

ART. I. — Girnar Inscriptions .....	148
— II. — Inscriptions copied from an ancient Tablet, found at Nagpur (Nagpore), with the same in modern characters, accompanied by a translation, and with some remarks, by the Rev. Dr. Stevenson .....	ib.
— III. — A collection of words from the language of the Todas, the chief tribe on the Nilgiri Hills. Communicated to the Society by the Rev. Dr. Stevenson .....	155
— IV. — Translation, from the Persian, of the Kissahi-i-Sanjan : or history of the arrival and settlement of the Parsis in India. By Lieut. E. B. Eastwick. With a few annotations by the Rev. John Wilson, D.D., President of the Society .....	167
— V. — Notes accompanying a collection of Geological Specimens from Guzerat. Communicated by Professor A. B. Orlebar .....	191
— VI. — Note on the Ram Ghat. Communicated by Professor A. B. Orlebar .....	199
Meteorological Observations, 21st January, February, and March	200

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ART. I.—*Girnar Inscriptions.*

THE following extract of a letter from Captain JACOB, Political Agent Katyawar, addressed to the Secretary, will explain the reasons for republishing those of these inscriptions which formerly appeared in the *Journal of the Asiatic Society of Bengal*:—

“*Rajcote, 4th July 1842.*”

“MY DEAR SIR,

“I enclose the Girnar Rock Inscriptions, most carefully compared, “the joint labour of Mr. WESTERGARD, a young Brahman protégé “of mine, and myself. They may be depended on as perfectly “accurate. Mr. WESTERGARD will be in Bombay about the time you “receive these, if not before, and has kindly undertaken to correct “the proof-sheets. I should be very glad to see our Society the “first to give them to the world in their perfect state;—perfect only “as far as the Goths and Vandals of the country have left them, of “course I mean.”

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ART. II.—*Inscription copied from an ancient Tablet, found at Nágpur (Nagpore), with the same in modern characters, accompanied by a Translation, and with some remarks by the REVD. DR. STEVENSON.*

THE copy of the Inscription I now lay before the Society, with a transcript in Devanágari, and a translation of the greater part, was

received some time ago by L. R. REID, Esq., Chief Secretary to Government, from Major WILKINSON, Resident at Nagpore, and by the former gentleman committed to me to decypher, and translate.

It consists of two parts, the former containing seventeen lines, and the latter three. It is the former only that I have decyphered and translated. There are in it a few breaks at the ends of some of the lines; but as they are small, it is not difficult from the connection to make out the sense. The latter has two considerable *lacunæ* in the middle of two consecutive lines; and besides from what I made out of it, consisting apparently of nothing but an eulogy of Shiva, I did not deem it worthy of the examination it would have required to make anything like a full translation. The character in which it is written seems about a couple of centuries more modern than that of the former inscription, which is intrinsically of considerable importance, as affording direct proof that up to a period comparatively recent the Buddhist ascendancy was maintained in the East of India.

The tablet from which the transcript is taken, was probably originally attached to a building destined for Buddhist ascetics by a sovereign of that faith. The country over which the sovereign ruled is called *Urísí*,\* most probably Orissa, which is full of Buddhist antiquities, and where a powerful dynasty reigned in ancient times. The sovereigns whose names are mentioned in this Inscription, are Surya-Ghosha, Kutsa, Udayana, and Bhava-Deva. Although none of these kings are mentioned in the list given by STIRLING in his account of Cuttack, yet he omits, as he tells us, thirty-two kings of the Kesari race; and these may yet be found among them. It is also to be observed, that his principal authority—the record kept in the temple of Jagannath—was only commenced in the eleventh century, and that it says nothing of any of the previous sovereigns being of a different religion, though from this inscription, written by a Brahman, it evidently appears that the three last at least of the above-mentioned kings were Buddhists; and that in the temple record it is expressly said, that the last of the Kesari race of kings was driven from his throne on account of a dispute with a Brahman. Most likely, then, all the previous sovereigns were Buddhists, and with a change of dynasty there was also a change of religion, and a persecution of those who adhered to the ancient faith as disaffected subjects of the new sovereign. Probably, also, most of

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\* May not this mean "the many sages?"







those splendid temples, for which Orissa is famed, were reared by these sovereigns. The famous Black Pagoda at least must have been so, as the principal figure above the principal gateway, as drawn in the *Asiatic Researches*, VOL. xv., p. 330, is a Buddha: nine Buddhist sages are ranged under it, and nine more on each side of the doorway. In STIRLING'S account, these are said to be the nine planets. It may be so, but then they were so represented by Buddhists; for the Braminical figures to represent the planets are quite different. The modern Hindu sovereigns of the Ganga race to whom these works are ascribed, probably only repaired them, and converted them from Buddhist to Braminical temples,—a thing that has happened to many Jain temples in Gujarát and Central India,—to one only a few years ago.

The Inscription is written in lines of modulated Sanscrit prose, by a Brahman; so that it would appear that even then, by their astrological knowledge and usefulness in transacting business, the Brahmans were climbing the ladder of that ascendancy to which, in a century or two after, they attained.

The date of the Inscription is unfortunately not given in figures, but the two words *Shivo Jvalá*, which follow immediately, the abbreviation for Samvat, I have no doubt contain the date, which is therefore 711, or A. D. 657.\* This conclusion also harmonizes both with the style of the letters, as compared with those of an earlier and later date in PRINSEP'S Alphabets, and also with the state of Eastern India, as described by a Chinese traveller of that age, as so well illustrated by Colonel SYKES in his late paper on the state of Ancient India.

Although the general tenor of the Inscription is obvious and determinate, several minor difficulties have presented themselves, in executing the translation. Not having the original to refer to, I have not taken any liberty with the transcript, nor even with the Devanágari substitutes, except in one or two obvious instances, where there could scarcely be any doubt that one similar letter had been put by mistake for another. In other instances, where no sense seemed to result from the letters as they stood, I have made the best conjecture I could in forming the translation, leaving the Devanágari unchanged.

\* Shivo is plain, and Jvala in the Koaha is synonymous with Agnijivha; and in the Smriti Agni is said to be Saptajivha; also in Rig-Veda I. Ashtaka 8. Adhyaya 26. Varga.

These difficulties have, fortunately, relation only to some words in the profusion of epithets heaped upon gods, and heroes, and not to the general scope or to the important points on which I have based my remarks relative to its Buddhistical character.

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#### ADORATION TO THE TRIAD.

1. Thou, the god of surpassing wisdom, the possessor of the antelope-ruling (moon), the bearer of the terrible barbed trident, the invincible sender of victory, the vanquisher of armies, comest for our salvation, seated in thy easy chariot, conquering and slaying (our foes); often celebrated as our deliverer, thou always presentest thyself full of good qualities. Now let the goddess held in his hand, and him the holder of the goddess of prosperity, the father distinguished by his crest, the destroyer of pain, the fascinator of the world, preserve you.

2. May he preserve you, who is lifeless, yet living; confined, yet moving every where; the elementary principle of the world, yet being of a tranquil disposition; visible, yet altogether invisible; who delivers the world from fear, and yet is the cause of fear; who receives without emotion the intense fire of Cupid's radiant shafts, and yet is the father and mother of cities and their inhabitants; whose measure has been ascertained, and yet who is immeasurable. Let him who is the darkening waterless fog, and at the same time the thunderbolt-irradiated water-distilling cloud, preserve all in every place.

3. The Sovereign Lord of Urísí (Orissa) crowned with a tiara and garlands, adorned with rubies, and from uninterrupted ever-increasing acts of merit incapable of falling into sin, was SRI SURYA GHOSHA, who, like the sun, embraced all in his one circle, virtuous and holy, famed throughout the world, active and truthful.

4. Armed with a sword and mace, his rapid march humbled the earth. Greatly prospering, and served by the wives of his enemies, resplendent with ethereal radiance, he diffused a dazzling lustre in every part of the world. Surrounded with heroes, praised by the dark goddess as endued with the mind of Bhishma, and himself distinguished for a magnitude equal to that of Bhíma and Mahodara, illustrious and ever prospering, he took captive all he met.



5. At length he, the refuge of the good and bad, having begged permission to attend at the feet of the divinity, obtained freedom from worldly existence in the highest heavens; and in addition, perfect union with the Deity.

6. As an overjoyed hero standing behind the flash of his sword, was LAKSHMI, whose most delightful mansion was the breast of the world-sustaining lord, and into whose pure ocean fame entered as naturally as a bullock the plough.

7. With the weapon that cleaves the temples of the drum-bearing furious elephant, she in one open, breath-dividing battle-field, after another, with her well-sharpened keen-edged sword coursed during night, hither and thither like a lion, who with his claws procures what satisfies his appetite. By her heroism a heroine, and connected with a heroic family, she attaches herself to such, as the brilliant safflower to the sides of the lakes.

8. Her beloved son having died by falling from a lofty eminence in the place where he resided, KUTSA,—a most excellent person, a very Indra,—after passing through many births in which he performed mighty and famous actions, became lord of the earth. But the love of the Creator, and devotion to the pervading energy of the universe, converted him, and made him regardless of the business of the world, and a man wholly intellectual.

9. Having, therefore, seen that the only way to lay hold on the unfading star of life was by crossing the ocean of this world, he, as an ascetic (Yati), went over the awfully resplendent, invincible, Himalayan mountains, to the sage's (Muni's) established seat.

10. After having for a long time journeyed patiently, enduring privations, the associate of bears, and ravenous beasts, the lord of the earth married one of the *Pandava* family, and a child called UDAYANA being born to him, he had the happiness of possessing a son.

11. When he had obtained union in the heavenly mansions, (his son,) the royal holder of the divine treasures, who hurled afar the foe-terrifying discus, who through fear of the destroying god and infernal pains restrained his own spirit, who cherished his own powerful host, and destroyed the multitudes of his foes, and every where inspired silence, became the incarnate deity who sustained the weight of the earth.

12. The settler of his subjects, the conferrer of merit, the deity that carries on the affairs of the world, such was BHAVA-DEVA his fourth son.

13. He, marching forth armed with a dagger, and weapon resembling the nails of the hand, went into the field of battle, tearing his foes to pieces, and like a roaring lion destroying his enemies, those furious elephants.

14. How should it be that through pain the serpent that bears the world should cast its earthy load from its head, and that its forehead should no more be able to perform its appointed task, and to keep the world steady? No more could the king do so, who held the place of the pole, to which the yoke is attached, was a mountain to sustain his subjects.

15. Without levying any capitation tax, or traversing the provinces, distinguished as the unexampled cherisher of the earth, he was a very Vishnu (husband of Lakshmi.) With his friend, the beloved Girimukha, dear to his heart, and ever agreeable, by whom as by fresh flowers the universe [was perfumed], the sovereign of the world, the supreme king, having adopted the path of religion as an ascetic (Yati), wandered through Turu,\* exerting his mind in the study of holy science, rooting out his vices, and every day resembling the full moon. His undecayed body like a heap of yellow gold, at last assumed a dark red colour, till all the hateful fuel of passion being consumed, he became wholly glorious for the welfare of men.

16. Fulfilling all the desires [of the sages], every where raining down blessings, no stain was anywhere to be found, nor fear of calamity.

17. Distinguished for his beauty among the people, pleasing the eye, in gifts excelling Karna, and in wisdom Brihaspati, speaking mildly even to his enemies, celebrated in the Jagati measure, beloved, and even named blessed.

18. By him the naked ascetics (Nagnagana) [were supported.] Whose disposition ever sweet, increased to such a degree as not only to refuse ordering the destruction of human life, but constantly to

\* This must be Turan or Tartary, and since his grandfather crossed the Himalayas, he probably did so too. Perhaps Tibet might be included under this name, and a visit to the Grand Lama one object of the pilgrimage.

sustain himself by water, so that he might be considered as attaining the supremacy of the serpent race (who live on water), though not like them double tongued. He was at the same time fortunate, and a rewarder with the five different jewels of his victorious troops.

19. He possessed the depth of the sea, and the stability of things on the dry land, and of the human body sustained by its seven members, the benevolence of the descendant of the Sun (Karna,) so that by merely presenting themselves, suitors ever obtained their request. His fame and majesty were equal to those of Raghu. Whenever he, with his warriors, would go into the battle against towers, and horses, he inspired his foes with anxiety, whereby war-sprung voracious indifference to life seized the far-famed goddess Durga.

20. By whomsoever this his land, and the house of the sage (Sugata) shall be protected by virtuous and strenuous efforts, to him let there never be any danger of falling into the regions of Pluto (Yama,) inhabited by venomous serpents; but on the contrary, let his delightful habitation be where are collected those distinguished for their knowledge of the Veda, and for acquaintance with all the modes of chanting its sacred verses. Let it be peaceful and honoured for sacred science. And even should he be born in a low and vicious family, let him, when sufficiently old, become a devotee (Brahmachári,) and awakened to devotional exercises take refuge in the most ancient of beings. The virtuous (sovereign) having become a perfect Buddhist sage (Boddhisatva,) obtained renovation.

21. This is the most ornamented spot adorned with lakes, wells, garden lands, halls, small dwellings, and sacred trees with numberless suckers, surpassing all former splendour,—a delightful cheering place, friendly to man, flowing with the water of life. Let this abode of the illustrious conqueror of the passions (Jina) remain ever glorious.

This eulogy, composed in excellent rhetoric measures, desired by his family, his fortunate dependants and friends, was composed by Bhâskar Bhatta in the year (Shivo Jvâlá) 711.  $\text{D} \overset{\cup}{\circ} \text{C}$  Thus [departed he] who was nothing less than the friend of all (Vishnu), contemplating the goddess of eloquence and prosperity, as she resembled a drop of pure water, resting on the leaf of a lotus; and at the same time guarding the life of man.

ART. III. *A Collection of words from the language of the Todas, the Chief Tribe on the Nilgiri Hills. Communicated to the Society by the Rev. DR. STEVENSON.*

THE following collection of words was made by the Rev. Mr. Greiner, of the Mangalore German Mission, while residing for a season on the Nilgiris. The comparison with the other languages of the Indian Peninsula, and with the Sanscrit, was made by the Rev. Mr. Weigle, of the same Mission, and by the help of Meninski, Klaproth's *Asia Polyglottica*, the *Journal of the Asiatic Society of Bengal*, and *Indian Dictionaries*, I have carried the comparison partially to the other Indian languages, and even to languages beyond the confines of India. The general results of these comparisons are the following:—

1. The language of the Todas is a sixth kindred Indian Peninsular language; the Telugu, Tâmil, Carnâtica, Malayâlim, and Tulu being the other five. All of these languages have but one origin; and an intimate connection both in grammatical construction, and in the vocables that are used, runs through them all. More especially the points to which I adverted in a former paper, the use of *n* to mark the genitive singular, of *k* to mark the dative, of *t* or *d* to characterize frequently the past tense of verbs are all found in the language of the Todas.\*

2. The language of the Todas has a strong resemblance to the language of other Indian hill tribes; especially to that of the Brâhœes, a tribe inhabiting the mountains of Scinde, and like the Todas, men of fine features and having an evidently Caucasian cast of countenance; so much so that the Todas have been mistaken for the Colony of Greeks, and the Brâhœes for one of Jews.

3. Beyond the boundaries of India the Turkish, Siberian and Persian languages furnish the greatest number of analogous words, especially of words expressive of the common relations of life, and denoting objects with which men in an imperfect state of civilization are acquainted.

4. Words derived from the Sanscrit seem to have been communicated to the Todas by the inhabitants of the neighbouring plains, and are usually such as express ideas connected with a higher

\* I here take occasion to correct an error in my *Essay on the language of the Aboriginal Hindus*, published in the last No. of the *Journal*. The Tâmil under the 10th head is said to differ from the other languages of India in not using the nominative for the accusative, whereas it agrees with them.

state of civilization, or are the names of objects naturally foreign to their mountains.

