

ART. XIV—*'Ománee Proverbs.*

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A study of the proverbs and maxims of a nation is as essential to the philologist, to whom they are invaluable as a storehouse of the dialectical and linguistic peculiarities exhibited in the expression of thoughts, while yet the nation was only in an early condition of civilization, as to the philosopher who can often trace in them the inner springs of human action. No description or picture can convey more forcibly to the mind the habits, manners, and the general mode of thought of a particular people than an insight into their proverbs, which are mostly couched in the familiar words and thoughts of ordinary daily life.

One of the greatest peculiarities of the Arabic language is the concise and compact mode in which thoughts, often of a complicated nature, can be expressed. This peculiarity and the character of the people as a highly observant race, have combined to produce a proverbial literature unsurpassed in any other language and deserving of a careful study. Scattered and separated in some instances by almost impassable barriers as the modern Arabs are, they can hardly at present be considered a united nation; their habits, their occupations, their aspirations, and even their modes of thought, all more or less modified and influenced by the circumstances and conditions of life in which they live in each separate district, have acquired such distinctive features as to give rise not only to a dialect, but also to maxims and proverbs peculiar to each community.

The physical features and geographical position of the province of 'Omán have isolated its inhabitants for centuries from the rest of the Arabs, which renders a study of their dialect and proverbs of special interest. When we look at the immense sandy desert which borders it on the north and west, and which has hitherto almost effectually cut off all land communication with the rest of the country, we cannot fail to wonder at the manner in which the 'Ománees have still retained one of the great racial peculiarities, namely, that of expressing ideas and thoughts in the shape of proverbs—a mode which undoubtedly possesses the double advantage of conciseness and impressiveness. Whether we hear them in the palace or in the shop, in the field or on the roadside, they are the same homely unadorned truths, expressed in the fewest and simplest possible words, and brought more or less forcibly to the minds of both the speaker and the hearer by the context

of the subject of conversation. Even a casual observer cannot help noticing the extensive use the 'Omānees make of proverbial sayings in their conversation, and admiring the facility with which they adapt them to the circumstances calling for their use.

As a rule the 'Omānees may be considered to be a peace-loving and law-abiding people, and although almost every man carries arms of some kind or another, nothing would induce him to use them unless driven to an extremity. They have a great aversion to fighting, and all possible means for an amicable settlement of a dispute are sought and tried before any recourse to arms is had. This, however, does not exempt them from the charge of being great intriguers, especially in State matters, whilst plotting, which often means in 'Omān the adoption of low and vile tricks for the attainment of an object, is a quality held in great esteem (*vide* Nos. 93, 94, 116 and 294). But upon the whole, though avaricious, they are contented and happy, and while keen on defending their own rights, it is only under exceptional circumstances that we find them intruding upon those of others.

Barring in maritime places, the general avocation of the Hadr (inhabitants of towns and villages) of 'Omān is that of an agricultural nature. The date-palm and the camel principally engross their attention and enter conspicuously into their proverbial similes. Individual wealth or property (مال), which has come to be synonymous with date-palms, is gauged by the number of the trees possessed, whilst tribal wealth or strength is judged by the number of camels which a tribe can muster in times of exigency. The loss of either is therefore looked upon as a calamity.

A superstitious belief in the existence and power of supernatural beings forms also an essential feature of the 'Omānee character, as may be seen in Nos. 132 and 200, whilst a belief in sorcery or magic (*vide* No. 230), especially in its capability of transforming human beings into lower animals, has gained even a stronger hold on the minds of the people. It is not to be wondered at, that under the strong influence of such beliefs, disease is frequently attributed to the agency of the evil spirit, and death often looked upon as only a transformation of form. The enchanter or sorcerer being a destroyer of human peace and happiness is considered a tyrant (No. 229) and universally dreaded; extreme care is therefore taken not to offend persons who have the reputation of being expert in the Black Art. This fear even extends to the animals which are supposed to be in the special service of the enchanters, for instance, the hyena, which is considered to be employed for riding upon, and the lapwing, which acts as their messenger (No. 230).

Blood feuds and consequent blood revenge, which have from time immemorial formed an important part of Arab life, have acquired in 'Omán even a greater importance and have become a fruitful source of inter-tribal troubles. The Hináwees, the descendants of the immigrants from Yaman, and the Gafrees, the descendants of the immigrants from the north, under one or other of which great political factions the tribes of 'Omán are grouped, bear perpetual enmity towards each other, and under the present system in which personal grievances are often looked upon as tribal affairs, causes constantly arise to foment and keep up this bitter feeling of hatred between the two great divisions. In this manner murder and pillage, however personal in their nature, have to be avenged sooner or later by the tribe of the victim against the tribe to which the culprit belongs, so that the punishment more often than otherwise falls on an innocent person (*vide* No. 256).

Another feature which will strike the reader as remarkable in the following paper is the great dependence the people of 'Omán place on luck (*vide* No. 36). It is not, however, to be inferred that they are absolutely lazy; on the contrary, they are an active race, but their exertions are generally limited to grooves to which they have been accustomed for centuries, and to an extent which sometimes falls short of success. Nature has undoubtedly helped to spoil the 'Ománee in this respect, by having furnished him in the date-palm with ready means of sustenance and protection from the inclemency of the weather, and thus exempting him from the toil and labour so inseparable from agricultural life in other countries. The date-palm, which is the principal object of his care and attention, exacts from him service which costs him hardly any labour, whilst the camel, his principal means of locomotion, frequently depends upon its own resources for its food.

Credulity plays an important part in the social and religious life of the people of 'Omán, who while exhibiting this sign of weak-mindedness retain nevertheless the great national character of the Arab race—of being unimaginitive and practical. Their almost universal belief in the supernatural and fabulous, as illustrated in the following paper, is a fair indication of their credulous nature, whilst proverb No. 241 illustrates not only their gullibility, but also a character, examples of which are not infrequently met with in the East.

Upon the whole, however, the moral principles inculcated in the proverbs and aphorisms of the 'Ománees are sound, and may be considered the heritage of mankind in general from remote ages. It will be seen how closely some of the proverbs given here resemble in their application those of other nations, though the mode of thought and

expression must necessarily be strikingly different. The simple homely truths which underlie all proverbial literature, and which have been discovered as a result of experience of ages, are universally the same, whatever the mode of expression may be.

In order to enable the reader to recognize the peculiarities of the 'Ománee dialect, the mode of spelling adopted throughout the following pages is such as would convey easily to his mind the phonetic differences between the standard and 'Ománee Arabic. With this view all the important vowel marks are shown, and no attempt has been made either to correct the orthography or to assimilate it to that of the standard Arabic. In many instances a striking resemblance to common and well-known English proverbs in their application is observed, and in such cases English equivalents are given. In a few instances the proverbs seem to have come from classical Arabic proverbs, or to have a great resemblance to Arabic proverbs current in Egypt, in which cases a reference is given to the books in which they may be found.

In the following pages the following abbreviations are used :—

B. A. P. *for* Burckhardt's Arabic Proverbs.

Eng. eq. *for* English equivalent.

F. A. P. *for* Freytag's *Arabum Proverbia*.

Lit. *for* literally.

'Om. *for* 'Ománee.

مَاتَانِي يَضْرِبُو عَلَيْهِ قَامَ يَرَعَى I

He (a bull) is brought for leaping but keeps on grazing.

Applied to a person who has an important undertaking before him, but engages in some trivial affair.

‘Om. measure of past part. of أَتَى = *he came*. قَامَ ‘Om. *for* أَقَامَ = *he commenced, he remained*.

أَخَذْتُ أَحْسَانَكَ بِلِسَانِكَ 2

You have taken away (the beauty of) your kindness by your tongue (unkind words).

Eng. eq. A gift with a kind countenance is a double gift.

إِذَا بَرَّكَ الْقَمَرَ لَا تَبْدَأِي فِي النُّجُومِ 3

If the moon shines for you, do not mind the stars.

If one has the support of a great person, he can afford to be independent of his subordinates or others inferior to him in rank.

The modern Egyptians have a similar proverb. Conf. B. A. P. No. 4.

إِذَا جَارَ عَلَيْكَ الزَّمَانُ جُورَ عَلَى الْأَرْضِ 4

If fortune (time) oppresses you, oppress land.

This is an exhortation for exertion in hard times.

إِذَا سَاحَ اللَّبَاتُ حَيْثُ يَأْتِيكَ اللَّيْلُ بَاتٌ 5

When the operation of fecundating the date-palms with the pollen of the male palms is over, sleep wherever the night overtakes you. *Lit.* When the pollen is all gone.

It is the time when the real cold weather is supposed to be over in 'Omán.

نَبَاتٌ 'Om.=the germinating principle or pollen obtained from the flowers of the male date-palm.

إِذَا كَانَ الْمُتَكَلِّمُ مَجْنُونًا يَكُونُ الْمُسْتَمِعُ عَاقِلًا 6

If the speaker is mad, the hearer should be wise.

It shows the necessity of caution on the part of a hearer in believing what he is informed and in acting upon it.

Eng. eq. Believe not all you hear, and report not all you believe.

إِذَا مَا جَادَتِ الرَّوْبَةُ مَا تَجُودُ الصَّلَاةُ 7

If the curdled milk is not good, its water is (also) not good.

If there is no good in the principal person of a house or tribe, one must not expect to find it in a person in an inferior position.

الصَّلَاةُ =the water which separates from milk on churning it, or on boiling new milk.

إِذَا مَاتَتْ جَاعِدَةٌ فِي مَكْرَانَ مَا يَغْلَى السَّمْنُ فِي عَمَانَ 8

If a ewe dies in Makrán, *ghee* (clarified butter) won't become dear in 'Omán.

Applied to trivial events or circumstances not likely to have even a remote effect.

Eng. eq. Two swallows do not make a summer. جَاعِدَةٌ 'Om.=a
ewe.

9 إِذَا مَا سَدَّ عَصْفَهَا وَلَا مِنْ عُرْفِهَا

If its (date-palm's) produce is not enough, have it out of its roots.

On the advisability of uprooting or selling off a thing which entails
profitless labour. It is also applied to persons.

وَاللَّآءُ رَلَّ 'Om.=a cluster of dates on the stalk. رَلَّ stands for رَلَّ.

10 إِذَا مَا طَاعَكَ الدَّهْرَ طِيعَهُ حَتَّىٰ تَكُونَ رَبِيعَهُ

If fortune does not obey you, follow it so that you may become its
companion.

Adapt yourself to the times.

Eng. eq. As the year is, so must your pot seethe.

There is a similar proverb in classical Arabic. Conf. F. A. P., Tom
III, No. 2965.

11 سِمٌ شَائِعٌ وَالْبَطْنُ جَائِعٌ

(His) name is renowned, but his stomach is hungry.

Applied to one who has a big name but is penniless; also to a vain
boaster.

The form جَائِعٌ (*hungry*) is rarely used, but is employed here evi-
dently for rhyming, the commoner forms being جَوْعَانٌ and جِيعَانٌ
سِمٌ stands for سِمٌ

Eng. eq. Empty vessels make the greatest sound.

There is a similar proverb in classical Arabic. Conf. F. A. P., Caput
XXVI, No. 132.

12 تُوَكِّلُ مَالَ الزَّوْجِ وَتُحَنُّ لِلْمُطَّلَقِ

She lives at the expense (*lit.* eats the property) of the present hus-
band, but sings the praises (*lit.* yearns towards) of the one that has
divorced her.

Applied to an ungrateful person.

كُلِّ مِنْ بَصَلٍ عَمَّا يُحْصَلُ 13

Eat of an onion whatever (portion) you may get.

Partake of a good thing even if it be a little, onions like radishes being considered by the people of 'Omán a delicacy.

A good thing even if it be a little is not to be despised.

كُلِّ مِنْ ثُومٍ بِمَا تُرْوَمُ 14

Eat of garlic as much as you can.

One cannot have too much of a good thing. ثُرْوَمٌ from 'Om. رَامٌ = he was able.

كُلِّ مِنْ زَوْيْدٍ وَلَوْ عَوَيْدٌ 15

Eat of a radish even if it be a leaflet.

If one cannot get the whole of a good thing, even a small part of it ought to be accepted. رَوَيْدٌ 'Om. = a radish.

كَلْنَا مِنْشَ يَا سَبْعَانَةَ وَعَقَيْنَاشَ وَرَأَى الْعَتَّةَ 16

We have eaten (dates) out of you, O basket, and thrown you behind the house.

Said of an ungrateful person.

سَبْعَانَةُ = a small basket made of green palm leaves. عَتَّةٌ 'Om. = he threw away. عَتَّةٌ 'Om. = a house, originally a pen to hold camels.

إِلَافَاتِكَ اللَّحْمُ شَرَبَ الْمَرَقَ 17

If you lose the meat, drink the gravy.

Eng. eq. Half a loaf is better than no bread. Conf. B. A. P., No. 662.

إِلَافَاتِكَ stands for إِذَا.

أَلَّتِي يَلُمُّ الْحَوْلَ وَيَدْرِي بَدْ لَابِدٍ مِنْ طَشِّ الرَّهْمِ يَصِيدُهُ 18

This is a Badawee proverb. He who gathers weeds and takes shelter under them, will necessarily get wet directly it rains.

Eng. eq. Do not lean on a broken reed.

الْحَوْلُ 'Om. = weeds, rubbish. اَلَّذِي stands for اَلَّذِي.

اَمَّا جَلِسٌ وَهَجَعٌ وَاَمَّا ضَرْبٌ وَرَجَعٌ 19

Either sit and remain listless, or strike and cause pain.

Either never attempt or accomplish. This is somewhat similar to the Syriac proverb, اذا ضربت اوجع واذا طعنت اشبع (Burton). Conf. also F. A. P., Caput I, No. 103.

اَمَّا طَاهِرٌ يَصَلُّهُ وَاَمَّا رَجِسٌ يَرْمَاهُ 20

It (a prayer-mat) is either clean enough to pray upon or unclean enough to be thrown away.

Applied to a thing or case to which there are only two extremes without any mean between.

اَمَّا فَتَحَ بَابَكَ وَتَجَمَّلَ وَلَا شِدَّةَ وَتَحْمَلُ 21

Either open your door and do good (to others), or close it and become unknown.

اَمَّا وَاَمَّا وَاَمَّا 22

Either, or, or. One of the three things must happen to overcome the difficulty.

It is related that a certain wazeer having a spite against a certain man whom he wished to be killed, told the king whose wazeer he was, that a certain horse which he had received as a present knew to speak, and that there was only one man in his kingdom who could understand the language. The man, who was the wazeer's enemy, was immediately brought before the king, but as he persistently denied having any knowledge of the horse-language, his head was ordered to be struck off. He was, however, allowed a respite of three days in order to make up his mind, whether he would talk with the horse or lose his life, and ordered to be kept with the horse in the same stable. The man was lost in thinking how to get over the difficulty, and kept constantly saying, اَمَّا وَاَمَّا وَاَمَّا (*either, or, or*), which the horseman reported to the king. He therefore sent for him and asked

him the meaning of his words. The man again declared his inability to talk with the horse, and pardon having been promised him, he said that he was thinking, that one of the three things must happen for him to get over the difficulty, namely, that either he should die, or the sultan,

or the horse (أَمَّا أَنَا أَمُوتُ وَأَمَّا السُّلْطَانُ وَأَمَّا الْفَرَسُ). The king having thus found out, that that was only a plot against the poor man's life designed by the wazeer, ordered the latter to be killed instead.

23 أَنَا سَكَبْتُ الْمَآءَ عَلَى غِيِّ السَّرِّ لِأَنَّا بِالْمَآءِ وَلَا أَنَا بَغِيَّ السَّرِّ

I threw away the water on account of (seeing) the mirage, but here I am without any water and without the mirage.

Applied to one who gives up a reality for a shadow, and loses both in consequence of it. غِيِّ السَّرِّ 'Om. = mirage.

24 أَنَا شَافَيْتُ خَيْرَ وَخَضْرَاءَ مَا اسْتَعْجَبْتُ مِنْ جَرَادِ الْقَبْرِ

I have seen plenty and prosperity (*lit.* green), and am therefore not filled with wonder at the sight of *jarid-ul-mukubreh* (*lit.* a locust of the grave-yard).

Said of a person who has seen better times. *Jarid-ul-mukubreh* is the name technically applied to an orthopterous insect commonly found near grave-yards.

25 أَنَا شَافَيْتُ مَسْكَدَ وَكَيْتَانَهَا مَا اسْتَعْجَبْتُ مِنْ دَارَسَيْتِ وَكَيْزَانِهَا

I have seen Maskad (Maskat) and its forts, and am not therefore filled with wonder at the sight of Darseit and its earthen ewers.

The people of 'Omán spell the name of the town of Maskat as Maskad. In former days there used to be many potteries at Darseit near Matrah.

كُرُوتِ 'Om. = fort—from Hindustance *pl.* كُرُوتِ

كُوزِ 'Om. = an earthen ewer.

26 أَنَا مَا شَافَيْتُ دَمَ فِي الْخِثْلَانَةِ وَالْقَيْضِ فِي شَرْجَبَانَةِ

I have not seen the blood (only) of circumcision and the *kaid* (only) of *sharjábneh*.

Said in self-praise.

إِضْ stands for لَقِيظٌ = Summer, the season of dates, when the people visit the date plantations and enjoy themselves generally.

شُرْجَبَانٌ = *Solanum violaceum* ; it grows wild in 'Omán.

27 أَنَا أَقُولُ جَمَلٌ وَأَنْتَ تَقُولُ جَبَلٌ

I say "a camel," and you say "a mountain."

This proverb is used when there is a great difference of opinion, or when an answer to a question relates to something totally different from what the question is about.

28 أَنَا أَقُولُ طَابُقٌ وَأَنْتَ تَقُولُ طَلُوقٌ

I say "joined," and you say "separated."

Applied in the same sense as the last proverb.

29 إِنْ بَغَيْتَ تَجَيَّرَ، أَنْظِرْ بَمَا فِي كَفِّكَ وَإِنْ بَغَيْتَ تَلَيْشَ أَنْظِرْ
بِالَّذِي يَفْقِيكَ

If you wish to be generous, see (first) what is in your hand ; and if you wish to fight, see (first) who will follow you.

On the advisability of seeing first what one's means are before undertaking a thing.

Eng. eq. Look before you leap.

تَلَيْشٌ from لَأْسٌ in the sense of plundering or laying waste a country.

30 إِنْ رَأَيْتَ صَاحِبَكَ عَسَلَ لَا تَلْحَسُهُ كُلَّهُ

If you find your friend to be honey, do not lick him altogether.

On the advisability of not killing the goose with golden eggs.

31 إِنْ كَانَ نَيْتِكَ عَمَارٌ مَا يَنْصُرُكَ فُضْرِطَ الْحَمَارُ

If your motive is good, an ass' breaking wind will not injure you.

Let not little things interfere with the carrying out of your purpose, if your motive is good.

أَيُّ وَالْعَزَّتَيْنِ مَا يَنْفَعُ 32

Repentance is of no avail.

Eng. eq. No use crying over spilt milk.

أَيُّ وَالْعَزَّتَيْنِ is a common phrase for expressing regret at the loss of an opportunity, or any other reason for repentance,

بَأَذْرٍ سِدِّ سَيْنٍ وَمُدَّيْنِ أَجْرَيْنِ 33

He has sown only two *sidis* (of seed) when he has borrowed two *jarees*.

Applied to a person who borrows more than he would be able to return, in consequence of his utilizing only a very small portion of the loan.

