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Edited by

WILLIAM GOONETILLEKE.

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COMPARATIVE FOLKLORE.

Gascon.—Vararuci.—The Lion, the Bear and the Prince.—The Tiger, the Ape and the Hunter.—The Ape and the Crocodile.—The Ape and the Alligator.—The Jackal and the Alligator.

AN incident in the life of Gascon, Prime Minister of Rājasinha II., King of Kandy, which has gained credence among the Sinhalese, is thus narrated by the late Hon'ble James d'Alwis, in his Introduction to the Sidatsaṅgārava (p. cexi.)

GASCON ADIKĀR.

"A day after the capture of Don Constantine, a child was found under a tree. He was apparently of European extraction: and was presented by the king's courtiers to the reigning prince, the father of Rājasinha II., who in his clemency, directed that every attention should be paid both to his health and education, directions which were strictly attended to by the ministers. Perhaps the fact of his having been found under a tree, and also of his name answering to the Sinhalese of a "Kong-tree" Gas-con, has given rise to the tradition now current in Ceylon, that he derived his name from the above circumstance; but it is generally believed that the child was recognised by certain of the king's Portuguese subjects, and was called after his father, a Portuguese named Gascoigne, who perished in the battle which had terminated immediately preceding the period of which we are now writing, A.D. 1640.

"Gascon evinced great aptitude for learning, and soon mastered the Sinhalese language. Possessed of a poetical turn of mind, he directed his attention to the Sinhalese classics; and especially the *Muse*. His talents were so extensive, and his attachment to his benefactor so great, that even the narrow and illiberal policy of a despotic monarchy presented no objection to the highest offices of State being thrown open to this foreigner—the descendant of a malignant foe. He rose, in due course of time, to be the Premier; and continued to receive the same attention from Rājasinha, which he had previously received from his benefactor, the then ruling sovereign, Senaratna. The extensive acquirements of Gascon failed not to produce that respect and esteem on the part of his sovereign which they deserved. Deep respect and esteem in

due time resulted in affection, and affection soon ripened into an intimate friendship, which permitted the minister free access to the Royal household. Thus enjoying the confidence of his sovereign, Gascon was not only the adviser of his Majesty, but his associate and friend; and performed signal service to Ceylon by repressing many attempts of the Dutch, who soon followed the Portuguese, in making inroads on the Kandian provinces. His many and valuable exploits are narrated in a poem, composed by himself during the confinement which preceded his execution, brought about under circumstances which we shall now detail. At the time he was in high favour with the king, the Queen-Consort was taken ill; and on reference to her horoscope it was ascertained that a Bali offering to the unpropitious planets could alone restore her to health. Directions were accordingly given for the ceremony of the Bali offering, and for the preparation of a figure, as is usual, of the sick personage. Gascon (for we shall call him such) superintended the ceremony; and, in an unlucky hour, unable to restrain his love for the queen, and to secure a correct representation of her person at the hands of the painter, directed him to mark on a mole of the figure a mole, adding, that without it the figure was not a faithful likeness. This circumstance created suspicion in the king's mind; and led to an inquiry, which resulted in the incarceration of the Prime Minister.

"No person now felt more sincerely for the critical situation of Gascon, and none contributed more to allay those feelings of anguish which had now taken possession of his mind, than the queen, the cause of his misfortunes. A secret correspondence followed, and we are enabled to present the reader with the two concluding stanzas of that correspondence, one of which is from the queen, and the other, in reply, from the minister.

From the Queen to the Adikār.

As the honey-loving bee, heedless thro' the forest flies,
Where the many-coloured flowers tempt him
with their rich supplies,

And by fragrance strange allured on the tusked
 head alights,
 Victim of the flapping ears all amid the stol'n
 delights ;
 Thus, adored love, art thou, captive of thy king
 and lord ;
 Yet, dash sorrow from thy brow, cease to mourn,
 my dear adored.

Answer by the captive Minister.

Lanka's giant king enthralld, only by beauty's
 sight,
 Laid down his twice five heads, nuncropp'd the
 flower of love's delight ;
 Then why should I, a happier swain, who with
 the gods above,
 Have revelled at the banquet rare of thy
 ambrosial love,
 Repine, with my one head to atone for my bold
 adventure,
 To gain what sweetens human lives as long as
 they endure.

(Translated by J. R. Blake.)

"During Gascon's confinement, Rājasinha, like Queen Elizabeth in reference to the Earl of Essex, was in great agitation. He felt a perpetual irresolution between resentment and inclination, pride and compassion. He, like the English Queen, who longed to see her ring, hourly expected an application for mercy, and indeed resolved upon a pardon under circumstances which might not compromise his own dignity, but at the same time give weight to the minister's faithful services to the State. But, as in the case of Essex, the perfidy of one in whom Gascon confided, and treachery equalled only by that of the Countess of Nottingham, conspired to keep back from Rājasinha a poem, which was addressed to him by the minister, and by which he intended to enlist the king's sympathies on his side. No poems alas! reached Rājasinha, no application for mercy! no intercession of a penitent queen! On the contrary, additional evidence of the minister's intrigues with the queen was laid by his enemies before the sovereign. The minister's fate was now sealed, and his execution soon followed."

That part of the narrative which relates to the marking of the mole, is so improbable that we would be inclined to look upon it with suspicion. A man of Gascon's learning and wisdom would have known

that the act with which he is credited, would lead to the discovery of his crime and imperil his life. Some acts, however perilous they may be, are resorted to at any risk, owing to the existence of some urgent necessity which makes one forget the risk, or face it boldly if it occurs at the time to the mind. But the act attributed to Gascon is of quite a different character. No necessity existed for its commission. It was as useless as it was imprudent and perilous, and it would be to do violence to our reasoning faculties to believe that Gascon committed the act unmindful of the danger to which he was thereby exposing himself.

It is not easy, too, to conceive the possibility of correspondence passing between a captive adikār and a queen suspected of infidelity in the Court of a despotic monarch, amidst the turbulent state of affairs which recent events must have produced. Then again, no punishment appears to have been inflicted on the queen, while, had the narrative been true, she would have been the first to be sentenced to death or to some other severe punishment.

These considerations justify our discrediting the narrative and our transferring it from the region of history or biography to that of folklore. But how could such a fiction have come into existence in connection with a true historical personage of no distant date? This, we think, is a problem for the student of Comparative Folklore to solve.

The origin of the fiction is to be found in a Sanskrit Work called the "Kathāsaritsāgara," "The ocean of the rivers of stories," where an incident bearing a striking resemblance in all its details to the foregoing is given in connection with Vararuci, also called Kātyāyana, the author of the Vārtikas to the Sūtras of Pāṇini.

VARARUCI.

According to the Kathāsaritsāgara, when Vararuci was holding office as Prime Minister of King Yogananda, a Brahman was seen one day peeping into one of the rooms of the harem through a window and conversing

with the queen. The king was so much incensed at this proceeding of the Brahman that he immediately gave orders for his execution. When he was being led forth to be executed, a dead fish, that was exposed for sale in the bazaar, is said to have laughed. On this extraordinary occurrence being reported to the king, he ordered the execution to be deferred till the following day, and commanded Vararuci to unravel the mystery. Vararuci invoked the favour of Sarasvati, his patron goddess, and was directed by her to remain concealed that night behind a certain palm-tree, where he would hear everything connected with the fish's laughter. Whilst he was thus concealing himself he saw a terrible Rākṣasī approaching the tree, surrounded by a number of young ones, her own offspring, who were clamouring for food.

"Wait till it dawns," said the Rākṣasī, "and I'll give you the flesh of a Brahman to eat, for he was not killed to-day."

"Not killed to-day! why not?" interrogated the young ones.

"Because a dead fish laughed on seeing him led to the place of execution," answered the Rākṣasī.

"What made the fish laugh?" asked the little ones.

"He laughed," rejoined the Rākṣasī, "because this poor innocent Brahman was condemned to death, when in every apartment of the harem are men disguised as maid-servants."

After listening to this conversation, Vararuci returned to the palace and informed the king of the reason why the dead fish laughed, whereupon the king discovered the men in disguise and liberated the Brahman.

About this time a painter arrived at the palace and drew the figures of the king and queen on a piece of cloth with such remarkable accuracy that only life and action were wanting to complete the resemblance. The king rewarded the painter handsomely, and had the picture hung up on the wall of the palace.

Vararuci chanced one day to see the figures, and observed that a mole about the queen's waist had not been marked, and took upon himself to supply the omission. When the king saw the mark he wondered who could have drawn it, and hearing from the people of the palace that it was Vararuci, he thought to himself, "None but myself can be acquainted with the existence of a mole in the queen's waist. How then came Vararuci to know of it? Most assuredly he must have had access to the harem and thereby known also of the presence of men in it in women's disguise." He then sent for Śakaṭāla, the second minister of State, and enjoined him to bring about the death of Vararuci. Śakaṭāla, being then under some feeling of obligation to Vararuci, could scarcely think of committing so heinous a crime. He imparted the secret to Vararuci, kept him concealed in his own house, and, with the view of preventing all suspicion, caused a man to be killed, and gave out to the world that Vararuci was executed by order of the sovereign.

Now the points of resemblance between the two accounts, such as the parties concerned, viz., two kings, two queens, and two prime ministers, the painting of the figures of the queens, the addition of the marks of the moles, the towering passion of the kings, and the consequent order for the execution of the prime ministers, the absence of all punishment or even censure to the queens—all these are so similar that we cannot but conjecture that the one incident is the prototype of the other.

These incidents afford illustration of the common origin of some of the folk-tales existing among various nations, and we shall find further illustration of the same theory as we go on with the narrative of the life of Vararuci as given in the Kathāsarisāgara.

THE LION, THE BEAR, AND THE PRINCE.

Yogananda's son set out once on a hunting excursion, and getting separated from his retinue was forced to pass the night in a forest all by himself. For the sake of safety, he climbed up into a tree, but

scarcely was he there before a bear, that had been pursued by a lion, also took shelter in it. The bear assured the terrified prince that no harm would be done to him, and so the prince slept while the bear was awake and watched. Then the lion said to the bear, "If you only throw that man down I'll go away and you shall have nothing to fear."

"Sinner," answered the bear, "never will I betray one to whom I have given an assurance of safety."

Meantime the prince awoke and watched in his turn while the bear slept.

"Throw down that shaggy bear," said the lion, "and I'll be off."

This the prince was glad enough to do, and he gave the bear such a kick that he thought would send him down headlong to the ground. But the attempt was ineffectual and the bear, knowing what the prince was about, cursed him, saying, "May you lose your senses instantly." The prince was discovered next day by his retinue, and was carried to the palace in a state of insensibility, and it was soon discovered that he was raving mad. The king, who knew the almost supernatural powers of Vararuci, and how valuable his services would have been at so awful a crisis, involuntarily exclaimed, "Oh that Vararuci were living: woe to me that I have killed him!" When Śakaṭāla heard these words he thought he could turn the occasion to account by confessing the truth about Vararuci. After first obtaining a promise of pardon, he informed the king that Vararuci was still in the land of the living, and soon after ushered him to the presence of the monarch, whose joy on seeing him was as unbounded as the event itself was unexpected.

By the favour of Sarasvatī, Vararuci discovered the adventure that had happened to the prince. He informed the king that he was reaping the fruits of his own treachery, and at his earnest entreaties, restored the prince to his former state.

The curiosity of the astonished monarch made him inquire how Vararuci could find

out a fact of which all others were ignorant. "Nothing," replied Vararuci, "is hidden from inference, or from the grasp of the intellect. I knew of this in precisely the same way that I inferred the existence of the mole in the queen's waist. The monarch was ashamed and confounded, but was, at the same time, so overjoyed, that he conferred great honours on Vararuci, and restored him to his former rank of prime minister of the kingdom.

As the incident in connection with the mole migrated to Ceylon from India and somehow or other got incorporated in the account of Gascon Adikār, so the story of the lion, the bear and the prince appears to have found its way to Siam and to have got incorporated with the folk-tales of the Siamese, as is evidenced by a similar story in Herr Adolf Bastian's German collection of Siamese tales, of which the following is a translation:—

THE TIGER, THE APE, AND THE HUNTER.

"In times gone by there was a forest called Ditasakantha, in which there lived a hunter named Mikha Pran. One day this hunter went into the wood with his bow and spear but could find no game. When he was returning home he met a tiger which gave him chase. The hunter ran as fast as he could and seeing a banian tree climbed up into it and hid himself among its branches. Now an ape, named Phra Phanong, dwelt in the tree, and in him the hunter found a friend who provided him with food and water, of which he then stood greatly in need. Being weary he laid himself down and slept. Then the tiger said to the ape, "That black-haired comrade of yours is no better than a wild beast. Throw him down that I may devour him." The ape answered, "He has come here and placed himself under my protection, how then can I throw him down?"

"That may be all very fine, I dare say," said the tiger, "but you must know that, however kind you may be to him, he will in the end prove ungrateful to you."

But the ape was not to be persuaded, and the tiger had to give up the attempt and to go away disappointed.

The hunter now awoke and the ape in his turn laid himself down in his (the hunter's) bosom and slept. After that the tiger returned to the spot and said to the hunter, "The ape is a ferocious beast; throw him down that I may make a meal of him." On hearing these words the hunter, all at once, gave the ape such a push that he came down to the ground in the twinkling of an eye.

The tiger sprang upon him and seized him by the neck; but the ape was not a bit frightened; he only laughed at the tiger for his folly.

"Other beasts moan when they get into my clutches," said the tiger, "but as for you, you seem to think it good fun. Tell me, how this is?"

"Well," said the ape, "you have missed my heart; and I cannot help laughing at your blunder."

"Where then is your heart?" inquired the tiger.

"Where should it be but at the tip of my tail," answered the ape.

The tiger then let go the neck to lay hold of the tail, but in a trice the ape was on the top of the tree and in perfect safety."

The transition from a lion to a tiger, from a prince to a hunter, and from a bear to an ape, can easily be accounted for as the natural consequences of the migration of folk-tales. The main structure is preserved in both tales, and the conclusion is irresistible that they are two different versions of one and the same story.

The most careless reader cannot but have noticed the fact that similar incidents are frequently met with, even in dissimilar stories, or those having no manner of connection with one another, as regards the men or creatures concerned or coming into play in them. For instance, the stratagem resorted to by the ape in the Siamese version of the foregoing story to escape from the

tiger is found also in quite a dissimilar story in the Pañcatantra, of which the following is a short summary:—

THE APE AND THE CROCODILE.

An ape, who had his abode in a jambu¹ tree close to the sea-shore, sees one day a crocodile reposing under its shade, and offers him some of its fruits to eat. The crocodile finds the fruits delicious and nectar-like, and takes a few home for his wife. He pays the ape a visit every day to enjoy his company and conversation, and on parting he makes it a point to take with him a few of the fruits for his wife.

One day the wife says to the crocodile, "Where, in the world, husband, do you find such nectar-like fruits?"

The crocodile informs her of everything that passed between himself and the ape.

"He who lives on such nectar-like fruits," says the wife, "will have a heart of nectar itself, and that heart I must have to eat and live happily with you for ever."

The crocodile is horrified at these words; he tries to dissuade his wife from so horrible an act by various arguments and persuasions. But the wife has a will of her own.

"Have his heart I must," says she to her husband, "and I'll give you no rest until you bring it to me."

The crocodile then goes to the ape with a cock and bull story, and tells him that his wife gives him no rest until he invites him to his house and makes him the recipient of their hospitality, and thus persuades the ape to get upon his back in order to be carried to the crocodile's house which, he says, is situated on a sand bank. After reaching the deep waters, from which there is no chance of escape for the ape, the crocodile informs him of his true intention, whereupon the ape with presence of mind finds fault with the crocodile for not informing him of it before leaving, as he could then have brought his heart with him from the hollow of the tree where it is safely deposited. The crocodile is simple enough to believe the ape's story and

¹ *Sinhalese Mādaṅgaha (Eugenia Jambolana.)*

carries him back to the tree, where he escapes and makes game of the crocodile.

This story shews on the one hand the intelligence of the ape and on the other the stupidity of the crocodile, and we see the same respective characteristics of the two animals illustrated by the 57th story in the Buddhist Jātaka-book.

THE APE AND THE ALLIGATOR.

Bodhisatva was once born as an ape, and was living all by himself on the banks of a river. There was an island in the river abounding with fruit-trees of various kinds. Midway between the island and the bank there was a small rock, by means of which the ape was able to get to the island, for he was in the habit of leaping on the rock from the shore and on the island from the rock. He would pass the day in the island, feeding on the abundant fruits it afforded, and would return to the shore in the evening in the same way that he got to the island in the morning. A she-alligator observed these frequent movements of the ape, and contracted a longing to eat his heart. She communicated her desire to her husband, who promised to gratify it that very evening. So he lay on the rock in order to seize the ape when he would leap on it as usual. That evening the ape observed that the rock was higher than on other days, although the water had not in the least abated, and from this he inferred that an alligator must be lying in wait there to devour him. So he said, "Holloa, O Stone!" but the stone made no reply. "How is it, O Stone, that you do not answer me to-day?" he ejaculated.