5. Several words are found almost entirely the same as those expressive of the same idea in the Mongolian and Celtic tongues ;—languages spoken by tribes so different, the one in physical structure, and the other in geographical location ; and the instances to which I refer are such as could not have been the result of accident, but must have arisen from a connection at some previous period of their history. Thus, the word *Gurri* for sheep, which in Canarese is *Kurri*, is almost the same as the Irish *Kaora*, of the same signification. *Arl*, a star, approaches very near to the Irish *Reall* ; *Tata*, fire, to the Celtic *Tan* ;\* *Tora*, food, to the Celtic *Torth*, a loaf ; and again *Kol*, the foot, has a strong resemblance to the Canton Chinese *Koh* ; and *Noi*, a dog, to the Mongolian *Nokoi* ; and *Mata*, the head, to the Tibetan *Mago* ; and *Anaga*, the face, to the Tibetan *Ngo*.

There are also strong traces of a remote connection with the Semitic languages. Thus, the pronoun *An* for I, is almost the *Ani* of the Hebrew, and *Ana*, of the allied languages. *Duru*, to burn, or as in Canarese, *Uriu*, is not only nearly the *Uro* of the Latins, but also the Hebrew *aur*. *Mata*, the head, is nearly the Arabic معطس *maat* the face. Owing to the want of types and compositors for the Southern Indian languages, it has been found impossible to express the words of those languages in their native characters. Mr. Mæghlin's scheme for their expression in Roman and Greek letters precedes his catalogue of words. It is from his MS. that all that follows, not included in crotchets, relative to those languages, and the Sanscrit, has been taken.

#### NOTES RELATIVE TO THE ORTHOGRAPHY.

1. The expression of Sanscrit letters in English characters [being nearly conformed to the system of Sir William Jones] will, it is hoped, be intelligible without explanation. The Linguals [or as they are called by the native grammarians Cerebrals,] are expressed by Italics, likewise the hard *l* (ꣳ of the Balbodh.)

2. Three Greek letters have been used to express three letters that are peculiar to the Southern dialects, and chiefly to the Tamil. They are (1) a very soft sound between *l* and *r*, the final of the words *Tami* λ. This is expressed by λ. [It corresponds somewhat to the French *j* and Persian *ج*]. (2) a nasal peculiar to the Tamil language, nearest to,

\* *Beta*, a mountain to *Bes*; the *t* in this and in the word for fire being converted in the Celtic to its nasal *n*. The word *Moya*, a son, especially in the Canarese form *Maga*, is but a small remove from the Gaelic *mat*. Surely after this the McPhersons and the McGregors of our Highland glens need not hesitate to claim as Scotch cousins, the inhabitants of the Indian Peninsula.

	TODA.	TAMIL.	CARNATAKA.	MALAYLATA.	TULU.	VARIOUS AND REMARKS.
1	Vodda	Ovpu	Ondu	Onnu	Onji	<i>Lat. unus. Tungusian</i> <i>Mukom. Koibal. unem</i> <i>Tungusian, djuhr.</i> <i>Armenian, yergu.</i> <i>Brahui, irat.</i> <i>Brákú, musit.</i>
2	Yeda	Irandu	Yeradu	Randu	Yeradu <i>Vulg. randu</i>	
3	Mudu	Muvpu	Muru	Muna	Muji	
4	Nank	Navku	Nalku	Nalu	Nalu	<i>Can. Chinese ing.</i> <i>Turkish, alti. Yennesse</i> <i>ram, agam.</i>
5	Khu	Eintu ; vulg. anchu	Eidu	Anchu	Eini	
6	A'ra	A'pu	Aru	A'pu	Aji	<i>Armenian, yeotn.</i> <i>Armenian, ut. Lat. oc.</i> <i>to Eng. 8 Sans. ashta.</i>
7	Yo	Yelu	Yelu	Yevlu	Yelu	
8	Yeta	Yettu	Yentu	Yettu	Yenumo	This means 1 less than 10 <i>Tibetan bachu. bet.</i> <i>Can. Chin. mat.</i> This is 10 and 1. The Toda though short is not less regular : pank : po-ank pochi : po-ichi
9	Yenbot	Ovbatu	Omhattu	Ombatu	Orambo	
10	Pota	Pattu	<i>Ancient pattu</i> <i>Mod. hattu</i>	Pattu	Pattu	
11	Ponnoda	Pat in-onsu	Hannodu	Pat-in-onnu	Pati-onji	Para=po-ara. Paya=po-yo. Pota=po-yeta. Ponabota=poyonabota.
12	Ponneda	Pannirandu	Hannerdu	Pntrandu	Paduradu	
13	Pommudu	Patin Muvgu	Hadimbru	Pattimunna	Padimuji	
14	Panka	Patinanku	Hadinalku	Patinalu	Padunalu	
15	Pochi	Patinanchu	Hadineidu	Patinanchu	Paduneinu	
16	Para	Pat-in-apu	Had-in-aru	Pat-in-apu	Pad-un-aji	
17	Pa, paya	Pat-in-elu	Had-in-elu	Pat-in-elu	Pad-un-ela	
18	Pota	Pat-in-ettu	Had-in-entu	Pat-in-ettu	Pad-un-ene.no	
19	Ponabota	Pattonbatu	Hattombhattu	Pattombata	Padunormbo	
20	Yepota	Irupatu	Ippatu	Irivata	Irvo	
30	Mupota	Mupata	Minattu	Muppata	Muppo	
40	Nalpotu	Nappatu	Nalvatta	Nalvata	Narpo	
50	Yebota	Eimbatu	Eivatta	Eimbata	Eivo	
60	Arota	Arupatu	A'rvattu	A'aruvata	Ajivo	
70	Yelota	Yelupatu	Yeppatu	Yeluvata	Yelpo	
80	Yevota	Yevpatu	Yembattu	Yembata	Yevapo	
90	Vevabota	Tonaupu	Tombattu	Nonnupa	Sonupo	
100	Nuru	Nupu	Nuru	Tupa	Nudu	

but not identical with, the dental nasal of the Devanagari system. It is expressed by *v* the Greek *n* [it is almost the English *n*]. (3) a very harsh *r*, expressed by *p* the Greek *r*. This letter produces in the Tamil and Malayalam languages two compound sounds; the one a double *t* with a slight *r*, (*tra*, as it were, but very softly.) This is expressed by *tr*, a double Greek *t*. The other used in the Malayalam, is an *nd*, likewise with a scarcely perceptible shade of *r*, (*ndra*). This is here written *np* for instance *yevpu* (Sanskrit *क्वि*) = *yendru*.

NOTE.—The idea of ninety seems to have been "remaining below a hundred." In Tamil and Malayalam the word for 900 is *ray otti am*, "wanting (a hundred) to a thousand." The strange form in the Toda may be explained from the word *vei*, to stay behind; i. e. 90 is the 10 that has not yet reached 100.

## II.—NOUNS OF RELATIONSHIP.

- 1.—Aph, mother ; *Tulu* appe ; *Georgian* deda.
- 2.—En, father ; *Tulu* amme ; *Himalayan Linba* amba ; *Mongolian* ama ; *Georgian* mama.
- N.B.—In many Indian languages *Appa* means father, and *Ama* mother. So that in the Toda and Tulu languages the meanings are reversed. The Georgian has a similar reversing of the common meanings of *Dúdú* and *Mámá*.
- 3.—*Olera*, a husband ; *Canarese* alu, a man ; *Malayala* ula, the head of a family ; *Turkish* er, a man ; *Arabic* ولي wali, a friend, a prince ; *Yenneseyan*\* alut, a wife.
- 4.—*Dujma*, a wife ; *Yenneseyan* dachaim ; *Tibetan* chhumgma.
- 5.—*Ono*, elder brother ; *Can.* anna ; *Tam.* annen ; *Motorisch* † or-gæda, brother ; *Lepcha*‡ anun.
- 6.—*Okena*, elder sister ; *Can.* akka ; *Tulu* akke ; *Marathi* aka ; *Tungusian* aki, a brother ; oki, a sister ; *Mongolian* egechi ; *Lepcha* anon, eldest sister.
- 7.—*Uraveda*, younger brother ; *Tam.* uria, belonging to.
- 8.—*Oraveda*, younger sister ; *Tam.* uravor, related persons ; *Arab.* اروم arum, origin, stock ; *Motorisch* heðia, a sister.
- 9.—*Meya*, male child ; *Cun.* maga, a son ; *Mal.* magan ; *Tulu* mage ; *Lat.* mas, a male ; *Gaelic* mak, a son ; *Tibetan* miha, little man, and maga, son-in-law ; *Bráhuí* mar, a son.
- 10.—*Kuya*, female child ; *Mal.* kunyu [*Sans.* कन्या kanya.]
- 11.—*Amona*, mother's brother ; *Mal.* ammon ; *Telinga* menamama ; *Marathi* mama ; *Arabic* ام umm, a mother ; *Lepcha* anen.
- 12.—*Mami*, elder brother's wife ; *Can.* mami ; *Mar.* mami ; *Tib.* Rmomo.

## III.—PARTS OF THE BODY.

- 1.—*Boi*, mouth ; *Can.* báí ; *Tam.* vai ; *Persian* پوز poz ; *French* bouche ; *Pers.* بوسى bosí, kissing ; *Tib.* ho, a kiss ; *Bráhuí* ba, the lip.
- 2.—*Kona*, eye ; *Can.* kannu ; *Tam.* kan ; *Bráhuí* khan.

\* A name for several languages of Siberian tribes living on the Yennesey river.

† A Siberian language.

‡ A Himalayan language.

- 3.—Kommunu, face ; *Mal.* koma, cheek.
- 4.—Anaga, cheek ; *Mal.* annakka, palate and inside of the cheek ; *Tib.* ngo, the face.
- 5.—Moi, whiskers ; *Mal.* mish ; *Mar.* mishi ; *Tibetan* sma-ra ; *Pers.* موي moy, hair.
- 6.—Mebhoi, upper lip ; *Can.* melvai ; (lit. upper mouth.)
- 7.—Kiboi, under lip ; (the *Tam.* kiḷ, *Can.* kel, &c. means under.)
- 8.—Kavi, kaphi, ear ; *Tam.* kevi ; *Can.* kivi ; *Brihúí* khaff ; *Mar.* and *Hind.* kan ; *Sans.* कर्ण karna.
- 9.—Konagoda, eyebrows ; (*i. e.* kona, eye, and goda, a cover.)
- 10.—Kei, hand, (same in *Can.*, *Tamil*, &c.) *Pers.* and *Arab.* كف kef ; *Sans.* कर् kara ; *Yenneseyan* kehar ; *Siberian*, ki.
- 11.—Beveda, thumb ; *Tam.* perviral, (the great finger) ; in *Tel.* velu is finger, hence veda ; *Can.* beralu ; *Mar.* peren, joint of a finger.
- 12.—Koveda, konveda, second finger, (lit. eye finger ; and in *Tam.* kanirral, *i. e.* as in German, pointing finger).
- 13.—Polveda, third finger ; (perhaps snake finger ; *Tam.* pambueda.)
- 14.—Ponveda, fourth finger ; (lit. gold finger ; the idiom in German is the same) *Tam.* ponviral.
- 15.—Chinakuda veda, (lit. small pointing finger) ; china in *Tam.* and *Can.* means small ; *Mal.* chundole, pointing finger.
- 16.—Utura, gums ; *Tam.* and *Tel.* iru ; *Pers.* اراه arah, root of the teeth.
- 17.—Kuta, the lock of hair on the head called in most Indian languages jata ; *Mal.* kuduma.
- 18.—Mira, hair ; *Tam.* mayir ; *Armenian* mas ; *Pers.* موي moy.
- 19.—Mata, head ; *Mal.* mita, face ; *Mar.* मथ्ठा matha ; *Tib.* ma-go, head ; *Arab.* معطاس maatas, the face.
- 20.—Konrula, the bulb of the eye ; (*Can.*, *Tam.* &c., kan, eye, and urulu, orb, globe.)
- 21.—Papa, teeth ; *Tam.* pallu ; *Tel.* pandlu ; *Can.* hallu ; *Tutu* pallu ; *Lepcha* apho.
- 22.—Nopu, tongue ; *Tam.* nakku ; *Mal.* na, and navu ; *Can.* nalige ; *Samojeidan* nawa ; *Georgian* nina.
- 23.—Kol, foot ; *Can.* *Tam.* *Tel.* *Mal.* *Kal.* kalu ; *Mongolian* koel ; *Pers.* kallub, the ankle ; *Mar.* खोट khot, the heel, *Canton*



Chinese koh, the foot ; Finnish kok ; Tib. rkang.

24.—Peda, the belly ; Bráhuí, pid ; Hindi and Gujaratee पेट pet ; Singhalese phaddh ; Can. potte ; Mar. pot ; Tib. phob ; Canton Chin. fat ; Pers. پوت put, the liver.

25.—Najagudi, the breast ; Mal. nenju.

26.—Ura, nail ; Tam. ugira ; Can. and Tulu uguru ; Tel. goru.

#### IV.—MISCELLANEOUS NOUNS.

1.—Pała, milk ; Tam. and Mal. pal ; Can. palu, or halu ; Affghan poy, Sans. पय paya.

2.—Tata, fire ; Tulu. tu ; Mal. ti ; Samojeidan tu and ti ; Motorisch tuek ; Celtic, tan ; Pers. تیغ tigh ; Sans. तेज तेjas.

3.—Bakha, smoke ; Can. poge ; Tam. pugei ; Eng. fog and smoke.

4.—To, a door ; Mal. ta, a lock.

5.—Mukali, a three legged table ; Can. muru, three, and kal, foot.

6.—Taraga, a plate ; Mal. talika, a dish.

7.—Nei, ghee, melted butter ; Tam. and Can. the same.

8.—Bena, butter ; Can. benne ; Mar. loni.

9.—Barri, roof of a house ; Tam. pugam, outside of any thing.

10.—Gurri, sheep ; Can. kurri ; Irish kaora ; Turk. koi ; Mong. goni, koni ; Georg. chhuri.

11.—Kas, money ; Tam. the same.

12.—Ten, honey ; Tam. ten ; Can. jenu.

13.—Malurdate, rain ; Can. male ; Tam. malei.

14.—Min, a star ; Mal. min, something bright, a star ; Eng. moon.

15.—Arl, a star ; Irish reall.

16.—Keta, a star ; Sans. केतु a planetary node.

17.—Min, a fish ; Can. minu ; Sans. मीन mína.

18.—Pula, a bird ; Tam. pul ; Eng. fowl ; Lat. pullus.

19.—Nir, water ; Can. niru ; Tel. nirlu ; Tul. ni ; Brah. dir ; Sans. नीर. N.B.—This word has probably been introduced into the Sanscrit from the languages of Southern India, as probably others have been.

20.—Tenka, cocoanut ; Tam. tenkai ; (lit. sweet fruit,) Mal. tenga ; Can. tenginakai.

21.—Buttu, sweetmeat ; Tam. and Hind. mittai.

- 22.—Mijti, lightning ; *Can.* minchu ; *Tam.* minnal ; *Tel.* merussu.
- 23.—Avini, avala, love, desire ; *Tam.* aval, to desire ; *Mar.* आवड *avad*, love.
- 24.—Yelala, night ; *Can.* eralu ; *Tulu.* irlu ; *Japanese* yoru.
- 25.—Bagalu, day ; *Can.* and *Tam.* pagal, *Mod. Can.* hagul ; *Yeneseyan*, heg.
- 26.—Nalada, day ; *Tam.* nal ; *Tel.* nadu.
- 27.—Sammata, power ; *Sans.* सामर्थ्य.
- 28.—Melloka, heaven ; *Tam.* and *Can.* mel, mele, upper and  
 ெ
- 29.—Churi, a knife ; *Can., Mal., Hind. &c.* the same [*Sans.* क्षुरी.]
- 30.—Tikamukhu, steel ; *Turk.* چاقق chaqmaq ; *Can.* and *Mal.* *chakkamukhu*.
- 31.—Kabina, iron ; *Can.* id ; *Brúhúí*, ahin.
- 32.—Tegina, cocoanut oil ; from teng and yena oil, both common to all the Southern languages.
33. Bara, a line in the hand ; *Tam.* vareí, a line ; *Can.* baraha, writing.
- 34.—Kunga, a bell ; *Mal.* kinkini.
- 35.—Bala, value ; *Can.* bele ; *Tam.* vilei ; *Hind.* and *Mar.* बेज *bol*.
- 36.—Bisma, poison ; *Sans. Hind. Mar. &c.* विष.
- 37.—Nara, small ribbon ; *Tel.* nada.
- 38.—Tosha, leather ; *Tam.* tol ; *Yel.* tolu ; *Can.* togalu.
- 39.—Nusla, thread ; *Can.* and *Tam.* nulu.
- 40.—Barosh, a year ; *Sans.* वर्ष, of which corruptions are found in all the Indian languages.
- 41.—Are, half ; *Tulu* are ; *Can.* ara ; *Sans.* अर्ध.
- 42.—Bisla, the sun ; *Tam.* veyil ; *Can.* bille, white shining ; *Pers.* بلك *bilk*, a spark of fire.
- 43.—Tagala, the moon ; *Can.* tingalu ; *Tam.* tingal ; *Siberian* thyles ; *Tibetan* zla ; *Mar.* ingal, a live coal ; *Engl.* ingle, a fire.
- 44.—Arasa, a king ; *Can.* arasu ; *Tam.* irasen ; *Sans.* राजा.
- 45.—Beta, a mountain ; *Can.* Betta ; *Celtic* ben ; *Motarisich* bija ; *Mar.* बेट *bet*, an island.