Sidis = an 'Ománee dry measure equal to a Bombay *páti*. *Jaree* = 30 *sidis* or *pátis*.

الْبِجْمَةُ أَرْوَحُ مِنَ الْفَلْعَةِ 34

A bruise is lighter (to bear) than a laceration.

A broken arm is better than a broken head.

بِجْمَةٌ 'Om. = a tumour due to a contusion.

الْبُحْتِ إِلَّا جَادَ قَالُوا صَاحِبُهُ أَسْتَادٌ وَالْبُحْتِ إِلَّا بَارَ قَالُوا 35
صَاحِبُهُ عَيَّارٌ

When fortune is propitious, they say the possessor of it is a master (in the art), but when fortune is adverse, they say the possessor of it is a cheat.

Eng. eq. He dances well to whom fortune pipes.

بِالْمَرْزُقِ لَا بِالْمَحْدَقِ 36

By means of good fortune, and not by means of cleverness.

Wealth is not acquired by being clever but by having a good fortune.

بَرَقًا فَفَاكٌ لَا تَسْخِيْلُهُ وَإِنْ اسْتَخْلَدَتْ لَا تَنْجِعُ عَلَيْهِ 37

Do not think of lightning behind you, but if you think and prognosticate rain do not go in that direction.

Against paying any attention to backbiters or taking any measures against them.

بُرْمَةٌ الشَّرْكَ مَا تُؤْوِرُ 38

A pot in partnership does not boil.

Eng. eq. A pot that belongs to many is ill stirred and worse boiled.

بُرْمَةٌ 'Om. = an earthen cooking pot. ثَارُ 'Om. for فَارُ = it boiled.

بَعْرَةٌ يَكْسُ فِي دَبْرَةِ سَمَادَةَ فِي أَرْضِهِ 39

Its (the donkey's) dung is sprinkled over its own ulcer ; the bullock's manure is in its own pasture land.

Applied to one who wastes nothing, or as in the proverb, utilizes the dung of his animals for their own purposes.

The dried dung of donkeys is often pounded and dusted over their galled backs as a remedy in 'Omán.

قَبْعِي تَزْعَلُ مَا مَتْفِيَّةٌ مِنْ شَعْلَانٍ بَيْنَهَا 40

She wants to be angry, but is not free from her household duties.

Applied to a person who wants to undertake a profitless task, when his or her hands are already full of more important matters.

زَعْلُ 'Om. = he became angry; زَعْلَانٌ = angry. مَتْفِيَّةٌ 'Om. = at leisure, free. شَعْلَانٌ 'Om. pl. of شُعْلٌ work, business.

تَبَغَا مِنْ تَيْئِهَا وَأَعْنَابُهَا وَحَاتِمٌ عَلَى بَابِهَا 41

You want figs and grapes out of it (the garden), whilst Hátim is at its gate (as gardener in charge). It would be impossible for one

to have the product of a garden whilst a liberal man like Hátim is in charge of it.

Applied in the sense of two incompatible things or two opposite elements not being able to exist together.

بُكَائِيَةٌ وَمَأْتٍ بِهَا 42

A professional crier and her son is dead.

Applied to a person who meets with circumstances favourable to his or her design.

In every village and town in 'Omán there are certain women who, though not paid for their trouble, visit the houses of mourning to help the women there in crying loudly.

بِمَا يَبِيعُ اللُّصُّ مُخْلَصًا 43

A thief can afford to sell (a stolen thing) at whatever price he may do so. He incurs no loss.

Said of a person who parts with a thing easily after having obtained it without any trouble or expense.

Lightly come, lightly go.

بُنْتُ الصَّابِغِ تَشْتَهِي الصُّرْفَ وَبُنْتُ النِّسَاجِ عَرِيَانَةٌ 44

The goldsmith's daughter pines for (*lit.* desires) ornaments and the weaver's daughter is naked.

Eng. eq. The cobbler's wife is the worst shod.

بُنِيَ بِالْفِضَّةِ وَغُلِّبَ بِالذَّهَبِ 45

Build with silver, and cover with gold.

On the advisability of making a good show.

بُرِّيَ بِي مِنْ بَطْنِي بِطْنِي بِرَبِّي أَعْمُ بَطْنُهُ 46

He who begets (a child) from his loins (*lit.* belly), will rear it whether he wishes or not.

One is bound to defend his own action, or to preserve what he has created, even against his will.

اَغْمٌ بِطَنُهُ 'Om. = nolens volens.

بُو يَأْكُلُ حَلْوَاهَا يَصْبِرُ عَلَى بَلْوَاهَا 47

He who eats her *halwà* must (also) patiently endure her misfortune.

Eng. eq. There is no joy without alloy.

بُو 'Om. for اَلَّذِي = who, which, &c. Conf. F. A. P., Caput XXIV,
No. 457.

بُو اَمَّهَا فِي الْبَيْتِ مَا تَقَعَب 48

She whose mother is in the house is not called a whore.

A person who has a good protector is not likely to be abused or suspected of an evil action.

بُو يَبْغِي لَبْنَهَا يَبْرُقُ فِي وَجْهِهَا 49

He who wants her (the cow's) milk must look carefully at her face.

On the advisability of examining a thing carefully before buying or receiving it.

بُو يَجِيْ اِلَى مَعَارَةِ يَلَا مَآكَلَهُ وَاَدْمَارُهُ 50

He who comes to the house (*lit.* cave), when he has eaten, causes its ruin.

Applied in the sense of self-defence and also ingratitude. An enemy ought to be kept at a distance.

بُو يَجِيْ مَا مَدْمُوْم يَجْلِسُ بِلَا فَرَاش 51

He who comes uninvited sits (on the bare ground) without a mat.

Eng. eq. Uninvited guests sit on thorns.

بُو يَنْخَبِلُ مِنْ بِنْتِ عَمِّهِ مَا يَجِيْبُ اَوْلَاد 52

He who is shy of his wife (*lit.* cousin) does not beget children.

Eng. eq. Faint heart never won fair Jady. Conf. B. A. P., No. 620.

بُو نُخَيْسٍ نَعْفَتَهُ مَا يَرْتَدُّهَا 53

He whose nose stinks does not cut it off.

On the advisability of using gentle means to reclaim a lost child or friend.

خَاسٍ 'Om. = it rotted. نَعْفَةٌ 'Om. = nose.

بُو يَدُورِ السِّبْلِ بِنَجِيهِ الْعِلَلِ 54

He who wanders about the town, draws upon himself misfortunes. By misfortunes are here meant diseases, accusations of crime, &c.

On the advisability of not visiting suspicious and dangerous places.

حُلِّ 'Om. *pl* of حَلَّةٌ = a quarter of a town.

بُو يَرِيهَا فِي ثَبَانِهِ تَلْدَغُهُ فِي لِسَانِهِ 55

It (a viper) bites him in the tongue who rears it in the lap.

On ingratitude and returning evil for good.

بُو يَرْضَى فِي جَارِهِ تَخْرَبُ دَارُهُ 56

He who rejoices over (the misfortunes of) his neighbour will have his house in ruins.

On the advisability of taking a lesson from the misfortunes of others and not rejoicing over them.

بُو يَزْرَعُ الْجُودَاتِ يَسْتَأْنَا الْجَمَائِلِ 57

He who sows generous actions reaps (*lit.* is rewarded with) good actions.

Eng. eq. The hand that gives gathers.

بُو شَالَتْ الشُّلُولُ كُلُّهُ مَا يَغْلِبُهَا مَوْخَلُ 58

A she-camel which carries a whole load is not overcome by (the weight of) a sieve

A person accustomed to undertake great affairs is not likely to be overburdened by a little more responsibility.

مُوخَلُ 'Om. for منخل = a sieve.

بُو يَشُورُ بِعَمْرَةٍ يَكْسِدُ 59

He who offers advice of his own accord has to look small.

On the advisability of not offering advice unasked.

بِعَمْرَةٍ 'Om. = by himself, of his own accord.

بُو يَصْبِرُ وَيَتَأَنَّا يَلْقَى مَا يَتَمَنَّى 60

He who has patience and waits gets what he desires.

Eng. eq. Everything comes to him who can wait.

بُو يُضْرَبُ عَمْرَةً مَا يَبْكِي 61

He who beats himself ought not to cry.

One who brings a misfortune upon himself ought not to lament over it.

بُو فِي الْقُلُوبِ مَا فِي الدُّرُوبِ 62

What is in hearts is not (to be said) on the roads.

Secret things must not be talked about excepting in secret places.

بُو يُفْجَأُ بِهَا الذِّيبُ مَا تَعْدَلُ 63

A she-goat which has been once attacked by a wolf will never improve.

A tribe which has been once attacked by an enemy does not return to its original prosperous condition owing to the constant dread in which it is.

بُو يَقْضِمُ دَبَّةً مَا يَكْثُرُ حَبَّةً 64

He who jumps over a sand-hill will not be caused to stumble by a grain.

He who is in the habit of performing great actions successfully is not likely to fail in doing a small and unimportant thing.

تَقَمَّ ' Om. = he jumped. تَكْفَّرَ ' Om. = he stumbled.

بُوَيْدَغَةُ الْغُولِ يَهَابُ مِنَ الْحَبْلِ 65

He who has been (once) bitten by a snake is afraid of (even) a rope.
Experience makes one cautious.

Eng. eq. Burnt child dreads the fire. Once bitten twice shy.

غُولُ ' Om. = a snake.

بُوَمَا يَبَادِرُ بِنَفْسِهِ مَا يَبَادِرُ بغيره 66

What one does not arrange for himself will not be arranged for him by others.

On the advisability of exerting oneself in doing one's own work and not depending upon others for it.

Eng. eq. Never trust to another what you should do yourself.

بُوَمَا يَحْمِي دَارَهُ وَيُوْخِذُ نَارَهُ يَكْتُرُ مَعْيَارَهُ 67

He who does not protect his house and take his revenge increases in blame (*lit.* his blame increases). يَأْخُذُ ' Om. for يُوْخِذُ.

On guarding one's interests and taking revenge when necessary.

بُوَمَا يَزُورُنِي وَالِدِيَارِ مُخِيفَةً لَا مَرْحَبًا بِهِ وَالِدِيَارِ أَمَانٍ 68

He who does not visit me when the country is in a state of alarm is not welcome when it is tranquil.

Eng. eq. Peril proves who dearly loves.

بُوَمَا شَافِيَ اللَّحْمَ يَسْتَعْجِبُ مِنَ الرِّبَةِ 69

He who has never seen meat is pleased with lungs. Conf. F. A. P., Caput XXIV, No. 474.

بُوَمَا يَعْرِفُكَ مَا يَتَمَنَّكَ 70

He who does not know you, does not value you.

The worth of a thing is only known to those who know it well.

بُو مَا يَدِي فِي قَفْعَتِهِ مَا تُهْمَنِي صَفْعَتُهُ 71

I am not concerned about his slapping (me) whose bag I have not my hand in.

Eng. eq. A clear conscience fears no accusation. قَفْعَةٌ 'Om.=a large bag made of date-palm leaves for bagging dry dates, limes, &c.

الْبَيْتُ يَدْخُلُ مِنْ بَابِهِ 72

A house is entered by its door.

Applied in the sense of everything having its proper way.

بَيْتٌ طِينٌ مَا يَعْدَمُ مِنَ الطَّحِينِ 73

A house built of clay cannot be without any flour in it.

It is expected that a great man must possess all ordinary things or good qualities.

A house built of clay means a substantial one in contradistinction to a hut.

بَيْتُ الظَّالِمِ خَرَابٌ 74

The house of a tyrant is a waste (in ruins). Conf. F. A. P., Tom. III, No. 265.

الْبَيْتُ كَبِيرٌ وَالرَّبُّ خَبِيرٌ 75

The house is big, but the Lord knows (what it contains).

A person may appear to be good and great, but his real qualities may not be seen.

Eng. eq. A fair face may hide a foul heart.

بَيْضَةُ الْيَوْمِ وَلَا فَرْخٌ بَاكِرٌ 76

Rather an egg to-day than a chicken to-morrow.

Eng. eq. One to-day is better than two to-morrow. A bird in the hand is worth two in the bush.

بَيْنَ الْأَحْبَابِ تَسَاقَطَ الْأَدَابِ 77

Among friends ceremonies are not observed (*lit.* are dropped).

Friends need not observe any formalities or ceremonies among themselves.

تَرَكَ الذَّنْبَ وَلَا تَعَالَجْ تُوْبَةَ 78

Leave off sinning and do not try to show repentance.

Prevention is better than cure. Conf. B. A. P., No. 155.

النُّورِيَّانِ فِدَى السَّكَّرِ 79

Toriyan is the ransom of sugarcane.

Toriyan is planted in the same field as sugarcane and round about it, so that should any animals or disease attack the field, the *toriyān* may be lost but the sugarcane is saved. The vanguard of an army, which in 'Omān generally consists of slaves or unimportant persons, often saves by its destruction the main body.

تُورِيَّانِ 'Om. from H تُور = *Cajanus arabicus*.

نُورٌ بِيْدَارٌ ضَرْبٌ وَأُزْجَرُ 80

A gardener's bullock, beat and drive (him).

Applied to a lazy person who cannot be made to work without being constantly urged. بِيْدَارُ 'Om. = a gardener. زَجَرَ 'Om. = he drove a bullock in the pit before a well, called the *khabb*, for the purpose of drawing water.

الْجَرَفُ بَوْمَلْدَوْغِ مَلُّهُ لَا تَدْخُلُ يَدَكَ فِيهِ ثَانِيَةً 81

Do not put your hand a second time into the hole you have been bitten or stung in before.

On being cautious from past experience.

Eng. eq. Confide not in him who has once deceived you.

الجَلْبُ بَعْدَ الْعِيدِ 82

Bringing the goats (to the market) for sale after the 'Eed festival.

Eng. eq. A day after the feast. After death, the doctor.

الجَلْبُ 'Om.=bringing goats to the market. A few days before the two 'Eed festivals, the people of the villages near Maskat and Matrah bring in their goats for sale in large numbers.

جِلْدُ فَاَرِ مَا يَسْتَوِي مِنْهُ طَبْلٌ 83

A drum cannot be made of a rat's skin.

Applied to inappropriateness of things or persons.

Eng. eq. You cannot make a silk purse out of a sow's ear.

الْجُودُ بِالْأَجُودِ وَكَيْفَ الْخَالِي بِمَوْجُودٍ 84

Cenerosity if there is anything (in the hand), but what is an empty hand to be generous with? الْجُودُ stands for مَوْجُودٌ and مَوْ for مَا.

What is one to be generous with if he has nothing in his hand to give away.

جَوْعَانٌ فِي الْمَيْضَةِ وَعَطْشَانٌ فِي الشَّرِيعَةِ 85

Hungry in a summering place and thirsty in a watering place.

Generally applied to a person who is lazy. During summer or rather the date season, dates are so plentiful in the plantations that even beggars and poor people are allowed to have them as food for the mere trouble of picking them.

Eng. eq. To starve in a cook shop.

جِيدٌ لَهَا نَيْسٌ مِنْ هَيْلٍ 86

Bring for her (a she-goat), a ram-goat from Heel.

Applied to a person who is not satisfied with the arguments of the company he is present in, this proverb being employed to express a desire that other and cleverer persons may be called in to satisfy him. Heel is the name of a place near Simáil, and Heel goats are remarkable for their power.

تَحَاسِبُو كُلَّ يَوْمٍ تَكُونُوا خِرًا دَوْمٌ 87

Settle accounts every day that you may be always brothers.

Eng. eq. Short reckonings make long friends. خِرًا stands for أَخْرَانُ

نَحْسَبُ خُضْرَةَ بِلَادٍ وَهِيَ مَقْرَقَاعٌ وَمِجَاجٌ 88

We believed *K'hudreh* to be a town, but it is only (full of) *makurkū'a* and *majūj*.

Applied to a person or thing not answering one's anticipations.

مَقْرَقَاعٌ = *Abutilon tomentosum*. مِجَاجٌ = *hyssalis flexuosa*. Both of them are wild plants common in certain parts.

حُسْنُ السُّوقِ رَأَى حُسْنِ البَضَاعَةِ 89

Better to have a good market than good merchandise.

A brisk market would bring in more profit than the mere possession of superior kinds of goods.

حَصَلَ حَصَلَةٌ يَهُودِيٍّ فِي المَسْجِدِ 90

He fell into the embarrassment of a Jew in a mosque. A Jew would not know what to do with himself in a mosque.

Eng. eq. Fish out of water.

حَصَلَةٌ 'Om. = embarrassment, hence حَصْلَانُ 'Om. = confused, embarrassed, the latter word being often applied to a person in a dying state.

مَحَلًّا الحَرْبِ عَلَى المُنْسَقِرِّينَ 91

Pleasant (sweet) is a war for the peace-makers or lookers on. The lookers on enjoy the fun of a war without being interested in the issues of the conflict. تُسَقِّرُ 'Om. = he enjoyed himself.

Eng. eq. Lookers on see more than plainers.

الْحَنْظَلَةُ مَا تَنْتَلِبُ جُحَّةً 92

A colocynth gourd can never be transformed into a water-melon.
الْحَنْظَلَةُ stands for الْحَنْظَلَةُ.

Eng. eq. You cannot wash the blackamoor white.

What is bad in nature can never be transformed into a good thing.

الْحَيْلَةُ غَالِبَةُ الْقُوَّةِ 93

Stratagem overcomes strength.

Policy often effects what force cannot.

حَيْلَةٌ نُصْفٌ مَرْجَلَةٌ 94

A stratagem is half manliness. Stratagems, which in 'Oman often mean wily tricks, are lawful for the accomplishment of an object.

أَحَابِي حَمْدٌ لَجَلِ مُحَمَّدٍ 95

I salute Hamad for Muhammad's sake.

Eng. eq. Many kiss the child for the nurse's sake.

حَيِّ مَالِكٍ بِمَالٍ 96

Revive your property with other property.

If one's property is in a bad state, it is advisable for him to spend more money on it to restore it to its proper condition.

الْخَابُورَةُ مَخْبُورَةٌ 97

(The town of) *Kháborek* is well known.

Applied to a thing which is well known or to any information which is not new.

Eng. eq. "Queen Anne is dead."

خُدْمٌ فِي الشَّمْسِ رِكْلٌ فِي الظِّلَّةِ 98

Work in the sun and eat in the shade.

Eng. eq. Make hay while the sun shines.

خُذْ مِنْ الرِّخِيسِ نَهْاكِ وَمِنْ الْغَالِي عَشَاكِ 99

Buy (*lit.* take) out of things which are cheap as much as you like, but out of those that are dear just enough for your evening meal.

On the advisability of observing economy.

الْخُسَارَةُ مَعَ بَعْضِ النَّاسِ عِيدٌ 100

The loss (of some) is an occasion for rejoicing (*lit.* 'Eed festival) with others.

The death of the wolf is the life of the lamb.

خَلْفَهُ لِعِدَاكَ وَلَا تَحْتَاجِ لِحَبَاكِ 101

Better to leave it (after death) for your enemies than to want (in your life-time) from your friends.

Eng. eq. Better spare of thine own than ask other men.

خُلْفَسَانَةٌ فِي عَيْنِ أُمِّهَا غَزَالَةٌ 102

The black beetle *khunfasaneh* in the eyes of its mother is a gazelle.