The alligator, concluding from this that the stone answered on other days, said:

"What do you want, Ape?"

"I wish to know who you are."

"I am an alligator."

"What are you doing there?"

"I am lying here to seize you and to eat your heart."

"Well, for the matter of that, I am quite willing to offer myself up to you. Open your mouth as wide as you can and I'll

jump into it and you can gobble me up," said the ape, for he knew that when alligators open their mouths their eyes close.

So the alligator opened his mouth and was momentarily expecting the ape to jump into it. The ape then jumped on the alligator's head and all at once leapt from it on the shore, leaving the alligator to shift for himself as best he could.

A similar story is current among the Sinhalese, but while it shows the stupidity of the alligator as in the Jātaka story, it is the ingenuity of the jackal—not of the ape—that we find illustrated in it. An allusion to this story will be found in Mr. Le Mesurier's paper, "On Sinhalese Proverbial Sayings" (see *Orientalist*, Vol I., page 234.) The entire story is as follows:—

THE JACKAL AND THE ALLIGATOR.

Once on a time there was a jackal in a forest on the bank of a river. Hearing once that an elephant had died on the opposite bank, he went up to an alligator and said to him: "Yonder, where you see the cocoanut trees across the water, is a village, and in it lives the loveliest girl that ever one set eyes upon. Why not have her for your bride; you who are yourself so beautiful and are quite worthy of her hand?"

Well, the alligator was willing enough to have the beautiful girl in marriage, but how was the thing to be managed?

"Leave that to me," said the jackal. "Only take me across the river on your back." So the jackal got upon the alligator's back and off they went. On landing the jackal said to the alligator, "Mind you are here at dusk to carry me back again, and away he ran to where the carcass was, and stuffed himself with as much of it as his stomach could contain.

Long before dusk the alligator was at the appointed place, anxious to know how things had gone, and when the jackal came back he asked him whether the match was concluded.

"Ah, friend!" said the jackal, "this is far too difficult a matter to be settled in a day.

The girl and the mother were willing enough, but the father was absent, and without him nothing could be done, and I am asked to give them a call again to-morrow."

So the alligator carried the jackal back across the river, but he was to mind and be ready early on the following morning to carry him to the opposite bank.

That day it was the same story over again. The jackal fed on the carcass all day long and at dusk returned to the place where the alligator was waiting for him.

"Better luck to-day, I suppose," said the alligator.

"I should think so," replied the jackal. "The girl is head over heels in love with you from merely hearing of your beauty, and would go raving mad if only she caught a glimpse of your face. But the difficulty is with the father. He said, "No," outright, but the mother will talk him over to-night and I must renew my visit to-morrow."

The following day there was some other excuse and then another, and things went on in this way from day and day, until one evening there was nothing more of the carcass left. That evening, too, the jackal as usual, rode to his side of the river on the back of the alligator, but scarcely was he on his legs before he burst out into a roar of laughter. After recovering from his mirth he said to the alligator: "Where ever did you hear an alligator, an inhabitant of the water, getting a girl in marriage? Now you may go about your business, but never more flatter yourself that a girl will fall in love with you, a hideous beast that you are!" With these words he made game of the alligator and ran away as fast as his legs could carry him.

From that time the alligator was thinking of nothing else but revenge on the jackal. So he went on planning this and

that, until one day a fine idea struck him. Close to the river there was a *veralu*¹ tree. Under its shade the jackal was wont to lay himself down in the heat of the day. Thither the alligator crawled one day before the arrival of the jackal and lay stretched at full length, stiff and motionless as if dead. The white flowers of the *veralu* tree, that had fallen on his body, resembled maggots, and gave him the appearance of a carcass. But the jackal was too knowing a beast to be taken in so easily. He moved on slowly towards the alligator, saying: "This cannot be a dead alligator, for dead alligators move their tails." The poor beast swallowed the bait and shook his tail, and away ran the jackal, laughing till his sides were well-nigh bursting. The alligator did not stop here. He hit upon another plan of getting at the jackal. He ascertained that the jackal was wont to rest during the day in a certain bush. Now he thought he would uproot this bush and place it on his own back, so that no part of his body would be seen, and in this way would approach the jackal slowly and softly, till he would be able to seize him and tear him to pieces. "Happy idea this," he thought, but the jackal was not to be duped in this way either. He saw through the whole thing, and repeated this stanza as he observed the bush making towards him with a motion scarcely perceptible:—

*Pañdura-lañgaṭa mama yanavā vināvē,
Pañdura mā-lañgaṭa enavā hināvē.*

"Here then is something extremely ludicrous, for

'Tis *I* that to the bush should go,
But, lo! the *bush* draws near me slow!

The alligator thought the jackal far too clever for him, and never more attempted to wreak vengeance on him.

THE EDITOR.

NOTES ON SOME ORIENTAL FOLKLORE STORIES.

It has been remarked by Professor Max Müller¹ that although the discovery of similarities between stories current among

different peoples may be highly interesting, yet it is a subject which "requires the most delicate handling." Care must be

¹ Wild Olive (*Elaeocarpus serratus*). ² *Chips from a German Workshop*, Vol. II., p. 244, *et seq.*

taken, if the study of them is to serve any useful purpose, that the stories are properly classified by means of a careful analysis, and in making this analysis the same rules should be applied as in the study of the science of language. These rules are (1) that if we find words exactly the same in form in different languages, such as Sanskrit or Greek, we may assume that they are not the same words, and (2) that no comparison should be made before each word has been traced back to its most primitive form and meaning.

It is only by applying these rules to the comparison of popular tales that any truly scientific results can be attained. "Mere similarity between stories discovered in distant parts of the world is no more than similarity of sound between words. Words may be identical in sound and yet totally distinct in origin. In all branches of science we want to know the origin of things and to watch their growth and decay."²

By applying such an analysis to Indo-European stories Professor Max Müller is led to distinguish between two classes of legends, viz. (1) primitive or organic, being such as were known to the primeval Aryan race before it broke up into Hindus, Greeks, Romans, Germans and Celts; and (2) secondary or inorganic—legends imported in later times from one literature into another.

I think we can find examples of both these classes among the folklore stories which have appeared in the *Orientalist*. This I shall now endeavour to show.

The identity of the Sinhalese Thief-story³ with an episode in Herodotus was pointed out by Mr. White in the *Orientalist* for May.⁴ This identity is a matter of

greater importance than might at first sight appear.

Dr. Dasent in his "*Popular Tales from the Norse*" enunciates the theory that "the thousand shades of resemblance and affinity, which gleam and filter through the whole body of popular tradition in the Aryan race," cannot be "the result of mere servile copying of one tribe's traditions by another, but are the result of the original working of the natural consciousness upon a stock of tradition common to all the race, but belonging to no tribe of that race in particular."

In illustration of this theory he compares the story in the Norse of the Master Thief, the story of a thief in the *Hitopadesa*⁵ and the story of Ramsinitus in Herodotus. In all three stories he finds the same traits, and he finds them also in German, Italian, and Flemish popular tales.

Professor Max Müller, reviewing Dr. Dasent's book⁶ accepts in the main the theory above stated, but doubts the value of this particular illustration of the theory, and considers it inconclusive, for the following reasons:—

He admits that the key-note of the story in the *Hitopadesa* is the same as that of the Norwegian story of the Master Thief. The key-note, he thinks, "might have been caught up by any Norman sailor, or any Northern traveller or student, who may have visited any of the principal seats of learning in Europe." The variations in the Norwegian story might easily have been subsequently invented. On the other hand, he contends that the story of Ramsinitus is quite unlike the story of the Master Thief in several respects, which

² *Ibid.* p. 249. ³ *Orientalist*, p. 56. ⁴ *id.* p. 120.
⁵ "A Brahman, who had vowed a sacrifice, went to the market to buy a goat. Three thieves saw him, and wanted to get hold of the goat. They stationed themselves at intervals on the high road, when the Brahman, who carried the goat on his back, approached the first thief. The thief said, 'Brahman, why do you carry a dog on your back?' The Brahman replied: 'It is not a dog, it is a goat.' A little while after, he was accosted by the second thief, who said, 'Brahman,

why do you carry a dog on your back?' The Brahman felt perplexed, put the goat down, examined it, and walked on. Soon after he was stopped by the third thief, who said, 'Brahman, why do you carry a dog on your back?' Then the Brahman was frightened, threw down the goat, and walked home to perform his ablutions for having touched an unclean animal. The thieves took the goat and ate it."—*Chips from a German Workshop*, Vol. II., p. 229.

⁶ *Ibid.*

render it very unlikely that they had the same origin. He, however, at the same time makes this significant remark, "If the same story (*i.e.* as the Hitopadesa story) as Dr. Dasent says, occurred in Herodotus, the case would be different. At the time of Herodotus, the translations of the Hitopadesa had not yet reached Europe, and we should be obliged to include "the Master Thief" within the most primitive stock of Aryan lore."⁷

This is the conclusion to which we are led by the discovery of the existence in Sinhalese of a version of the Rampsinitus story. Dr. Dasent compared with that story the only Asiatic Thief-story at all resembling it with which he was acquainted, viz., that in the Hitopadesa, and I think most people who read Professor Max Müller's remarks on the two stories, will agree with him that they are of independent origin. But had he been aware that a story was to be found current among an Asiatic branch of the Aryan race in which the incidents are almost identical with those in the story in Herodotus, he would probably have come to the conclusion that the original story must be included in "the most primitive stock of Aryan lore." Not, however, having heard of the existence of the story in Sinhalese, Professor Max Müller remarks that the story of Rampsinitus entered into the popular literature of Europe through the '*Gesta Romanorum*,' and that "we can hardly doubt that there it came originally from Herodotus." I think, however, we must go further back than this for its origin, in view of the facts that it is found also among the Sinhalese, who cannot have borrowed it from Herodotus, and that Herodotus (who had not even seen the translations of the Hitopadesa), can hardly have had any communication with the Sinhalese.

The objection made by Professor Max

Müller to the citing of the Master Thief story as an example of an aboriginal Aryan legend is an essential want of similarity between the story of Rampsinitus and its supposed parallel in the Hitopadesa. Here we have two stories or incidents which are identical.

Other Aryan stories "older than the Pañcatantra, older than the Odyssey, older than the dispersion of the Aryan race" are:—

- (2) The bald carpenter and the mosquito.⁸
- (3) The donkey in the lion's skin.
- (4) The mouse delivering her friend by gnawing the net.
- (5) The turtle flying and dying.⁹
- (6) The tiger or fox as pious hermits.
- (7) The serpent as king or friend of the frogs.
- (8) The dispute between the belly and the other members of the body.¹⁰

There are some stories with respect to which we may perhaps go further, and judging from the fact that versions of them are to be found current among both Aryan and non-Aryan races and in both the Old and the New Worlds, say that they appear to be older even than the segregation of mankind into distinct families. Such are the story of the hare and the tortoise¹¹ and of the fox or jackal and the tortoise.¹²

As an example of the second class of legends—viz., those borrowed by one literature from another—we have the incident of Prince Llewellyn and his hound Gelert¹³ which comes from the '*Gesta Romanorum*' and was "borrowed directly from the Hitopadesa and its translations." This explains the likeness it bears to the stories of the Brahman and the weasel (Hitopadesa) and of the widow and the mongoose.¹⁴

Another instance of borrowing by one literature from another—this time by a non-Aryan from an Aryan literature—is, I think, to be found in the account extracted

⁷ *Ibid.* p. 230.

⁸ See Jātakas Nos. 45 and 46, translated by the Bishop of Colombo for the Royal Asiatic Society (Ceylon Branch) 1884, and *Orientalist*, p. 237.

⁹ *Orientalist*, pp. 134, 215.

¹⁰ "Chips from a German Workshop," Vol. II., p. 231.

¹¹ *Orientalist*, pp. 86-9, 120, 216.

¹² *Ibid.* 135, 215-6, 234.

¹³ *Ibid.* 214.

¹⁴ *Orientalist*, pp. 213-4.

by Mr. Siddi Lebbe from Arabic writers, of the evil results of the finding of the gold by the three travellers.¹⁵

There is a story in the *Katāmañcari* which more closely resembles it than does the *Vedabbha Jātaka*.¹⁶ I allude to No. 44, of which the following is a translation:—

‘A Sanniyāsi, who was free from all desire for wealth,¹⁷ as he was passing along a forest path came across some buried treasure. As if terror-stricken he took to his heels. Meeting two other Sanniyāsis, accompanied by a servant, they asked him why he was in such hot haste. “I have seen the Man-Slayer over yonder,” he replied, “and am running away out of fear.” Some time after it occurred to the two Sanniyāsis that the man was a simpleton, and that by “Man-Slayer” he meant “money.” Proceeding to the spot they took possession of the treasure, and went on their way. Their servant meanwhile thinking to himself that he had only to kill them in order that the money might be his, mixed some poison with their rice when he cooked it for them. The two Sanniyāsis, on their part, reflecting that possibly their servant would ask them for a share of the treasure, took the opportunity, when they were bathing in a tank, of pressing him down under the water, and so drowning him. After this they ate the rice cooked by him, and so themselves also lost their lives—an effectual proof how fittingly money is called “the Man-Slayer.”’

I think it very probable that the similar story given by Mr. Siddi Lebbe is one adapted from the “*Kalīla and Dimna*,” an Arabic translation of a Sanskrit work containing the fables of the *Pañcatantra* and the *Hitopadeśa*, made about 770 A.D. So also

¹⁵ *Ibid.* p. 47. ¹⁶ *Orientalist*, pp. 165-6.

¹⁷ “Have you seen the Sanniyāsi
With his long dishevelled hair,
Water-pot, and beard unshaven,
Wandering, wandering everywhere?
Staff in hand, with garments yellow,
Friend and foe all left behind,
World and wife, that he, poor fellow,
Siva’s flowery feet may find.”

Madras Mail, copied into the Ceylon Observer.

the *Katāmañcari* story and the *Kashmīri* story given in the *Orientalist* for November, p. 260, may have come from the *Pañcatantra* or *Hitopadesa*, or some other Sanskrit work. Now Prof. Benfey and Mr. Rhys Davids trace these Sanskrit works to a Buddhist source,¹⁸ and if the above surmises as to the channels through which versions of the story became current in Arabic and in Tamil are correct, the resemblance which both these versions bear to the *Vedabbha Jātaka* is easily explained.

Since writing the above I have met with a communication to the *Academy* of 22nd December 1883, by Mr. H. T. Francis, in which (anticipated, however, by Dr. R. Morris) he points out that one of the *Canterbury* tales is based upon the *Vedabbha Jātaka*. It will be seen that one of the Italian versions referred to is identical with the Arabic story, and that the other bears an almost exact resemblance to the story in the *Katāmañcari*. The hermit who finds the treasure, feigns to believe that he is pursued by a figure of death, personifying “covetousness, the root of destruction.”

It does not appear, however, that the *Ruin or Death* in the *Katāmañcari* is supposed to be exactly in a concrete form. Instead of the three robbers, we have two Sanniyāsis and their servant.

There can now, I think, be no doubt of the common origin of all these stories, *viz.* the *Vedabbha Jātaka*.

J. P. LEWIS.

[The following is Mr. Francis’ letter.]

“A BUDDHIST BIRTH STORY IN CHAUCER.

Cambridge, Dec. 11, 1883.

The Buddhist Birth story which is her partially translated, it is believed, for the first time, will be easily recognised as

The story, however, shows that there are Sanniyāsis to whom the last three lines will not apply. Sanniyāsis are occasionally to be met with in the Northern Province.

¹⁸ See “Buddhist Birth Stories,” Introduction, and “Chips from a German Workshop,” Vol. II., pp. 227-232.

an old friend with a new face; and not only those readers of the *Academy* who are curious in folk-lore, but all students of English literature, will be interested in discovering an Indian original for one of the Canterbury tales. By what steps this fable reached Europe—whether it pursued the highroad of communication established between Eastern and Western civilisation by the Crusades, or followed in the track of some Mongolian invader, or, it may be, found its way through the Arab conquerors of Spain—is beyond the scope of our present purpose. In the Introduction to the translation of *Jātaka Tales* by Mr. Rhys Davids we may learn, as a remarkable illustration of this ‘migration of fables,’ how the founder of the Buddhist religion, whose legendary history is related in the *Lalita Vistara*, was transformed into the hero of a religious novel by Joannes Damascenus, and under the name of Josaphat was eventually canonised and enrolled for all time in the order of Romish saints. Some, on the other hand, maintain that they can trace the influence of Christian tradition in the *Lalita Vistara* itself, in its present form; and in reading this work it is certainly at times difficult to believe that we have not before us a Sanskrit version of some apocryphal Gospel.