- 46—Kotu, a cliff; [*Sans.* कूट.]
- 47—Bakatu, a cliff; washed by water; *Can.* bari, a well, *i. e.* and kotu.
- 48.—Nelada, a valley; *Can.* nelada; *Tam.* nilam, a field; *Heb.* nahal, a valley.
- 49.—Ana, an elephant; *Mal.* ana; *Can.* ane; *Tam.* yanei.
- 50.—Kara, a bear; *Tam.* and *Can.* karadi; *Pers.* كاري kari, fierce, impetuous; *Brúhúí* kharma, a wolf; *Mar.* कर्डा karada, coarse hair.
- 51.—Ira, a buffalo; *Can.* yerme; *Tam.* irumei.
52. Karu, young buffalo; *Can.* karu; *Tam.* kattra.
53. Danam, cow; *Can.* danam; *Sans.* धेनु.
54. Yelta, bullock; *Tam.* yeruttu; *Can.* yeltu; *Armenian* yesm.
55. Nari, fox, jackal; *Can.* nari.
56. Noi, dog; *Tam.* na, nai; *Can.* nai; *Mong.* nokoi and nogai; *Japan* innu; *Murmi\** nagi.
57. Kotti, cat; *Engl.* cat, kitten; *Tam.* katti, young of any animal; *Arab.* كتان kuttan, a biting animal; *Hind.* कुत्ता kutta, a dog; *Mar.* कुत्ता kutra, a dog.
58. Poti, a hog; *Tam.* pavpi; *Tulu* panji; *Can.* pandi; *Samoje-*  
*dan* paras; *Lat.* porcus; *Tib.* phag.
- 59.—Popo, a snake; *Tam.* pambu; *Can.* pavu; *Conceni, Marathi* povo, a young snake.
- 60.—Moja, moji, fog; *Tam., Can., Tel.* manju; *Mal.* manyu.
- 61.—Pa, a lake; *Tam.* paikei; *Hind.* pani, water; (*Sans.* पान drinking.)
- 62.—Tora, food; *Mal.* and *Tam.* choru, rice; *Tibetan* khoru, bread; *Pers.* خور khora, eating; *Celtic* torth, a loaf.
- 63.—Uli, an onion; *Tam., Mal.,* and *Can.* the same.
- 64.—Adige, a cooking vessel; *Can.* adige; *Tam.* adu, to cook.
- 65.—Nadawadati, behaviour; *Can.* nadawadike.

## V.—ADJECTIVES.

- 1.—Prita, friendly; *Sans.* प्रीत; also other Indian languages.
- 2.—Ket, bad; *Can.* kedu, and kettu.
- 3.—Wollodi, unwell; *Mal.* olla?
- 4.—Bavu, old; *Tulu* para and palaye; *Gr.* παλαιος *Mar.* बाबु a hobgoblin (considered as an old man.)

\* The Murmis are a Himalayan tribe.

5.—Busa, buta, new; *Can.* posa; *Tam.* putu.

6.—Nija, true; *Sans.* निज.

### VI.—PRONOUNS.

1.—An, I; *Tul.* and ancient *Tam.* yan; mod. *Tam.* nan; *Can.* nanu; *Mal.* ngan; *Tibetan* nga; *Heb.* ani; *Chaldean* and *Arabic* أنا.

2.—Ni, thou; *Tam.* ni; *Tulu* i; *Bráhuí* ni; *Mongrolian* zi; *Chinese* zen.

3.—Ata, ita, that; *Can.* atanu, itanu; *Lat.* iste, ista; *Marathi* to, ti; *Bráhuí* ed; *Tibetan* de; *Sans.* एतद् this.

4.—Yarizon, who; *Can.* yaru; *Tam.* ar.

### DECLINATION OF AN, I.

Gen.; nana, or yan a; *Can.* and *Bráh.* nana.; *Tib.* nyayi.

Dat.; nanka, or yenka; or *Can.* nange; *Tam.* yenakku; *Tulu* yenku.

Instrum.; nanata, yenata; *Tam.* yenudu.

Accus.; yenama; *Can.* nannannu.

Am, we; *Tam.* nam; *Can.* naw; *Mar.* amhi; *Bráh.* nan.

Nam, you; *Tam.* nir; *Can.* nivu; *Brah.* num.

Atam, they; *Tam.* atangel; *Can.* atangalu.

### VII.—CONJUGATION OF YEPPENO, TO BE.

#### PRESENT TENSE.

	TODA.	CAHARESE.	TAMIL.	TULU.
Sing. 1	Isken,	iruttene,	irukkiren,	ippuve,
2	Yetten,	irutti,*	irukeral,	ippuva,
3	{ Yetatti, Yettaji,	iruttene,	irukkeran,	ippuve,
Plur. 1	Yetapemi,	irutteve,	irukkirom,	ippuve,
2	{ Yetapini, Yetappi,	iruttire,	irukkiri,	ippuvar,
3	Yettati,	iruttare,	irukkirar,	ippuver.

#### PAST TENSE.

Sing. 1	Yetten,	idde,	irunten,	litte,
2	Yetti,	iddi,	irunti,	litta,
3	Yetata,	idda,	iruntan,	litte,
1	Yetem,	iddevu,	iruntom,	litto,
2	Yeter,	iddiri,	iruntir,	littar,
3	Yetaji,	iddaru.	iruntar,	litter.

\* *Bráhuí* ares, thou art; *areri*, ye are.

*Perfect Tense.*—Yettatenenk, I have been.

*Future Tense.*—Yettappeni, I should be.

1. Ulpeni, I am ; 2 ulpia, thou art ; 3 udi, it is.

N.B.—This is a second form of the verb *to be*, in all the southern languages, just as in Turkish the roots *Im* and *Ol* assist each other in the substantive verb.

### VIII.—LIST OF VERBS.

1.—Asanka, (impersonal) it has become ; *Can.* aitu ; *Tam.* ai ; *Tulu* andu.

2.—Yelta, to say ; *Can.* annu, ennu ; *Tam.* evpu, yelten, I say ; yel-tita, something said ; *Can.* heliddu.

3.—Noda, see thou ; *Can.* nodu ; *Tam.* no-kiratu.

4.—Ankera, to sit down ; *Tam.* unakkar.

5.—Arpeni, I know ; *Can.* ariutteni ; *Tam.* arik kiren ; *Tulu* arpe. Arste, having known, *Can.* and *Tam.* aritu ; *Pers.* ار وند arwand, proof.

6.—Bara, to write ; *Can.* bareyu ; *Tam.* varei.

7.—Wokha, go, ada wokha, thither go ; *Can.* alli hogu ; *Tam.* po ; *Eng.* walk ; *Arab.* وکش waksh, motion.—Poici, it is gone ; *Can.* hoitu ; *Mal.* poisi ; vulg. *Tam.* pochchi. Pokem, let us go.

8.—Wo, come ; ida wo, here come ; *Can.* illi ba ; *Tam.* va ; *Hind.* idhar ao ; *Heb.* bo ; Bodaji, boji, he came ; *Can.* bandanu ; *Tulu* batte, *Gr.* βαίω, to go.

9.—Yerria, to grind ; *Can.* arigu ; *Tam.* arei ; *Arab.* يرا yarra, hard smooth (stone).

10.—Pekidi, to be down ; *Tam.* padu-kiratu.

11.—Geppini, make you ; anageine, not made ; *Can.* geiu, and *Tam.* jeyu, to make ; *Gr.* τεύω.

12.—Tikaji, found ; *Can.* tikku ; and sikku to find ; *Hind.* and *Mar.* thikan lagana, to find ; *Arab.* شقف thakf, finding.

13.—Dippeni, to sneeze ; *Tam.* tumpal.

14.—Pendakken, I hear ; *Tel.* vintunanu.

15.—Tetvo, bring ; probably tegadu ba of the Canarese, usually tegadu konduba, having acquired come. This is the form of phraseology for bring used in Tamil, Hindostani, and all the Indian lan-

guages, and even in the language of Tibet. *Tamil* kondu va; *Hind.* lekar ao; *Tib.* khur shog.

16.—*Turvia*, to spit out; *Tam.* tuppa. *Kiratu.* *Mar.* चुकने thukane; *Sans.* चुचु imitative particle.

17.—*Phudu*, let go; *Tulu* budu; *Can.* bidu; *Tam.* vidu; *Hind.* and *Mar.* विहाय, sending away; *Arab.* غ ود parting.

18.—*Madi*, to make, *Can.* madu; *Tulu* malpu; *Eng.* made; *Tib.* byed-pa.

19. *Udapini*, I drink: *udappini*, I drank. *Can.* and *Tam.* kudiu, to drink.—*Uduja*, hast thou drunk: *Can.* kudya.

20.—*Tina*, to eat; *Can.* tinnu.

21.—*Palta*, to stick, to lay hold of; *Can.* pattu: *Tam.* and *Mal.* patruka, or pappu.

22.—*Yerpeja*, thou hast washed; *Can.* yerapu, to wash.

23.—*Mechitti*; to cover; *Can.* muchehu; *Tam.* mudu; *Lat.* amictus.

24.—*Nasla*, to walk; *Can.* and *Tam.* nada, nadia.

25.—*Bula*, to strike; *Can.* badi, bodi.

26.—*Badaka*, to live; *Can.* baduku.

27.—*Keda* podagλ, to be destroyed; *Can.* kettu hogu, (pogu) from ketto—bad, and hoga or poga,—to go.

28.—*Duru*, to burn; *Can.* uriu; *Lat.* uro; *Affg.* wur, fire; *Kurdish* ur; and *Heb.* ur, fire.

29.—*Apkija*, hast thou cut.—*Kei apd vodaji*, (lit. hand cut not must) you must not cut your hand; *Tam.* apu, to cut; *Tulu* bodiji, you must not; *Can.* beda; *Tam.* venam.

30.—*Tirijya*, hast thou finished; *Can.* tiridya.

31.—*Keva*, to sit; *Can.* kudru; *Tam.* kuvpu.

32.—*Vorga*, to sleep; *Tam.* urakkam; *Mal.* orakkum: perhaps *Can.* yeragu, to bow, lie down.

33.—*Tigelti*, it is sweet; *Can.* shi; *Mal.* and *Tam.* ti; and *Tel.* tipu, sweet.

34.—*Pulajti*, it is acid; *Can.* and *Tam.* puli, sour.

35.—*Muri yeda*, to offer up a petition; *Can.* more idu.

36.—*Bisu*, to lose; *Mal.* venunnu, a thing lost; *Can.* bisadu, bisu, to lose.

37.—Bippi, hast thou thrown ; (a kind of causal from *Can.* bilu, to fall.)

38.—Poyom, πολυ, to beat ; *Can.* podeyu ; *Tam.* pudeikka.

PHRASES.—Kel piyestom, let us speak, also arpedom.—The first seems the causal of kel, to hear *i. e.* let us make ourselves heard. The second, the causal of ari, to know ; *i. e.* let us make ourselves known.

Bisla gayodi, the sun shines. Nele gasti, the moon shines.

Atam baskema yedumma, they have said they will come ; baskema, future of the verb to come ; *Can.* baru ; *Tulu* harpem. Yedumma, they have said, connected perhaps with *Can.* and *Tam.* evpu, to say.

Boddia, art thou come ? *Can.* bandia ; *Tulu* battia.

Atam yen eda poiskka ; lit. they what having said went ? *i. e.* what did they say before they left ?—Yen, what is ? *Can.* yenu ; *Tam.* yennan.

Attanagei, so make it.

De udi gasji, God has made existant, De is the *Sans.* देव used throughout India. Udi, *Can.* untu ; *Tulu.* and *Tam.* undu, a participle from ul, to be ; gasje, past tense of gei, to make.

Kelodisuppi, he has not asked : *Can.* *Tam.* Kela, to ask.

## PARTICLES.

- 1.—Ani, now ; *Can.* ani, day ; *Hind.* abhi, now.
- 2.—Yel, where ; *Can.* yelli.
- 3.—Inka, inkasa, here ; *Tam.* inku ; *Mar.* ikade.
- 4.—Irri, hither ; *Can.* illi ; *Hind.* idhar ; *Tib.* hadir.
- 5.—Inna, what ; *Can.* yenu ; *Tam.* yenna.
- 6.—An, thither ; *Can.* allige.
- 7.—In, hither ; *Can.* allige.
- 8.—Yer, yerjan, inside ; *Mal.* ipa ; *Tam.* idei, within ; *Tib.* nangan.
- 9.—Terige, again ; *Can.* tirugi.
- 10.—Bek, behind ; *Mal.* veiyuka ; *Tam.* veikal, stay behind ; *Eng.* back ; *Pers.* pesh.
- 11.—Imara, that side ; *Can.* i merege.
- 12.—Amara, that side ; *Can.* a merege. } *Tam.* marunga, side.
- 13.—Maduka, before ; *Can.* munde ; *Tam.* muduka. [*Sans.* प्रमुच]
- 14.—Kadaga, near to ; *Can.* kadege ; *Tam.* kadei, extremity ; *Mar.*

वेद, near ; *Tel.* ikkade, this way ; akkade, that way ; [*Sans.* वेद the side.]

15.—Atonon, so much ; *Can.* ashtu ; *Tulu* ata ; *Tam.* attanei ; *Hind.* itana ; *Mar.* itake ; *Mal.* tona, much.

16.—Yetatom, how much ; *Can.* yeshtu ; *Tulu* yeta ; *Tam.* yetane : *Tib.* Chitsam.

17.—Ber, quick ; *Can.* bega : *Sans.* वेग

18.—Yava khalma, always ; *Can.* yavagalu.

19.—Yelolma, all : *Tam.* yellarum ; *Can.* yellaru : *Georgian* qwelani : *Eng.* whole.

20.—Ita yeda, to-day ; *Can.* indu ; *Tam.* ivpu ; *Tib.* dering.

21.—Pedaka, to-morrow ; *Tel.* repatiki.

22.—Berner, after to-morrow ; *Can.* bere, another, and *Tam.* meram, time. *Mar.* पूर्वा purva, day after to-morrow ; *Hind.* parso.

23.—Abherner, day after to-morrow.

24.—Muner, before yesterday : *Can.* monne, from *Can.* munde, or, *Tam.* mun, before ; *Tib.* madang, yesterday.

25.—Ammuner, the day before yesterday.

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ART. IV.—*Translation, from the Persian, of the Kissah-i-Sanján ; or, History of the Arrival and Settlement of the Pársís in India. By Lieutenant E. B. EASTWICK. With a few Annotations by the Rev. JOHN WILSON, D.D., President of the Society.*

I have given a brief summary of the contents of the *Kissah-i-Sanján* in the preface to a Sermon entitled "The Doctrine of Jehovah addressed to the Pársís," published in 1839 ; but as the document is the most important of the very meagre accounts possessed by the Pársís of the settlement of their forefathers in this country, I lately begged my friend Mr. Eastwick, who has just been admitted a member of our Society, to render the whole into English. This he has most readily done, and that with an accuracy and ability which may lead us to desire many similar contributions from his pen. I have added a few notes to his translation, which I have marked with the letter W. The Zand type here used, is from a fount lately prepared by the American Mission Press.