Every one likes his own production or thing however bad or ugly it may be in the estimation of others. خُلْفَسَانَةٌ 'Om. for خُنْفَسَاةٌ = *Adesmia cothurnata*. Conf. B. A. P., No. 60.

الْخَيْرُ فِي بَطْنِ الشَّرِّ 103

Good is (sometimes) produced by (*lit.* inside) evil. What may be considered as a calamity may be productive of good.

Sweet often comes from sour. Conf. F. A. P., Caput I, No. 12.

الْخَيْلُ وَلَوْ هَزَلَتْ مَا يَسَاقُ عَلَيْهَا السَّمَادُ 104

Manure 's not carried on horses, even if they have become lean.

A man with a good origin, however poor he may be, will not condescend to do a mean thing. In 'Omán the task of carrying manure is allotted to donkeys.

دَافِعِ النَّقْمِ بِاللَّمِّ 105

Ward off anger or punishment by means of a morsel.

On the advisability of paying a bribe or making a present to another person in order to escape the effects of his anger.

دَانُ دَانٍ عَلَى النَّعْلَةِ 106

All the drumming for a date of the kind called *naḡāl*.

This proverb may be employed in two senses : (1) to express that all the fuss that is being made is not for nothing, and (2) to express that so much fuss is being made over only a trifling thing.

Eng. eq. (In the first sense) Where much smoke is there must be some fire. (In the second sense) Great cry and no wool.

دَانُ دَانٍ 'Om. = a musical party at which women generally hired on festive occasions, such as marriage, &c., sing. نَعَالُ = the commonest variety of dates in 'Omān.

يَدِّي الْحَاصِلِ وَيَنْبَعِ النَّاصِلِ 107

He leaves off what is found and follows what slips off.

He leaves the substance for the shadow.

Eng. eq. Catch not at the shadow, and lose the substance.

ذُخْرِدَتْ وَلَا تُكِّ 108

Treasure earth instead of *lacs*.

On the advisability of investing money in land instead of storing it up.

يَدَّتْكَ عَلَى الْحَرْبِ مِنْ لَا يَعْينُكَ 109

He shows you the way to war who will not help you.

Persons who are not likely to give any help, or who are not interested, are the very ones most forward in advising one to go to war or to engage in any conflict.

يَدَّتْكَ عَلَى الْكُوفِ مِنْ لَا يَكْفُرُ 110

He shows you the way to fight who will not fight (with you, *i.e.*, on your side).

كُوفُ 'Om. = he fought. كُوفُ 'Om. = a fight.

Same in application as the last proverb.

الدُّومُ الْحَبْلُ يَقْصُّ الْحَجَرَ 111

(If) always, (even) a rope cuts through a stone.

Eng. eq. Constant dropping wears the stone.

يَذْكُرُ الْبَلَدَانَ جَاءَتْ قِيْقًا مُدْرُوْلَةٌ 112

They are talking of towns and cities, and (suddenly) mention is made of the troops of Kaiká. Kaiká is an unimportant place in 'Omán.

Applied when a person makes mention suddenly of an unimportant matter while people are talking over serious affairs.

ذُمَّةُ رَأْسِ الْمَالِ 113

Credit is capital. ذُمَّةُ 'Om. = credit.

To a merchant credit is as good as capital.

رَابِعُ الْكُذَّابِ إِلَى رِزِّ الْبَابِ 114

Accompany a liar to the threshold of the door.

If one takes the trouble of following or examining a liar, the falsehood of his statement will soon become apparent.

Eng. eq. Pretenders should be put to the test. Conf. B. A. P., No. 99.

رَاعَى الطَّبْعَ مَا يَصْبِرُ عَنْ طُبْعِهِ وَأَرَى يَقْصُ صُوبَهُ 115

A person endowed with a particular kind of nature cannot hide it even if his finger is cut off. (*Lit.* he is impatient to show it.)

Nature will assert itself.

رَجُلٌ بِلَا حِيْلَةٍ كَمَا تَفْقُ بِلَا نَيْلَةٍ 116

A man without machination (cunning) is like a matchlock without a match.

تَفْقُ 'Om. = a matchlock, a gun.

الرَّدَّةُ أَكْثَرُ عَنِ الصَّغْوَةِ 117

A purse-net (*raddeh*) may catch more (fish) than a seine (*dagweh*). A *raddeh* is a small supplementary net attached to the *dagweh* to catch such fish as may escape the latter.

A small dependent person may sometimes accomplish more than a big and independent one.

رِزْقُ الْكِلَابِ عَلَى الْمَجَانِينِ 118

Dogs are dependent for their food on madmen.

Applied to persons who waste the good things of this world. Conf. B. A. P., No. 293.

رَكِبِ الْهَزِيلَةَ لِتَلْحَقَ السَّيِّئَةَ 119

Ride the lean one (she-camel) that you may overtake the fat one.

It is better even to ride an emaciated camel for the purpose of overtaking a good one that has been lost than to go on foot without any chance of meeting it.

On the advisability of taking advantage of an opportunity even if it be a weak one.

الرِّزْقُ غَرَقِي وَالْكَيْبِلُ عَوْرٌ 120

The rice is damaged (*lit.* such as has been in water) and the measurer blind.

A double calamity; also employed in the sense of two bad things matching each other. Conf. B. A. P., No. 618.

رَوْحَكَ تَدُورُ عَجِيَلَاتٍ بِالْأُصْفِ 121

You yourself hunt after (*lit.* try to find) calves by halves.

Applied to a person who brings a misfortune on himself by his own act.

It is usual in 'Omán for the owner of a calf or a kid to make it over to another person for rearing it, and when the calf or kid has grown, the person rearing it shares half the proceeds of its sale with the real owner.

تَرْكِيَّةَ النَّفْسِ قُبِيحَةٌ 122

Self-praise is disdainful (ugly).

Eng. eq. Self-exaltation is the fool's paradise.

زَمَانَ تَشْكِيٍّ مَدَّةً تَنْتَلِي تَبْكِي عَلَيْهِ 123

When the times you complain of (*lit.* turn aside) pass away, you will cry (wish) for them.

Better to be contented than to grumble about the times we are living in for fear of falling upon worse ones.

زَيْدِ الْبَلَاءِ بِالْبَلَاءِ أَمَا زَادَ وَأَمَا انْجَلَى 124

Add trouble to trouble, it will either grow or go.

Eng. eq. Without danger, danger cannot be surmounted.

سَارَتْ تَبَغَى قُرُونٌ جَاءَتْ بِلَا ذَنْبِينَ 125

She (she-goat) went to get horns and returned without cars.
 ذَنْبِينَ 'Om. for ذَنْبَيْنِ = two ears.

Applied to a discontented person who in attempting to overcome a supposed misfortune meets with a more serious one, or in trying to get more loses what he has.

Eng. eq. Many go out for wool and come home shorn.

سَارَتْ تَبْكِي صُوتَ جَاءَتْهَا عُبْرَةٌ 126

She went only to sing (*lit.* cry) a tune but (actually) shed tears.

Trifles lead to serious matters.

A joke or what may be only affected may sometimes end seriously or in reality. In 'Oman women paying visits of condolence are supposed to join the female mourners in crying to an air or tune in praise of the deceased person without actually feeling for his death.

سَارَتْ تَبُولُ نَتَحَتَّ أَحْتِ الطَّبُولِ 127

She went to micturate, but turned up where the drums were beating.

Applied to trivial pretexts made for attaining important objects.

سَابِرَةٌ تَبْنِي الدَّرَا جَاهَا الْبُرْدُ مِنْ وَرَا 128

She went to build protection or shelter (from before), but the cold came in from behind.

Applied to a person whom misfortunes befall notwithstanding his efforts to surmount them. It is also applied to one who does exactly opposite of what he ought to do.

سَابِرَةٌ تَرَبِّي نُنِحَتْ فِي الْغَبِي 129

She went to be confined, but turned up in al-Gabbee. Al-Gabbee is the name of a place in the Dāhireh at a distance from 'Omān Proper.

Applied to a person who employs a pretext of some kind for going away. It may also be used in the sense of proverb No. 127.

سَجِّلْهَا وَلَا تَفْسَلْهَا 130

You had better prop it up (a female date-palm) than plant a new one (in its place).

This is generally given as advice to one who is impatient with his wife. It is better to put up with her weaknesses than to commence life anew by taking a new one.

Eng. eq. Better to bear with the adversities you have than to fly to others ye wot not of.

سَجْلَةٌ 'Om. = a prop generally made of the trunk of a date-palm and a cross-stick to support a falling palm.

سَكِنِ عَلَى الْمَاءِ وَلَا تَسْأَلِ عَنِ رِزْقِ 131

Live near water and ask not about sustenance.

Wherever there is fresh water there is sure to be enough of food.

سَلَّمَ رَاعِي الْمَصْرِيَّةِ وَطَاحَتْ فِي رَاعِي الْقَضَاعِيَّةِ 132

The man with the donkey escaped, and she (the female spirit) seized the man of Kadá'yeh. Origin of the proverb.—A man went out one night riding a donkey and met a female spirit, who also mounted the donkey behind him. The man was frightened and could not even stir in his seat. The spirit then dismounting led the donkey about here and there during the night until they arrived near Kadá'yeh, where

a man was engaged in drawing water. The spirit screamed out loudly at the place, upon which the man at the well shouted out عَظْمُ حَلْقَتَيْهِ (May a bone stick in your throat !). She thereupon left the man on the donkey, and proceeding to the man at the well slapped him in the face, the latter immediately falling down and dying on the spot.

Applied to one who escapes a misfortune or calamity at the expense of another person.

Kadd'iyeh is the name of a place near Bidbid in the Simáil Valley.

السَّمَاءُ مَا تَغَطَّى بِمَوْخَلٍ 133

The sky cannot be hidden with a sieve. مَوْخَلٌ 'Om. for مَسْخَلٌ = a sieve.

Applied in the sense of inappropriateness of things and also of an impossibility.

Eng. eqs. Murder will out. He draws water with a sieve.

السُّمَّةُ رَقَعَتْهَا الْخَصْفُ 134

The (proper) patch for mending a date-palm mat is a piece of a date-palm bag.

Lowly pursuits become lowly men.

السُّمَّةُ وَمَحْجَانٌ قَالُوا ضَعْنٌ — بَيْتٌ لِبَجْعَارِيفٍ قَالُوا حِصْنٌ 135

A date-palm leaf mat and a staff with a hooked head :—they said, "household furniture." A nest of black ants :—they said, "a fort."

To a goat-herd his staff with the bent head for drawing down branches of trees and a palm leaf mat for collecting leaves upon, are his household furniture, whilst to the black ants their ant-hill of earth is a fort.

Every one has things in proportion to his position and capacity.

مَحْجَانٌ stands for مَحْجَانٌ. لِبَجْعَارِيفٍ *pl.* of جَعْرُوفٌ 'Om. = the black ant (*Componotus compressus*).

سِيرُ بَعِيدٍ وَتَعَالُ سَأْلُ 136

Go by a distant way, but come safe.

Eng. eq. Better go about than fall into the ditch,

السيف قبضه ضاربه 137

Hand over the sword to its striker.

Applied in the sense of entrusting an affair to a proper or capable person.

Eng. eq. Every man to his trade.

سِيمَا خِتْ مُزَح 138

Seimá is the sister of Mukazzah. خِتْ for أُخْتْ

Applied to two things or persons much about the same in appearance or quality.

Seimá and *Mukazzah* are two small villages in the valley of Beni-Ruwáheh in 'Omán Proper, and are close to and like each other.

شَاةٌ مِنْ قَادَهَا وَغَوِيْزٌ مِنْ رُدَا 139

A she-goat whom anybody can lead, or a small water channel which anybody can turn.

غَوِيْزٌ *dim.* of غَيْرٌ 'Om.=a water channel.

Applied to a person who can be easily led astray, or one who is not of a firm mind.

شَارِدَةٌ وَلاَقِيَةٌ مَهْبَاطٌ 140

She (a she-camel) wanted to run away and (in the meantime) came on a slope.

Applied to a person who meets with circumstances favourable to his design.

الشَّاكِي جِنَيْبِي وَالْقَاضِي مَحْرُوقِي 141

The complainant is a Jineibee and the judge a Mahrookee.

Where the complainant and the judge belong to the same tribe, the result may be expected to be in favour of the complainant. *Al-Maháreek* is a *fakheedeh* or sub-tribe of the *Jineibeh*.

شَافِيَيْنِ مَسْكَدٍ وَفَرَضَهَا مَا نَسَاعَجِبُ مِنْ مَصْرِيَّةٍ أَسْحَبَ غُرْضَهَا 142

We have seen Maskat and its custom houses, and are not (therefore) astonished at the sight of a female donkey dragging her girth.

Employed when a person has seen more wonderful things than those he is shown as objects of admiration. Conf. Nos. 24 and 25.

شَجَرَةٌ مَا نَظَلَ عَرْوَهَا أَرَلَى قَصِّهَا 143

It is better to cut off a tree which does not shade its own rootlets.

On the advisability of giving up the friendship of a person who does not give any protection or help.

شَرَاطَةٌ عِنْدَ الْهِيَاَسَةِ وَلَا نَزَاعَةَ عِنْدَ الدُّوسَةِ 144

Conditions ought to be made at the time of ploughing, so that there may be no quarrelling at the time of treading out (grain).

It is better to have a distinct understanding between all parties at the commencement of a business than to quarrel needlessly in the middle of it or afterwards.

الشَّرْطُ غَالِبُ السَّالْفَةِ — الشَّرْطُ يَغْلِبُ السَّالْفَةَ 145

A condition outweighs a rule or custom.

If two persons have agreed upon a condition contrary to a rule or custom of a place, the arbitrators must decide between them according to the condition.

سَالْفَةٌ 'Om. = a rule, a truce.

إِشْتَرَيْ فُضَّةً رَخَّافَ ذَهَبًا 146

Buy silver and cover (it) with gold. Conf. No. 45.

شَلِّ الزَّادَ إِلَى تَوَصُّلِ الْبِلَادِ 147

Take sufficient provisions (to last you) till you reach the town or country.

On the advisability of making the necessary preparations before commencing a business.

شَلِّ فِي الدِّيكِ قَبْلَ مِنْ تَجِيهِ أَذَى وَأَذِيكَ 148

Be warned by (the loss of) a cock before this or that (misfortune) attacks (you).

أَذِي and أَذِيكَ stand for هَذِي and هَذِيكَ 'Om. fem. forms for *this* and *that*.

Be warned by a small misfortune before greater ones befall you.

شَمَجٌ وَلَا بِنَ عَمٍّ 149

Better (to have) a brother-in-law (or a wife's relation) than a cousin (or a blood relation).

A person is likely to get more assistance from the former, because he would be interested in the welfare of his sister.

شِي شِي شِي نَائَةٌ حَلَّتْ عَلَى وَلَدٍ غَيْرِهَا 150

No she-camel yearns for the young one of another.

Every one for himself.

شِي شِي 'Om. = no, not any.

شَيْلًا بَيْلًا لَا بِيَاذِيَلًا وَلَا بِيَاذِيَلًا 151

Mixed up, neither with these nor with those.

Used to express an affair or a thing mixed up, neither good nor bad ; also applied to persons.

شَيْلًا بَيْلًا is a common mercantile expression in seaport towns, applied chiefly to grain, such as rice, wheat, &c., meaning that the commodity is mixed up, the purchaser not having the option of selecting the good part and rejecting the bad one. It is evidently derived from Gujarati ભેળ ભેળ = *commixture* or ઉભા = last and ભેળા = mixed.

بِيَا is the 'Om. form of ب = with. ذِيَلًا stands for هَذِيَلًا 'Om. = these.

صَبْرٌ عَنِ مَجْنُونِكَ أَنْ يُجِيكَ أَجْرٌ عِنْدَهُ 152

Be patient with your madman lest you may have one madder still.

Bear your misfortunes patiently, for in attempting to overcome them you may meet with worse ones.

صَدِيقُ أَبِيكَ لَا تَجَانِيهِ OR لَا تَعَادِي 153

Do not offend or injure your father's friend.

A young man whose father is dead is generally advised to be guided by the advice of his father's friend and not to offend him in any way.

صَدِيقٌ مَخْسِرٌ عَدُوٌّ مُبِينٌ 154

A friend that causes a loss is decidedly an enemy.

A foolish friend may prove to be worse than an open enemy.

صَغَارُهُمْ فُلْفُلٌ وَكِبَارُهُمْ زَنْجَبِيلٌ 155

Their little ones are pepper and their elders ginger.

Applied to people noted for their courage and power.

ضَارِبٌ فِي الْعِزِّ وَذِلٌّ مَذْرُوكٌ 156

Fight for honour, for disgrace can be obtained (at any time).

A person is advised to fight or exert himself for some object which will bring him glory, whilst disgrace can be gained without any exertion.

Eng. eq. (of the latter part). From fame to infamy is a beaten road.

ضَرَبَنِي وَبَكَى سَبَّعَنِي وَشَكَى 157

He beat me and cried out and preceded me and complained (against me).

Applied to one who is himself the cause of a complaint, but is foremost in accusing others.

Eng. eq. The offender never pardons. Conf. B. A. P., No. 385.

الضَّرْبُ فِي غَيْرِكَ كَشَقِّ فِي الْجِدَارِ 158

The beating which another person receives is (to you) like a cleft in a wall.

What pains others does not pain you.

Eng. eq. None can feel the weight of another's burden.

ضُرِبَ كَلْبُكَ يَبْعُرِفُ جَارَكَ 159

Beat your dog, so that your neighbour may know (your wish).

If one is pestered by visits from a person whom he does not want, an indirect expression of anger used to a servant or other attendants, would be a sure means of getting rid of the unwelcome visitor. Conf. F. A. P., Caput I, No. 187.

مُضْرُوبٌ فِي الرَّاسِ طُشَّ الْمُضُّ مِنَ الرَّكْعَةِ 160

He was beaten in the head, but the brain came (*lit.* jumped) out of the knee.

Applied to a sudden or an unexpected event. Thus when a person suddenly or unexpectedly startles with an unimportant proposition or piece of news, a company who are deliberating over a serious affair.

مُضُّ 'Om. = brain. رَكْعَةٌ 'Om. = a knee. طُشَّ 'Om. = he jumped.

ضَمَّ مَالَكَ وَلَا تَنْهَمُ جَارَكَ 161

Take care of (*lit.* conceal) your property, and accuse not your neighbour.

Place your property in a safe position, so that there may be no occasion for accusing anybody of having stolen it.

Eng. eq. Safe bind, safe find.

طَالِبَةُ الْوَاحِمِ كَلَدُ الْمَرْبِيَةِ 162

The pregnant one (woman) asked for it, but the confined one ate it.

On the misapplication of things. وَاحِمٌ 'Om. = pregnant. الْمَرْبِيَةُ from رَبَّتْ 'Om. = she was confined.

طَالَعٌ مِنَ الْخَبِّ طَاحَ فِي الطَّوِيِّ 163

He came out of the *khabb*, but fell into the well.

الْخَبُّ 'Om. = the inclined plane before a well over which a bullock goes up and down in drawing water.

طَالَعُ مِنَ الْقَوْمِ مَرَّتَوْهُ الْفَرَايَةُ 164

He escaped from the main body of the troops, but was plundered by a party of raiders.

القَوْمُ 'Om.=a large body of troops. It is usual for them on a march to plunder everybody they come across, unless he belongs to one of the tribes to which they belong or is protected by a man of one of the friendly tribes.