To return, however, to our subject. The *Vedabha Jātaka* appears to be composed of two distinct stories—namely, the creation of a treasure by a magic rain from heaven (no uncommon incident in Oriental fable) and the quarrel of the robbers over the treasure-trove. Now, a reference to one of the Chaucer Society Publications, called ‘*Originals and Analogues of some of the Canterbury Tales*,’ by Mr. Furnivall, will show us that there are known to be three earlier versions of this story, from which Chaucer may have drawn the Robber episode in his *Pardoner’s Tale*, two of them Italian and one Latin. The story in each case is essentially the same, though, as might be expected, there is considerable variety of detail. The moral is prominently brought forward in

all the versions. Chaucer, for instance, in the prologue to his tale, writes:—

‘My theme is alwey oon, and ever was—
Radix malorum est Cupiditas.’

Almost the same words occur in the Latin version. And it would seem as if the Devil could quote Scripture in Pāli as well as in other languages, for in the Buddhist story the robber, who remains behind to guard the treasure, says to himself, ‘Verily, covetousness is the root of destruction;’ and, immediately after the utterance of this moral sentiment he conceives the project of murdering his fellow! Truly a veritable Oriental Pecksniff.

The first of the Italian versions, which appears in a collection of stories called *Cento Novelle antiche*, published in 1525, and supposed to be of higher antiquity than Boccaccio, presents one or two features of some interest. The Teacher Buddha is transformed into the Christ; and the story then naturally takes the shape of a Gospel parable, and in its treatment suggests the form of the Parable of the Barren Fig-tree. For the fable is not merely told to the disciples, but, as it were, almost acted before their very eyes. When they ask leave to appropriate the money which they had found, they are forbidden by Our Lord to do so, and are warned to wait and see the issue. By-and-by, on their return, the moral is effectually pointed by the sight of the two dead robbers. In the second of the Italian versions found in a later edition of the *Cento Novelle antiche*, it is a hermit who discovers the treasure; and ‘covetousness, the root of destruction’ is personified by a figure of Death which the hermit feigns to believe to be pursuing him. It is worthy of note that the Ruin or Death, which in the Pāli is a mere metaphor, in the Italian assumes a concrete form. It may be added that the robbers are here three instead of two. In the Latin version of the story taken from the *Novellae* of Morlinus one or two points of closer agreement with the Pāli *Jātaka* are to be noted. The treasure has been discovered by a magic charm,

'Magus magico susurro in Tiberi deliterere thesaurum cognovit.' Moreover, the robbers are no longer two or three, but a band which divides into two factions.

With these preliminary observations I append a paraphrase of that portion of the fable which chiefly bears on the Chaucer question, as the Jātaka is too long to translate *in extenso*.¹⁹

'Once upon a time, when Brahmadata was king at Benares, a certain Brahman knew a magic spell of great value, by repeating which, and looking up to heaven at the time of the moon's conjunction with a particular lunar mansion, he could cause a rain of treasure to fall from the sky. Now at this time the Bodhisat was learning science with this Brahman; and one day, for some reason or other, the Brahman took the Bodhisat, and leaving his own village came to another country. In the course of their journey they had to pass by a wooded spot where 500 robbers—known as the "Despatchers"—rob and murder wayfarers. They are called "Despatchers" because it is said that whenever they capture two prisoners they "despatch" one of them to bring back money for a ransom. For instance, when they take a father and son, they say to the father, "Bring us a ransom, and then take your son and begone." So these robbers, after seizing the Bodhisat and the Brahman, kept the latter and let the former go. The Bodhisat then bids his master good-bye, and cautions him not to repeat his magic spell, otherwise he will bring about his own destruction as well as that of the robbers. So the Bodhisat went off to fetch a ransom, leaving his master a prisoner. But, when the full moon arose, the Brahman, observing that it was the lunar conjunction which causes it to rain gold, repeats the charm, and treasures at once fall from heaven. The robbers gather up the money and depart, followed by the Brahman. They in their turn are captured by another band of 500

robbers; and on the captors demanding a ransom they are told that if they want money the Brahman can make it rain from heaven. The Brahman begs to be excused till the particular lunar conjunction returns. The robbers are enraged, and say, "O wicked Brahman, you cause it to rain money for others, but us you put off for another year." With these words they cut the Brahman in two with a sharp sword, and cast his body in the road. Then they pursue the other robbers (whom they had set free), and slay them all. By-and-by they divide into two parties, and fight with one another till only two are left. The two survivors bury the treasure in a secret place; and, while one of them takes his sword and sits guarding the treasure, the other goes into a village to get some food cooked. "This covetousness truly is the root of destruction;" and after uttering these words the robber who was guarding the treasure thought to himself, "This money will have to be divided when my comrade comes back. Suppose I were to kill him with my sword as soon as he returns." So he girds on his sword and sits down to wait for his coming. The other one also thought, "This money will have to be divided. Suppose I were to put some poison in the food and give it to the fellow to eat, and so get all the money to myself." When the food was cooked, after having himself eaten some, he puts poison in what was left, and returns to his companion. But just as he was still standing, after setting down the food, the other cleft him in two with his sword, threw the body into a secret place, and then himself, too, ate the food, and so came by his death. The Bodhisat, after a few days' absence, returns, finds his master's body, performs funeral rites, and gradually learns the whole truth of the matter by the discovery of the other dead bodies lying in such a way as to suggest the cause of their deaths, and utters appropriate moral reflections to teach the lesson

Society (Ceylon Branch).

¹⁹ This Jātaka (No. 48) has also been translated by the Bishop of Colombo, for the Royal Asiatic

that 'they who seek their own advantage by improper means bring upon themselves a great destruction.'

H. T. FRANCIS.

P.S.—I have lately heard, since I wrote the above, that Dr. R. Morris has already identified this story."

SINHALESE FOLK-LORE.

(1)

MĀTALAŅĒ LOKU-APPU.

(Giravā Pattuva.)

Once upon a time there lived a man and woman whose son was a youth named Mā-talaŅĒ Loku-Appu. One day the mother went to the river to fetch water, telling her son to allow nothing whatever to enter the house in her absence. While she was away a small lizard (*hikanalā*) ran into the house. As it approached, the boy called out to it to stop, but it took no notice of him, and climbed up into the roof, whereupon Loku-Appu set fire to the roof, and, of course, burned the house down. When his mother returned and asked him how the house came to be burned down, he informed her that he had done it in driving the lizard out of the roof.

Afterwards the father came home, and on learning what had occurred, set off into the forest with his son to cut sticks, in order to build a new house. While he cut the sticks he ordered Loku-Appu to collect them. A river flowed through the forest, and Loku-Appu asked him where it ran. "To your house," he replied, curtly. The son, taking this literally, threw all the sticks into the river, so that it might transport them home. When the father discovered that all the sticks were lost, and learnt who was the culprit, he flew into a passion, tied the boy on a log, and set him afloat in the river.

A short way down the river there was a sweet-potato garden. The gardener saw the log and its freight floating by, and rescued Loku-Appu. He inquired the boy's name, and was told that it was "Up-rooter of creepers, and sweet-potato eater," (*Vēl udurannā, mul-ala kannā*). Nevertheless, he placed the boy in charge of his garden. After two or three days the

gardener returned to inspect his garden, and found all the sweet-potatoes pulled up and eaten. As a fit punishment, he tied the boy on to the log again, and set him afloat once more.

Further down the river was a plantain garden, the owner of which saw Loku-Appu on the log, and drew him ashore. When asked his name, Loku-Appu replied, "Eater of the first comb of plantains, and crusher of young plantain shoots" (*mullevari kannā, muṭṭiyun talannā*). Yet the gardener gave him charge of the garden. In a few days the man came to see how his garden progressed, and found everything broken down and eaten. On this, he at once dismissed Loku-Appu.

Having nothing to live upon, Loku-Appu now began to borrow from some tom-tom beaters. After a few months, these men, finding that he did not repay them, determined to call on him, and make him come to a settlement. Loku-Appu saw them at a distance, and guessing their errand, quietly put a young girl into the paddy store-room (*aṭuva*), and began to trim a club with his knife. When the creditors arrived he politely requested them to be seated. Soon afterwards he fetched up an old woman who lived in the house, gave her a smart blow with his club, and put her also into the *aṭuva*. After a few minutes he called for betel to be brought, and the little girl came out with it. At this the tom-tom beaters were greatly astonished, having seen only the old woman placed in the store-room, and they made inquiries regarding the miracle,—for such they considered it. Loku-Appu told them that the virtue lay in the club, with which all old women could be converted into young girls. Of course, when they heard this, they became exceedingly anxious to

possess the wonderful club, but Loku-Appu refused to part with it on any terms. At last, finding persuasion useless, the tom-tom beaters took it from him by force, and went straight home with it. On arriving there they called up part of the old women of their village, and, after beating them well with the club, put them into the *aṭavas*. To give the charm ample time to work, they waited three days. Then they went to examine the old women, expecting to find them become young again; but all were dead.

Full of anger, they went off to Loku-Appu to tell him that he had deceived them, and that the old women were all dead, instead of being changed into girls. While they were still at a distance, Loku-Appu cried out, "Alas, alas! they have taken hold of the wrong end of the stick!" (*Ayyō, ayyō! konu varaddagattā!*); and on their near approach he explained to them the blunder they had made. As they took the stick from him by force, he was, of course, entirely innocent. This time he cut a mark on the right end of the stick to be used, telling the tom-tom beaters that if the wrong end were used the women would certainly die, while the proper end would certainly change them into young girls.

When the tom-tom beaters returned to their village they fetched up all the rest of the old women, and, after belabouring them well with the proper end of the club, put them also into the *aṭavas*. Yet after three days they found that the result was just the same as at first; all the women were dead.

Determined to revenge themselves on Loku-Appu, they returned to his house, tied him up in a sack, and set off to the river with him, intending to drown him. On the way, they heard the beating of tom-toms, whereupon they set the sack down on the road, and went to see what was the matter. During their absence, a Muhamadan trader in cloth, who was coming along the road, found the sack, and heard a voice proceeding from it:—"Alas! what

a trouble this is that has come upon me! How can I govern a kingdom when I cannot either read or write?" The trader immediately untied the bag, and questioned Loku-Appu as to how he came there. Loku-Appu explained to the trader that he was about to be made a king, but not possessing the requisite amount of knowledge for such a high position he had refused the dignity; and now he was being carried off in this way to be put on the throne. "By force they are going to make me king," he said. The Moorman remarked to him:—"It will be a great favour if you will let them do it to me, instead;" and eventually they changed places, Loku-Appu tying the Moorman up in the sack, and he himself taking the man's clothes and bundle of cloth. Loku-Appu then hid himself.

In a short time the tom-tom beaters came back, carried away their sack with the would-be king, and threw it into the river.

As they were returning past a part of the river, they saw, to their intense surprise, Loku-Appu washing clothes in it. They came up to him, and said:—"What is this, Loku-Appu? Where have you come from? Where did you get all this cloth?" He replied:—"These are the things which I found in the river bottom; when you threw me in with the sack; and as they are rather muddy I am cleaning them." The tom-tom beaters said to him that they would be greatly obliged if he would put them in the way of getting such treasures; on which he requested them to each bring a sack like that in which he had been tied. They soon came back with the sacks, got inside them, were tied up, and were duly thrown into the river by Loku-Appu.

Then Loku-Appu went to the tom-tom beaters' village, and took possession of their lands and houses.

H. PARKER.

(2)

THE FIVE LIES LIKE TRUTH.

(Southern Province).

Once upon a time a certain king sent for his minister, and informed him that if, next

morning, he could not tell him five lies which should so closely resemble the truth that he would believe them, he (the minister) should have his head cut off.

Naturally, the minister went home with a sorrowful heart; he refused to eat or drink, and threw himself on his bed. His wife came up and inquired the reason for such behaviour. "What has a dying man to do with eating and drinking?" he replied, "to-morrow morning I must die;" and he then told her all that the king had said. His wife answered, "Don't be afraid; I will tell you what to say to the king;" and she persuaded him to take his food as usual.

She then related to him this story:-- "In a certain country there were four friends, a carpenter, a goldsmith, an areka-nut seller, and a dried-fish seller. The three latter decided to go abroad and trade, and for that purpose they requested the carpenter to build them a ship. The carpenter did so; and, understanding that large profits were to be made in other countries, he also decided to join them. The four men then wished to engage a servant to cook for them on board their ship, but they had considerable difficulty in finding one. At last they met with a youth who lived with an old woman named Hokki, who had adopted him as her son. The youth was willing to go, and, as there was no one at home to take charge of the old woman, it was settled that she should accompany him. So they all sailed away, the goldsmith taking a number of hair-pins (*konda-kuru*) for sale, and the other traders taking areka-nuts (*puvak*) and dried-fish (*karavala*). After going some distance, the ship ran on a rock and was totally wrecked, and all the party were drowned.

"In his next life the carpenter became a barbet (*kofforuvā*, *Xantholama* sp.) which bores holes in trees, looking for a good tree with which to construct a new ship.

"The goldsmith became a mosquito (*maduruvā*), which always comes to the ears and asks for the '*kuru, kuru*,' hair-pins, that he lost.

"The dried-fish seller became a darter, or snake-bird (*diya-kāvā*, *Plotus melanogaster*), and constantly searches for his dried-fish in the water.

"The areka-nut seller became an Indian water-hen (*koravakā*, *Gallinula phoenicura*), and every morning he calls out, '*Kapparakata puwak! puwak!*' a ship-load of areka-nuts, areka-nuts!

"And the cook became a jackal, who still always cries for his mother, '*Hokkē hoyā, hoyā!*' seek for Hokki, seek!"

Next morning the minister told the story to the king, who fully believed the whole of it. The minister then explained that it was pure fiction; whereupon the king, instead of cutting off his head, gave him presents of great value.

This story strongly reminds one of the clever and amusing ballad of "King John and the Abbot of Canterbury," in which the king gives the Abbot three difficult questions to answer, with the promise

"And if thou not answer my questions three,
Thy head shall be stricken from thy body."

Of course the questions were answered.

H. PARKER.

(3)

THE STORY OF THE KING OF THE KEKIRI¹ GARDEN.

A king, in ancient times, took it into his head to plant a *kekiri* garden, and with this intention he got a patch of jungle cleared, planted it with *kekiri* and placed a man in charge of it. The king occasionally visited the garden to see how it was getting on. In due time it yielded a fine crop. The king then supplied the gardener with a bow-and-arrows and gave him strict orders to shoot any one found tres-

¹ A kind of cucumber.

passing. Some days after, the king, in order to test the vigilance of the gardener, entered the garden without his knowledge and pretended to steal some of the cucumbers. The gardener, observing some one stealing *kekiri*, acted in accordance with the orders he had received from the king and shot the thief, who fell down dead. To the great sorrow and astonishment of the gardener the thief was found to be no other than his king and master. The gardener thereupon, without loss of time, went and informed the Adikār² of what had happened. The Adikār came to the garden, found the king dead, and had him secretly buried. He took it into his head to choose the gardener as king, and had him accordingly proclaimed as such. The fame of the new king's uprightness and impartiality soon spread broad. Some poor people, whose lands

had been in the forcible possession of the Adikār, having heard of the fame of the new king, went and made their complaint to him against the Adikār. The king, though placed in a delicate predicament, did not shrink from his duty, but administered justice with his accustomed impartiality. He sent for the Adikār, told him what the charge against him was, and carefully inquired into the whole case. In giving judgment against the Adikār, the king remarked: "Adikār, even though it should so happen that I might be obliged to go back to the *kekiri* garden, I cannot say that the lands in dispute belong to you."

The above story was related to me, about ten years ago by Tibbotuvāve Unnānsē, the brother of the well-known priest of the same name.

K. JAMES POHATH.

TAMIL PROVERBS.

The study of the proverbs current among a people must always be of interest, for the people's voice is declared to be the voice of God (*vox populi; vox Dei*). While there is scarcely a nation, however rude, which has not its wise sayings, the Tamil race is perhaps conspicuous for its love of terse and epigrammatic saying, containing the wisdom of their wisest men. Accordingly we find the conversation of the people teeming with the wise sayings which have been handed down from generation to generation.

The Tamils are often very happy in the use of proverbs, as the following will illustrate: Some sixty years ago a Missionary was calling on a Chief Mudaliar at Trincomalie, and in course of conversation was urging the claims of Christianity, when the old gentleman, who remembered the coercive system adopted by the Dutch for the propagation of Christianity, and well knowing too that the missionaries under the mild sway of Great Britain can use no weapon but the Gospel, uttered with great animation the following proverb: "Will the tamarind fruit that has

resisted an iron hook (used in pulling down the fruit) shake at a sacred song?"

Tamil proverbs are often cleverly *applied* by native Catechists and others. There is a proverb to the effect that "one who does not know himself (*i.e.* his own origin) will not know his Head (*i.e.* cannot give an account of his ancestry.) The proverb was thus applied with much force: "the man, who knows not himself as a *sinner*, will not know God who is his Head."

