposite direction. Wishing to speak to them on the all-absorbing topic of the salvation of the soul, he accosted them, saying, "Where are you going, my friends?" One of the men, who became the spokesman, and was inclined to have some fun at the expense of the minister, replied, "*Yalamba konavā*." Mr. Allen was quite at a loss to understand the meaning of the strange reply, and, imagining that he had not heard the words distinctly enough, requested the man to repeat the answer. This was done, but the missionary was not a bit the wiser. The persistency with which the same answer was given each time the question was put made the missionary give up all hopes of carrying on a conversation with the men. He, therefore, wrote down the words in his notebook, and, re-entering his carriage, drove off to the station he was to visit, wondering all the while what the words could possibly mean. On his way home he called on Rev. C. P. Ranesinhe [Ranasingha] now of Gampola, but then Pastor of the Baptist Chapel at Grand-Pass, related to him the incident, and requested him to explain the meaning of the mysterious words. Mr. Ranesinhe was much amused by the narrative, but had no difficulty in informing Mr. Allen that the words were a transformation of "*Kolamba yanavā*," "going to Colombo." Such was Mr. Allen's surprise when he heard the explanation, that he declared that the Sinhalese was one of the most difficult languages in the world! I was at Mr. Ranesinhe's at the time, and have ever since had a vivid recollection of the event.

2. When, in the year 1879, Mr. Louis de Zoysa, late Chief Translator of the Colonial Secretary's office and one of the ablest scholars of Ceylon, was created a Mahā Mudaliyār, and a Justice of the Peace, in recognition of his valuable services to the Government of Ceylon, and of his great attainments as an Orientalist, some unprincipled wag sent to the editor of the *Ceylon Observer*, for publication, a letter which the editor regarded as a high and deserved eulogium on his friend, the newly created Mahā Mudaliyār and J. P., whereas, in point of fact, it contained the coarsest joke that could have been perpetrated on him, concealed in a transformed expression, the obscenity of which is such that I should be simply defiling this periodical, and shocking the feelings of the reader were I to reproduce it here. The editor, however, knowing very well the great popularity of the Mudaliyār, and not suspecting the real object and meaning of the contribution, published it with great pleasure, as was evidenced by his laudatory remarks on it in a foot-note. The writer took advantage of the fact that this peculiar mode of transforming the Sinhalese language was unknown to foreigners, and he was thus able successfully to perpetrate this cowardly act, through the medium of the most widely circulated and the most influential paper in the Island.

These two incidents bear sufficient testimony to the importance and usefulness of a knowledge of the Perēlibāse—at least of its existence—and they, therefore, afford a sufficient apology for the choice of it as a subject for this Journal.

Before proceeding to describe the Perēlibāse, it would not perhaps be out of place to give a passing notice to four ingenious devices for metamorphosing a language, invented, and practically used by the Sinhalese. They are—

1. Unābāse, the Unā language.
2. Punassarabāse, the Punassara language.
3. Akurubāse, the letter language.
4. Sayanubāse, the S language.



The first, third and fourth are used in speaking, and the second in writing. The first two proceed upon the same principle, the only difference being that the latter extends over a larger area than the former. In these two methods certain letters, except medial and final vowels, are interchanged, so that all the other letters of a word disappear, and certain other letters take their place.

The interchangeable letters in the Uñā-bāse are the following, arranged in pairs:—

A i ; s r ; v h ; l k ; y m ; d g ; c j ; t b ;  
ṭ ḍ ; p n ; e o ; u ñ.

The device takes its name from the last pair of letters in the scheme. The word “*pata*,” “fat,” would be “*naba*,” in this secret language.

In the Punassarabāse the interchangeable letters are more in number, not being confined as in the Uñābāse to those occurring in words used in ordinary conversation. They are given in the following distich, where a vowel after a consonant and the *ṛ* before *ḍ* in the first line are valueless.

Aō kadā gatā ñāna iū caṇḍa jaṭā pabā |  
Eṣā narā vāma śāya sāla hāḷa punassarā ||

In this arrangement the word “*pata*” would be “*baga*.”

In the Akuru-bāse certain names are given to all the letters and vowel symbols in the alphabet, and every word in a sentence is spelt with these names, which are the following:—

#### VOWELS.

A, akis ; i, isti ; u, ubra ; e, endra ; o, ondra.

#### VOWEL SIGNS.

Ā, akarda ; i, isprel ; u, kupra ; e, drōnsu ; e, diskōntu (before the consonant) ; o, diskōntu (before the consonant) and akarda (after the consonant).

#### CONSONANTS, &c.

K, kravayis ; g, gadra ; c, cayis ; j, jañki ; t, tañki ; ḍ, ḍañki ; ṭ, tākuru ; d, dañki ; n, nāda ; p, pradēs ; b, brañgu ; m, mayis ; y, yayis ; r, rayis ; l, layis ; v, vrañgu ; s, sayis ; h, hāduru ; the nasal sign, trinta ; and the mark of quiescence, siñku.

Every consonant has the short vowel *a* inherent in it, and it is only deprived of this vowel by the mark of quiescence or a vowel symbol. In this mode of speaking the word “*pata*” would be *pradēs-tākuru*.

In the fourth method the syllable *sa* is placed before each syllable of a word. Ex. : *Pata* = *Sapasata*.

These four methods of transformation are arbitrary and conventional, and the speaker must be acquainted with the rules framed by their inventors, and must be careful to apply them with precision before he can hope to arrive at the correct forms. Such, however, is not the case with the “Perēlibāse,” “the inverted language.” It is something natural, and may be said to have been *discovered*, rather than *invented*, by the Sinhalese. It is not a result obtained by substituting one letter for another without rhyme or reason, but it is a process of change quite in accordance with certain existing laws. It is not a device brought into existence by rules, but a natural reciprocation of sounds which requires rules to yield it obedience. As language exists prior to grammar, so this reciprocation exists prior to all rules, and the rules must be made subservient to it. It is because this system is a natural entity and not an artificial device that, although it is not made a matter of tuition, it is yet acquired as it were instinctively by every Sinhalese, with perhaps a few exceptions, almost from the time he begins to speak. A little practice enables him to obtain the correct result without any effort, and without applying the rules founded on the laws which govern it. Indeed, the speaker, although in reality applying these rules, is not aware of their existence, and will not generally be able to explain them if called upon to do so.

After these preliminary observations I shall at once proceed to my subject.

The word Perēlibāse is compounded of the two words “*perēli*” and “*bāse*.” Perēli is the name given by the author of the Sidatsangarāva to one of the twenty elements into which Sinhalese grammar is



divided. It means transposition or the changing or reversing of the order of letters or syllables in a word, or of words in a phrase, as well as the changing of cases of nouns or moods of verbs. When the operation of *pereli* is restricted to letters or syllables in a word, the term is equivalent to what European grammarians call *metathesis*. *Bāse* is the Sinhalese for "language." *Perelibāse*, therefore means "the language of transposition," or "the transposed language."

The *Perelibāse*, then, is a new form of language, obtained by transposing two syllables in a given expression consisting of one or more words, generally not exceeding four or five. When the expression consists of one word it must contain at least two syllables, the latter of which should be accented. When the word contains more than two syllables the primary accent must fall on the second syllable, or, if the primary accent be on the first syllable, the secondary must fall on the third, or a subsequent syllable. The expression, whether consisting of one or more words, is treated as a whole, and is divided into two parts, the first of which begins at the beginning of the expression, and extends as far as the next accented syllable, at which the second part begins. It is the accent that determines the beginning of the second part. For instance, the word "maradāna" must be divided thus, mara | dāna, because the secondary accent falls on the syllable dā. In the case of two words the first word constitutes the first part and the next word the second, because the accent is on the first syllable in almost all Sinhalese words. Where the expression consists of three or more words, the second or a subsequent word begins the second part, according as the emphasis is on the second or the subsequent word. Three or more words are regarded as an expression for the purpose of transposition, only when they are short words, and do not consist of many syllables, but the syllables cannot be limited to a particular number.

