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अष्टकं पाणिनीयम्.

PAṆINI'S EIGHT BOOKS OF GRAMMATICAL SŪTRAS.

ADVERTISEMENT.

IN the year 1882 we issued a specimen number of the First Part of Vol. I. of a work we then intended to publish under the above title, if a sufficient number of subscribers could be found to meet the expenses of printing. From the high literary character of the scholars who, after seeing the specimen, sent us their names as subscribers, we had no doubt as to the favourable reception the work would have met with had it been continued, but the number of subscribers bore so small a proportion to the required expenditure, that the undertaking had to be abandoned, at least for the time. The cause of this paucity of subscribers was probably the unwillingness on the part of the public to pay in advance for a work to be published in parts; the more so, as quite a number of Sanskrit works, of which the publication in parts was commenced in Calcutta, were never completed. Since the starting of this Journal, it has been suggested to us that the work should be published in its columns, and this suggestion we have now decided upon carrying out.

In the specimen number referred to, we did not sufficiently explain the aim and scope of the work, which led to no little misunderstanding on these points in some quarters. For instance, the *Academy*, while welcoming the work and wishing it success, thought that it gave too much and too little —too much, in that it translated the sūtras, which was unnecessary—too little, in that it did not give all the details of the Mahābhāsya, a translation of which work, the *Academy* thought, would have been more acceptable than the work I had proposed to publish. The "Literarisches Centralblatt, of 29th March 1884," in welcoming the work, said that it would be matter for regret if the undertaking had to be stopped owing to the want of subscribers, but at the same time it also wished that more details from the Mahābhāsya should be given together with *all* the vārttikas. This will be seen from the notice it contained under the heading

SPRACHKUNDE. LITERATUR-GESCHICHTE.

Pāṇini's eight books of grammatical Sūtras. Ed. with an English translation and commentary by Will. Goonetilleke. Vol. I., p. 1. Bombay, 1882. London, Trübner and Co. (VIII, 41 S. 8.)

Da Pâṇini's Grammatik nicht bloss aus einem Kreis von Literaturwerken geschöpft ist, sondern sich mindestens ebenso sehr auf die gesprochene Sprache der Gebildeten bezieht, da ferner die grammatische Theorie der Inder einen epochemachenden Einfluss auf die Entwickelung der Sprachwissenschaft gehabt hat, so wird Pâṇini mit seinen Commentatoren für alle Zeiten ein Hauptwerk der Sprachwissenschaft bleiben. Und da die grammatische Theorie der Inder noch lange nicht in allen Einzelheiten genügend gewürdigt ist, so kann ein neues Werk, das den ausgesprochenen und nicht ausgesprochenen Inhalt der Sutren nebst den alten Correcturen und Ergänzungen derselben klar und sorgfältig wiederzugeben bemüht ist, nur in hohem Grade willkommen sein. Die vorliegende erste Nummer eines solchen Unternehmens lässt Gutes für das Ganze hoffen. Die interressante Einleitung in das Mahâbhâshya, die neuerdings von dem schwedischen Gelehrten O. A. Danielsson in der Zeitschrift der Deutschen Morgenländischen Gesellschaft xxxvii., 20—53, eine treffliche Bearbeitung erfahren hat, ist hier nicht berücksichtigt. Es

beginnen sogleich die Çivasûtra, jene Buchstabengruppen des Alphabets, in denen die für die grammatischen Regeln zusammengehörigen Buchstaben in so berechneter Weise zusammengestellt sind. Ausserdem enthält diese Nummer die fünf ersten Sûtren der Grammatik selbst. Zufällig nimmt derselbe Stoff auch in Kielhorn's Ausgabe des Mahâbhâshya 41 Seiten ein. Aber der Inhalt deckt sich nicht vollständig, indem der Verf. sich nicht immer so eng an das Mahâbhâshya angeschlossen hat, als wir gewünscht hätten. Der Verf. will den Text von Böhtlingk's Pâṇini geben, und seine Uebersetzung bezieht sich auf die ergänzende Paraphrase der Sutren, die Böhtlingk der Calcuttaer Ausgabe entnommen hat. Aber in die Âusführungen ist jedenfalls das Wichtigste von dem aufgenommen, was im Mahâbhâshya behandelt wird. Der Verf. hat hier selbständig gearbeitet, wenn er auch andrerseits an Böhtlingk's deutschem Commentar einen werthvollen Anhalt gehabt haben kann. Die Vârttikas werden nicht bloss in Uebersetzung, sondern auch im Wortlaut mitgetheilt, jedoch nicht sämmtlich, und zwar ohne dass man den Grund einsieht, warum einige ganz übergangen, einige nur dem Inhalt nach Aufnahme gefunden haben. Da die Erläuterungen ausführlicher gehaltend sind, so ermöglichen sie vielleicht ein umfassenderes Verständniss als Böhtlingk's deutscher Commentar, so dass das Ganze ein sehr nützliches Buch werden könnte. Wir wissen nicht, ob dieser ersten Nummer schon weitere Hefte gefolgt sind, würden aber bedauern, wenn das Unternehmen nicht genug Subscribenten gefunden hätte, um weiter fortgesetzt werden zu können; uns ist es erst im Laufe dieses Jahres bekannt geworden. Der Weg der Subscription hat die Schattenseite, dass er heutzutage zu oft betreten wird, und dass das Publicum nicht immer Lust hat, sich im Voraus zu binden."

The remarks as to the details in the Mahābhāṣya and the vārttikas are equally applicable to the Kāśikā-vṛtti and the Siddhāntakaumudī or, to come to more modern times, to the edition of Dr. Böhtlingk and to his commentary, none of which works give all the vārttikas or even a small proportion of the details of the Mahābhāṣya. However that may be, we wish to explain, in recommencing the work, that it is intended principally for early students. A translation of the Sūtras and a full explanation of their construction, meaning, application and bearing on other Sūtras are therefore indispensable and will be given, while such only of these details and vārttikas will be quoted and explained as will be necessary for our immediate purpose—that of elucidating the main features of the Sūtras. As defining the scope of the work we may say, that we shall confine ourselves to the ground traversed by the Kāśikā and the Siddhāntakaumudī. After publishing the entire work in this form, we may enter upon a more detailed consideration of the Sūtras traversing the whole area that has been taken up by the Mahābhāṣya. We are, however, strongly inclined to the opinion that a translation of this great commentary would be unnecessary, as the original is far plainer and far more readable than an English translation could ever be.

INTRODUCTION.

This is merely an introduction to the *study* of Pāṇini's system, and does not deal with such questions as the age in which Pāṇini lived, his life, the connection of his work with those of antecedent grammarians, the history of his terminology, and such other questions as would naturally be expected by the learned in an introduction to Pāṇini's work.

According to the notions of the Hindus, a grammarian is expected to bear in mind all the rules of grammar, so as to be able to quote them as occasion may arise. He differs in this respect from the European grammarian, whose office, at the most, is to have a general knowledge of the principles of the science, with the ability to find out minor details by reference to books. The latter may therefore be compared to the index of a book—the former to the book itself. To give an illustration of our meaning:—If the two grammarians were asked, "Under what circumstances should *ṇ* be substituted for *n* in the same word or *pada*," the former would answer at once, and without the least hesitation, that such substitution would take place when *n* follows *r*, *r̄*, *ṛ* or *ṣ* either immediately or with the intervention of any one or more of the letters *a*, *ā*, *i*,

ī, u, ū, ṛ, ṝ, ḷ, ḹ, e, ai, o, au, h, y, v, r, k, kh, g, gh, ṅ, p, ph, b, bh, and *m* or the preposition *āṅ* or the augment *num*; while the latter would not be able to give so full an answer, being content with the general knowledge that *ṇ* is substituted for *n* when preceded by *ṛ, ṝ r* or *ṣ* either immediately or with the intervention of certain letters which he would not be able to specify except by reference to books. It must not be supposed that the Hindu grammarian has got up by heart a rule in which these letters are separately mentioned, and keeps them treasured up in the mind by some extraordinary feat of memory; but he has learnt a short formula which enables him, without the slightest difficulty, to know them or to ascertain them with absolute certainty without the aid of a book. The European grammarian, on the other hand, has not devised any means by which so large and diversified a number of letters may be ascertained when necessary. The formulas we refer to are not unlike those of Algebra, such as the formulas of the binomial theorem. All the 18 letters from *a* to *r* inclusive are denoted by the monosyllable *aṭ*, the five from *k* to *ṅ* inclusive by the monosyllable *ku*, and the five from *p* to *m* inclusive by the monosyllable *pu*; so that three syllables *aṭ-ku-pu* need only be retained in mind and not the 28 letters separately, to be able to answer the question alluded to. These syllables are not invented arbitrarily, but on a system founded on principle and reason; as will be seen by the student as he goes on with the study of the sūtras of Pāṇini.

The minutiæ of the grammar of the Sanskrit language are so many and so varied that their retention in the mind, without some device for helping the memory, is a matter of impossibility. The question therefore naturally arose at a very remote period of the grammatical literature of the Hindus, how the rules of grammar, which in the case of this language are legion, could be so framed and incorporated as to be reduced to the least possible compass, in order that their retention in the mind might be rendered a matter of only ordinary difficulty. This then was the problem which Pāṇini had to solve, and that he has solved it in such a way as to defy the ingenuity of all others, ancient or modern, cannot but be admitted by those who have acquired a knowledge of his system.

Pāṇini's work is divided into eight books called adhyāya, each containing four chapters called pāda. Each chapter contains a number of succinct rules called sūtra, the total number of which is about 1,996. Each sūtra is an example of the true *multum in parvo*, and the saving effected by this wonderful condensation may fairly be estimated as $\frac{8}{10}$, for it would take about 60 octavo pages to print the sūtras, while their expansion would occupy about 600 such pages.

The plan or order of the work differs entirely from that of all other grammatical works, except, so far as is yet known, that of Candra, which was composed on the model of Pāṇini; so much so that one would be apt, at first sight, to conclude that there is no plan or order in Pāṇini at all, and that the rules are given quite at random and without any connection or rational sequence. But there is in it, what may with propriety be termed a wonderful order, which, as a monument of human ingenuity, has stood unrivalled by the production of any other individual either in the remote ages of antiquity or in the more modern and, hence, more enlightened times. This order it would be simply a waste of time to attempt to unravel to any but those who have studied and mastered the work itself.

The work is not intended for the beginner but for the profound scholar, to assist him to keep in mind the knowledge he has acquired. It cannot therefore be studied in the order in which the sūtras are given, except by those who have already acquired a thorough knowledge of Sanskrit grammar; but the student of Sanskrit who has made sufficient progress in the language and is acquainted with the rudiments of its grammar may enter upon the study of the work

with the assistance of a teacher. It will be the duty of the teacher to adopt such a mode of teaching as would be like taking the student step by step up a ladder, which—not having been constructed by Pāṇini himself, although he has given all the required materials for its construction—will have to be constructed by the teacher from those materials. As the sūtras, or by far the greater number of them, are as it were interwoven with one another, he should select for the first step of the ladder such a sūtra as, whilst it could be explained without the aid of another, would yet lead to another, and that to another in a connected way, like the propositions of Euclid, until, by degrees, the summit of the ladder is reached. The study of Euclid, it is said, not only teaches geometry but tends to improve the reasoning faculty. The same may be said of Pāṇini's system with equal or greater force, for nothing is taught there arbitrarily, but everything has to be reasoned out.

As the sūtras of Pāṇini are intended to be learnt by heart, brevity has been an object of primary importance in their construction, and such is the stress laid on this point that it is a maxim with Sanskrit grammarians, that the economizing of half a short vowel is equivalent to the birth of a son.

The means adopted for the attainment of this object may be brought chiefly under the following heads :—

1. The indicating of several letters by monosyllabic names: e. g. *aṭ* denotes the letters *a i u ṛ ḷ e o ai au h y v* and *r*. These syllables are called *pratyāhāras*.

2. The giving of names to certain letters which cannot be denoted by *pratyāhāras* : e. g. the name *guṇa* is given to the three letters, *a*, *i*, *u* and the name *vṛddhi* to the three *ā*, *ai*, *au*.

3. The extension of *pratyāhāras* to affixes: e. g. *sup* denotes the twenty-one case affixes, and *tiṅ* the 18 affixes of finite verbs.

4. *Adhikāras*: e. g. when a word is valid in several sūtras, it is given at the beginning of these sūtras instead of being repeated in each *sūtra* : for instance, the word *pratyayaḥ*, constituting the first *sūtra* of Book III., is valid throughout Books III., IV. and V.

5. *Paribhāṣās*, or rules of interpretation; as the injunction that a certain word is to be understood in a certain well-defined class of sūtras : e. g., *ikaḥ* is to be understood in all sūtras which teach the substitution of *guṇa* or *vṛddhi*.

6. Indicatory letters called *its* or *anubandhas*: e. g., *ṅ* added to a root denotes that it is conjugated with only the *ātmanepada* affixes.

7. *Gaṇas*, or the grouping together of several words, roots or forms to which a rule is applicable : for example, *bhvādi* denotes the roots of the first conjugation.

8. The omission, in a *sūtra*, of a word which can be supplied from a previous *sūtra*.

9. Technical terms: e. g. terminations of the comparative and superlative degrees *tara* and *tama* are called *gha*.

10. Sequence of *sūtras* : e. g. when two sūtras of equal force are conflicting, the subsequent rule has greater force.

All these will be explained and elucidated hereafter, as the student would not be able to understand them at this stage of his studies.

Paṇini's work not being elementary, it takes for granted that the student is already acquainted with certain principles. For instance it teaches that letters having the same organ and the same effort are called *savarṇa*, but it nowhere teaches what letters have the same organ and the same effort. These have been explained by the commentators. Again it says that letters uttered by the mouth along with the nose are called *anunāsika*, but it does not say which letters are uttered by the mouth, which by the nose and which by both. These are also explained by the commentators.

The student's first aim, therefore, should be to know what those principles are which are only referred to by Pāṇini but not taught by him.

Pāṇini does not even give in his work the alphabetical arrangement of the letters of the Sanskrit language, nor the terms by which the letters or classes of letters are indicated, such as *svara* vowels, *vyañjana* consonants, &c. We shall therefore give here those grammatical terms and principles which are not taught by Pāṇini, but which every student of his work should previously be acquainted with. This leads us to the consideration of the subject of the following heading.

EDITOR.

(To be continued.)

TEMPLES AND SUPERSTITIONS AT CHĀVAKACHCHÉRI (CĀVA-KACCERI.)

The "uncanniness" of some of the temples at Chāvakachcheri, the gloom of their surroundings of dark groves of banian and palmyra trees, the strange rites performed in their neighbourhood, soon force themselves upon the notice of any one obliged to live for a time at that certainly not most cheerful of places. The following account of primitive superstitions connected with these temples was given me some time ago by Mr. C. Arumukam, chief clerk of the courts at Chāvakachcheri, while I was magistrate there in 1883, and who had been resident in the place for some years. It is interesting as showing that devil-worship, or the fear and propitiation of devils, forms as large a part of the religion of the Tamil Hindus, as it does of the Sinhalese Buddhists, of Ceylon.

J. P. LEWIS.

The court-house, the Magistrate's quarters and the market-place at Chāvakachcheri occupy the site of an old Hindu temple dedicated to Siva under the name of Vari Vana Nāta Sāmi ("Lord of tracts[1] of paddy"). It is said that when this temple was pulled down by the Portuguese, some of the images were preserved from destruction by being hidden in a well at the margin of the tank near by. About 300 yards to the east of this tank there is a small temple in a grove, and in this temple Brāman is worshipped. Two old granite emblems, one a *lingam* and the other the image of a goddess, have been set up in a small temple near the tank. A palmyra tree near which the images are said to have been found is considered sacred and worship is paid to it as well as to the fig tree (Tamil *itti*, *ficus virens*) which has entwined it. As to worship in fact, these two trees take precedence of the images, that is to say, the worshipper attends to them first before proceeding with his other devotions. A temple dedicated to Siva generally provides as far as possible for the worship of all the other principal deities also, and temples dedicated to devils form its portals, so possibly this Bráma temple was originally a portion of the old temple of Siva. There is no temple in the Northern Province dedicated to the worship of Brāhma,[2] so the Brāman worshipped here is probably the devil *Bráma Rádchasu*. There are groves in Punakari (Punaryn) and other places dedicated to this devil, and persons who profess to be possessed by him show great disinclination to speak, and feign to be obliged to act in dumb-show, in so much so that "the dumbness of Brāma Rādchasu" has become proverbial. Any one sitting moodily and showing little inclination to talk is said to be "speechless like Brāman." But the Chāvakachcheri Brāman has not this defect, and the person who represents him there has been very loudly liberal with his promises and threats to the deluded villagers. He kept his wife, sister of a court peon, in order, by pretending to be possessed by Bráman when chastising her.

The temple of Brāman is at the north-eastern corner of the Chāvakachcheri tract of paddy fields, and its time of prosperity,

[1] Literally "forests."

[2] According to Sir Monier Williams there is only one place or at most two in India where Brahma is worshipped. *Hinduism*, p. 90.—J. P. L.

as for all the other devil temples in the neighbourhood, is from just when the harvest is over to the sowing season. During this period, rice, fruits, fowls and goats are offered to Brāman, especially on the full-moon day in the month of May (according to Tamil calculation, the months beginning about the 11th or 12th of our months). As this Brāman is supposed to keep guard over the paddy fields, small offerings in the shape of betel leaves and nuts, coconuts, plantains, camphor and benzoin are presented to him at every initiatory step in the work of the paddy-fields. Epidemics and droughts are attributed to his anger, hence propitiatory offerings increase during such times, which therefore benefit the devil-dancer. Even in ordinary diseases the aid of Brāman is sought for. Old men in the neighbourhood tell stories of sudden deaths which have befallen the impious and daring owing to his anger; also of wonderful cures effected by his means. He is held in great fear and few will dare to go near his temple alone after nightfall, and most people avoid it even in the day-time.

The field, on the border of which the temple stands, extends for about three miles with scarcely a tree to afford shade to the cultivator or wayfarer from the scorching sun, and death from heat-apoplexy being not uncommon here, it is not surprising to find that such deaths are attributed to Brāman.

The court-house and the Magistrate's house are supposed to be haunted. The peon who had to keep watch over them when the court was not sitting, would on no account go alone to these premises, but always had a boy-brother of his to keep him company. The premature death of this peon and that of his sister, wife of the votary of Brāman already mentioned, which occurred within the same year, were attributed to the malignity of Brāman provoked by their impiety. In reality, the peon preferred the service of Bacchus to that of Brāman; and the woman died of fever consequent on child-birth.

Such is the awe in which Brāman is held, that it was a common practice at one time to settle civil suits by the resort to decisory oaths administered in the temple in the presence of witnesses.

The temple is close to the cremation ground of the village—another element helping to enhance the feeling of dread which the loneliness and associations of the place are of themselves calculated to inspire.

The temple of Amman near the Point Pedro Court-house is regarded in much the same way. Old people have been heard to relate how they have sometimes seen lights, and heard musical instruments played at midnight, in these temples. They surmise that these mysterious lights and sounds were the work of the gods who had come "to worship" at these temples—to pay honour I presume to the presiding deity or devil of the place.

Others tell stories of persons who in olden days suddenly met their death when passing these temples at unpropitious hours without a companion. Such hours are early dawn, noon, twilight and midnight, at which times the devils have evil and potent influence over humanity.

THE JUDGMENT OF SOLOMON.

It is not within our province to consider this subject from any other point of view, than that which relates to its circulation in different countries.

The strangeness of Solomon's command to divide the child into two in order to ascertain which of the two claimants was its mother, the efficacy of this means in unravelling the mystery, and the state of the knowledge and feelings of mankind at that remote period of the world's history, with the love of the marvellous most predominant in the human breast, must have carried the fame of the occurrence into various countries of the then known world. It would therefore be only natural to

expect traces of it in the literature, traditions, or folklore of different nations. The total absence of such traces would be inconsistent with the truth of the narrative as a historical fact, while their presence would be a strong confirmation of its veracity.

Conformably with this natural expectation, we find variations of the judgment of Solomon scattered in different parts of the world with greater or less coincidence with the original. The changes in the details, however, are just those which characterize narratives in their passage from one country into another by word of mouth and not by the medium of writing.

We purpose in this paper to give some of these variations. In arranging them we shall be guided, as much as possible, by the relative degrees of similarity which they bear to the original, not by the relative distances of the countries, where they are found, from Jerusalem, the scene of the narrative. We shall also add tales or stories, which, though they cannot be regarded as variations of this judgment, appear nevertheless to owe their origin to it.

We shall begin with the original, as given in I. Kings Chapter iii. v. 16.

The Scripture Version.

"Then came there two women, that were harlots, unto the king, and stood before him. And the one woman said, O my Lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose at midnight and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I arose in the morning to give my child suck, behold it was dead: but when I had considered it in the morning, behold it was not my son, which I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king. Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is dead, and my son is the living. And the King said, bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine or thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof."

The Egyptian Version.

There is reason to believe that a similar judgment was pronounced by a king of Egypt. In the literature of the Greeks mention is made of an Egyptian King named Bocchoris, who had a great reputation as a wise judge. A Greek writer says that he had the wisdom even of a god for judging, and that neither before him was found nor after him will be found any one like "Bocchoris the wise."

In June 1882 a painting in fresco was unearthed from a house among the ruins of Pompeii. It represents a tribunal upon which three judges are seated. Behind and around them is standing a bodyguard of soldiers. In the centre is a butcher's stall upon which is placed a naked child. A soldier with a heavy knife in his raised hand is ready to divide the child into two, and near him a woman with grotesque features holds the child on to the stall. Another woman is seen kneeling down suppliantly before the tribunal and her gestures show that she is begging the judges to spare the child. There is also a number of grotesque figures with large heads and spindled legs who can be recognized as the pigmies.

This painting must be more than 1,810 years old, as Pompeii was destroyed in the 79th year of our era. One would suppose it to be a representation of the Judgment of Solomon, but M. Gaidoz thinks otherwise. He shows that it is a caricature, as it contains representations of the pigmies, whom the Romans were in the habit of introducing into their humorous or grotesque paintings. No Jew or Christian would think of turning into ridicule a Bible scene, and therefore the painting cannot be a representation of Solomon's judgment. For this reason, as well as others, which we need not mention here, Mr. Lumbroso, an Italian savant, thinks that it represents a judgment of Bocchoris. Mr. Lumbroso does not cite any Egyptian document in which the judgment is recorded, but he hopes that the story will be found one day in a papyrus.

According to Mr. C. Müller, Editor of the Fragments of Greek Historians, Bocchoris must have reigned about the year 750 before our era.

The Buddhist Version.

"A certain woman, with a view to wash her mouth went to the Pandit's pond, carrying her infant son, and after performing her ablutions and washing her son, she placed him upon her clothes and descended into the pond to bathe. No sooner had she thus descended than, seeing her son, there came a she-demon in a woman's form with intention to eat the child, and asked the mother, 'Friend, is this child, who is so very pretty, yours?' And when the latter replied in the affirmative, the she-demon inquired, 'Shall I give suck to the child?' The mother replied 'well;' the demon gave a little suck to the child and hurried away with him. The mother, seeing her child thus taken away by the demon, ran, and asking 'where takest thou my child away?' seized her. The *yakinni* fearlessly replied: 'Where didst thou own a son? It is mine.' Whilst they, thus quarrelling, were proceeding by the gate of the Hall, the Pandit, who heard the noise of the quarrel, sent for them, inquired of the cause of the same, and ascertained the grievance; and, perceiving by reason of the non-twinkling of her eyes, and their redness, like two Olinda (*Abrus precatorius*) seeds, that one of them was a she-demon, the Pandit asked them, 'Will ye or not abide by my judgment?' and when they replied, 'Yes, we shall,' he caused a line to be drawn on the ground, and the child to be laid upon the same; and desired the demon to seize him by his arms, and the mother to seize him by his legs; and said to them both, 'The son shall be hers, who will pull him off.' They accordingly pulled the child; and when he thereby suffered pain, the mother with sorrow, as if her heart was rent, let go the child, and stood aloof weeping.

"The Bodisat inquired of many there assembled 'Whose hearts are tender towards children, those of mothers or those of persons who are not mothers?' Many answered, 'O Pandit! hearts of mothers are tender.' The Pandit then asked of the assembly, 'Who, think you is the mother? she who has the child in her arms? or she who has let go the child?' Many answered, ''Tis the mother who has let go the child?' 'How have you known the thief?' inquired the Pandit; and when they all replied, 'O Pandit, we do not know;' he said, 'This know ye: She is a she-demon, and took the child with an intention to eat the same?' 'O Pandit! how hast thou known it!' inquired the assembly. 'Because,' he replied, 'her eyes do not twinkle; her eyes stare red; she does not fear anybody, and has no affections: for these reasons know I that she is a demon?' So saying, the Pandit inquired of the yakinni, 'Wherefore hast thou taken this boy?' She replied, 'Lord, with a view to eat the same.' The Pandit then rebuked her thus—'O ignorant female! by thy previous sins thou art born a demon; and still committest sins; thou ignorant person!' administered unto her Pansil, and sent her away. The boy's mother rose up, and thanking the Bodisat and saying, 'Lord, mayest thou

live long,' went away carrying her son with her."[1]

Thibetan Versions.

(1)

We learn from the Melusine, a highly interesting and valuable journal of mythology, popular literature, traditions and customs, edited by Mr. Henri Gaidoz and published in Paris, that among the narratives contained in the Kandjour (Thibetan translation of the Buddhist Tripiṭaka) there is one which records the penetration and ingenuity of a woman named Visākhā. The following is the episode where this account is found. The Kandjour, on the whole, was reduced to writing in the middle ages, but the Melusine is unable to give a date even approximatively to the following texts:—

"There was a landlord in a village in the mountain, who married a lady of his rank, but was childless. As he eagerly desired to have a child, he took to himself a concubine, whereupon his wife, who was jealous, had recourse to a charm to make this woman barren, but as she was pure the charm had no effect. She became enceinte, and at the end of nine months brought forth a son. She reflected thus: 'As the greatest of all enmities is the enmity between a wife and a concubine, and as the step-mother will certainly seek to kill the child, what should my husband do? What should I do myself? As I shall not be able to protect my son's life long I had better give it to her.' She consulted her husband, who was of the same opinion; she then told the wife: 'Sister, I give you my son, pray accept him. The wife thought, 'As she that has a son is the mistress of the house, I shall bring him up.' After the wife took charge of the child, the father died. A dispute then arose between the two women as to who was the proprietress of the house, each contending that the house belonged to her. They betook themselves to the king, who ordered his Ministers to repair to the house and to ascertain to which of the two women the child belonged. They inquired into the matter, but at the close of the day they had not been able to arrive at any decision, and they returned to their houses.