To any who wish to study the proverbs current among the Tamil people, I would most heartily recommend Mr. Percival's book, containing no less than six thousand one hundred and thirty-two proverbs. It is, of course, impossible in the space allotted to an article to give a full and detailed list of proverbs, commonly received among the Tamils.

There is a Tamil proverb which may be rendered thus:—

"From boiling pot, one grain of rice
To test the whole will quite suffice."

I propose, therefore, to take out a grain

² Prime Minister.

or two from Mr. Percival's interesting book, and arrange them under various heads, thus supplying what is acknowledged to be a desideratum.

The Tamils are an intensely religious people, if we can judge them by the large number of proverbs relating to God which are commonly received. A few of them will not be without interest.

"God himself is the help of the helpless."

"Not an atom will move without the permission of God."

"Should the favour of God fail, every one will come to nought."

"The Supreme Ruler knows the purpose of every one."

"He who preordained will protect and guide."

"Excuses are of no avail with God."

"Vishnu and Siva are one; let sand be put into the mouth of him who denies it."

"He who holds the sceptre is the Triune God."

"After making every effort fix your mind on God."

"Will He whom heaven and earth cannot contain dwell in wood and stone?"

"Know God when you are young."

It is interesting to notice the current sayings on the subject of *Truthfulness* and *Falsehood*:

"None ever perishes by speaking the truth, none flourishes by uttering falsehood."

Cf. "*Honesty is the best policy.*"

"When the truth is told a breach between friends may be healed."

"The truthful man has all other virtues."

"The mouth accustomed to lies will be deprived of food."

"Will falsehood conquer truth?"

"When you speak the truth, the world will honour you."

"There is no one in the world who has not uttered a falsehood."

If the Tamils only lived up to their proverbs they would indeed be a model

nation bringing forth "the fruits of righteousness." Love, Chastity, Moderation, Justice, Obedience, Humility, Perseverance, Liberality, Thrift, Industry, Unity, Gratitude, Compassion, and many other virtues are inculcated and encouraged by the proverbs which are universally known by the people and are daily on their lips. One or two proverbs out of many have been selected under each of these heads.

Love—

"They who are destitute of love are void of influence."

"Where love reigns, the impossible may be attained."

Chastity—

"Chastity lost for a cash will not be recovered by a crore¹."

Moderation—

"Joy and grief must be regulated by moderation."

Justice—

"A sceptre of justice is the beauty of of royalty."

Obedience—

"He who will not hear the words of his guru (teacher) and he who disobeys his mother are worthless."

Humility—

"A fruit-bearing tree bends; the virtuous are lowly."

Perseverance—

"The smallest fraction will come out by division."

Liberality—

"The liberal giver will be happy."

Thrift—

"A single cash saved is greater than thousands of gold spent as soon as acquired."

Industry—

"The active foot is Shridevi," i.e. the goddess of prosperity.

Cf. "God helps those who help themselves."

"An industrious man is said to do with his hands what others do with their feet."

¹ Crore = 10,000,000.

* Imari = 1,075,200th part a unit.

Almsgiving—

“Almsgiving secures heavenly bliss.”

Unity—

“What matters the ruggedness of the road, if the bullocks and cart hold together?”

“Gruel served in the house of a *united* family is enjoyable.”

Gratitude—

“The good never forget a benefit; in like manner the palmyra yields its produce to him who planted and watered it.”

The palmyra is a slow-growing palm, taking about 10 years or so to yield any return.

Compassion—

“The heart void of compassion is harder than iron.”

“Wipe off the tears of him who comes weeping.”

The bitter cup of *affliction*, of which all have to drink, is sweetened by many beautiful sayings, *e.g.*—

“One hand smites, the other embraces.”

This is commonly quoted of God punishing in love.

“Sesamum seed and sugarcane yield a profit when pressed.”

“If lanced the sore will heal.”

“Grief leads to comfort, suffering to patience.”

“Pain precedes, pleasure follows.”

“An unchastised bullock will not obey.”

In moving among the Tamil people in India, it is no uncommon thing to come upon a man robed in yellow, decked with beads, and besmeared with sacred ashes, all testifying to the fact that the man is an ascetic, *i.e.* one who has given himself to a life of self-abnegation and profound contemplation of the Deity. What then do we find on the subject of *Ascetism*?

“A terrible ascetic, an atrocious cheat.”

“In austerity severe, in perversity adept.”

“The least unlawful desire destroys a myriad acts of austerity.”

“The austerity of those who are igno-

rant of the Supreme, is as profitless as the soil at the foot of a dead tree.”

“Domestic life is honourable, that of the ascetic is disgraceful.”

“By neglecting religious austerities supreme good will be lost.”

It is hardly necessary to remind my readers that women in the East are generally considered of little account. Is this feeling emphasized and illustrated by the proverbs common among the Tamils? We will see.

“He who listens to the words of a woman will be accounted worthless.”

“A thousand men may live together in harmony, whereas two women are unable to do so, although they be sisters.”

“If the word woman be uttered, even a demon will be moved with compassion.”

“No matter how skilled a woman may be in numbers and letters, her judgment will be second rate.”

“Who can act so as to please a woman?”

“The thoughts of women are after-thoughts.”

It is interesting to compare with the above a common saying which shows the power of woman's tongue, which is everywhere proverbial, and clearly shows that Tamil women are no exception to the rule.

“If one woman speak the earth will shake.”

“If two women speak the stars will fall.”

“If three women speak the sea will dry up.”

“If four women speak what will become of the world?”

On *Female Education* we find the following:

“Though one wear cloth upon cloth and is able to dance like a celestial, she is not to be desired if she can press a style on a palm leaf, *i.e.*, if she can write.”

That a vast change has come over the people of India on this subject is shown by the fact that educated Hindus are seeking to have educated women as their wives.

Although the proverbs already quoted go to prove that women are lightly esteemed by the Tamil people, yet it is an undoubted fact that mothers have an untold influence in their homes, as the following will show :

"When one rejects the advice of his mother no precept can reform him."

"Who will approve of a daughter that is undutiful to her own mother?"

"The child that has not seen the face of its mother and the crop that has not seen rain will not do well."

"Whom will he help that does not help his mother?"

"Does a man gain notoriety by supporting his mother?"

On one occasion a Missionary was dwelling on the folly of idolatry and remarked : "You take a stone and half of it you make into a door-step and the other half into a god." "True," replied one of the audience, "but there are my *mother* and my *wife*, both are women. I reverence the one and beat the other!"

My "one grain" has swollen to such proportions that I am afraid "the boiling pot" must be allowed to overflow into a second article, as there are still many subjects of interest totally untouched, *e. g.*, Tamil customs, Superstitious Relationships, Caste, Fate, the Temperance Questions, and others.

In the preceding portion of this article the influence of mothers was illustrated by proverbs, and this suggests the subject of the various *Relationships* which the Tamils have in common with all others. By far the largest number relate to the *Mother-in-law*, who is generally regarded by her daughter-in-law as the personification of all that is severe and unkind.

"The touch, whether of the foot or hand, is an offence to one's unkind mother-in-law."

"Even obeisance is an offence to an unloving mother-in-law."

"Standard gold and a woman at one with her mother-in-law are rare."

"If broken by the mother-in-law it is an earthen vessel, if by the daughter-in-law, it is a golden vessel."

"Will my mother-in-law never die, will my sorrows never end?"

"However cruel a mother-in-law may be, she is nevertheless desirable."

Wife—

"A disobedient wife is an evil both to her mother and to herself."

"A disobedient wife and a self-willed husband," said of uncongenial society.

Daughter—

"In times of prosperity, even a slave woman may bring forth a female child."

The father of a *daughter* is not generally regarded as one to be congratulated, owing to the expense which must necessarily be incurred in bringing up the child and getting her suitably married.

Brother—

"An elder and younger brother are natural enemies."

They are supposed to be subject to envy, jealousy and hatred on account of the rights which they inherit.

Brother-in-law—

"The friendship of a brother-in-law lasts while one's sister lives."

In their proverbs the Tamils are particularly severe upon the *Goldsmith*, the *Chetty* (merchant), the *Weaver*, the *Washerman*, the *Doctor* and the *Shepherd*.

"A goldsmith will pilfer the gold dust even of his mother."

"Like the goldsmith and the merchant."

"The tricks of a goldsmith and of a weaver are not equal to those of a washerman."

"A doctor's child dies not by disease, but by medicine."

"He who has killed a thousand persons is half a doctor."

"The sense of the shepherd is in his neck."

It is said that a shepherd went in search of a sheep which was on his shoulders. On looking down a well and seeing the sheep reflected in the water, he jumped into the well and was drowned.

It would be easy to quote a goodly number of proverbs which illustrate Tamil *customs*. The following, however, must suffice:—

"A woman of *fifty* must bend the knee before a boy of *five*."

"Whatever is left uneaten by my brother is an advantage to my sister-in-law" (*i.e.* my brother's wife).

Wives always eat after their husbands.

"Is the food peculiar to the *new Moon* to be had every day?"

On these occasions the household eat only once during the day and that in honour of deceased ancestors, but the food is of a superior kind and prepared with great care in utensils that are kept for sacred purposes. If a Brahman be present, he offers oblations of sesamum, grain and water to the manes of the dead, naming each in order as far back as the third generation.

"After grinding, the grindstone remains; after shaving the kudumi remains."

The Tamils leave a tuft of hair at the back of the head which is tied in a knot. A discussion arose in South India some years ago among the Missionaries whether this tuft should be allowed to remain or not in the case of professing Christians.

"Having given half a fanam to weep, why give a fanam to cease?"

Women are hired to weep at funerals.

"Home bids me go, the cremation ground says come."

"My father not only neglected to put me to school, but he left me to bear the expenses of the fire-brand."

In India the Tamils practise cremation, and seem to understand the business thoroughly, as I can testify, having visited their burning grounds. The ceremonies of cremation are many, and doubtless the expenses considerable.

"In the house where rice is pounded for sale there is not enough to put into the mouth of a corpse."

Before a corpse is removed the females of the family place a little raw rice near the mouth; the males do the same at the cemetery before the body is laid on the pyre.

"If my mother die, my father becomes uncle."

He marries my *aunt* *i.e.* my mother's sister.

"Never mind should the youth at the plough become lean, take care of the girl who has received the nuptial presents."

After the marriage has been arranged the futuro bridegroom is expected to pay a sum of money in proportion to his income.

"Arrange it so that when he goes to weed rye, he may also engage a wife for his younger brother."

The marriage arrangements are often made entirely by the relations of the bride and bridegroom, the interested parties having never seen each other before the wedding day.

"It is said that he forgot to tie the *tāli*, owing to the bustle at the wedding."

The *tāli* is a cord tied round the neck as a marriage symbol, and answers to the wedding ring. It is generally adorned with jewels. The proverb illustrates the confusion that sometimes arises at weddings, owing to some disputes about money matters.

"She who marries will do well whether her husband be old or poor."

An "old maid" is a thing almost unheard of among the Tamils.

"Do not regard her as your wife who goes unattended."

On being asked why he had beaten his wife, a Tamil once gave as a good reason the fact that she had gone to her brother's house unattended.

"After ten years of age a girl should be affianced, if even to a pariah."

Among native Christians early marriages have been discouraged and with considerable success.

"His hand is weary with eating."

A Tamil acts on the principle that *fingers were made before forks*.

"To kiss the child of another is bad for the lips."

It is customary to put the tips of one's fingers to the child's cheek and then kiss the tips.

"The hire for slitting the ear is readily paid."

This proverb shows that the Tamils are as much slaves to custom as other people. At a tender age the girl's ear is slit and a large piece of cotton is inserted. In time the cotton is removed and replaced by

heavy lead earrings which tend to drag down the lobe of the ear. The slitting of the ear is attended with much tomtom beating, thus deafening the cries of the poor terrified and ill-treated child.

Native *superstitions* are encouraged and upheld by a multitude of proverbs. For example, there are fortunate and unfortunate days and months; there are some stars whose influence is said to be good, while that of others is dreaded. Augury is quite a science with the Tamils, while incantations and charms are thought to exert a wonderful power. The evil-eye has great terrors to the mind of a Tamil, and to avert its evil influence many devices are resorted to. Certain curls are looked upon as ominous. A missionary once bought a horse very cheap, the owner being glad to part with it, on account of a certain unlucky curl on the animal's neck.

"The destitute bring forth a female child, and that on Friday."

"A Saturday corpse goes not alone."

"Do not begin to build in June; do not set out to occupy a house in March."

"None born in April is unfortunate; none born in October is fortunate."

"He who was caught was under the influence of Saturn in the eighth sign; he, who escaped, did so under the influence of Saturn in the ninth."

"He is now under the auspicious influence of the planet Venus."

"No one was ever ruined under Jupiter."

"A hearth made on the second Lunar day will not be deserted."

"If one sets out auspiciously, he may return with honour."

"Look south on Monday and Saturday, if leaving home."

"The correct utterance of incantations secures the divine favour."

"If one understand the import of the word *Ari* he may exercise regal power."

"If a quail crosses one's path to the left he will govern a province."

"The sight of a crow on rising of a morning is ominous of evil."

"The medicine I gave as a charm won't allow him to go."

"Though one may escape the cast of a stone, he cannot escape the glance of an evil eye."

"It is certainly a good horse, but its circular marks are bad."

Caste is, of course, a religious institution among all Hindus. Let us see then what the Tamils have to say on this hundred-headed Hydra, which has proved such a barrier to the teachers of Christianity.

"Caste arises from action, it is not from birth."

"Caste and religious distinctions exist even among religious mendicants."

"Though one may enumerate the various kinds of rice he cannot enumerate the varieties of the Pullar caste."

The Hindu is a firm believer in Fate. He is assured that the fate of each man is written on his head by Brahma. On one occasion the writer of this article was in conversation with a man who repelled what was said by the missionary by saying that if he were fated to become a Christian, he would become one, but not otherwise, and then went on to propound the theory already stated. Before the missionary could answer this foolish objection, one of the audience, a heathen carpenter, replied, "You foolish man, do you not know that when a carpenter makes a box he dovetails the corners in order to strengthen them; so it is with the head. For its greater protection from heavy blows the Deity has dovetailed the joints." Notwithstanding the folly of the notion abovementioned, the ignorant still believe in the "writing of Brahma" as shown by the following:—

"No one escapes the decree of Brahma."

"The writing of Brahma will not fail in the least."

"Will he who wrote then, erase and write again?"

"If one's desires are in excess of destiny, will they be obtained?"

"Though penance be performed by standing on the point of a needle that which is predestined only will be obtained."

"Will destiny be averted by weeping?"

Learning is highly commended and much

valued, as will appear from many proverbs that might be quoted.

"Learning is more substantial than accumulated riches."

"The ignorant man is not esteemed."

"Learning when being acquired is bitter, but when possessed it is sweet."

"Though low of origin, the learned ranks with the highest class."

Slander, Harsh words, Anger, Niggardliness, Indulgence, Gluttony, Procrastination, Indolence, Hypocrisy, Hastiness, Disrespect, Jealousy and Ingratitude are all condemned.

"A slanderer and a snake of deadly poison have each two tongues."

"A harsh word is more painful than a blow."

"The irascible is like a man on horseback without a bridle."

"Even a lizard will not enter a house occupied by a niggard."

"Indulgence in the parent is not good for the child."

"The glutton and the sloven are alike worthless."

"Pay at once, delay is bad."

"Indolence changes nectar into poison."

"Better is a harsh word than one smooth and feigned."

"The hasty are deficient in sense."

"Who will tolerate a presumptuous or imprudent man?"

"Is one to go to a foreign country because his neighbour prospers?"

"May hospitality be requited by treachery?"

The inordinate desire in a Tamil for litigation remains uncurbed, notwithstanding the proverbs which prevail among the people.

"Litigation is a pole planted in mud."

"The man who goes to court will be reduced to a potsherd."

The "Temperance question" (*i.e.* abstinence from intoxicating liquors) is represented by the following:—

"Will the family of a drunkard prosper?"

"A drunkard and a mad man are alike."

"Pour in liquor and draw out the secret."

"The number drowned in alcohol is in excess of those drowned in water."

"A child is a fruit that does not nauseate,

and water a beverage of which one never tires."

There are some proverbs which deal with the *Weather*, and as sunshine and rain affect the happiness and prosperity of the human race, it may interest my readers if a few of them are given.

"A large halo, a rainy day."

"If white ants take wing in the evening, it means excessive rain."

"The evening rain will not cease, even if one should weep."

"A crimson sunset betokens abiding rain."

"If ants carry their eggs to a higher place, it will rain."

"Strong wind foretells rain."

"Rain after drought will not soon cease."

"If a butterfly fly low, it is sure to rain."