The division of the expression into two

parts being made, the next step is to effect the transposition, and this is done in the following manner:—The first letter of the first part, if a vowel, or the first two letters if a consonant and a vowel, are transferred to the place of the first letter of the second part, if a vowel, or the first two letters, if a consonant and a vowel, and these latter are made to take the place of the former; or—to express the operation more succinctly—the first letter, if a vowel, or, the first two letters, if a consonant and a vowel, of the two parts, are mutually interchanged. Examples:—*Ara ima*, that boundary, = *ira ama*, where both parts begin with vowels; *abu goda*, a heap of ashes, = *golu ada*, where the first begins with a vowel and the second with a consonant followed by a vowel; *loku aliyā*, the large elephant, = *aku loliyā*, where the first part begins with a consonant and a vowel and the second with a vowel; *kolamba yanavā*, going to Colombo, = *yalamba konavā* where each part begins with a consonant followed by a vowel.

No transposition can take place where both or either of the parts begin with two or more consonants.

It will appear from the above, that it is the first simple syllables of the two parts that are transposed. By a simple syllable I mean one ending in a vowel, as distinguished from a compound syllable ending in a consonant.

One of the laws which govern this transposition requires that the transposed form should contain the same number of syllables as the original expression; and, moreover, that these syllables should exactly correspond in quantity with those of the former. If, for instance, the original expression consisted of a spondee and a dactyl, the transposed expression should consist of the same feet. The practical rules that should be laid down to accord with these laws are the following:—

1. The syllables are simply transposed if they are both short or both long, as, *ara ima*, that boundary, = *ira ama*; *pāruva kō*, where is the boat? = *kōruva pū*.



2. If the syllable of the first part be short and that of the second long, the former is lengthened and the latter shortened, as, *elu mālu*, mutton, = *malu elu*.

3. If the syllable of the first part be long and that of the second short, the former is shortened and the latter lengthened, as, *mālu oluwa*, a fish's head, = *ōlu maluwa*.

4. If the second syllable of one of the parts begins with *h* followed by a vowel similar to that which precedes it, a vowel similar to that of the first syllable of the other part is substituted for the vowel which follows the *h*, as, *ahaka giyā*, (he) went aside = *gihika ayā*; *yannē kohomada*, how will (you) go? = *konnē yahamada*. N.B.—If the vowel which follows the *h* be dissimilar to that which precedes it the substitution referred to in the fourth rule does not take place, as *kohē yanavāda*, where are (you) going? = *yahē konavāda*; *loku gahē*, in the large tree, = *gaku lohē*.

Very often it happens that the forms obtained by transposition are not meaningless, as in the examples already given, but are themselves significant expressions in the language, as will be seen from the following examples among several hundreds or, perhaps, thousands, that can be given:—

1. *Ara bat*, that rice.  
*Bara at*, heavy hands.
2. *Kal denavā*, giving time.  
*Del kunavā*, eating bread-fruit.
3. *Ata paya*, hand and foot.  
*Pata aya*, fat persons.
4. *Mahā pāra*, the high road.  
*Pahā māra*, half-past five.
5. *Kulu gonā*, a wild bull.  
*Golu kunā*, a dumb miser.
6. *Bat kāpan*, eat rice.  
*Kat bāpan*, lay down the pingos.
7. *Kaṇḍa bonavā*, drinking to eat.  
*Boṇḍa kanavā*, eating to drink.
8. *Kalu gonā*, a black bull.  
*Golu kanā*, a deaf and dumb man.
9. *Kahāmada*, yokes of eggs.  
*Mahā kada*, the large pingo.
10. *Ila allanavā*, holding the ribs.  
*Ala illanavā*, demanding yams.

11. *Maḍē kīla*, pots in the mud.

*Kaḍē mala*, the flower in the boutique.

12. *Magē tola*, my lip.

*Togē mala*, thy flower.

It would thus appear that when transpositions are made according to the perelibāse, the new forms may in themselves be meaningless or have a signification different from the original word or expression. But this is not the case when the transposition comes under the grammatical figure called pereli, for then the new forms invariably have the same meaning as the original. Two examples of pereli are given in the *Sidatsangarāva*, which, on examination, will be found to be in strict accordance with the rules of the perelibāse. These are:—

1. *Sayan* = *yasana* (= *yahan*, the letters *h* and *s* being interchangeable in Sinhalese), beds.

2. *Samana* = *masana* (= *mahana*), priest.

That this system of transposing syllables is not a new discovery, but has been in vogue from time immemorial among the Sinhalese, is evidenced by certain riddles called *tun-tērun*, triple-riddles, which have admittedly descended to us from remote ages, and the existence of which must be preceded by this method of transposition, inasmuch as these riddles are based upon the latter. They are called triple, because, in the course of their solution, they have to pass through three different stages, viz.:—

1. The riddle itself, containing two words, separate or compounded.
2. Two synonyms of these two words.
3. The transposition of these two synonyms, according to the rules of the perelibāse, which is the required answer or solution.

Suppose, for instance, we are called upon to solve the triple-riddle, "*keḷēbalalā*," "the wild cat." We then try to think of two synonyms for these two words, and obtain *val* for *keḷē* and *gaḍuvā* for *balalā*; *Val gaḍuvā* being thus obtained, we transpose the expression according to the rules given above and get the result *gal-vaḍuvā*, a stone-hewer, which is the required



answer. The three expressions forming these three stages, placed side by side, are as follows:—

1. *Keḷē balalā.*
2. *Val gaḍuvā.*
3. *Gal vaḍuvā.*

As further examples, a few triple-riddles with their solutions, may here be given:—

1. *Īyan avurudda* } The leaden year.  
*Baru kōna.* }
- Koru-bāna.* } A pair of cripples.
2. *Budu aṭṭālē* } Buddha's hut.  
*Muni pela.* }
- Peṇi-mula.* } A parcel (made of  
leaf) containing  
syrup.
3. *Ambalan pidē-* } An offering in a  
*niya.* } rest-house.  
*Maḍṇa dola.* }
- Doḍṇa mala.* } An orange flower.
4. *Māvata mada-* } A wild bull in a  
*yā.* } road.  
*Pāra kulā.* }
- Kūrapalā.* } A kind of herb.
5. *Kōlan nayā.* } A masked cobra.  
*Ves paṇidā.* }
- Paṣveṇidā.* } The fifth day.
6. *Maḍuva mat-* } The hall (meaning  
*vunā.* } its inmates) got  
*Sālāva veri-* } drunk.  
*vunā* }
- Velāva sari-* } Time is up.  
*vunā.* }

That these triple-riddles existed in remote ages appears from several facts, among which the following story or anecdote handed down to us by tradition is one:—

There was, in the reign of one of the Kandian kings, a man who devoted his time and attention almost exclusively to the solution of riddles. As the enigmas were often of the threefold character described above, he gained the distinction of being called, "*Tuntērunkārayā,*" "the triple-riddler." It was customary in those days for the king's Adigār (Prime Minister), to hold daily court, at stated hours, for the purpose of dispensing justice, of redressing grievances, and of attending generally to matters