Visākhā (the woman referred to) asked Mrigadhara (the Prime Minister) what it was all about, and he related to her the whole story. Visākhā said, 'What necessity is there for an inquiry? Speak thus to the two women; as we are not able to know to which of you two the child belongs, let her who is the stronger of the two take possession of it.' And when each of them would take the child by the hand and the child would begin to cry from pain, the real mother would pity it and would let it go, well knowing that if the child lived she would be able to see him again; but the other who has no affection for it would not let it go. Then beat her with a stick, and she will confess the truth. This is the most efficacious way of putting the two women to the test."

(2)

We also learn from the Melusine that the following account is found in the *Dsanglun*, a Thibetan work translated into German by J. J. Schmidt, under the title *Der Weise und der Thor*:—

"There were once two women who had a dispute about a child. King Dseipa (personification of Buddha), on being requested to decide between them, told them, 'Each one of you shall take the child by one hand and shall pull it towards herself. That one of you who shall overcome the other, shall have the child.' Thereupon the woman who was not the mother pulled the child without pity and without any concern for his suffering. But the true mother, although stronger, had pity upon the child, and handled it softly. The king then knew the truth, and he told the one who drew the child violently, 'the child is not yours, but the other woman's; confess it frankly.' The woman who pulled the child softly, took the child away as her son."

Chinese Versions.

We are also indebted to the Melusine for the Chinese versions of the Judgment of

[1] Translated by the late Hon'ble James d'Alwis. *See Sidatsaṅgarāwa Intis.* p. clxxvii.

Solomon, of which there appear to be four. The first of these is found in a dramatic work in prose and verse called *Hoeï-lan-ki*, or the history of the Circle of Chalk, which has been translated from the Chinese by Stanislas Julien. It is, as the Mélusine learns from Julien, taken from the repertory of the Chinese theatre called *Youen-Jin-pe-Chong*, that is to say, " The hundred pieces composed under the Youen" or princes of the family of Tchingkiskhan, who reigned over China from 1259 till 1368.

The second appears to be nothing else than the first somewhat altered. The third is taken from Denny's folklore of of China (London 1876), but its source is not indicated by the author. The fourth was published by Mr. Schott in the *Magazin für die Literatur des Auslandes* of 1860, page 201, from a Chinese work called " The Lamp of the Dark House."

The *Mélusine* contains all these four versions, and we translate them here for this Journal.

(1)

" The legitimate wife (or the first wife) of a wealthy man, named Ma, kills her husband with some poison supplied to her by her paramour, the Secretary Tchao. She accuses Ma's second wife Haï-Tang with the crime, and claims to be the mother of the latter's child. This claim is preferred from motives of interest, that is to say, for the purpose of taking possession of Ma's estate as the guardian of his child. The parties appear before Judge Son-Chun, whose Secretary is Tchao. Haï-Tang relies on the testimony of the people of her neighbourhood and of the midwife who delivered her, but all these witnesses are bribed. Haï-Tang is tortured and condemned to the Cangue, but she succeeds in carrying her cause before the superior tribunal of Governor Pao-Tching.

" ' Officers,' says the Governor ' go and bring me a piece of chalk. You shall trace a circle at the foot of the bench and shall place the young child in the middle of it, and you shall command these two women to pull it on each side. As soon as the true mother will have held it, it will be easy for her to take it out of the circle, but the pretended mother will not be able to pull it out towards herself.' This test was made twice and at each time the first wife pulled the child out of the circle. The Governor calls upon Haï-Tang to speak the truth and rebukes her for her dissimulation but she burst into tears saying, ' Alas, how much pain and trouble had I to bring him up till the age of five years. Feeble and tender as he is, I could not without grievously hurting him pull him in opposition to the efforts of the opposite side. If I am only to obtain my child, Lord, by crippling it, or breaking its arms, I would rather perish under blows than make the least effort to pull him out of the circle.'

" These words causes the Governor to reflect and he forces the truth out of the witnesses and guilty parties. The child and the estate of Ma are given to Haï-Tang,— the first Judge is disgraced, the false witnesses are bastinaded and transported. As regards the adulterous woman, Ma's first wife, and her accomplice, ' they shall be dragged to the place of punishment where they shall be subjected to a slow and ignominious death ; each of them shall be cut into one hundred and twenty pieces."

(2)

" Two women have a dispute about a child, the Judge causes a circle to be traced with chalk, the women enter the circle ; they are to fight for the child and endeavour to take him out of the circle. It was anticipated that the true mother would refuse to become a party to the experiment.

The Judge gives her the child. The other woman is torn to one hundred and thirty-five pieces by a horrible beast.

(3)

" Two women had a child ; one of the children died by an accident and its mother claimed the surviving child. The mandarin before whom they appeared ordered a servant at the palace to take the child and to bring it up. He thought that the true

mother would reconcile herself to this fate of her child, but the false mother, who perhaps claimed it only to sell it, would refuse to agree to the arrangement. In conformity with this principle judgment was given in favour of the woman who in tears agreed to the proposed arrangement."

(4)

"Two women came before a mandarin, each claiming to be the mother of a little child which they had brought with them. Each spoke with such assurance that the mandarin was embarrassed. He retired to consult his wife, who was a wise and sagacious person.

After a five minutes' reflection she says let the servant go and bring me a large fish from the river and let them take care to bring it alive. This being done, she says "bring me the child, but keep the women out."

"Then the mandarin's wife caused the child to be stripped and the fish to be wrapt up in its clothes. She then says to a servant take this out and throw it into the river with the knowledge and in the presence of the two women.

"The servant threw the bundle into the water, and the fish immediately shook violently, in order to get rid of the clothes with which it was enveloped.

"Instantly one of the women, wishing to save her child from drowning threw herself into the water with a shriek.

"Undoubtedly she is the true mother," says the mandarin's wife. The mandarin was of the same opinion. People hastened to draw the woman out of the water and they gave the child to her.

"The other woman, seeing that her imposture was discovered, ran away immediately, but the people were too much occupied with the true mother and her child to think of pursuing her."

Southern Indian Version.

According to this version, the judgment was pronounced by a man named Mariādarāman, who had such a renown for wisdom that he was created a Judge by the king. His father, suspecting that this preferment would lead to his son's disgrace rather than to his honour, endeavoured to dissuade him from accepting so onerous a situation, the difficulties and responsibilities of which he dwelt upon with much force and argument. The son, however, was implacable. "God," said he, "will give me understanding to judge the most intricate of cases." Being grieved at his son's obstinacy, he left the country in order that he might not be a witness of his son's disgrace. On his way, he took lodgings one night at a house where he witnessed a most horrible scene. The master of the house was absent and the younger of his two wives, who had a child by him, availed herself of the opportunity to send for her paramour. Whilst she was entertaining him privately in her apartment, the child awoke and began to cry, which so irritated her that she wrung its neck and killed it. After dismissing the paramour, she laid the corpse by the side of the other woman whilst she was asleep. Early in the morning, pretending to search for the child and seeing it dead, she began to raise the most horrible and pitiful cries declaring that her child was killed by her rival through jealousy. Mariādarāman's father, who was a witness of the whole proceeding, thought this a good opportunity to test his son's fitness to be a dispenser of justice, and, in disguise, repaired to the court where the two women appeared as complainant and defendant. There were no witnesses to prove the guilt of the one or the innocence of the other. The Judge, therefore, required the two women to walk three times around the large assembly there present in an indecent manner (too shocking to be described). To this the complainant readily agreed, but the accused preferred to die rather than submit to such a degradation, and was accordingly prepared to be adjudged guilty and to be put to death, although she was innocent of the heinous crime with which she was charged. The judge, however, held that a woman who consented to perpetrate so indecent an act in

public was capable of any crime, however grave it might be. He therefore called upon the complainant to confess her guilt, and passed sentence of death upon her. Mariādarāman's father was very much pleased with the wisdom and sagacity of his son and was now convinced that he was worthy of the office to which he was appointed.

In the *Mélusine* of the 5th March 1889, this version is given slightly different from the foregoing. M. Gaidoz depended for his facts upon a letter sent to Europe by Father Bouchet from Pondichery at the commencement of the 18th century. In that account, the main difference is, that the first wife, being exasperated at seeing herself despised by her husband, though she had borne him a child, while her childless rival was loved and esteemed on account of her beauty, resolved to avenge herself by killing her own child and charging her rival with the crime. There are some other differences too, but they are minute, and a great deal more is given by Father Bouchet than is contained in our account, which is taken from a work existing in Southern India, and brought to our notice by Mr. O. S. Mohammed, one of our contributors. We reproduce here M. Gaidoz's text for the purpose of comparison :

" Un homme riche avait épousé deux femmes. La première, qui était née sans agrémens, avait pourtant un grand avantage sur la séconde : elle avait eu un enfant de son mari, et l'autre n'en avait point. Mais aussi en récompense celle-ci était d'une beauté qui lui avait entièrement gagné le cœur de son mari. La première femme, outrée de se voir dans le mépris, tandis que sa rivale était chérie et estimée, prit la résolution de s'en venger, et eut recours à un artifice aussi cruel qu'il est extraordinaire aux Indes. Avant que d'exécuter son projet, elle affecta de publier qu'à la vérité elle était infiniment sensible aux mépris de son mari qui n'avait des yeux que pour sa rivale; mais aussi qu'elle avait un fils, et que ce fils lui tenait lieu de tout. Elle donnait alors toute sorte de marques de tendresse à son enfant, qui n'était encore qu'à la mammelle. C'est ainsi, disait-elle, que je me venge de ma rivale ; je n'ai qu'à lui montrer cet enfant, j'ai le plaiser de voir peinte sur son visage la douleur qu'elle a de n'en avoir pas autant.

" Après avoir ainsi convaincu tout le monde de la tendresse infinie qu'elle portait à son fils, elle résolut, ce qui paraît incroyable aux Indes, de tuer cet enfant ; et en effet, elle lui tordit le cou pendant une nuit que son mari était dans une bourgade éloignée, et elle le porta auprès de la seconde femme qui dormait. Le matin, faisant semblant de chercher son fils, elle courut dans la chambre de sa rivale, et l'y ayant trouvé mort, elle se jeta par terre ; elle s'arracha les cheveux en poussant des cris affreux, qui s'entendirent de toute la peuplade. La barbare ! S'ecriait-elle, voilà à quoi l'a portée la rage qu'elle a de ce que j'ai un fils et de ce qu'elle n'en a pas. Toute la peuplade s'assembla à ces cris ; les préjugé étaient contre l'autre femme ; car enfin, disait-on, il n'est pas possible qu'une mère tue son propre fils ; et quand une mère serait assez dénaturée pour en venir la, celle-ci ne peut pas même être soupçonnée d'un pareil crime, puisqu'elle adorait son fils, et qu'elle le regardait comme son unique consolation. La seconde femme disait pour sa défense, qu'il n'y a point de passion plus cruelle et plus violente que la jalousie, et qu'elle est capable de plus tragiques excès. Il n'y avait point témoin, et l'on ne savait comment découvrir la vérité ! Plusieurs ayant tenté vainement de prononcer sur une affaire si obscure, elle fut portée à Mariadiramen.

On marqua un jour auquel chacune des deux femmes devait plaider sa cause. Elles le firent avec cette éloquence naturelle que la passion a coutume d'inspirer. Mariadiramen les ayant écoutées l'une et l'autre prononça ainsi : Que celle qui est innocent et qui prétend que sa rivale est coupable du crime dont il s'agit, fasse une fois le tour de l'assemblée dans la posture que je lui marque (cette posture qu'il lui marquait était indécent, et indigne d'une femme qui a de la pudeur). Alors la mère de l'enfant prenant la parole : Pour vous faire connaître, dit-elle hardiment, qu'il est certain que ma rivale est coupable, non-seulement je consens de faire un tour dans cette assemblée de la manière qu'on me le prescrit mais j'en ferai cent s'il le faut. Et moi, dit le seconde femme, quand même, toute innocente que je suis, je devrais être déclarée coupable du crime dont on m'accuse faussement, et condamnée ensuite à la mort la plus cruelle, je ne ferai jamais ce qu'on exige de moi : je perdrai plutôt mille fois la vie que de me permettre des actions si malséantes à une femme qui a tant soit peu d'honneur.

La première femme voulut répliquer, mais le juge lui imposa silence ; et élevant la voix, il déclara que la seconde femme était innocente, et que la première était coupable ; car, ajouta-t-il, une femme qui est si modeste, qu'elle ne veut pas même se dérober à une mort certaine, par quelque action tant soit

peu indécente, n'aurait jamais pu se déterminer à commettre un si grand crime. Au contraire, celle qui, ayant perdu toute honte et toute pudeur s'expose sans peine à ces sortes d'indécences, ne fait que trop connoître qu'elle est capable des crimes les plus noirs. La première femme, confuse de se voir ainsi découverte, fut forcée d'avouer publiquement son crime. Toute l'assemblée applaudit à ce jugement, et la réputation de Mariadaramen vola bientôt dans toute l'Inde.[1] "

The Mussulman Versions.

We are also indebted to the *Mélusine* for the Mussulman versions of this judgment. There appear to be four of them, of which one is almost the same as the Bible account, the second a variation of Maridarāman's judgment and the third a judgment of Nasareddin between two women, one of whom was a Christian and the other a Mussulman. Naturally the decision in the last was in favour of the Mussulman woman.

The fourth is a dispute, not between two women but between two men. It was published by Mr. C. Lumbroso, who had extracted it from a narrative, preserved in MS. in the Library of Turin, of a tour in the Levant made in the last century by a physician of Padua. The following is a translation of it from the French of M. Gaidoz.

A woman of Cairo had two husbands, but the one did not know of the existence of the other: for, one was detained in the service of his master the whole day, and the other was detained in the service of his the whole night. The woman became *enceinte*, and brought forth a child, and each of the two husbands thought that he was the father of it. Once the "day-husband" was taking the child with him in the street. The "night-husband" met him, recognized the child, and demanded from the man by what right he was taking it away. The other was surprised and answered that the child was his. The former then began to cry, accusing the latter of having stolen his son. After quarrelling for a long time one of them proposed to the other to take the child to his house in order to show him the mother. Then they discovered the woman's stratagem.

The two husbands then went to the judge of Cairo, but he, not being able to decide which of them was the true father, referred the case to the Judge of the Arabs. This Judge, after hearing the parties, caused the two men to be shut up with the child in a room, where they were left three days without food. On the third day, he set them at liberty and caused a large basin of milk to be placed before them. The child ran to the milk and almost plunged his head in the basin and spilt a large quantity of the milk in his haste to drink. Then one of the claimants cried out and began to beat the child; the other defended it, pitying it at being thus treated after having suffered so much from hunger. The Judge then declared that the true father was not the man who beat the child, but the man who pitied it and who prevented it from being ill-treated.

We shall now give a few instances of judgments and stories similar to the Judgment of Solomon.

Dispute regarding a father.

"A jeweller who carried on an extensive trade, and supplied the deficiences of one country by the superfluities of another, leaving his home with a valuable assortment of diamonds for a distant region, took with him his son and a young slave whom he had purchased in his infancy, and had brought up more like an adopted child than a servant. They performed their intended journey, and the merchant disposed of his commodities with great advantage; but while preparing to return, he was seized by a pestilential distemper and died suddenly in the metropolis of a foreign country. This accident inspired the slave with a wish to possess his master's treasures; and relying on the total ignorance of strangers, and the kindness everywhere shown him by the jeweller, he declared himself the son of the deceased and took charge of his property.

[1] '*Lettres édifiants et curieuses*, édition de Lyon, (1819) t. VII. v. 159 et suiv.

The true heir of course denied his pretensions, and solemnly declared himself to be the only son of the defunct, who had long before purchased his opponent as a slave. The contest produced various opinions. It happened that the slave was a young man of comely person and of polished manners; while the jeweller's son was ill-favoured by nature, and still more injured in his education by the indulgence of his parents. This superiority operated in the minds of many to support the claims of the former; but since no certain evidence could be produced on either side, it became necessary to refer the dispute to a court of law. There, however, from a total want of proofs, nothing could be done. The magistrate declared his inability to decide on unsupported assertions in which each party was equally positive. This caused a report of the case to be made to the prince, who, having heard the particulars, was also confounded and at a loss how to decide the question. At length a happy thought occurred to the chief of the judges, and he engaged to ascertain the real heir. The two claimants being summoned before him, he ordered them to stand behind a curtain prepared for the occasion, and to project their heads through two openings, when, after hearing their several arguments, he would cut off the head of him who should prove to be the slave. This they readily assented to; the one from a reliance on his honesty, the other from a confidence of the impossibility of detection. Accordingly, each taking his place as ordered, thrust his head through a hole in the curtain. An officer stood in front with a drawn scimitar in his hand, and the judge proceeded to the examination. After a short debate, the judge cried out, "Enough, enough, strike off the villain's head?" And the officer, who watched the moment, leaped towards the two youths. The impostor, startled at the brandished weapon, hastily drew back his head; while the jeweller's son, animated by conscious security, stood unmoved. The judge immediately decided for the latter, and ordered the slave to be taken into custody to receive the punishment due to his diabolical ingratitude."—*Percy Anecdotes.*

Mother Claiming a Son.

Suetonius in his life of the Emperor Claudian, whom he celebrates for his wonderful sagacity and penetration, tells us that this emperor discovered a woman to be the real mother of a young man whom she refused to acknowledge, by commanding her to marry him, the proofs being doubtful on both sides: for, rather than commit incest, she confessed the truth.

Another dispute about a Father.

Diodorus informs us that Ariopharnes, king of Thrace, being appointed to decide between three young men, each of whom professed to be the son of the deceased king of the Cimmerians, and claimed the succession, discovered the real son by ordering each to shoot an arrow into the dead body of the king; two of them did this without hesitation; but the real son of the deceased monarch refused.—*Greenfield.*

Dispute about a Wife.

A man of a certain town, who had married a woman of a village, paid a visit, with his wife, to her parents, shortly after the marriage, and after a short stay at their house, he one day asked his wife to be ready to start early next morning to return home. His mother-in-law pointed out that the next day would be *Riṭṭā*, and wished the journey deferred for a more suitable day. The man would not hear of it as he had important business to transact in town and persisted in urging the wife to make the necessary preparations for the start the next morning. The mother-in-law again put forward the argument that the god *Riṭṭā* would be offended and would do them some harm or another, whereupon the man flew into a rage and spoke defiantly of the god. Though invisible the god was present, and was listening to the severe invectives uttered against him, and determined to punish the man for his impudence. The following day the man and his wife bid

farewell to the wife's parents and started on the journey home. After travelling a short distance, they were fatigued and sat down under the shade of a tree to rest a while. The man left the woman there and went into the jungle for some purpose or another. In his absence another man came up to the woman from the jungle and reminded her that it was time to resume the journey. The woman, believing him to be her husband, for there was not the slightest difference between them in appearance, got up and followed him. On returning from the jungle, the husband was astonished to see his wife going away with another man. He ran after them, overtook them, and said to the stranger, "How dare you take away my wife, you scoundrel?"

"How dare you say," replied the stranger, "that this woman is your wife? She is my wife."

The woman was quite helpless, not being able to find out which of them was her husband owing to the perfect resemblance between them. All three, therefore, went before Judge Mariādarāman, so famous for his sagacity and penetration. The judge was perplexed, not knowing how to ascertain the truth. After a little reflection it struck him that one of the men must be a god, who had the power of assuming any shape at pleasure. He therefore ordered a potter to bring a pot with two small holes in it, one right opposite to the other. When it was brought, he said, "Whichever of you two passes through these two holes is the husband of the woman." The real husband was extremely sorry when he heard these words, seeing that it was a feat which it was impossible for him to perform. The other man, on the contrary, was delighted beyond measure and passed through the two holes as easily as one would pass through a tunnel. By this means Mariādarāman discovered that the man who passed through the holes was not the husband of the woman. The latter confessed that he was the god *Rittā*, and only intended to punish the man for his uncalled for abuse.

Similar accounts in Italy and Norway.

A poor peasant in order to save his life, promised to give an ogre, half of the child with which his wife was pregnant. The woman brought forth a daughter and the ogre arrived immediately to claim his due. He took the infant by one of her legs and was going to cut it into two with his knife, when the mother jumped out of bed and fell at his feet crying, "Do not divide her, do not divide her, but take her altogether." The ogre agreed to this and brought her up as his own daughter.

Among the inhabitants of Norway there is a belief that the Thusser, a kind of subterranean people, are partial to little children, and formerly would often exchange them for their own, which were neither so handsome nor so thriving. Owing to these frequent exchanges, they did not extinguish the lights in the lying-in Chamber when a child was born, for fear of the underground folk exchanging the infant. We have a Norwegian story which bears some similarity to the facts connected with the Judgment of Solomon. But here the question was not to which of two women a child belonged, but which of two children belonged to a certain woman. We have found it in a work on "Scandinavian Popular Traditions" of whose author or date we can give no information owing to the copy in our possession not having the title page. The story is as follows:—

"At a place in North Jutland, it happened many years ago in a lying-in-room that the mother could get no sleep while the lights were burning. So the husband resolved to take the child in his arm, in order to keep strict watch over it as long as it was dark in the room. But unfortunately he fell asleep without having noticed in which arm he held his child, and on being waked by a shake of the arm, he saw a tall woman standing by the bed, and found that he had an infant in each arm. The woman instantly vanished, but there he lay, without knowing which of the two children was his own. In this difficulty he went to the

priest, who advised him to get a wild stallion colt, which would enable him to discover the right one. They accordingly procured such a wild colt, which was so unmanageable that three men could hardly lead it; then laid both infants wrapped up on the ground, and led the colt to smell them. And it was curious to see how the colt each time that it smelt the one it would lick and was quite quiet, while every time that it smelt the other it was restive and strove to kick the infant. By this method it was ascertained infallibly which was the changeling. While they were standing, there came suddenly a tall woman running, who snatched up the changeling and disappeared with it."

The order to divide a child between two claimants reminds us of the resolution formed by King Madu to divide his daughter, Prabhāvatī, into seven parts, and to despatch a part to each of seven royal suitors. The story is related in the Kusa-jātaka, one of the birth stories of Buddha. Bodhisat, the future Buddha, was once conceived in the womb of Sīlāvatī, the consort of King Okāvas, and when he was born his face had the shape and appearance of a *kavun*, a kind of rice-cake. When he grew up to years of maturity, his parents solicited for him, Prabhāvatī, the daughter of King Madu, in marriage. The Princess, who was of extraordinary beauty was thought not likely to consent to be wedded to so ill-favoured a Prince. A stratagem had, therefore, to be resorted to. It was pretended that from the very foundation of their royal line of kings, it was a well-established custom with them that whenever a prince of theirs was married, the bride was never permitted to see the bridegroom until the conception of her first child. The stratagem succeeded, but when, some time after, Prabhāvatī saw her husband's face "like a burnt cake, all blackened, foul and grim," she was greatly exasperated and left her husband, and forthwith took her departure to Sāgala her father's capital. Thither Kusa (for that was the prince's name) too, repaired and had recourse to all kinds of means to gain back his bride. All these proved abortive in the face of Prabhāvatī's firm resolution, never to be united to a person of such hideous appearance. Kusa gave up all hopes of regaining her, and was on the point of returning to his parents, when, Sakra, the king of the gods, came to his aid with a well-devised plan for securing the desired end. He caused letters to be written to seven neighbouring kings in the name of Madu, inviting each to come and take his daughter for his bride. The seven kings, each of whom naturally thought that he was the only one that had received such an invitation, were very wroth on discovering the true state of affairs. Each claimed the Princess for his bride and was prepared to wage war with the king in the event of a refusal. In this predicament a council of ministers advised the king to divide his daughter in seven parts and to despatch a share to each of the kings. Prabhāvatī now repented having turned a deaf ear to Kusa's implorations, for she was conscious that he alone was powerful enough to save her from the horrible fate that was impending over her. She implored his forgiveness and placed herself entirely at his mercy. He then vanquished the seven kings and led them captive to his father-in-law. Sakra now removed Kusa's ugliness by throwing a gem on his neck, and he became as beautiful as one of the gods, and lived happily ever afterwards with his beloved Prabhāvatī. EDITOR.

TAMIL LITERATURE.[1]

In the course of my reading I find a contribution to one of the numbers of *The Orientalist*, by Mr. Brito, characterising Tamil literature as indecent and wanting

[1] This paper was received about a month after the appearance of Mr. Brito's contribution referred to in it, but the paper was mislaid and for a long time lost sight of. We regret that its publication should have been so long delayed.

EDITOR.

originality. It is a matter of surprise to me that Mr. Brito should have made so sweeping an assertion regarding a language which is replete with works of original thought and research. In refutation of these wholesale charges, I shall quote the words of eminent scholars, and leave it to the educated public to form their independent judgment on the matter.

Professor Percival, in a course of Lecture delivered at St. Augustine's Missionary College, Canterbury, remarked, "The Tamil is also rich in original authorship. Its works on grammar are voluminous. A writer of the name of Tólcāppiyanár has bequeathed the fruit of his labours to posterity. Pavananti has left a grammar called Nannul, which will doubtless live as long as the language: it is an incomparable work. Writings on almost every subject, commonly treated of by the Sanskrit authors, abound. The prince of the Tamil poets (Tirudévar, the Tamil Homer) wrote an Epic called Chintá-mani, which is one of the most masterly performances found in the language. In this work the power of the language and the talent of the author are equally conspicuous. This poem extends to 15,000 lines, and contains some brilliant gems. In Ethical writings the Tamil has been more fortunate than the Sanskrit. The Kural is regarded by the Tamil people as a book of sacred aphorisms, from which there is no appeal. Tradition attributes to Avvai several works of great beauty and value, replete with lessons of wisdom. These works have never been surpassed for sententious brevity; and generally they are equally distinguished by *purity of principle*. She (poetess Avvai) sang like Sappho, yet not of love, but of virtue. Náladiyár is a beautiful composition."