Many of the Tamil proverbs take the form of *Moral injunctions*, such as the English adage "*Be just before you are generous.*" As examples the following may be adduced:—

"Associate with the friend of the poor."

"Remember through life those who have given you salt."

"Be single-minded—assist those who teach the Vedas."

"No matter if it bite, do not kill it."

"Daily fix your mind on divine things."

"Lose not even a moment of time."

"Avoid lies, murder and theft."

Others, among the Tamil proverbs, are sayings referring to well-known stories or fables, such as "*the grapes are sour*" referring of course to the fable of the fox and the grapes which he found out of reach and accordingly denounced as sour.

"Like the story of killing a mungoose that had done well." (See Vol. I. p. 213.)

The tale is, a mungoose seeing a deadly snake approach a sleeping infant, killed it. When the mother returned from the well, she saw blood on the animal, and, imagining that it had bitten her child, she killed it.

A very large number of Tamil proverbs might be quoted which correspond in meaning to wellknown English proverbs. Space, however, will not admit of many being given. The corresponding English proverb is written below the Tamil proverb.

"When apart even enmity becomes friendship."

"Absence makes the heart grow fonder."

"To the cattle on that bank, this seems green."

"Distance lends enchantment to the view."

"You publish the price of ghee before buying the buffalo."

"Counting one's chickens before they are hatched."

"Winnow while the wind blows."

"Make hay while the sun shines."

"Although you cry for the flood that has passed the dam, will it return?"

"There is no use crying over spilt milk."

"Nectar if taken in excess becomes poison."

"Enough is as good as a feast."

"The kala fruit of to-day is better than the jack-fruit of the future."

"A bird in the hand is worth two in the bush."

"The dancing-girl who cannot dance, complains that the hall is not big enough for her."

"Bad workmen complain of their tools."

"Having bought an elephant, why quarrel over the price of the goad?"

"Penny wise and pound foolish."

"Even the foot of an elephant will slip."

"Accidents will happen even in the best regulated families."

"The drawing back of the goat shows that he is about to butt."

"Coming events cast their shadows before them."

"Are all that are born in Ceylon Rāvaṇas?"

"It's not the cow that makes the monk."

"Saying to-day and to-morrow means saying never."

"Procrastination is the thief of time."

"If encouraged he will jump over the house-top."

"If you give him an inch he will take an ell."

"The dumb regards the babbler as a wonder."

"In the kingdom of the blind, the one-eyed is king."

"Like infusing acidity into a lemon."

"Carrying coals to Newcastle."

"Will the New Moon await the Brahman's arrival?"

"Time and tide wait for no man."

"Can a fort be taken with one ball?"

"Rome was not built in a day."

"Will the temple cat reverence the Deity?"

"Familiarity breeds contempt."

"One should reside near a temple and a tank."

"Cleanliness is next to godliness."

"It is an act of folly to wear clothes in a country where all go naked."

"If you go to Rome, you must do as Rome does."

"Is rice offered in charity refused because it is over-boiled?"

"Beggars must not be choosers."

"A hungry dog finds a way wherever he goes."

"Where there's a will there's a way."

"Although you go round, go by the way."

"The longest way round is the shortest way home."

"Power admits of no disputes."

"Might is right."

Many of the Tamil proverbs are rendered all the more forcible by the alliteration contained in them. As it is impossible to reproduce the alliteration contained in the following, I have endeavoured to give them in rhyme:—

"The man who does what's culpable,
Must suffer what's unbearable."

"If thoroughly is ploughed the field
Most fruitful then will be the yield."

"Shall treacherous kannam¹ be applied
To friendly house that food supplied,"

"The waters of a well that's drawn will
ooze and spring,

"While those that stand undrawn foul
odours bring."

"If doubtful of the way to go,
Advance with careful step and slow."

"One may endure gross robbery,
While pilfering is miscry."

"Where sense of shame is not alive,
There sense of honour cannot thrive."

"Whatever grain is sown is reaped again,
"Whatever wrong is done, for wrong comes
pain."

"What is amusement to the cat,
Is most distressing to the rat."

H. HORSLEY,

Missionary C. M. S.

¹ The kannam is an instrument used for breaking into a house.

ON THE TERMS OF RELATIONSHIP IN SINHALESE AND TAMIL.

(Continued from Vol. I. p. 223).

Probably further investigation will show that there are other languages which may be classed with Sinhalese and Tamil in this matter of terms of relationship. A passage in Sibree's '*Madagascar*' has been brought to my notice which seems to show that the inhabitants of that Island have much the same ideas on the subject, in some respects, as those prevailing among the inhabitants of Ceylon. It is as follows:—

"The restrictions on the marriage of relatives are chiefly with respect to those connected on the female side. The descent of sovereigns and nobles is reckoned through the female rather than the male line, as it is argued that the descent can be proved from the mother, whilst it is often impossible to know the paternity of a child. Cousins very frequently intermarry, except the children of two sisters by the same mother, and their descendants down to four generations.

"It is often difficult to ascertain exactly the relationship of members of a family, for first cousins are usually termed brother and sister, and uncles and aunts, father and mother respectively, and it is only by asking distinctly of persons whether they are 'of one father' or are 'uterine brother or sister' that we learn the exact degree of relationship.¹ These secondary fathers and mothers seem often to be regarded with little less affection than the actual parents."

It is to be remarked, however, that the first part of this extract shows that in Madagascar the fundamental idea of relationship through females predominates, whereas in Ceylon the idea of relationship through males is of equal importance with it. Traces of the system of tribal relationship are possibly to be found in the replies of Tamil coolies. "I call him father (or

brother) because he belongs to the same caste (or to the same village)."

Some light is perhaps thrown on the origin of the names for father's brothers and mother's sisters by Diodorus Siculus' account of the inhabitants of Ceylon. He "relates that the inhabitants of this Island "had a community of wives; that they "regarded their children as a common stock, "without any of the feelings of parental "preference, and that the children were "interchanged in their infancy, so that even "mothers could not recognize their own."² There can indeed be no doubt as to how the names originated.³

There are other peculiarities characterizing native ideas and habits of speech in connection with the present subject which I should not forget to notice.

Relationships by marriage are curiously regulated both among Sinhalese and Tamils. Thus: 1. The husband's uncles, aunts and cousins of the one class are regarded by the wife as uncles, aunts and cousins of the other class, that is to say:—

Husband's paternal uncle	is	wife's maternal uncle.
" maternal uncle	"	paternal uncle.
" paternal aunt	"	maternal aunt.
" maternal aunt	"	paternal aunt.
" <i>massinā</i>	"	<i>sahōdarayā</i> .
&c.	&c.	&c.

or to take an example, a husband regards his wife's *loku appā* or *bāppā* as his *māmā*. Now *māmā* besides meaning maternal uncle means also a father-in-law, so that a husband regards his wife's "big father" or "little father" as his father-in-law, or in other words he looks upon her father's brothers in the same light as her father—he regards them all as her fathers. So that

¹ Cf. *Orientalist*, Vol. I. p. 221, note 9.

² Philaethes' *History of Ceylon*, p. 5. Diodorus Siculus must have written about the beginning of the Christian era.

These ideas are not yet extinct among the more primitive inhabitants of Ceylon. There was an incident related in the *Ceylon Observer* of a Korāla, who speaking of the insolent behaviour

of a certain lad towards himself remarked, "He behaves thus to me, who am one of his fathers."

³ Davy, in his *Interior of Ceylon*, refers to "a very acute old Kandyan chief, who with his "brother, had one wife only in common. The "children called the elder brother 'great papa' and "the younger 'little papa.' There appeared to be "perfect harmony in the family." (p. 287).

in this way also we arrive at a sort of corroboration of our theory for the explanation of the origin of the names for father's brothers.

Then again, although a man regards his father's sister's son or his mother's brother's son as his "cousin proper" (*massinā*) yet he regards the wife of the latter as his sister (*sahōdari*), and he is allowed to be on intimate terms with her. The wife of his "quasi-fraternal cousin" (*sahōdarayā*) on the other hand is not regarded by him as a sister but as a "cousin proper" (*nānā*.) And so a woman with respect to her cousins and their husbands. The same process may be applied as in the last case. *Nānā* besides meaning 'cousin' means 'sister-in-law,' so that a man looks upon the wife of his "quasi-paternal cousin" (i.e. 'brother') as his sister-in-law, which is what we might have expected. The wife of a *massinā* too may well be a 'sister' because *massinā* means also a brother-in-law.

2. In the case of relationship to a person by marriage, a man looks upon it as lasting only during the lifetime of the blood relation of his whose marriage gives rise to the relationship. Thus when a daughter dies her father does not regard her husband any longer as a son-in-law. Hence we hear such statements as, "He was related to me, but the relationship expired long ago," &c.

Most of the Sinhalese and Tamil names for relatives are used with a wider signification than the corresponding words in English. This we have to some extent seen already. Other examples of it, however, can be given. Both the Sinhalese and the Tamils have a way of talking as if it were possible for a man to have several grandfathers and grandmothers, some of whom are considered to be more closely related to him than others. Thus a man will say of his grandfather's brother,

* The Tamils call a grandfather's elder and younger brothers "big grandfather" (*periya paḍḍin*) and "little grandfather" (*ciriya paḍḍin*) respectively, and so on, using the same method of distinguishing them as that adopted in the case of a father and his brothers, &c.

† The statement of a Sinhalese man therefore that a Buddhist priest was a grandfather of his, need cast no reflection on the priest's reputation.

"he is a distant grandfather of mine,"⁴ or "he is related to me as grandfather."⁵

In English we talk of a second or third cousin, but we could not talk of a "distant grandfather," a "distant uncle" or call a cousin "a brother once removed" as is done in Tamil (*onrai vidḍa cakōtaran*⁶). But among the natives various relatives of different degrees of nearness of relationship to the speaker are classified together under one head or name. Thus there are "persons related as fathers," or "related as grand-father," or "related as brother," &c.

A Sinhalese or Tamil, in speaking of his father or other near relative, often says "our father" "our brother," &c., where a European would say "my father," &c. A native does not speak as if he had a monopoly in the possession of his relative—he is at all times mindful of the claims of his brothers and sisters. This of course does not apply to the case of relationship of a husband or wife, unless it be where polygamy is the custom. There the use of the plural-form would perhaps be better adapted to the circumstances. In the case of other relatives the plural may possibly be considered more respectful.

Tamil seems to have a larger supply of terms of relationship than Sinhalese. It is particularly rich in words for 'brother-in-law' and 'sister-in-law.' For instance, brother-in-law may be—

- | | |
|-----------------------------|--------------|
| 1. Elder sister's husband. | } = attāṅ. |
| 2. Husband's elder brother. | |
| 3. Wife's sister's husband | } = sakalaṅ. |
| and 'sister-in-law.' | |

- | | |
|--------------------------------|----------|
| 1. Elder brother's wife. | = anni. |
| 2. Husband's elder sister. | = nātti. |
| 3. Husband's younger-brother's | |

wife = { Oppadiyāl
attācci

⁴ We have however 'step-brother,' 'brother-in-law,' &c.

Step father in Tamil also = onrai vidḍa takappan

Step mother " = " " tāy.

Half-brother " } = " " cakōtaran

Son of father's brother } &c. &c.

and there are two words, *koḷuntaṅ* and *koḷunti*, for husband's brother and wife's sister, which seem sometimes to denote an elder⁷ and sometimes a younger⁸ brother and sister. This appears to be the case also with *maccinaṅ* (when *attāṅ* is confined to meaning a husband's elder brother), and with *maccini*.⁹

The tendency of primitive languages, it should be observed, is specialisation. They are characterised by a superabundance of special terms and at the same time a dearth of terms to express general or abstract conceptions.¹⁰

As a people's ideas become more advanced the tendency is for these specialised words to fall into disuse or to acquire a more extended meaning,¹¹ or to be supplanted by other words often imported from other languages to serve as general terms,¹² And as a matter of fact these various words in Tamil for brother-in-law and sister-in-law seem, as in the instances I have mentioned,

to be losing their specially distinctive meanings, and the same may be said of the words for grand-father and grand-mother. In Tamil the distinction originally made in the matter of names between paternal and maternal grand-fathers, and between paternal and maternal grand-mothers is disappearing, while in Sinhalese it seems to have disappeared altogether.

Some of the words used by the "Moormen"¹³ whose language generally is Tamil are different from those used by the Tamils to express the same meaning. These words are shown in the following table:—

English.	Tamil.	Moorish. ¹³
Father.	takappaṅ.	vāppā. ¹⁴
Mother.	tāy, amma.	ummā. ¹⁵
Father's mother.	ācci (<i>Sinh.</i>)	vāppācci. ¹⁶
Mother's mother.		pētimmā. ¹⁷
Father's younger brother.	kunci appaṅ.	cāccā.
Mother's younger sister.	kunciyācci.	cācci. ¹⁸
Elder brother.	tamaiyaṅ, annaṅ.	kākkā.
Elder sister.	akkāl.	rattā. ¹⁹

⁷ Pope's *Tamil Handbook*, 2nd Edit., p. 201.

⁸ Winslow's *Tamil Dictionary*, p. 371.

⁹ Compare with these the Greek, Latin, and Sanskrit terms for brothers and sisters-in-law.

English.	Tamil.	Greek.	Latin.	Sanskrit.
Wife's brother	maccinaṅ	ἀελίοι		syāla
Wife's sister's husband	sakalaṅ			
Sister's husband	attāṅ	εἰλιονες		
Husband's brother	maccinaṅ attāṅ koḷuntaṅ			
Husband's brother's wife	oppāḍiyal	δαῖρ	levir	devara
Brother's wife	anni	εἰνάτερες	janitricēs	yātaras
Husband's sister	natti			

Ἀελίοι and syāla *δαῖρ* and *devara* are evidently the same words, and so are *εἰνάτερες*, *janitricēs* and *yātaras*. Query: does *sakalaṅ* (which is from the Sanskrit) contain the same root as *syāla*, *ἀελίοι*?

¹⁰ See Sayce, *Principles of Comparative Philology*, p. 221, Lubbock, *Origin of Civilisation*,
¹¹ e. g. Uncle, aunt.

¹² This may be the origin of the use of *sahōdarayā*, *cakōtaraṅ* in Sinhalese and Tamil—words which are the exact equivalent of the Greek ἀδελφός and like it probably late words. It is curious that both Greek and Sinhalese have lost the common Aryan names for brother and sister [Skr. *bhrātar* = Lat. *frater* = A. S. *brōdor* = Eng. *brātar*. Skt. *svasr* = Lat. = *soror* = A. S. *sweostor* = Eng. = *sister* Gr. *φρατήρ* = tribesman. According to Max Müller *svasar* (*svasri*) = she who pleases or consoles (from *svasti* joy or happiness); according to Benfey = *sva-stri* i. e. own wife). See *Chips from a German Workshop*, Vol. II. pp. 22-6. The expression *ek kuṣē upan sahōdarayā* (brother born of the same womb) it may be noted is tautological, and shows how completely the original meaning of the word *sahōdarayā* has to the Sinhalese become obscured. A mother's sister's son, though called by the name, cannot really be a *sahōdarayā*.

¹³ The Ceylon Muhammadans. I use the terms "Moormen," "Moorish" in accordance with Ceylon custom and in default of better. They are incorrectly applied to the Muhammadans of Ceylon, who of course are not "Moors" in the proper sense of the word.

¹⁴ From Hindustani?

¹⁵ Arabic.

¹⁶ A hybrid word, a compound of *vāppā* and *ācci*, p. 332.

¹⁷ Also hybrid *pētti* (*pērti*) and *ummā*.

¹⁸ *Cāccappā* also means mother's younger sister's husband. *Cāccā* I am informed is used instead of *cāccappā* by the Muhammadans of Southern India and South Ceylon, but very rarely by those of Jaffna. It would seem, therefore, that father's younger brother and mother's younger sister's husband are regarded in much the same light. I do not know the origin of *cāccā* and *cācci*. Apparently they are not from Hindustani nor from Arabic.

¹⁹ The same may be said of *kākkā* and *rattā*. *Kākkā* is also used by the Malays of Ceylon for 'elder brother.' In Telugu *kākkā* means

The Tamil names for father's elder brother (*periyappā*) father's elder sister (*periyammā*) are used by the Moormen, as are also those for mother's brothers and father's sisters and for younger brother and younger sister.

It is curious that whereas the Tamil names for father and mother are rejected by the Moormen in favour of words from other languages, the names used by them to denote father's 'elder brother' and 'father's elder sister' are the Tamil names derived from those for 'father' and 'mother.' At the same time the names for 'younger brother' and 'younger sister' are the ordinary Tamil words *tampi* and *tankai*, but for 'elder brother' and 'elder sister' foreign words or perhaps words which are survivals from other languages, are used.

In the matter of succession to property a paternal uncle and a paternal uncle's son are, according to Muhammadan law, direct inheritants, but a paternal aunt and maternal uncle or aunt are only inheritants of the third class (*arham*) i.e., they do not inherit except when there are no heirs of the first class (*farulu*) or second class (*assabat*).