J. W.



In the name of God the Merciful and Beneficent !

Praise\* be to the name of the God of Wisdom.  
 My soul unceasingly repeats His praises,  
 Night and day I offer to Him thanksgivings,  
 For my soul is made joyful by His praise.  
 In season and out of season I speak not but of Him ;  
 He who appears to the world, Lord of the East. †  
 Powerful is He, and mighty everlastingly :  
 The eye of His creature is through Him filled with light.  
 He is the universal refuge and protector,  
 He is the merciful, and the forgiver of sins.  
 He hearkens ever to those who cry to Him.  
 He shows the way of justice and faith to the wise.  
 Cherisher of the poor and support of the world is He ;  
 He bestows pardon and blessings on sinful man.  
 He is our eternal guide ;  
 Friend of our secret hours and remover of our difficulties.  
 In thee, O God ! is perfect power :  
 Thou art the King, and Thy empire finds no decay.  
 Thou art the Lord of Lords !  
 Wonderful, fearless, incomparable !  
 From clay didst Thou form man by Thy power.  
 And infuse into him joy and happiness.  
 Thou dost convey the seed into the womb,  
 And dost impress the water with form :  
 Thou givest the seed form and body,  
 And conveyest to it the faculty of sight.  
 Thou hast given the manifest power of speech,  
 And hast bestowed on man an invisible essence :  
 Thou hast imparted to his eyes the power of seeing,  
 And to his ears the faculty of hearing.  
 Thou hast given him a tongue to utter words  
 That he may move it in the repetition of Thy name.  
 Thou hast given him the power of smelling perfumes,  
 And feet that he may stand withal.

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\* In the introduction to most modern Pársí MSS. and publications, the praises of God are recited, as in this instance, much in the form adopted by Musalmán writers. The descriptions of the Deity thus given, far excel those contained in the Zand-Avasta.—W.

† خاوران شاه in the original. خاور “The west ; but often used by the poets for the east ; and also for the Sun.” *Richardson's Dictionary*. The allusion above is evidently to the Sun, which, it will be observed, the author of the Kissah-i-Sanján makes synonymous with the Deity.—W.

Thou hast strung thirty-two pearls\* in one necklace,  
 And hast given to us the power of taste.  
 So perfectly has the world been formed  
 That one could surrender life for the Artificer.  
 In the souls of lovers Thou hast infused bitterness,  
 And hast given relief to their suffering and pleasure.  
 Thou hast formed the two worlds over Chaos,  
 And hast made man the ruler over creation.  
 Verily the Godhead beseemeth Thee !  
 Wisdom hath testified to Thy works.  
 Wherever my tongue utters Thy infinite praise,  
 It is exalted by Thy thanksgivings.  
 My neck is bound with the cord of Thy love :  
 Wherever it draws there I hasten.  
 I have no choice but to obey my Lord,  
 Since I am ever filled with the zeal of obedience.  
 Eternity is the attribute of God alone,  
 Since He is ever without equal.  
 Thou hast created the Universe :  
 By Thy command the world was formed.  
 Man was formed by Thee of clay and sand,  
 And Thou didst confer on him the stewardship.  
 Thou art the unchangeable One !  
 And thou dost render me assistance.  
 Thou hast not equal nor compeer.  
 And all creation rose at Thy command.  
 Heaven and Earth were created by Thee  
 And man was formed by Thy power.  
 Bahman has brought his soul to Thy Court ;  
 In this world his heart is enlightened by Thee.  
 Fill Thou his heart with the true faith  
 And free his soul from the bond of grief.  
 Keep him always in the faith,  
 And by Thy grace enlighten his soul.  
 I have no benefactor beside Thee,  
 And my hope in both worlds rests on Thee.  
 O Thou merciful One ! forgive my sin,  
 And my tongue shall repeat Thy praises.  
 Thou protectest my helpless life, and heapest blessings on Thy creatures  
 To whom shall I turn if Thou repellst me ?  
 Where shall I betake myself since there is none like Thee ?  
 I am ashamed of the imperfection of my praise,  
 I have no part in this knowledge,  
 I come before Thee deprecatingly,  
 Since Thy empire is eternal.

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\* The teeth !

Assist me, O Supporter of the world,  
 Since I am the humblest of Thy creatures.  
 I will have no point of adoration but Thy house.  
 What acceptable thing shall I offer to Thee?  
 In life I seek Thy aid,  
 Since this body will not accompany me hereafter :  
 At the last Thou wilt restore my body,  
 What is there dreadful then in death?  
 When my spirit shall go to Paradise,  
 I will keep Thy name on my lips.  
 When my spirit separates from the body  
 Send Thou an angel to me,  
 But an angel of the inhabitants of Heaven ;  
 That my soul may be enlightened thereby.  
 Those sins of which I am ignorant  
 Do Thou, out of Thy mercy, forgive.  
 What excuse shall the aged Bahman offer,  
 Since he has failed greatly in obedience ?  
 But forgive his sins, and free  
 His soul from secret fears.  
 Accept Thou the words of my prayer,—mercies  
 Since I have experienced from Thee diverse.  
 O Lord thou knowest my secret thoughts,  
 Why drivest Thou me vainly to and fro !  
 My salvation in this world is from Thee,  
 Why should I seek the favour of others ?  
 My youth is gone ! and my old age arrived :  
 The cypress tree of my life approaches Paradise.  
 The aged Bahman is the most abject of the lowly ;  
 Aid Thou me, and support me always.  
 Thou art my God in both worlds :  
 I am weak and powerless, but Thou art my stay.  
 Wash the sleep of forgetfulness, O God, from my eyes,  
 And free me from iniquity.  
 According to the manner of my sinfulness,  
 Judge Thou me not, O good Lord !  
 Of Adam only, sin is produced\* :

\* *نی آید ز آدم جز گناه* literally, "from Adam nothing but sin hath come." The doctrine here taught is evidently derived from the Jewish scriptures, probably through the medium of the Musulmán writers, whose style is imitated in this introduction. It is the dogma of the Zand-Avastá, that neither original depravity, nor sin, attaches to man at his birth. Thus we have :

—————  
 —————  
 —————

Show me how to believe in Thee.  
 In Thy Court I lift up my cry,  
 That Thou wilt not write my name among sinners.  
 If Thou wilt bless Thy servant  
 I shall be exalted in both worlds.  
 I had begun to reflect regarding Thee,  
 And again I had renewed the consideration :  
 I beseech Thee, O giver of prayers,  
 That Thou wilt turn on me the face of Thy mercy !

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*The Tale of the Arrival of the Believers in the True Faith in  
 Hindustán from Khorúsán.*

Hear now a wondrous tale  
 Recited by the Mobads and the faithful !  
 Should I speak, the relation would be impossible :  
 Should I write it, no paper would contain it,  
 Yet will I endeavour to repeat somewhat thereof :  
 If the words of it be a hundred I will utter at least one.  
 I have heard from a wise Dastur,  
 From one ever famed for goodness,  
 Who had so read the Zandavastá  
 That he could repel the followers of Ahriman.  
 The eyes of the men of his city were fixed on him,  
 For the faith was ever enlightened by him.  
 In these times his order was over all :  
 He it was who arranged the affairs of the faith.  
 Whoever enquired of him in matters of religion,  
 In obeying him executed what was due thereto.  
 In the city which he inhabited  
 He rejoiced with his heart and soul to impart instruction.  
 He related this tale according to the tradition of the faithful,  
 And recited the secret legends of the true believers.  
 One day he acquainted me with this story :  
 He pierced the pearl of intelligence excellently.\*

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*yaozhdáo masydt aipi zāthem, vahistá hā yaozhdáo Zarathustra, yā daēna Māsdayaçnis*—"For the man pure upon birth, O pure Zoroaster,[is] this excellent Māsdayaçni religion." *Vandīdad, fargard V.* This doctrine is defended by Dossabhái, the author of the *Tálim-i Zartusht*, lately published under the auspices of the Pársi Panchayat. It is opposed, however, by Aspándiárjí Frámjí, another controversialist, who has come forward in defence of the Zoroastrian faith.—W

\* An overstrained metaphor, for accomplishing any new work.—E.

He it was who gave me the relation :  
 And for that, may good abide with him everlastingly.  
 As he made the relation to me so I repeat it :  
 I recite the legends of the faithful.  
 In the days when reigned Gushtasp,  
 The heavenly Zartusht revealed the faith.  
 In the Wasta\* he prophesied what would happen.  
 He said—An oppressive King will rise among you ;  
 Three times will the true faith be broken ;  
 Thrice will it be trampled on and overthrown :  
 The name of that Shah shall be ' Situmgar'† :  
 Through him the faithful shall be brought to despair.  
 Be attentive, for I speak of what concerns the faith.  
 'Twas thus the faithful were brought low :  
 Sikandar Sháh appeared in the latter days ;  
 He burned the books of the true revelation.‡  
 For three hundred years was the faith brought low,  
 For that time were the faithful oppressed :  
 Then for many years the faith found protection.  
 When king Ardashír§ had assumed the sceptre, '   
 Again the true faith was restored,  
 And its excellence confessed through the world.  
 The guide sent by God was Ar dai Viraf,  
 Sent from Heaven and possessed of all excellence ;  
 And after that the inhabitants of Heaven  
 Again broke through this ordination—  
 Again they interrupted the good faith.  
 On all sides an evil report of the faith arose.  
 After a time when arose the king Sháhpor,  
 He again rendered the faith illustrious.

\* Or, Avastà.

† Or Sikandar (Alexander.)

‡ According to the general traditions of both the Musalmáns and Pársis, Alexander the Great and his successors destroyed all the books of the Persian religion on which they could lay their hands. Edal Dāru, the present chief-priest of the Basamis, the larger sect of the Pársis, denies the fact. (See *Maujasát-i-Zartusht*, pp. 21—23). His opinion he supports by making an indefinite reference to the *Farhād Nāmah*, a work which, he says, was composed by a Mobed in the days of Ardashír Bábegán, about 450 years posterior to the death of Alexander ; to the *Dabistān* ; and to the *Sharistan*, a work somewhat similar to the *Dabistān*, composed in the reign of the emperor Akhbār,—the author of which declares that the ghost of Alexander himself appeared to him in a dream and declared that he was innocent of the crime laid to his charge. Such conclusive testimony as that last mentioned, it is of no use to impugn.—W.

§ Ardashír Bábegán.

When the faithful Azarbad Mahrasfand,  
 Girt up his loins for the sake of the good faith,  
 He formed brass of seven materials,  
 And poured thereof upon his body.  
 He removed all the difficulties of the faithful,  
 And again restored its former splendour.  
 From Sháh Sháhpur to Yezdajird,  
 The faith retained its dignity and honor.  
 Then the days foretold by Zartusht arrived,  
 And men sought in vain for the true faith.  
 When a thousand years from the time of Zartusht had elapsed  
 The star of the true faith reached its zenith.  
 When the kingdom went from Shah Yazdajird,  
 And the enemy of the faith had seized his throne,  
 Then the power of man was broken :  
 Alas ! that land of the faith was laid desolate,  
 Then were all those dispersed  
 Who had fixed their hearts on the Zand and Pazand :  
 Then the faithful and their Dasturs altogether  
 Concealed themselves on account of their faith.  
 Their abodes and residence, their gardens, halls and palaces,  
 All these they abandoned on account of the faith.  
 A hundred years they abode in the mountains.  
 When their state had arrived at this,  
 At last for the faith of his people,  
 A pious man gave this counsel :  
 He said to his friends—Behold ! in this place also  
 To tarry is difficult from fear of the enemies of the faith.  
 The faithful with their Dasturs to a man,  
 Then departed to the city of Hurmaz.\*  
 After they had sojourned in that land fifteen years,  
 They began to experience oppression from the enemies of the faith.  
 There was among them a learned Dastur  
 Who was skilful in reading the stars :  
 He examined the ancient tablets and saw  
 That destruction was approaching (if they tarried there) :  
 He saw that it was right to leave that land—  
 That it behoved them now to depart,  
 Otherwise they would fall into the snare ;  
 Their understanding would be vain, and their efforts futile.  
 They resolved it would be better to fly from the wicked Dews  
 And betake themselves to the confines of Hind.  
 From fear of death, and for their faith, they all  
 Betook themselves to Hindustan.  
 When they had brought down their ships to the Ocean

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\* The island of Ormus.—W.

They raised their sails aloft :  
 Their wives and children they placed in the vessel :  
 Swiftly they sailed towards Hind.  
 When the ships arrived thereat,  
 They dropped anchor at Dib :\*  
 They disembarked and fixed on a spot there :  
 There at length they took up their residence.  
 The faithful remained there nineteen years :  
 At last the astrologers made augury.  
 An aged Dastur saw in the tablets of the stars  
 What he thus related to his enlightened friends :—  
 From this place it behoves us to depart  
 That we may seek out another abode ! †  
 All rejoiced at his word,  
 And they sailed swiftly towards Gujarát.  
 When they arrived in the Ocean  
 The calamity of a tempest fell upon them.  
 All the Priests of the faith were filled with fear :  
 They remained in that stormy sea confused with dread.  
 They pressed down their faces in prayer :  
 They stood up and wept piteously.  
 They said—O wise God ! aid us in this jeopardy :  
 Rescue us this once from the impending woe !  
 O Glorious Bahram ‡ come to our assistance,  
 Remove this difficulty and make us glad.  
 Depending on Thy goodness we fear not this storm,  
 We tremble not in our souls thereat :  
 Thou art the Hearer of those who cry to Thee :  
 Shew Thou the right path to the wanderers from the way.

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\* Or Diva, an island a little to the south-west of the peninsula of Kátiá-wár.—W.

† “A writer professing to follow the authority of [this passage of] the *Kissah-i-Sanján*,” says Mr. Romer, in his *Illustrations of the Zand and Pahlivi Languages*, “(innocent, I am bound to add, of the egregious anachronism), gravely informs his Pársi readers, that it was the persecution of the *Portuguese* which compelled their ancestors to quit Diu, an event, we have seen, that occurred about the year of grace 717.” *Journal of the Royal Asiatic Society*, No. viii, p. 360. The writer to whom Mr. Romer here refers is probably the late Dastur Aspandíarjí Kámdínjí of Baroch, the author of the *Kadim Tarikh Pārshioni Kasar*. He says of the Pársis at Diva, that श्रीरंगीना अमलना शक्यथी दीननो भारग शारीपडे याही नही शक्ये\* “On account of the government of the Firangis, the practice of religion could not proceed.”—W.

‡ One of the Pársi Izads or angels.—W.

If we escape from this sea to the shores of Hind,  
 And arrive there with joy and gladness,  
 We will kindle on high the flame sacred to Behram,\*  
 The Rescuer from danger and Preserver from peril :  
 We agree to do this in honor of God,  
 For there is none to befriend us besides Him !  
 By the blessing of the glorious flame of Behram  
 They all escaped with gladness from that danger :  
 That moment their prayer was accepted,  
 And God in their need rendered them aid.  
 A gentle gale arose breathing heavenly light :  
 That stormy wind departed before it.  
 When the helmsman lifted up his voice  
 In praise of the holy God, and steered out of the whirlpool,  
 All the Dasturs and the faithful who were in the vessel  
 At once directed the ship into the clear sea.  
 Fate then ordained that thereafter  
 They all arrived at Sanjan.†  
 In that territory there was a good Raja  
 Who flourished there in righteousness.  
 His name was Jádí Ráná,‡  
 Who was liberal, wise and prudent.  
 A Dastur went before him with offerings,  
 Selected for his learning and understanding.  
 He blessed him and said, O Rai Rayan,  
 Grant us a place of abode in this thy city :

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\* The *A'tish-Behram*, or fire of Bahram, is found only in six of the temples of the Pársis of India. One of these temples is at *Udhwádá*, north of Daman ; one at *Nausírá* ; two are in Bombay ; and two in Surat. The *Atish Adarán*, (literally the fire-of-fires), the other so-called sacred fire worshipped by the Zoroastrians in this country, is to be found in most of the villages which they inhabit.