Writing of the Epic Chintá-mani (the Tamil Iliad), the same authority says (*Vide* Madras Journal of Literature and Science, 1857):

"This celebrated work is one of the five classical productions, which are regarded as undisputed authorities in all matters relating to Tamil philology. The five works are Chintá-mani, Chillapadikaram, Valleiyapathi, Kundalakési, Manimékalei. The author of Chintá-mani is regarded as one of the most learned men that ever appeared." After giving an analysis of this poem, he adds, "This brief analysis of the work under notice, it is confessed, conveys very little to persuade the conviction of its superiority; the assumed facts of the Epic alone are here given. Though these may appear inadequate as the basis of a work for which so much is claimed, yet the work itself is so replete with credible incidents; so wrought up by the vigour of literary talent; so interspersed with remarks involving the keenest introspection into the grounds of human action; so rich in theological sentiment; so redolent of all the attractions of poetic genius; so full of circumstances evincing the condition of the arts and the customs of social life at the period of its composition; that the scholar, the poet, and the antiquary must be equally impressed in favour of the talent of the author, and the unrivalled power of the language in which he has embodied the splendid creations of his imagination."

An eminent Tamil scholar, whom Mr. Brito used to consult while he was reading the Chintá-mani, told me that Mr. Brito was of opinion that there was no work in the languages he (Mr. Brito) knew comparable to the Chintá-mani.

Of the sacred Kural of Tiruvalluvar, whom Dr. Pope calls "the bard of universal man and seer of spotless soul," M. Ariel observes that it is "one of the highest and *purest* expressions of human thought," and proceeds: "That which above all is wonderful in the Kural is the fact that its author addresses himself, without regard to castes, peoples or beliefs, to the whole community of mankind; the fact that he formulates sovereign morality and absolute reason; that he proclaims in their very essence, in their eternal abstractedness, virtue and truth; that he presents, as it were, in one group the highest laws of domestic and social life;

that he is equally perfect in thought, in language and in poetry, in the austere metaphysical contemplation of the great mysteries of the Divine nature, as in the easy and graceful analysis of the tenderest emotions of the heart."

Of a collection of Tamil stanzas, published by Robinson, Rev. D. Wood says, "It is instinct with the *purest* and the most elevated religious emotions."

Of the Yalpana Chamaya Nilai, written by Arumuga Navaler, it is said that it is one of the most brilliant Essays ever written.

Professor J. R. Arnold, in discussing the relative superiority of Tamil and Sanskrit, says, "Some scholars maintain that Sanskrit is superior to Tamil, others that Tamil is superior to Sanskrit, and a third class pronounces Tamil and Sanskrit to be peers; and that if Sanskrit literature is an ocean, we may say that Tamil literature is equally an ocean."

The language which claims a divine origin along with Sanskrit; the language which breathes a haughty and contemptuous tone throughout its literature; the language which was brought up under the nursing care of the Pandians and the literary Parliament of Madurai; the language of the Kural and the Naladyar, the best treatises on Oriental Ethics from which, whether for thought or language, there is no appeal; the language of Tālcóppiyanár and of Nannul, the most comprehensive and most philosophically arranged grammar of any language in the universe; the language which Tirudévar sang, Thandava Kaviraser wrote, Arumuga Navaler spoke; the language of Avvai, Trimular and Thaumanavar; the language of the honey-tongued TIRUNAVUKKARASU!!! This language, this noble language, most undoubtedly possesses considerable original literature, the study of which would train the minds even as mathematics themselves.

The Rev. Dr. Pope recently read a paper before the Royal Asiatic Society "On the Study of the Vernaculars of Southern India," in which he said that Tamil language has *valuable literature*, in character chiefly Ethical, independent of, and antagonistic to, Sanskrit, and concluded his learned Essay with the remark that if it was desirable that English should be studied by the natives, it could not possibly be well for them to neglect their own languages, *especially those containing literary riches so great as does the Tamil.*

Professor Pope further says:—

"Tiruvalluvar's poem is thus by no means a long one, though in value it far outweighs the whole of the remaining Tamil literature, and is one of the select number of great works which have entered into the very soul of a whole people, and which can never die," and adds:

"'Humility, charity, and forgiveness of injuries,' says Sir Grant, 'being Christian qualities, are not described by Aristotle.' Now these three are everywhere forcibly inculcated by the Tamil Moralist."

C. SUPPRAMANIAN.

THE DISFIGURING OF THE HUMAN BODY.

The practice of disfiguring the body is traceable to three distinct sources: our notions of beauty, of the nature of religious rites, and of what conduces to health and long life. Those of its forms which result from our notions of beauty are the most numerous and the most practised. No nation in the world—not even the most enlightened—can claim complete exemption from them. Those connected with religious rites and the preservation of the health are confined to particular parts of the globe or to particular nations or peoples.

The disfigurement consists either in rendering some members of the body different from their natural state, or in changing the appearance of the body by external applications.

Among the former may be instanced the following :—

(1) Shaving the head, beard and whiskers, eyebrows and other parts of the body either wholly or partially ;

(2) Perforating the lobes, helix and tragus of the ear ;

(3) Perforating the septum and wings of the nose ;

(4) Perforating the tongue, lips (both the upper and the lower), and cheeks ;

(5) Gashing the temples, cheeks, and other parts of the face ;

(6) Knocking out the teeth ;

(7) Filing the front teeth ;

(8) Inlaying the teeth with gold, silver, or brass ;

(9) Cutting small circles in the front teeth ;

(10) Pulling off the eyelashes ;

(11) Preventing the growth of the feet, and

(12) Deforming the head and calves in childhood.

Among the external applications are the following :—

(1) Tattooing and painting the body ; and

(2) Staining the nails.

Of all these operations, those practised by Europeans, are, so far as we are aware, the shaving of the beard and whiskers, and the perforating of the lobes of the ears of females with a needle or instrument so fine that the hole is scarcely perceptible. These two forms of disfiguring the body, having as they do the approval and sanction of the enlightened nations of Europe, will no doubt be looked upon as tending to improve the personal appearance. But when properly considered with an unprejudiced mind, the conviction becomes irresistible that they are in the same category as the others, differing from them only in degree—not in kind. Being accustomed to them from our infancy we become so familiar with them that they never strike us as deformities.

The time, however, has come when the practice of perforating the ear is getting out of fashion in Europe, and we may hope that the time is not far distant, when the shaving of the beard and whiskers will be looked upon by Europeans in the same light as the boring of the ear. They are unsuited to an age like this, when the world has made, and is making, rapid strides in civilization and advancement.

The extent to which the body is disfigured depends upon the ideas of beauty entertained by those among whom the practice exists. These ideas are so diverse and so opposed to one another, that philosophers have based upon them their strongest argument in favour of the theory that no ideas are innate, but that all ideas are acquired. The extent of this diversity will be seen from the following :—

Hearne in his account of "A journey from Prince of Wales' Fort," in speaking of the American Indians, says, "Ask a Northern Indian what is beauty, and he will answer, a broad flat face, small eyes, high cheek bones, three or four broad black lines across each cheek, a low forehead, a large broad chin, a clumsy hook nose, a tawny hide and breasts hanging down to the belt." Among the Chinese "those women are preferred who have the Mandschu form, that is to say, a broad face, high cheek bones, very broad noses, and enormous ears." The Chinese have flat noses terminating abruptly at the nostrils which give them an odd appearance; but being accustomed to the sight of these noses, they were surprised in the seventh century at the prominent noses of the Sinhalese, and a Chinese officer, writing home from Ceylon, remarked, "The Sinhalese are a detestable people, having beaks instead of noses from infancy." Thsang, the Chinese traveller, describes them as having "the beak of a bird with the body of a man." "It is well known," says Darwin, as Huc repeatedly remarks, "that the Chinese of the interior think Europeans hideous with their white skins and prominent noses." Every one that has seen Siamese women, and there are many of them now in Ceylon, cannot but conclude that beauty is a

stranger to them. Yet the Siamese consider their females to be much more beautiful than those of Europe.

"It is well known," says Darwin, "that with many Hottentot women the posterior part of the body projects in a wonderful manner; they are steatopygous; and Sir Andrew Smith is certain that this peculiarity is greatly admired by the men. He once saw a woman who was considered a beauty, and she was so immensely developed behind, that when seated on level ground she could not rise, and had to push herself along until she came to a slope, Some of the women in various negro tribes are similarly characterised; and, according to Burton, the Somal men 'are said to choose their wives by ranging them in a line, and by picking her out who projects farthest *a tergo*, nothing can be more hateful to a negro than the opposite form.'

"With respect to colour the negroes rallied Mungo Park on the whiteness of his skin and the prominence of his nose, both of which they considered as 'unsightly and unnatural conformations.' He in return praised the glossy jet of their skins and the lovely depression of their noses; this they said was 'honey-mouth,' nevertheless they gave him food. The African Moors, also, 'knitted their brows and seemed to shudder' at the whiteness of his skin. On the eastern coast, the negro boys, when they saw Burton, cried out, 'Look at the white man; does he not look like a white ape?' On the western coast, as Mr. Winwood Reade informs me, the negroes admire a very black skin more than one of a lighter tint. But their horror of whiteness may be partly attributed, according to this same traveller, to the belief held by most negroes that demons and spirits are white. The Banyai of the more southern part of the continent are negroes, but 'a great many of them are of a light coffee-and-milk colour, and, indeed, this colour is considered handsome throughout the whole country;' so that here we have a different standard of taste. With the Kafirs, who differ much from negroes, 'the skin, except among the tribes near Delagoa Bay, is not usually black, the prevailing colour being a mixture of black and red, the most common shade being chocolate. Dark complexions, as being most common, are naturally held in the highest esteem. To be told that he is light-coloured, or like a white man, would be deemed a very poor compliment by a Kafir. I have heard of one unfortunate man who was so very fair that no girl would marry him. One of the titles of the Zulu King is 'You who are black.' Mr. Galton, in speaking to me about the natives of South Africa, remarked that their ideas of beauty seem very different from ours; for in one tribe two slim, slight, and pretty girls were not admired by the natives.

"Turning to other quarters of the world; in Java, a yellow, not a white girl, is considered, according to Madame Pfeiffer, a beauty. A man of Cochin-China 'spoke with contempt of the wife of the English Ambassador, that she had white teeth like a dog, and a rosy colour like that of potato-flowers.' We have seen that the Chinese dislike our white skin, and that the North Americans admire a 'tawny hide.' In South America, the Yura-caras, who inhabit the wooded, damp slopes of the Eastern Cordillera, are remarkably pale-coloured, as their name in their own language expresses; nevertheless, they consider European women as very inferior to their own.

"In several of the tribes of North America the hair on the head grows to a wonderful length; and Catlin gives a curious proof how much this is esteemed, for the chief of the Crows was elected to this office from having the longest hair of any man in the tribe, namely, ten feet and seven inches. The Aymaras and Quichuas of South America likewise have very long hair; and this, as Mr. D. Forbes informs me, is so much valued for the sake of beauty, that cutting it off was the severest punishment which he could inflict on them. In both halves of the continent the natives sometimes increase the apparent length of their hair

by weaving into it fibrous substances. Although the hair on the head is thus cherished, that on the face is considered by the North American Indians 'as very vulgar,' and every hair is carefully eradicated. This practice prevails throughout the American Continent, from Vancouver's Island in the North to Tierra del Fuego in the South. When York Minster, a Fuegian on board the 'Beagle' was taken back to his country, the natives told him he ought to pull out the few short hairs on his face. They also threatened a young missionary, who was left for a time with them, to strip him naked, and pluck the hairs from his face and body, yet he was far from a hairy man. This fashion is carried to such an extreme that the Indians of Paraguay eradicate their eyebrows and eyelashes, saying that they do not wish to be like horses.

"It is remarkable that throughout the world the races which are almost completely destitute of a beard dislike hairs on the face and body, and take pains to eradicate them. The Kalmucks are beardless, and they are well known, like the Americans, to pluck out all straggling hairs; and so it is with the Polynesians, some of the Malays, and the Siamese. Mr. Veitch states that the Japanese ladies 'all objected to our whiskers, considering them very ugly, and told us to cut them off, and be like Japanese men.' The New Zealanders are beardless; they carefully pluck out the hairs on the face, and have a saying that 'There is no woman for a hairy man.'"

"On the other hand, bearded races admire and greatly value their beards; among the Anglo-Saxons every part of the body, according to their laws, had a recognised value; 'the loss of the beard being estimated at twenty shillings, while the breaking of a thigh was fixed at only twelve.' In the East men swear solemnly by their beards. We have seen that Chinsurdi, the chief of the Makalolo in Africa, evidently thought that beards were a great ornament. With the Fijians in the Pacific the beard is 'profuse and bushy, and is his greatest pride;' whilst the inhabitants of the adjacent archipelagos of Tonga and Samoa are 'beardless, and abhor a rough chin.' In one island alone of the Ellice group 'the men are heavily bearded, and not a little proud thereof.'"[1]

This diversity of ideas, then, is the cause of the disfiguring of the body. The more barbarous the race the more hideous is the disfigurement. In noticing these disfigurations we shall begin with Ceylon, of which we can speak from personal observation.

Among the Sinhalese.

The principal and most ancient inhabitants of the island are the Sinhalese, who are divided into two sections, the Low Country Sinhalese and the Kandyans, or to speak more accurately, the lowlanders and the highlanders. The former, having been under European sway for upwards of 300 years, have discontinued most of the barbarous practices that existed in Ceylon previously to the advent of the Portuguese; and at the present day, and no doubt for the last two hundred years, their practices in respect of the disfiguring of the body have been the same as those among Europeans, with only this exception, that professional dancers, irrespective of the caste to which they belong, and the tom-tom bearers perforate their ears.

The case is the same with the Kandyans at the present day, but in the times of the Kandyan kings—though not now—even the chiefs perforated their ears and wore earrings. The practice, however, is now given up altogether by the chiefs and respectable Kandyans, none of whom we now see with perforated ears with or without earrings or ear-ornaments. It would appear from Knox's account of Ceylon that already in his time the practice was gradually declining. Speaking of the "great ones" he says, "heretofore generally they bored holes in their ears and hung weights in them to make them grow long like the Malabars, but

[1] Darwin's Descent of Man, Vol. ii, pp. 345—349, Ed. of 1871.

this king not boring his that fashion almost left out."

Some Low Country Sinhalese and Kandyans of both sexes file their front teeth, and the dancers perforate the two frontal teeth of the upper jaw and inlay them with gold, silver or brass. They also cut circles, in their teeth.

The Kandyan women do not bore their ears until the birth of their first child, but after that event they perforate the lobes of their ears and enlarge the hole to such a size as to admit the insertion of a cylindrical ornament of gold or silver of about an inch or more in diameter; they also bore two holes in the helix of the ear and insert ornaments in them. We think, and we have every reason to believe, that Knox has fallen into an error as regards the time when the women bore the ear. "Their ears," he says "they bore when they are young and roll up cocoanut leaves and put into the holes to stretch them out, by which means they grow so wide that they stand like round circles on each side of their faces which they account a great ornament, but in my judgment a great deformity—they being well-featured women."

We quite agree with Knox that the ears thus ornamented tend to deform the well-featured Kandyan women, who are so handsome as to attract the attention of even Europeans. Professor Edward Hildebrandt, in his account of a voyage round the Island, speaking of a Kandyan girl, says: "Her bare arms and feet would have served as a model for any sculptor." "Ihre nackten Arme und Füsse hätten jedem Bildhauer zum Modell dienen können." We do not think that the Professor has exaggerated the truth a bit, for we have heard many Europeans speak in admiration of their features, the symmetry of their faces, and the unchecked growth of their well-shaped bodies. The boring of a big hole in their ears is a great mistake, and the ornament inserted into it reminds us of what the Bagh-o-Bahar says:

نہیں مُحتاج زیور کا جسے خوبی خدا نے دی
کہ جیسی خوش نما لگتا ہی دیکھو چاند بن گہنی

"She to whom God has given beauty does not need jewels. See how beautifully the moon shines though destitute of jewels;" or of what Kalidasa has said of Sakuntalā:

सरसिजमनुविद्धं शैवलेनापि रम्यं
मलिनमपि हिमांशोर्लक्ष्म लक्ष्मीं तनोति।
इयमधिकमनोज्ञा वल्कलेनापि तन्वी
किमिव हि मधुराणां मण्डनं नाकृतीनाम्॥

"The lotus with the Saivala[1] entwined
"Is not a whit less brilliant: dusky spots
"Heighten the lustre of the cold rayed
"moon:
"This lovely maiden in her dress of bark
"Seems all the lovelier. E'en the mean-
"est garb
"Gives to true beauty fresh attractive-
"ness." — *Translated by Sir Monier Williams.*

The Buddhist priests of Ceylon shave their heads, beard and whiskers. They are divided into three sects: the Siamese, which is the most ancient, the recent Amarapura and the Rāmañña. The priests of the Siamese-sect shave their eyebrows also. This is done not to improve their personal appearance, but rather to deform themselves, so that it may be manifest that they are not bent upon the pleasures of this world.

Among the Tamils.

The next oldest and most numerous inhabitants of Ceylon are the Tamils. They consist of a large number of castes among whom different practices exist, which it is not possible to notice here without overstepping the bounds we have prescribed for this paper. The highest caste among them consists of the Brahmans, who only perforate the lobes of the ear. All the other Tamils (except the Nāṭukoṭṭe Chetties, whose practices will be presently noticed) bore the lobes of the right ear and the lobe

[1] The Saivala (*Vallisneria*) is an aquatic plant, which spreads itself over ponds, and interweaves itself with the lotus. The interlacing of its stalks is compared in poetry to braided hair.—*Monier Williams.*

and the summit of the helix of the left ear. The women bore 4 holes in each ear : one in the lobe, two in the helix, and one in the tragus. They also perforate the septum and wings of the nose. The males of all castes, including the Brahmans (except the Nāṭukoṭṭe Chetties), shave the head, leaving a tuft of hair on the crown. The females of the "Colombo Chetties" as they are called, who are converts to Christianity, from the Vaisya caste of the Tamils, bore a hole in the lobe of the ear and two holes in the helix. Their men bore a hole in the lobe of the ear and wear several circular rings in each ear of about two or three inches in diameter. These rings are studded with precious stones.

The Nāṭukoṭṭe Chetties, the most parsimonious people in India, who carry on an extensive trade in Ceylon—without, however, becoming settlers—render themselves hideous by slitting the ear and enlarging the slit by hanging weights to such a length that it almost touches the shoulders. Their women do not come to Ceylon and never was one of them seen in the island, but we are informed that they follow the same practice as the men. The men, however, except at their marriages and some religious festivities, do not wear any ornaments in their ears, though the slit is large enough to admit several. They shave their heads entirely (not even leaving the tuft of hair which the other Tamils leave untouched) as well as their beard and whiskers, and, in fact, the whole body except the eyebrows.

Some Tamils perforate the cheeks and pass a thin metallic rod through them ; others perforate the tongue near the tip, and drawing it out pass a similar rod through it vertically so as to prevent its being drawn in. In that state the man can neither eat nor speak. Rarely, some make a vow to have one of the hands raised. It is held in that position for some time by being tied to the head. Afterwards it gets fixed and the bandage is then removed, gradually the hand withers and the subject presents a most curious sight, which cannot but excite pity and disgust. The leaving of a tuft of hair on the crown of the head, the perforating of the cheeks and tongue, and the raising of the hand are religious rites.

Among the Moors.

The next people in order of number and antiquity are the Ceylon Moors. We say "Ceylon" to distinguish them from the "Coast Moors" as they are called, who have come from Southern India and become permanent settlers here. The influx of the Coast Moormen into Ceylon as temporary traders still continues. Though speaking Tamil, the Moors appear to be distinct from the Tamils. They are supposed to be descendants of Arabs by intermarriages with native women of different races who had become converts of Islāmism. In imitation of their Arab progenitors, they shave their heads while allowing the beard to grow luxuriantly. This is neither to improve their personal appearance nor in connection with any religious rite, but for the preservation of health. That it does conduce to health there can be no doubt, if the generally healthy condition of the Moorman is a criterion to go by. With this exception the men do not practise any other kind of disfigurement of the body. The females perforate the right wing of the nose and the lobe of both ears. The Coast Moor-women bore 12 holes in the helix of the left and 13 in that of the right ear, and insert ornaments in them which by their weight bend down the ear. The Ceylon Moorish females practised the same custom till about 20 years ago, but the more civilized have given up the practice and have restricted the number of holes in the helix to two. Another practice they follow is, to stain the nails of both fingers and toes with the leaves of a tree called Maritŏṇḍu.[1] Captain Percival has made a mistake when he describes the Sinhalese women as staining their nails and fingers with the juice of the betel leaf. There is not and never was such a practice among the Sinhalese, and it is not possible to stain the nails with the betel leaf.

[1] Lawsoniana alba.

Among the Malays.

It is a question whether the Malays of Ceylon, who are also Muhammadans, are older or more recent settlers in Ceylon than their co-religionists, the Moors. They are sufficiently numerous to demand a separate notice. Their men do not shave their head nor perforate their ears, but the females bore the lobes of their ears, which, however, they do not enlarge. In these respects, therefore, they resemble the Low Country Sinhalese, but like the Moor-women they stain their nails with the juice of the Maritŏṇḍu.

The practice of staining the nails exists also among Arab women, who, in addition to it, stain their under-lips blue. Mrs. Helfer, who, in 1835, travelled in Asia Minor disguised as a Turk, met two Nubian ladies of rank in Aleppo, who had their nails stained red and their lips stained blue. From Mrs. Helfer's description of the staining of the lips it would appear that this is done by tattooing, "Die Arabischen Frauen färben ihre Unterlippe mit unaustilgbarer blauer, ätzender Farbe, von der die Lippen anschwellen und hasslich entstellt werden." This was accounted a great beauty in women. A Sheik, discovering Mrs. Helfer to be only in disguise from her declining to smoke, exclaimed, "what a pity she has no blue lips," "Wie schade! sie hat keine blauen Lippen."

As regards the form which the disfiguring of the body assumes in other countries, we cannot do better than quote the following from Darwin's *Descent of Man*, Vol. II., pp. 339–343:—

"In one part of Africa the eyelids are coloured black; in another the nails are coloured yellow or purple. In many places the hair is dyed of various tints. In different countries the teeth are stained black, red, blue, &c., and in the Malay Archipelago it is thought shameful to have white teeth like those of a dog. Not one great country can be named, from the Polar regions in the north to New Zealand in the south, in which the aborigines do not tattoo themselves. This practice was followed by the Jews of old and by the ancient Britons. In Africa some of the natives tattoo themselves, but it is much more common to raise protuberances by rubbing salt into incisions made in various parts of the body; and these are considered by the inhabitants of Kordofan and Darfur 'to be great personal attractions.' In the Arab countries no beauty can be perfect until the cheeks 'or temples have been gashed.' In South America, as Humboldt remarks, 'a mother would be accused of culpable indifference towards her children if she did not employ artificial means to shape the calf of the leg after the fashion of the country.' In the Old and New World the shape of the skull was formerly modified during infancy in the most extraordinary manner, as is still the case in many places, and such deformities are considered ornamental. For instance, the savages of Colombia deem a much flattened head 'an essential point of beauty.'

"The hair is treated with especial care in various countries; it is allowed to grow to full length, so as to reach to the ground, or is combed into 'a compact frizzled mop, which is the Papuan's pride and glory.'

"In Northern Africa 'a man requires a period of from eight to ten years to perfect his coiffure.' With other nations the head is shaved, and in parts of South America and Africa even the eyebrows are eradicated. The natives of the Upper Nile knock out the four front teeth, saying that they do not wish to resemble brutes. Further south, the Batokas knock out the two upper incisors, which, as Livingstone remarks, gives the face a hideous appearance, owing to the growth of the lower jaw; but these people think the presence of the incisors most unsightly, and on beholding some Europeans, cried out, 'Look at the great teeth!' The great chief Sebituani tried in vain to alter this fashion. In various parts of Africa and in the Malay Archipelago the natives file the incisor teeth into points like those of a saw, or pierce them with holes into which they insert studs.

"As the face with us is chiefly admired for its beauty, so with savages it is the chief seat of mutilation. In all quarters of the world the septum, and more rarely the wings of the nose, are pierced with rings, sticks, feathers, and other ornaments inserted into the holes. The ears are everywhere pierced and similarly ornamented, and with the Botucudos and Lenguas of South America the hole is gradually so much enlarged that the lower edge touches the shoulder. In North and South America and in Africa either the upper or lower lip is pierced; and with the Botucudos the hole in the lower lip is so large that a disc of wood four inches in diameter is placed in it. Mantegazza gives a curious account of the shame felt by a South American native, and of the ridicule which he excited when he sold his *tembeta*,—the large coloured piece of wood which is passed through the hole. In Central Africa the women perforate the lower lip and wear a crystal, which, from the movement of the tongue, has 'a wriggling motion indescribably ludicrous during conversation.' The wife of the chief of Latooka told Sir S. Baker that his 'wife would be much improved if she would extract her four front teeth from the lower jaw, and wear the long pointed polished crystal in her under lip.' Further south with the Makalolo, the upper lip is perforated, and a large metal and bamboo ring, called a *pelelé*, is worn in the hole. 'This caused the lip in one case to project two inches beyond the tip of the nose; and when the lady smiled the contraction of the muscles elevated it over the eyes. Why do the women wear these things? the venerable chief, Chinsurdi, was asked. Evidently surprised at such a stupid question, he replied, For beauty! They are the only beautiful things women have; men have beards, women have none. What kind of a person would she be without the *pelelé*? She would not be a woman at all with a mouth like a man, but no beard.'