Among the Moormen the father's brother is regarded in the same way as the father, whom also he generally succeeds in the guardianship of the children. So also his son is regarded as a brother, and addressed as such, and the mother's sister is regarded in much the same light as the mother.

I now revert to the Sinhalese and Tamil

'father's brother.' According to J. Alwis (*C. A. S. Journal* 1867-1870, p. 11), "in the primary Dravidian dialect, the Tamil *kākkā* means 'peddler.'" So that the word used by the Tamil-speaking Moormen of Ceylon for elder brother means peddler, and that for younger brother, *tampi*, is the general name in Ceylon for a Moorman, who very often is a peddler.

By the Moormen of Colombo the Sinhalese word *nānā* is used for 'elder sister' though its ordinary meaning is 'cousin' or 'sister-in-law.'

²⁰ See J. Alwis remarks on *appā* (*C. A. S. Journal* 1867-1870, p. 10). He seems to imply that *appā* in Sinhalese and *appan* originated independently of each other. Words like *appā* and *ammā* for

terms given in the first table. Most of the Sinhalese words are, as may be expected, Aryan in origin, but some appear to have been borrowed directly from Tamil. The following are Tamil and non-Sanskrit words:—

1. *Āttā* (grandmother) which is probably the Tamil *āttā!*, the feminine form of *āttan*, a term meaning (1) a friend, (2) a great person, a superior; (3) the Supreme Being.

2. *Ācci* (grandmother) = Tamil *āycci* (mother) from *āyi* = (1) mother; (2) mother's mother: a feminine form of *āyaṅ*.

3. *Appā* (father), Tam. *appan*.²⁰

4. *Ammā* (mother), the same in Tamil.

5. *Aiyā* (elder brother). In Tamil *aiyaṅ* has been superseded by *tamaiyaṅ*, and possibly in Sinhalese has superseded some older word. *Aiyaṅ* = (1) father; (2) elder brother, hence an elder, superior. Fem. form *aiyai* = (1) lady, (2) wife.

6. *Akkā* (elder sister); *akkā!* or *akkā* retains its place in Tamil.

7. *Massinā* (cousin or brother-in-law). In Tamil the form *maccinan* is not much used, but instead variations and contracted forms like *maittuṅṅ*, *maccāṅ* and for the feminine *maittuṅi* *malini*, *maicci*, *maccā!*. The feminine form is not found in Sinhalese. This is the case also with *māmi*, the feminine of *māmaṅ*. In the development of a language masculines are as a rule formed before feminines²¹ and usually the latter are derived from the former. In Sinhalese most of the feminines

father and mother occur also in languages which have nothing to do with Sinhalese or Tamil, and may have originated from their being easy sounds for a child to produce. They may thus "point to a time when the names given to the parents were merely the first cries of infancy." See Sayce's *Principles of Comparative Philology*, 2nd Edition, p. 224, and the list of names for father and mother given in Lubbock's *Origin of Civilisation*, p. 323-8. If, however, as J. Alwis says, *appā* is not an ancient Sinhalese word, I should think it has been borrowed from Tamil.

²¹ "Mātā in the R̥g-veda is masculine" Sayce, *Principles of Comp. Phil.*, p. 224.

are not modifications of the masculines, but are from different roots, e.g.

<i>Masc.</i>	<i>Fem.</i>
putā	duva.
ayiyā	akkā.
malayā	nagā.
māmā	ṇandā.
massinā	nānā.
bānā	lēli.
muttā	āttā.

The only exceptions are in the case of the purely Sanskrit words *sahōdarayā* and *mātula*, and of *munuburī*. In Tamil, on the other hand, there are several instances of feminines formed from masculines, e.g.

māmaṇ	māmi.
maccinṇ	maccini.
makaṇ	makaḷ.
aṇṇaṇ	aṇṇi.
pāddan	pāddi.

But when Sinhalese borrows any of these masculines (*māmaṇ* and *maccinṇ*) it leaves the feminines behind.

Sanskrit words in Tamil are :

pitā	māmaṇ	puttiraṇ.
tātā ²²	māmi	cakōtaraṇ.
mātā	mātulaṇ	cakōtari.
purushaṇ	istiri	

Non-Sanskrit words.

takappaṇ	paḍḍaṇ.	akkāḷ.
appaṇ	attai	tampi.
tāy	makaṇ ²³	tankaḷ.
ammā	tamaiyaṇ	maccinṇ.
āyi	aṇṇaṇ	pēraṇ, etc.

There are several sets of Tamil words for father and mother :

1. appaṇ and ammā.

²² *Tā tā* (another form *tātā*) 'a liberal donor,' secondarily a 'father' or 'grandfather.' Thus Fem. *tāti* = a foster-mother. Winslow also gives *tātā* as a Telugu and non-Sanskrit word for grandfather, but I should think it must be from the Sanskrit. He omits *tātā*, which is a common Tamil word for grandfather.

²³ There is an accidental resemblance between *makaṇ* and the old English *maga*, a son, (*Goth. magas*, a boy; *magaths*, a young girl; Sans. root *mah*, to grow). There can, of course, be no connection between the words.

²⁴ Compare the derivation suggested for daughter, viz. *duhitā*, the milker (Sayce, p. 222, *Chips from a German Workshop*, Vol. II. p. 25). "In the

2. āyaṇ	āyāl.
3. attaṇ	attai.
4. āttāṇ	āttāl.

Āyan appears to have originally meant 'a man of the herdsman caste' or perhaps when the Tamils were all herdsmen and there were no castes, simply 'a herdsman.' The occupations of the head of the family among a pastoral people would be looking after the flocks, hence the word would come to mean 'father.' Thence *āyāl* for 'mother.'²⁴ The opposite process may have taken place with respect to some of the other words for father and mother. *Attaṇ* means also a person of eminence, and *attai* a lady of eminence. Probably they originally meant father and mother and then came to be used with a wider meaning as terms of respect. This is what has happened in the case of several of the Sinhalese and Tamil names of relatives.²⁵ *Āttaṇ* is given by Winslow as meaning (1) a friend, companion; (2) a great person; (3) the Supreme Being, but *attai* as meaning mother.

We may therefore expect to find that the names denoting relatives vary much in meaning from time to time and such is in fact the case. Thus *tātā*, a Sinhalese word for 'father,' is used in Tamil for 'grandfather,' while a Sinhalese name for 'grandmother,' *ācci*, in Tamil means 'mother.' The Tamil word *aṇṇai* = (1) mother, (2) elder sister; *attai* = (1) mother, (2) father's sister. The names for grandson (*pēraṇ*) and grand-daughter (*pērtti*) appear sometimes to be applied to a grandfather and grandmother.²⁶ So the English words *nephew*

"same way a large proportion of the words we use turn out, when analysed, to be simply general epithets which have come to be set apart "to denote some special object" (Sayce).

²⁵ e.g. in Sinhalese *appā*, *ammā*, *āyā* and in Tamil *aiyaṇ*, *tampi*. *Siya* = (1) grand-father (2) old man. The Tamils of the Northern Province usually address any Sinhalese who come among them as *māmi* and *maccāṇ*.

²⁶ An explanation given to me of this was that it is a Tamil custom, not observed however now to the extent that it was formerly, that grandfather and grandson should whenever practicable bear the same name. Hence *pēraṇ* from *pēr* = name.

and *niece* are derived from *nepos* and *neptis*, which mean also grandson and grand-daughter.

But on the etymology of the Sinhalese

or Tamil terms of relationship, I do not know that I am competent to say much—it is a subject that I must leave to others.

J. P. LEWIS.

EPISODES FROM THE MAHĀVAṆṢA.

VI.—A SINGLE COMBAT FOR A THRONE.

Silākāla had three sons. The eldest he named Moggallāna¹ in memory, no doubt, of his royal friend and kinsman, Moggallāna the First, who had so generously befriended him on his return from India. The second he named Dāthā Pabhuti,² in order probably to commemorate the name of his father, who lived and died in obscurity at Mereliya through fear of Kāsyapa the Parricide. The youngest was called Upatissa,³ very likely out of regard for his father-in-law, who had preceded him on the throne, and against whom he had raised the standard of revolt and rebellion with such remarkable cunning, perseverance and success. To the eldest he gave the eastern provinces of the Island with the rank and title of *ādīpāda*,⁴ or Eparch, and ordered him to take up his abode in that division. To the second son he gave charge of the Malaya country and the southern sea-coast, with the grand title of Rājā of the Malaya, and enjoined him to guard the sea-board against foreign invasion. The youngest was a youth of extraordinary beauty and great promise, and was the pet of his royal sire; he was not, therefore, sent anywhere, but kept in the palace, and entrusted probably with some light and honorary duty, such as the supervision of the capital and its suburbs. Soon after this division of the country and distribution of offices among his sons, the old king died, and the sceptre which rightfully belonged to his eldest son Moggallāna, was immediately seized by *Dāthā Pabhuti*, his second son, the Malaya Rājā.

Most probably Moggallāna was at this time far away in his province and was therefore unable to assert his right and to take possession of his father's vacant throne; Upatissa, the youngest of the three princes, however, protested against his brother's act, on the ground that it was contrary to the "law of succession." This righteous protest drew down on the head of the young prince the ire of the usurper, who caused him to be put to death at once. On hearing the news of this lawless and atrocious act, Moggallāna's wrath was kindled, and he immediately determined on asserting and maintaining his right to the crown. "Now I will see," said he, "whether I or my brother shall govern the kingdom; not contented with having taken unlawful possession of a throne that does not belong to him, he hath ruthlessly murdered my righteous and innocent brother."⁵ Moggallāna was a humane man of a naturally peaceful disposition, much given to study and literature; and there is reason to believe that his attitude in respect of his brother's usurpation would have been one of a pacific character but for the cruel and heartless murder of the young prince Upatissa. This brutal act provoked his anger and impelled him to take immediate action. He instantly took measures to collect an army, and succeeded in raising and organising a large force, with which he entrenched himself in *Rahera-pabbata*.⁶

The king having heard of it set out at the head of a well-equipped army to meet him, and encamped his force at a place

¹ Sinhalese, *Mugalan*.

² Sinhalese, *Dāpulu*. ³ Sinhalese, *Upatis*.

⁴ Sinhalese, *Ēpā*; *επαρχος*.

⁵ *Moggallāno'tha tāy sutvā*, "appattay rajjam-aggaḥi

Akārane me māresi kaṇṭṭhaṃ dhammavādināṃ Kārāpessam aham majja rajjan ti parikuppiya.—Ch. 41, vv. 43-44.

⁶ Sinhalese, *Rahera-pavva* or *Reru pavva*.

called *Karindaka-pabbata*, the Sinhalese equivalent of which is Kirindigala. Moggallāna having been informed of his brother's arrival with the object of giving him battle sent the following message to him:—"The inhabitants of this Island have neither sinned against you nor against me. If one of us die, there is no occasion for the kingdom to be divided amongst two. Therefore let not others fight; we two shall engage in an elephant-combat here (in presence of the army); and he who wins shall get the throne." The challenge was no sooner given than accepted, and the two brothers prepared themselves duly for the grand combat, in which he who came off victorious was to have as his prize the coveted crown and sceptre of Laṅkā. On the day appointed the king "armed to the teeth,"⁷ mounted on his elephant and "like Māra approaching the great Muni,"⁸ boldly advanced to the battlefield.

Moggallāna, fully armed and mounted on a splendid and powerful elephant, calmly and steadily awaited the attack of his brother. The two "great elephants" came into fierce conflict with each other, and the result appears to have been doubtful for a long time. The account given by the chronicler of this famous combat is short, but, nevertheless, vividly picturesque and imaginative. He says—"The great elephants steadily advanced against each other, and commenced the attack. The sound caused by the impact of their heads was heard like the rolling of thunder: the concussion of their tusks produced sparks of fire like flashes of lightning: besmeared with blood, the elephants looked like two clouds on the horizon of the setting sun."¹⁰

The contest was undoubtedly fierce and hot: a kingdom trembled in the balance; and each aspirant put forth all the might

of his power to secure for himself the coveted prize. We can imagine to ourselves with what breathless suspense and anxiety the opposing armies were looking on at the extraordinary spectacle, and watching the movements of the huge beasts, whose alternate progress and regress betokened victory or defeat.

At last Moggallāna's powerful beast made a terrible plunge on the king's elephant and inflicted on him such a deadly wound with his tusks that, with a shrieking cry, he turned tail and fled, closely pursued by Moggallāna's triumphant tusker. The king, unable to restrain the flight of his elephant and to make the runaway beast halt and face its antagonist, grew desperate and drew his sword with the object of committing suicide. Moggallāna, who followed him, perceived the significant movement, and imploringly cried out, "Brother, don't do so"! But his prayers were unavailing. Dāthā-Pabhuti was too proud to survive the humiliation of a defeat even at the hands of his brother; and so the royal fratricide cut his own throat and fell down dead on the ground.

Thus ended the life of Dāthā-Pabhuti, after he had retained the reins of government for a brief period of six months and six days.

The whole incident is very romantic and unique, having no parallel, as far as we can remember, in the history of any other semi-civilized nation of ancient or modern times.

After the combat was over the victorious Moggallāna, now all-powerful, set out, probably at the head of both armies, to the capital, where he was duly crowned in A.B. 1084 or A.D. 541. He was called "Moggallāna the Less" in order to distinguish him from his uncle Moggallāna the son of

⁷ "Sāparādhaṃ na te me vā manussā dīpavāsino Ekasmiṃ ca mate rajjam ubhinnaṃ yeva no siyā Tasmā aṅṅe na yujjhantu ubho yeva mayaṃ idha Hatthiyuddhaṃ karomā" ti raṅṅo pesesi sāsanaṃ.

⁸ *Baddhapañcāyudho*, "girded with the five weapons of war," viz., the sword, spear, bow, battle-axe and shield. I think the English ex-

pression "armed to the teeth" is the nearest equivalent.

⁹ *Munīno Māro viya otthari*.

¹⁰ *Saddo sūyittha saṅghatte asanirāvasannibho Dantāghātena utthāsi jālā vijjullatā viya*.

Saṅghāghanasabhāgāsuṃ gaḷā lohitaṃ akkhitā.

Dhātusena.¹¹ He is described as “an incomparable poet, zealously devoted to the cause of religion” and as “a store-house of charity, patience, amiability, and other virtues.” He treated his subjects with great consideration, and ruled them with justice. He looked after the interests of the priesthood and saw them well-provided with the necessaries of life. He was partial to learned and eloquent priests, for whom he entertained the highest regard and on whom he bestowed extraordinary gifts. He caused the Three Piṭakas and their commentaries to be publicly rehearsed, revised, and copied, and took a delight in composing pieces of sacred poetry, which he caused to be recited by competent men, seated on the backs of elephants, at the conclusion of midnight religious services.

Of irrigation works, it is said that “he caused the Kadamba river to be blocked up at the middle of the hill,”¹² and that he

constructed three tanks, the names of which are given as Pattapāsāna, Dhanavāpi and Girītara.¹³

His domestic life appears to have been happy and his parental affection strong. Extremely fond of his children, he took pleasure in devoting a portion of his time to their education,—offering to the younger ones prizes of sweetmeats and other gifts as incentives to diligence and exertion. The chronicler concludes by summing-up this king’s career in an epigrammatic verse full of significance as regards his character, and suggestive of sober reflection as regards the principles by which one’s conduct in life should be regulated. It runs thus:—

“He displayed compassion on his subjects as a mother would on the son of her bosom. He acquired, he gave, and he enjoyed to his heart’s content; and died in the twentieth year of his reign.”¹⁴ *Sic transit!*

L. CORNEILLE WIJESINHA.

THE
BĀLĀVATĀRA, A PĀLI GRAMMAR,

With an English Translation and Notes,

BY

LIONEL LEE,

OF THE CEYLON CIVIL SERVICE.

Buddham tidhā’bhivanditvā buddham-
bujavilocanam,

Bālāvatāram bhāsissam bālānam buddhi-
vuddhiyā.

Having saluted in the three ways the full-blown-lotus-eyed Buddha, I will compose the Bālāvatāra for the increase of the knowledge of the ignorant.

¹¹ *Mātulañca paticecemaṃ Cūlanāmena voharuṃ.*

In Turnour’s “Chronological Table,” this king’s name is put down as “*Dala Mugalan*” instead of “*Sulu Mugalan*.” “*Dala Mugalan*,” or (Pāli) “*Dalla Moggallāna*,” ascended the throne 67 years afterwards. The whole of Turnour’s “Table” should be recast: it is so full of errors.

¹² *Bandhāpesi kadambūca nadiṃ pabbata majjhato.*

¹³ The Sinhalese equivalents of these names are *Patapahan-veva*, *Danaveva* and *Girītara-veva*. Could

CHAPTER I.