connected with the administrative affairs of the kingdom. He was thus brought in contact with a large number of people, who daily awaited his behests or sought his good offices. One of the most frequent attendants at these vice-regal audiences was the triple-riddler. He had always some complaint to make, or some project to suggest. He was undoubtedly a man of fertile resource, but withal full of overweening self-conceit. He was one that courted observation and attention, and the exalted notion he had of his own powers of propounding and solving enigmas, made him eschew the company of the *hoi polloi* in his approaches to the vice-regal presence. He was either the first to gain an audience, or, failing that, take his chance of a final interview after all his co-suppliants had left the hall. On one occasion, it is said, that the Adigār had an unusually large number of those who sought his interference or his help, and, in consequence, a protracted sitting. When, however, at the close of his day's labour, the Prime Minister was about to retire, the triple-riddler presented himself before him. Irritated by this intrusion, the weary Adigār exclaimed, "*Mokada bola ekaserē ennetnē ekaserē yannetnē,*" "What is this, you fellow? Neither is there any coming all at once nor a going away all at once!" The reader will observe that in the original sentence there are no pronouns, and this is a characteristic feature in most Sinhalese sentences used in ordinary conversation. Obviously, however, the meaning of the exclamation was: "Why do you not come along with the others and go away along with them?" But to a mind frivolously preoccupied with the preparation and solution of verbal puzzles, the impersonal form of the sentence, which fell from the lips of the Adigār, suggested an occult enigma lurking somewhere in the words. The ruling passion now asserted itself and covering his mouth with the fingers of the right hand held vertically—as is the Eastern mode in which high officialdom demands the reverent approach of its subordinates—the triple-riddler drew near to the august Presence,



and asked, "*Datvalatavat avasara lebunada Hāmu-duruwanē?*" "Could it be in reference to the teeth that your Lordship has made the observation?" For, be it remembered, the teeth do not in infancy make their appearance at once, nor do they in old age drop off together. The Prime Minister's vexation and annoyance at what he could not but regard as unseemly banter, now knew no bounds. Exclaiming in great wrath: "Does this fellow think that I have nothing else to do but humour his folly by propounding riddles?" he commanded his bailiffs to thrust the intruder out of his presence.

I record this anecdote to show that triple-riddles are not modern inventions, and that their origin dates far back into the history of the Sinhalese people. From this it follows that the perēlibāse, upon which these riddles are founded, existed even at a much earlier period.

This system of transposition can be adapted to the English or any other language, but the words ought to be written phonetically, whenever the common spelling is not phonetical, before the transposition can be submitted to the judgment of the eye, though not when it is to be submitted to that of the ear. In the case of diphthongs it is only the first element that is transposed, the second retaining its original place. The peculiar modification of a vowel before the consonant *r* in English, German, and some other European languages should be carefully discriminated by the ear, and, if necessary, noted down in writing whenever ocular demonstration may become necessary.

Mr. Chambers, in his *Information for the People*, Vol. II., page 179, treats of the transposition of sounds in a word. "The principal sounds, in a word are," he says, "frequently transposed. The natives of Somersetshire, for instance, always say, 'Claps' instead of Clasp, 'Aps,' instead of Asp, 'bursh,' instead of brush. The word *garnet* is derived from the Latin *granatus*, and purpose from *propositus*."

Words and expressions which can be transposed according to the rules I have given, so as to have a meaning even in the transposed state, are not wanting in the English language, although they are of very rare occurrence.

The following are examples:—

1. Sick family.  
Facsimile.
2. Lot of pigs.  
Pit of logs.
3. Knew to fit.  
Few to knit.
4. See to your goat.  
Go to your seat.

I may perhaps be permitted to mention here as a curiosity that sometimes one or more words in one language become, when transposed, legitimate words in another, as,

1. Randolph (an English proper name.)  
Don Ralph (an English proper name with the Spanish title "Don," before it).
2. Fire Eater (English).  
Ihr vater (German, meaning your father).
3. Qualité (French for quality).  
• Telikā (Sinhalese for dregs).

That some such transposition as is effected by the Perēlibāse is in vogue among other nations may be probable. Mr. James Bruton, an author of the present century, has written twelve verses under the heading, "CART BEFORE THE HORSE," in each of which he has given an expression and its transposition which have quite different meanings. The following are the verses referred to:—

"O for some deep secluded dell,  
Where brick and mortar's line may cease;  
To sit down in a *pot of grease*—  
No, no, I mean a *grot of peace!*

I'd choose a home by Erin's wave,  
With not a sound to mar life's lot—  
I'd by the *cannon have a shot*—  
No—by the *Shannon have a cot*.

How fair that rocky isle around;  
That wide expanse to scan it o'er!  
I love a *shiver with a roar*—  
No, I mean a *river with a shore!*



Romantic Erin's sea-girt land,  
 How sweet with one you love the most,  
 To watch the *cocks upon the roost*—  
 No, I mean the *rocks upon the coast*.

'Twere sweet at moonlight's mystic hour,  
 To wander forth where few frequent;  
 And come upon a *tipsy gent*—  
 No, no, I mean a *gipsy tent*!

Or, in your solitude to meet,  
 Some long-lost friend, surprised, and  
 pleas'd;  
 And find you're by his *sarse-pan greased*—  
 No, I mean by his *grasping seized*.

In that retirement lone I would  
 Pursue some rustic industry;  
 And make myself a *boiling tea*—  
 No, no, I mean a *toiling bee*!

Beneath a shady sycamore,  
 How sweet to breathe love's tender vow;  
 Your dear one *bitten by a sow*—  
 No, I mean *sitting by a bough*.

Or sweet, with your fond wife to sit,  
 Outside your door at daylight's close,  
 Whilst she's hard *hitting at your nose*—  
 No, I mean hard *knitting at your hose*!

Perhaps on early cares you brood,  
 But sympathy your wife's face shows;  
 'Tis good to *walk upon one's toes*—  
 No, I mean to *talk upon one's woes*.

She smiles you into fun at last,  
 As pleas'd to see the spell is broke;  
 And finds in you a *gentle moke*—  
 No, no, I mean a *mental joke*!

Ah! how you watch that fairy shape,  
 A summer dress which does adorn,  
 Admiring much her *laugh of scorn*—  
 No, no, I mean her *scarf of lawn*."

It will be seen that all the expressions given by Mr. Bruton, which are in italics in the above lines, begin with consonants, and that the transposition is not of the first syllables, as in the perēlibāse, but simply of the first consonants, of the two parts into which the expression is divided for the

purpose of transposition. This transposition is not quite natural, inasmuch as there is a great tendency for a vowel to accompany the consonant which precedes it and which forms a syllable with it, and a separation of the two can only be effected by some degree of violence.

In the Latin language I have found an instance of what would look very much like transposition. It occurs in the following lines:—

"Infelix Dido! nulli bene nupta marito  
 Hoc pereunte fugis; hoc fugiente peris."

Here the words *pereunte fugis* and *fugiente peris* are transposed somewhat in the manner I have described, but with this difference, that while in Sinhalese it is the simple syllables that are transposed in accordance with the laws I have referred to, it is the compound syllables "*per*," and "*fug*," that have undergone the operation here. Then, again, the remaining portion of the one is "*eunte*," and of the other "*iente*" which differ in pronunciation, however slight the difference may be. But we find that one of the laws which I have referred to has been obeyed in the transposition, namely, that both the expressions contain the same number of syllables, and that the quantity of these syllables agree with one another in regular succession. Thus "*pereunte fugis*" and "*fugiente peris*," consist each of two short syllables, a dactyl and a long syllable, as  $\cup \cup | - \cup \cup | - ||$

Such is the extent to which the Sinhalese have carried on this method of speaking, and such the facility they have acquired in its use, that they are able to adapt it to any other language that they may be acquainted with. They sometimes speak English in this disguise in the presence of Englishmen, without the latter suspecting that what they hear is English.

WM. GOONETILLEKE.