"Hardly any part of the body, which can be unnaturally modified, has escaped. The amount of suffering thus caused must have been wonderfully great, for many of the operations require several years for their completion, so that the idea of their necessity must be imperative. The motives are various; the men paint their bodies to make themselves appear terrible in battle; certain mutilations are connected with religious rites; or they mark the age of puberty, or the rank of the man, or they serve to distinguish the tribes. As with savages the same fashions prevail for long periods, mutilations, from whatever cause first made, soon come to be valued as distinctive marks. But self-adornment, vanity, and the admiration of others, seem to be the commonest motives. In regard to tattooing, I was told by the missionaries in New Zealand, that when they tried to persuade some girls to give up the practice, they answered, 'We must just have a few lines on our lips; else when we grow old we shall be so very ugly.' With the men of New Zealand, a most capable judge says, 'to have fine tattooed faces was the great ambition of the young, both to render themselves attractive to the ladies, and conspicuous in war.' A star tattooed on the forehead and a spot on the chin are thought by the women in one part of Africa to be irresistible attractions. In most, but not all parts of the world, the men are more highly ornamented than the women, and often in a different manner: sometimes, though rarely, the women are hardly at all ornamented. As the women are made by savages to perform the greatest share of the work, and as they are not allowed to eat the best kinds of food, so it accords with the characteristic selfishness of man that they should not be allowed to obtain, or to use, the finest ornaments."[2]

Such then is the appalling catalogue of evils which man inflicts upon himself under the belief that he is thereby acquiring beauty, merit, or long life. EDITOR.

[2] Darwin's Descent of Man, Vol. ii. pp. 339—343, Ed. of 1871.

DISCOVERY OF AN ASSYRIAN LIBRARY 3,500 YEARS OLD.[1]

PROFESSOR SAYCE'S DESCRIPTION OF IT.

THE Victoria Institute of London held its annual meeting at Adelphi Terrace on July 1st. An immense audience crowded the hall in every part, the President, Sir George Stokes, Bart., President of the Royal Society, took the chair. The proceedings were commenced by mentioning that the Emperor of Brazil had sent a message expressing special interest in the Institute's *Journal*, and desired to obtain it regularly for translation. The report for the past year was then read by Captain Francis Petrie, the Honorary Secretary, by which it appeared that the number of home, foreign, and colonial members had increased to over 1,300, and there had been an important advance in the practical work of the Institute in investigating philosophical and scientific questions, especially any questions used by those who unhappily sought to attack religion in the name of science.

The adoption of the report was moved by Sir Henry Barkly, G.C.B., F.R.S., and seconded by Admiral Sir Leopold McClintock, F.R.S., after which it was announced that family matters, consequent on the death of his father, prevented Professor Sayce's presence, and he had chosen the Rev. Dr. Wright, author of "The Hittites," to read the Address. It gave an historical description of what has become known in regard to the conquests of Amenophis III., as shown by the archives of his palace, which have only lately been discovered, and which the Professor went last winter to investigate on the spot before writing the Address for the Victoria Institute. Of the tablets and inscriptions, he said:—"From them we learn that in the fifteenth century before our era —a century before the Exodus,—active literary intercourse was going on throughout the civilised world of Western Asia, between Babylon and Egypt and the smaller states of Palestine, of Syria, of Mesopotamia, and even of Eastern Kappadokia. And this intercourse was carried on by means of the Babylonian language, and the complicated Babylonian script. This implies that, all over the civilised East, there were libraries and schools where the Babylonian language and literature were taught and learned. Babylonian appeared to have been as much the language of diplomacy and cultivated society as French has become in modern times, with the difference that, whereas it does not take long to learn to read French, the cuneiform syllabary required years of hard labour and attention before it could be acquired. We can now understand the meaning of the name of the Canaanitish city which stood near Hebron, and which seems to have been one of the most important of the towns of Southern Palestine. Kirjath-Sepher, or "Book-town," must have been the seat of a famous library, consisting mainly, if not altogether, as the Tel el-Amarna tablets inform us, of clay tablets inscribed with cuneiform characters. As the city also bore the name of Debir, or "Sanctuary," we may conclude that the tablets were stored in its chief temple, like the libraries of Assyria and Babylonia. It may be that they are still lying under the soil, awaiting the day when the spade of the excavator shall restore them to the light. The literary influence of Babylonia, in the age before the Israelitish conquest of Palestine, explains the occurrence of the names of Babylonian deities among the inhabitants of the West. Moses died on the summit of Mount Nebo, which received its name from the Babylonian god of literature, to whom the great temple of Borsippa was dedicated; and Sinai itself, the mountain "of Sin," testifies to a worship of the Babylonian Moon-god, Sin, amid the solitudes of the desert. Moloch or Malik, was a Babylonian divinity like Rimmon, the Air-god, after whom more than one locality in Palestine was named, and

[1] Extracted from the Report of the annual meeting of the Victoria Institute held on the 1st July 1889.

Anat, the wife of Anu, the Sky-god, gave her name to the Palestinian Anah, as well as to Anathoth the city of "the Anat goddesses."

In a careful reading of the tablets Canon Sayce came upon many ancient names and incidents known up to the present only from their appearance in the Bible. All these he carefully described, as well as several references in the tablets to the Hittites.

In regard to another point, he said:—

"Ever since the progress of Egyptology made it clear that Rameses II. was the Pharaoh of the oppression, it was difficult to understand how so long an interval of time as the whole period of the 18th Dynasty could lie between him and the 'new king' whose rise seems to have been followed almost immediately by the servitude and oppression of the Hebrews. The tablets of Tel el-Amarna now show that the difficulty does not exist. Up to the death of Khu-en-Aten, the Semite had greater influence than the native in the land of Mizraim."

Referring to those who have formed opinions as to the non-historical character of the Pentateuch, Professor Sayce said:—"The Tel el-Amarna tablets have already overthrown the primary foundation on which much of this criticism has been built."

Professor Sayce closed his paper with a peroration of passing eloquence as to the duty of searching for the rich libraries that must lie buried beneath the sands of Syria and Palestine, a matter the importance of which has been urged in the Victoria Institute's *Journal* more than once, especially in the last volume, presented to all its supporters. A vote of thanks was passed to Professor Sayce for his splendid Address, and to Dr. Wright for reading it. This was moved by the Lord Chancellor in a speech of great interest, in which he said there was nothing more interesting in the literary history of mankind than such discoveries as those alluded to in the Address, which he considered a perfect mine of wealth. M. Naville, the Egyptian discoverer, having expressed his admiration of the labours of Professor Sayce, and declared the discovery the greatest one of the present century, a vote of thanks to the President was then moved by Sir Risdon Bennett, F.R.S., seconded by Admiral Sir Erasmus Ommanney, F.R.S., and conveyed to the President by Captain Creak, F.R.S. This closed the proceedings, and the members and their guests adjourned to the Museum, where refreshments were served.

REMARKABLE DISCOVERIES IN EGYPT.

The two large July gatherings held in London, England, by the Victoria Institute are considered to have been of much importance. The President, Sir G. G. Stokes, Bart., President of the Royal Society, took the chair at both, and on each occasion the members crowded the large hall engaged to the doors. At the first meeting, Professor Sayce's account of his examination of the library brought by Amenophis III. from Assyria to Egypt 34 centuries ago, was given. The Lord Chancellor delivered an eloquent speech on the occasion, and M. Naville, the discoverer of Succoth-Pithom, Bubastis, and other places of great historical importance in Egypt, characterised the discovery described by Professor Sayce as one of the most important, and perhaps really the most important, of this century; and the Victoria Institute's members were not slow in recognising the value of their fellow-member's work. At the second meeting, the members assembled to welcome M. Naville on his arrival in England after his discovery of the site of Bubastis, and his exploration thereof. The business of this meeting was commenced by the election, as members, of several who had applied to join the Institute as supporters, including His Excellency Count Bernstorff, and several Australian and American associates, after which M. Naville himself

[1] Extracted from the Proceedings of the Victoria Institute.—Editor.

described his own discoveries at Bubastis, for the first time in England,—his last visit to England having been previous to those discoveries. The Society of Arts having most kindly placed their apparatus at the disposal of the Victoria Institute, he showed, by lime-light, the photographs he had made on the spot.

M. Naville commenced by quoting the prophecy of Ezekiel against Egypt, because it contained the names of the leading buried cities, the recovery of the records of which he is so desirous to obtain; and here we may be permitted to digress for a moment to call attention to the fact that the authoress of the last published work in regard to the East declares that this prophecy had not been fulfilled according to the prophet's words. Strange that the greatest and most successful Egyptian explorer of modern times should go to this very prophecy for light to enable him to find that which others had failed to discover! Taking the last city named, he described how he found Pibsseth-Bubastis, how each day's excavating work brought him new relics, new inscriptions; how he found Rameses II., in the 19th dynasty, had, as usual, blotted out the names of previous Pharaohs, and put his own name on everything, even on the statue of a Pharaoh of the 4th dynasty; and how, by careful comparison, aided by the fact that Rameses II. had not been quite thorough in his appropriations, he had discovered which Pharaoh of the 4th dynasty the statue represented. He came to the conclusion that Bubastis was founded at least as early as in the reign of Cheops, between whom and Pepi, of whose influence there were traces, 500 years intervened, 800 years after there was a transformation of the city in the 12th dynasty; in the 14th dynasty there was the invasion of the Hyksos or Shepherds, who, from the statues of great beauty found, and from other evidences, must have been a highly-cultivated people, who, he considered, must have come from Mesopotamia. Dr. Virchow considered that their monuments represented Turanians, and Professor Flower considered them to represent people of a Turanian or Mongoloid type, but that did not mean that the population itself was Turanian. Their worship and language was of a Semitic type, but the statues of their kings showed that they were not Semites. M. Naville added: "It was then what it is still now; and I believe that the conquest of Egypt by the Hyksos is not unlike what would happen at the present day if the population of Mesopotamia overran the valley of the Nile; you would have masses, in great majority of Semitic race, speaking a Semitic language, having a Semitic religion, and being under the command of Turks, who are not Semites but Turanians."

M. Naville, having referred to the head of a Hyksos King, which he had sent to the British Museum, added that he had found two statues of Apepi, the Pharaoh of Joseph, and inscriptions in regard to the Pharaoh of the Exodus, and many others of high interest. But it would be impossible to refer to the mine of interesting matter in this paper, and we can only congratulate the members of the Victoria Institute on possessing it: it is certainly worth the whole year's subscription to possess this one paper. M. Naville, in concluding, said: "I cannot dwell at great length here on the events of the Exodus, yet I should like to mention that the successive discoveries made in the Delta have had the result of making the sacred narrative more comprehensible in many points, and in one especially, in showing that the distances were much shorter than was generally thought. I consider, for instance, it important to have established that Bubastis was a very large city, and a favourite resort of the king and his family. It is quite possible that, at the time when the events preceding the Exodus took place, the king was at Bubastis, not at Tanis, as we generally believed."

Sir George Stokes, Bart., having conveyed the thanks of the members to M. Naville, a short discussion took place, during which Captain Francis Petrie, the

Honorary Secretary, pointed out that what Professor Sayce's paper had done as regards Assyrian and Babylonian history, M. Naville's had done as regards Egyptian history. They were papers advancing the practical work of the Institute in investigating philosophical and scientific questions, especially any questions used by those who unhappily sought to attack the Bible in the name of Science; and both would appear in the Journal, which would be presented at the Institute's Rooms, 1A, Adelphi Terrace, to all members and associates who were now on the list, or who might apply to join after the 10th of July. The President, members, and associates then adjourned to the Museum, where refreshments were served.

SINHALESE DUPLEX EXPRESSIONS.

In the ordinary conversations of the Sinhalese, an attentive observer cannot fail to discover the use of certain expressions or phrases of an alliterative or rhyming nature, consisting of two words, the latter of which is either superfluous or meaningless.

The additional word is used—

1. To give a euphonious turn to the sentence and to remove any harshness or stiffness about it.

2. To express plurality.

3. To include the other things of the same genus or species to which the thing denoted by the principal word belongs.

As regards the additional word itself it appears to be of five kinds—

1. It denotes a part of that which is denoted by the principal word, as in *ge-dŏra*, where *ge* means a house and *dŏra* a door.[1]

2. It denotes another member of the same thing of which what is denoted by the principal word is also a member, as *ata-paya* hand and foot.

3. It denotes a thing of the same material substance as that denoted by the principal word, but differing from the latter in possessing some accidental property, as in *vatta-piṭiya*:—*vatta*, a planted land, and *piṭiya*, a flat piece of unplanted grassy land.

4. It is a synonym of the principal word, as in *śilpa-śāstra*, where each of the words means an art or a science.[2]

5. Lastly, it is meaningless, and is merely an imitation of the sound of the principal word with a slight change, as in *kŏṭiyā-bŏṭiyā*, where *kŏṭiyā* means a cheetah, and *bŏṭiyā* has no meaning.

The meaning of the whole expression is different from the meanings of the separate words, as *ge-dŏra* means houses, out-houses, and other buildings and the surrounding land belonging to them; *vatta-piṭya*, lands of all kinds, nothing excepted; *śilpa-śāstra*, all arts and sciences, learning and knowledge in general, and *koṭiyā-boṭiyā*, cheetahs and other carnivorous animals.

This usage is common to almost all oriental vernaculars, but perhaps it prevails among the Sinhalese to a greater extent than it does among other nations or peoples. Such duplex expressions are also common in English, though they are not quite similar to the oriental phrases; as, contrary to the structure of the latter, the two words are connected by the copulative conjunction "and," as "kith *and* kin," "rack *and* ruin," "neck *and* crop," "part *and* parcel," &c. But there are some *words* in the English language which appear to bear a closer resemblance to our duplex expressions, as "topsy-turvy," "hub-bub," "chari-vari," "hirdie-girdie," "hurry-skurry." The usage appears to be prevalent in German too, as witness such expressions as these:—Geld und Gut, "Haus und Hof," "Herd und Hof," "Gut und Blut," "Leib und Leben," "Küch' und Keller," "Land und Leute," "Lug und Trug," "Rath und That," &c.

[1] Some explain *dŏra* here as *yard*. That would make the expression quite equivalent to the German Haus und Hof.

[2] Properly speaking *silpa* means *an art*, and *sāstra a science*.

We give below an alphabetical list of some of the most frequent expressions used by the Sinhalese with their significations. The list is by no means exhaustive.

That this peculiar usage has existed in Ceylon in ages long past appears from the folktales of the Sinhalese. One of these tales, which also proves the existence of the Pĕraḷibāse,[3] among the Sinhalese in remote ages, is as follows—

A wealthy man, who had among other property a large flock of goats and sheep, being about to start on a journey, said to his wife "ĕluvan baṭaluvan kŏṭiya-bŏṭiyagen pravēsankaragana inḍa onā"—"You must protect the goats and sheep from the cheetah and other wild beasts" (literally "from the *cheetah* and the *bŏṭiya*").

The cheetah, who happened to hear these words, determined to enter the penfold that very night, not so much to carry away any of the goats or sheep as to find out what kind of a creature the *bŏṭiyā* was. He accordingly entered the penfold at night, and laid himself down among the goats and sheep as if he were one of their number. A thief then entered the penfold and went about feeling the necks of the goats and sheep in order to discover the fattest among them. He at length came to the cheetah and felt its neck, and as it was the fattest he could find there, he raised it on his shoulders and moved off. The cheetah was in a great fright, thinking that this was the *bŏṭiyā*, and that he was more powerful than himself. When it dawned and the man was near his house, he discovered his mistake, but had the presence of mind not to betray any signs of embarrassment. He had to go over an *eḍaṇḍa* (a small bridge) and when on the middle of it he flung the cheetah into the stream below, ran home as fast as he could and shut himself up in the granary. The cheetah ran after him at full speed and a fox after the cheetah. On arriving at the man's house the cheetah found the door of the granary closed, but the fox said to him, "Put your tail through the breach in the door and shake it about as rapidly as you can, and the door will then open soon enough." The simple cheetah did so, whereupon the fox said "Kaṭu-anuve potun-deṭak"[4]—"Two or three twists round the pillar of the granary." The tiger did not understand these words, they being in the Pĕraḷibāse, but the man understood them. He immediately got hold of the tail and twisted it twice or three times round the pillar and thus firmly secured the beast. It was seen in this state by some people who happened to pass by and was cudgeled to death.

The carcase was thrown away at a great distance in the jungle, and the fox made a hearty meal of it for days together.

EDITOR.

(To be continued.)

SINHALESE FOLKLORE.

The king and the outcasts.[5]

There was once a king who had three hairs on his tongue. He tried every means he could think of to get rid of them, but there they grew, persistently baffling every effort to destroy them. They were cut off, they were rooted out, but no, they would grow again as fast as ever. At length the king, in despair, consulted a learned Pandit, who advised him to eat rice from an outcast. Now, the outcasts were held in such contempt and abhorrence that they were never allowed to enter a town, or even approach the precincts of other men's habitations. No man ever thought of speaking to them; and, as the lepers of old, they were obliged to keep at a distance from other people, silently proclaiming themselves unclean. They lived in quarters portioned out to them called Kuppāyama.

[3] See Orientalist, Vol. I. p. 3.

[4] According to the rules of the pĕraḷibāse *kaṭu-anuve* = *aṭukanuve*, in the pillar of the granary, and *Pŏtundeṭak* = *deṭunpŏṭak*, two or three twists.

[5] In Ceylon the outcasts are called "Rŏdiyās."

The king was so anxious to get rid of his disfigurement that he eagerly caught at the idea of even eating from one of these despised outcasts. Accordingly he disguised himself and set out all alone for one of their encampments. The advent of a stranger to their camp was quite a novel thing to them, and their surprise and consternation on recognising the king, disguised though he was, can better be imagined than described. They were all about to flee from their huts with one accord, and the king found it difficult to convince them that he meant them no harm. At length they so far overcame their fears as to remain where they were. The king told them the errand on which he had come and asked them to prepare a meal for him. They could hardly believe their ears. They would sooner have believed that the world was coming to an end than that the king would condescend to eat rice cooked by them. They thought this was a snare to involve them in some trouble, but the king had to be obeyed, so they erected a shed with awnings of cloth called *viyan*, to show him their respect and veneration; and they prepared the best of dishes fit for a king and spread out the feast in the shed. The king did not consider this "eating rice from the outcasts," and he would have one of them take some of the good things to a leaf and eat of it, leaving the remainder for him. This he ate for his breakfast. His disappointment and vexation were very great when he saw that this act had not the desired effect. He hurried away from the Kuppāyama vexed with himself at being betrayed into disgracing his name for ever.

As he was sorrowfully wending his way homewards, still in disguise, his attention was attracted by a man ploughing in the middle of the day. It was customary in olden times, to allow the cattle to rest or graze at noon and to do all the ploughing in the early part of the day, before the heat became overpowering. The king went up to the man and remonstrated against his deviating from the general rule. The man answered back boorishly and said he would not allow the cattle to rest till the field was completely ploughed and went on with his work. The king was shocked at this answer, but stood by watching the proceedings. Presently the man's wife came to the field with his breakfast, and seeing the unfinished field and the man still at the plough, poured out a volley of abuse at him and declared she would not allow him to desist from his labours, even to eat his breakfast. She at length proceeded to mix together the rice and curries she had brought and feed the man as he was following his team. Seeing the king watch her proceedings with amazement, she turned upon him in a fury exclaiming: what business have you to be watching here, you vagabond, do you also wish for a mouthful of rice? and, suiting her actions to her words, she walked up to him and thrust a handful of rice into his mouth which he had to swallow. No sooner had he done so than the three hairs on his tongue dropped off all at once. The king was surprised as well as delighted. "Why," thought he, "surely the Pandit made a mistake when he told me to eat rice from an outcast, for these are no outcasts, but belong to the highest caste in the land; but it is not likely that such a learned Pandit could easily make a mistake." As he was further ruminating on the matter, the beautiful lines of Buddha flashed across his mind:

na jaccā vasalo hoti na jaccā hoti brāhmaṇo
kammaṇā vasalo hoti kammaṇā hoti brāhmaṇo

"No one is by birth an outcast, nor is any one by birth a Brahman; by deeds is one an outcast and by deeds is one a Brahman."

And he ceased to wonder any more, for he came to the conclusion that though the man and woman were of high caste by birth, yet were they outcasts by deeds.

S. Jane Gooneteilleke.

Extracts of Positive and Permanent Orders for the use of the Company in general and the Factory of Batticaloa in particular taken from the Company's Despatches and Minutes received from the 19th of December 1778 till the 21st June 1784.

No. 6.—2nd August 1779.

Copy of a Letter from Colombo to Trincomalee.—Their High Mightinesses the States General of the United Netherlands have by a Proclamation of the tenth of August 1778 for ever repealed the hitherto practised *Right of Confiscation* of the property of Criminals who in consequence of the Commission of Crimes have forfeited their lives and property.

No. 7.—2nd August 1779.

Copy of a Circular Letter from Colombo to Trincomalee.—We also transmit to you herewith Orders of their High Mightinesses regarding the *free navigation to the West.*

NOTES AND QUERIES.

Laṅkā.—Writers on Ceylon have an idea that this word means "resplendent." Even at the present time, when every facility for obtaining correct information is afforded, an able writer has given distinct expression to this idea. But we are at a loss to know how the word *Laṅkā* has ever come to mean "resplendent." We do not find it used in this sense in any work. The resemblance which the word bears to the word *Alaṅkāra, ornament,* must have led to the supposition that *Laṅkā* has been abbreviated from *Alaṅkāra* by the elision of the initial letter and the two final letters. But *Laṅkā* is as distinct from *Alaṅkāra* as the word *band* is from *abandon. Alaṅkāra* is derived from *alam, enough,* and *kṛ to make,* while *Laṅkā* is an underived word, a proper noun, the name of the capital of Rāvaṇa, king of the Rākṣasas, in Ceylon. It is also the name of a Śākinī, one of the inferior manifestations of Durgā. As a common noun it means an unchaste woman and a branch. Ujjvaladatta derives it from the root *laṁ* by the addition of the *uṇādi* affix *ka* (where *k* is not an *it,* contrary to Pāṇini, I. 3, 8) and the feminine affix *ṭāp* (ā). (*See commentary to Uṇādisūtra* iii. 40). The four meanings of Laṅkā are given in the following line quoted by Ujjvaladatta.

लङ्का रक्षःपुरीशाखाशाकिनीकुलटासु च ॥

Laṅkā rakṣaḥpurīśākhāśākinīkulaṭāsu ca

EDITOR.

Superstitions of the Sinhalese. The cry of the owl portends evil. If an owl should perch near one's dwelling and begin to hoot, it is immediately driven away in the following manner: A man takes a winnow and turning to the direction whence the cry proceeds waves it high above his head shouting out at the top of his voice the words, *kullen gaha kulu mullen gaha, beat him with the winnow, beat him with the corner of the winnow,* till the bird flies away, frightened, no doubt, by the noise and the scarecrow appearance of the man. But the Sinhalese peasant believes that the words *kullen gaha kulu mullen gaha* are in themselves a potent charm, irrespective of the accompanying noise and flourish of the winnow.

S. JANE GOONETILLEKE.

The Library of the Colombo Museum.

This useful institution, which had been stagnating for several years, is now receiving from the present Librarian, Mr. F. H. M. Corbet, that attention which its importance demands. Mr. Corbet was appointed Librarian in June 1886, and it is pleasing to see the care and attention he has bestowed on it in the way of increasing it and making its usefulness generally known and appreciated. From his report for 1887 we learn that the number of readers for that year was 416. The yearly average from 1878 to 1887 was 229 and the highest number for any single year during the period was 397 in 1879. The report records the strange fact that the existence of a free Public Library seems to be unknown to the majority of the residents in Colombo, although the Library has been open for more than ten years. The Librarian has met many educated men who had been for more than a decade in Colombo, but who knew nothing about the Library. It is a pity that such a useful institution containing about 3,000 volumes on all branches of literature, except fiction, and a good number of periodicals should be so little known, but we trust that this notice of it will have the effect of bringing it prominently before the public. Under Mr. Corbet's management we may soon hope to see the Library supplied with a complete collection of Ceylon MSS. including Sanscrit, Pali and Elu (Sinhalese). The thanks of Oriental scholars, both in and out of Ceylon, are due to Mr. Corbet for all he has done and is doing for the improvement of this institution which bids fair, at no distance of time, to become one of the best of the kind in the island.

EDITOR.

VOL. IV. PARTS III. AND IV.

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ANALYTICAL REPORT.

From Professor C. R. Tichborne, LL.D., F.C.S., M.R.I.A., President of the Pharmaceutical Society of Ireland; Member of the Council of the Royal Geological Society of Ireland, &c., Author of the "Mineral Waters of Europe" and numerous Memoirs of Analytical Chemistry.

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THE LETTERS ऋ AND ऌ AND THE *A* INHERENT IN A CONSONANT.

SIR MONIER WILLIAMS' learned paper on "the duty of English-speaking Orientalists in regard to united action in adhering generally to Sir William Jones's Principles of Transliteration," which appeared in the July number of the Journal of the Royal Asiatic Society of Great Britain and Ireland, should be read and studied by every one who has at heart the bringing about of a uniform method of transliteration of Oriental languages, in place of the various systems now used by different authors and writers, who appear to be so biassed in favour of their own methods as not to deign to examine those of others with the view of ascertaining their claims to attention. The four general alphabetical rules given by Sir Monier Williams are founded on true principles, and an adherence to them cannot fail to ensure uniformity, if only we lay aside our prejudices and yield to the opinion of the majority on points of minor importance. Our author also notes down a few of the points which should be discussed, and in respect of which some definite conclusions ought to be arrived at. He has thus paved the way to the speedy accomplishment of the desired object, and it is now for scholars of all nationalities to co-operate with one another in the adoption of a universal system of transliteration to the exclusion of all the other systems now in vogue.

It is to be regretted that the author, while mentioning with such clearness the points to be discussed, has not favoured us with his own views as to how they are to be settled; although, judging from his transliteration of the Nāgarī alphabet, it is not difficult to guess how he would answer the questions involved in the first seven points, which specially relate to the Aryan languages.