Akḥkarāpādayo ekacattālīsam¹.

Akḥkarāpi akārādayo ekacattālīsam sut-
tantopakārā. Tam yathā a ā i ī u ū e o ka
kha ga gha ṇa ca cha ja jha ṇa ṭa ṭha ḍa
ḍha ṇa ta tha da dha na pa pha ba bha ma
ya ra la va sa ha ḷa añ iti.

the last-named one be the present Giritalaveva, said to be situated between Minneriya and Polonnaruva?

¹ *Lokaṃ so anukampitvā mātā puttāṃva orasaṃ Datvā bhuteṃ yathā kāmaṃ vasse vīsatime mari.*

¹ “Moggallāna disputes the correctness of this sutta, and says that the Pāli alphabet contains forty-three characters, including the short e (epsilon) and o (omicron).” *Alwis’ Introduction to Kaccāyana’s Grammar*, page xvii., note.

There are forty-one letters, *a* and the rest, useful for the suttanta. Thus : a ā i ī u ū e o k kḷḡ g gh ñ c ch j jh ñ ṭ ṭh ḍ ḍh ṇ ṭ ṭh ḍ ḍh n p ph b bh m y r l v s h ḷ m.

Tatth'odantā sarā atṭha.

Tattha akkharesu okārantā atṭha sarā nāma.

Here, of the letters, the eight ending in *o* are called vowels.

Tattheti vattate.

Carry on "tattha."²

Lahumattā tayo rassā.

Tattha saresu lahumattā a i u iti tayo rassā.

Here, of the vowels, the three having a light syllabic instant, viz., a i u, are short.

Aññe dīghā.

Tattha saresu rassoh'aññe dīghā. Sañyogato pubbe o o rassā ivocante kvaci— anantarā byañjanā sañyogo—ettha seyyo oṭṭho sotthi.

Here, of the vowels, exclusive of the short, the rest are long. Before a compound consonant, e and o are pronounced short at option. Compound consonants are consonants next each other. Examples, ettha here, seyyo better, oṭṭho lip, sotthi welfare.

Sesā byañjanā.

Sare ṭhapetvā sesā kādayo niggahītāntā byañjanā.

Putting the vowels on one side, the remainder, from *k* to *niggahīta*, are consonants.

Vaggā pañcapañcaso mantā.

Byañjanānaṃ kādayo makārantā pañcapañcaso akkharavanto vaggā.

² That is to say, "Let *tattha* be understood in the following rules."

³ For facility of reference these five classes are here given.

Gutturals—k kh g gh ñ

Palatals—c ch j jh ñ

Cerebals—ṭ ṭh ḍ ḍh ṇ

Dentals—t th d dh n

Labials—p ph b bh m.

* Parasamaññā payoge. (Vutti) yā ca pana sakkata-gandhesu samaññā ghosā ti vā aghosā ti

The consonants from *k* to *m* inclusive are divided into classes of five each.⁵

Vaggānaṃ paṭhamadutiyaṃ so cāghosā. Lantāññe ghosā. Ghosāghosasaññā ca "parasamaññā payoge"⁴ ti saṅghātā. Evaṃ līṅga-sabbanāma-pada-upasagga-nipāta-taddhita - ākhyāta - kammappavacaniyādi-saññā ca.

The first and second letters of each class and *s* are surds. The rest up to *ḷ* are sonants. These terms *ghosa* and *aghosa* have been borrowed from the usage of foreign grammarians. Thus also have been borrowed *Līṅga*, *Sabbanāma*, *Pada*, *Upasagga*, *Nipāta*, *Taddhita*, *Ākhyāta*, *Kammappavacaniya*, &c.

Aṃ iti niggahītāṃ.

Aṃ iti akārato paraṃ yo bindu sūyate taṃ niggahītāṃ nāma.

Bindu cūlāmaṇākāro niggahītāṃ ti vucate.

Kevalassāppayogattā akāro sannidhiyate.

A-kavagga-hā kaṇṭhajā; i-cavagga-yā tāluja; u-pavaggā oṭṭhajā; ṭavagga-ra-lā muddhajā; tavagga-la-sā dantajā; o kaṇṭhatālujo; o kaṇṭhotṭhajo; vo dantotṭhajo.

Saññā.

A dot which is placed (*lit.* heard) after *a*, as *aṃ*, is called *Niggahīta*.⁵

The dot, which is like a jewel in a crest is called *Niggahīta*: the letter *a* is combined with it because it cannot be formed alone.

The letters *a* and *h* and the *k*-class have as their place of origin the throat. The letters *i* and *y* and the *c*-class have as their place of origin the palate. The letter *u* and the *p*-class have as their place of

vā tā payoge sati oṭṭhāpi yujjante. In composition other appellations. (Vutti) such grammatical terms as are called *ghosā* (sonants), or *aghosā* (surds), in Sanskrit compositions (*Gandhas*), are here adopted as exigency may require." *Vide* Alwis', Introduction, page xxv., and Senart's *Kaccāyana*, p. 11.

⁵ It will be observed that the Pāli is wanting in the following Sanskrit letters:—

f, ṛ, ḷ, ḹ, ai, au, ś, ṣ, and visarga. The organ of *niggahīta* is not given. The *Kaumudis* call it *anusvāra* and give the nose as its organ.

origin the lips. The letters *r* and *l* and the *ç*-class have as their place of origin the head. The letters *l* and *s* and the *t*-class have as their place of origin the teeth. The letter *e* has as its place of origin the throat and palate. The letter *o* has as its place of origin the throat and lips. The letter *v* has as its places of origin the teeth and lips.

So much for terms.

CHAPTER II.

Loka aggo ityasmim.

“Pubbam adhoḥhitam⁷ assaram̄ sarena viyojaye” ti pubba-byañjanam̄ sarato puthakkātabbam̄.

It is necessary to separate the preceding consonant from the vowel [according to the rule] “Separate the preceding consonant standing below from the vowel.”

Sarā sare lopam̄.

Anantare sare pare sarā lopam̄ papponti—
“Nayo param̄ yutto” ti assaro byañjano parakkharam̄ netabbo—lokaggo. Saretyasmim̄ opasilesikokāsa-sattam̄ tato vaṇṇa-kālavayavadhāne kāriyam̄ na hoti—mam̄ ahāsi—

pamādamanuyuñjantītyādi gāthāyatū—janā appamādam̄ ti ca.

Evam̄ sabbasandhisu.

Anantarām̄ parassa sarassa lopam̄ vak-khātismānena pubbassa lopo nāyati teneva sātām̄ niddīṭṭhassa paratāpi gamyate.

Vowels are elided when followed immediately by a vowel.

The vowel-less consonant should be carried over to the following letter, according to the rule “carry over to the following letter when possible,” example, lokaggo.⁸

Here “sarc” is in the seventh case with the *opasilesika* signification, therefore when a letter or a prosodial stop intervenes sandhi will not occur: for example “mam̄ ahāsi:” and in the gāthā commencing Pamāda-manuyuñjanti, &c., “janā appamādam̄.”⁹

This holds good in all Sandhis.

Hereafter [Kaccāyana] speaks of the elision of the subsequent vowel. From this it is known that the elision enjoined by this rule [sarā sare lopam̄] is of the preceding vowel; hence too is understood that the state of being subsequent attaches to what is denoted by the term in the seventh case.¹⁰

SCIENCE AND MODERN DISCOVERY.

[At the request of the Secretary of the “Victoria Institute or Philosophical Society of Great Britain,” we gladly give insertion to the following interesting extract from the report of the Society’s Meeting for 1885.]

“The present occupant of Sir Isaac Newton’s Professorial Chair at Cambridge University, Professor G. G. Stokes, F.R.S.,

who is also Secretary of the Royal Society of England, delivered a remarkable address at the Annual Meeting of the Victoria Institute, in London, towards the end of June. Sir H. Barkly, G.C.M.G., F.R.S., occupied the chair, and the audience, which included many members of both Houses of

⁷ Sanskrit and Pāli writings are likened to trees: the beginning being the roots, and the end the branches. In *ka* the consonant *k* is nearer the commencement than *a* and is therefore said to be below.

⁸ The example given is लोक् + अगो. According to the first part of the rule—“separate first the consonant below from the vowel”—the combination becomes लोक् + अ + अगो. The next rule is “vowels must be elided when followed by a vowel:” the combination then becomes लोक् + अगो. The last operation is to carry over the vowel-less consonant *क्* to the following vowel: the combination then becomes लोक् + अगो lokaggo.

⁹ The signification of *opasilesika* is close conjunction. In the absence, therefore, of close conjunction by the intervention of a letter or of a prosodial stop, the rule does not apply. In *mam̄ + ahāsi*, the *a* of *mam̄* is not elided because *nigghāṭa* intervenes between it and the *a* of *ahāsi* and in *janā + appamādam̄* sandhi does not take place because there is a pause after *janā*. The gāthā referred to is from the Dhammapada, and is as follows:—

Pamādam̄ anuyuñjanti bālā dummedhino janā.
Appamādañca medhāvī dhanam̄ setṭham̄ va rakkhati.

¹⁰ This is an answer to the supposed inquiry why should *para* be understood in the sūtra “Sarā sare lopam̄.”

Parliament, filled every part of the large hall. Professor Stokes gave an important account of the progress of physical science during the past quarter of a century, and, reviewing the results, specially noted that as scientific truth developed, so had men to give up the idea that there was any opposition between the Book of Nature and the Book of Revelation. He said that for the last twenty years or so one of the most striking advances in science had been made in the application of the spectroscope, and in the information obtained with regard to the constitution of the heavenly bodies. The discovery that there were in these particular chemical elements, which were also present in our earth, exalted our idea of the universality of the laws of Nature, and there was nothing in that contrary to what he had learned in Revelation, unless we were to say as the heathen did that the God of the Hebrews was the God of the hills and not of the valleys. Entering with some particularity into the composition of the sun, the Professor said this gave an idea of an enormous temperature, since iron existed there in a state of vapour. This was utterly inconsistent with the possibility of the existence there of living beings at all approaching in character to those we have here. Are we then to regard this as a waste of materials? Might we not rather argue that as in animals we ascend by greater specialisation, so we could consider the differentiation of office in different members of the solar system as marks of superiority, and could regard the sun as performing most important functions for that system? In fact, all life on our earth was ultimately derived from the radiation of solar heat. Referring to the doctrines of conservation of energy and of dissipation of energy, he pointed out at some length how the sun, so far as we could see, was not calculated for an eternal duration in the same state and performing the same functions as now. We must regard the Universe on a grand scale, and then there was progress. If we contem-

plated nothing but periodicity, perhaps we might rest content and think things would go on for ever as at present; but, looking on the state of the Universe on a grand scale as one of progress, this idea obliged us to refer to a First Cause. Professor Stokes concluded with recommending that the Annual Report of the Society, read by Captain Frank Petrie, the Honorary Secretary, be adopted. It showed that the number of home, American, and Colonial members had increased to upwards of eleven hundred, and that the Institute's object, in which scientific men, whether in its ranks or not, aided, was to promote scientific inquiry, and especially in cases where questions of science were held by those who advanced them to be subversive of religion. All its Members and one-guinea Associates receive its Transactions free, and twelve of its papers were now published in a People's Edition, which was to be had in many of the Colonies and America. The address was delivered by Dr. J. Leslie Porter, President of Queen's College, Belfast, the subject being 'Egypt: Historical and Geographical,' a country with which he had been thirty years intimately acquainted. Having referred to the antiquity of Egyptian records, which, in so many instances, bore on the history of other ancient countries, he proceeded to describe the various changes through which that country had passed since its first colonisation; and, touching on its physical geography, concluded by giving the main results of recent exploration. One or two special statements may be here recorded. Dr. Porter said:—'Were the Nile, by some convulsion of Nature, or by some gigantic work of engineering skill,—neither of which is impossible,—turned out of its present channel away up to Khartoum, or at any other point above Wady Halfa, Egypt would speedily become a desert.' No tributary enters the Nile below Berber, that is to say, for the last thousand miles of its course. 'The arable land of Egypt is about equal in extent to Yorkshire.' The White Nile, issuing from Lakes Albert and Victoria

Nyanza, is broad and deep, never rises above a few feet, and supplies the permanent source of the river of Egypt. 'The other tributaries produce the inundation.' Of these the *Atbara* from the mountains of Abyssinia is the most fertilising, as it brings down with it a quantity of soil. The deposit of this soil is slowly raising the bed of the river as well as extending on each side; for example, on the plain of Thebes the soil formed by deposits has in 3,500 years encroached upon the desert a third of a mile, 'while the ruins of Hiera-

polis in the Delta, which once stood above reach of the inundation, are now buried in a mud deposit to a depth of nearly 7 ft.' In conclusion, he referred to Egypt and its present condition, saying:—'The commerce from the upper tributaries of the Nile, and from the wide region of the Soudan, forms an essential factor in the prosperity and progress of Egypt.' The Earl of Belmore and the Right Hon. A. S. Ayrton moved and seconded a vote of thanks, after which the company present assembled in the Museum, where refreshments were served."

SANSKRIT PUZZLES.

No. XV.

व्यामोहं तव भिन्दन्तु छिन्दन्तु दुरितानि च ।
कर्तृगुणमिमं श्लोकं ये जानन्ति विचक्षणाः ॥

No. XVI.

नारसिंहाकृतिं वीक्ष्य वने भक्तमतङ्गजः ।
अत्र क्रियापदं गुप्तं यो जानाति स पण्डितः ॥

SOLUTION OF SANSKRIT PUZZLES.

No. XIII.

राक्षसेभ्यः सुतां हत्वा जनकस्य पुरीं ययौ ।
अत्र कर्तृपदं गुप्तं मर्यादा दशवार्षिकी ॥

"Having taken the daughter of Janaka from the Rākṣasas he went into the city. To find out the agent of the verb concealed in this passage requires a term of ten years."

The sense of the first two lines, however, does not accord with the episode related in the Rāmāyaṇa, where it is stated that the daughter of Janaka, Sītā, was carried away violently by Rāvaṇa, the king of the Rākṣasas. We must therefore try to find out whether the word Rākṣasebhyaḥ, the ablative plural of Rākṣasa, will not admit of any other construction. Now the word *Ibhyaḥ* may mean a chief or ruler; then, Rākṣasa + *Ibhyaḥ*, becoming by combination Rākṣasebhyaḥ, will, as a Tatpuruṣa compound, mean the chief of the Rākṣasas, Rāvaṇa. The rendering of the two lines will then be thus—

"The chief of the Rākṣasas having taken the daughter of Janaka went into the city." This construction accords with the facts of the case.

L. C. WIJESINHA.

राक्षसेभ्यः सुतां हत्वा जनकस्य पुरीं ययौ ।
अत्र कर्तृपदं गुप्तं मर्यादा दशवार्षिकी ॥

Here the agent to the verb *yayan* is *Rākṣasebhyaḥ*, meaning the lord of the demons, being compound of *Rākṣasa* (demon) and *ibhyaḥ* (lord). Thus the first half of the sloka means that "Rāvaṇa having stolen Sītā went to Laṅkā." A good Sanskrit scholar would be able to unravel the puzzle in a few minutes; so the second half is merely hyperbolic. V. R.

Trivandrum.

No. XIV.

कान्तं विना नदीतीरं मदमालोक्य केकिनी ।
अत्र क्रियापदं गुप्तं यो जानाति स पण्डितः ॥

In order to appreciate the admirable ingenuity displayed in the construction of this puzzle, the reader must be informed of the popular belief with respect to the conception of the pea-fowl. It is supposed that pea-fowls never mate as do other birds, but the male bird spreads out its long luxuriant tail and dances round the female bird, exhibiting the brilliancy of its variegated plumage to its admiring mate, and that in the performance of this act it drops the procreating principle on the ground, which the female bird picks up and swallows, and thus conceives.

It is a popular belief in connection with the pea-fowl that it loves to live by the side of streams, and to rest and roost on lofty trees growing by their banks. The wild peacock, although it lays its nest upon the ground, is said by Captain Williamson, to roost constantly on the loftiest trees. (Wilson's *Meghadūta*; note on verse 528.)

Taking advantage of this popular idea,

Kāntaṅ	vinā	naditiraṅ	madam	ālokya	Kekini.
Brilliant	without	river bank	semen virile	having seen	the pea-hen.

Atra	kriyāpadaṅ	guptaṅ	yo	jānāti	sa	paṇḍitaḥ.
Here	the finite verb	concealed	who	knows	he	is a learned man.

The first two lines contain the puzzle, and the ordinary meaning of the words occurring in it is as we have rendered. The question is what sense can be made out of those two lines, and where lies the finite verb that is concealed therein? It is evident that some of the words require a breaking up and redivision, but therein consists the difficulty.