#### THE PALI TEXT SOCIETY.

ORIENTAL scholars, especially those who have made Aryan literature their special branch of study, will owe a lasting debt of gratitude to Mr. Rhys Davids, who, we believe, is the principal originator and promoter of the Society now established in



England under the above title. The idea of printing and publishing the canonical books of the Buddhist Scriptures originated with Mr. Davids when he was at Galle, employed in the Civil Service of Ceylon. After he left the island, it appears, he has been planning and maturing the idea until, with unwearied efforts, he has succeeded in organizing the Society which has just sent forth the result of its first year's labour in the shape of four volumes, printed in neat and clear type, on strong durable paper. These volumes comprise the Society's Journal for 1882, edited by Rhys Davids, the texts of the *Buddha Vaṅsa*, *Cariyā Piṭaka*, and two sections of the *Aṅguttara Nikāya*, edited by Dr. Morris, and a portion of the Jain text of a *Sūtra*, called the *Āyāraṅga Sutta*, edited by Hermann Jacobi. From the Journal we learn that the Committee of Management consists of four well-known Oriental scholars who have devoted much of their time and labour to researches in the field of Pāli literature, viz., Professor Fausböll, Dr. Oldenberg, Dr. Morris, and M. Émile Senart. The principal object of the Society is to edit and print all the unpublished Pāli text of the *Tripitaka* and other important Pāli works bearing on them, such as the *Visuddhi-Magga*, *Milinda-Pañha*, *Abhidhammattha-Saṅgaha*, &c. The number of subscribers on its list, at present, is about 200, who pay a guinea a year, to be continued for a period of six years. There are, besides, a few liberal donors, such as the enlightened young king of Siam, with a magnificent donation of £200. Among the subscribers from Ceylon, it gives us much pleasure to note the names of about 73 Buddhist priests, and 25 laymen, chiefly from the Southern and Western Provinces. This, we are aware, is due to the interest taken in promoting the object of the Society by Mr. Edmund Gooneratne, [Gūṇaratna] Atapattu Mudaliyār of Galle, a Sinhalese gentleman of high culture and attainments. We have before our mind's eye several other Sinhalese gentlemen of wealth, intelligence,

influence, and position, who, we are sure, will be only too willing to lend a helping hand to this important undertaking if they were made aware of its existence and object; and it is with this view, chiefly, that we have entered into the above details. There are also a few members of the Ceylon Civil Service who can, if so disposed, lend an efficient helping hand as collaborators to the European *savants*, who, with a disinterestedness which cannot be too highly praised, are so assiduously engaged in editing texts for publication by this Society. Foremost among the Ceylon Civilians of this class stands the Honourable J. E. Dickson, the Government Agent of the Central Province, himself a Pāli scholar of no mean attainments, and, by his position in the service, having a thorough command over the Buddhist libraries and their custodians throughout his extensive Province. We are confident that these gentlemen would gladly extend their valuable aid to the learned editors who are engaged in the preparation of Pāli texts for the Society, if only that aid were individually sought for.

With regard to the portions of the text published this year, we think it a pity that the Society has not commenced its labours by printing works of greater importance than the *Buddha Vaṅsa* and the *Cariyā Piṭaka*. These are only two small serials out of a number forming the *Khuddaka Nikāya*, one of the five sections of the *Sūtra Piṭaka*. Indeed, with the exception of the *Dhammapada*, the *Jātaka*, the *Sutta Nipāta*, the *Thera-theri-gāthās*, and perhaps the *Niddesa* and *Paṭisambhidā*, it is doubtful whether this section of the *Sūtra Piṭaka* would throw any very important light on either the history or philosophy of Buddhism. However bold and startling the assertion might appear to many, we think the time is not far distant when the scientific criticism of the Western mind, brought to bear on the subject, will discover that a considerable portion of the *Khuddaka Nikāya*, and probably the whole of the *Abhidharma Piṭaka* are spurious,\* accretions

\* We hope to be able to revert to this interesting subject in a future article.



of early ages probably, but still accretions that gradually gathered around the Logia of Buddha and obscured their original light and beauty. It is our belief that these works stand in the same position to the rest of the Buddhist Canon as the Apocrypha does to the Old Testament, and St. John's Gospel to the Synoptics of the New Testament. From our study of the *Piṭakas*, which we have read through, we are of opinion that the *Digha* and *Majjhima Nikāyas* most contain the genuine discourses of Buddha and his contemporary disciples, and that a careful and critical study of those records will be of immense service towards elucidating the life and doctrines of Sākya Muni, and illustrating by the variety of incidents which they relate, the salient points of his wonderful character. At any rate it is only when the *Tripitaka* and its commentaries are published in their entirety, and their contents critically studied and understood that we would be enabled to set bounds to the Logia of Buddha—to reject what is spurious, to mark what is doubtful, and to fix what is genuine. Towards the accomplishment of this greatly desirable object the Pāli Text Society is certainly laying a stable foundation.

We are not disposed to make a positive statement as regards the authenticity of the *Āṅuttara Nikāya*, the first two chapters of which, edited by Dr. Morris, are among the Society's publications. The orderly and systematic arrangement of this work show at least that it has been moulded and cast into its present form by a masterly hand. It is quite probable that the work consists of a collection of Buddha's casual sayings and formulated utterances, which were delivered in the course of a long and eventful career, and treasured up in the hearts of his devoted disciples until they were finally elaborated into their present form at one of the post-primary synods. One thing, however, is almost certain, viz., that the *Āṅuttara Nikāya* did exist very much in its present state of systematic arrangement in the time of Asōka, whose famous edicts contain almost literal quotations from some

of the *Nipātas*. The precepts contained in these edicts that inculcate charity, benevolence, kindness to animals, &c., are as nearly as possible in the words of the text of some *Sūtras* which appear in the *Pañcaka Nipāta* as far as we can remember. We have no doubt, therefore, that the publication of this section of the *Sūtras* will be most interesting and useful.

There can be no doubt that the learned Editors have made the best use of the materials for collation that lay at their disposal for the purpose of securing a text as correct as reasonably could be expected in a first edition. On this subject Mr. Davids very properly remarks:—"We neither hope nor expect when texts are first printed that they will be entirely without errors. This was not the case when the Latin and Greek literature was first printed, and will not be the case with our Pāli texts. But our printed books, which will be all carefully edited by good scholars and with collation of a number of native MSS. will be more correct even from the very first than any one MS. ever can be. They will also be much more practical and handy for daily use and reference." Errors certainly there are in these texts, but we notice with pleasure that they are only few and far between, thus testifying to the really hard and earnest labour bestowed by the Editors in the preparation of their respective allotments of work. Considerable dissatisfaction has, however, been felt among the Buddhist priests of Ceylon, at the manner in which the text has been printed. A great deal too many words they say have been abbreviated; the repetitive formulæ have not been condensed with the usual "*Peyyālam*," in a lucid and orderly manner; the punctuation is misleading in some places, and only epitomes of *Sūtras* are given in others. Personally we do not find it necessary to complain on some of these grounds. Our knowledge of English makes the reading of transliterated Pāli a very easy matter; in fact we prefer Pāli text in Roman characters to texts in Sinhalese, Burmese, or Cambodian; but it is



not the case with the greater number of Ceylonese Buddhist priests. They have to acquire a knowledge of the Roman alphabet, and to learn its application with diacritical marks to represent the Pāli sounds, so that when abbreviations are used they find the difficulty of reading the text much increased. We can hardly find a remedy to extricate them from this embarrassment. No doubt a little practice and perseverance in reading will gradually familiarize them with these printed texts. We are fully aware of the difficulty of printing the *Sūtras in extenso* on account of the frequency of repetitive formulæ occurring in them, which sometimes is carried to an excess that makes the reader feel dull and the reading irksome and monotonous. Such passages must necessarily be embraced by a *peyyālam*, the Pāli equivalent to the Latin *et cetera*. In order, however, that the eye might at once catch the leading sentence which is thus suppressed in subsequent repetitions, we would recommend that the first repetitive formula occurring in a *Sātra* be printed in italics, and the variations that follow be shown in common type. The adoption of some such scheme will, we expect, help to do away with the inconvenience in question.