طَالَعُ مِنَ الْمَوْتِ طَاحُ فِي حَضْرَمَوْتِ 165

He escaped from death, but fell into Hadramaut.

All these three proverbs (Nos. 163, 164, and 165) are similar to one another in application.

Eng. eq. From the frying pan into the fire.

مَطْرُدٌ مِنَ الْبِلَادِ كَيْفَ يَسْكُنُ فِي الْفَوَادِ 166

Driven away from the town or country, how can he be quiet in his heart.

A banished person is not likely to remain quiet in his banishment.

الطَّيْرُ يَحْطُّ عَلَى الْحَبِّ مَا يَحْطُّ عَلَى الْقَبِّ 167

Birds alight on grain and not on a staff.

Take by persuasion, not by force.

الظَّالِمُ مَا يَفْلَحُ 168

A tyrant does not prosper.

Similar in application to No. 74.

ظُرْمُهُ خَصِيئُهُ وَبَطْنُهُ مَحْصِيئُهُ 169

His tooth is his axe and his stomach his store basket.

فَرْسٌ stands for مَحْصِيٌ and ظُرْمٌ for مَحْصِيٌ

Applied to one who possesses nothing.

عَدُّ مَوْجِ الْبَحْرِ الْحَيَاتُ أَكْثَرُ عَنِ السَّائِرَاتِ 170

Count the waves of the sea, the comers are more than the goers.

Employed in the case of a person who has committed a fault and on behalf of whom pardon has been asked but refused ; this proverb is then used as a last argument to obtain pardon for that occasion, as chances for punishment are sure to present themselves again. It is also used as a consolation to a person who has lost any valuable thing. Conf. F. A. P. Tom III, No. 1937.

الْعَطْشَانَةُ تَكْسِرُ الْحَوْضَ 171

A thirsty one (she-camel) breaks the tank of water (to get at it).

Applied in the sense of want of patience on the part of a needy person.

Eng. eq. A hungry man, an angry man.

عَطَى الْمَرِيضَ شَهْوَةً وَقَوْلُهُ عَافَاكَ اللَّهُ 172

Give the sick man what he desires and say, " May God give you health!"

Used by a person when he is in great need of a thing and asks it as a favour.

عَقَّ حَصَاةً إِلَى طِيَّاحِهَا فَلَكَ 173

Throw a stone ; (perchance) by the time it falls (to the ground) the wheel of fortune will have revolved.

Employed in consoling persons who are found in deep and anxious thoughts. Origin of the proverb.—It is related that Nu'mán bin Mundhir used to consider a certain number of days unlucky and the others lucky, and that it was his habit during the unlucky period if anybody spoke to him to order his head to be cut off. Now, Nu'mán had an intimate friend living at some distance from him ; he died leaving a son, who in order to ingratiate himself into the favour of the king used to send him costly presents. This young man having been advised by his mother to visit the king personally repaired to him, but was not aware of his custom of beheading everybody that spoke to him on his unlucky days. It happened that the day on which the young man visited the king was one of his unlucky days, and the latter therefore ordered his head to be struck off when he saluted him. After a great deal of entreaty the young man obtained a respite of a certain

number of days to enable him to arrange his affairs before dying, on condition of his giving a security who should undergo the penalty in the event of his not returning within the time. An old man stood as his security, and the young man went away to arrange his affairs. On the last day of the respite the young man not having returned, the old man was ordered to undergo the punishment, but he asked as a favour that it may be put off till sunset and said, "Throw a stone ; (perchance) by the time it falls (to the ground), the wheel of fortune will have revolved." A stone was therefore thrown up, and by the time it could come down to the ground, the young man returned and also the sun set, and as that was the last day of the unlucky period, both the men escaped with their lives. Conf. Al-Meydānee's version of the narrative, F. A. P., Caput I, No. 361, and Sale's Translation of the Kurán, Preliminary Discourse.

تَعَلَّمِ الْحَسَانَةَ عَلَى رُؤْسِ الْمَجَانِينِ 174

Learn to shave on the heads of madmen.

Applied in the sense of experimenting first on valueless or worthless things.

حُسْنُ ' Om. = he shaved.

عَلَيْكَ بِالْبَزْلِ وَلَوْ هَزَلٌ 175

You have (only) to look to the purity or good origin (of a thing) even if it be thin or emaciated.

On the principal point to be borne in mind in selecting a wife or an animal.

عَلَيْهِ سِتٌّ وَكَبْشُهُ سِتٌّ 176

There are six (dollars) against him and his sheep is worth six (dollars).

Eng. eq. Six of one and half-a-dozen of the other.

عِنْدَ الْحَصَايِدِ يُدَوِّرُ الْقَصَايِدَ 177

At the time of harvest he goes about singing songs.

Applied to one who wastes his time in vain and frivolous things when there is an important business on hand.

عِنْدَ الْخُطْبَةِ اللِّسَانُ رَطْبَةٌ وَخِلَافَ نَيْبَسٍ كَمَا الْحَطْبَةُ 178

At the time of asking in marriage the tongue is moist, but afterwards it dries up like wood.

While one is in need of a thing sweet promises are made, but directly the object is gained they are all forgotten.

Eng. eq. Vows made in storms are forgotten in calms.

عِنْدِي اللَّحْمُ مَا أُصِيدُ الرَّخِيمَ 179

I have meat; I shall not hunt vultures. Said by a person who has good things in his possession and need not therefore trouble himself about getting any inferior ones.

عُورًا تَقُودُ رَمْدَانَةَ 180

A blind woman leading one suffering from ophthalmia.

The blind leading the blind.

العَيْرِيَّةُ تَزْهَأُ وَلَا تَدُومُ 181

A borrowed thing may appear beautiful, but (the possession of it) does not last.

Ever so beautiful a borrowed thing may be, it must sooner or later pass away from the possession of the borrower of it.

العَيْرِيَّةُ stands for العَارِيَّةُ = a loan.

العَيْشُ فِي مَزُودِنَا وَالنَّارُ فِي مَضْرِبَتِنَا وَالْمَاءُ فِي قَرْبَتِنَا وَنَجِي 182

عِنْدَ النَّاسِ عَلَى هَوَانًا وَطَرِبَتِنَا

We have food in our food-bag, fire in our pouch, and water in our water-skin, and we come to people just as we like and please.

Applied to persons who can afford to be independent of others.

عَيْنِي غَرِيَّةٌ مِنْ مَرَقِ الْبَرِيَّةِ 183

My eye is satiated with (the sight of) the gravy of anchovies.

Applied to one who is sick of a thing from an excess of it.

Om. = anchovy. *Engraulis commersonianus*.

عَيْنٌ مَا شَأْنُكَ مَا لَأَمْنِكَ 184

The eye that does not see you does not blame you.

Eng. eq. What the eye sees not the heart rues not.

غَابَتِ السُّكْرَةُ وَجَاءَتِ الْفِكْرَةُ 185

The intoxication has passed away and anxiety has come.

Applied to pain after pleasure and penury after plentifulness. Conf. B. A. P., No. 292.

الْغَالِي مَا يَدْنَأُ مَرَّتَيْنِ 186

What is dear (in price) cannot be sold twice (at the same high price).

This proverb is generally used in reply to a shopkeeper who says that he himself has purchased a certain thing dear.

عَصَا بِيَدَيْكَ وَلَا نَضِجًا بِيَدِ غَيْرِكَ 187

Better a raw thing with your own hands than a ripe one with the hands of another.

On the advisability of accomplishing a thing oneself, however clumsily it may be done, instead of depending upon others to do it in a clever manner.

الْغُلْبُ طُورِع 188

He who is defeated obeys. Conf. F. A. P., Caput XXV, No. 166.

الْفُعْلُ فُعْلُ النَّدَالِ وَيَطِيعُ الْقَضَى فِي الرَّجَالِ 189

The act is that of the mean, but its consequences fall upon the great man.

The sheikh of a tribe or the elder of a family is held responsible for the acts of persons belonging to the tribe or family, however low or mean they may be in position.

فَنَدَالُ دِيُولِ قَيْسِيَةٍ وَشِبْرِيَةٍ 190

A Deiwali sweet potato, compare it (with others) and measure it with the span. A woman is supposed to be about to buy a sweet potato and does not know which one to select.

Applied to a person who is confused and unable to decide what course to adopt.

Deiwal is the name by which the town of Tatta in Sind is known to the 'Ománees, who apply the name Deiwalee Banyans to the Hindus of that province. It is possible that sweet potatoes were imported from Sind in old days, and that they were very irregular in shape and difficult of being measured or compared with one another.

فُدْدَال 'Om. =sweet potato.

191 فِي طَرِيقِ رَابعٍ مِنْ أُذْرَبِ عَنكَ

On the road take for a companion (*lit.* accompany) one who is stronger than yourself.

On the advisability of having a strong protector on a journey or in any important undertaking.

رَابعٍ 'Om. =he accompanied.

192 قَارُوتِ الْعَالِي إِذَا طَلَعَ الْفَلَجُ قَالَتْ حَالِي

(Like) Károot al-'álee which whenever a new spring is discovered (*lit.* comes out) says, "It is mine."

Applied to a person who grabs everything he can get hold of, even on the ground of a fictitious claim.

Upper Károot is a village in the valley of the Beni-Ruwáheh, the people of which lay a claim to every spring that is found in its vicinity on the ground of its being a feeder of their own springs which, they allege, would dry if the new one is utilized in any other direction.

193 مَثْبٌ وَحِزَاقٌ وَالرَّبُّ رِزَاقٌ

A club and a waist-wrapper, and the Lord is the provider.

Applied to an improvident person who does not care or trouble himself about earning his livelihood.

حِزَاقٍ 'Om. = a waist-wrapper.

194 قَدِيمِ الْبَرِّيْسِمِ وَلَا جَدِيدِ الصُّوفِ

Better old silk than new wool.

It is better to have a valuable friend or thing though old than a valueless friend or thing though new.

قَرْنٍ وَأَزْعُ مُغْتَلٍ عَلَى سَائِلٍ 195

Karein Wāsu'a overshades *Simāil*.

Applied to a defect or a drawback in a person or thing.

Eng. eq. One scabbed sheep mars a flock.

Karein Wāsu'a was a lofty fortified building on a hill in the town of *Simāil*, and used to overshadow all the date-palm plantations underneath it, thus preventing the trees from having a vigorous growth. It was pulled down in 1876 by an order of the late Sultan of *Maskat*.

مُغْتَلٍ from غُتِّلَ 'Om. = it shaded or overshadowed.

كَانَ تَبَغَّى تَصَلَّى مَا تُغْلِبُ OR مَا تَعَايَ 196

If you want to pray, you cannot be prevented (*lit.* overcome).

Eng. eq. Where there is a will there is always a way.

كَانَ يَبْغَى يَمُوتُ رِسْمٌ 197

If he wants to die, brand him. *كَانَ* stands for *إِنْ كَانَ* = if.

Said of one who is already suffering from an affliction, and to whom any additional pain would be a sure cause of his ruin or death. Branding is a common remedy in 'Oman and is resorted to even for trivial complaints.

كَانَ بَغَيْتَ الْوَالِدِ نَقَّى لَهُ جَدًّا وَخَالَ 198

If you want a good son, select for him a good (maternal) grandfather and a good (maternal) uncle. *نَقَّى* 'Om. = he selected.

On the selection of a good wife.

كَانَ تَجِي عَقْبَةً وَكَانَ تَجِي ظَيْتٍ مِلْتَقًا فِي رِيَامٍ 199

Whether you come by the pass or over the rocks the meeting place would be *Riyām*. *عَقْبَةٌ* 'Om. = a pass. *ظَيْتٍ* = a rock. Both the roads mentioned in the proverb on the way from *Matrah* to *Maskat* meet at *Riyām*.

Said when the result is likely to be the same whichever way a thing is done.

كَانَ مُسْتَنْصَرًّا مِنْ جَبْرُوكَيْفٍ يُشَبِّعُ لَهُ فِي رِيَّامٍ 200

If he has been attacked by an evil spirit at Jabrook, how can the remedial measures be adopted in Riyám? *Jabrook* is a suburb of Matrah, and *Riyám* a village on the way from Matrah to Maskat.

شَبِّعَ لَهُ 'Om. = condition of a person attacked by an evil spirit. مُصْرَعَةٌ 'Om. = an offering of food and incense was made to an evil spirit.

On the unsuitableness of two things to each other.

كَانَ مَا شَيْ طَحِينٍ عَصْدًا 201

If there be no flour, prepare 'aseedeh of it. 'Aseedeh is a sort of thick gruel the principal constituent of which is wheat flour.

Applied to a person who asks for a greater thing than the one for which his request has been already refused. It is generally applied to an impudent beggar.

Refused a crust, he demanded a loaf.

كَبْرُهُ كَبْرُ نَخْلَةٍ وَعَقْلُهُ عَقْلُ سَخْلَةٍ 202

His size is that of a date-palm, but his reasoning (intelligence) that of a kid.

Applied to one who has a large body but a small brain,—a fool. Conf. F. A. P., Tom. III, No. 1856.

الْكَثْرَةُ تَغْلِبُ الشَّجَاعَانَ 203

Numbers overpower the brave.

كَثِيرٌ فِي الْعِزَافِ غَمٌّ فِي الْبَطْنِ 204

Plenty on the table, but sadness in the stomach.

Applied to a thing which is plentiful but profitless. Quantity without quality. *Sadness in the stomach* on account of the food being plentiful but not of the quality to benefit the person eating it.

عِزَافٌ 'Om. = a small round mat on which the tray containing the several articles of food is placed. It is called also in some parts كِفَارٌ and in others سُفْرَةٌ.

كُدِّي يَا غَزَالَةَ وَرِلِّي يَا سِبَالَةَ 205

Toil away, O Gazelle, and eat away, O Monkey.

Used when a good person of rank works hard, and a wretched worthless fellow enjoys the fruit of the work ; for instance, the master or lady of a house may work hard to earn money, whilst a slave or a lazy worthless member of the family derives the benefit of it.

سِبَالُ 'Om. = a monkey.

Eng. eq. Masters are generally the greatest servants in the house.

كَالسَيْفِ فِي قَطَاعَتِهِ وَالرَّجُلِ بِيَا رَبَاعَتِهِ 206

Like a sword in its scabbard or a man with his friends.

Applied to an untried person or thing.

Eng. eq. Judge not a ship as she lies on the stocks.

كُعُورِ بِيَاقِ يَبْكُرِ رِشْبَتَهُ وَيَلُوحُ عَسْقَتَهُ 207

Like the blind man of *Biyák* who is always replenishing his *hookah* with water and waving the date-stalk about (to kindle a fire). رِشْبَةٌ

'Om. = a *hookah*. *Biyák* = a village in the valley of Beni-Ruwáheh.

Eng. eq. Many sift night and day, and yet get nothing but bran.

كُفِّ وَاحِدَةٌ مَا يَصْفَقُ 208

One palm of the hand does not cause a clapping of hands.

Eng. eq. 'Tis the second blow that makes a fray.

كَلَامُ الْوَطَا أَحْسَنُ مِنَ الْعَطَا 209

Humble words are better than a gift. وَطَا *pl.* of وَطِي 'Om. = low.

كَلْبٌ بَيْنَ كَلْبَيْنِ ذَلِيلٌ بَيْنَ ثَلَاثٍ قَتِيلٌ 210

A dog between two dogs is a coward and among three dogs is killed.

The greater the number is of rivals in a field, the less the chance is of a man being bold or successful.

كُلِّبْ دَايِرٍ وَلَا أَسَدٍ رَاقِدٍ 211

Better a roving dog than a sleeping lion.

Eng. eq. A living dog is better than a dead lion.

كُلُّ تَعْسِيرَةٍ فِيهَا خَيْرَةٌ 212

In every difficulty there is a blessing.

Used in the sense of consolation when one meets with a difficulty or disappointment.

كُلُّ حَدٍ كَسَّاحُهُ قَدَامَ بَيْتِهِ 213

Everyone has his sweepings in front of his house.

Every one has his faults and defects before him. *كُلُّ حَدٍ* stands for *كُـسَاـحَةٌ* and *كُلُّ أَحَدٍ* for *كُـسَاـحَةٌ*.

Eng. eq. Every light has its shadow.

كُلُّ حَلَّةٍ فِيهَا عَلَّةٌ 214

Every quarter (of a town or village) has some drawback or another.

Eng. eq. Every bean hath its black.

كُلُّ مَحْصُورٍ مَا خُوذَ 215

Everything or everyone that is besieged is taken or conquered.

A besieging enemy has only to wait patiently for a besieged place to fall.

كُلُّ ذَنْبٍ عَلَى جَنْبِهِ 216

Everyone has (the responsibility of) his crime upon himself.

Everyone must himself suffer the penalty of his fault.

Eng. eq. Every herring must hang by its own head.

كُلُّ سَاتِطَةٍ إِلَيْهَا رَاِطَةٌ وَكُلُّ عَاجِزَةٍ إِلَيْهَا بَخْتٌ 217

For everything that drops there is a picker-up and for every spinster there is luck.

رَاِطَةٌ stands for *لَا تَطَّةٌ*, *إِلَيْهَا* for *لَهَا*, and *عَاجِزَةٌ* perhaps for *عَازِبَةٌ*.

Eng. eq. No pot is so ugly as not to find a cover.

كُلُّ شَارِبٍ إِلَهٍ مَقْصُورٌ 218

Every moustache has its scissors.

Applied to the adaptation of things.

كُلُّ بِعْقَلِهِ رَاضِي وَعَمَّا مَالُهُ لَا 219

Everyone is pleased with his reasoning (intelligence) but not so in regard to his wealth.

Everyone is contented with his intellectual powers but not with the wealth he possesses.

كُلُّ كَمَا كُنَّا جَاءَ الْهَبُوبُ وَشَلَّه 220

All (the dust) is alike ; the wind came and took it away. هَبُوبٌ
'Om. = wind.

Applied to persons or things all equally bad.

كَلِمَةُ الَّتِي نَحْتَجِلُ مِنْهَا بَدِيهَا قَبْلَ 221

Mention first the word you are ashamed or shy about.

All disagreeable conditions ought to be settled before commencing a business.

Eng. eq. A word before is worth two behind.

كُلُّ يَمْدَحٍ سَوْقًا رُبُّهُ فِيهِ 222

Everyone praises a market in which there is a profit (for himself).

كَمَا بُوَيْدُورٌ جَمَلَ خَالَتَهُ مِنْ لَقِيهِ رِكْبٌ وَعَلَى وَمِنْ مَا لَقِيَهُ 223
مَشَى وَعَلَى

Like one who searches for his aunt's camel ; if he finds it, he rides and sings ; and if he does not find it, he walks and sings. مِنْ
stands for إِذَا.

Applied to a person who is sent in search of a thing or to do a business in which he takes no interest.

كَمَا سَكَّرَ أَدَمُ مِنْ شَلَيْتِهِ مَنْ وَمَنْ وَدَرَّتَهُ مَنْ 224

Like the cat of Adam which if you lifted up was a maund in weight and which if you left alone was (still) a maund in weight.

This proverb can be used in two senses. First, in the sense of the *Eng. eq.* A rolling stone gathers no moss. Secondly, in the sense of an ungrateful or a naturally bad person who is not affected by the kind of treatment he receives at the hands of people.

Adam is the name of a town in 'Oman Proper, where a lean and miserable cat once lived; it used to go about in the town, and whether it was fed well or not it never changed in its weight.