† It is from this place, the first at which the Pársis settled in India, that this historical tract receives its name—the *Kissah-i-Sanján*. It is situated on a creek, anciently of the same name, about 24 miles south of Daman, and about 4 or 5 miles inland. In 1839, in company with the Rev. James Mitchell of Puná, I paid a visit to it, with the view of collecting any traditions respecting the Pársis which might be afloat in its neighbourhood. It now contains only one or two Pársi dwellings. In the neighbouring village of *Nárgol*, probably a part of the original Sanján, which was represented to us to be very extensive, there are still a considerable number of Pársis. We could learn nothing from them, but the tradition embodied in this tract.—W.

‡ This is probably a corruption of the Hindú name *Jayadeva*. The prince was probably subordinate to the Rajput King of *Chámpaner*, or perhaps *Pattan*, formerly the Hindú capital of Gujarat.—W.



We are poor, and have sought thy protection.  
We have arrived in thy city and at thy abode.  
We have arrived here by reason of our faith.  
We have heard that in this place is one  
Of virtuous acts descended from the kingly Rayan,  
Whose fame perpetually extends through Hind.  
We hope to find refuge in thy city and land,  
And that thou wouldst look favourably on us.  
From what we heard of thee we rejoiced,  
And auspiciously have we arrived in thy presence,  
Now have we come to thy city,  
And by our hopes in thee have escaped the wicked.  
All the followers of that excellent Prince  
Rejoiced in their hearts, and were glad at this discourse.  
When the Prince beheld the faithful,  
He was suddenly filled with fear :  
His heart began to fear for his crown  
Lest they should devastate his country.  
The Rai was filled with apprehension at that dress :  
He inquired of the Dastur their secret observances.  
He said at length—O pious Dastur,  
Tell me first the secret of your affairs.  
What then is the nature of your faith ?  
What is it manifestly and in secret ?  
First let us know this faith of yours,  
After that we will prepare your abode.  
The next condition is, that in order to remain here  
You abandon the language of your country—  
That you give up the language of Irán  
And acquire the language of Hind.  
The next condition regards the dress of women,  
Which must resemble that of the women of this land.  
Fourthly, these weapons and this armour  
Must be laid aside and discontinued.  
Fifthly, when a son is married,  
The marriage procession must be at night.  
If these conditions are accepted by you,  
Our city is open for your reception.  
When the Dastur heard all these words from the Rai,  
Being without resource he accepted the proposals.  
Then the old Mobad thus addressed the Raja :  
Hear, O illustrious Prince ! what I relate of our faith  
Be not thou afraid of us,  
No evil will result from our arrival here.  
We will be friends to all Hindustan :  
We will scatter the heads of thy enemies.  
Know for a certainty that we worship Yezdan.

On account of our faith have we fled from the unbelievers :  
 We have abandoned all our possessions :  
 We have encountered difficulties in a long journey :  
 House, and land, and possessions we have at once abandoned.  
 O Prince of excellent fortune !  
 We are the poor descendants of Jamshíd :  
 We reverence the moon and the sun :  
 Three other things we hold in estimation—  
 The cow,\* water, and fire.

\* This reverence for the cow seems to have been insinuated to please the Hindú Rájá.—E.—This is an opinion not uncommonly entertained by our countrymen. The cow or bull, however, would appear to be essentially an object of reverence according to the Pársi religion. It is several times alluded to as such in the Zand-Avastâ. Thus, the twenty-first fargard of the Vandidád opens with the words *...nemecce-ít-Gâoçpenta.*

"Salutation to the exalted Bull." In this section, there are very curious notices of the supposed influence of the Bull in removing evils, and promoting the fertility of the earth. There are probably, in connexion with these matters, some obscure references to the constellation Taurus.

In the Maujazât-i-Zartusht of Edal Dáru, the learned chief-priest of the Rassamís, to which I have already alluded, a work dedicated to that liberal Pársi Sir Jamsetjee Jeejebhoy, and said to be published at his expense,—there occurs a passage of which the following is a translation :—"There is a consecrated white bull called by us *Warshio*..... which they keep in readiness for some time. Afterwards, two careful Mobeds having cleansed and consecrated, and dried, according to the laws of religion two brazen pots, collect together into the first the urine of the white bullock, and into the other *ava*, or pure water, and they keep the mouth of the vessels covered. Afterwards these two Mobeds having taken them to the place for performing the *Izashné*, and the half of the night having passed, they commence the recitation of the Vandidád, *Izashné*, and *Vispard* [which together form the larger liturgy of the Pársi]. At the dawn, when these two Mobeds cease from the consecration of the urine, they tie the mouth of the vessels with a clean cloth and keep them separately in a pure place. Afterwards, if we keep this pure urine and pure water in a bottle or in a clean vessel for the space of ten years, then they will remain as they are without smell and without injury ; while if a *Jud-dín* [person of another faith] were to keep the same urine in a vessel, it would be injured in ten or fifteen days, and an evil odour would proceed from it, and if water were kept for many days, insects would be produced in it. Wherefore, observe, with the eye of wisdom, that as water, in ten or twelve days, becomes bad, so this urine and water, from the blessing of the ceremonies of our religion, is not injured for the space of ten years, but remains in its original state. It ought to be certainly known that all this good-

We worship\* fire and water :  
 Also the cow, the sun and moon.  
 Whatever God has created in the world  
 We pray to, for He has selected them.  
 This belt, composed of seventy-two threads,†  
 We bind on with the solemnity of vows.  
 Our wives when they are in their courses  
 Look not on the sun, or water, or on the moon :  
 From fire and water they remain at a distance,  
 Since those things are of the essence of light.  
 From all things they carefully abstain  
 In the light of day and the darkness of night.  
 They abstain till their courses are completed.  
 When they have purified themselves they look on fire and the sun.  
 Moreover the woman who bears a son  
 Must observe restriction forty days—  
 The same restriction as a woman in her courses,  
 And she must remain retired and in seclusion.  
 When a woman bears her son before her time is fulfilled,

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ness is owing to our holy Zand-Avastá. It ought to be known also, that this circumstance is mentioned in the first book of the *Wajarkard*."

According to the *Vandidád*, religious ablutions are generally to be performed with cow's urine. Many atonements are also made by potations of this beverage.—W.

\* *پرستش میکنیم* in the original Persian. Dr. Hyde says that the Pársis of India never allow their adoration of the elements to be characterized as *parastish*. The text of the *Kissah-i-Sanján* in this place, is one of some hundred testimonies which could be adduced to evince his mistake. A considerable number of them, along with many illustrations of their warrant by the Zand of the *Vandidád* and liturgies, I have brought forward in a work now in the press, entitled "The Pársi Religion as contained in the Zand-Avastá, and propounded and defended by the Zorastrians of India and Persia, unfolded, refuted, and contrasted with Christianity."

† The *Kusti*, or sacred cincture by which the loins are girt. I have never heard any rational explanation of it as a symbol from the Pársis. The same remark is applicable to the *Sadra*, or sacred muslin shirt. The form and texture of the latter, however, evidently show that it is intended to be the representative of a *Coat of Mail*. The *Sadra* and *Kusti* together, are the panoply in which the Pársis believe that they can successfully resist the assaults of *Ahriman*, the evil Principle. *Edal Dáru*, in his *Maujazát-i-Zartusht*, says "that the *Sadra* and *Kusti* preserve the soul from the calamities accruing from *Ahriman*;" that the "souls of dead children" are prevented by them "from becoming devils, *Kharis* and *Jins*," "while many of the souls of the *Jud-díns* become devils, *Kharis* and *Jins*." pp. 4, 8.—W.

Or when a dead child is born to her,  
 She is not permitted to go abroad or move out,  
 Nor is she allowed to converse with any one.  
 That woman must observe a strict abstinence—  
 For forty-one days she must abide therein !  
 Thus whatever were their observances and rites,  
 The same did that Dastur recite to the Raja.\*  
 When the mysteries of the faith were unfolded,  
 And the pearl of intelligence had been well pierced :  
 When the Hind Raja had heard the words of the Dastur,  
 And his heart had been filled therewith ;  
 Then did that good Prince command them  
 That they should abide in his land.  
 He ordered that their men of rank and age,  
 Of good disposition and wise of counsel,  
 Should examine the land minutely,  
 And when they found a vacant spot, should inform the Mobad  
 thereof,  
 A place in the desert was fixed upon :  
 It was a pleasant spot, and there they fixed their abode.  
 They found that spot acceptable,  
 And they raised a city where had been a desert :  
 It was then but forest land and uncultivated :  
 When they, with their wives and old men, disembarked.  
 When the Dastur saw the soil was good  
 He selected the place for their residence.  
 The Dastur named that spot Sanjan,  
 And it became populous as the land of Iran.  
 There they sojourned with repose and happiness :  
 Every one betook himself to his own pursuits.  
 One day when they had business with the Raja  
 They all went before him glad of heart.  
 The Dastur said to him—O son of Princes !  
 You have given us an abode in this region.  
 It is now our desire to place in this land of Hind  
 The sacred fire of Bahram.  
 It is necessary to clear the land for three farsakhas  
 That the affair may be properly conducted.  
 Let no stranger approach the spot :  
 • None but the wise and faithful may draw near.  
 There let no enemy of the faith appear,  
 Then the worship of the sacred flame will be rightly observed ;

\* The Pársis have summed up the information given to the Rájá in sixteen Sanskrit Shlokas, which are commonly circulated in a somewhat corrupted form in the Gujarátí character. The substance of them, I have given in "The Doctrine of Jehovah addressed to the Pársis."—W.

Lest any one should lift his voice therein,  
 And a hindrance should occur in our worship.  
 The Rai replied—I grant permission ;  
 I am free from this request as I comply with it ;  
 I agree to it from my heart,  
 For I desire such a shrine to be reared during my life.  
 What is better, O wise men,  
 Than at once to commence the undertaking.  
 At the same time the Rai gave the order,  
 He gave up a place to the pious Dastur :  
 At the same time the Prince, that Hindu Raja,  
 Cleared the ground in every direction :  
 To the distance of three farsangs he removed the enemies of the faith :  
 Within that space none remained but the faithful.  
 No one remained there to the distance of three farsangs,  
 None except the men of wisdom.  
 Round about were placed the vessels used by the Dasturs,  
 Shining brightly like the sun.  
 Night and day watches remained there.  
 Thus by the order of Yazdán was the affair ordered.  
 In that time all were wise,  
 Every one was skilled in the affairs of religion.  
 On the appointed days and months they held solemn feastings—  
 They prayed and gave abundant donations.  
 The faithful were delighted in their own affairs,  
 And thus firmly established their faith.  
 The Prince also, Jadi Rana himself,  
 Sent abundant offerings of every description.  
 In those times all the government  
 Was transacted by the hands of the faithful.  
 All their affairs were prosperous,  
 Inasmuch as they had brought with them the tools and skill of Kurásán.  
 Several families also of the Dasturs of the faithful  
 Of righteous behaviour had arrived there.  
 With them also were several alchymists,  
 To whom success was given by the favour of God.  
 Many implements and much furniture they had brought with them,  
 And they kindled the sacred fire according to the rights of the faith.  
 As the faith prescribes, did those ancient Dasturs  
 Place three sacred fires full of exceeding light.  
 In those times they were learned in the faith,  
 And executed the matters of religion wisely.  
*In these times God only knows what is the faith : \**  
 However one thing is certain, that the faith must be observed.  
 In that land all the faithful and their Dasturs


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\* I would recommend this line to the consideration of the Pársis.—E.

Held a festival, solemn, and exhilarating with wine.  
 Thus three hundred years more or less passed away,  
 And many men flourished there whose number is uncertain.  
 The faithful were dispersed through Hindustán ;  
 Wherever they pleased they selected their abodes.  
 Some went with their whole property to Nausari ;  
 They removed there pleasantly and fortunately :  
 Some turned their faces to Bánkanir :  
 Others betook themselves to Baroch.  
 Some went towards Baryao :  
 Every one sought a different abode.  
 Some arrived at the city of Anklisar.  
 Some assembled themselves in Cambayet.\*  
 Every one found repose in a different direction.  
 Much happiness and property they enjoyed,  
 And thus they passed two hundred years.  
 In that time in the city of Sanjan,  
 Those families of the Dasturs which had remained,  
 On them fell the decree of fate—  
 I know not what became of them.  
 There was a Dastur young in goodness,  
 And possessed of the talent of eloquence—  
 The name of that Dastur was Khushmast,—  
 Whose actions were always those of righteousness ;  
 The name of his son was Khujistah,  
 Who was obedient and dutiful to his wish.  
 It was always his duty to perform the Yazish,†  
 Since he was always vers'd in the rites and in the Báj.‡  
 He was also well skilled in the Yazish,  
 And remained constant at the Arwisgah.||  
 That holy person was held in high repute,  
 And may he rejoice in the delights of Paradise !  
 In this manner seven hundred years had elapsed,  
 When heaven became unpropitious in the following  
 manner :  
 Suddenly the world became narrow to him,  
 And fortune every where oppressed him.  
 After certain years in the lapse of time  
 The Shah heard of the Rai of Sanjan.

All these lines  
 are very obscure,  
 and appear en-  
 tirely unconnected.

\* All the places here mentioned are easily recognized on the map of Gujarát.—W.

†  Yaçna, in Zand, the sacrificial rite, corresponding with the Sanscrit यज्ञ *Yajna*, sacrifice.—W.

‡ The "muttering" at meals.—W.

|| The board on which the Pársis place the vessels they use in their religious ceremonies.—E.

After five hundred years had elapsed from the arrival of the faithful in Hind,

Islam was introduced into Champanir.

A good Shah was born with fortunate omens :

In that city he was enthroned.

His name was called Sultan Mahmud :\*

His subjects called him the shadow of God.

When after certain years he was informed

That there was a prince in the direction of Sanjan,

His vizier Banaz Khan said one day,

That thus hath the fortunate Shah ordered :

' Proceed with an army to Sanjan,

That the land may be brought under subjection.'

At the order of the Shah Sultan Mahmud

Forth came the warriors like the spreading of smoke,

All his army clothed in armour,

• The Eagle unclosed its pinions.

When Alaf Khan had moved his army thence,

He advanced on the populous Sanjan.

News was brought to the Hindu Prince of that host :

He was told that from every quarter his foes were assembled.

There were two thousand chosen horsemen

Selected from that numerous host by their noble leader.

When the Raja heard of these tidings he was dismayed.

After a time he again recovered his senses.

He then called all the Mobads to his presence—

All the faithful and the Hérbuds.

That good prince said to them—

What counsel give ye my faithful friends ?

My ancestors exalted you ;

They lavished favours upon your people :

In this my difficulty it behoves you to exert yourselves,

And to lead the way in battle.

If ye recollect the benefit conferred by my ancestors,

Do not refrain from showing your gratitude.

Then the old Mobad, responded to him,

Fear not, O prince, on account of this army.

All of us, as long as our lives remain,

Will scatter the heads of thy foes by thousands.

Our custom in battle is known to all :

We give not way as long as our lives continue.

One man of us will never turn back,

Though a millstone were dashed on his head.

When the Prince heard his words,

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\* This is Mahmud Shah, surnamed Begada. The time referred to was about 1507, A. D.—W.