In the matter of the "Notes" added to the *Ānguttara Nikāya*, we are compelled to take exception. These Notes consist of extracts from the Pāli commentary called the *Manoratha Pūraṇī*, interspersed with the Editor's own remarks. The Pāli extracts are marked B, which, we presume, stands for *Buddhaghosa*. The punctuation in these Notes is decidedly bad, and tends sometimes to embarrass and perplex the reader. Almost every page of these Notes abounds with faults of this kind, leading one to suppose that the sense of those passages

were not understood by the transcriber himself. We fully comprehend the difficulty that one must necessarily experience in reading manuscript commentaries. In Sinhalese, as in most other Eastern MSS., the use of capitals and small letters; of commas, colons, and periods; of inverted commas to mark off quotations, &c., is not known. The only sign in Sinhalese writing is the *Kuḍalikā* (a curved serrated line), used single at the end of Gāthās and Slokas and double or treble at the conclusion of a subject, section, or chapter. In Pāli and Sanskrit the particle *iti* (sometimes in combination *ti*) is added to a sentence to denote a quotation. With such meagre aids to clear writing, the task of correctly reading and rightly understanding the commentaries is not an easy one. We must, therefore, make great allowances to shortcomings of this kind. We are inclined to believe, however, that a good deal of inconvenience arising from incorrect punctuation could be avoided by abandoning the use of it altogether in all doubtful or obscure passages. It were well, also, if the Editor would confine his remarks to footnotes, without interspersing them in the body of the notes. These remarks are good in their own way, but we observe that some of them lead to no definite, tangible result, and might as well have been entirely omitted. For instance, at page 106 in the *Ānguttara Nikāya*\* we find a remark added to the explanation given in the comment on the word "*Vavasagga*." *Buddhaghosa* is very short and precise—"*Vavasaggo vuccati nibbānam*"—*Vavasagga* means *Nirvāṇa*. The Editor, however, attempts to explain the derivation of the word, but as far as we can see, without arriving at any appreciable result. To us the etymology as well as the meaning of

\* The note we refer to runs thus:—"The reading *Yevavassagga* of the Phayre MS. looks like an attempt to read *Yeva Vassagga*; but *Vassagga* = *Vass' agga*, in which *Agga* = house (see Rhys Davids' note in *Buddhist Birth Stories*, p. 173), *Vavasagga* includes *Ekagatta* (!), and must be equivalent to *Vyavasaggā* from *Vyavasa* (not in Childers), exertion, effort; cf. Sansk., *Vyavasāya*, diligence, Marāthi, *Vyavasa*, business. For *vy* = *v*, compare

*vaya* = *vyaya*: *vavakattha* = *vyavakattha*: *vagga* = *vyagga*, as opposed to *Samagga* (see Rhys Davids' and H. Oldenberg's note on the 21st *Pacittiya* in '*Vinaya Texts*,' p. 36). *Vi* + *ava* + *sagga* may, according to the rules of permutation, become either *Vavasagga* or *Vyavasagga*; but we think the former is more in harmony with the simplicity of the Pāli language.



the word is very simple. It is composed of vi + ava + saj, it means the exclusion of desire, is equivalent to paṭinissagga, and both these words are synonyms of Nirvāpa.

Notwithstanding these faults the notes are valuable, and if adopted in the form we have suggested, and the commentary printed continuously as a whole, will no doubt prove invaluable to Buddhist scholars. We observe with regret, however, that the *Manoratha Pūraṇi* is not followed out in its entirety, but is to assume the form of "Notes." The value of a commentary, as a whole, is lost by merely extracting parts from it according to one's taste or judgment. At any rate the subscribing Buddhist priests of Ceylon would not desire to see their venerated commentary dealt with in a way which they would be disposed to regard as little short of mutilation.

It is with great pleasure that we notice the announcement in the Society's Journal of its intention to publish a revised edition of *Turnour's Mahāvāṅsa*. This work is not only scarce and out of print, but is also very faulty. We have not the remotest idea of speaking disparagingly of Mr. Turnour's labours in the cause of Oriental literature. Great credit is indeed due to that scholar as the only Civilian of his time who, amidst a multiplicity of revenue and judicial duties devolving on him, found opportunities of devoting portions of his precious time to researches in Oriental literature. With the help of only one or two Buddhist priests of the Malvatta and Asgiriya Vihāras, he succeeded in translating and transliterating into English the first thirty-eight chapters of the *Mahāvāṅsa*, and inducing the Government of the day to print the work. In those days that work was regarded as an oasis in the midst of the then unexplored waste of Pāli literature, and up to the present day occupies a high place in the records of published Pāli literature. The work, however, has become very scarce; it contains many faults, and in some places, actual blunders; the errata is excessively long; the type of the text far too

small, tedious, and indistinct, and the transliteration adopted is of the old school. For these reasons we think it extremely desirable that a revised and correct reprint of it should appear. There is a *tīkā* or comment on this portion of the work up to the end of the thirty-sixth chapter which would no doubt throw a good deal of light on the text if a correct copy of it could be obtained; but all the copies that we have seen of this *tīkā* are so full of clerical errors as to make the use of it almost prohibitive. In 1874 the Government of Ceylon, under the administration of the enlightened and liberal Governor, Sir William Gregory, engaged the services of two of the ablest and most learned Pāli scholars of the Island; the Venerable High Priest Sumaṅgala, and the celebrated Paṇḍit Baṭuvantuḍāve, to collate and revise the unpublished portion of the *Mahāvāṅsa*; by far the larger and more interesting. This portion consists of sixty-four chapters, commencing from the thirty-seventh chapter. But unfortunately it never had any *tīkā* or gloss. The consequence was that in course of time, from neglect and disuse and from the ignorance of copyists, the existing texts became one mass of mistakes and blunders, almost useless for purposes of reference or study. The labours of the above-named priest and paṇḍit were brought to a close in 1876, and we are now in possession of a splendid and reliable edition of the second volume of the *Mahāvāṅsa*, neatly printed in Sinhalese characters, with a classical and scholarly translation of it into Sinhalese—the result of the careful and diligent labours of these two brilliant scholars. Six years ago the Mahā Mudaliyār, Louis De Soysa, late Chief Translator of the Colonial Secretary's Office, was entrusted by the Government of Sir William Gregory with the work of translating this volume into English. This, however, has not yet been accomplished, owing, we understand, to the weak state of the Mudaliyār's health. Nevertheless, in order to make this valuable work really useful to European scholars, it ought to be transliterated and translated. The



portion of the text published by Turnour also requires a thorough revision, and into no better hands can the work be entrusted than those of Sumaṅgala and Baṭuvantu-ḍāve, who would be able to make it uniform with the volume they have already so ably and creditably revised and edited. We would here draw the attention of the Director of Public Instruction to this subject as one that more concerns his department than any other.

Dr. Oldenberg has, it appears, undertaken the editing and printing of the *Vinaya Piṭaka*, the greater portion of which, we learn, has already been published by him. We have not yet had the pleasure of seeing any of the published texts, but some of our learned friends of the Buddhist priesthood who have seen them, seem to think that the books contain an undue proportion of errors. We could hardly believe that such is the fact. All the five books of the *Vinaya* with their copious commentary, the *Samanta-Pāsādikā*, have been carefully revised by a committee of the most learned Buddhist priests of the Island, who held their daily meetings at Peḷmaḍulla for that purpose, during a period of more than six months, and completed the work of revising the

whole of the *Vinaya Piṭaka*. This edition is generally known among us as the Peḷmaḍulla revised edition. Copies of it were furnished to Government at its request and expense and are now deposited, we believe, in the Library of the Museum at Colombo. Transcripts of these copies could have been procured by Dr. Oldenberg without much difficulty by a simple application to the Ceylon Government through the Colonial Office. We remember having supervised some years ago the copying of some of these books for Government. They were remarkably free from errors, and as correct as a careful collation and revision by the ablest Buddhist Pāli scholars of Ceylon could have made them. If Dr. Oldenberg had known this, and had the advantage of consulting a copy of the edition above alluded to, the books of the *Vinaya* that have been printed and published by him ought to satisfy the reasonable requirements of all Pāli scholars.

We wish the Pāli Text Society all success in its labours, and hope that with additional subscribers and liberal donations it will be able to accomplish successfully the very desirable object which it has in view.

L. CORNELLE WIJESINHA.

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

As the accounts given of Mary and Jesus by Arabic writers will prove of some interest to the generality of our English readers, we have ventured to place before them the result of our researches into this subject.