Our object in noticing this learned article is not to offer any suggestions on these points; but, in the first place, to clear some misapprehensions which the learned author's mode of representing ऋ and ऌ, especially the latter, is calculated to create in the minds of students with regard to the true nature of these sounds; and, in the second place, to draw attention to a peculiarity in the *a* inherent in a consonant, which perhaps has been lost sight of.

And first as to the sounds ऋ and ऌ. Our author represents them by the symbols *ṛi* and *ḷṛi*; from which it is natural to infer that he does not regard them as simple vowels; for, if he did, he would not have employed two or three letters to represent them, contrary to the rule he has himself laid down, that each simple sound should be represented by a simple symbol; nor can it be conceived how the combination of a consonant and a vowel (*ṛi*) in the one case, and of two consonants and a vowel (*ḷṛi*) in the other, can possibly be *a* vowel. Though the early European scholars found ऋ and ऌ placed in the alphabet and in the *akṣarasamāmnāya* among the vowels, and accepted them as such, yet, with strange inconsistency, they believed them in reality to be consonants joined with vowels. The first (ऋ) they considered as equivalent, with only a very slight difference, to र् + इ (रि); and the second to ल् + ऋ, *i. e.*, ल् + र् + इ (लि). Such eminent scholars as Bopp, Wilson and Ballantyne were among the number who held this view, and represented ऋ by *ri* and ऌ by *lri*. Speaking of ऋ and ॠ Bopp says: "Prius signum *r* consonantis cum *i* brevi conjunctæ sonum reddit; ita tamen ut *i* vocalis vix audiatur, veluti in anglico vocabulo *merrily*. Qua de re apparet, cur ऋ littera a Grammaticis indicis vocalis sit habita, atque ab *r* consonante, quæ cum brevi *i* conjungitur (रि) accurate distincta. Quæ vero huic respondet ॠ longa vocalis, uti *ree* in anglico vocabulo *reed*, i. e. uti *r* consonans cum *i* longo conjuncta, e Careyi sententia legenda est;

itaque a र् consonante, quam ई sequitur, non potest discerni."

That ऋ is not the same as रि is evident from the circumstance that, when preceded by a consonant, the former does not, and the latter does, make a preceding short vowel prosodially long. Examples of this will be found in the two following lines which we quote from the Meghadūta :—

कामार्त्ता हि प्रकृतिकृपणाश्चेतनाचेतनेषु ।

and

सन्तप्तानां त्वमसि शरणं तत्पयोद प्रियायाः ।

In the first line the syllables प्र and ति before कृ are short, but the syllable द in the second line is long before प्रि.

What Bopp says of ऌ and ॡ is utterly wrong. These are his words : "ऌ, ॡ vocales uti *lri* et *lrí* pronunciari dicuntur, ideoque pro ल littera, cum ऋ et ॠ vocalibus conjuncta apte possunt haberi, id quod et ipsa earum forma dilucide demonstrat."

We shall now proceed to show that ऋ and ऌ are simple vowels, and that the latter has no *r*-element in it. They have the same, or nearly the same, relation to र् and ल् as इ and उ have to य् and व्. We have in Sanskrit a series of four vowels which correspond with, or have a certain relation to, a series of four consonants. They are

Vowels	इ	उ	ऋ	ऌ
Consonants	य्	व्	र्	ल्

The relation between these vowels and consonants is such that, under certain circumstances, the vowels are changed to the consonants, and, under others, the consonants are changed to the vowels.

The three first vowels, इ, उ and ऋ, are of frequent occurrence, but the fourth ऌ, which is never long though sometimes prolated, occurs, as far as we can remember, only twice in Pāṇini's Grammar—once in the second Śiva-sūtra and a second time in III. 1. 55, where we find the expression ऌदित्, "having the *anubandha* ऌ." It also occurs in the root कॄ, which is written कृ् by Pāṇini, and to which we shall refer more minutely hereafter.

Besides the evidence afforded by the very position of ऋ and ऌ in the alphabet and Śiva-sūtras among the simple vowels, and by the fact previously mentioned in relation to the prosodial quantity of a prior short vowel, and besides the conflict of Bopp's theory with the very definition of a vowel, we have the express statement of Bhaṭṭojī to the effect that they are vowels in the words अचः स्वराः "the letters अ इ उ ऋ ऌ ए ओ ऐ and औ are vowels." Coupling this with what the Mahābhāṣya says of ए ऐ ओ and औ "इमानि सन्ध्यक्षराणि" "these are joint letters" (diphthongs), we conclude that the others, and among them ऋ and ऌ, are simple vowels. The Mahābhāṣya also treats them as vowels and adds that ऌ can become pluta (VIII. 2. 86) and cause a letter to be doubled (VIII. 4. 47).

In addition to these express statements, the following considerations also prove conclusively that ऋ and ऌ are genuine vowels and that ऌ has no *r*-element in it.

1. पृष्ट is formed from the root प्रच्छ् under the same circumstances that इष्ट is formed from यज् or उक्त from वच् (P. VI. I. 15, 16.)

2. The negative becomes अन् before ऋ as before other vowels, while it becomes अ before र् as before other consonants. So we find अनृण but अरोगिता.

3. ऋ is changed to र् and ऌ to ल् before dissimilar vowels in the same way that इ is changed to य् and उ to व् as धातृ + अच्युतौ = धात्रच्युतौ; ऌ + आकृतिः = लाकृतिः—If ऌ = ल् + ऋ, then ऌ + आकृतिः would make लाकृतिः (P. VI. 1. 77); but all grammarians are agreed that they make लाकृतिः

4. इ and उ become य् and व् before ऋ and ऌ as before other vowels. Examples of ऋ following इ and उ are numerous, but as far as we can remember, we have only one example in Pāṇini of ऌ following इ. This occurs in III. 1. 55, where द्युतादि + ऌदितः has been written by Pāṇini as द्युताल्लृदितः We also find in the Mahābhāṣya हि + ऌकारस्य written as ह्लृकारस्य, दधि + ऌतकाय as दध्लृतकाय, मधु + ऌतकाय as मध्लृतकाय. If ऌ was what the early scholars supposed it to be, viz.: ल् + ऋ, then

there would be no change of इ and उ in the above combinations, and the words द्युतादि हि, दधि and मधु would have remained unaltered.

5. The letters ङ्, ण् and न् at the end of a word, when preceded by a short vowel, are doubled before ऋ and ऌ as before other vowels. The following examples of ङ being doubled before ऌ occur in the Mahābhāṣya, उदङ्ङृतकः, प्रत्यङ्ङृतकः.

6. All vowels following consonants are represented by symbols attached to the consonants, except अ, which is considered as inherent in all consonants not having a *virāma* or a vowel sign. Now if ऌ = ऌ् + ऋ, no vowel sign can represent it, but we find in the Mahābhāṣya that it *is* represented by a vowel sign as in the foregoing examples.

7. The pronunciation of the letter *r*, it is well known, is attended with some difficulty. There are some who cannot pronounce it at all, but substitute for it some other letter, generally *l*. The Chinese, we are informed, having no *r* in their language supply its place by *l*. Referring no doubt to such persons, the Mahābhāṣya says: "a certain Brāhman woman, not being able to pronounce ऋतक, said ऌतक. Now this statement would be meaningless if ऌ has an *r*-element or, in other words, is equal to ऌ् + ऋ, for, if it is difficult to pronounce ऋ, it would be still more difficult to pronounce it with *l* before it. At all events the placing of *l* before ऋ does not make it possible for those to pronounce it who cannot pronounce it when it stands alone. The words of the Mahābhāṣya become intelligible and make sense only if ऌ has no *r*-element in it.

In the Sanskrit language, as distinct from the artificial language of Grammar, the vowel ऌ occurs only in words formed from the root कॢप्, which is written क्लृप् by Pāṇini, who, in order to enable us to obtain the proper forms of its derivatives, gives the rule कृपो रो लः (VIII. 2. 18) i. e. "ल् is substituted for the र् of कृप् or "ल् is substituted for the र् of the ऋ of कृप्." Commentators explain this rule to include also the injunction that ऌ should be substituted for the ऋ of कृप्. The former applies when ऋ becomes अर् (guṇa), the latter when it does not. In the formation, for instance, of the first future (कृप् + तासि + डा) the guṇa change takes place (VII. 3. 86) and the form becomes first कर्प्ता and then कल्प्ता. But in the formation, among other words, of the passive participle (कृप् + क्त) the guṇachange does not take place (I. 1. 5) and we get कृप्त which then becomes क्लृप्त.

The view taken by Bopp and others, that the vowel ऌ is ल् + ऋ, can only be correct if the ल् taught in VIII. 2. 86 is an augment to be placed before the ऋ of कृप्, thus क् + ल् + ऋप्. But it is not an augment, for, apart from other reasons, all augments in Pāṇini's system are provided with *its* (इत्) or *anubandhas*, such as क् ट् म् indicating the place where they should be inserted (I. 1. 46, 47). Here the ल् is undoubtedly a substitute (*ādeśa*), which (to adopt the phraseology of Sanskrit grammarians) acts as an enemy and displaces ऋ altogether, so that no vestige of it remains.

The reasons we have given demonstrate conclusively that there is no *r*-element in the vowel ऌ. The representation of it therefore by *lri* cannot be justified.

The error into which the early scholars fell in regard to the vowel ऌ is not so much to be attributed to their own fault, as to the injudicious employment, in the Devanāgarī alphabet, of the single symbol ऌ to denote two different things—first, a simple vowel, which I shall call here the *l*-vowel; and second, the consonant ल् combined with the vowel ऋ. As all other symbols in the alphabet represent one and the same letter or combination of letters, so this symbol too was taken to accord with them in this respect, and its form led to the supposition that it was a representation of ल् + ऋ (id quod et ipsa earum forma dilucide demonstrat). Thus the fact that it also represented a genuine vowel was lost sight of, and probably these early scholars condemned, in

their minds, the Sanskrit grammarians for considering it a vowel and for placing it among them. They therefore represented it by *lri*, which was only a correct representation of the combination referred to, and not of the vowel.

Although, properly speaking, what should be called the alphabet is the arrangement of the vowels and consonants, yet the Hindus apply this term to this arrangement, together with the combination of each consonant with each vowel. In what is called the alphabet by the Hindus, the symbol ऌ occurs twice, once in the alphabet proper among the vowels, and then in the combination of ऌ with the vowels. In the original Devanāgarī alphabet, this anomaly of representing two different things by one and the same symbol, did not perhaps exist, for we find two different symbols employed in most of the modern alphabets, one to represent the vowel and the other to represent the combination ल् + ऋ.

ऌ as representing the combination does not perhaps occur in any real word of the Sanskrit language, but it occurs in the *upadeśas* ऌऽ (P. III. 3. 139) and ऌ३ (P. III. 2. 112) both of which are spoken of as ऌ in P. III. 1. 33.

Thus we see that the ऌ occurring in the *Śiva-sūtras* and in P. III. 1. 55 is quite different from the ऌ occurring in P. III. 1. 33, III. 2. 112. and III. 3. 139, and should not be confounded with the latter. A distinction should therefore be observed in transliterating them. But the learned Ballantyne has, in his able translation of the Laghu-kaumudī, transliterated both of them by the single symbol lṛi, instead of representing the former by *l* and thus distinguishing it from the combination *lr*.

Following the example of the early scholars, Sir Monier Williams has invariably represented the vowel ऌ by *lṛi* from the very commencement of his career as an Oriental scholar up to the present time. He appears to have adopted this symbol without consideration, convinced perhaps that the authority of such great names as those of Bopp, Wilson, and Ballantyne, can in no wise be called in question. This is the more surprising when we remember how profound his knowledge of the Sanskrit language is, as is amply evidenced by his numerous works, and it just shows how errors are perpetuated when they have the sanction of high authority, and how important it is therefore to subject even the minutest points to careful examination. It is sincerely to be hoped that this eminent author will no longer give the sanction of his name to this mode of transliterating the vowel ऌ. It is the world-wide reputation which he has justly earned as one of the ablest Orientalists of the day, and the consequent difficulty of convincing the literary public that a view held by him is incorrect, that has induced us to go so fully and at such length into this question.

We now come to the short *a* inherent in a consonant. The writers referred to in Sir Monier Williams' paper, in common perhaps with all other writers, appear to be under the impression that the short *ă* inherent in a consonant has one and only one sound. We do not know whether our author also shares the same view, though we are inclined to think he does from his speaking of it, no less than four times in the course of his remarks, as "*the* obscure sound of a." Nor is there, in any of the numerous articles written by various scholars on the subject of transliteration, anything, as far as we are aware, which even suggests the writer's knowledge of this letter having more than one sound. It would seem too, for anything known to the contrary, that even native scholars, have not noticed this circumstance, although, in their every day practice, they do furnish us with unmistakeable evidence that this vowel has two sounds, in the pronunciation of which they insensibly observe certain fixed rules or principles of which they may be perfectly unaware. Ask a learned native whose knowledge of the Sanskrit language is undeniable, how many sounds the inherent *a* has, and he will, in all probability, tell you

that it has only one sound, and will perhaps feel surprised that so stupid a question should have been put to him. It is a matter which has not attracted attention, and, therefore, has never been subjected to examination.

But a careful examination will show that the inherent *a* has *two* sounds as distinct from each other as any two vowels can be, and requiring different conformations of the mouth to pronounce them. These two sounds are :

1. The sound of the letter अ in the word अस्ति, the true equivalent of which we cannot discover in any English word, but some idea of which can be formed from the fact that it is the exact corresponding short of the long vowel *a* as heard in the English word *far*. It is found in the French, German and other continental languages of Europe as in *avec* Fr., *Amt* Gr., *avete* It. It should be clearly distinguished from the *a* in hat, a sound which does not occur in Sanskrit, and from which the former (*a* in Amt) differs materially. This first sound of the inherent *a* is sometimes accented and sometimes not.

2. The second sound of the inherent *a* is that of *u* in the English word *but*, and has no alphabetic character to represent it. It never begins a word and is never accented, which perhaps is the reason why it has been lost sight of.

For the sake of convenience we shall call the first sound *the alphabetic a*, because it has a distinct alphabetic character when beginning a word; and the second *the obscure a*, adopting the phraseology of Sir Monier Williams, although we should have preferred to call it *the unaccented a*, because it is never accented.

The inherent *a* has these two sounds in such a way that we have not the option of pronouncing it one way or the other according to pleasure, but have to pronounce it sometimes like *the alphabetic a*, and sometimes like *the obscure a*.

It is a curious fact, which nevertheless is perfectly true, that every native, whether he be a profound scholar, or one whose knowledge does not extend beyond mere reading, pronounces the inherent *a* with the utmost accuracy, although as already stated he is not aware that it has two sounds. So great is the force of this practice that they never make a mistake in the pronunciation of the two sounds nor confound the one with the other, although they have no rules for their guidance.

In language as in many other things, we often obey certain laws, of the existence of which we are sometimes altogether ignorant. For instance even an ignorant Sinhalese will say to a single individual *varĕn* (*come*) but to two or more *varĕlla*, never *varĕnla*. In Ceylon the word *out* is used by some to drive away a dog, and frequently the name of the dog is put after it. We have had a dog named *Lady* and our office peon, a Kandian youth of about 18 years of age, used always to cry out *oul-Lady*,[1] whenever he saw it getting into our office. In the pronunciation of *varĕnla* as *varĕlla* and *out Lady* as *oul Lady*,[1] they obey the law that a dental is changed to *l* when *l* follows (P. VIII. 4. 60), of the existence of which, or of the fact that they are obeying it, they are as ignorant as of any of the physical operations going on in their own frames.

No native, therefore, requires a rule for his guidance as to when the inherent *a* is to be pronounced like the alphabetic *a* and when like the obscure. But the case is different with Western scholars in their pronunciation of Oriental languages. They are generally under the impression that the inherent a is always the same as the alphabetic a. Some time ago a European Orientalist paid a visit to the Kandy Oriental Library. He appeared to be a very good Sanskrit scholar and to be able to read and understand almost any Sanskrit work. At our request he read out from a book in the Devanāgarī character

[1] Pronounced exactly like the English words *owl lady*.

with such facility that some Buddhist priests, who happened to be present, were very much astonished. But at the same time, we found that his reading was faulty and unpleasant to the ear for the only reason that he pronounced the inherent *a* invariably like the alphabetical *a*.

For the guidance, therefore, of Europeans we give the following general rule regarding the pronunciation of the inherent a : —

The inherent a of every consonant that begins a word or that forms a compound syllable, whether beginning a word or not, has the sound of the alphabetic *a*; and the inherent *a* of any other consonant in a word is pronounced like the obscure *a*.

For the purposes of this rule the second or any subsequent member of a compound should be regarded as a word. In the examples quoted below for illustrating this rule we shall represent the alphabetic *a* by the Roman "a" and the obscure by the Italic "*a*."[2]

The word मम is pronounced mama, because the first म begins a word and the second does not nor is a compound syllable.

भवत् is pronounced bhavat because भ begins a word and व, although it does not begin one, forms a compound syllable with त्.

There are several exceptions to this general rule, but we hope, on some future occasion, to enter more fully into the subject and to give such rules as will be a complete guide to the correct pronunciation of the inherent *a*.

We take this opportunity of observing that, if the Devanāgarī alphabet, which is phonetic, can be said to be unphonetic, it is only in regard to its having no character to represent the obscure *a*. An alphabet of a language can be said to be phonetic only when it has characters to represent all the sounds of that language, in such a way that one character represents one and only one sound. It is not necessary in order to constitute phonetic spelling that each sound should be represented by one and only one symbol. For instance the Devanāgarī alphabet does not cease to be phonetic because it has three symbols for *r*. Some object to this alphabet being called phonetic on the ground that it has no characters for the sounds of a, e and o in *hat*, *let* and *on* nor for *f* and *z*. But this is not a valid objection, because an alphabet of a language need only represent the sounds of that language, and the sounds referred to do not occur in Sanskrit.

EDITOR.

[2] We must not be understood as advocating the representation of the inherent *a* by two symbols according to their pronunciation. For all practical purposes it will be sufficient to represent them both by a invariably as at present, but they should be pronounced according to the rule we have given.

NAILS.[1]

I.

The Arabs, like the Algerian Jews, consider it an act of the very worst taste to pare or cut the nails with the teeth. They make it a duty to cut them without throwing the parings on the ground, and they bury these carefully or cast them into the fire. (Cf. Daumas, *La Vie arabe et la Société Musulmane*, p. 513.)

This custom existed also among the Turks: a story by Nasr Eddin Hodja (who seems to have lived in the 15th century), informs us that they used to bury nail parings in the mark of a foot-print. (*Sottisier de Nasr Eddin Hodja, tr. Decourdemanche*, No. 189).

The Mohammedans allege, as a reason for this, that nails are the refuge of evil spirits. An anecdote told by N. Cotte (*Le Maroc Contemporaine*, p. 167) comes to the support

[1] Translated from the Melusine, by Miss A. I. Lawrance.—ED. *O.*

of this belief. A sorcerer, of Morocco, to whom the treatment of a European lady had been offered, discovered that her illness was caused by a demon. To drive it out he composed a talisman, ordered the patient to wear it, and for a week to live on nothing but pounded millet in honey and broth made from a black cockerel cooked in pure water. On the seventh day, she was to cut her nails where the demon, driven by the talisman, would have taken refuge.

René Basset.

II.

1. Adam and Eve and Nails.

a. The clothing worn by Adam was a garment of nail, and as long as he was in Eden, wrapped in this sacred apparel, he had no fear of evil spirits, but as soon as he sinned this clothing was taken away from him and only the nails of his extremities remained. To-day, however, these are the reverse of sacred, it will not do to let them grow long, they must be cut, and the clippings must not be thrown away at random, for thereby people may meet with misfortune.

Sohar (a Jewish author at the end of the 13th century. Mantua edition, Vol. 3, 79 a.) quoted by Gaster in *Germania*, 1881, p. 206.

b. In the *Pirke* of Rabbi Eliezer it is distinctly affirmed that Adam had a horny skin.

Gaster, in *Germania*, 1881, p. 205.

c. When this corn (which God had forbidden him to eat) went down Adam's throat and arrived in his stomach, the skin he possessed in Eden fell from his body; that of Eve fell in the same manner, and their flesh was left as bare as ours is now. This covering of Adam's in Paradise was of a similar nature to our nails. When it came off, the amount which we have now remained on their extremities. Now, whenever Adam looked at his finger-nails, and Eve likewise, they were reminded of Eden and all its delights.

Chronicle of Tabari (Persian version) translation by H. Zotenberg, 1, p. 80.

2. The Evil Spirit and Nails.

a. The fatal power of the Devas is increased when nails are hidden in a corner or crevice without the performance of certain ceremonies. Parings ought to be buried according to a prescribed rite, and with certain prayers.

Vendidad, Chap. 17.

For more details see The *Zend-Avesta* translated by James Darmesteter, Vol. I. page 85 and following.

b. In a Pehlevi work entitled "Shayast la Shayast" and also in the oldest Vendidad is found a parallel which probably indicates the true origin of the Jewish practice. Says the Parsee legislator—"The rule is this, they must not dispose of nail-clippings, without prayer; if they do, the nails serve as arms and equipment for the Evil One."

Conder, *Heth and Moab*, London, 1883, p. 274.

c. His mother corrupted him by teaching him to say a thousand silly things, such as that one should not say "cat" at night—or cut one's nails on Sunday, because then Satan lengthens his. . . . .

Noel du Fail (16th century). *Œuvres, Edit. Assézat*, 1, 112.

d. He who cuts his nails on Friday lengthens the horns of the Evil One.

A belief widely spread in Brittany according to a communication from Mr. L. F. Sauvé.

e. One must not cut one's nails on Saturday, because on that day Satan also cuts his.

Portugal. Cons. Pedroso, *Contr. para a. mythologio.*

f. When nails are cut in the evening, it is Satan who cuts them.

Andalusia, Guichot, *Popular Superstitions*, 1883, § 194.

g. When one cuts or pares one's nails, three scraps should be made of each piece, otherwise the enemy will use them to make the sides of a ship of the dead. It is also said, however, that when nails are cut in one piece, he makes pretty boats or canoes of them for himself. Others say that he

only uses them as nails for his ship. In the neighbourhood of the Jœkull glacier, a crew went to sea a day later than the rest, and in a boat which they took for their own. The men rowed with all their might, thinking they had overslept themselves, but they had hardly gone any distance from the shore before the boat capsized and all in it were drowned. The men who had started before said that this vessel seemed to them to be made of human beings' nails and nevertheless very well built.

An amusing anecdote related by Arnason is allied to these legends. God had barely created man before Satan was jealous of the latter and desired to work him harm. He accordingly appeared before the Omnipotent and asked Him to give up to him those joints in man's fingers which made some longer than the others. The kind Creator granted them on condition that the fingers were unequal when the hand was closed.

Satan saw that this promise did not bring him much profit . . . . . Next he asked for the parings of man's nails and they were granted on condition that they should be cut in one piece and not in scraps. If they were divided into three parts he could have none of them. So this is why men cut their nails in three or more little pieces, for if they did otherwise Satan would collect the nails cut in one piece and when sufficient would make a pair of shoes of them. Islande, Liebrecht, *zur Volkskunde*, p. 367.

h. In the great struggle at the end of the world, as it is described in the Edda—the *Naglfar* appears—a ship made of nails of the dead. It is commanded by Loki, bringing among the gods the demons who destroy the world.

Grimm, DM², p. 775.

3. Divination by means of Nails.

a. J. B. Thiers, in his "Traité des Superstitions" (697. I. 188), quotes from an old manuscript in his possession the magical method of seeing in a nail the face of an unknown thief or assassin. "In order to divine by the nail, you must scrape the nail on the right or left thumb of a child with a knife or other new instrument, beginning at the edge and ending at the flesh. Rub the nail thus scraped, with olive or nut-oil mixed with lamp-black or chimney soot until it assumes the appearance of a mirror or any other brilliant surface, after which you will say this prayer: *Uriel first Seraphin* . . . .

b. If you wish to see your future spouse in a dream, cut one nail every day, and undress in the evening with the left hand, until the last nail is cut, that is to say, for ten successive evenings.

Deux-Sèvres. B. Souché, *Proverbes, Traditions diverses*, Niort, 1881.

c. A young girl must cut her nails on nine successive Fridays in order to dream of her future husband.

Deux-Sèvres. A communication from M. B. Souché.

d. When nails grow quickly, it is a sign that one's fortune is increasing.

Portugal, Cons. Pedroso, *Contr. para a mythol-port.*

e. Allusion to divination by nails is made in *Otia Imperialia* by Gervais Tilbury (13th century), Chapter 17. Liebrecht edition, p. 6.

4. Nails in Folk-medicine.

a. People may be poisoned by drinking liquor in which have been placed the scrapings of nails.

A general belief in France.

b. In order to intoxicate any one, put scrapings of nails into the wine he is going to drink.

Deux-Sèvres. Souché. *Croyances.*

c. Diseases take their departure from underneath the nails. In order to expel them quickly, the nails on the hands and feet of sick people are scraped.

Morbihan (E. Rolland.)

d. Paring nails shortens the sight.

L. Joubert *Erreurs populaires*, 1600, p. 114.

e. Eggs in which clippings from all the nails of an invalid have been mixed, are

placed as a bait for fowls or wild birds—the disease passes to the birds when they eat this.

Oldenbourg, Strackerjan, *Aberglaube*, &c. Vol. I., p. 72.

f. A Scotch remedy for epilepsy was to bury a cock under the afflicted person's bed, or to bury it along with clippings of hand and toe nails, cut hair, and ashes taken from the four corners of the hearth, in the place where the man was seized with an attack.

Black, *Folk-medicine*, p. 72.

g. In the county of Moray, the people used to cut the nails on the hands and feet of consumptive persons. They were put into a piece of cloth cut from the patient's clothes, and then turned three times round the head with the cry "Deas soil." After that the cloth was buried in some unknown place.

Black, *Folk-medicine*, p. 72.

h. In Scotland, at the end of the 17th century, a man was accused, among other things, of having ordered as a cure for convulsions that the nails of a patient, as well as hair from his eyebrows and the crown of his head, should be taken and all put together in a piece of linen with a half-penny and that this should be put in a certain place. He who should find it would get the disease.