He bestowed on him a dress of honour of divers pieces.  
In those times there were among the faithful  
Many who were fit for war, both young and old ;  
They reckoned up the number of believers,  
And fourteen hundred were entered on the roll.  
Instantly the young men bound their saddles on their horses ;  
The horsemen stood armed in mail :  
In that place the whole body of the faithful  
Drew up their ranks before the Raja.  
The dawn rose on the darkness of night,  
And the lamps of the stars were concealed in the cave of gloom.\*  
And now when Alaf Khan with his horsemen  
Put on their armour and descended to the plain,  
They placed their embroidered saddles on their steeds ;  
They raised their banners on the backs of elephants ;  
They saddled their horses for the battle ;  
The plain was rendered narrow by reason of their elephants.  
The leaders arrayed their troops ;  
On all sides they prepared the weapons of war.  
When they had drawn up their squadrons on the plain,  
They blew the brazen trumpets of war.  
Thus was each army drawn up in array :  
On one side the host of Islam, on the other that of Hind.  
Day and night they were engaged in strife ;  
The speed of their horses through much labour grew slow.  
The two leaders on either side like dragons,  
Exerted themselves like leopards.  
The world grew dark as pitch with clouds,  
From which rained swords and javelin and arrow.  
On either side many were slain :  
Every where the dead lay in heaps ;  
None succoured them or came to their aid.  
Such was the order of God regarding them.  
Around through the hosts none were visible ;  
All had fallen in countless numbers.  
Flight then arose among the army ;  
None recognised another therein.  
That pious leader said to his friends—  
“ I see none of our Hindu friends around us.  
(For the Hindus fled from the battle.  
None but the faithful remained there.)  
Now is the season of battle, O my friends !  
Let us go into the contest like lions ;

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\* This is perhaps intended metaphorically, for the hope the army of the faithful inspired.—E.



Let us make a simultaneous effort ;  
And let our swords and arrows drink the blood of the foe.”  
Who was the first of the faithful who entered the battle ?  
His name is related to have been Ardashir.  
That instant did the celebrated Ardashir  
Impel his rapid charger across the plain.  
He leaped forward and suddenly penetrated the ranks of the enemy,  
Grasping in his hand a steely spear.\*  
He stood on the plain with the javelin in his hand ;  
He girt on his mail, and bound on his sword.  
First the arrows rained on all sides :  
The armour of the warriors was rent in the battle.  
The world-illumining sun was concealed :  
Who could tell whether it was day or night !  
The rays of day were obscured by dust,  
Caused to rise where man struggled with man.  
You would have thought the world was darkened with pitch,  
In the midst of which the arrow points glittered like diamonds.  
Of those who carried javelin and wielded mace,  
But few remained of thousands.  
Earth and sky were dark and obscured ;  
The ground was painted like a tulip with blood of chiefs.  
Blood flowed in fountains from the bodies of the slain :  
Heads were cloven in pieces with the sword.  
Calamity overtook the lives of men :  
Each moment death received its guests.  
The heroes were clothed from head to foot in iron :  
The bright blood shone like the sun.  
On each side incessant flew the darts :  
The dark blood dropped on the plain continuously.  
The javelins quivered in the breast of Kaus,  
The life of Tarau's was reached through his mail.  
From the blows of the heroes none turned away :  
Every weapon demanded blood.  
The earth was plated with the iron shoes of the horses :  
It flowed with blood up to the knee.  
Three days and nights thus continued the battle,  
That the hands and feet of those who fought waxed weary.  
On all sides glittered the lightning of the sword :  
Heads were scattered before the trenchant blades.  
In that contest Islam was overthrown :  
It was cast down in the battle with the Raizada.

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\* What can be in more execrable taste than this, to describe the warrior putting on his mail after acquainting us that he had entered the battle ; that is the *υστρον προτροπον* indeed !!—E.

Alaf Khan fled in the darkness of night :  
 He forgot both the road and order :  
 All his army were discomfited.  
 They fled from before the face of Ardashir :  
 In the battle many of his enemies were slain :  
 The issue of the contest was glorious.  
 All his women and his equipments  
 Fell together into the hands of Ardashir.  
 Again the two armies shouted for the battle :\*  
 Earth was again filled with commotion  
 By the ringing of bells, and the blast of the trumpet :  
 Many heads were smitten with confusion.  
 Again Alaf Khan prepared for the fight :  
 The brazen drum was again in motion.†  
 The noble leader Ardashir  
 Again made his appearance in swift career.  
 He cried to that excellent Prince—  
 “ They are a hundred warriors to our one :  
 Behold now our actions in this extremity,  
 Since their army has re-appeared in greater numbers than before,  
 We will either yield our lives or take that of our foes :  
 We prepare for the battle with this resolve :  
 In this fight may God befriend us,  
 Since he always removes our difficulties.”  
 At these words those who heard were glad,  
 Many hearts were freed thereby from pain.  
 They then all put on their armour  
 And descended to fight with the Khan.  
 Then the illustrious Ardashir  
 Bound to his saddle the noose of war.  
 He entered the ranks like a lion :  
 On his waist was a sword of Hind, and a dart was in his hand.  
 Loudly he shouted—O ye fugitives,  
 Why are ye timorous in the day of battle !  
 Where now is your leader ?  
 What is his employment and name ?  
 The chief of the foes appeared and said : “ I am he,  
 Who spills in one blow the blood of my enemies.”  
 Beneath him was a steed named Sulak.  
 He came towards Ardashir swiftly :

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\* Here again the connection seems entirely lost, for we are not told how the army of Alaf Khan, so lately described as in utter rout, rallied and returned to the battle.—E.

† The original is—“ The drum, like a hawk, began to fly”—than which I do not recollect ever to have met a more inappropriate simile.—E.

He came to oppose him by grasping a javelin :  
On all sides he glared like a furious lion.  
He shouted once to Ardashir—  
“ Now, O noble foe, guard thine own,  
For a combatant has come to fight with thee :  
Now then display thy skill in war.”  
Ardashir shouted to him in reply—  
“ Thy equal in fight has come against thee also.”  
They both fared in the battle like lions :  
They were satiated with the blood of each other.  
At last Ardashir obtained the victory :  
He cast him down from the back of Sulak :  
He cast his noose and drew him towards him :  
He dismounted from his steed and cut off his head.  
When Alaf Khan beheld him slain,  
His heart was filled with grief.  
He gave orders that the men of Fars and the Hindu Prince  
Should be slain and not permitted to live.  
His army followed him full of vengeance.  
He spurred on his steed to the battle.  
The clashing of the swords arose incessantly :  
Blood was poured in streams on the earth.  
When the two armies joined in battle,  
Blood poured from their bodies like the sea :  
Waves of blood arose.  
On all sides was the destruction of men :  
No place remained which could contain an ant.  
But what can any one devise without the command of God ?  
Then approached the termination of the life of Ardashir,  
He fell, and the end of his days arrived.  
A dart reached his waist,  
And transfixed him suddenly.  
His body was weakened with wounds,  
For a fountain of blood spouted from each limb.  
Ardashir fell headlong from his saddle :  
His army became confused when they lost their leader.  
Alas ! for that noble chief !  
Destiny at last cast him down.  
When evil fortune arises, in that season  
The hard stone becomes soft as lead.  
Had he fought with ten times greater vigour,  
What could it avail him since his destiny was adverse ?  
On both sides many warriors were slain—  
The noble, the illustrious, and the good.  
Then fell too the blameless Hindu Prince :

The army was turned to disarray.  
 Alas! for that excellent Prince :  
 He fell, and his city became desolate.  
 At last the army of the faithful was scattered.  
 There is a mountain in Hindustan named Bharut ;  
 Many fled thereto from terror of death.  
 The order of God is irrevocable.  
 Twelve successive years elapsed  
 During which the royal fire itself was neglected.  
 Then after a period by the command of God  
 They set forward, themselves and their families :  
 They carried with them the sacred flame of Bahram :  
 They proceeded in the direction of Bansadah.  
 When the people of Bansadah heard thereof,  
 They came forward to meet them courteously.  
 They arrived there with three hundred horsemen,  
 And with many honourable men :  
 They led them into the city with much respect.  
 Thus was their grief alleviated.  
 The city of Bansadah rejoiced at their arrival,  
 And thus were they supported.  
 Thereafter from that place the descendants of the faithful,  
 From every clime where believers were to be found,  
 Proceeded for the service of the Shah  
 Both women and men, young and old.\*  
 As in former times in the celebrated Sanjan,  
 Every tribe of believers flourished  
 In the same manner afterwards in Bansadah :  
 They arrived from all quarters with abundance of wealth.  
 After this when fourteen years had elapsed,  
 The Heavens became prosperous to them.  
 In that time one among the faithful arose :  
 There was none to equal him in those days.  
 He appeared there, and exhibited righteousness :  
 Many miracles were wrought by him.  
 Dhewud† was his name, and he resembled the blessing of marriage,  
 For he brought encouragement to the faithful.  
 In the latter times that man of excellent qualities  
 Renewed and extended the true faith :  
 If any one had not the Kusti or the Sadra,  
 He himself contributed the sums necessary to be expended—  
 Well did he arrange the affairs of the faith :  
 None ever came to him under affliction,

\* The whole of this passage is very obscure, and appears corrupt.

† This appears to be a mistake ; for, as below, the name should be Dawar.

That he did not relieve his distress,  
 And did not afford consolation to his heart.  
 In those times many of the race of the faithful  
 Were confirmed in the faith by his means.  
 My tongue is unequal to the description  
 Of the advancement of religion to be ascribed to that man.  
 One year he thus formed a determination,  
 And proceeded to the fire-temple.  
 Then he prepared a feast  
 In the fire-temple of the city of Bansadah.  
 In the month of Azar and the day of Azar,  
 Was that feast held. O my brother!  
 With all the faithful and the Dasturs  
 That enlightened benefactor of the faith proceeded to the fire-temple.  
 In his sight all performed the Sijdah :  
 There they all performed worship.  
 Then one and all, with joy and gladness  
 Returned back from the temple.  
 Two or three months elapsed after this,  
 When that good person formed a design in his heart.  
 One day he assembled all the multitude  
 And spoke to them regarding that fire-temple :  
 He said—"I wish for the Sháh of Sháh's, from thence  
 I wish my friends to conduct him here.  
 If I daily see the countenance of the Sháh,  
 Much benefit will be derived therefrom.  
 Besides, every year in journeying to the fire-temple  
 I experience much pain, and that by reason of the distance ;  
 For in that month much rain falls  
 And much time is occupied in the journey :  
 Therefore my friends what is better than this  
 Than that I should go there with certain persons of discretion,  
 And bring the sacred flame of Bahram  
 That I may behold it daily :  
 Our dignity and fortune will be increased thereby,  
 And the hearts of the faithful will be made glad."  
 All rejoiced at his words  
 And proceeded thither from Bansadah.\*  
 With much honor they brought the sacred flame :  
 They prepared for it a magnificent temple :  
 They did homage to the Sháh of the true faith : †  
 They all accompanied the procession.  
 Day and night his worship was performed

\* Above it is said they brought the flame of Bahram to Bansadah, which is evidently a mistake.—E.

† i. e. to Bahram.—E.

By those appointed to that duty.  
 The name of the first was Nakin Ram :  
 His actions were always those of piety.  
 The name of the second Dastur was Kurshid ;  
 His father's name was Kiyam-uddin Jawid.  
 The third Dastur was Janiyan-ibn-i-Sairf,  
 Who was always attentive in devotional offices.  
 Their families and their tribes were with them,  
 They all attended on the Shah of Iran ;\*  
 With much zeal and ardour they abode in his service :  
 They were established with much splendour and dignity.  
 Those three Dasturs arrived at Nausari  
 With all their tribes from the distant journey.  
 And in those days the pious Dawar†  
 Gave assistance to the worshippers of the true faith.  
 I offer my blessing to him in this world,  
 And may peace be his resting place hereafter !  
 Unnumbered blessings and thanksgivings without end  
 Be offered to God the cherisher of his creatures,  
 That he directed my tongue in this fitting task,  
 And by his mercy opened to me a concealed door.  
 May God in both worlds bless exceedingly  
 The Dastur who revealed to me this tale.  
 I am that poor person named Bahram,  
 Whose dwelling is the town of Nausari.  
 Know too, that my father is Kaikobad,  
 And that his heart rejoices in the remembrance of the Shah of Iran.  
 His father was the Dastur Hurmazdyar :  
 May his place be in light among angels !  
 Know, my friend, he bore the title of Sanjani,  
 For he was instructed in all wisdom :  
 From that wisdom he got the title of Sanjan,  
 Since he showed knowledge in affairs of religion.  
 They gave him also the name of the Dastur of the faith,  
 All affairs connected with the faith were expounded by him.  
 His abode was in the city of Nausari.  
 If you reckon you will find two hundred years have elapsed from  
 his time.  
 A hundred thousand blessings and laudations be upon him  
 And on all those who accept the faith !  
 By the blessing and the command of God  
 I have thus related the history of this family of men.

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\* *i. e.* on the flame sacred to Bahram.

† A layman, particularly skilled in the Law, and observant of religious rites.—W.

When the men of the faith read it,  
 This work will bring a blessing upon me,  
 May more than hundreds of thousands of blessings rest  
 On that good person! benefactor of the world.\*  
 May Anoshirvan return my spirit,  
 And obtain pardon for my soul from Yazdan!  
 Praise be to his spirit, everlastingly—  
 Everlasting joy attend his soul!  
 Nine hundred and sixty-nine years have elapsed of the era of  
 Yazdejird. †

Now that this history has been recorded by the pen;  
 In the month of Farwadin, and the day of Khurdar,  
 These verses were completed aright.  
 I have written and finished this history:  
 By this undertaking I have sought the favour of God.  
 I pray a blessing from the reader of this book  
 That my earth by water may be purified thereby.  
 May his soul with mine go to Anoshirvan,  
 That whatever be his will may befall me.  
 I have related this history according to my knowledge,  
 As I have heard it from my ancestors.  
 I have accomplished this work unaided by any instructor  
 And thus have the flowers of this garden been reared.  
 (Lord of bounty a fortunate age) ‡  
 Gives the year of this work, and it was written in spring.  
 When I looked on this history, I said within myself,  
 On considering this account of the faithful,  
 O reader, when you look on this good performance,  
 Pay to me the applause that is due.  
 Praise without end and countless thanksgivings  
 Be on Yustast the pious!  
 And may this favour be granted in thee by the mercy of God,  
 That you give to my soul the blessings of eternity!

Here ends this tale of Khurúsán.

The end of the book.

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On the day of Wah-minu-asman, in the month of Ardibihisht, in the latter end of the eleven hundred and twenty-ninth year of Shah Yaz-

\* i. e., Zartusht.

† This fixes the date of the *Kissah-i-Sanjan*, at 1599, A. D.—W.

‡ This is the date by letters—a fanciful usage observed by Persian writers.

dejird, in the season of winter,\* was written this book by the believer in the faith, the slave of God, the Mobad and son of a Mobad Darab, son of Faramurz, son of Minuchihr, son of Garshasp. From the reader a blessing is asked for me who am a sinner.

E. B. EASTWICK, Lieut.

Mahableshtar, March 16, 1842.

\* This is the date of the transcription, A. D. 1759.

ART. V.—*Notes accompanying a Collection of Geological Specimens from Guzerat. By Professor A. B. ORLEBAR.*

*To the Curators of the Bombay Museum.*

GENTLEMEN,—In hopes that the accompanying collection of rocks from Guzerat may facilitate further researches, I beg to submit them to you with the following notes and section, without which they will be nearly valueless.

The district from which principally they are collected is that known to the natives by the name Charotra, which is bounded on the west by the Saburmuttee, on the south by the Gulph of Cambay, and on the east by the Mhye. A line from Ahmednuggur to Morassa, curved northwardly, bounds the district whence my collection is made. The surface is one vast plain, which is bordered by hills, which, commencing north-east of Ahmednuggur, run in a semicircular direction through Roopal, Morassa, Malpur, Virapur, and (as I am informed) to Balasinor.

These hills are composed of sandstones and quartz rock in horizontal strata. The tops of them appear all to be on one level, and ascending one which embosoms the town of Malpur, I seemed to be on a table land, stretching out in every direction, but broken up into countless patches. The sides of these hills are always steep, rising in cliffs from the level plain below. I did not visit Virapur or Balasinor; but from my extensive view at Malpur, and from the identity of all which I examined south of that place, I do not doubt but that all the specimens from hills in that direction will belong to the same series.

The lower beds of this formation are exposed in the beds of the



streams, which are very deep, and expose very fine sections of this sandstone, as in the Hautnuttee at Ahmednuggur, and in the Wartuck at Mohunpur.