The Virgin Mary is regarded with much reverence by the Muḥammadans. Muḥammad himself has said that although many *men* had attained moral perfection and excellence, yet amongst women only four had arrived at that dignity, viz., 'Āshiyāh, wife of Pharaoh; Mariyam, (Mary), the daughter of Imrān; Khadija, the first wife of Muḥammad; and Fāṭumah, Muḥammad's daughter.

It is related of 'Āshiyāh, that, in consequence of her belief in Moses as a prophet of

God her husband, Pharaoh, treated her with great cruelty. Her hands and feet were fastened to four stakes that had been driven into the earth; a huge millstone was laid on her bosom; and her face was exposed to the scorching beams of the sun. Divine interposition, however, alleviated her sufferings. Angels shaded her prostrate form with their wings; visions of Paradise gladdened her weary eyes; and she exclaimed, "Lord! build me a mansion in Paradise that I may be with Thee for ever, and deliver me from the injustice and cruelty of Pharaoh and his people."

Frequent mention is made of Mary in the Kur'ān as a devout woman, and one who always rendered cheerful obedience to God.



Imrān is said to have been the father of Mary. Her mother's name was Hannah. Her paternal grandfather was Thannān, and her maternal grandmother Faukūl. Thannān was the chieftain of his tribe; a man of considerable influence, and eminent for his piety. His daughter Hannah (the wife of Imrān), was considerably advanced in years, and had been childless all the days of her wedded life. It is said that whilst she was once leisurely sitting by the door of her house, she observed on a date-palm that grew beside her dwelling, a bird, tenderly feeding her young ones. Trivial though this incident was, she became greatly agitated by the sight; the yearning for maternity woke up within her with irresistible impulse, and lifting up her hands to Heaven, she cried out, "O Almighty God, if thou gratify the desire of my heart, and bless me with a child, I will dedicate him to the service of the Temple, that, freed from all secular desires and pursuits, he may be wholly devoted to the service of the Sanctuary."

Such vows were by no means unusual in those days. Children, thus obtained in answer to prayer, were brought in their earliest years to the Temple, and were permitted to grow up within its sacred precincts. When they arrived at years of maturity and discretion, they were required either to ratify the early choice of their parents, and remain permanently in the service of the Sanctuary, or, acting in conformity with the promptings of their unfettered will, leave the Temple for other spheres of labour. The choice, however, once made, of continuance in the service of God's house, was considered final and irrevocable.

Hannah's prayer was heard. Her vow was accepted; and she enjoyed the consciousness of a speedy consummation of her hopes. One thought, however, darkened the joy of that hour. What if the child should prove to be a girl? For reasons connected with the necessity of occasional purification, a girl was supposed to be

incompetent for permanent residence in the Temple.

Imrān died before the birth of the child, but the latter event only proved the justice of their fears. Hannah brought forth a female child, yet nothing daunted by this circumstance, she resolved to fulfil her vow, and named the infant Mariyam, which, according to the Arabic signification of the word, means "devoted to worship." She is described as a child of extraordinary beauty, and as amiable as she was lovely. At her birth Hannah prayed to God that the child might escape the inevitable touch of Satan. According to Muḥammad, the cries of every infant as it enters into this world, betoken its sufferings under the malignant touch of the Evil One. To this universal rule three exceptions only were vouchsafed by the Supreme Being. Mary, her son Jesus, and Muḥammad, escaped the dread penalty. It pleased God, in these three instances, to place an impenetrable veil between Satan and the virgin mother and her child; and this peculiar immunity from Satanic influence was vouchsafed to them, because Hannah commended both mother and child to God's protecting grace.

Hannah, having swathed the child, carried her to the Temple, and dedicated her to the service of God, commending her to the care of the priests who had charge of the Temple. Fascinated by the extraordinary loveliness of the infant, and ambitious of the honour of watching over the growth and training of a daughter of one of their distinguished chiefs, the priests entered into honest rivalry with each other, as to which of them should have the care and custody of the beautiful child. Zacharias stoutly contended for this privilege, as being the husband of the infant's aunt. The rest of the sacerdotal fraternity having protested that this circumstance afforded no ground of preference, it was finally resolved that the matter should be settled by the augury of miracle. The entire body of these custodians of the Temple, 29 in number according to some, and 27 accord-



ing to others, proceeded to the river Jordan, and each threw into its waters a headless arrow according to some authorities, but according to others the pen with which he transcribed the Scriptures—but whether arrow or pen, on it was inscribed an extract from the law—when lo! the rod of Zacharias alone floated on the waters; and therefore to him, by this Divine agency, the care of the infant Mariyam was committed. Zacharias took the child under his protection, built for her use a separate apartment in the Temple, and placed her there in privacy and comfort. This apartment was so constructed that access to the area on which it stood could only be gained by means of a ladder. At a stated time every day Zacharias brought into it food, and drink, and oil, for the use of its juvenile inmate; and having placed these necessaries of life there, went away, locking up the seven doors which opened into this apartment, the keys of which he had in his own keeping. Yet on each returning visit, he found an abundant supply of fruits,—summer fruits in winter, and winter fruits in summer—placed within this cloister for the benefit of the young and beautiful Mariyam. Zacharias was much put about with the thought that some unknown person was in the habit of invading the privacy and seclusion of Mariyam's well-guarded abode. So on one occasion the good old man asked Mariyam whence this plentiful provision of luscious fruits was obtained by her. Mariyam answered that they were gifts sent to her by God, from His gardens in the Heavens.

Imām Ḥasan says that Mary was never suckled at the breast, but was brought up on food sent to her from the Heavens. Some corroboration of this fact is afforded by a circumstance which tradition records in the life of Muḥammad. His daughter Fāṭumah once presented him with two loaves and a piece of meat. Muḥammad received them, but gave them back to his daughter to be put by for a little time. Muḥammad, however, called for them soon

after, and Fāṭumah having uncovered the dish in which the two loaves were secured, found in the vessel an ample supply of bread and meat. To Muḥammad's enquiry as to whence this unexpected provision came, Fāṭumah replied, quoting the words of the Qur'an, "This is from God, who provideth without measure for the wants of those who are found pleasing in His sight." Thereupon Muḥammad blessed God, who thus favoured his daughter Fāṭumah, as he had favoured the most excellent of the daughters of Israel (Mary).

On the virgin attaining to years of maturity, she had, for the purposes of purification according to the ceremonial law, to retire from the Temple to the house of her aunt, the wife of Zacharias. On one of these occasions God, speaking in the Qur'an, says:—"We sent our Angel (Gabriel) unto her in the form of a perfect man. On seeing him Mary was alarmed and said to him:—'I fly for refuge to the merciful God, that He may defend me. If thou fear Him, do not come near me.' The Angel answered, 'Verily I am the messenger of my Lord, and I am sent to give thee a Holy Son.' Mariyam answered, 'How shall I have a son, seeing I have known no man, and am no harlot.' Gabriel replied,—'Thus shall it come to pass. God hath purified thee and chosen thee above all the women in the world. Verily God sendeth thee good tidings, for thou shalt conceive and bring forth THE WORD, proceeding from Himself. His name shall be called Jesus, the Son of Mary, exalted in this world and the world to come; and He shall be One of those privileged ones who come into the immediate presence of God."

The angel Gabriel then breathed into her bosom, and that vitalizing breath was the efficient cause of her conception. Mary was at this time, according to some authorities 13 years of age, but according to others she was sixteen.

Mary had a cousin called Yūsuffal (Joseph) Bukhāri, who, like herself, was one that was in his tender years dedicated to the



service of the Temple; and whenever Mary had occasion to leave the Temple and go to her aunt's house, he undertook and performed not only his own share of work in the Temple, but also that portion of it which fell to the lot of Mary. When Joseph discovered that his cousin was with child, his expostulations took the form of cruel suspicions touching her chastity. "How," said he, "can a plant grow without seed?" To which Mary replied, "Did not God at the beginning raise the corn, and cause the plant to grow without seed? and how," said she; "did God create Adam without a father?"