Black, *Folk-medicine*, p. 72.

5. Nails and Fever.

a. This is the remedy recommended for these diseases—take nail parings from the invalid's feet and hands, and mix them with some wax; say that you are looking for a cure for tertian, quotidian or quartan fever, and before sunrise fix all this on to the door of another house. Those whose secrets are the most innocent prescribe the throwing of nails at the entrances of ant heaps, taking the first ant which drags away the parings and attaching it to the neck, which cures the disease.

Pliny, *Histoire naturelle* xxviii, 23. Traduct Littré, tome II, p. 204.

b. To get rid of fever, collect the parings of your nails; go by night, to a wood; choose from among the healthiest trees a young birch or aspen, make a hole in its trunk, place your nails in it, and close the hole. The birch or aspen will get the fever, and you will be cured. The trembling foliage of these trees, which the slightest breeze shakes, has doubtless induced the belief that more than any others they are liable to contract fever.

Centre of France. Laisnel de la Salle, *Croyances du centre*, I. p. 289.

c. The tips of nails, cut and put in a paper which is placed in a crossway, cure intermittent fever.

Côtes-du-Nord, communication from Mr. G. Lecoat.

d. Nail parings cure fever when drunk in a glass of water.

Environs de Lorient Morbihan (E. Rolland).

e. When a man shaves, or a woman pares her nails having fever, the disease lasts longer or returns.

Andalusia. Guichot *sup. pop.*, 1883, § 188

6. Witch-craft, and Amulets made of Nails.

Nail-clippings must be burnt or buried otherwise wizards or elves make bullets of them with which they shoot cattle. Bullets like this made of hair and nails have been found in animals. Sometimes the place where they have entered can be seen, and if it is touched the animal writhes with pain. However, the animal may be cured if a piercer is shaken from west to east three times above the place in question.

Others allege that the bat carries cut hair and nail parings to the evil one and that by means of these things the latter acquires rights over man or even ends by taking possession of him.

Norway. Liebrecht, *Zur Volksk.*, p. 330.

Nail parings compose part of a powder which is placed in a copper or silver box and hung on the arms or necks of children to protect them from evil sprits. The other ingredients of which this powder is compounded are—the moustaches of leopards or

tigers, the bones of human beings and a particular kind of root.

Punjab Notes and Queries, Vol. I. p. 15.

7. Nails of the Dead.

a. The subject of an eddic poem is St. Olaf, lying in his coffin. His nails and hair grow on him as if he were living.

Corpus poëticum boreale, Vol. II. p. 161.

b. In an Irish text, the calendar of Angus, dated the 24th of November, St. Cianan is spoken of, whose body will remain without corruption till the final Judgment —and as far back as the time of Adamnan (who died in 703), it was the custom to cut his hair and nails every Maundy Thursday.

c. It is customary among the Jews to cut the nails and hair of a corpse and put them in a little bag near the head. (Maabar Jabok, ch. 112). This custom exists also in Roumania.

Gaster dans *Germania*, 1881, p. 207.

d. The nails of a corpse are cut and made into a little parcel which is placed in the coffin beside the head. This practice is followed lest the nails should grow and penetrate into the flesh, as this would cause misfortune in the family.

Landes, *Notes sur les sup. pop. des Annamites.*

e. In Samoa, an island of Oceania, relics of the dead are kept, such as nails, teeth, and tufts of hair. When the priests pray, they fix a little bag containing relics of this kind on their forehead, or on the arm above the elbow. Corpses are entirely deprived of their nails which are preserved as relics.

Turner, *Samoa*. p. 338 et p. 342.

8. On a child being born without Nails.

a. Is it true that seven months' children are born without nails, and those also whose mothers have eaten a great quantity of salt?

L. Joubert, *erreurs pop.* 1600, p. 141.

b. Children born at seven months have no nails.

L. Joubert. *erreurs pop.* 1600, p. 141.

c. The birth of every child which comes into the world without nails is untimely.

Deux-Sèvres, comm. par M. B. Souché.

9. Nails of Young Children.

a. The first time that a child's nails are cut, a gold or silver coin is put into its hand; I do not know for what reason.

Sicily. Castelli. *Credenze ed usi popolari Siciliani.*

b. In order that a child may become a good singer one must take care to cut its nails behind the door of the house.

Andalusia. Guichot *sup. pop.* 1883, § 186.

c. A child's nails must be cut on Monday, to prevent its having toothache.

Id., *ibidem* § 187.

d. When the nails of children are cut before they are a year old, their mind is cut too, which means they are condemned to be idiots.

Deux-Sévres. B. Souché *Croyances.*

e. Do not cut your children's nails before they are seven years old or you will cut their wits.

E. Lemarie. *Fariboles saintongeaises*, 1879, No. 12.

f. Cutting the nails of young children hinders their speaking early.

Bas. Quercy. Comm. par. M. J. Daymard.

g. Paring a young child's nails hinders his growth.

Deux-Sèvres. Comm. de M. B. Souché.

h. The nails of unweaned children are never cut, for later they would have a decided tendency to steal.

This superstition also exists in the Côtes du Nord. According to a communication of M. G. Lecoat.

Montagne noire (Aude et Tarn.) A. De Chesnel, *usages de la montagne noire* 1839.

i. In Shropshire, it is believed that the nails of very young children should not be cut, but bitten. If they were cut, the child would become a thief.

Miss Burne. *Shrophire Folklore.*

j. When it is desired that children's nails should be cut for the first time, the mother ought to bite them, otherwise the children will become thieves.

Vivarais. H. Vaschalde, *Croyances*, &c., p. 17.

k. In Morvan, they believe that if before a child has completed its first year, its nails are cut, it will have crooked fingers, that is to say—it will be a miser and thief.

Bull. de la Soc. d'Anthropologie, 1884, p. 705.

l. The nails of unweaned children should not be cut, if it is done they will steal.

Trèves. *Zeitsch. f. d. d. Myth.* II., p. 420.

m. When a child's nails are cut the first time instead of being bitten, he is taught to steal.

Canton de Berne. Rothenbach, *Volksth. aus dem Canton Bern*, 1876, p. 18.

n. You must not cut a child's nails before he is a year old or he will become a thief; neither must you perform this part of your own toilette on Sunday morning or you will have sorrow before Saturday.

West Sussex. Mrs. Latham, *West Sussex Supperst.*

10. When Nails ought or ought not to be cut.

a. Many people do not cut their nails during the wane of the moon for fear they will not grow again.

Les Mondes, Paris, 1877, p. 397.

b. It is very unlucky to cut one's toe-nails at night, sitting on a bed, because it drives fortune away.

Portugal. Consigl. Pedroso, *Contr. para u. myth. port.*

c. In Calabria it is thought to be unlucky to cut hair or nails on Friday, and on any day which is spelt with "r."

Dorsa, *La tradizione greco-latina*, 2e édit., p. 132.

d. In order to avoid ill-luck, a woman ought to cut her nails on Friday.

Andalusia, Guichot, *sup. pop.*

e. Fortune departs from him who is in the habit of biting his nails.

Id., *ibid.*

f. Cutting one's nails on Friday brings misfortune. It is "to cut them *for sorrow*."

Norfolk. Glyde, *Norfolk garland.*

g. Nails and hair ought to be cut on Friday or they will "grow again for sorrow."

Daché d'Oldenbourg. Strackerjan, abergl., II., p. 24.

h. That person who is in the habit of cutting his toe-nails at night, becomes mad.

Andalusia. Guichot, *sup. pop.*

i. When any one cuts his nails over a brazier, and the parings drop into the fire, it is very unlucky because the person will go mad.

Id., ibid.

j. You must cut your nails on Friday in order to escape toothache.

Id., ibid.

k. If a person cuts his nails on Saturday, or on Monday if he has forgotten to take this precaution on Saturday, he will never have toothache.

Fontenay (Vendée) B. Souché. *Croyances.*

l. If you pare your nails on feast-days, you will have neither toothache nor hang-nails on your fingers.

Tyrol. *Zeitsch. f. d. d. Myth.*, II., p. 420.

m. He who cuts his nails on Saturday, Sunday or Friday becomes a thief; if he does it on Tuesday, according to one, he will never have toothache, and according to another, headache. Others say, you must pare your nails on Monday and Friday, it is good for toothache and for the eyes.

Canton de Berne. Rothenbach, Volksthuml *aus dem Canton Bern*, 1876.

n. Nails ought not to be cut on Tuesday, Wednesday or Friday, because little pellicles called hang-nails would grow, and besides this something unfortunate would happen.

Normandie. De Nore, *Coutumes*, etc., p. 263.

o. He who cuts his nails on Sunday will have grief all the week, and will have hang-nails. When one does it to a child, the father soon dies.

Oldenbourg. Strackerjan, *Abergl.* etc., Vol. II., p. 22.

p. Nails must not be cut in the evening, and when they grow badly they ought not to be pared during the church hours of service.

Norway. Liebrecht, *Zur Volksk.* p. 324.

q. If any one cuts his nails on Monday morning, he will have a present during the week or will be lucky all the week.

Deux. Sèvres, Comm. de M. B. Souché.

r. If you cut your nails on Tuesday morning without thinking of a fox's tail, you will receive a gift.

West Sussex. Mrs. Latham, *West Sussex superst.*

s. He who cuts his nails on Saturday sees his loved one on Sunday.

Portugal. Cons. Pedroso, *Contr. pard. u. mythol. port.*

t. He who turns to the north while cutting his hair or nails, will soon die.

Islande. Liebrecht, *Zur Volksk.*, p. 367.

u. You ought not to cut your nails on Friday; and as for the knife which you use for this purpose, you should cut something else with it before putting it away.

Norway. Liebrecht, *Zur Volksk.*, p. 314.

v. One should cut something in a wood, three times with the knife which has been used in the paring of nails. Then one is fortified against sorcery.

Norway. Liebrecht, *Zur Volksk.*, p. 303.

w. We burn our nail parings—otherwise, at the last Judgment, we should be obliged to join them all together.

Norway. Librecht *Zur Volksk.*, p. 319.

11. White Spots on Nails.

a. White spots on nails bring happiness.

Poitou. L. Desaivre, *Croyances*, etc.

b. White marks on children's nails mean that they shall have a happy life.

Côtes-du-Nord. Comm. de M. G. Lecoat.

c. When there are white marks on the nails, they indicate happiness or pleasure.

Bavière. *Zeitsch. f. d. d.* M., II., p. 100.

d. White spots on nails are a sign that one tells falsehoods.

General belief in France.

e. White marks on nails signify that one is untruthful. Groups of youngsters are frequently seen examining their finger-nails to find out which of them has told the greatest number of falsehoods in a certain space of time. The number of white marks show the falsehoods.

Andalusia Guichot, *Sup. pop.*, 1883 § 195.

f. When a white mark appears on a nail of the left hand, it is a sign of a lie, if it appears on the right hand, it is the sign of a present.

Portugal. Cons. Pedroso, *Contr. p. u. Mythol.*

g. When a white spot appears on a nail, it is the sign of a coming gift.

Id. *Ibid.*

h. When a white mark comes on a person's nails, it is because he or she counts the stars.

Id. *Ibid.*

i. He who has white marks on his nails is going to receive a present. "You have as many lovers as marks," is said to a young girl who has these white spots.

Deux-Sèvres. B. Souché, *Croyances*, &c.

j. If nails "flourish," that is, if they are covered with white marks, it signifies that something new, particularly clothing, will be received very soon.

Norway. Liebrecht, *Zur Volksk.* p. 329.

k. *Apropos* of this Norwegian superstition, M. Liebrecht observes that it is also a German superstition that the fortune of those people prospers whose nails flourish, and that they receive money or new clothes. The English name of these white spots, gifts, shows that it is the same in England. In the Faroë Isles they are called "Nornaspor" (traces of the fates or norns), and, as is already signified by the name, they say that these spots indicate the destiny of man. (*Antiquarisk Tidskrift* 1847, p. 305). Dark spots on nails, are on the contrary an indication of ill-luck, in German belief, and it is said in England that yellow marks on nails are a sign of death and a black spot an evil omen. (*Brand's Pop. Antiqu. ed Hazlitt*, III., 177).

l. White spots on a man's nails show the number of women who like him.

Andalusia. A. Guichot, *sup. pop.* 1883, § 196.

m. White spots on any one's nails are a certain sign that he is of a jealous temper.

Deux-Sèvres. Comm. de M. B. Souché.

n. White marks on nails serve to predict the future as regards marriage and otherwise. Fortune-tellers begin at the thumb and say "a present," and they judge its probable importance from the size of the spot. Then they touch the forefinger and add "a friend," and they tell you gravely if they find a mark on the middle finger, that you have an enemy somewhere. The presence or absence of a similar mark on the fourth finger indicates your future success or failure in love. A mark on the little finger warns you that you will soon have to undertake a journey.

West Sussex. Mrs. Latham, *West Sussex Superst.*

o. In the duchy of Oldenburg it is said that white marks on nails foretell good luck, and particularly presents and new clothes. It is said that "when nails flourish happiness flourishes too." Dark spots are a sign of unhappiness. In Northern Germany white spots are thus explained starting from the thumb, "*a gift, an illness, honour, love, hatred.*"

Strackerjan. Abergl. etc. Vol. I. p. 31.

p. White spots on nails are for happiness; on the thumb nail they signify a present; on the first they are the sign of a friend, and so on of an enemy, a coming letter, and a journey to be made.

Notes and Queries, 10th Jan. 1880.

12. Hang-nails.

a. "Envies" is the name given in France to the little portions of skin which become detached round the nail and cause pretty acute pain when torn off.

In Dutch they are called "nydnagel" or "nynagel" for the same reason.

b. We should not cut our nails on Tuesday, Wednesday, or Friday, because hangnails would grow, and besides some misfortune would happen.

Normandy. A. de Nore, *Coutumes des Provinces*, p. 263.

c. If we cut our nails on the days in the name of which the letter "r" occurs we shall have hangnails on our fingers.

Valenciennes, Hecart, *Quelques prejugés pop.*

The same superstition in Deux-Sèvres.

B. Souché *Croyances.*

Also in the south of Spain.

El Folklore Betico, 1883.

Hangnails are called "nuisants" (things that hurt). To cut them in the months spelt with "r" is to incur ill luck.

Haut-Maine. Montesson, *Vocabul. du Haut-Maine.*

d. Nails of infants should not be cut but bitten, otherwise hangnails will grow.

Basse-Autriche. *Germania*, 1880, p. 428.

e. The little outgrowth of flesh which grows near the nail is called a profit, and means it will increase.

Saintonge. Jônain, *Dictionn. du pat. saintongais.*

13. Nails in Modern Judaism.

a. When you pare your nails be careful not to throw them on the ground: take two little fragments of wood (for example, a match broken in two), put them with the nail parings, and throw the whole into the fire. This precept, which is still observed by a certain number of Jews, rests on a superstitious prejudice.

It is supposed that the burial or destruction by fire of all that once was part of a human body is obligatory. Now as nails, which have not been carefully buried or burnt, might still continue on earth after the death of their former owner, the soul of the defunct person would be condemned to haunt them until complete decomposition should take place. The Talmud quotes the opinion of the Rabbis who enjoin the burning of nails, but it does not say that those who neglect this precept shall be troubled in their repose after death, neither does it mention the two fragments of

wood which some people add to nail-parings before burning them.

We read in the treatise of Niddah 17 *a*, and in *Moed Katon* 18 *a*: "He who burns parings is a pious man, he who buries them also acts worthily; but he who throws them away is impious.

The Talmud says again: "It is a grave error to throw away nails." . . . .

Moïse Schuhl, *Superst. du* Judaisme contempor., 1882, p. 37.

b. This is the way one ought to proceed in the paring of nails: first cut the thumb-nail, afterwards those on the middle and little fingers, then the nail of the first finger, and finally that of the ring finger.

Idem, *ibidem*, p. 41.

c. The Talmud of Babylon prohibits the leaving of nail-parings on the ground. . . .

Nails ought to be pared on Friday in a certain order and the parings burnt or hidden. They ought not to be cut on Thursday. All these rules are carefully observed by the Jews in the East, who hide nail-parings in the chinks of walls. . . . .

Conder, *Heth and Moab*, London, 1883, p. 274.

H. Gaidoz et E. Rolland.

III.

Nails in Modern Greece.

1. White spots on nails signify paternal and maternal maledictions. They disappear as soon as a blessing replaces them.

2. Ἔχε τὴν εὐχή μου ἀπό τὰ εἴκοσί μου 'νύχια! "Receive my blessing from the ends of my twenty nails," *i. e.*, I bless you with all my heart. In some places, this formula is literally taken by keeping piously the nail-parings of deceased parents so as to keep their blessing for a long time.

3. Νὰ φᾶς τὰ 'νύχια σου.! "May you eat nails." A *malediction*.

4. Nails of vroukolakas or vampires grow in the tomb. They are tainted with blood.

N. Politis.

IV.

Nails in Lusatia and neighbouring Countries.

1. Nails must not be cut on Sunday. To do so would be a great sin.

Low Lusatia.

2. If anyone cuts his nails on Sunday they will grow too quickly.

Low Lusatia.

3. He who cuts his nails on Sunday becomes a thief.

Marche de Brandebourg.

4. He who cuts his nails on Monday will have no luck all the week.

Pomerania.

5. Cutting nails on Wednesday hinders their growing again until Sunday.

Low Lusatia.

6. Nails should be cut on Friday.

Low Lusatia.

7. The first quarter of the month is lucky for cutting nails.

Upper Lusatia.

8. Cut a corpse's nails without being seen; slip them into your boots, and if you then go to a fair, you will be lucky.

Low Lusatia.

9. If nails flourish, that is to say, if they are covered with white spots, it is a sign of good luck.

Low Lusatia.

10. The flourishing of nails foretells riches.

Marche de Brandebourg.

11. White spots on nails are called *flowers of love, flowers of happiness. As many flowers so many lady loves*, they say, of a young man.

Low Lusatia. W. Von Schulenburg.

A. I. Lawrance.

॥ अष्टकं पाणिनीयम् ॥

INTRODUCTION.

(*Continued from page 5.*)

Letters.

The student should beforehand be acquainted with the properties of letters, as some of them are not taught, but only referred to, by Pāṇini. This is especially necessary for understanding the sūtras I. 1. 8 and 9 which define the terms अनुनासिक and सवर्ण.

The ordinary alphabetical arrangement of the letters is not given in Pāṇini's work, but a different arrangement, called अक्षरसमाम्नाय, प्रत्याहारसूत्राणि, शिवसूत्राणि or माहेश्वराणि सूत्राणि, suited to his own system, is propounded in it.

The following is the alphabetical arrangement :—

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ अं अः ॥
क ख ग घ ङ। च छ ज झ ञ। ट ठ ड ढ ण। त थ द ध न। प फ ब भ म। य र ल व। श ष स ह ॥

The fourteen letters from अ to औ are called स्वराः.[1] They consist of the simple vowels (the ten from अ to ॡ) and the diphthongs ए ऐ ओ and औ called सन्ध्यक्षराणि, joint letters. ए and ओ are called प्रश्लिष्टावर्णौ and ऐ and औ समाहारवर्णौ. Each of the two diphthongs, ए and ऐ, consists of the two elements अ and इ ; and each of the two ओ and औ, of the two elements अ and उ. In ए and ओ the elements are so combined as not to be separately heard, but in ऐ and औ they are heard separately.

The simple vowels have three quantities, ह्रस्व or लघु, short, containing one मात्रा or syllabic instant ; दीर्घ or गुरु, long, containing two syllabic instants ; and प्लुत, prolated, containing three syllabic instants. The diphthongs have only two quantities, long and prolated.

The quantities of vowels are taught in I. 2. 27. One would have expected Pāṇini to illustrate them by giving the three quantities of अ, the *first* vowel both in the alphabetical and his own arrangement of the letters ; but, contrary to expectation, he uses the *third* vowel उ for this purpose. In this he has taken an example from Nature—the crowing of the cock, curiously enough, is a succession of the three quantities of उ in their proper order, short, long and prolated, as उ ऊ उ३. We learn this from a tradition recorded in the *Śabdendu-śekhara*, a commentary on the *Siddhānta-kaumudī*.

Vowels have three tones, produced by an external effort of pronunciation, (to which we shall have hereafter to refer), उदात्त high tone, अनुदात्त low tone, and स्वरित combination of both tones.

The vowels and the semi-vowels य ल and व may be pronounced by the mouth alone or by the mouth and the nose. In the latter case they are called अनुनासिक and are marked with the sign ँ not given in the alphabet, as अँ ईँ उँ यँ. &c.

As a simple vowel may be short, long or prolated, and as each of these three may be *udātta, anudātta* or *svarita*, there are nine varieties of a simple vowel, and as each of these nine may also be *anunāsika*, the number of variations becomes eighteen.

The vowel ऌ is regarded as having no long form, and hence its varieties are twelve, which is also the number of varieties of the diphthongs as they have no short forms.

In अं and अः, which are given in the alphabet immediately after the vowels, the अ is added for the sake of pronunciation. The first, called अनुस्वार, is a sound proceeding only from the nose. The second, called विसर्ग or विसर्जनीय, is a soft breathing. These two sounds occur only after vowels.

The 33 letters from क to ह have an inherent अ of which they are deprived by

[1] The term स्वर does not occur in Pāṇini's sūtras in this sense, but in that of *tone* or *accent*.

writing under them the mark ऽ, called विराम, as क् ख् ग् ए्, &c.

They are called व्यञ्जन,[2] consonants, and consist of the 25 letters from क to म, called स्पर्शाः; the four semi-vowels य र ल व, called अन्तःस्थाः; and the three sibilants श ष and स and the aspirate ह, all which four are called ऊष्माणः.

The स्पर्शाः are sub-divided into five classes called वर्गाः, each consisting of five letters as follows :—

क	ख	ग	घ	ङ	called	कवर्ग	or	कु
च	छ	ज	झ	ञ	,,	चवर्ग	,,	चु
ट	ठ	ड	ढ	ण	,,	टवर्ग	,,	टु
त	थ	द	ध	न	,,	तवर्ग	,,	तु
प	फ	ब	भ	म	,,	पवर्ग	,,	पु

The *antaḥsthāḥ* are so called from their standing between the *sparśāḥ* and *ūṣmāṇaḥ*.

Besides the letters given in the alphabet there are—

1. A cerebral l̤, written thus ळ, peculiar to the vedas;

2. A breathing called उपध्मानीय, occurring before प and फ and marked thus ≍;

3. A breathing called जिह्वामूलीय, occurring before क and ख and marked thus ×; and

4. A sound called यम, being the first four letters of any of the 5 classes coming between a similar letter and the fifth letter of a class; thus in the words पलिक्क्नी, चख्खुतुः, अग्ग्निः and घ्घ्नन्ति, the क् ख् ग् घ् immediately preceding the न् are *yamas*.

The *anusvāra*, *visarga*, *upadhmānīya*, *jihvāmūlīya* and *yama* are called अयोगवाहाः.

Letters have स्थान place of origin, and प्रयत्न effort.

The places of origin are कण्ठः the throat, तालु the palate, मूर्धा the head, दन्ताः the teeth, ओष्ठौ the lips, जिह्वामूलम् the root of the tongue, and नासिका the nose.

The throat is the organ of अ आ क ख ग घ ङ ह and विसर्ग; the palate, of इ ई च छ ज झ ञ य and श; the head, of ऋ ॠ ट ठ ड ढ ण र and ष; the teeth are the organs of ऌ त थ द ध न ल and स; the lips, of उ ऊ प फ ब भ म and उपध्मानीय; the root of the tongue is the organ of जिह्वामूलीय; the nose, of अनुस्वार and यम; the nose and mouth of ङ ञ ण न and म, the nasal vowels and the nasal semivowels यँ वँ and लँ; the throat and palate of ए and ऐ; the throat and lips, of ओ and औ; and the teeth and lips, of व.

प्रयत्न, effort, is of two kinds, आभ्यन्तर internal, and बाह्य external. The former is of 5 kinds, स्पृष्ट touched, ईषत्स्पृष्ट slightly touched, विवृत open, ईषद्विवृत slightly open, and संवृत contracted.

The effort of short अ is *saṁvṛta*, of the other vowels *vivṛta*, of the *varga* letters *spṛṣṭa* (which is the reason why they are called *sparśāḥ*) of the semi-vowels *iṣatspṛṣṭa*, and of the *ūṣmāṇaḥ*, *iṣatvivṛta*.

External effort is of eleven kinds: विवार expansion of the throat, संवार contraction of the throat, श्वास sighing, नाद sounding, घोष low preparatory murmur, अघोष absence of such murmur, अल्पप्राण slight aspiration, महाप्राण strong aspiration, उदात्त high tone, अनुदात्त low tone, and स्वरित combination of both tones.

The first and second letters of each of the five *vargas*, their *yamas*, the sibilants, the *visarga*, *upadhmānīya* and *jihvāmūlīya* are *vivāra*, *śvāsa* and *aghoṣa*. The remaining consonants are *saṁvāra*, *nāda* and *ghoṣa*.

The first, third and fifth letters of each *varga*, their *yamas*, and the semi-vowels are *alpaprāṇa*. The remaining consonants are *mahāprāṇā*.

I. 1. 8 teaches that letters pronounced by the mouth along with the nose are *anunāsika*. Accordingly the *anunāsika* letters अँ आँ इँ ईँ उँ ऊँ ऋँ ॠँ ऌँ ॡँ एँ ऐँ ओँ औँ ङ ञ ण न म यँ लँ and वँ. The remaining consonants are not *anunāsika* because they are pronounced only by the mouth, nor, strictly speaking, are the *anusvāra* and *yama anunāsika* because they are pronounced only by the nose.

I. 1. 9 teaches that letters having the same organ and effort are सवर्ण homogeneous. By effort is here meant internal-effort. The effort of short *a* being *saṁvṛta* and of long and prolated *a*, *vivṛta*,

[2] Pāṇini himself does not use this word in this sense.

short *a* would not be homogeneous with long or prolated *a*, but in practice (प्रक्रियादशायाम्) अ is regarded as *vivṛta* in order that all its 18 varieties may be homogenous, in the same manner that all the 18 varieties of इ, and all the 18 varieties of उ, are homogeneous.