كَمَا ضَاوَوُ الْعُورَا يَجِيئُهَا الرِّزْقُ إِلَى مَنَابِئِهَا 225

Like the blind Roller to whose beak food finds its way.

Applied to a person who cannot exert himself and has to depend upon others for food.

ضَاوَوُ 'Om. = Indian roller—*Coracias indica*.

كَمَا قَصَّابُ نَزْوَى 226

Like a butcher of Nazwá.

Applied to a discontented person who always complains of a loss in his business or other matter.

The butchers of Nazwá are noted for complaining of a loss, though there may be an undoubted proof of the case being the opposite of it.

One of them was once given a bullock for nothing and told to slaughter it and sell the meat for his own benefit. On being questioned as to the result, he complained of having suffered a loss though he had not to pay anything as the price of the bullock, and explained that the wear of his knives had also to be taken into consideration. Nazwá is a large important town in 'Oman and was at one time its capital.

لَا تَأْمَنَنَّ مِنَ الثُّورِ وَلَوْ رَأَسُهُ فِي التَّنُورِ 227

Do not trust a bull even if its head be in an oven.

A caution against trusting a dangerous enemy even if he has fallen.

لَا حَامِضٌ يَجْلِي الكِبْدَ وَلَا الاحْمَرُ يَفْرَحُوبُهُ الصَّغِيرِينَ 228

Neither an acid thing to clear the liver, nor a red thing to gladden children.

Said of a useless thing or person.

لَبِيكَ يَا نَافِعٌ وَلَوْ سَاحِرٌ 229

Here I am, O (my) benefactor, even if you are an enchanter (oppressor). In 'Omán enchanters are looked upon as oppressors of mankind.

The call of one's benefactor is readily answered even if he be a wicked man.

اللَّحْمُ حَالُ السَّحْرِ وَالِدَعْوَا عَلَى المِطِيطُوَّةِ 230

The meat is for the sorcerers or enchanters, whilst the curse falls on the (poor) lapwing. *مِطِيطُوَّة* 'Om. = a lapwing—*Lobivanellus goensis*.

The people of 'Omán generally have a firm belief in sorcery or enchantment, which is supposed to be in many instances the cause of disease and death. Enchanters are supposed to have three animals in their service, namely, *ضَبُع* *sem.* *ضَبْعُون* (hyena), *مُقَعَّاشَةٌ* (fox), and *مِطِيطُوَّة* (lapwing), which last acts as their messenger. The cry of this bird is looked upon as a very inauspicious omen, and the hearer of it always curses the bird with the phrase *عَظْمٌ حَاقَشٌ* (May a bone stick in thy throat!). The cries of certain other animals are also looked upon as omens. Thus the cry of a cow is considered an inauspicious one, and is replied to by the curse *عَلَى قُرُونَشٍ* (On thy horns may the danger fall!); the cry of a donkey is auspicious, and is replied to by the benediction *خَيْرٌ يَا بُوخُضَيْرٍ* (Mayest thou prosper, O harbinger of plenty!); the cry of a camel is judged according to its nature; if affectionate and tender it is considered auspicious, and if it be like a groan inauspicious, the phrase used in either case in reply being *حَنِيشٌ وَلَا نَيْشٌ*. (Let us have thy affectionate cry but none of thy groaning).

In the proverb the poor bird is cursed as being the messenger of the enchanters, who are supposed to be at a distance enjoying themselves on meat and unaffected by the curse.

The carrier of a disagreeable message is exposed to ill-treatment whilst the sender of it is safe at a distance.

لَيْدِخْلٍ بَيْنَ الْبَصْلِ وَالْتُّومِ يَطَّلِعُ خَائِسٍ وَمَدْمُومٍ 231

He who enters among onions and garlic comes out stinking and in a contemptible plight.

Eng. eq. He that lies with dogs must expect to rise with fleas.

لُقْمَةٌ وَلَا بُرْمَةٌ 232

Better a morsel (ready cooked) than an (empty) earthen cooking pot.

It is better to have something which is likely to be of immediate use even if it be a little, than to have much of what is useless.

بُرْمَةٌ 'Om. = an earthen cooking vessel.

Eng. eq. A bird in hand is worth two in the bush.

لَوْ سُنِدٌ فِيهَا خَيْرٌ سَدَّتْ دَرَاوِيشَهَا كَفَّتْ سِنُودُهَا 233

If there was any good in Sind, it (Sind) would have been enough for its Darweishes or Sindees.

Applied to a useless person who is not able to help himself for want of good qualities in him, much less those who depend on him.

لَوْ تَرَكَّضَ زَكْفُضُ الْوَحُوشِ غَيْرَ زَكْفِكَ مَا تَحُوشُ 234

Even if you run at the rate that wild animals do, you will not get more than your (predestined share of) means of sustenance.

Applied in the sense of the preponderance of one's luck over his exertions.

لَوْ مَا الدَّهْجُ مَا نَفَقَتِ الْخُمَامَةُ 235

If there were no fools, rubbish (sweepings) would not be sold (*lit.* spent or used up). *Conf.* No. 118.

لِي يَجْرِيَ عَلَى التَّعْيِيبَةِ يَجْرِي عَلَى الْبُلْهِيَّةِ 236

What happens to one in poor or embarrassed circumstances happens also to one in easy circumstances.

لِي مَا يَدَّبُهُ أَهْلُهُ يَدَّبُهُ الزَّمَانُ 237

He who is not taught (discipline) by his people, is taught by fortune (time).

Experience of the world and vicissitudes of fortune soon teach one how to behave himself, if he has not already learnt to do it.

مَا بَادِلٍ بِمُحِبُّوبِ الْحَشَا جِنِّي 238

One does not exchange a sweetheart for a *jinn* (evil spirit).

One does not exchange a good thing or a favourite person for one that is bad and disliked.

مَاتَتِ الْحَمَارَةُ وَإِنْقَطَعَتِ الزَّوَارَةُ 239

The donkey is dead and the visiting is over.

Applied to an ungrateful person who ceases paying visits when his purpose is gained.

مَا يَحْكُ شَفْرِي إِلَّا ظَفْرِي 240

Nothing or nobody can scratch my lip but my own nail.

Nobody can do one's work so well as himself.

مَا دَامَ زَا جِيَةٌ بَنْزَجِيهَا وَيَوْمَ تَزْجِي شَيْ حَلْجِي شَيْ 241

While it passes (can be palmed off), we shall make it pass ; but when it won't pass (cannot be palmed off), we shall not come.

Origin.—It is related that an uneducated man once went to a village and set up there as a teacher. A short time after, an educated man happening to come there too, the villagers asked him to examine the boys, but he found that they knew nothing, and on his asking the teacher as to how he had taught them, is supposed to have received the above reply.

Applied to one who tries to serve for a time without knowing much about the work he has to do.

شي 'Om. = not ب and ح are both used in the 'Omanee dialect to

indicate the future tense.

مَا دَامَ السَّيْلُ يَسْكِبُ الْحَصَى رُطْبًا 242

While the rain pours, the stone is moist.

While fortune smiles, everything that one does is admired. Conf. No. 35.

الْمَاءُ زَائِدٌ عَلَى الطَّحِينِ 243

Water more (in proportion) than the flour (in the preparation of dough).

Applied in the sense of want of proportions.

Eng. eq. Make not your sail too large for your ship.

مَا سَادَتْ حَالُ بِئِهَا يَجْبَنُ مِنْهَا 244

It (milk) is not enough for her (the cow's) calf, and he wants to make cheese out of it. *سُدَّ* 'Om. = It was enough.

Applied to one who wants to venture beyond his means.

مَا يَسْتَوِي الْحُبُّ فِي الْحَيْلِ وَالْمُحَبُّوبُ رَاكِبٌ خَيْلٍ فِي الْغُبْرَةِ 245

It cannot be that the sweetheart should be in Hail and the lover on horseback or at Gobreh. *الْحُبُّ* stands for *الْمُحَبَّبُ*

On the necessity of certain conditions being present for certain matters ; thus, according to 'Ománee ideas, it would be difficult for two lovers to love each other when they are at a distance from each other.

مَا يَسْتَوِي سَيْفَيْنِ فِي قَطَاعَةٍ وَلَا سُلْطَانَيْنِ زُبَاعَةٍ 246

Two swords cannot be (contained) in one scabbard, nor can two sultans (reign) together.

Eng. eqs. Two stars cannot shine in the same hemisphere. One nail drives out another. Conf. F. A. P., Caput XXIII, No. 365.

مَا يَسْتَوِي وَدَّرِي بِنِشٍ وَشَلِي بِنِينًا 247

"Leave off your child and take up our children," is a thing that cannot be (done).

Applied to one who proposes an unnatural course, or asks another person to do his work when that other person has his own work to attend to. *وَدَّرَ* 'Om. = he abandoned or left.

مَا يَشْتَقُ ثُوبٌ بَيْنَ عَاقِلَيْنِ 248

Cloth cannot be torn between two wise men.

Friendship between two wise men is not easily broken off.

مَا شَيْ شُرْجَةٌ ضَاكَتْ بِسِيلِهَا 249

There is no watercourse or rivulet which is ever choked by its own flow (water).

No difficulty can be found in adapting two things to each other when they are intended or made for that purpose.

مَا شَيْ صَبَةٌ نَجَتْ مِنْ حَشَفٍ 250

There is no heap (of dates) free from dry and shrivelled ones.

There are black sheep in every flock.

مَا يَضَارِبُ الْقَوْمَ غَيْرَ بُوَيْحَاتِي اللَّوْمِ 251

Nobody fights an army but he who is afraid of blame. **حَتَّى**
'Om. = he was afraid.

Nobody goes willingly to a war. It is the fear of being blamed afterwards as a coward that induces one to do so.

مَا طُرْفَةٌ بَاطِنِيَّةٌ فِي غُرْفَةٍ 252

A Bâtineh woman in a room is no wonder.

The women of the Bâtineh coast are looked upon as common, and therefore the fact of one of them being in a room (probably as one's wife) is not a matter of wonder.

مَا تَطِيحُ الصَّدِيفَةُ إِلَّا فِي أَوْ فِي عَلَى رَأْسِ الضَّعِيفَةِ 253

A misfortune or a roof does not fall on the head of any but an unfortunate (weak) person. 'Om. = a calamity.

This proverb is used in the sense of misfortunes generally befalling persons who are already unfortunate or unable to bear them.

Eng. eq. Misfortunes seldom come single.

مَا نَعْرِفُ مِنْ حَيِّ عَاصِمٍ لِحَرَادِيَا 254

We do not know Haya 'A'su n from Jarúdee.

Applied to two things which cannot be distinguished from each other on account of there being very little difference between them. Haya 'A'sum and Jarúdee are two places on the Báṭineh coast so close to each other, that it is difficult to tell the boundary line of one from that of the other. Conf. No. 138.

مَا يَعْرِفُ رَطْنِي إِلَّا وَدَّ بَطْنِي 255

Nobody knows my secret language but my own son.

Eng. eq. The wearer best knows where the shoe pinches.

مَا يَغِيبُ دَيْنٌ غَيْرَ يَلُهُ طَلَابٌ 256

No debt or claim is lost ; it is sure to have its demanders (sooner or later).

Generally applied to a case of blood revenge.

Origin.—The 'Ománees attribute this proverb to the time of the Prophet 'Eesá (Jesus) who, it is related, one day climbed up a tree on a bank of a river and sat there, when a horseman also happened to come there, and having dismounted from his horse and undressed himself jumped into the river for bathing. After bathing he remounted his horse and went away, forgetting to carry with him a bag of money which he had deposited on the bank of the river. He was shortly after followed by another man, who also selected the same spot for bathing, and on redressing having discovered the bag of money took it away with him. Soon after this a third man came to the same spot, and while he was in the act of bathing, the horseman having by this time discovered his loss returned galloping to the tree and demanded his bag back from the man who was actually bathing at the time. He, however, denied all knowledge of it, and an altercation took place between them, whereupon the horseman drew his sword and slew the other man. " 'Eesá, who had been quietly watching all these events, was greatly astonished and perplexed, upon which a voice from Heaven said, " 'Eesá, do not be astonished ; the forefathers of the horseman were great tyrants and used to force labour from people, while the second man's forefathers were among the labourers who were unpaid, and he had therefore a claim which has now been paid. In the case of the third man one of his forefathers had killed a forefather of the horseman, who has now in retaliation for it killed him. Thus no claim is lost. Sooner or later it is sure to have its demanders."

Conf. story 120th in "نوادِر احمد شهاب الدين القليوبي"

المُغْسَلُ مَا يَضْمَنُ بِالْجَنَّةِ 257

The washer of the dead does not guarantee Paradise (to the dead).

Applied in the sense of means to obtain a thing not necessarily meaning success. A person helping one is not bound to bring the thing to a successful issue.

مَا كُلُّ مَرَّةٍ تَسْلَمُ الْجِرَّةُ 258

Not every time is the jar saved.

Eng. eq. A pitcher goes often to the well but is broken at last.

مَالُ الْجَبَلِ حَالُ الْجَمَلِ وَمَالُ الْبِحَابِ مَأْوَاةٌ ذَهَابٌ 259

The date-palms of a mountainous country belong to the camel, and the date-palms watered with a leathern bucket are in danger of perishing.

Applied to labour without profit, and also to a person between two misfortunes. The first part of the proverb is expressed figuratively, the expense of bringing down the produce of a mountainous country on camel-back being too great to allow of any profit. مال = property which in 'Omán being composed principally of date-palms, is the name now commonly applied to them. الْبِحَابُ 'Om. = a skin, pl. بَحْبُ

مَالُ الْقَرَّاحِ مِنْ طَاحِ رَاحٍ 260

Date-palms planted in sand, when they fall down, are lost. قَرَّاحُ 'Om. = Sandy soil.

Everything founded on unstable ground is in danger of being lost. A weak foundation destroys the superstructure.

مَا لَكَ تَدَقَّنِي قَالِ دَأِيَّةٌ تُشَقِّنِي 261

"Why do you beat me?" He said, "Because the cartilages of the breast are splitting me."

Applied to a person who revenges himself upon others than those who have injured him.

مَالِكُ تَصِيحٍ قَالَ فِي بَطْنِي رِيحٌ 262

"Why do you bawl out?" He said, "There is wind in my stomach."

Nobody complains without a reason.

مَالُ مَالِ أَبِيهَا وَيَزُودُوهَا فِي سَيْعَةٍ 263

The property is her father's, and yet they give her food for the journey only in a palm-leaf basket.

Applied to one who has no control over his own affairs.

مَا يَنْفَعُكَ غَيْرَ دَمِ عَقْبِيكَ أَوْ شَرًّا دُرِّهِيكِ 264

Nothing will benefit you but the blood of your heel (your son), or the purchase of your money (your slave).

It is only those who are interested in a person's welfare that help him.

مَا عَلَى الْكَرِيمِ تَشْرُطٌ 265

There are no conditions binding on the generous.

Whatever a generous man gives ought to be taken without restricting him to any conditions.

Eng. eq. Never look a gift horse in the mouth.

مَا قَاصِرٌ عَلَيْنَا لَوْمِي بِمَعْصَرِ شَرْجَبَانَ 266

We are not short of limes that we should squeeze *sharjabán* (*Solanum violaceum*).

On substituting a bad thing for a good one which is in abundance. Limes are abundant in 'Oman, and it would be preposterous to substitute for them a fruit which only somewhat resembles them in appearance.

مَالُ الْبُخْلَى يَأْكُلُ الْبُطْلَا وَمَالُ الْبُطْلَا حَالُ الشَّيْطَانِ وَالْمُخْزَأِ 267

The vain and the useless enjoy the wealth of the stingy, while the property of the idle and useless belongs to the devil and the vile or contemptuous.

A miser hordes his wealth to be wasted in immoral and vain purposes by his heirs who are generally idle and worthless.

Eng. eq. The devil lies in the miser's chest.

مِثْقَالٌ مِنَ الْحُكْمِ وَلَا بَهَارٌ مِنَ الْمُرَّةِ 268

A *mithkál* in weight of authority is better than a *bahár* of kindness.

Acts in obedience to orders of persons in authority are more readily performed than those prompted by kindness.

Eng. eq. A friend at court is better than a penny in the purse.

Mithkál=the smallest weight known to the Arabs, equal to a dirham and three-sevenths of a dirham.

Bahár stands for *buhár*=the largest weight known to the 'Ománees, equal to 200 *Maskat* maunds.

الْمَجْرُورُ يَصِيحُ وَالْمَأْشَالَةُ رِيحٌ 269

The bucket pulley makes a noise, but the water is carried away by the wind.

Eng. eq. Much ado about nothing.

مَجْرُورٌ 'Om. = a pulley fixed over a well, over which a rope passes for drawing water. Conf. F. A. P., Caput XII. No. 81, and Caput V., No. 13.

مُرَيْمُو إِذَا سَدَّتْ بَابَهَا بَابَ اللَّهِ مَفْتُوحٌ 270

If Mureimo closes her door, the door of God is open.

This proverb is used when a person tries to put off giving help or a gift, by stratagem.

Mureimo was a wily and cunning woman who lived in Wadi Akk in the reign of Sayyid Sultán bin Hamad.

مَسْعُودَةٌ تَأْتِي الْخَبَرَ غَيْرَ مَسْئُودَةٍ 271

Mas'oodeh brings news without being asked. 'Om. = he asked.

Applied to a meddlesome person who interrupts others in conversation.

مَعَنَا الْقَمَرُ عَنْ صِرَاجِ الْبَأْنِيَّانِ 272

We have the moon instead of the Bányán's lamp. 'Om., stands for سِرَاجٌ = a lamp.

A Bányán's lamp is supposed to last much longer and to give brighter light than an Arab's; hence the comparison with it in the proverb, that being the best lamp that an Arab can think of,

273 مِّنْ أَدْمِي الْحَرَكَةِ وَمِنَ اللَّهِ الْبُرْكَاتُ

Action is expected from man and blessing from God.

Eng. eq. Use the means and God will give the blessing.

274 مِّنَ الْبُرْدِ حَرَقَاتٌ وَمِنَ الْبَحْرِ غُرْقَاتٌ

In the direction of land there is fear of being burnt, and in the direction of the sea there is fear of being drowned.

Between two difficulties.

275 مِّنْ يَبِيعِ الْفَجْلِ يَسْتَأْنِي الْعَبَسُ

He who sells radishes is paid in date-stones.

Eng. eq. As you sow, so you shall reap. مِّنْ 'Om. stands for مَن=who. عَبَسُ 'Om.=date-stones. Radishes are generally sold by gardeners, who take payment for them in date-stones on which they feed their cattle. As the selling of radishes is considered a vulgar occupation, so is also the kind of payment for them.

276 مِّنْ جَادٍ عَادَ

He that gives (anything) out of generosity has it returned.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Proverbs, XIX, 17.

277 مِّنْ بَغِيَّتٍ تُذَكِّرُ فَعَلَ زَيْنٌ وَلَا شَيْنٌ

If you wish to be remembered do good or otherwise evil. مِّنْ stands for مَن, and لَإِنْ for لَوْ, and لَوْ for لَوْ=otherwise.

278 مِّنْ بَغِيَّتٍ عَوْنَهَا بَرَقَ فِي لَوْنِهَا

If you want the milk a pot full, examine her (the cow's) state (*lit.* colour). *Conf.* No. 49.

On the advisability of examining a thing or animal carefully before making a purchase.

279 مِنْ بِنَى عَلَى يَدِهِ تَصَتْ

He who has (a wall) built over his hand must have it cut off.