The different beds are of very various structure. The upper beds are generally a very compact quartz rock (I. 1.) The hills north of Mehdasan (between Roopal and Morassa) are entirely composed of this, and about one hundred feet high. The stratification is, as usual, horizontal, but the beds have been divided by cleavages inclined to the south, at an angle of about  $70^{\circ}$ , so as to give every appearance of highly inclined stratification. The hill at Bakrol is also very high, and is entirely of the quartz rock; and one cliff shows a beautiful veining of a lighter coloured quartz. At Malpur is exposed, in a quarry and hill, quartz beds, sandstone beds, again quartz, and again sandstone. The lower sandstone is of various colours, various hardness, and in beds of various thickness. It frequently abounds in mica, so as to approach the character of mica slate. But these beds are all small grained. It is sometimes beautifully variegated. It occurs variegated also at Pooral, (a village between Mohunpoor and Ahmednuggur,) and also at Ahmednuggur, where it is underlain by a deep red sand, containing little pebbles of quartz. At this place also the variegated sandstone overlies quartz rock. Above the town the fine sandstones are overlain with coarser sandstones approaching the character of conglomerates. And at Roopal we find a very coarse large conglomerate composed entirely of quartz fragments and pebbles. At Mohunpoor the quartz rock alternates with the loose red sand. These facts are sufficient to show that this great formation of sandstones, conglomerates, and quartz rocks, in which quartz and mica are the only apparent minerals, is very various both in character and order.

The whole of this formation is covered with the sand which forms the soil of the Charotra. It abounds in mica. It is generally quite loose, without a pebble in it. In the southern part of the Charotra the sections of the rivers expose no other formation. The banks of the Mhye, composed of it, are more than one hundred feet high. Its stratification is generally horizontal, but its lower strata in the cliffs of the Mhye at Dewan are highly irregular and contorted. Between it and the older sandstone above described, there is at Ahmednuggur a gravel bed containing fragments of quartz, and at Mohunpoor its lower bed, immediately over the quartz rock, is full of similar large fragments.

This upper sand also surmounts the trap at Mohunpoor and Hursole. At the former place the upper strata are, a loose sand horizontal, then horizontal beds of conglomerate, and, lastly, irregular strata of sand, containing pebbles, filling up the hollows in the depressions of the trap. At Hursole also the lower strata are a coarse conglomerate.

Trap occurs also at Satimba, where it is covered with the black soil. This is the only spot in which I found black soil, excepting near the banks of the Mhye.

From inquiries I made with regard to wells, I am inclined to suppose that the black soil alternates with the sand. But the black soil certainly overlies the upper or newer sand on the banks of the Nurbudda above Broach. It may be as well to observe here, that this upper sand and the black soil forms the surface not only of the Charotra but of the whole lowland from Wallah to Dhanduka below the Kattiawar highlands, of the flat eastward of Ahmedabad to Verumgaum, and of the district between the Mhye and the Taptee.

Granite is exposed at Morassa, and is overlain by the newer sandstone, whose lower strata are a very coarse conglomerate of trap pebbles.

Mica slate is exposed in a stream between Mehdejan and Bakrol.

One rock only remains to be described. It is a rock of very various appearance, on which the town of Caparwanj is built. The specimen is exactly the same as the one in my possession of the laterite in the Southern Mahrathi country between Belgaum and Dharwar.

The point, however, most worthy of the attention of geologists, is the existence of veins of lime. These veins reticulate, in every direction, the trap and the older sandstone, but never enter the newer sandstone. At Hursole and Mohunpoor, the veins which come to the surface are cut off when they meet the sand. The sand immediately overlaying the trap abounds with kankar pebbles. These pebbles are not like those distorted concretions which are found elsewhere in India, and seem formed by the lime around roots, &c. &c., but are little rounded pebbles. They are found throughout Guzerat, both in the sand and in the black soil. The horizontal veins are generally the thickest.

The veins which pierce the older sandstone have so united with

the red sand, as to give all the appearance of brick and mortar. At Mohunpoor they had thickened under the quartz rocks. At Ahmednuggur, under the town, the sandstone beds are bent upwards in a curve; below them are sandstone beds in their usual horizontal position; and between them, filling the space thus formed, is a mass of lime.

Returning to the trap at Hursole, broad veins, approaching the character of dykes, terminate in beds of lime which contain fossils. The fossils are a melania, planorbis, limnea, and cyrene. These beds are near the river in a spot where the upper sand has been removed. They in some places contain large pebbles of trap; in some places they have the character of travertin.

GOGO.—Gogo is built of a conglomerate which is found on the shore. A good section is exposed south of the town, and from the only fossiliferous bed of this the specimens were taken. Conglomerates and sandstones alternate. The sandstone between Gogo and Rutnapoor, a village to the S. E. of Gogo, contains selenite. The soil around Gogo is a loose dark soil, abounding with fragments of the conglomerate. This soil is bounded on the north-west by a low range of trap hills, a little south of the village of Seedeysir. It is so deep that an exposure of fifty feet does not show its depth between Gogo and Booleysir; but towards the above-mentioned hills it lies upon trap, and thins off to a thickness of a few inches. This trap is penetrated by lime veins, one of which I traced upwards into the conglomerate soil. The conglomerate soil is interrupted at Booleysir, by a red and white rock, which is sometimes stratified, and which is continued in hills of iron gravel to near Boodeil.

Seedeysir to Warteg is trap, with veins of lime, which, in one spot near Warteg, unite, so as to have the appearance of broad white dykes in the dark rock.

In the vast plain of black soil which extends from Warteg to beyond Dhanduka, rises an isolated group of granite hills: they are known as the Chamardi Hills. All which I observed was granite; but Mr. Jordan of Ahmedabad gave me the specimens of slate which he took from the westernmost hill. Low on the flanks of the granite hills lie, in highly inclined strata, beds of sandstone, composed evidently from the granite. In one of these beds I found tubes of

limestone reticulating the surface, and passing downwards in all planes without order, but all connected.

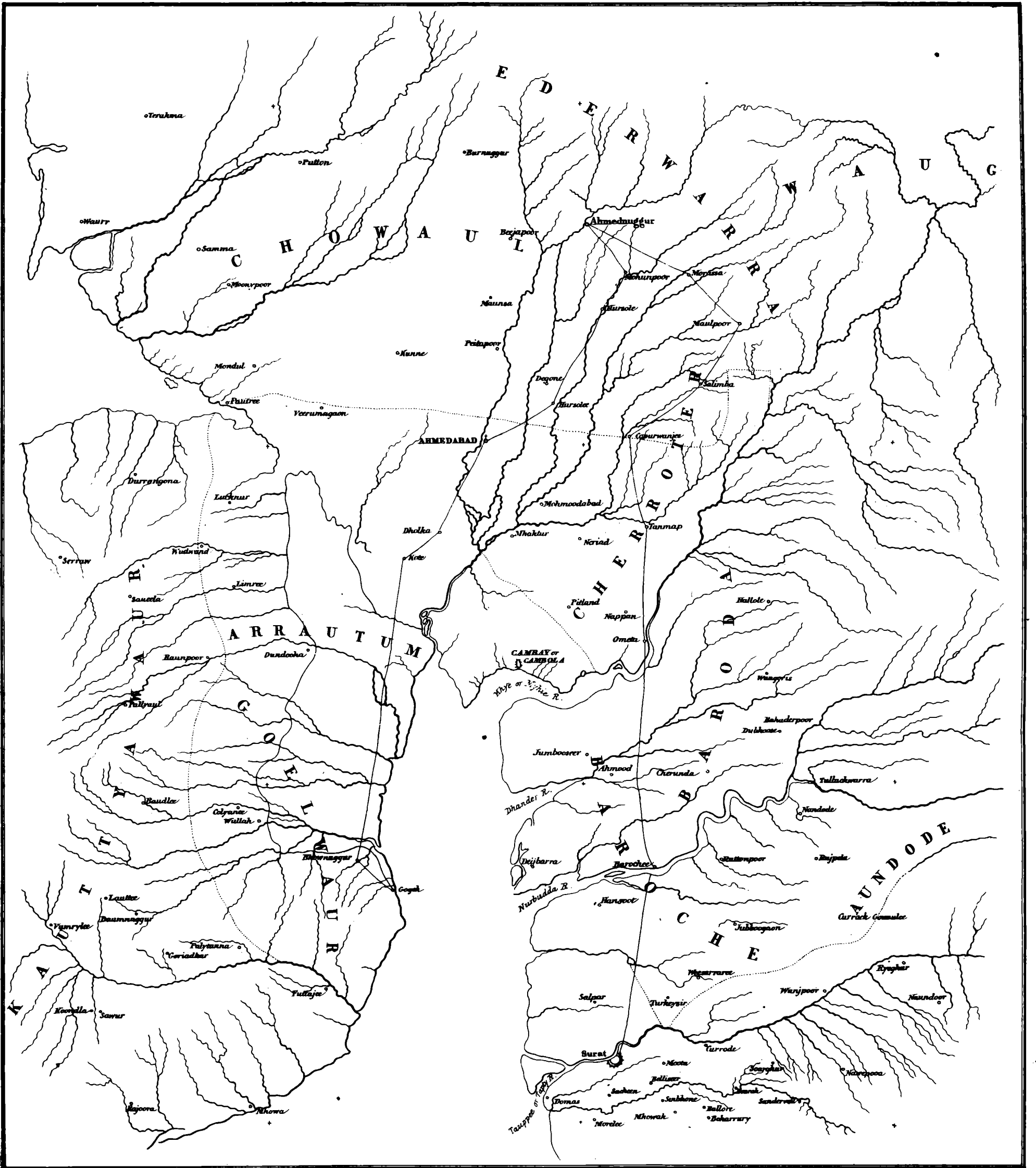
The bed of the river at Balawarra is composed of limestone, which lies in masses in the neighbouring black soil.

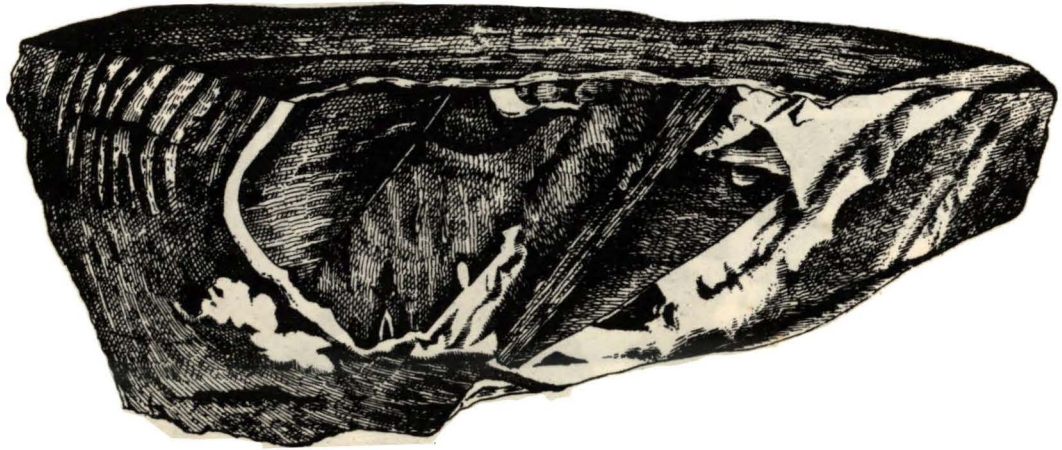
I observed no other rocks in my route on the western side of the Gulf of Cambay. From Dhanduka to Koth, the road is over the singular marsh land which extends from the Gulf of Cambay to the Runn of Cutch. From Koth the vast upper sand of the Charotra commences.

On the eastern side of the Gulf, from the Mhye to the Taptee, the same deep sand of the Charotra is overlain frequently by black soil; and in one spot only did a rock make its appearance: this was between the Nurbudda and the Keem. It seems a sandstone.

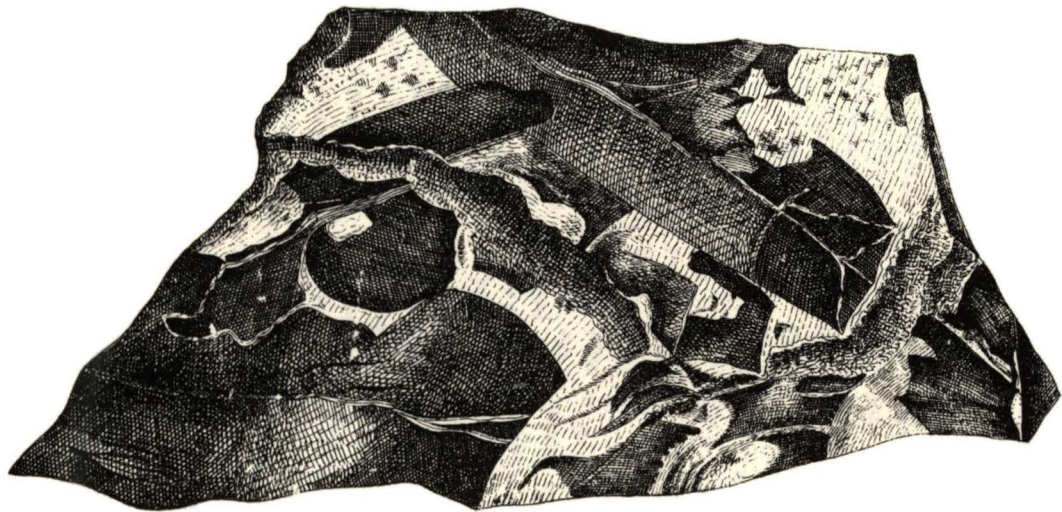
The Rajpeepla Hills are seen from Broach, and I thought it worth a day to examine the site of the famed cornelian mines. The trade in them has become lately so unprofitable that the mines have been given up, and the excavations have been nearly filled up, so that I had no opportunity of examining the strata. The surface of the hills in which they are situated are so disintegrated, that I could form no opinion as to the nature of the rock. As the specimens show, it is a kind of conglomerate; but from the shape of the hills, I should account them of volcanic origin. The plain below is covered with a gravel which appears of the same character as the disintegrated conglomerate. This plain, as far as the Nurbudda, is beautifully undulated by little hills, which abound in iron.

Below the cornelian hill is the village of Ratnapoor, and in the bed of the river is exposed a section of conglomerate and sandstone beds. They are inclined at an angle of  $70^{\circ}$ ; and, as the section is exposed for several hundred yards, must be a portion of a very vast formation. The dip is north by west. The lowest beds are a fine marl, which contained a large angular fragment, of which A. R. is a part. One of the beds contained the bodies J. C. The beds are intersected by vertical veins of lime. Two of these veins which were some inches broad, I took to be small trap dykes; but on examination they also have proved to be lime with alumine.











## REMARKS ON THE ABOVE SPECIMENS.

It would be premature to offer many remarks on the structure of the above low country surrounding the Gulph ; but perhaps a few conjectures may not be useless to future enquirers.

That the cessation of the cause or causes which produced the lime-veins may be regarded as an epoch in these rocks, there can be no doubt. The lime-veins penetrate the trap, the older sandstones, the conglomerates, and conglomerate soil of Gogo, and the conglomerates of Ratnapoor ; but never enter the newer sand and conglomerate of the Charotra, or the gravel of Ratnapoor. This is observed not in a place here or there, but it may be seen in innumerable localities, so as to be quite a striking characteristic of the rocks. That subsequently the trap was exposed to considerable action from water is also evident from the conglomerates of trap pebbles which form the lower strata of the newer sand, whatever rock it may happen to overlie. And also in the lower strata of the newer sand, trap pebbles are commonly mixed with pebbles of kankar, which are so abundant as to supply the country with lime exclusively. These pebbles, I repeat, have no similarity to the concretionary kankar of the Deccan and Concan : they are strictly pebbles. The mass of the sand itself may have been formed from the older sandstone and granitic rocks, which, like the sand in question, are characterized by a peculiar abundance of mica. These considerations seem to prove that the newer sand was formed by a diluvial action upon the trap sandstone and primitive rocks.

But having shown that the lime-veins are older than the newer sand it follows that the little lime-beds at Hursole are also newer. And since these lime-beds contain river shells,—of which certainly some, and probably all, are identical with those now existing in the rivers of Guzerat,—it follows that the sand is pretty certainly very recent. And further, since there must, at the time of those shells being imbedded, have been rivers in Guzerat,—and since the sand appears to have been formed by a sea, it follows that the present state of things in Guzerat must have been interrupted by a flood. The great irregularity of the lower strata of the sand seems to show that the flood was most tempestuous ; and the absence of organic remains shows that no mollusca could endure it.