Although ऋ and ऌ are not homogeneous, owing to their having different organs, yet in practice they are taken to be so, and hence all the 30 varieties of these two letters, viz., the 18 of the former and the 12 of the latter, are homogeneous.

Again ए and ऐ, which in reality are homogeneous, are not deemed so in practice. The same remark applies to ओ and औ.

The five letters of each class are homogeneous, and so is each of the pairs य यँ, ल लँ and व वँ. No vowel and consonant are homogeneous (I. 1. 10), nor are any of the antaḥsthāḥ homogeneous with any of the ūṣmāṇaḥ. अ and ह, इ and य, and य and श are therefore not homogeneous.

According to I. 1. 69 the letters अ इ उ ऋ. ऌ ए ऐ ओ औ य ल व, are, with certain restrictions, the names also of their homogeneous letters; thus अ इ or उ is the name of 18 varieties, ऋ of 30, ए ऐ ओ or औ of 12, and य ल or व of 2.

Method of naming Letters.

A letter is called वर्ण or अक्षर. The latter term, which is also applied to syllables, does not occur in Pāṇini's sūtras.

The primary meaning of *varṇa* is colour, and therefore, when applied to a letter, it signifies a *written* letter, which has a colour, rather than a *pronounced* letter, which cannot be conceived as having a colour. It is, however, applied indiscriminately to both written and pronounced letters.

Although all letters are *varṇas*, yet this term enters into composition or forms compounds with only the short vowels, as *a-varṇa*, *i-varṇa*, *u-varṇa*, *ṛ-varṇa* and *ḷ-varṇa*. These compounds signify not only the short but also the corresponding long vowels, thus *a-varṇa* means *a* and *ā*; *i-varṇa*, *i* and *ī*; *u-varṇa u* and *ū*; *ṛ-varṇa*, *ṛ* and *ṝ*. It never combines with the long vowels or diphthongs, nor with consonants having an inherent अ so as to signify the consonant alone,[3] and we therefore never meet with such combinations as *ā-varṇa*, *ī-varṇa*, *ū-varṇa*, *ṝ-varṇa*, *e-varṇa*, *o-varṇa*, *ai-varṇa* *au-varṇa* or *ka-varṇa*; but a consonant together with a vowel may enter into composition with it so as to signify both letters, as यीवर्णयोः (loc. du. of यीवर्णौ the letters *y* and *i*) occurring in VII. 4. 53.

Another way of naming a letter is by adding to it the affix कार, whether it is a short or a long vowel or a diphthong, or a consonant with the inherent अ, in which last case it signifies only the consonant and not the *a*; as *akāra*, *a*; *ākāra*, *ā*; *ekāra*, *e*; *kakāra*, *k*. When added to a short vowel it does not denote the corresponding long vowel as the combination with *varṇa* does. Thus *akāra* means only short *a*, *ikāra* only short *i*, &c.

The letter *r* is called both *rakāra* and *repha*.

Akṣara means imperishable (अक्षरम् = न क्षरम्), and is applied to letters either because, according to the notions of Hindu grammarians, sounds are eternal, or because committing letters to writing makes them imperishable. *Akṣara* may also be derived from the root अक्ष् to pervade with the *uṇādi* affix सरन्, and would then mean *pervading the sense*.

Editor.

(To be continued.)

[3] In this respect वर्ण differs from कार (to be hereafter mentioned). ककार means the consonant क्, but either such a compound as कवर्ण is not found in any work, or, if found, would mean the letters क् and अ.

SINHALESE MEASURES OF DISTANCE—THE PILLUMA.

I was riding from Kataragam to Galge in July 1889, and on enquiring how far it was to such and such a place, I was told it was "Pillum dekak," or two Pillumas. I

gathered that a *Pilluma*[1] was the distance a pingo-bearer went without putting down his load. I did not know the word, and felt great curiosity as to its meaning and derivation. Mr. Tennekoon, the very intelligent Tamil interpreter of the Kegalle Courts, has kindly furnished me with the following explanation. He stated that the expression was new to him. I quote his words, "*Pillumak dura* derived from *Pili* cloth, and *Inuma* let loose. There is a custom among the Sinhalese pingo-bearers to tuck up the cloth which they wear little by little as they go, and after the whole cloth is tucked up to the waist, it gets loose and falls down to its original form, when the man is obliged to resume his tucking up from the beginning over again. The distance which he is supposed to have walked by that time is equal to a *Haṭakma* (mile), the meaning of which is *taking rest, hati arinavā*, because the man is obliged to halt after he has gone a distance equal to a Sinhalese mile to take breath and rest awhile." I should like to know if the learned Editor or any of the readers of the *Orientalist* are familiar with the word *Pilluma*, or can suggest any other derivation than the very reasonable one given above.

H. White.

THE DUTCH IN CEYLON.

[The following is Chapter 10 of *Valentyn's* voluminous account of Ceylon. Chapters 8 and 9 were published in *The Orientalist* in 1886. The translation will be continued.—A. E. B.]

Tenth Chapter.

[Boschhouder departs to Bantam in 1615, whence he is sent to his fatherland (Holland).—Gets into a dispute with the Honourable Councillors.—Goes again to the Indies in the service of the Danes.—Meets his death on the voyage, by which event the Danish schemes vanish in smoke.—Gule Geddo gives the Emperor intelligence of his arrival, who declares that he gave no order thereto.—Further proceedings of Gule Geddo with the widow, and their adventures.—Gule Gedde's departure from Ceylon.—The Portuguese build a fortress in the bay of Trinkoenmale.—What the Emperor does in opposition to this.—Constantine de Saa is miserably slain by the Singalese.—Senuwieraat's death in 1632.—His kingdom divided among his three children. But Raja Singha sets himself upon the throne as Emperor.—Conquers Oeva.—The Portuguese make a deceitful peace with him.—Raja Singha in 1636 calls the Dutch to his aid.—Writes a letter to the Governor of Choromandel.—His Excellency sends some ships to Ceylon.—A certain skipper having arrived in Ceylon sent men to the Emperor to attack Baticalo.—The Portuguese plunder Candi; but are beaten off by Raja Singha.—Then they are killed, except 70.—The emperor sends envoys to Mr. Westerwolt, who puts the Portuguese into flight.—Coster in Ceylon.—Mr. Westerwolt comes to Ceylon, conquers Baticalo, and sets Coster as ruler there.—In 1638 he makes a treaty with the Emperor.—Its contents in brief.—Some goods delivered by the Emperor as a pledge.—He sends some envoys to Batavia.—Colombo besieged by the emperor; Trinkoenmale by Mr. Caan in 1639.—Nigumbo captured by Mr. Lucassoon in 1640; but retaken by the Portuguese.—Gale taken by Coster in 1640.—He becomes the first Governor of Gale, but is shortly afterwards cruelly murdered.—He is succeeded by Mr. Thyssoon as President.—Two envoys from Goa seek cessation of hostilities.—What follows thereupon.]

Marcellus de Boschhouder, having now become so great a prince, after earnest

[1] The word Pilluma is not in use in the Western, North-Western and the greater portion of the Central and Southern Provinces. It is used in some parts of the Island in the same sense as Haṭakma, a mile, or rather a distance which a man can go without putting down his load. Mr. Tennekoon's derivation appears to be the only one that can be suggested, although it is rather far-fetched. We are unable to suggest any other derivation.—Editor.

application received permission from the Emperor to depart from Ceylon to Masulipatam, in order to procure the promised aid against the Portuguese; with full power to make with all princes and governors such treaties as he should judge necessary for the welfare of his majesty. To this end he took with him several letters and commissions from the Emperor, from which it appears that he had appointed him as his envoy and plenipotentiary with the promise to ratify whatever he did.

Thereupon he set out on the 9th May 1615, and arrived at Masulipatam on the 2nd June, when he found that Mr. *Hans de Haze* was governor, who, on account of the inconvenience of embarking for Bantam just then, took him to speak with the Governor-General of the Indies, *Gerard Reynst*, about the desired help against the Portuguese; but Mr. *Reynst* having died, they were not in a position, on account of war in the Moluccas and the journey to Banda, to send any auxiliary troops against the Portuguese. It was deemed best to send Boschhouder (at his own earnest request) to the Fatherland (Holland), in order to present his commission in person before the States General, the Prince of Orange, and the Administrators.

Boschhouder, when he arrived in Holland, fell out with the Lord Administrators; for, being puffed up with his imaginary greatness and princely position, he insisted that more honour was due to him than to them. This at last carried him so far that he forgot his service, his honour and his oath, betook himself to Denmark, landed there on the 26th June, 1617, and concluded a treaty, which was ratified in Copenhagen by the King *Christian* IV. on the 30th March 1618.

He then set out to the Indies again with a ship and a yacht that same year, taking with him to Ceylon his wife (who called herself Princess of Mingonne) and some of the family, together with a good number of soldiers; but on the voyage he met with his death, whereupon the crew was obliged to land on the coast of Choromandel; so too, shortly afterwards his son died, and thus the whole attempt vanished in smoke.

Boschhouder had obtained from King *Christian* on account of the Emperor a ship and a yacht, in addition to which the then established East India Company in Copenhagen, supplied five other ships, which sailed out from the Sound under the command of a Danish nobleman, *Gule Gedde*. These ships, after tossing about for 22 months, and after the death of *Boschhouder* and many others, arrived at Ceylon in 1620, when some of the ships anchored in the Bay of Baticalo and the rest in that of Cotiaar; however, they all came together afterwards. *Gule Gedde* sent intelligence to the Emperor both of his arrival, the number of his ships and also of the death of the Prince of Mingonne. He also made known to his Majesty that all the ships had been built on his account, and requested to be informed later on of his Majesty's orders regarding this matter. But the emperor received with grief the news of the death of this prince, and, with much surprise, the account of the ships, seeing that his estimate had been greatly exceeded, and declared that he had given no orders hereto, and had nothing to do with it; also that he neither was able, nor desired to ratify the transaction with Boschhouder. The Danes not a little put out at this, entered into a very hot dispute with the emperor's servants; but received not even good words as payment for their ships, and the other expenses which had been incurred. Wherefore *Gule Gedde* threw all the blame to the account of the deceased *Boschhouder*, whose body with that of his little son was still on board, and declared all his goods confiscated to the King of Denmark. He then lowered to the earth the corpse of the father without pomp, but that of the son of the prince of Mingonne in princely state, as king Christian IV. had stood sponsor at his baptism. He allowed the widow of this prince to have very little property, though she did through the connivance of friends conceal quite enough. After this she with

three maids of honour and an old maid-servant, was sent to Candi, whilst he appropriated everything for his king. She remained there for a space of seven years and was afterwards at the request of the Danish sea-captain, *Roeland Carpe*, sent over with her company to Tranqebaar with the permission of the emperor. After these women had been sent to Candi, *Gule Gedde* sailed out from the bay of Cotiaar to Baticalo, where he awaited the further decrees of the emperor.

Meanwhile the men who were yet remaining in the Bay of Trincomalee, launched out one of the ships in his absence, which in sailing out was staved to pieces on a rock, from which the men arrived in small vessels at the coast of Choromandel, and went into the service of the Dutch or of the Portuguese. Gule Gedde having heard of this with great melancholy, and apprehending still worse calamities in the future, departed again to Denmark, to the great joy of the Portuguese, who in order to keep away all other nations, erected a fortress at the N. W. corner of the Bay of Trincomalee, from the stones and remains of the most famous pagoda built in Ceylon; and completed it in the beginning of 1622, strengthening this in secret, though the emperor, with whom they were now at peace, heard of it some time after.

They added to this yet another fortress at Baticalo, after which the emperor sent an army against them, for they had now in all seven fortresses in all parts of the island wherever it could be approached, and thus they sought to cut off the emperor from carrying on any trade with foreign nations. Therefore the emperor went to work against it quietly and dexterously with some Cingalese whom he had in Colombo, endeavouring only to fight in open battle against *Constantyn de Saa*, the Governor of the Portuguese in Ceylon.

Shortly after this, in August 1630, when *Don Michiel de Noronha, Count of Linhares*, was Viceroy of Goa, came *Constantine de Saa* with a large army to fight against the prince of Oeva, *Comara Singa Hastana*, eldest son of the emperor *Cenuwieraat* (or *Zenerat Adassyn*) who, being loyally aided by his brothers the Princes *Visiapalla* and *Mahastane* (or *Raja Singa*), had brought together a mighty army. *Constantine de Saa* plundered Oeva, but failed to meet those whom he had expected to see there. On his return journey all the Cingalese, who had accompanied him on the advance march, deserted. Thereupon the three princes attacked him, cut off those in the rear, and slew very many of his men. The valiant *De Saa* might afterwards have escapd on horseback, but heavy rain having fallen and his men being thereby not in a position to use their ammunition, the Cingalese fell upon them with bows and arrows, and with their pikes, and slew the Portuguese in their flight; and one of the Cingalese who had deserted cut off the head of *De Saa* and brought it on a drum to *Raja Singa* while bathing himself in the river.

Not long after this the emperor Cenuwieraat died in 1632. He divided the kingdom among his three sons and assigned Oeva to the prince *Comara Singa Hastana*, *Matule* to the prince *Visiapalla* and Candi to the youngest *Mahastane*, afterwards named *Raja Singa Raja*. After the emperor's death the youngest of his sons set himself up as emperor on the throne of his father, with the title of *Raja Singa Adassyn* or *Raja Singa Rajoe* (as most of his letters are subscribed). The eldest set himself against this arrangement, but *Raja Singa* pretended not to notice it, allowing it to remain so till the death of that Prince in 1637, when he appropriated Oeva to himself, in opposition to the Prince of Visiapalla. After the death of the Prince of Oeva, as *Raja Singa* had taken everything to himself, *Visiapalla* was not inclined to keep peace; but afterwards he was made Prince of Oeva, lest being a foolish and bad man, he should undertake anything with the Portuguese; he was even allowed to go still further. At last he was detected carrying on intrigues with the Portuguese;

and so it came about that he went over to them in Colombo; but he received very little respect there.

In February 1693, there appeared in Punte Gale a vessel from the coast of Choromandel, in which were two princesses, daughters of the King of the Carnatic, and as they were not able owing to the strong current to land at Baticalo, they arrived at Galle and sought there for a yacht to bring them again to Baticalo. There were also ambassadors in the vessel, both Moors and Cingalese, who said that they had travelled for about 3 years and had spent between 4 and 5,000 pagodas. These princesses were intended as wives for *Raja Singa*, king of Candi; we therefore lent them a yacht immediately, and *Raja Singa* wrote saying that a great service had been done him thereby, and promised to pay us for the same.

Meanwhile the Portuguese having received fresh reinforcements, armed themselves against *Raja Singa*, and very quickly ravaged a large portion of land in the Seven Corles; but shortly afterwards they were put to flight by this Prince, and hunted out from thence, so that they had to return to Colombo again. Seeing that nothing more was to be done, they thereupon thought it best to make peace with him. They obtained peace from him, but shortly afterwards broke it as soon as they saw that some profit could be made thereby. *Raja Singa*, intending to punish these Portuguese well, without their knowing anything of it, began for some time to pretend that he had some work to give them in the meanwhile, and at the same time invited the Dutch to Ceylon to his aid. On the 9th September 1636 he sent a letter by a *Bramin* to our Governor on the coast of Choromandel, Mr. Carel Reyniersoon, but he after being detained at Jaffnapatnam by the Portuguese six months, managed at last to cross over in a vessel at the peril of his life, and to deliver the letter to the Governor, who sent it immediately to Batavia in order to wait for the further orders of their Excellencies. But they wholly entrusted this matter to the Governor of Choromandel, and gave him orders to enquire whether, instead of the Portuguese, we would receive any portion of the cinnamon.

Shortly after the yachts, the Valk (Falcon), Voorburg (Suburb) Little Hollandia, and the Fluyt Ruttem, had departed to Choromandel, the Governor-General, Mr. Antoni van Diemen with his council found it good to discuss this matter first with the skipper, *Jan Thysoon Payart*, who had a profound knowledge of Ceylon as he had been a prisoner there. After their Excellencies had heard him about this, they sent him on the 31st July 1637 with the merchant *Andries Helmond* and the ships to the coast, in order to make use of them for the execution of their purpose in Ceylon. He arrived thither on the 31st August, and the Governor Mr. Reyniersoon read to him the decree of their Excellencies. Thereupon on the 21st October he went over from Tegenapetam to Ceylon, anchored off Calmoni (otherwise called Calarme) in 5 days, and sent two blacks of Tegenapatam to shore, who by a signal of fire at night made known to him what success they had there. This being found to be all that could be wished for, the blacks came on board again in a prow, having first gone over to the emperor with a note, and negotiated to come down again within 16 days. With them came a Dutchman too, the emperor's steward (Jan Albertzoon of Embden, who had been left behind by Caan) who again departed up-country in four days with some Commissioners, arriving the same evening before the emperor, who was entertaining himself at a country seat near the river Mawicleganga, and here they received audience from him amid the flickering of flambeaux and torches. The Prince read the letter, and having well considered the great value of the ships of the Dutch, and how erroneous was the intelligence the Portuguese had given him of us, examined anew more particularly into our state and found that we were certainly a much mightier nation than they had given

him to understand from time to time. On the following day, after the Commissioners had somewhat recruited themselves, he spoke about the delivery of cinnamon and wax, and also of the capture of Baticalo. After they had been thus together 8 days, having discoursed matters with him twice a day, they again departed with three ambassadors of the emperor who were to go to Goa.

The Portuguese hearing that the Dutch were negociating with the Emperor, and that they had resolved upon attacking Baticalo together, were very greatly alarmed. Some were of opinion that they ought immediately to intrench themselves; but others who were more courageous, believed that they ought to march upon Candy and prevent this Emperor from uniting with the Dutch—a very sound opinion, which was given them by the founder of this fortress, *Domigas Bottado*. They thereupon immediately gathered their people together, and in March 1638, set out to the high country under the governor *Diego de Melo*, the said Bottado, and many others. *Raja Singa* hearing of this went with all his men out of the town, leaving it to them for a prey, having themselves plundered it. Having thus gratified their desires then, they marched to the Hill of Gameroe where they defeated the Portuguese with the greatest slaughter: about 2,300 whites on the side of the Portuguese and 6,000 blacks on the part of the Misticoes. For *Raja Singa* had immediately covered up the way to Walane and other passes with great trees, when all the Cingalese and coolies which the Portuguese had brought with them deserted them. Upon discovering this they said too late that it was all up with them. They afterwards sent an *Augustine* monk and a *Franciscan* monk to the emperor, with the request to make a truce with them, and to let them depart to Colombo unmolested; but the emperor gave them such a reply that they thought it safest to remain where they were.

The Portuguese Governor *De Melo*, receiving no news, was extremely perplexed and asked *Bottado*, their Field-Master, what he, who had given this counsel of marching upon Candi, had now to advise further in this their direst straits. Whereupon *Bottado* gave him this brave reply: there remains nothing else to be done now, but valiantly to fight, and not unrevenged to die. *De Melo* did not know how to do the former and for the latter he had no fancy yet. *Raja Singa* meanwhile watching his opportunity fell upon them during a heavy shower of rain with 4,000 archers and as many pikemen, and destroyed them with such slaughter that there was not one whom the Prince was inclined to spare. They brought him a great number of heads, as he sat under a large tree on a raised seat looking on the battle; and these were laid one above another in the shape of a great pyramid. Not more than 70 Portuguese remained alive, who were taken prisoners, and then the valiant *Bottado*, and the pusillanimous *De Melo* both lost their lives on this hill of Gameroe, which remained long afterwards fresh in the memory of the Portuguese.

Meanwhile the King sent also three ambassadors with a letter to Mr. *Adam Westerwold* our sea-captain on the 28th November 1637, who on the 4th January 1638 in the presence of these envoys attacked the Portuguese off Goa with his fleet and put them to flight, an event which we shall afterwards describe among the matters relating to Malabar. In this letter *Raja Singa* promised that in case *Westerwold* took Baticalo, the town should belong to both, a matter which will appear in due time, for the emperor afterwards wanted to have everything for himself alone.

After this battle the sea-captain Mr. *Westerwold* found it prudent to send to Ceylon the ships Texel, Amsterdam, and the Dolphin, with 110 men and 70 soldiers under the officer *Willem Jacobszoon Coster* in order to give the emperor some knowledge of our great power, and to return here again in May, and meantime to engage themselves in the siege of various fortresses, about all of which also *Westerwold* informed

his Majesty by letter. He departed from Goa on the 17th March and arrived off Trikoenmale on the 2nd April. Meanwhile the Emperor had gathered together a great deal of pepper, (*wasch*) wax, and cinnamon, which the Portuguese hearing of, wrote to his majesty: "for whom did he do this? the trade belonged to them alone." He gave this answer: "For the Dutch, my friends, who follow my behests, and in order to make your people regret."

Shortly afterwards, hearing that the emperor had departed to the Southern districts, they set out with stout hearts to Candi in order to plunder it, but the emperor having intelligence thereof, followed them and (like as we have described before, for that first event was similar) slew them so pitilessly that only 70 Portuguese whom he took prisoners were left. In token of this victory he sent the sword of *Don Diego De Melo* as a present to Mr. Westerwold. Thereupon Willem Jacobszoon Coster, 2nd in command, came to him, and they united to attack the fortress of Baticalo. Meanwhile Mr. *Adam Westerwold*, Councillor Extraordinary of the Indies, departed for Goa on the 22nd April 1638, with the Ships Maastrigt, Harderwyk, Rotterdam, Vere and little Enkhuizen, and arrived off Baticalo with 840 men. He landed the same day with all his forces and 6 half cannon, which were placed on the batteries, in order to cover our people and to bring them to the island, 2 miles in extent, whereon stood the fortress. This was taken on the 18th May by 500 men, who after playing with an artillery for four hours, forced our enemies to surrender the fortress of Baticalo and to march out without arms, wares, or goods. *Wilhem Jacobszoon Coster* was placed there as chief with 100 Dutch.

After this conquest Mr. Westerwold, in the name of His High Mightiness Prince Fredric Henrik, and on account of the East India Company, made a treaty with the emperor with the approval of the Governor-General of the Indies and his Council, consisting of 20 articles (which can be seen described by *Baldæus*) especially stipulating that a firm friendship should exist between them, that each party should receive half the booty of the conquered fortresses, that the Dutch should provide themselves with arms, but that his majesty to get further reinforcements, should pay all the soldiers as well as give them a stronghold, or store-house, as a magazine for their goods, materials of war, and rowing-boats; and also men for the protection of the rivers; as for arms the Dutch would supply themselves. Council should be taken together in matters of war; and his majesty, for the equipment of these ships with men, ammunition of war requisite thereto, and of other ships and preparations which were being got ready, undertook to pay with cinnamon, pepper, wax, cardaman, indigo, rice, &c., but not with wild cinnamon. He permitted us to trade in all his country toll-free; but none of his subjects were to sell to us any goods mentioned in article 9, save his Majesty alone. Moreover, no other Europeans were to trade here with any of his subjects, or be permitted to enter the harbours except only their neighbours of Dauci (Diu ?) and Tansjouwer (Tanjore?). For the expenses incurred his Majesty was to send every year to Batavia, 1 or 2 shiploads of cinnamon, pepper, cardamons, indigo and wax, and should there be more remaining it would be paid for with money or with goods, at his Majesty's option. Our merchants were also free to go all over through his country to sell goods, and beasts of burden should be provided them in order to carry them to our dwellings or to the sea-coast. No goods were to be delivered by the inhabitants to others before the Dutch were satisfied, and if they should act otherwise, they must permit the seizure of the same. No money was to be issued higher or lower than what was mutually agreed upon. They were to deliver over to each other criminals, and no communication was to be held with foes; and all Papists were to depart. In case the Dutch captured ships, the cargo was theirs, but the loss of their ships was also to their

own account. Artillery left in the different forts was again allowed to be brought to the ships. The vessels of each party were also to receive every aid. All these points of the Treaty were concluded on the 23rd May 1638, and were subscribed to by his Majesty and by Mr. *Westerwold* and *Coster*. After this the emperor gave on account 400 bales of cinnamon, 87 quintals of wax, and 3059 pounds of pepper with a promise speedily to deliver more. In approbation of the contracted treaty he sent with Mr. *Westerwold*, two ambassadors and some presents to the Governor-General, Mr. *Van Diemen* and to the noble lords of the council of the Netherlands Indies, who were very well received and sent back with some presents in the yachts, Gorypskerk, the Valk, and Venlo.

The army of the emperor, 20,000 strong, proceeded with the siege of Colombo which had been undertaken, besides which the Portuguese were again slain in several sallies on land, so that it was regarded as improbable, that, on the arrival of Mr. *Antoni Caan*, ordinary Councillor of the Indies, Colombo would hold out much longer, as after his arrival he took the fortress of Trikoenmale on the 1st May 1639. Negumbo was also captured on the 9th February 1640 by the Director-General of the Indies, Mr. Philip Lucaszoon, who having left Ceylon in the frigate Sandvoord, died on the way on the 5th March, and his body was carried to Batavia and buried there in great pomp on the 21st. We did not keep Negumbo long afterwards, as the Portuguese took it again on the 8th November in the same year. Shortly afterwards on the 8th March 1640, *Wilhem Jacobszoon Coster* arrived off the town of Punto Gale, divided his people into 3 companies, and 350 white men approached to the siege of the town, which our men bravely attacked on the 9th March. The people of the emperor, having loitered about, did not arrive before the 11th into Belligamme which was about 6 miles from Gale[1] but *Coster* not waiting after that, and as the ships Haarlem, Middelburg and Breda arrived to his support on the 11th with 400 men, gave orders on the 20th for a general storming, and attacked the town so vigorously on the 23rd, that after half an hour's engagement he became master of it. He was made the first commandant of this town; but as business so demanded that he should go to Candi in person to give the necessary orders about various matters which were neglected, he afterwards undertook that journey; but when he arrived there, he received nothing for all his just requests, and was detained to no purpose. Whereupon becoming discouraged and too hasty, the courtiers began to threaten saying that he ought to take as an example the fate of *Sebald de Weerd*. Owing to their menacing attitude he afterwards used abusive language which the Cingalese not understanding, immediately informed the Emperor thereof, who thereupon gave *Coster* leave to depart from Candi, but without shewing him any tokens of honour (as custom required). He afterwards set out to Baticalo attended by some Cingalese, but was miserably murdered by them on his way at the village of Nilgal. This was a detestable action on the part of the emperor, the more so as *Coster* had given over to him Trikoenmale and Baticalo with all the inhabitants, together with the districts of Galle and Mature conquered by him, with all their governments, by no means fairly following the treaty and mutual negociations made with regard to this. But he began from this time forwards to play the knave against us, since otherwise he would quite easily have been able to make us masters of Colombo. Now on the contrary he gave the Portuguese an opportunity to recover themselves fully, so that they might be in a position to keep us engaged, and himself meantime have nothing to fear from us.