He who meddles with the business of others must suffer for it.

Eng. eq. He that blows in the dust fills his eyes.

280 مِنْ جِيتَ مَا بَكَ فَرَحَ وَمِنْ سَرَتْ مَا مَقْفُودٌ

When you come nobody is glad, and when you go away you are not missed.

Applied to a useless person.

281 مِنْ حَبِيتِ طَبِيتِ وَمِنْ بَغَضْتِ تَلَعْتِ الْعَيُونَ

You consider him agreeable whom you love, whilst you pull out the eyes of him whom you hate.

Applied to a person who winks at the faults of those whom he likes and is ready to find fault with those whom he hates.

Eng. eq. (Of the first part.) Love is blind. (Of the latter part.) Faults are thick where love is thin. Conf. F. A. P., Caput XXIV., No. 283.

282 مِنْ حَشَّتِ نَعَشْتِ

If you cut (grass), you will get your dinner.

On the advisability of working to obtain one's livelihood.

283 مِنْ يُعْرِجُ وَلَا يُحَسِّبُ يَفْلِسُ وَلَا يَدْرِي

He who spends and does not calculate, becomes bankrupt and is not aware (of it).

Eng. eq. Who spends before he thrives will starve before he thinks. Conf. F. A. P., Caput XXIV., No. 491.

284 مِنْ خَصَّكَ الْجَارُ أَشْتَلَّ مِنَ الدَّارِ

If your neighbour is your enemy, remove from the house.

On avoiding quarrelsome neighbours and keeping aloof from disagreeable things. Conf. B. A. P., No. 9.

285 مِنْ رَأَيْتَ مَا حَبِكَ يَنْحَسِّنْ بِلِ

If you see your friend being shaved apply water (to your own head).

Used in the sense of being warned by the calamities of others.

Similar to "مَنْ حُلِقَتْ لِحْيَةُ جَارِهِ — فليسكب الماء على لحيته" Let him who has his neighbour's beard shaved pour water over his own beard." Conf. B. A. P., No. 10.

286 مَتَشَّ رُوحَشْ تَدُورِي الدَّقَّ وَلَقَيْتِي

You yourself are the cause (of the misfortune); you hunt after beating and have got it.

Said to one who has brought a misfortune on herself and complains of it.

287 مَتَّكْ رُوحَكْ خُسُوفِيْنِكْ جَرْحَةُ يَدِكْ

You yourself are the cause of your injury, the wound of your hand.

Similar to the last one.

288 مِنْ شَافَ بَعِيْلَهُ ضَاقَ ضَيْقُهُ

He who sees with his eye is straitened in his heart. 'Om. = ضَيْقُهُ heart.

Eng. eq. What the eye sees not the heart rues not.

289 مِنْ ضَرَبَ قَبَهُ خَذَّ حَبَّهُ

He who strikes his staff gets his (share of) wheat.

At harvest time the people that help in beating corn are paid for their trouble in grain.

Eng. eq. No gains without pains.

290 مِنْ طَمَعَ طَمِعَ

He who covets sinks or is drowned. 'Om. = it (a ship) sank.

Eng. eq. The covetous man is his own tormentor. Conf. F. A. P., Tom III., No. 1829.

مِنْ عِنْدِ الْحَبِيبِ وَلَوْ حَبَّةَ زَبِيبٍ 291

From a loved one or friend, even if it be a raisin.

A gift from a friend is highly appreciated, even if it be a trifling one.
Conf. B. A. P., No. 387.

مِنْ غَابَ عَنِ الْعَيْنِ غَابَ عَنِ الْقَلْبِ 292

He who is not before the eye is absent from the mind.

Eng. eq. Out of sight out of mind.

مِنْ غَلَبَتْ حَبَشٌ كَيْلِيَهُ 293

Owing to the victory (of the times) over you, measure out your grain (to yourself).

Applied to a dull market or want of work owing to hard times. In the proverb the shopkeeper is supposed to be a woman, and is told to amuse herself by measuring out grain to herself for a want of purchasers. **ش** is the pronominal affix of the second person fem. sing. in the 'Ománee dialect. **حَبٌّ** = wheat.

مِنْ كَانَ لَهُ حِيلَةٌ فَلْيَحْتَالِ إِنَّ الْحَيْلَ مِنْ شِيمِ الْجَالِ 294

Let him who has means of employing a stratagem (to gain his object) do so, for stratagems are (reckoned) among the qualities of good and brave men.

مِنْ لَمْ يَفَكَّرْ فِي الْعَوَاقِبِ مَالَهُ فِي الدَّهْرِ صَاحِبٌ 295

He who does not think of consequences has no friend in the world.

مِنْ نَآخَ الْجَمَلَ كَثُرَتْ مَعَالِيْقُهُ 296

When a he-camel lies down its loads increase.

Eng. eq. All lay loads on the willing horse.

مِنْ يَتَكَلَّمُ عَلَى غَيْرِهِ يَقُلْ خَيْرًا 297

He who depends upon another loses his wealth (*lit.* his wealth diminishes).

Eng. eq. Trusting to others' care has been the ruin of many.

مُوَيْدَةٌ عَلَيَّ الْبِلَادُ لَا مَالٌ وَلَا أَوْلَادُ 298

What would bring him back to the country or town? He has neither property nor children.

Applied to one who has left a place and has no interest in it.

مُو ' Om. stands for مَا = what.

مُوَعَّلَمَكَ بِالْقِسْمَةِ قَالَ بِمَا فِي وَجْهِ الذِّيبِ 299

"What has taught thee (O fox,) to make a proper distribution?" It said, "What the wolf has (received) in its face."

Applied in the sense of taking a warning from the fate of others.

Origin.—It is based on a very old fable, in which a lion is supposed to have asked a wolf to distribute some meat between all the animals, and the latter having kept the best portion for itself, the lion was enraged and slapped it in the face. A fox having been next asked to do it, took for itself the worst part, whereupon the lion is supposed to have asked the fox the above question. Conf. story 101, Chap. I, "Nafhat-al-Yaman."

النَّارُ تَخْلَفُ الرَّمَادَ 300

Fire leaves (behind it) ashes.

Fire is here compared allegorically to a good and great man and ashes to a worthless son.

نَارُ السَّمْرِ تَخْلَفُ الْجُمْرُ 301

The fire of the gum acacia tree leaves behind it cinders.

This proverb like the last one is also used allegorically, the cinders being compared to a son who is likely eventually to develop into a great man like his father.

النَّارُ مَا يُقْبَطُ عَلَيْهَا السِّدْسُ 302

Fire cannot be put out with a *sidis* measure (*lit.* a *sidis* measure cannot be placed over fire). *Sidis* ' Om. = a wooden dry measure.

Eng. eq. Fire is not to be quenched with tow.

303 نَازِعٌ وَلَا تَحْزِبْ عَسَى يَلُكَ فِي الثَّرَاةِ نَصِيبُ الْمَرْءِ وَلَا الْحِمَارَةُ

Dispute and be not disappointed ; by disputing you will meet with luck—you will get either the woman or (at least) the she-ass.

Origin.—It seems to have originated from a very curious story. It is said that a man and his wife were one day on their way to another village, the woman riding a female donkey and the man walking by her side. On the road they met an old blind man, who was also proceeding in the same direction. They pitied him and asked him to ride the donkey. When they neared the place of destination, the owner of the donkey asked the old man to alight and go his own way, upon which the latter turning round said, that both the animal and the woman belonged to him and refused to give them up. The owner argued in vain with the old man, and the matter had eventually to be referred to the village authorities, who decided that either the woman or the donkey must belong to the old man. يَلُكَ stands for لُكَ and رَأَى for رَأَى

304 نَاقَةُ الْكَذَّابِ رِزْمَانَةٌ

The she-camel of a liar must tire (in the end). Conf. No. 114.

305 مُنْقَايَ مِنَ الصَّبَةِ نَسَّ فِي النَّصْدِ

Selected out of the heap it (a date) went bad in the bag. نَقَى
'Om.=he selected. صَبَةٌ 'Om.=a heap of dates before they are packed. نَسَّ 'Om.=it rotted dry so that it crumbled as a fine powder. نَصْدٌ 'Om.=a heap of date bags arranged one over another with the object of draining off the treacle which oozes out of the dates.

Applied to a favourite thing or person not answering one's expectations.

306 وَأَخْرَابُ الدَّارِ إِذَا تَعَامَلُوا السُّورَ وَالْفَارَ

Alas for the country when the cat and the rat join together in working !

Remedy worse than the disease.

This proverb seems to be based on the version of the destruction of the great *sadd* (dyke) of Márab in Yaman, given by al-Bagawee in his

معالم التنزيل Conf. F. A. P., Caput I, No. 453.

تَوَدَّرَ بِهَا وَتَرَبَّى غِبْلَهَا 307

She leaves off her (legitimate) child and brings up her bastard one.

Applied to a person who gives up a real claim and fights for an imaginary one.

Eng. eq. Catch not at the shadow and lose the substance.

وَلَا فِيهَا وَلَا فِي التِّبْنِ 308

Either it (the stick) will hit it (the ball) or fall in the straw.

A contest has only two ends ; one can either win or lose.

This proverb is based on a certain game of children in which the player has to hit a ball with a small stick.

وَيْشٌ دَرَى الْجِمَارِ بِأَكْلِ الْكِنَارِ 309

What has taught the ass to eat jujubes ?

أَيْشٌ from P. = jujubes. وَيْشٌ stands for كِنَارِ

Eng. eq. To cast pearls before swine.

هَزَّةٌ مِنَ الْمَزَّةِ وَضَرْطَةٌ مِنَ الْعَائِيَةِ 310

Shaking is the result of cheerfulness, and breaking wind with a sound is the result of good health.

Applied to one who is insolent or proud on account of wealth or any other cause.

هِيَ تَرْتَقِصُ وَمِنْ عَمَرِهَا يَنْقُصُ 311

She (a she-goat) dances, but her life-time is becoming shortened.

Applied to the unsuitableness of an action, dancing being an expression of joy, whilst life becoming shorter is a matter for sorrow or grief.

هَيْسَ بَعْلَةٌ ضَاقَتْ بِدَقْلِهَا 312

What *bagleh* ever becomes straitened on account of its own mast ?

Bagleh = a kind of small sailing vessel. Conf. No. 249. هَيْسٌ stands for هَيْسَ = what ?

313 يَا سَارِقِ الدِّيكِ فَوْقَ رَأْسِكَ الرِّيشُ

O stealer of the cock, on your head is the feather.

Eng. eq. The guilty conscience is its own accuser.

314 يَا غَرِيبَ كُونْ أَدِيبَ

O stranger, be well-behaved.

Advice to a stranger in a foreign place.

315 يَوْمَ سَكُوتِ كَلْبِي السَّكُّ وَيَوْمَ عَفْفَتِ كَلْبِي الطَّيْرُ

When I sink fish eat me and when I float birds eat me. 'Om. سَكُّ

=it sank to the bottom. عَفْفَتِ 'Om. =it floated.

In a dilemma. Conf. No. 274.

316 يَوْمَ الشَّرَاطَةِ مَا شَبَعَانَ لَيْفَ

Even on the day of cleaning the date-palms, he is not satisfied with their fibres.

Applied to a discontented man who is not satisfied even when he has plenty.

شَرَّاطَةُ 'Om. =the operation of pulling out the bottoms of date-palm branches, which remain attached to the trunks after the branches are broken off, with an iron instrument named مَخْلَبٌ During this operation a considerable quantity of the fibrous tissue of palms is torn off and scattered about.

317 يَوْمَ يَطْبِخُ شُوبِ الكِنْدَارِ وَيَرُوحُ الكَعْكُ يَتَوَازَنُ لَيْلٌ وَنَهَارٌ

When the jujube fruit falls and the cake of bread begins to smell, night and day become equal. This happens in spring, when jujubes becoming overripe fall off, and new wheat of which the cake of bread is supposed to be made is collected, the smell of the cake evidently referring to its being baked. 'Om. يَوْمَ =when.

يَوْمَ مَا رَامَتْ عَلَى الْجَرَابِ دَارَتْ عَلَى الْجَزَلَةِ 318

When she (a she-camel) could not carry a large bag of dates, she turned to a half one.

Every one must work according to his capacity.

يَوْمَ رَامَ *nor.* يَوْمَ 'Om. = he was able. جَرَابٌ a large mat bag containing preserved dates.

جَزَلَةٌ 'Om. = half a *jarāb* or any piece cut off from a *jarāb*.

يَوْمَ مَا عَرَفَتْ تَلْعَبُ قَالَتْ مَلْعَبٌ ضَيْقٌ 319

When she did not know how to play, she said that the play-ground was narrow.

Eng. eq. A bad workman quarrels with his tools.

يَوْمَ النَّاسِ يُخَيِّطُونَ ثُوبَ السُّوَابِجِلِيِّ أَنَا ضَرَبْتُ التَّكَارِيرَ فِي 320

الْجُونِيَّةِ or فِي الْمَرَحَلَةِ

Whilst people sew *Suwāhīlee cloth*, I have been braiding the edges of a gunny bag or a date basket.

Applied to inappropriateness of things, and also to one who wastes both a good thing and his time in trying to decorate a thing which is originally bad or ugly.

ثُوبَ السُّوَابِجِلِيِّ 'Om. = a fine kind of long-cloth.

تَكَارِيرٌ 'Om. = a kind of braid made from two silk strings of different colours, generally sewn on to the neck or front of a shirt. جُونِيَّةٌ

'Om. = a gunny bag or sack. مَرَحَلَةٌ 'Om. = a bag made of palm leaves,

ART. XV.—*The Oriental Congress at Hanoi.*

BY PROFESSOR M. MACMILLAN, P.A.

[*Read 17th January 1903.*]

THE Congress of Orientalists at Hanoi or, as it is to be entitled in future, *Le Premier Congrès International des Etudes d'Extrême-Orient*, will be remarkable in the history of Oriental learning as being the first Congress of Orientalists held in the East. This fact gives it a distinctive character and some obvious advantages. However industrious and keen-sighted and sympathetic an Orientalist may be, he cannot learn as much from books and such fragments of monuments as may be transported to European museums as he can by visiting the countries that he studies, conversing with the people, inspecting with his own eyes architectural and other monuments in their proper surroundings, and absorbing into his soul the 'genius loci.' This amounts to saying that the Orientalist ought, if possible, to perfect himself by travelling to the East, and it may be urged that savants can and do travel to the countries in which they are specially interested, even without the inducements offered by Congresses. This is true. But, on the other hand, Congresses held in the East would undoubtedly attract savants who would probably never leave Europe without such an inducement. It is probable, for instance, that the representatives of Italy, Austria, Germany, Norway, Japan and many other delegates who attended the Congress of Hanoi, would never have visited Indo-China, if they had not been invited to attend the Congress, and had their way to the Far East smoothed for them by the liberality of the French Government. Further, even if they had by any chance done so, they would not have derived so much advantage from an ordinary visit as they must have derived from seeing and hearing everything in the company of their compeers, by discussion with whom they could mutually solve each other's difficulties and arrive at clearer and more correct conclusions. Another great advantage of such a Congress is that it can pronounce judgments with the authority due to its collective wisdom. The importance of this is exemplified in the question of the transcription of Annamite into Roman characters, which has hitherto been conducted according to an illogical and misleading method, or want of method, different from that followed in the transcription of other Oriental languages. But this method has been in existence for a long time, and in accordance with it have been published many books, the authors and publishers of which are, as might be expected, strongly opposed to

any change. It would probably have continued in use indefinitely to the great prejudice of the study of the language and the education of the Annamite people. Now however that it has been unanimously condemned by the Congress, there is every reason to hope that an improved method of transcription will be adopted.

In response to the invitations sent out, thirty-six delegates were appointed by various Governments and learned societies. It is remarkable that no delegate was appointed to attend the Congress by Russia or England or by any learned body in Russia or England. Nor was any delegate appointed by the Indian Government or by the Calcutta Branch of the Asiatic Society. The Government of Austria-Hungary and the Imperial Museum of Natural History in Vienna were represented by Councillor Heger; the Royal Museum of Ethnography in Berlin by Dr. Stønner; the Italian Government by Professor Nocentini of the University of Rome, by Count de Pullé, Professor at the University of Bologna, and by Signor Volpicelli, Consul-General of Italy at Hongkong; the University of Christiania by Professor Lieblein. There were also five delegates from Japan—three of whom were Germans—one delegate from the Dutch Indies, one from Siam, and one representative of the Yale University. The delegates chosen by the Geographical Society of Amsterdam, the University of Helsingfors in Finland, the Ceylon Branch of the Royal Asiatic Society, and one or two others did not put in an appearance, so that, though thirty-six delegates were appointed, only twenty-seven attended the meetings of the Congress. There were also more than fifty 'membres adhérents au Congrès,' some of whom were present and read papers or sent papers to be read there.

A preliminary meeting was held on Wednesday, December 3rd, under the presidency of M. Finot, President of the Committee of Organisation and Director of the Ecole Française d'Extrême-Orient, who was, as a matter of course, elected president of the Congress. Presidents and secretaries were also elected for the three sections into which the Congress was divided, namely, (1) India, (2) China and Japan, and (3) Indo-China. Three Commissions were also appointed. The first Commission was to report on the subject of the transcription of Annamite, Thai and the other languages of Indo-China. The second was to consider the plan on which a manual of Indo-Chinese philology should be prepared. The third was to report on the Buddhist Sanskrit-Chinese dictionary being prepared by three Japanese scholars with the collaboration of the French School of the Far East. Finally it was determined to follow the example of the Congress of Hamburg, and publish only summaries of the papers read and of the remarks made in the discussion of the papers.