With regard to the origin of the lime-veins, the travertine structure of the lime at Hursole seems to prove that it is a deposit from a mineral spring ; and that it does originate from below, I am led to believe, 1st, By the great thickness of the horizontal veins in the trap compared with that of the vertical veins ; 2d, By the appearance above described at Ahmednuggur ; and 3d, By its abounding in the lower soft strata of the older sandstone, but never penetrating the upper harder strata under which the veins frequently accumulate.

The upper sand never contains any fragments or pebbles of the Caparwanj or of the Ratnapoor red conglomerate ; I conclude, therefore, that these iron formations are more recent. The Caparwanj rock is very various in appearance, but many specimens are identical with those of the southern India *laterite conglomerate*. This laterite conglomerate occurs in veins in the pass through the sandstone ridge between Badamee and Dharwar ; and the Caparwanj rock, in many places, has all the appearance of lava streams.

If the Ratnapoor conglomerate is also volcanic, it will account for the highly inclined strata of the conglomerates, which will probably be found identical with the Gogo fossiliferous strata on the other side of the gulph.

The older sandstone may be identical with that described by Mr. Fraser (Geol. Trans., vol. i., new series) as occurring at Bhaug ; with the sandstone of Bundelcund, described by Captain Franklin ; and with the diamond sandstone ridges of the south. They all rest on the primitive rocks, are all unfossiliferous, all have beds in which quartz predominates, and all seem to present the same scenery, indicating their having been subjected to similar action.

The whole system, then, I conjecture to be as follows:—The primitive rocks existing, trap rocks completed the general character of the country as it now exists. The older sandstone was deposited, raised, and subjected to eroding causes. The fossiliferous beds of Gogo, and the conglomerate of Ratnapoor, were formed by the Narbudda and other rivers carrying down detritus and fossils into the Gulph. The lime veins formed. The newer sand and black soil formed by a flood. Lastly, volcanic eruptions through Caparwanj, Beerpoor, and forming the Rajpeepla hills.

The connection between the trap and the older sandstone might be

easily determined at Mohunpoor, were coolies employed to remove the rubbish which now covers their juncture. It is possible also, that, in this place, lime-veins may be traced from one of these rocks into the other.

The conglomerates at Ratnapoor should be carefully examined. Fossil beds will probably be found.

The Perim beds have never yet been so examined, as to determine certainly whether the fossils are in situ.

The hills at Balasinor and Beerpoor should be examined, in order to connect the above described specimens with those described by Mr. Hardie, Asiatic Researches, vol xviii. p. 82.

The existence of the species of river mollusca found in the lime of Hursole, whether all be now alive in the river, should be carefully inquired into. I have deposited, in the Museum, specimens of the melania which I found in the river at Warteg; but I did not find them alive. The limnea appears, certainly, and so also the planorbis, to be the same as those now living. Shells of the cyrene are common in the rivers; but I found none alive, although I was informed that they live under stones in the shallows of the Nerbudda. It is remarkable that neither the common unio nor the common paladina, which both abound now in the rivers of Guzerat, was discoverable in the Hursole lime-beds.

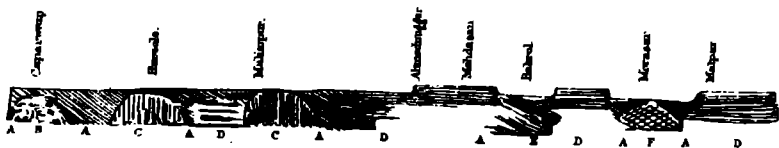
I have the honour to be, Gentlemen,

Your's, &c.,

BOMBAY, *April*, 1842.

A. B. ORLEBAR.

### SECTION OF THE CHAROTRA AS FAR AS DETERMINED



AAAAAAAA Upper Sand.

B Limestone conglomerate

CC Trap.

DDDD Lower Sandstone.

E Mica Slate.

F Granite.

VI.—*Note on the Ram Ghat. Communicated by Professor*

A. B. ORLEDAR.

VIEWED from the top of the Ram Ghat, the summits of the highest neighbouring hills appear on a level with one another and the observer, and seem to have formed one table-land continuous with the plain of trap on which Belgaum is situated; but which are now separated from one another by deep and precipitous ravines. These summits are all tabular, but between and in the midst of them are lower hills whose summits are conical. All, however, are nothing but the broken edge of the great Deccan table, which rises here in a steep escarpment from the plain of the Konkan, throughout the line marked by geographers as the Western Ghats, but nowhere more remarkably than in this spot.

Along the plain of the Konkan, from Vingorla to the foot of the Ram Ghat, are found in succession granite overlaid by laterite, laterite interrupted by mica schist and hornblende rock, and lastly hornblende-rock. It is to be observed that the hornblende rock at the base of the Ghat is horizontal; but that in other spots it is inclined at an angle of  $30^\circ$  to the south.

After leaving the hornblende-rock, I commenced the ascent of the ghat over a hill of trap: the road is there cut through successive beds of hornblende rock and gneiss until near the summit, when it finishes with trap.

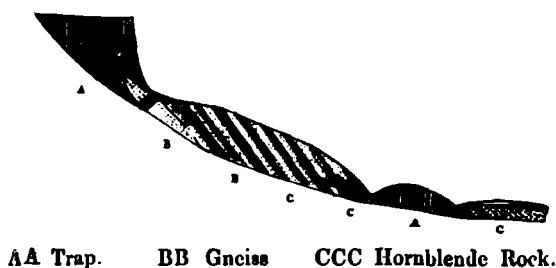
The beds of hornblende-rock and gneiss are thirty in number, and alternate. The dip is towards the west, at an angle of about  $60^\circ$ .

The gneiss is remarkably deficient in mica; although, in the first and lowest bed, there are some few strata of mica slate. The felspar is in general white, but is sometimes flesh coloured. The quartz is either white or smoky. The rock is frequently in so crumbling a state as to have more of the appearance of a sandstone than of gneiss. The third bed contains much green earth.

The hornblende rock is universally very fine grained, except in one series of strata, which form a subordinate bed in the last bed, which is of great thickness; and here the hornblende is fibrous. The fourth bed contains flesh coloured crystals of felspar. The tenth bed is not a foot thick. There are singular contortions in the twenty-fourth bed. The junction of the gneiss and trap is very apparent at the lowest bed which is exposed at the higher part of the ghat. The latter first appears under amygdaloid, which is decomposing in globes; the

trap is then interrupted and gneiss is the superficial rock ; and a few yards farther, is a single globe of basalt resting on the top of the gneiss strata. Also in the same bed of gneiss, some yards further a dyke of trap cuts the strata which it has slightly disturbed.

## SECTION OF THE RAM GHAT.



AA Trap. BB Gneiss CCC Hornblende Rock.

## METEOROLOGICAL OBSERVATIONS BOMBAY MAGNETIC OBSERVATORY.

21st JANUARY, 1842.

Bombay mean time.	Hours.	Standard Barometer.	Thermom.		Thermom.		Barometer Corrected.	Wind.	REMARKS.
			Attad.	Detad.	Dry.	Wet.			
6	A. M.	29.970	75.2	75.2	75.0	69.0	29.837	N.	Clear, with cirrostratus.
7	...	.076	73.6	73.6	73.0	67.0	.849	N. by E.	Cumuli.
8	...	0.002	75.5	75.5	75.0	67.9	.871	N. N. E.	¶ Cumulostratus.
9	...	.034	73.8	79.5	79.5	68.9	.893	...	¶ Cirri and Cirrostratus.
9½	...	.034	73.5	80.5	80.5	68.9	.891	E. by N.	...
10	...	.034	80.0	81.3	81.5	68.5	.890	N.	...
10½	...	.028	81.6	81.5	80.8	68.5	.877	N. by E.	...
11	...	.000	80.2	80.0	79.9	70.0	.855	N. N. W.	Clear, breeze fresh.
0	...	29.684	80.5	80.4	80.2	70.4	.839	N. W.	...
1	P. M.	.950	80.8	80.6	80.5	72.0	.804	...	¶ Cirri and Cirrostratus.
2	...	.934	81.0	80.7	80.6	72.0	.789	...	...
2½	...	.924	81.2	80.8	81.0	72.0	.777	...	...
3	...	.920	81.2	81.0	81.0	71.8	.773	...	...
3½	...	.920	81.2	81.0	81.0	72.0	.773	...	...
4	...	.928	81.2	80.8	80.8	72.0	.781	...	...
4½	...	.934	81.0	80.6	80.0	71.5	.788	...	Strong Breeze.
5	...	.936	80.8	80.2	80.0	70.5	.700	...	¶ Cirrus and cirrostratus.
5½	...	.936	80.0	79.8	79.5	69.5	.793	...	...
6	...	.930	73.8	78.5	78.2	70.0	.790	...	¶ Cirrostratus strong breeze.
7	...	.950	78.8	78.0	78.0	69.0	.810	...	¶ Cirrus, strong breeze.
8	...	.960	73.5	78.0	77.8	72.0	.821	...	Clear, with strong breeze.
9	...	.956	78.2	77.4	77.2	67.2	.849	...	¶ Cirrostratus in the west.
9½	...	.906	77.9	76.4	70.0	64.2	.859	...	Gentle breeze.
10	...	.903	77.5	76.1	75.8	64.8	.860	...	...
10½	...	.906	77.0	76.0	75.6	65.6	.862	...	...
11	...	.970	76.9	75.8	75.6	66.8	.836	...	...
0	...	.966	76.5	75.5	75.4	67.6	.833	...	Nearly calm.
1	A. M.	.958	76.5	75.5	73.4	68.5	.825	...	Fresh breeze.
2	...	.950	75.2	74.0	73.6	67.0	.820	...	Gentle breeze.
2½	...	.930	74.9	74.0	73.6	68.0	.802	...	...
3	...	.930	74.5	74.0	73.6	68.5	.803	...	...
3½	...	.930	76.7	74.0	73.5	69.0	.805	...	...
4	...	.930	74.0	74.0	74.3	69.0	.906	N. W.	Strong breeze.
4½	...	.930	74.5	74.0	74.0	67.5	.903	...	...
5	...	.930	74.5	74.0	78.8	66.3	.803	...	...
5½	...	.930	74.0	73.5	72.8	64.0	.804	...	...

21st FEBRUARY 1842.

Bombay mean time.	Hour.	Standard Barometer.	Thermom.		Thermom.		Barometer Corrected.	Wind.	REMARKS.
			Attad.	Detad.	Dry.	Wet.			
6	A. M.	29.900	74.8	74.2	73.2	61.6	29.773	Calm.	Calm.
7	...	920	74.8	74.4	74.0	67.6	792	N. N. E.	Gentle breeze.
8	...	942	75.8	76.4	75.8	66.7	811	N. E.	...
9	...	966	77.8	77.9	77.0	67.8	810	...	...
9½	...	976	78.9	79.1	78.5	67.5	820	...	...
10	...	976	79.0	80.1	80.0	70.0	823	...	...
10½	...	976	81.6	82.9	80.0	69.0	814	N. W.	...
11	P. M.	958	81.0	81.2	80.3	69.0	800	...	...
0	...	930	83.0	82.5	82.5	69.0	781	...	...
1	...	905	82.2	82.2	81.7	72.8	765	...	...
2	...	890	82.9	82.9	82.9	74.3	729	...	...
2½	...	Lost.	...	...	...	...	...	...	...
3	...	859	83.0	82.9	82.7	74.0	708	...	...
3½	...	858	83.2	83.1	83.0	73.5	703	N. W.	Almost clear.
4	...	854	83.3	82.9	82.5	73.7	701	...	...
4½	...	850	83.3	82.7	82.4	73.3	697	...	...
5	...	849	83.0	82.6	82.3	73.4	690	...	...
5½	...	854	82.5	81.2	80.3	72.0	703	...	Clear with gentle breeze
6	...	866	82.4	81.0	80.2	72.5	715	...	...
7	...	878	81.0	79.7	79.0	72.5	732	...	...
8	...	900	80.0	78.8	78.2	71.4	759	...	Fresh breeze.
9	...	908	79.0	78.3	77.8	71.5	766	...	...
9½	...	916	79.0	77.9	77.3	71.9	770	...	Nearly calm.
10	...	922	78.9	77.2	76.8	70.8	782	...	...
10½	...	913	78.8	77.5	77.0	71.0	778	Calm.	Calm.
11	...	918	78.0	77.5	77.0	71.0	779	...	...
0	...	910	78.2	77.0	77.0	70.0	772	...	Clear and calm.
1	...	800	77.8	76.5	76.2	70.0	733	...	...
2	...	878	77.5	76.0	76.3	68.5	740	N. W.	Gentle breeze.
2½	...	878	77.2	76.0	76.0	68.5	741	...	...
3	...	870	77.0	76.0	75.8	70.0	738	...	...
3½	...	870	76.8	75.8	75.4	70.0	738	...	† Cirri gentle breeze.
4	...	870	76.8	75.5	75.0	70.0	736	...	...
4½	...	870	76.5	75.5	75.0	70.0	737	...	...
5	...	870	76.1	75.4	75.0	71.0	735	...	...
5½	A. M.	876	76.0	75.2	75.0	71.0	741	...	...

21st MARCH 1842.

6	A. M.	29.876	77.0	76.8	76.2	72.4	29.742	N. E.	† Cirri and cumuli.
7	...	890	76.5	76.0	75.5	71.5	757	...	...
8	...	910	77.5	78.2	77.8	72.2	780	N. E. E.	Clear, light breeze.
9	...	926	79.0	80.0	79.0	73.0	780	E.	...
9½	...	926	79.9	80.9	79.9	73.2	783	...	...
10	...	926	80.8	81.9	81.0	73.8	782	...	...
10½	...	926	81.5	81.5	81.5	73.8	779	...	Clear, with cumuli in the W.
11	...	915	81.5	82.2	80.5	73.0	763	W.	cumuli in the N.
0	P. M.	930	81.1	80.5	80.5	73.0	758	...	...
1	...	876	81.3	81.0	81.0	74.0	729	...	...
2	...	846	82.0	81.5	81.5	74.8	690	...	...
2½	...	840	82.1	81.7	82.0	74.5	691	...	...
3	...	832	82.5	82.3	82.4	74.0	681	...	...
3½	...	826	82.7	82.3	82.5	74.9	676	...	...
4	...	821	82.5	82.3	82.0	74.0	673	...	...
4½	...	821	82.2	82.0	82.0	75.0	674	W. by N.	...
5	...	824	81.8	81.5	81.5	75.2	675	...	...
5½	...	840	81.5	81.1	81.0	74.9	692	...	...
6	...	848	81.2	80.5	80.0	74.0	701	N. W.	Fresh breeze.
7	...	850	80.5	79.2	79.0	73.8	711	...	...
8	...	870	80.0	79.1	79.0	74.0	727	...	...
9	...	900	80.8	79.0	78.9	74.2	767	...	Gentle breeze.
9½	...	900	79.9	78.0	78.8	74.0	757	...	...
10	...	900	79.8	78.8	74.7	73.9	757	...	...
10½	...	900	79.5	78.5	78.0	73.8	758	...	...
11	...	900	79.4	78.4	77.8	73.0	758	...	...
0	A. M.	836	79.0	77.5	77.0	73.0	749	...	Nearly calm.
1	...	874	78.7	77.2	77.0	73.0	735	Calm	Calm.
2	...	806	78.6	77.9	77.0	73.0	727	...	...
2½	...	858	78.4	77.3	77.0	73.3	710	...	With cumuli in the W.
3	...	858	78.2	77.5	77.2	73.5	720	...	† Cloudy.
3½	...	858	78.2	77.5	77.2	73.8	720	N. W.	...
4	...	860	78.2	77.5	77.5	73.8	722	...	...
4½	...	869	78.2	77.5	77.1	73.2	722	...	...
5	...	860	78.2	77.0	76.5	73.0	722	N.	...
5½	...	870	78.1	76.2	75.9	73.7	732	...	...