After the death of Mr. *Coster*, Mr. *Jan Thyszoon Payart* (who acted as captain in

[1] *Belligamme, dat nog 6 mylen van Gale.* Surely the Dutch knew that Weligama was 18 miles from Galle! A. E. B.

1638 in the ship Zwol) became 2nd commandant of Galc, with the title of President. These two sailors who rose from the ranks laid the first foundation of our power in Ceylon.

In 1642, two ambassadors presented themselves at Batavia from the Viceroy of Goa, *Diego Mendes de Britto*, and *Gonsalvo Villoso de St. Joseph*, priests of the order of St. Franciscus, to give intelligence to their Excellencies of *Don Jan*, Duke of Braganza, and all Portugal separating from the King of Spain, and of his being exalted as King of Portugal with the name of *Jan* IV. He had sent an embassy to their High Mightinesses to treat with them for a firm treaty, which he represented was now all complete. For these reasons then the Viceroy, the Count of *Aveiras*, following the credentials sent to their Excellencies to ask for cessation of war. Meantime their Excellencies, on the 14th February of the same year, also received intelligence that a ten-year's truce was concluded between *Don Jan* IV. King of Portugal and their High Mightinesses; but as the approval of the king had not yet followed, these envoys were detained some time so that they did not leave Batavia till October 8th. Thereupon all enmities were now suspended in the Indies also; but the Viceroy did not act in good faith with regard to Ceylon, on account of which the Governor at the time expressed his feelings by a despatch and protest against it.

Meanwhile there occurred several episodes as that between Mr. Boreel commissariat, and the Count of Alveiras, and also between his Excellency and Don Philippo Maxarenhas, Governor of Ceylon 1642-43. These matters we pass over here as they can be found in *Baldæus*.

A. E. Buultjens.

COMPARATIVE FOLKLORE.

Among the folk-tales of which parallels exist in various countries, is the story of a man who saved a fellow-creature, a snake and some other animals, from drowning or from perishing in a pit or well, of whom the human being proved a vile traitor and the animals abundantly grateful to their benefactor. On pages 181, 249 and 252 of Vol. I. of this Journal will be found three different versions of this tale as existing in Siam, India, and Ceylon.

At the time we published them we were not aware of the existence of a similar story in any other country; although we knew that, as a general rule, parallels of almost all tales exist even in countries the most remote and the most dissimilar in regard to religion, manners and customs, and in other important respects. Our surprise may, therefore, be imagined when we learnt recently from the pages of the *Journal Asiatique* (No. 2, February and March 1889), edited by Mr. Ernest Leroux, and published in Paris, that another version of this story exists in Barbary. Whether it originated there or, if not, how it got there, we cannot conjecture. Both the original text in the language of Barbary and a French translation of it by M. De Rochemonteix are published in that journal.

A perusal of all the four stories will convince the most inattentive reader that they are so many versions of one and the same story which had spread in so many distant lands.

A comparison of the tales will also show that, while their substratum is the same, the minor details are widely different. In all of them the serpent proves the most grateful and the most serviceable to the man who saved its life. The part it took and the way it acted throughout bears out the reference to the wisdom of this animal in Matthew, Chap. X. v. 16, and to its subtilty in Gen. Chap. III. v. 1.

The following is a translation of the tale from the French, as given in in the *Journal Asiatique*:—

There was once a king who had a horn on each side of his head. No one knew of it. One day he required a barber,

and went into another country to look for one. Having found the man who suited him he said to him, "Will you come to my palace? It is you that will have to cut my hair."

"Certainly," replied the barber, "I shall follow you wherever you may go."

The king took him with him, and on arriving at the palace said to him, "I am going to confide to you a secret, but take care that it never escapes your lips."

"Sire, I will never tell a word of it to any one in my life."

"Well then, you must swear to it, barber," and the barber swore as follows: "Never in my life shall a word of this secret issue from my lips."

He was now waiting to hear the secret, but the king was silent.

"Sire," said the barber, "What is this secret which I have sworn to keep."

The king replied, "As you have sworn to keep it, you can see," and showed him his horns.

The barber bowed and said, "I will never mention it to any one."

The king replied, "It is you alone that will have to cut and dress my hair; that will be your business."

It happened one day that the barber was not able to keep the secret any longer; it had already risen from his heart to his lips. He looked for a place where he could relieve himself of it. Setting out from the city he made a long stroll and arriving at a well said, "This is a place where I can relieve myself of this secret," and he bent down into the well and cried out three times, "*The king has horns!*" *The king has horns!*" After which he returned to the palace saying to himself, "I have at last found relief."

On the following day the king summoned his two sons into his presence. The first was black-skinned, being born of a negro woman; the second had a white woman for a mother. The king said to them, "My children, after I am dead which of you will succeed me in the kingdom?"

The youths looked at each other, but did not answer a word. "As you are silent," said the father, "I will propose to you a way of deciding the question. Whichever of you shall first bring me a gazelle with its fawn shall be my heir.

On the following morning the princes set out to go a-hunting, and they went each his own way. In the evening the son of the white woman, finding nothing, returned to the palace; but his black-skinned brother discovering a cave, the resting place of gazelles, waited near it till twilight when the gazelles came and entered the cave. The young prince who had observed them closely crept among the sleeping animals at midnight and laid hold of one of them which had a fawn; he took off his girdle and tied the horns of the dam with it. At daybreak the gazelle sallied forth from the cave, but the prince held his prisoner firmly, and giving it some grass he drew it on by degrees with the young one following it.

Midway to the palace he met his brother who cried to him, "Brother, have you found a gazelle for father."

"You can see," replied the brother.

"It is you then that will be king."

"God knows it," answered the black-skinned prince. At these words the son of the white woman fell upon him, stabbed him, skinned him, and threw the skin on a tree. He took the gazelle and the fawn to the city and going up to the king said, "Father, here is the gazelle with the fawn, it is I that have brought them to you."

"Have you seen your brother?" enquired the king.

"I have not seen him since we parted to go a-hunting; he went his way and I mine."

Now a singer on his way to the city was passing the well, the confidant of the barber, and observing a reed that had grown in the middle of the well he cut off a piece of it and shaped it into a flute. He blew into it and it sounded the words, "*The king has horns, the king has horns.*" Three times were the words repeated, "*The king has horns, the king has horns.*" The singer took

it up and saying to himself, This reed will make my fortune, recommenced his journey. He arrived at a tree on which was hanging the skin and said, The Lord will help me to get a tambourine. He took the skin, prepared it, and covered his old tambourine with it, and resumed his journey.

He came upon another well and bending down into it to look at the bottom he saw a lion which called to him, "Pull me out of this well and I will help you in your need." The singer let down a rope and took the lion out of the well. "Take this little quantity of hair," said the lion, "and when you have need of succour put it into the fire and you will see me coming immediately." So saying the lion went away. The singer looked again into the well and heard a snake saying, "If you take me out of this well, I will repay your kindness when occasion may arise." He helped the serpent too out of the well, after which the serpent gave a bit of his skin of the previous year to the singer, saying, "Take this, when you have need of me burn a little of it and I shall be at your feet." Presently a man also called out from the bottom of the well "Take me out of this well as you have taken out the others and I will do you a service which you will never forget." The singer drew the man too out of the well. "Now that you have delivered me," said the man, "you are duped and you may go and bathe." Without speaking a word more he dealt a blow with his fist on his nose, another on his eyes, and another on his mouth, and then went away on his own business. The singer washed off the blood which flowed from the wounds.

At last the singer arrived at the capital and stopped at a place to give a performance. He blew into his reed and placed it on the ground when the reed sounded three times the words: *The king has horns, the king has horns.* He next struck his tambourine and placed it by the side of the reed, and behold the tambourine uttered the words: *It was my brother that cut my throat for the sake of the gazelle and the fawn.* The report of this spread in the city. Two men of the police mixed themselves among the crowd of spectators and having heard the flute and the tambourine, they went and reported to the king that a singer made his flute say, *The king has horns,* and his tambourine *It was my brother that cut my throat for the sake of the gazelle and the fawn.* The king ordered the singer to be cast into prison, which was accordingly done.

At the expiration of two days the singer said to himself—"Let me try my friends whom I took out of the well; the first to be tried shall be the serpent." He broke off a bit of the skin which the serpent had given him, and threw it into the fire. Instantly the serpent appeared before him and said to him, "Is it here that you find yourself now?"

"Yes, it is here that I am now, and if you have the means you will undoubtedly deliver me from this dungeon."

"I have the means," said the serpent. "The king has a daughter who is very dear to him; to-morrow I will wind myself round her neck; they will send for charmers, but I will scare them away; they will call you also; be not afraid, but take me boldly, carry me out into the jungle and throw me away."

The next day the snake wound itself round the neck of the little princess. On seeing this sight her attendants cried out, "a snake round the princess's neck!" Their cries were heard by the king, who ran to the spot and sent for a snake charmer from among the people in the prison. A charmer was brought, but when he attempted to get hold of the snake, the snake hissed at him and put him to flight. A second charmer was not luckier. The snake's friend came as a third and had no difficulty in taking the reptile from off the princess's neck.

"Permit me," said he to the king, "to take away the snake to the jungle."

"Take it away to the jungle, but come back here," said the king. "There is nothing more which you need fear, you will

be set at liberty." The singer took away the serpent to the jungle and returning to the king's presence said to him, "The snake is now at a great distance."

"Relate to me," said the king, "where you found your musical instruments."

The singer related how he saw a reed growing in the middle of a well, and how he shaped a piece of it into a flute, which spoke when it was blown into.

And where did you find the tambourine? The singer replied that he found a skin hanging from a tree, that he covered his tambourine with it, and that since then the tambourine spoke on being struck. The king gave him some money and dismissed him, and so the singer went away.

The king now sent for the barber and said to him, "Barber, why do you spread false reports about me?"

"Sire, I am not a liar."

"Blow then into this reed."

The barber did so.

"Place it on the ground;" the barber obeyed, and the flute spoke with a very loud noise three times: *The king has horns! the king has horns!*

"Do you see this reed? Do you hear what it says?" said the king. "See how the secret I confided to you has got wind; why did you divulge it? You shall certainly pay for it with your head?"

The barber begged the king to forgive him saying, "Sire, I uttered the words into a well, there was no one to hear them."

"God was there," said the king.

The barber went away to his house, but the king sent two emissaries after him, who killed him and had him buried.

The prince was now sent for. "Look in my face," said the king to him, "and tell me where your brother is, of whom I have received no news these many years."

"I know not where he is," replied the prince.

"Is it not you that killed him?"

"No, I did not kill him."

Strike then the tambourine.

The prince struck it, and when he put it down it spoke these words "*It is my brother that cut my throat for the sake of the gazelle and the fawn which my father wanted?*"

"Do you hear it? Look at it. It is the skin of your brother that speaks. For your crime I shall have your head cut off."

"How was it possible for me to think," said the young man, "that what I did would be discovered!"

"God knew it," answered the king.

The prince then retired to his apartment, and was put to death and his body thrown into the dust as he had done to the body of his brother.

EDITOR.

THE STORY OF THULLA TISSA THERA.[1]

"He scolded me, &c."

This sermon was preached by the Teacher[2] at Jetavana, on account of the priest Tissa.

The priest Tissa was the son of a paternal aunt of the Blessed One.[2] He entered the priesthood in his old age. He enjoyed the comforts that were provided by the faithful for Buddha. So he grew corpulent, and used to sit with his robes carelessly thrown over his body, in the middle of the alms-hall.

The mendicant[3] strangers that used to visit Tathāgata;[2] seeing the priest Tissa, and taking him for a senior Priest, used to go up to him and ask permission to minister unto him, to rub down his feet, &c. On such occasions he preserved silence. One day, a young mendicant stranger asked

[1] Translated from Buddhaghosa's Aṭṭhakathā on the Dhammapada.

[2] Buddha.

[3] 'Mendicant,' a term for a Buddhist monk, mendicity being his living as required by the ordinances of the priesthood. The original word Bhikkhu has also another rendering, 'one who views the dreadfulness of the metempsychosis.'

him, "How many rainy seasons[4] has your reverence seen?" He answered, "None. I only entered the priesthood in my old age." Thereupon, the young mendicant said to him, "Then, I say, ill-behaved as you are, you do not know your place. Seeing so many seniors you do not render unto them the ministrations due to them. You have not even the sense of decency." Saying thus, the young mendicant snapped his fingers in the face of the old one. Tissa's *khattiya*[5] vanity was hurt. He asked the mendicant strangers, "Whom are ye come to see?" They said, "The Teacher." "But who, do you think, I am?" said Tissa. "Do you not know that I could extirpate you and all yours, root and branch?" Here Tissa broke into sobs, and went weeping to the Teacher. The Teacher said to him, "Tissa, thou art stricken with sorrow. Why sheddest thou tears? Why weepest thou?" Now the mendicants fearing that he would go and create a row, followed him, and after making obeisance to the Teacher, stood on one side. Tissa, in answer to the Teacher, said, "Lord, these mendicants rebuke me."

Teacher.—"Where wert thou?"

Tissa.—"In the middle of the Monastery, Lord; in the alms-hall."

Teacher.—"Didst thou see these mendicants come in?"

Tissa.—"Yes, Lord; I did."

Teacher.—"Didst thou get up and go forth to meet them?"

Tissa.—"No, Lord."

Teacher.—Didst thou offer to relieve them of their parikkhāras?"[6]

Tissa.—"No, Lord."

Teacher.—"Didst thou offer to minister unto them, to fetch them water?"

Tissa.—"No, Lord."

Teacher.—"Didst thou give them seats, and offer to rub down their feet, &c.?"

Tissa.—"No, Lord."

Teacher.—"Tissa, all these are duties which junior priests owe their seniors. It is not proper that a junior should neglect these duties and be quietly seated in the middle of the Monastery. The fault is thy own. Forgive, therefore, these mendicants their hard language."

Tissa.—"They reviled me, Lord; I will not forgive them."

Teacher.—"Tissa, do not act so. Thine is the fault. Bear with them."

Tissa.—"No, Lord; I will not bear with them."

The mendicants observed to the Teacher, "Lord, he is stubborn." The Teacher then said, "Mendicants, this is not the only time that he has been stubborn. He was the same before also."

"Lord," said the mendicants, "we know that he is stubborn now. But what did he do before?"

"Then, mendicants, listen." And the Teacher recalled the past in this wise:—

"In the past, when King Benares was reigning in the City of Benares, an ascetic named Devala, after having passed eight months in the wilderness, came forth from his solitude, wishing to pass the next four months in the city, where he could taste salt and acid.

"He came to the gate of Benares, and there seeing some children, asked them the place where the ascetics that came to the city had taken their quarters. The children said, 'At the potter's, Lord.' So he went to the potter's, and, standing at the door, said, 'Virtuous one, if it is not inconvenient to you, I will make my abode in this hall for one night.' The potter answered, 'Lord, I have no work in the hall to-night. The hall is a spacious one.

[4] There is one heavy, long continued rainy season in every year. It being difficult for Buddhist priests to go about for purposes of mendicity during this season, their lay followers generally invite them to pass it in cloisters, preaching them the Word and receiving their alms.

[5] Khattiya, pertaining to the royal race.

[6] The parikkhāras (eight in number) of a Buddhist monk are as follows: a bowl to receive alms, three yellow robes, a sash, a razor, a needle, and a water-strainer. These he generally takes with him when going on a distant journey.

Abide in it, and make yourself comfortable.' Thus Devala was put in possession of the hall.

"Shortly after another ascetic named Nārada, who had also come to the city from the wilderness, came to the potter and asked for a night's lodging. The potter said to himself, 'I do not know if the ascetic already in possession of the hall would not prefer to be alone. I will keep my hands clean of this affair.' So he said, 'Lord, if the first-comer is willing abide there, with his consent.' So Nārada went to Devala and said to him, 'Teacher, if it is not inconvenient to you, I will also abide here to-night.' Devala said, 'The hall is spacious. Come in and occupy one end of it for the night.' So Nārada entered the hall and, leaving the first-comer at one end of it, occupied the other end. They conversed on things proper for meditation, and lay down to rest.

"Before Nārada fell asleep, he noticed the place where Devala slept and the position of the door. But Devala, not sleeping where he first lay, moved himself close to the door, and slept across the way. Nārada having occasion to go out in the night, it so happened that he trampled upon Devala's locks of matted hair. Devala cried out, 'Who is it that tramples me?' 'Teacher, it is I,' answered Nārada. 'You wild, clotted-haired dolt,' said Devala, 'do you come from a wilderness to trample me?' 'Forgive me, teacher,' said Nārada, 'I did not know that you lay here.' And while Devala was yet giving vent to his wrath, Nārada quietly got out. Devala thought thus, 'This fellow, when returning, will trample me again.' So reversing his former position, he placed his head where first his feet had been, and slept. Nārada, returning to the hall thought thus, 'I have once sinned against the teacher. I will this time enter by the side of his feet.' In entering thus, he, this time, trampled upon his neck. 'Who is that?' cried Devala.

Nārada.—'Teacher, it is I.'

Devala.—'You wild, clotted-haired dolt, you first trampled my hair; and now you trample my neck! Cursed be you.'

Nārada.—'Teacher, it was no fault of mine. I did not know you were lying in that position, I thought I had once sinned against you and that I should enter this time by the side of your feet. Forgive me the error.'

Devala.—'You wild, clotted-haired dolt, cursed be you again.'

Nārada.—'Teacher, do not say so.'

"But Devala, without heeding the remonstrance, cursed him in this wise:—

'When rising comes day's ruler bright,
Enrobed in flames of blazing light,
His thousand rays illuming heaven,
Then may thy head be cleft in seven.'

"Thereupon, Nārada said, 'Teacher, in spite of all my protestations that the fault was not mine, you have cursed me. Now, let the head of him who is in the fault, be cleft in seven; not that of the innocent.' And he in turn uttered the curse, 'When rising comes day's ruler bright, &c.'

"Nārada was an ascetic of great power, whose ken could pierce through eighty-four thousand kalpas[8] past and eighty-four thousand kalpas to come. Prying, therefore, into the future to know on whose head the curse would fall, he found that it was to fall on the head of Devala. This moved his compassion. So, by his mighty power he stopped the advent of the herald of day. The citizens, seeing the day not dawning, went up to the gate of the king's palace and raised a cry, 'O king, who reignest over us! the day is not dawning. Cause it to dawn, we pray thee.' The king scrutinised his actions of body, &c., and finding no fault in them, considered what the cause of the phenomenon might be. Suspecting that it lay in a dispute between some ascetics, he asked the citizens if there were any ascetics within the city. They said, 'Yes, Lord;[9] there are

[8] Kalpa 432,000,000 years.

some who came to the potter's hall last evening.' The king immediately set out thither by torchlight; and after arriving at the potter's hall, and making obeisance to Nārada, stood on a side, and addressed him as follows:—

'O Nārad! through all Jambudīpa land,
All work is at a dreadful pause and stand,
I pray thee, hermit, do thou make it known
By whom o'er world this darkness has been thrown.

"Nārada explained to him all the circumstances of the case saying, 'By such a person I was cursed for such a thing; I cursed him in return, saying the fault was not mine, but whosesoever it is let the curse fall on his head. Afterwards, probing the future to know on whose head the curse would fall, I found that the teacher's head was to be cleft in seven with the rising of the sun. So, out of compassion for him, I have stopped the advent of the dawn.' The king said, 'Lord, how is his fate to be averted?'

Nārada.—'By his obtaining my forgiveness.'

King (to Devala).—'Then, beg his forgiveness.'

Devala.—'Great king, this wild, clotted-haired dolt trampled on my locks and neck. I will never ask his forgiveness.'

King.—'Lord, do not say so, but beg his forgiveness.'

Devala.—'Great king, I will not.'

"Even when told that his head would be cleft in seven, still he would not condescend to ask his forgiveness. As he would not ask his forgiveness, of his own free-will, the king caused him to be seized hand and foot, waist and neck, and to be prostrated at the feet of Nārada. 'Rise, teacher, I forgive you,' said Nārada. Then he said to the king, 'Great king, he has not obtained my forgiveness, of his own free-will. Close to the city there is a pond; cause him to be taken to it, and with a lump of clay on his head let him get into the water, neck deep.' Next, turning to Devala, he said, 'Teacher, when my will is withdrawn, the rays of the sun *will flow into the world.* Dive then under water and come up at some other place; and go your way.'

* * *

"No sooner had the rays of the sun come in contact with the lump of clay than it was cleft in seven. Devala dived, and coming out to the shore at another place, shewed a clean pair of heels."

Thus preaching this sermon, the Teacher (Buddha) explained, "Mendicants, the king then was my present disciple Ānanda; Devala was this insubordinate priest Tissa; and Nārada was myself. So that then, too, Tissa was as stubborn as he is now." And the Teacher, addressing himself to Tissa, admonished him in this wise:—

"Tissa, the animosity of a mendicant who broods over thoughts like these, 'I have been rebuked by such a one; I have been struck by such a one; I have been overcome by such a one; I have been robbed of my property by such a one,' will never die; but the animosity of a mendicant who broods not over such thoughts, will die." And the Teacher concluded with the following stanzas:—

"Akkocchi maṅ avadhi maṅ ajini maṅ ahāsi me
Ye taṅ upanayhanti veraṅ tesaṅ nasammati
Akkocchi maṅ avadhi maṅ ajini maṅ ahāsi me
Ye taṅ navupanayhanti veraṅ tesūpasammati."

He scolded me, he plundered me,
He tortured me, he me did conquer,
Who broodeth o'er such thoughts as these
Will ever be a slave to rancour.
He scolded me, he plundered me,

[a] Literally "god." The kings of ancient India and Ceylon were addressed deva, being as it were gods upon the earth.

He tortured me, he me did conquer,
Who broods not o'er such thoughts as these
Will never be a slave to rancour.

At the conclusion of this sermon, ten thousand Bhikkhus attained the Fruit of the First Path. The lay auditory also was benefited by the sermon. The insubordinate priest too became meek and submissive.

W. F. GUNAWARDHANA.

NOTES AND QUERIES.

Parallel passages in Sanskrit and German.

A passage in Herder's "Drei Freunde" bears so striking a resemblance to a stanza in the Vyāsakāra and another in the Hitopadeśa, that one would be inclined to suppose that Herder borrowed his ideas from these Sanskrit works, but the fact that this eminent German writer lived in an age when Sanskrit was hardly known to Europeans,[1] would render it highly improbable that he depended on the Vyāsakāra and the Hitopadeśa for his ideas. We may, therefore, fairly conclude that Herder's passage was written independently of these works — a fact which makes the resemblance still more interesting. We take this opportunity of mentioning an incident in the life of Herder to which there is perhaps no parallel in the life of any other man in the world. His father, being a man of pious disposition, would not permit his son to read any book but the Bible, and, when the latter was afterwards enabled to procure other works, he was obliged to read them by stealth. That he might enjoy the luxury of reading from which he was interdicted, he often ascended into a tree, and to prevent his falling while thus occupied, he was accustomed to tie himself to it with a rope.

The following are the stanza and the passage referred to :—

Vyāsakāra.

अर्था गृहे निवर्त्तन्ते श्मशाने मित्रबान्धवाः ।
सुकृतं दुष्कृतं चैव गच्छन्तमनुगच्छति ॥

Hitopadeśa.

एक एव सुहृद्धर्मो निधने ऽप्यनुयाति यः ।
शरीरेण समं नाशं सर्वमन्यत्तु गच्छति ॥

Herder.

Drei Freunde hat der Mensch in dieser Welt; wie betragen sie sich in der Stunde des Todes, wenn ihn Gott vor Gericht fodert? Das Geld, sein bester Freund, verlässt ihn zuerst und geht nicht mit ihm. Seine Verwandten und Freunde begleiten ihn bis zur Thür des Grabes und kehren wieder in ihre Häuser zurück. Der dritte, den er im Leben oft am meisten vergass, sind seine wohlthätigen Werke. Sie allein begleiten ihn bis zum Throne des Richters.

We give translations of these two pieces in juxta-position in order to bring their similarity more vividly before the reader :—

Vyāsakāra.

His wealth remains at home; his friends and relations stop at the cemetery; his merits and demerits alone accompany the departing man.

Hitopadeśa.

Virtue is the one friend which follows even in death; whilst everything else goes to destruction along with the body.

Herder.

Man has three friends in this world. How do they behave at the moment of his death when God summons him before His tribunal? His best friend, money, abandons him first of all and does not go with him; his relations and friends accompany him as far as the door of the tomb and return back to their houses. His third friend, whom he neglected most in life, is his good works, which alone accompany him to the throne of the Judge.

EDITOR.

I saw it with my own eyes. This is a very common expression among the Sinhalese and other Orientals, but is severely criticised by Englishmen on the two-fold ground that one cannot see with any other organ than the eyes nor with another's eyes. We, however, do not think that the phrase is so very objectionable in common parlance, and we are not sure that Englishmen themselves are not guilty of sometimes using it in their every-day conversation. In defence of the expression—at least in palliation of it—we may say that Goethe, one of the ablest of German writers and poets, has used it in his *Italienische Reise* when recording the fact of his having seen the sea for the first time on the 8th October 1786. His words are:—"So habe ich dann auch das Meer mit Augen gesehen."

EDITOR.

[1] Herder was born at Morungen, a small town in Eastern Prussia, in August 1744. He died in December 1803 in the sixtieth year of his age.