Mary's condition now not only attracted public attention; but became the subject of public remarks. The people accused her of secret crimes. Much as they respected her at one time, they had no hesitation now in openly talking of her guilt. So high did popular indignation rise on this subject, that God, knowing that the safety of Mary would be imperilled thereby, commanded her to leave her home, and find shelter and security elsewhere. Thereupon, Joseph, placing her on an ass, took her away; but whilst passing through a lonely and desolate spot in their journey, the thought entered his mind of taking away her life, and thus putting an end to all the calumny and shame which he felt sure he would have to endure. Then the Angel Gabriel came to Joseph and said, "Joseph, do not kill her, for her conception is of the Holy Spirit." Banishing the murderous thought from his mind, Joseph prosecuted his journey with Mary. On arriving at a place called Baitul Laham (Bethlehem), Mary felt that the pains of labour were strong upon her. Clasping in her agony the bare trunk of a withered date-palm, she exclaimed, "Would to God I had died before this, and had become a thing forgotten and lost in the obscurity of oblivion." Then spake, according to some writers, the Angel Gabriel, but according to others the *infant in her womb*, and said: "Be not distressed! God hath provided for you a rivulet that running past close to your feet

will refresh you. Shake the trunk of the withered palm, and it will drop upon you in amplest profusion ripe dates for your sustenance. Eat, drink, and calm your troubled mind." These words had hardly been uttered, when behold! the dry trunk of the withered palm revived and blossomed; green leaves decked its naked branches; ripe fruit hung all around in rich and luscious clusters; a spring of water burst out from the root of the fruitful palm-tree and ran meandering into a stream; and the weak and worn woman, suffering the pains of parturition, now ate, and drank, and was refreshed.

Under the shelter of that beautiful palm-tree, now rich in fruit and foliage, Jesus was born. At that very instant, in token of His supremacy, all the idols in every idolatrous shrine fell broken and prostrate on the earth. The emissaries of Satan who had hitherto infested these shrines, now went up to their master and said: "Heretofore we crept within (*lit.*, crept into the bowels of) the images and made them speak and deceive the sons of Adam who worship them; but we find to-day, that all these images are prostrate on the ground. Eager to find out the cause, we have travelled about all over the earth, and the depths of the ocean as well, but have discovered nothing to account for so strange and singular an event." Satan, hearing this, replied, "Stay here my children. I shall go myself and ascertain the cause." So saying, he went forth, and wandered to and fro all over the earth, and on approaching the spot where Jesus was born, he found innumerable angels surrounding an infant. So great was the concourse of these celestial spirits, that he could not approach the object of their admiration. Satan then flew back to his myrmidons, and addressed them thus: "Hitherto no child, male or female, was ever born into the world without my knowledge. This is the only child of whose advent into the world I have been kept in ignorance. The child will be a mighty power against us."

After the birth of Jesus, Mary and Joseph,



with the infant, removed into a cave, where they lodged for forty days. Thence they returned to their people. But whilst retracing their steps homeward, the infant Jesus, addressing his virgin mother, said,

“Blessed art thou, in that thou art the mother of one who is the ‘Abdul Masihā’ (Servant sent by God).”

MUHAMMAD CASIM SIDDI LEBBE.

(To be continued.)

### THE LIGHT OF ASIA.\*

THIS is the title of a poem which has already reached its eleventh edition since 1879, the year of its first publication. The life of Gautama, which is familiar to every ordinary Buddhist in Ceylon, is told by the learned author in a form most acceptable and attractive to the general circle of English readers. The many expressions of admiration from the press quoted by the publishers, and given immediately before the preface, show the superiority of the work as a poem. As a specimen we take the following, quoted from a paper called the *Christian Register*, Boston:—

“At last we have a classic,—a work of inspiration and power, which must broaden and brighten humanity, and give delight to many generations. The praise with which the higher critics have greeted *The Light of Asia* will not prepare the reader for disappointment. As Editor of the *London Daily Telegraph*, the author can hardly be called a man of leisure; yet his lofty verse seems to have sung itself out of the regions of mystic calm; and even as a piece of literary work it wears an elegant finish and masterly completeness.

“Surely it is by such messages as this poem bears that the Christians who believe too narrowly, and the sceptics who believe not at all, learn the truth of what our own Lowell sang:—

‘God sends His teachers into every age  
and clime,

With revelations suited to their growth.’

“The essence of the life of Prince Siddhārtha or Gautama, is here distilled from the mingled mass of historic fact and legend without loss of the rich aroma.”

Notwithstanding the learned author’s assertion in the preface to his work that he has taken “the imperfect Buddhist citations much as they stand in Spence Hardy’s

work,” and hence from Ceylon sources, we find many points in which his narrative differs from the Ceylon account. We are therefore inclined to think that the greater part of the details given by the poet is taken from the Northern Buddhists, and we propose in this article to point out the more prominent of the differences which exist between the two versions, passing over those of minor importance. In respect of these variations it must be borne in mind that some of them may have been the necessary consequence of an undertaking like the present, in which a given story has to be told in verse with all the beauties of an elevated poem, an undertaking the difficulties of which may be more easily imagined than described. The Indian names of persons and places, too, are likely to cause much trouble to an author of such a work as the present.

Before proceeding to the main object of this article, we may remark in passing that the use of the epithet Buddha to prince Siddhārtha, before he attained to Buddhahood sounds strange in the ear of a *Buddhist*. Prince Siddhārtha was only styled Buddha after his attaining to the pre-eminent knowledge resulting from his prolonged meditation extending over a period of more than six years, after the great renunciation of which our poet sings. So that to say (at page 4), “In this wise was the holy Buddha born,” is not pleasing to a Buddhist. The name indicative of his future state and the one constantly used by all Buddhist writers on these subjects is “Bodhisatva.” But the latter word would not suit the metre, and hence, perhaps, our author was obliged to

\* Or, the Great Renunciation, by Edwin Arnold, C.S.I., Officer of the Order of the White Elephant of Siam.



use the former which is in perfect consonance with western phraseology.

The three lines immediately following the one quoted above are descriptive of the birth of the prince. The scene is laid in the palace ground, and under a Palsa tree. It would strike the reader that a palace ground would be a strange place for the birth of a distinguished and illustrious prince. But the fact is that the story is imperfectly told here. The following circumstances, which are not given by our author, will explain the occurrence: Queen Māyā, the mother of Siddhārtha, in an advanced state of pregnancy set out for the city of Devadaha, her father's capital, with a large retinue consisting of 1,000 ministers and others. For it is a custom with Asiatic women, including princesses, to visit their parents' house for their first confinement; a custom which is in force even at the present day. Conformably then, to this time-honoured observance, the Queen having set out for her father's palace halted at a Royal Botanical Garden called Lumbini Vana, midway between the kingdom of her father and that of her royal husband. Whilst thus halting the Queen stretched her hand to pluck a flower from a Sāla tree (not a Palsa tree as our author has it), and was holding a branch of it when she gave birth to this illustrious prince.

Passing on to page 7, we find some merchants coming with gifts to pay homage to the prince. This looks very much like the narrative in the New Testament in connection with the birth of Jesus Christ, but no such visitors are mentioned in the account possessed by the Southern Buddhists.

The name given in the poem to the venerable sage who came to visit the prince soon after his birth, is Asita. The Ceylon Text gives the name as Kāla Deva. He is said to have been able to see 40 kalpas on either side of his existence, that is to say, to remember what happened 40 kalpas prior to his birth and to know what would happen 40 kalpas after it. Thus his knowledge extended over a period of 80 kalpas. Asita

is the Pāli for eighty. It is therefore highly probable that this significant fact made the Northern Buddhists give to Kāla Deva the additional appellation of Asita. But this is mere conjecture on our part, and must be left to the future investigation of scholars. The meeting of Asita or Kāla Deva and the incidents connected with it, are generally correct.