On the morning of December 4th the Congress was formally opened by M. Beau, Governor-General of Indo-China, who commenced the proceedings by welcoming the Congress in a short speech. M. Finot, the president of the Congress, and eight of the leading delegates made appropriate replies, the most striking of which was that of the Count de Pullé, one of the Italian delegates, who in an eloquent and impassioned speech showed how such Congresses of learned men, assembled from different parts of the world, promote international sympathy and do much to remove the mutual distrust of nations. His peroration was much applauded, in which he expressed an earnest hope that the Congress at Hanoi would forge an additional link of sympathy between the great nations of France and Italy already united in sentiment by the consciousness of their common Latin origin and by the fact that they shared the blessings of living under free Governments. The regular business of the Congress began the same afternoon after the usual interval of three hours for dejeuner and repose that is kept sacred in the French cities of Indo-China. The Congress, either collectively or in its separate sections, had nine sittings on December 4th, 5th, 6th and 8th, at which nearly fifty discourses were delivered. Owing to the number of papers, only a very limited time could be allowed to each and to the discussion of the questions treated in the papers. Most of them were in French, but the Japanese, American, and English delegates were allowed to address the Congress in English. A great variety of Oriental subjects were expounded and discussed. Professor Lieblein, the veteran Egyptologist, who had come all the way from Norway, gave two discourses—one on the name of Amenophis IV, the other on the myth of Io. He also took part with the Count de Pullé in an erudite duet on the Egyptian 'Puni,' meaning Phœnician, and the Sanskrit 'pani,' meaning the people, especially the mercantile class, tending to show that there was once a Phœnician colony in India in whose hands was the commerce with Egypt mentioned in the Bible. Dr. Cordier, of Pondicherry, gave an account of a large number of Sanskrit works on medicine recently discovered by himself or others pursuing the same line of investigation. Shams-ul-Ulama Jivanjee Jamshedjee Modi's paper on the references to China that are to be found in the ancient books of the Parsees was read before the Indian section. M. de Fontainieu read a paper on the pagotins and puranas of Southern India, the pagotin being the embryonic form which developed into the pagoda, while the Southern India puranas contain the legends connected with the origin of the pagotins. Captain Pfoundes, an Irish captain, who was old enough to have taken part in the war with China due to the Arrow incident, explained the symbolism of Buddhist ceremonies and showed

various vestments, scarfs, and rosaries that he had received as marks of his position in the hierarchy of Buddhist free-masonry; for he had settled in Japan and turned Buddhist, and thus been initiated into many of the inner mysteries of that religion unknown to scholars who studied the subject from the outside. The veteran Dupois, who distinguished himself by his intrepid explorations in Tonkin thirty years ago, did not read any paper, but took part in the discussions. Many papers were read on Indo-Chinese ethnography, philology, geography and archæology, those being naturally the most interesting subjects to the French colony at whose capital the Congress held its sittings. To us in India especial interest must attach to the account given by the Count de Pullé of his researches in Indian cartography. In his address he gave a summary of the contents of the third part of his work on the ancient cartography of India, of which the first part, presented to the Congress of Rome, has already been published in the fourth volume of the 'Studi Italiani di Filologia Indo-Iranica,' and the second part, presented to the Congress of Hamburg, is now passing through the press. This third part comprehends the period of the Renaissance and the first century after the voyage of Vasco da Gama. The Count de Pullé remarked that even before Vasco da Gama's famous voyage some positive knowledge of Indian geography had reached the West, and had gradually modified the representation of India in certain maps. It was interesting to follow the development of Indian cartography up to the middle of the seventeenth century and to observe that different representations of the shape of the peninsula characterised the schools of cartography in different nations. He insisted on the fact that the knowledge of the ideas formed by ancient geographers was indispensable for the identification of names and other geographical facts, so that cartography was indispensable as the first chapter of all historical geography. The address was illustrated by a magnificent display of maps. It will be interesting to the Indian public to know that the learned Count is coming to India with his boxes full of these maps, and that he will presently repeat his discourse in Calcutta and, if possible, in Bombay.

The final session of the Congress was held on the afternoon of December 8th. At this meeting it was first resolved that the Congress should be entitled "Le Premier Congrès International des Etudes d'Extrême-Orient." It was further resolved that the Count de Pullé, being exceptionally qualified for the work by his study of Indian cartography, should be invited to undertake a work on the ancient topography of Indo-China; that the adoption of a more rational method of transcription of Annamite on the basis proposed by the Transcription

Commission of the Congress should be recommended ; that a system of transcription for Thai should be presently determined by the Ecole Francaise d'Extrême-Orient ; that European Orientalists should be invited to make such suggestions as might aid Messrs. Nanjio, Takakusu, and Tokiwai in the compilation of the Buddhist Sankrit-Chinese dictionary they are preparing, and that the Japanese Government should be asked to encourage by all means a work destined to be an honour to Japanese science ; and that the plan of a manual of Indo-Chinese philology, which was being prepared by Colonel Gerini, should be approved by the Congress. Such were the main results of the Congress, which was concluded by a final address given by M. Finot, the President.

The regular meetings of the Congress were agreeably varied by two banquets and by two interesting and well-planned excursions. One banquet was given to the Congress at the Metropole Hotel by the official members ; the other was given by M. Beau at Government House. At the former banquet the foreign members of the Congress returned thanks for their hospitable entertainment in thirteen different languages. The excursions enabled the Congress to see not only archaeological monuments but also something of the life led by the natives and the French settlers in the country districts of Tonkin. In the first and shorter excursion the members of the Congress went by the early morning train to the small station of the pagoda of Lim. A short walk took us to the municipal hall of the small village community, where we were received with dragon standards and flags and other symbols of honour. After taking refreshment we walked to the pagoda preceded by the flag of the Irish Buddhist, which represented rays of light proceeding from the mystic svastica in the centre. When we reached the pagoda we found a service going on. It was strange to see the impassive faces of the priests, who composedly chanted their hymns and took not the slightest notice of the strangers assembled in their temple from the farthest parts of the earth. Behind the altar there were numerous images of Buddha. In the back part of the temple building there were cloisters full of images of Buddha and his disciples, many of which looked as if they might be good likenesses of real persons. At a little distance was an enclosure devoted to the memory of a past benefactor of the place. It contained a large stone chair for the man and a smaller one for his wife, and before the chairs were images of men and horses sculptured in stone. From the height on which this mausoleum was built a good view could be obtained of the surrounding country, the most remarkable features of which were the villages enclosed in great hedges of bamboo. These high hedges were dangerous obstacles to the French troops

when they were effecting the conquest of the country. They must in the present days of peace prove very useful means of keeping undesirable visitors, human or animal, out of the villages. When they had seen all that was to be seen at Lim, the Congress returned to the train, which took them back as far as Phu-tu-Son on the way to Hanoi. Here they had 'dejeuner' and saw more Buddhist temples and memorials of old dynasties of kings. The second excursion to the frontier of China was on a large scale and took two days. The party had the satisfaction of setting foot in the Celestial Empire, where they were entertained at tea by the Chinese colonel in command of the frontier fortress. The hilly scenery on the border was very beautiful, and there was a large grotto to explore. This expedition was the last event on the programme of the Congress. After returning to Hanoi, the members set about preparing for their departure to their respective homes, delighted with the hospitable reception they had received and the many wonders they had seen, and not dissatisfied with the results of their learned labours.



ART. XVI—A *Śilār grant of Śaka 1049.*

BY K. B. PATHAK, B.A.,

PROFESSOR OF SANSKRIT, DECCAN COLLEGE, POONA.

(Communicated, March 1903.)

This copperplate grant has been obtained by me through the kindness of a friend at Poona. It belongs to a blacksmith of Vadavali near Thana. It consists of three plates. The first and the last have rims to protect the writing and are inscribed on one side only. Each plate measures 10½" by 8½" and has a hole in the lower part for a ring to connect them. The ring was lost when the grant came into my hands. The inscription is written in Nāgari characters and the Sanskrit language. It is in prose and verse. Like other grants of this line it frequently uses s (ॢ) where we should expect s (ॢ) or sh (ॣ). It records that in Śaka 1049 expired, the cyclic year being Plavamga, on Friday, the 15th of the bright half of the month Kārtika, the great feudatory king Aparādityadēva granted to a Brahmin of the Vāji-Mādhyaṅdina Śākhā the village of Vadavali together with fields in the village of Mōra.

This inscription is very interesting. It clears up many obscure points in the history of the Śilār or Śilāhār Kings of Thana. The king calls himself Aparāḷjita or Aparāditya, the son of Anantadēva and the grandson of Nāgarjuna. The date of the grant being Śaka 1049, or A.D. 1127, it is plain that this is the Aparāditya, "the Lord of the Konkan," who is mentioned in Mankha's Śrīkanthacharita as sending Tējakantha from Śūrparaka or Sopārā to the literary congress held at Kashmir in the reign of Jayasimha whose period appears to be A.D. 1129 to 1150.¹

There were frequent wars between the Kādambas of Goa and the Śilāhāras of Northern Konkana. We learn from old Kanarese inscriptions that Jayakēśi I, King of Gova, invaded and conquered Kavadi-dvipa and slew its king who is believed to have been the Mummuni of the present grant and the uncle of Anantapāla, the father of Aparāditya. Kavadi-dvipa is easily identified with the kingdom of the Thana Śilāhāras, so named after Kapardi I or II mentioned in the present inscription. However, Anantadēva, the father of Aparāditya, seems to have retrieved the fortune of his family.²

¹. J. Bom. Br. R. A. S., 1877, pp. 50, 51.

². Bombay Gazetteer, Vol. I, Part II, p. 544.

In ll. 32—35 of the present inscription we read :—“ There arose a demon by name Chchittukka, a very god of death, to destroy the world. Then the whole confederacy of his feudatories thus assembled. The religious forest being devastated, the elders having perished, the treasury being empty, the prosperity of the country having waned in which townspeople and their followers greatly suffered, there remained only one horse, his two arms and a sword. Drawing it quickly Aparāditya boldly faced the enemy. The latter was at a loss to know clearly whether to fight or take to flight, and through fear of him sought refuge in the territory of the Mlechchhas.” Chhittukka or Chhattuga³, being a well-known Kādamba title, we can easily conclude that the enemy mentioned in the foregoing passage was no other than Jayakēśi II. He is described, in an inscription dated Śaka 1048, as ruling over Kavaḍidvīpa and some other provinces, while in another inscription dated six months later Kavaḍidvīpa is omitted from the list of possessions belonging to Jayakēśi II.⁴ From these facts it is easy to infer that between Śaka 1048 and 1049 Aparāditya inflicted a heavy defeat upon Jayakēśi II. and recovered the territory that once belonged to his ancestors. It is highly probable that on this occasion Aparāditya received assistance from Vijayāditya, his kinsman of the Kolāpur branch, who is said to have reinstated the fallen lords of Thanā in their kingdom.

This grant is also of interest in furnishing a correct interpretation of the date of the inscription in the temple of Ambarnāth near Kalyāna which has formed the subject of controversy among scholars. The date consists of three decimal figures, the first of which closely resembles the modern Nāgari 7. Dr. Bhau Daji read the date as Śaka-samvat 782. Dr. Bhagavanlal Indrajī, on the other hand, interpreted it as Śaka-amvat 982 because a figure closely resembling the modern Nāgari 7 really stands for 9 in the Vallabhi grants and in an inscription of Bhōjadēva at Gwalior, dated in the Vikrama year 933. Dr. Fleet has contributed an elaborate paper⁵ in which he upholds Dr. Bhau Daji's reading on the grounds (1) that in the Vallabhi grants we are concerned with numerical symbols and (2) that we are dealing with very different parts of the country in respect of the Ambarnāth and Gwalior inscriptions. These objections are removed by the present grant⁶ in which the last figure in the date closely resembles the modern Nāgari 7 though its value is distinctly given in words as 9. This affords an interesting confirmation of Dr. Bhagavanlal's reading of the date in the Ambarnāth inscription as Śaka 982.

³. *Idem.*, p. 559.

⁴. *Idem.*, p. 568.

⁵. *Ind. Ant.*, Vol. XVIII, p. 94.

⁶. The present paper is accompanied by an impression of the original plates, which has been kindly prepared by Mr. H. Cousins, the Superintendent, Archaeological Survey, Western India.

TRANSCRIPTION.

(1st PLATE,)

१. उ॒न्नमो विनायकाय ॥ लभते सर्वक(का) येषु पूजय(या) गणना यकः । विभ्रां(भ्राव्) निमन्स वः पायादपाया-

२. ऋणनायकः ॥ स वः पातु शिवो नित्यं यन्मौलौ भाति जान्दधी । मुमेरुशिखरोत्तच्छ-
दच्छच्छदकलो-

३. पमा । जीमूतकेतुतनयो नियतं दयालुर्जीमूतबाहन इति त्रिजग[त्]प्रसिद्धः । देहं
निज(जं) नृणभि-

४. वाकलयन्परार्थं यो रक्षति स्म गरुडात्खलु शंखचूडम् । तस्यान्वये निखिल-
भूपतिमौलिल-

५. मरत्नयुतिच्छुरितनिर्मलपादपीठः । श्रीसाहस्रांक इव साहसिकः कपर्दी शीलार-
वंशतिलका (को)

६. नृपतिर्व (र्षं) भूव । तस्मादभूञ्च तनयः पुलशाकिनामा सीमासमः सुरगुरुदितराजनीतेः ।
निभि(भिं)-

७. त्य संगरमुख(खे)ऽखिलवैरिबर्गं निष्कटकं जगति राज्यमकारि येन ॥ ततश्च
समभूत्सुतो नृप-

८. सि(शि)रोविभूषामणिः शितः शृणिरिवापरोऽरिकरिणां कपर्दी लघुः । यदीयय-
स(श)सा जगत्याति-

९. शयेन शुक्लीकृते न भाति सुरवारणो न च शशी(शी) म(न) दुग्धांबुधिः ॥
तस्मादप्यभवद्विभूतिपदवीपात्रं

१०. पा(प)विभ्रीकृताशेषक्षमावलयो महीपातिलकः शीवपुवन्नः सुतः । संप्रामांगण-
रंगिणाऽसिलत-

११. या लूनैकदन्ता हठात्सर्वे येन विनायका विरचिता विरि(द्वे)षिणां दन्तिनः ॥
तस्माज्जातस्तनु(नू)जो र-

१२. जनिकर इवानंदिताशेषलोकः श्लाघ्यः श्रीशंभुराजो दिवसकर इव ध्वस्तनिःशेषदोषः ।

१३. शंभोर्यो द्वादशापि व्यरचयदचिरात्कीर्त्तनानि स्वनाम्ना सोपानानीव मन्थेत्प्र(प्र)-
णततनुभृतां स्व-

१४. र्गमाग्गा(र्गो)यतानां ॥ भ्राता तस्य ततस्ततोऽज्ज(ज्व)लयशोरासिः(शिः)
प्रकासी(शी)कृताशेषक्षमावलयो व(ब)ली व(ब)ल-

१५. वतां श्रीगोगगराजोऽभवत् । चापाकर्षणकर्मणि प्रगुणतां तस्मिन्गते भूपतौ भीष्म-
द्वेषप्र(पृ)-

१६. धामुतप्रभृतयः सर्वे चमत्कारिताः ॥ तस्माद्विस्मयकारिहारिचरितप्रख्यातकिर्त्तिः
सुतः श्री-

१७. मान्वज्जडदेवभूपतिरभूद्भूचक्र चूडामणिः । दोर्दुर्दैकव(ब)लस्य यस्य सहसा सप्रामरं-
गांगणे राज्यश्रीः ॥

१८. स्वयमेत्य वक्षसि रतिं चक्रे मुरारेरिव ॥ जयन्त इव वृषारैः पुरारेरिव षण्मुखः
ततः श्रीमानभू-
१९. त्युषः सन्प्रतापोऽपराजितः ॥ स(श)रणागतसामन्ता अपरेपि हि जगति राक्षिता
येन । स जयति
२०. यथार्थनामा स(श)रणागतवज्रपंजरो देवः ॥ श्रीमानभूतदनु वज्रडदेवनामा भूपालम-
२१. स्तकमणिस्तनयो नयसः । अद्यापि यस्य चरितानि जनाः समस्ता रोमांचकंचुकितगात्र-
(2nd PLATE, a.)
२२. लता स्तुवन्ति । तद्भाताथ ततोऽरिकेसरिनुपः जातः सतां सम्मतो दृप्तारातिक(कु)-
लाचलैकदलेन दंभो-
२३. लिलीलां दधत् । गत्वा सै(शै)शव एव सैन्यसहितो वृष्टा च सोमेस्व (इव) रं तस्याधे
पितुराज्ञया जगदलं यः
२४. कीलयित्वागतः ॥ तद्भ्रातृजो वज्रडदेवसूनुः श्रीच्छिचाराजो नुपतिर्वै(र्ब)भूव ।
शीलारवंशः शिशु(शु)नापि
२५. येन नीतः परामुञ्जतिमुञ्जनेन ॥ दृष्टारातिषु(षु) कोपकालदहनः सौभाग्यनारायणो
वारक्षीषु ततोनुजः
२६. समभवन्नागाकुंभमापतिः । यस्याऽमानुषमूर्जितं भुजबलं दूरान्निस(श)भ्य रिषं
निद्रातीव रणांगणव्यस-
२७. निनी दोर्हण्डकण्डूलता ॥ तदनु तदनुजन्मा मूर्त्तिमान्मीनकेतुः क्षतरिपुविभवोभू-
न्मुग्धुणिक्षोणिपाल-
२८. : । त्रिवृत्तधनुषि यस्मिन्वाजिनीराजानान्ते व(ब)लभिदपि व(ब)लीयान्वापिकं चाप-
मौज्झत् । तस्मिन्(जु)पे प्रवरकी-
२९. तिस(श)रीरभाजि नागाकुंभस्य तनयो नयचक्रवर्त्ती । भूपोभवत्परमधर्मविशु(शु)द्ध-
देहः शीलारगोत्रनु-
३०. परत्नमनन्तपालः ॥ श्रीनागाकुंभर(रा)जसूनुतनयो जित्वा ततो भूतलं स श्रीमान-
पराजिताख्यनृपतिः पातुं
३१. समर्थोऽभवत् । पुण्यैरुल्लसितं भिया विकसितं तेजोभिरुज्जं(जुं)भितं शो(शौ)-
र्धै(यै)णोदितमुच्छ्रितं गुण [ग]णैर्यस्मि-
३२. न्महीं शासति ॥ आशी(सी)न्कोप्यसुरो जगदलायितुं च्छिनुकनामान्तकस्तस्यैव
समस्तमेव मिलितं सामन्त-
३३. चक्रं ततः । ध्वस्ते धर्मवने गतेषु गुरुषु श्लिष्टे वि[भासंभ]ये ॥ शीर्णे जीर्ण-
पुरप्रजापरिजने नष्टे च राशुद-
३४. ये ॥ एकत्रैकतुरंगमश्च भुजयोर्द्वैश्च खड्गश्च तं ब्राह्मणा कठ(ठि)ने रणे सरभस
तत्सन्मु(म्मु)खं धावितः ॥ नायो-
३५. कुं न पलायितुं किमपि वा ज्ञातंच तेन स्फुटं संग्रामं परिहृत्य यस्य च भिया म्लेच्छा-
श्रये संस्थितः ॥ धैर्यो(र्यै)दायै-
३६. विवेकविक्रमविधिर्गोभीर्यमुद्रांशुधिः सौभाग्यैकनिधिः प्रसिद्धविलसत्संगीतविद्यावधिः ।
शस्त्राणां

३७. सगुणार्जुनप्रतिनिधिर्जीयात्सहस्रं समाः स श्रीमानपराजितौ निरवाधिः सौ(शौ)र्येण सत्सन्निधिः ॥ अ-
३८. थ स्व(स्व)कीयपुण्योदया [त्] समाधिगतपंचमहाद्यन्महासामन्ताधिपतितगरपुर-
परमेस्व(श्च)रश्रीलारनरं (रें) द-
३९. जीमूतवाहनान्वयमसूत सुवर्णगरुडध्वज ऽभिमानमहोदधित्यागजगर्ज(जङ्ग)परायपि-
तामह शरणागत-
४०. वज्रपंजरेत्यादिनिखिलराजावलीसमलंकृतमहामण्डलेस्व(श्च)रश्रीमदपरादित्यदेव(वे)
कल्याणविजयराज्य-
४१. निजभुजोर्धितानेकमण्डलसमेतपुरीप्रमुखचतुर्दशभामस(शः)तीसमन्वितसमस्तकौक-
णभुवं समनु-
४२. शासति तत्रैतत्प्रसादावाप्तसमस्तराज्यचिन्ताभारं समुद्रहति महामात्यश्रीलक्ष्मणनायकः
महासान्धि-
४३. विग्रहिक श्री श्रीकरण भाण्डागारे प्रथमच्छेपाटी महामुधानशीलक्ष्मणैयम[भु]स्तथा
द्वितीयच्छे-

(2nd PLATE, 'b.)