There is just one circumstance, however, with regard to the popular notion regarding the life-history of the peacock that gives the student a faint idea that the solution of the puzzle probably has to be approached from an entirely different point of view. The peacock is supposed to be very partial to rain, and screams with delight at the sight of clouds and flashes of lightning. We have ourselves observed this peculiarity in the bird; but we are, of course, unable to say whether its cries on such occasions proceed from delight or terror. Perhaps the poets are right in attributing the screams to delight. Wilson, in his *Meghadūta* or "Cloud messenger," says:—"The wild peacock is exceedingly abundant in many parts of Hindustan, and is especially found in marshy places. The habits of this bird are, in a great measure, aquatic; and the setting in of the rains is the season in which they pair. The peacock is therefore always introduced in the description of cloudy or rainy weather, together with the cranes and cātakas whom we have already had occasion to notice.

Thus, in a little poem descriptive of the

the propounder of the puzzle has used certain expressions therein which would lead one to believe that the solution of the puzzle consists in some allusion to the popular notion on the subject.

An interlinear translation of this curious verse will render our meaning clearer and give the ordinary reader a fair idea of the difficulty of solving the puzzle.

rainy season, &c., entitled *Ghatakarpāra* the author says, addressing his mistress:—

नवाम्बुमत्तोः शिखिनो नदन्ति भेषागमे कुन्दसमानदन्ति ॥

O thou, whose teeth enamelled vie
With smiling Kunda's pearly ray,
Hear how the peacock's amorous cry
Salutes the dark and cloudy day!

And again in one of the *Śatakas* or centos of *Bhartrihari*, where he is describing the same season;—

शिखिकुलकलकेका एव रम्या वनान्ताः

सुखिनमसुखिनं वा सर्व्वमुत्कण्ठयन्ति ॥

When smiling forests, whence the tuneful cries

Of clustering pea-fowl shrill and frequent rise;

Teach tender feelings to each human breast
And charm alike the happy or distressed."

—*Meghadūta*, page 23, note on verse 151.

Now let us see whether we cannot recast some of the words occurring in the puzzle into another combination, so as to convey a distinct idea in relation to this trait of the bird, so frequently alluded to by native poets.

In scrutinizing the words in the first couplet we perceive that we are able to form a finite verb from the two words *vinā* and *naditiraṅ*: i.e. we take the *nā* from *vinā* and *naditi* from *naditiraṅ* and construct the finite verb *nānaditi* which is the repetitive form of the 3rd person singular present of the root *nad*, to sound or cry (*vide* Pāṇini. VII. 3, 94). Then, by prefixing to it the *vi* of *vinā* as a particle in the sense of excess

or emphasis, we obtain the verb *vinānadīti*, "screams repeatedly." The remaining word that has now to be accounted for is *iram*, which when combined with *madam*, following it, forms *iramadam*, "a flash of lightning."

According to this division of the words we shall give an interlinear translation, and the reader can then compare it with the ordinary reading as given by us before, and judge for himself how ingeniously the puzzle has been constructed.

Kāntaṃ vinānadīti iramadam
Brilliant screams repeatedly flash of lightning
alokya Kekinī
having seen the pea-hen
"The pea-hen having seen a brilliant flash of lightning, screams repeatedly!"

L. CORNEILLE WIJESINHA.

कान्तं विना नदीतीरं मदमालोक्य केकिनी ।
अत्र क्रियापदं गुप्तं यो जानाति स पण्डितः ॥

The concealment of the verb in the first line of this is far more ingenious than that of the agent in the former stanza. No ordinary Pandit is likely to discover the hidden word, which is *vinānadīti*, meaning "emits repeated or constant sound," being

the *yañluganta* form of the root *nad* with the prefix *vi*. The meaning runs thus: "The pea-hen seeing the beautiful *iram-mada* (flash of lightning, or fire of the clouds, P. III. 2, 37) emits repeated or constant sound." *Kāntam* may also be taken as an adverb qualifying *vinānadīti*, the meaning then being thus: "Seeing the flash of lightning, the pea-hen emits beautifully repeated sound." It is a natural propensity of this species of birds to set up an exultant chorus followed often by dancing at the sight of thunder-clouds, and hence the name *Meghanādānulasin* has been in vogue as a synonym of it.

R. V.

In Puzzle No. XI. the first line may also be written thus :

पाण्डवानां सभामध्ये दुर्योधन उपागतः ।

Thus the incongruity of *āgataḥ* being in the singular and *pāṇḍavaḥ* in the plural number, which strikes one at the very beginning, is avoided, and the puzzle itself is rendered far more clever and interesting.

R. V.

Trivandrum.

NOTES AND QUERIES.

Mr. Bell remarks (*C. A. S. Journ.*, 1883, p. 44), that Pridham¹ and Campbell have "done little more than condense Knox's account of the general process of native tillage in this island." I think it is a mistake to quote Pridham at all as an authority on Ceylon matters, for his work appears to be entirely a condensation of the works of previous writers on Ceylon. The whole of his information is second-hand,² in fact, there is nothing in his book to show that he had ever even set foot in the Island. At the same time he seems very well satisfied with his book, and rather prides himself on his originality and accuracy. He has taken "nothing for granted, but that he positively knew"—how he does not say, but his knowledge does not seem to have been founded on personal investigation. He is very severe on the charlatanism of writers who merely

put materials into shape, and who are incapable of "testing, comparing, fusing, and recasting them." "A colony per month" is "the most outrageous form of scissors and paste." What then is our author's own method of "testing, comparing, fusing, and recasting," which marks him off from such compilers as those he denounces, the following extracts may serve to show. Dr. Davy in his "Interior of Ceylon," published in 1819, gives a description of the country from Colombo to Avisavella and Amanapura, as seen by him on one of his journeys. Pridham, therefore, also describes it:—

PRIDHAM, (Vol. II. pp. 639-640).

DAVY, (pp. 354, 362).
- Ruwenwélé, the next Eight miles and a half stage, is eight miles and to the north-east of Avisahavellé. sahavellé, and on the old

¹ An Historical and Statistical Account of Ceylon, and its Dependencies, by Charles Pridham, B.A.; F.R.G.S. (London, 1849).

² Even the idea propounded in the preface—of

a European colonization of the mountain zone of Ceylon—did not originate with Mr. Pridham, but with Dr. Davy. But of this no hint is given by the former.

The intermediate country is little cultivated, and thinly inhabited, and generally overgrown with wood . . . About a mile and a half from Ruwenwellé there is an extensive plantation of coconut trees, the property of Government. The trees are very inferior in size to those on the sea-shore, justifying the popular notion that the sea-air favours their growth. Further, it may be remarked that they appear to be less flourishing than those about the dwellings of the natives, who have a saying that coconut trees do not thrive unless "you walk among them and talk amongst them."

Ruwenwellé, which three years ago was almost a desert spot, is now a flourishing station. It is advantageously situated on a point of land at the confluence of the clear Kalanyganga and the turbid Gooragooya oya. A fort is nearly completed, in which there are excellent quarters for officers and men: and a bazaar has been established, in which two or three hundred families have settled, attracted by the prospect of gain.

The country, to some extent round Amanapoo-

road to Kandy lies Ruwanwellé, which, with the surrounding country was almost a desert under the Kandyan dynasty, but is now a flourishing station. It is advantageously situated on a point of land at the confluence of the Kelané-ganga and the turbid Gooragooya-oya; a military post with excellent quarters for officers and men, and a bazaar were established in 1817, which have attracted a considerable number of natives to the locality. The inferiority of the cocoa-nuts grown in the interior, as compared with those on the sea-shore is here strikingly manifest, and certainly justifies the popular notion that the sea-air is conducive to their growth. Further the natives believe that they do not flourish at a distance from their houses, hence their maxim "that they will not thrive unless you walk among them and talk among them." Lower Bulatgama . . . but till lately was little cultivated and thinly peopled.

The country to some extent round Amanapoo-

ra, excepting toward the Bellany, consists of small green hills of rather irregular forms pretty free from jungle, and apparently affording good pasture: in the lower grounds there are paddy-fields, and at a distance lofty grey mountains. Towards the Bellany the scenery is of a different character; every feature is grand, particularly the huge Bellany, covered with forest which you view across the deep intervening glen, and the lofty Narran-gallé-kandy, a little more distant to the right, shooting its angular rocky top into the very clouds. This is a mountain noticed by Knox, and which in his Map of Ceylon makes a very conspicuous figure. Kandy is 12 miles from Amanapoora. The country between the two places is hilly and difficult. The hills, in general, are covered with wood; the valleys, which are narrow and deep are cultivated with paddy.

Whole pages of this might be given. In the same way I have no doubt (though I have not been at pains to trace the authorship) that Pridham's descriptions of other parts of the country are from writers on Ceylon who described what Davy omitted, and that the whole book is compiled on similar principles. J. P. LEWIS.

THE BĀLĀVABODHANA.

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

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

(Continued from Vol. I. page 192.)

सोः⁹⁴ ॥

हल उत्तरस्य सोरनचकस्य लोपो भवति ॥
दीर्घः । न इति च वर्तते ॥

शिसुटि⁹⁵ ॥

अलुकि शौ सुटि च परतो नकारान्तायाः
प्रकृतेर्दीर्घो भवति ।

सुपः प्रकृतेर्नो लोपः⁹⁶ ॥

सुवन्ताया नकारान्तायाः प्रकृतेर्लोपो भवति ॥ सखा । शि सुटीति वर्तते ॥

सख्युरशवैत्⁹⁷ ॥

शिर्वाञ्जिते सुटि परतः सख्युरैङ्गवति । सखायौ । सखायः ॥

न सम्बुद्धौ⁹⁸ ॥

सम्बोधने सावनङ् न भवति ॥ सखे । सखायौ । सखायः । सखायम् । सखायौ ॥ शेषं पत्या समम् ॥

अग्रणीः ॥ अचीत्यादिनाजादिष्वियादेशे-
प्राप्ते । अचि । यण् । एः । असंयोगादिति च वर्तते ॥

कारकासङ्ख्यादोश्च सुप्यसुधियः⁹⁹ ॥

कारकासङ्ख्याच्च परस्थाः प्रकृतेरिवर्णान्ताया उवर्णान्तायाश्च सुधीर्वाञ्जितायाः सुप्यजादौ परतो यणादेशो भवति न चेत्संयोगात्पराविवर्णोवर्णौ ॥ अग्रण्यौ । अग्रण्यः ॥ एवं सर्वत्र ॥ डि । डेरामिति च वर्तते ॥

नियः¹⁰⁰ ॥

नियः परस्य डेराम्भवति ॥ अग्रण्याम् । अग्रण्योः । अग्रणीषु ॥ स्त्रियामप्येवं ॥ सुधीः । सुधिय इति प्रतिषेधाद्यणादेशे निवृत्ते

अचिभ्रुधातुभ्रुवां धोरियुवौ¹⁰¹ ॥

अचि परत इवर्णोवर्णयोःरियुवावादेशौ भवतः
तौ चेत् भ्रुधातुभ्रुवां सम्बन्धिनौ ॥ सुधियौ । सुधियः । एवं सर्वत्र ॥ स्त्रियामप्येवं ॥ गुरुः सरिवत् । अयं तु विशेषः । ओकारो ऽत्रैङ्वादेशश्च ॥ स्वयम्भूः सुधीवत् ॥ खलपूः अग्रणीवत् । डौ तु खलष्वि ॥ स्त्रियामप्येवम् । शास्त् । सावनङादि पूर्ववत् । शास्ता ।

ऋतो डिसुद्यत्¹⁰² ॥

डौ सुटि च परत ऋतो ऽङ्गवति । रपरः ॥ दीर्घः । शिष्टटीति च वर्तते ।

अमृस्वसृनमृनेष्ट्वष्टृक्षतृहोतृपोतृप्रशा-
स्तृणाम्¹⁰³ ॥

अपृशब्दस्य तृजन्तस्य तृनन्तस्य स्वस्त्रादीनाञ्च शौ सुटि च परतो दीर्घो भवति । शास्तारौ । शास्तारः ॥

लोप इति वर्तते ।

रात्सः¹⁰⁴ ॥

रेफात्परस्य सकारस्यैव लोपो भवति । शास्तः । शास्तारौ । शास्तारः । शास्तारम् । शास्तारौ । शास्तृन् । शास्त्रा । शास्तृभ्याम् । शास्तृभिः । शास्त्रे । शास्तृभ्याम् । शास्तृभ्यः ॥ द्वयोरेकः । अति । डसिङ्सोरिति च वर्तते ॥

ऋत उत्¹⁰⁵ ॥

ऋतो डसिङ्सोरिति परतो द्वयोरेक उकारो भवति । रपरः । शास्तुः । शास्तृभ्याम् । शास्तृभ्यः । शास्तुः । शास्त्रोः । ऋकारे रेफांशमाश्रित्य णत्वम् ॥ शास्तृणाम् ॥ शास्तरि । शास्त्रोः । शास्तृषु ॥ एवं ना । नरौ । नरः । अप्त्रादिष्वपाठाच्च दीर्घः ॥ आम् । दीर्घः । नामिति च वर्तते ॥

नूर्वा¹⁰⁶ ॥

नृशब्दस्य नामि परतो वा दीर्घो भवति ॥ नृणाम् । नृणाम् । नृणामिति छन्दस्येव ॥ इरनङ्गः । सुन्दरश्चासाविश्रैति सुन्दरेः ॥ अच्ययादेशः । सुन्दरयौ । सुन्दरय इत्यादि । सम्बोधने सुलोपः ॥ डसिङ्सोस्तु पूर्वरूपः ॥ रैः ॥ सुपि । आदिति च वर्तते ॥

रायो हलि¹⁰⁷ ॥

हलादौ सुपि परस्मिन्नेशब्दस्याद्भवति ॥
राः । अच्ययादेशः । रायौ । रायः । इ-
त्यादि ॥

गोस् ॥ शिशुटीति वर्तते ॥

गोरौ स्वार्थे¹⁰⁸ ॥

गोः स्वार्थे वर्तमानस्य शिशुट्यौकारो भ-
वति ॥ गौः । गावौ । गावः । सम्बोधनेष्वेवं ॥
द्वयोरेक इति वर्तते ॥

ओतो ऽम्शसोरात्¹⁰⁹ ॥

ओतो ऽम्शसोः परयोर्द्वयोरेक आद्भवति ।
गाम् । गावौ । गाः ॥ डसिडसोस्तु पूर्वरूपम् ।
अन्यत्राच्ययादेशः ॥ स्त्रियामप्येवं ॥

॥ उक्ता अजन्ताः पुल्लिङ्गाः ॥

मालास् ॥ लोप । अनचः । सोरिति च
वर्तते ॥

उचापो दीर्घात्¹¹⁰ ॥

उच्यन्तादाबन्ताच्च दीर्घात् परस्य सोरन-
च्चस्य लोपो भवति ॥ माला ॥

आप औतः शीः¹¹¹ ॥

आबन्तात्परस्यौतः शीर्भवति ॥ श इत् ।
माले । मालाः ॥

एत् । आप इति च वर्तते ॥

सम्बोधने सौ¹¹² ॥

सम्बोधने सौ परत आप एद्भवति । एड-
न्तत्वात्खलोपः ॥ माले । माले । मालाः ।
मालाम् । माले । मालाः ॥

एत् । ओसीति च वर्तते ॥

टि चापः¹¹³ ॥

अलुकि टा इत्येनस्मिन्नोसि च परत आ-
बन्तायाः प्रकृतेरेद्भवति । मालया । माला-
भ्याम् । मालाभिः ।

सुपि । डिति । स्त्रियामिति च वर्तते ॥

याडापः¹¹⁴ ॥

आप उत्तरस्य डितः सुपो याडागमो भ-
वति । मालायै । मालाभ्याम् । मालाभ्यः ।
मालायाः । मालाभ्याम् । मालाभ्यः । मा-
लायाः । मालयोः । मालानाम् ।

डेरामत्र¹¹⁵ ॥

अत्राट्याटस्याटसु कृतेषु डेराम्भवति ॥
मालायाम् । मालयोः । मालासु ।

जरा ॥ सुपि । अचीति च वर्तते ।

जराया जरस्वा¹¹⁶ ॥

सुप्यजादौ परतो जराया जरसादेशो वा
भवति । जरसौ । जरसः ॥ एवं सर्वत्र ॥ ज-
रसो ऽसद्भावे मालया समम् ॥

मतिः । मती । मतयः ॥ मते । मती ।
मतयः । मतिम् । मती । मतीः । मत्या ।
स्त्रीलिङ्गत्वान्नत्वनादेशौ न भवतः ॥ मति-
भ्याम् । मतिभिः ॥

सुपि । डिति । इदुतोः । एडिति च व-
र्तते ॥

स्त्रियाम्ना¹¹⁷ ॥

डिति सुपि परतः । स्त्रीलिङ्गस्येदुनोरेडौ
वा भवतः ॥ मतये ॥

अन्यत्र ॥ इदुतोः । सुपि । डिति । स्त्रि-
यामिति च वर्तते ॥