The poet next describes the school-days of Siddhārtha. His father, Suddhodana, is said to have convened a meeting of his ministers and, after a consultation with them, to have fixed upon a Visvamitra as a suitable teacher for the prince. Then is given a category of sciences which the prince is said to have mastered under the instruction of his Guru. Now not only is there no mention of such an incident in the Ceylon accounts, but such a statement would be diametrically opposed to the orthodox faith of the Buddhists; for it is believed that prince Siddhārtha learnt nothing from any teacher in his last birth, and that as a consequence of his previous Karma all knowledge accrued to him spontaneously without the labour of study on his part. Consequently the ox-red sandal-wood slate and the writing stick of the prince seem to be pure myths. The learned author may have taken these details from the Northern Buddhists, among whom it is well known that many a story is current which is not to be found in the Southern accounts. The erudition attributed to Siddhārtha after a few lessons in Arithmetic is quite new to us, but the account is highly interesting, especially when clothed in the garb in which the poet has presented it to us. The story on page 15 with regard to the swan and Devadatta is not found in the Ceylon version. The cure, the dispute for the bird, and the mysterious appearance of a priest to decide the question, are also matters which are new to us.

After passing over some other details of less importance, we come to Book II. of the poem. It opens with a description of the three palaces built by Siddhārtha's amiable father for the use of his son during



the three seasons of the year. After this the marriage of the prince with the fair princess Yasodharā is detailed. To win her hand our hero is said to have performed many feats of valour. This is exactly in keeping with the sequence of events related in the records extant in Ceylon. But some place this display of strength at a period in Siddhārtha's life subsequent to his marriage, the object of the display being, according to them, not to gain the princess, but to put a stop to the taunts of the other Śākya, the relations of Siddhārtha, who asserted that the prince was unfit for chivalrous exploits. This latter account, however, is not supported by authentic records.

We now come to Book III. It begins with an account of Siddhārtha's mental struggle, and proceeds in the following beautiful strain :—

“ But prince Siddhārtha heard the Devas play,  
And to his ears they sang such words as these—

We are the voices of the wandering wind,  
Which moan for rest and rest can never find;

Lo! as the wind is so is mortal life,  
A moan, a sigh, a sob, a storm, a strife.

Wherefore and whence we are ye cannot know,  
Nor where life springs nor whither life does go;

We are as ye are, ghosts from the inane,  
What pleasure have we of our changeful pain?

What pleasure hast thou of thy changeless bliss?

Nay, if love lasted, there were joy in this;  
But life's way is the wind's way, all these things

Are but brief voices breathed on shifting strings.

O Māyā's Son! because we roam the earth  
Moan we upon these strings; we make no mirth,

So many woes we see in many lands,  
So many streaming eyes and wringing hands.

Yet mock we while we wail, for, could they know,

This life they cling to is but empty show;  
'Twere all as well to bid a cloud to stand,  
Or hold a running river with the hand.

But thou that art to save, thine hour is nigh!

The sad world waiteth in its misery,  
The blind world stumbleth on its round of pain;

Rise, Māyā's Child! wake! slumber not again!

We are the voices of the wandering wind:  
Wander thou, too, O prince, thy rest to find;

Leave Love for love of lovers, for woe's sake,

Quit state for sorrow, and deliverance make.

So sigh we, passing o'er the silver strings,  
To thee who know'st not yet of earthly things;

So say we; mocking, as we pass away,  
These lovely shadows wherewith thou dost play.”

The account given above does not appear in any of the Ceylon books.

In course of time the prince, actuated by a desire to gain some experience of the world, breaks through his habits of seclusion and proceeds to visit the different parts of his father's capital. Among the objects which attracted the prince's attention was an old man, a description of whom and of the scene that ensued is so graphically depicted by the poet that we are compelled to quote the passage in its entirety, as our readers will be able thereby to form some idea of the masterly manner in which the author has handled the subject :—

\* \* \* “ When midway in the road,  
Slow tottering from the hovel where he hid,  
Crept forth a wretch in rags, haggard and foul,

An old, old man, whose shrivelled skin, sun-tanned,  
Clung like a beast's hide to his fleshless bones.

Bent was his back with load of many days,  
His eyepits red with rust of ancient tears;  
His dim orbs blear with rheum, his toothless jaws

Wagging with palsy and the fright to see  
So many and such joy. One skinny hand  
Clutched a worn staff to prop his quivering limbs,



And one was pressed upon the ridge of ribs  
Whence came in gasps the heavy painful  
breath.

'Alms,' moaned he, 'give, good people! for  
I die

To-morrow or the next day!' then the cough  
Choked him, but still he stretched his palm,  
and stood

Blinking, and groaning 'mid his spasms,  
'Alms!'

Then those around had wrenched his feeble  
feet

Aside, and thrust him from the road again,  
Saying, 'The prince! dost see? get to thy  
lair!'

But that Siddhārtha cried, 'Let be! Let be!  
Channa! what thing is this who seems a man,  
Yet surely only seems, being so bowed,  
So miserable, so horrible, so sad?

Are men born sometimes thus? What  
meaneth he

Moaning 'to-morrow or next day I die?'

Finds he no food that so his bones jut forth?  
What woe has happened to this piteous one?

Then answer made the charioteer, 'Sweet  
prince!

This is no other than an aged man.

Some four-score years ago his back was  
straight,

His eye bright, and his body goodly: now  
The thievish years have sucked his sap away,  
Pillaged his strength and filched his will  
and wit;

His lamp has lost its oil, the wick burns  
black;

What life he keeps is one poor lingering  
spark

Which flickers for the finish: such is age;  
Why should your highness heed?' Then  
spake the prince—

'But shall this come to others, or to all,  
Or is it rare that one should be as he?'

'Most noble,' answered Channa, 'even as he,  
Will all these grow if they shall live so long.'

'But,' quoth the prince, 'if I shall live  
as long

Shall I be thus, and if Yasodharā  
Live four-score years, is this old age for her,

Jālīni, little Hasta, Gautamī

And Gunga, and the others?' 'Yea, great  
sir!'

The charioteer replied." \* \* \*

T. B. PANABOKKE.

(To be continued.)

### SANSKRIT PUZZLES.

THERE are in Sanskrit a number of  
riddles and puzzles which bear a striking  
resemblance to those current among Euro-  
peans, and which, moreover, are both  
amusing and instructive. We intend, there-  
fore, to give at least one Sanskrit riddle or  
puzzle in every number of our Journal, and  
to publish in alternate numbers our own  
answers, or those of any of our readers who  
may be pleased to favour us with solutions.

The puzzle we have selected for the pre-  
sent number is the following, which, it will  
be observed, is composed in regular anuṣṭub  
verse:

कः खे चरति कः शब्दं चोरं दृष्ट्वा करोति च ।

कैराणागरिः को वा कोपानामलयश्च कः ॥

"Who moves in the sky? Who makes a  
noise on seeing a thief? Who forsooth is the  
enemy of lotuses? And who is the abode of  
(all kinds of) anger?"

The above is a literal translation of the  
distich, but it may be freely rendered thus:—

"My first moves in the sky; my second

makes a noise on seeing a thief; my third  
is the enemy of lotuses; and my whole is  
the repository of anger."

It resembles the English charades, such, for  
instance, as the following, which appeared a  
year or two after the publication of Bishop  
Colenso's book on the Pentateuch:—

"My first represents numbers, my second  
magnifies numbers, my third multiplies  
numbers, and my whole ignores numbers."

The answer to this, as our readers are  
perhaps aware, is "Colenso."

It must, however, be remembered that in  
the English charades it is the *syllables* of  
a word that are referred to by the ordinals  
first, second, third, &c., while in the Sanskrit  
these ordinals qualify the possible *padas* in  
a compound (Samāsa), or in an expression  
composed of two or more words combined  
according to the rules of Sandhi. In strict-  
ness, therefore, these Sanskrit puzzles cannot  
be termed charades.

WM. GOONETILLEKE.