४४. पाटी प्रधान श्रीच्छित्तमैय प्रभु इत्यादि श्रीकरणे सत्येत्स्मिन्काले प्रवर्त्तमाने सति ।
महामण्ड-
४५. लेस्व(श्च)रश्रीमदपरादित्यदेवराजः सर्वान्ये (ने)श्च स्वसंबन्धमानकानन्यानापि समा-
गामिराजपुत्रमंत्रि-
४६. पुरोहितामात्यप्रधानाप्रधाना नियोगिका स्तथा राष्ट्रपतिविषयपतिनगरपतिभ्रामपतिनि-
४७. युक्तानियुक्तराजपुरुषजनपदांस्तथा हंजमननगरपौरनिवर्गप्रभृतींश्च प्रणतिपुजासत्कृतिस-
४८. मादसैः(शैः)संदिशत्यस्तु वः संविदितंयथा ॥ चला विभूतिः क्षणभांगि यौवनं कृतांत-
दंतान्तरवर्त्ति जीवितं ।
४९. तथाप्यवशा परलोकसाधने नृणामहो विस्मयकारि चेष्टितं ॥ तथा चोक्तं भगव-
त्य (ता) व्यासेन ॥ समाग-
५०. माः सापगमाः सर्वमुत्पादि भंगुरं कायः सन्निहितापायः संपदः पदमापदां ॥ मानुष्ये
कदलीस्तंभे
५१. निःसारे सारमार्गणं । करोति यःसंभूदो जलबुद्बुदसन्निभो(भे) ॥ अतिदानं तु सर्वेषां
भूमिदानमि-
५२. होच्यते । अचला इक्षया भूमिः सर्वान्कामान्प्रयच्छति ॥ अग्निष्टोमादिभिय(वै)-
शैरिष्ट्वा विपुलदक्षिणैः । न
५३. तत्फलमवाप्नोति यश्चा वसुधां नृप ॥ इति धर्माधर्मविचारचतुरचिन्तनमुनिवचना-
न्यवधार्य
५४. मातापिबोरत्मनश्च त्रयोर्धिना मया महामण्डलेश्वरश्रीमदपरादित्यदेवेन शकनृपक-
(का)लाती-
५५. तसंबत्सरशतेषु दशस्थेकोनप(पं)चाशदभ्यधिकेषु श्रवंगस(सं)वत्सरान्तर्गतकार्त्तिक-
शुद्धपंचदश्या(व्या) उक्ते य-

५६. प्राकतोपि सक्तु संवतु १०४९ कार्षिक शु (शु) ङ् १५ शुक्ते स(सं)जात कार्षिक्या मुपर्वणि महातीर्थे ज्ञात्वा

५७. गगनैकचक्रचूडामणये कमलिनीकायुकाय भगवते सर्वत्रे नानाविधकुसुमश्लाघ्यमर्ध्य

५८. दत्त्वा सकलसुरासुरगुरुचैलोक्यस्वामिने भगवन्त मुमापतिमभ्यर्च्य यजनयाजनाऽध्ययनाध्या-

५९. पनादिषड्कर्मनिरताय क्रतुक्रियाकाण्डसौ(शौ)ण्डाय परमब्राह्मणाय तद्यथा वारेषगण- गोत्राय वाजि-

६०. माध्यांदिनशाखिने अनन्ताग्निहोत्री(त्रि)मुताय त्रिविक्रमयाज्ञिकाय । यजनयाजना- ध्ययनादिषड्क-

६१. मकरणाय बलिचरुक्वैश्वदेवाग्निहोत्रक्रतुक्रियादिनिर्माणाय आगताभ्यागतसंवाहनार्थं स्वप-

६२. रिवारपोषणार्थं च करकूटविषयाक.(न्तः) पाती वडवलीप्रामो गृहदुर्मादुदमीत्यादि- समस्तराजभोग्यस-

६३. हितः । अस्य चाघाटनानि ॥ पूर्वतो राजमार्गं [:] वाडणिमर्यादा च । दक्षिणतो नेहाक्षेत्रं गाडिमा-

६४. र्गश्च । पश्चिमतो घोरपडनदी तथा श्रीसंगमेश्वरो देवः । उत्तरतो मोव्वलीनदी । तथा

६५. खजान वने (रे ?) टिकाविषये मोरप्रामान्तर्वत्ती ऊसरबावकश्च । अस्य चाघाट- नानि । पूर्वतो दे-

(3rd Plate, .)

६६. वक्षेत्रसीमा दक्षिणतो राजीमर्यादा । पश्चिमतो गोप्रचारावधिः । उत्तरतस्तडागा- घाटः । एवं-

६७. चतुराघाटनोपलक्षितौ स्वसीमापर्यंतौ सतृणकाष्ठोदकोपेतौ अपराधदण्डसहितौ स-

६८. मस्तोत्पत्तिसंयुक्तौ अचाटभट्टा(टा)प्रवेदयौ करणापणीपशुल्कन्यातिरिक्तौ पूर्व- दत्त देवदाय-

६९. ब्रह्मदायवर्जं तथोदकानिसर्गोणं नमस्यवृष्ट्या परमय (या) भक्त्या प्रतिपादिताविति । तदस्य सान्वयवं-

७०. धोर्भुजतो भोजापयतो वा न केनापि परिपंथ(थि)ता करणीया । यतः उक्तमेव महामुनिभिः । बहुभि-

७१. र्बमुधा शुक्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं । यानीह दत्तानि पुरा न-

७२. रैर्देदानानि धर्मार्थयशस्कराणि । निर्मात्यवन्ति प्रतिमानितानि को नाम साधुः पुनरा- ददीत [॥]

७३. दत्त्वा भूमि भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः । सामान्योयं धर्मसेतु- र्जपाणां काले

७४. काले पालनीयो भवद्भिः ॥ इति धर्माधर्मविचारचतुरचिरंतनमुनिवचनान्वयवधाय सर्वैर-

७५. पि समागामिभिरस्मद्वंशजैरन्यैर्वा भूपालैः पालनधर्मफललोभ एव करणीयः । न पुनस्तन्नो-

७६. पनपापकलंकाभेसरेण न केनापि भवितव्यं ॥ यस्त्वेवमभ्यर्षितोपि लोभादज्ञान-
तिमिरपटला-

७७. वृतमतिराच्छ्रयादाच्छिद्यमानमनुमो देत वा पंचभिरपि पातकैरुपपातकैश्च लिप्ता रौरव-

७८. महारौरवावतामिष्वादिनरकाश्चिरमनुभविष्यति । यथोक्त(क्तं) भगवता व्यासेन ।
स्वदत्ता(त्तां) पर-

७९. दत्ता(त्तां) वा यो हरेत वसुंधरा(रा) । स विष्टायां कृमिभूत्वा कृमिभिः सह पच्यते ॥
विद्याटवीष्वतोयामु

८०. शुष्ककोटरवासिनः । महाहयो हि जायंते भूमिदानं हरन्ति ये ॥ यथा चैतदेवं तथा
शासन-

८१. दाता लेखकहस्तेन स्वमतमारोपयति । मतं मम महामण्डलेश्वरश्रीमदपरादित्यदेवस्य

८२. महामण्डलेश्वर श्रीमदनन्तदेवराजसूनोर्यदत्रशासने लिखितं । लिखितं चैतन्मया श्रीम-

८३. द्राक्षा (जा) नुज्ञया ॥ भण्डाग (गा) रे प्रथमच्छेपाटी महाप्रधान श्रीलक्ष्मणैयिन यदत्रो-
नाक्षरमधि-

८४. काक्षरं वा तत्सर्वं प्रम(मा)णमिति ॥ मंगलमहाश्री [:]

TRANSLATION.

Hail, salutation to Vināyaka. May Gananāyaka, removing obstacles, protect you from harm, who obtains respect by worship in all undertakings. May that S'iva ever protect you, on whose crest shines the Ganges resembling the bright digit of the moon rising on the top of good Mēru. In the line of him who was the son of Jīmūtakētu, really merciful and well-known in the three worlds as Jīmūtavāhana, and who, indeed, accounting his body as straw for the sake of others, protected S'amkhachūda from an eagle, there was born King Kapardi, an ornament of the S'īlāra family, who was as brave as the prosperous Sāhasāmka and whose stainless footstool was variegated by the lustre of the gems set in the crests of all kings. To him there was born a son by name Pulas'akti who attained the highest proficiency in politics taught by Brihaspati, the preceptor of the gods, who, having vanquished the multitude of all his enemies, reigned unmolested in the world; and from him sprang Kapardi the younger, who was the crest-jewel of kings, who was, as it were, another sharp goad to his elephant-like enemies and whose renown illuminating the world, neither the elephant of the gods, nor the moon nor yet the milky ocean shone any more. And to him there was born a son, the glorious Vappuvanna, an ornament of kings who had purified the circle of the whole earth and occupied a position of affluence and, who delighting in the battlefield cut off with a creeper-like sword, the principal tusks of all the elephants of his enemies and deprived them of their drivers suddenly. To him was born a son Jhamjharāja who like the moon had delighted the whole earth, who was praiseworthy and who was free from all defects like the sun which dispels all night, and who quickly built twelve temples of S'iva in his name, which I regard as flights of steps for religious men desirous of attaining to heaven. Next came his brother of still more brilliant fame, the glorious Goggarāja, who had lighted up the whole circle of earth and who was powerful among the powerful. When the king acquired proficiency in the matter of drawing the bow, Bhīshma, Drōna, Arjuna and others were all filled with admiration. After him came his son the prosperous King Vajjadadēva, a crest-jewel of the circle of the earth, whose fame was distinguished by conduct which evoked admiration and was charming. On the breast of him whose sole power lay in his arm, as on that of Murāri, the goddess of sovereignty coming suddenly and of her own accord into the battlefield, disported herself. As Jayanta was born to Indra and as Kārtikēya to S'iva, so there was born to him (Vajjadadēva) a son glorious and of good progress, Aparājita.

Victorious is he, rightly named King S'aranâgatavajrapamjara, because he protected in the world other feudatory kings who sought refuge with him. After him came his glorious son named Vajjadadêva, well versed in politics and crest-jewel of kings, whose actions are to this day praised by all people whose creeper-like bodies have their hair standing on end. Then his brother Arikêsari became king, highly respected by the good and acting as a thunderbolt in destroying thoroughly his insolent foes resembling great mountains. Accompanied by an army, while still a child, he went and visited Sômês'vara, and in his presence, at the command of his father, he firmly fixed the world (*i.e.* offered it) and came away. His nephew and the son of Vajjadadêva, the glorious Chhittarâja became king, by whom eminent, though a child, the S'ilâra line was raised to a high pitch of eminence. Next came his brother King Nâgârjuna, who was a wrathful and destructive fire to insolent foes, and a Nârâyan in beauty to dancing girls. Having heard at a distance the prowess of his arm which was exalted and superhuman, the eagerness of his foes for fighting, goes, as it were, to sleep, being distressed in the battlefield. After him reigned King Mummuni, an incarnation of the god of love, who had put an end to the prosperity of his enemies. When he drew his bow after the worship of his horses, Indra, powerful though he was, abandoned his rainbow. That king having assumed the form of bright fame, Anantapâla, the son of Nâgârjuna, jewel among the kings of the S'ilâra line, an emperor in politics, whose body was purified by the highest religious performances, became king. After him, the well-known and prosperous king named Aparâjita, the son's son of the glorious Nâgârjuna, after conquering the world, became able to protect it. While he was ruling over the earth, worth, prosperity, beauty, heroism and a multitude of virtues shone forth. There arose a certain giant by name Chhittukka, a very god of death, to destroy the earth. Then the whole confederacy of his feudatory kings thus assembled. The holy forest being devastated, the elders having perished, the treasury being empty, the prosperity of the country having waned in which towns, subjects and retainers were destroyed, [there was left] only one horse, his two shoulders and his sword. Drawing it quickly in the dreadful battlefield he impetuously faced him [the enemy]. He did not know clearly whether he should fight or take to flight and avoiding the battle, he took refuge with the foreigners through fear of him [Aparâjita]. May that glorious Aparâjita live a thousand years, who is a Brahma in bravery, liberality, wisdom and valour, an ocean in the gravity of his face, the sole repository of good luck, an expert in the well-known and luminous science of music, an image of the virtuous Arjuna in the use of weapons, of limitless heroism and

attended by saints ! While the glorious Aparâdityadêva, the great feudatory king adorned with all kingly titles including the following— he who, through the rise of his own merit, has acquired the five great musical instruments, the lord of great feudatories, the lord of the city of Tagara, the great king of the S'ilâras, sprung from the line of Jimûtavâhana, he who has a banner of a golden eagle, a great ocean of pride unsurpassed in liberality, a Brahma among kings, a cage of adamant to those who sought refuge is ruling over all the Konkana District together with fourteen hundred villages the chief of which was Puri, and several kingdoms won with his arm in his auspicious and victorious reign, there the burden of all the cares of the government obtained through his favour is borne by the glorious Lakshmananâyaka the great minister for peace and war ; and the great minister of the first rank at the Treasury is the Lakshmanaiyaprabhu, and the minister of the second rank is the glorious Chchhitamaiya-prabhu. When they formed the ministry at the present time, the great feudatory king the glorious Aparâdityadêva issues the following command with a respectful bow to all persons whether they are his own relations or others, including future princes, ministers, priests, officers in towns, districts and villages, &c., &c., and the three classes of people in the town of Hamjamana.

May it be known to you, prosperity is fickle ; youth is momentary ; life is at the mercy of the god of death ; nevertheless indifference prevails as regards securing a better world. How astonishing is the conduct of mankind ! It is also said by the venerable Vyâsa—Unions are attended by separations ; everything born is liable to die ; the body is in imminent danger of perishing ; riches are a source of distress. He who seeks for stability in unstable human life resembling the trunk of a plantain tree and bubbles on the surface of water, is greatly deceived. Here the gift of land is spoken of as the highest of all ; for imperishable and stable land yields all wishes : one does not obtain by the performance of Agnishtôma and other sacrifices with liberal offers of money to Brahmins, that fruit which is the reward of a gift of land, O King ! Reflecting on these sayings of the ancient sages well-versed in discriminating between what is religious and irreligious, and seeking my own salvation and that of my parents, I the great feudatory king the glorious Aparâdityadêva, took a bath in sacred waters when one thousand and forty-nine years of the era of the S'aka kings had passed away, on Friday the fifteenth of the bright half of Kârtika, in the cyclic year Plavamga, in figures also, S'aka year 1049, on Friday the 15th of the bright half of Kârtika, the full moon being the most auspicious day ; made an excellent offering of flowers of various kinds to the venerable sun,

the lover of the lotus-creeper and the crest-jewel of the sole expanse of the sky, worshipped the venerable S'iva, the lord of the three worlds and the father of all the gods and demons, and granted to Trivikrama Yājñika, the son of Ananta Agnihôtri, of the Vâjī-Mâdhyandina S'âkhâ and of Vârêshagana Gôtra the most eminent Brâhmana, well versed in sacrificial ritual and devoted to the performance of six religious acts such as sacrificing, helping in sacrifices, learning, teaching, &c., and also for bali, &c.,

for the support of guests and his own maintenance the village of Vadavali in the district of Varakûta together with all the king's dues such as houses, trees, &c., &c., and its boundaries are :—To the east, the royal road and the limit of Vâdani ; to the south, the field of Nêhâ and a cart road ; to the west, the Ghôrapada river and the glorious god Samgamês'vara ; to the north, the Movvali river; and also a salt marsh in the village of Môra in the district of Khajjana-Vanêtikâ ; and its boundaries are :—To the east, the limit of the field of the god ; to the south, the limit of the grove ; to the west, the limit of the cows' grazing pasture ; to the north, the limit of the tank. Thus bounded on four sides they were given up to their own limits, as a namasya grant, not to be entered by the king's officers, together with grass wood and water, with fines levied on offences, with all their productions, excepting taxes levied from merchants, &c.

and gifts formerly made to the gods and Brahmins, with libations of water and great devotion. While he together with his relations is enjoying or is allowing others to enjoy it, nobody shall rob him, since it has been already said by great sages : the earth has been enjoyed by many kings beginning with Sagara. Whoever is possessed of the earth, enjoys the fruit of it for the time being. What good man will ever resume gifts which were formerly made by kings, which are calculated to promote religious merits, wealth and fame and which are regarded as leavings ? Having made a gift of land Râmabhadra entreats future kings over and over again " This bridge of religion is common to all kings ; you should protect it from time to time. Having remembered these utterances of ancient sages well versed in discriminating between what is religious and what is not, all future kings, whether of our line or others, should take delight in acquiring the reward of religious act of preservation. On the other hand nobody should take the lead in the simple act of destroying this grant. But though thus entreated he whose mind is obscured by the cloud of darkness of ignorance and who should destroy or consent to destroying it, would be guilty of the five great sins and minor sins and would long feel the torments of hells such as raurava, &c., &c. as is said by the revered Vyâsa : He who

resumes a grant made by himself or others will be born as a worm in ordure and will be tormented with worms. For they who resume a gift of land will be born as large snakes living in the dry hollows of trees in the waterless forests of the Vindhya. As is described above so the grantor of this edict commits his opinion to writing by the hand of a scribe. Whatever is written in this edict is the opinion of me the great feudatory king the illustrious Aparādityadêva, the son of the great feudatory king the glorious Ananta dêvarâja. And this is written at the command of the illustrious king by me, the glorious Lakshamanaiya, the great minister of the first rank at the treasury. Whatever may be superfluous or wanting here, this is all authoritative; auspicious, great prosperity.



ART. XVII—*Matheran Folk Songs.*

BY PROFESSOR M. MACMILLAN, B.A.

(*Read 7th April 1903.*)

SOME years ago, in the leafy glades of Matheran, my old friend Mr. Douglas heard the labourers at work on the road beguiling their toil with a song in which the name of Bombay appeared to be of frequent occurrence. This excited my curiosity to know what these poor native workmen had to say and sing about this great city. I determined to investigate the matter ; and the result of my enquiries was the discovery of the following song, which as far as I know had never before been printed. I have translated it into English in the metre of the original, except that I have not managed to keep the same double rhyme all through. In the original as you will see the double rhyme often consists in the repetition of the same word at the end of the verse—a liberty which is sometimes taken by Spenser in the “*Fairy Queen*” and by Italian poets. An extra treble rhyme that appears in the first half of one verse is omitted in the translation of that verse, but partly compensated for by the insertion of a double rhyme in the same position in another verse of the translation :—

SONG IN MARATHI.

- Mother. Leka, Bombechi nawri || karun dein tula,
Ghodachi gadi madhye || nein tula.
- Son. Bombechi barfi || pahije tila,
Amadabadi lugade || ti magil mala.
Jarichi choli ata || kothun anu tila ?
Bombechi bayko || nako ge mala ;
Char dodayachi pan-supari || magate khayala.
- Mother. Leka, khasil ka ? || nahito marin tula,
Sarkari kothari madhye || ghalin tula.
- Son. Ai, Jeengi bayko || karun de ge mala,
Na karsil tar, ai || palun jain deshala.
Bombechi bayko || nako ge mala ;
Char dodayachi pan-supari || magate khayala.
- Mother. Leka, char paise || dein tula,
Karchyala || pan-suparila.
Talawar malawar || nein tula,
Jambul peru || charin tula,
Khurchi tablewar || baswin tula.
- Son. Bombechi bayko || nako ge mala ;
Char dodayachi pan-supari || magate khayala.

ENGLISH VERSE TRANSLATION.

- Mother.** My son, a wife in Bombay || I've ready for your marriage,
To Bombay I'll take you || with a horse and carriage.
- Son.** She'd live on Bombay sweetmeats ; || her I'll never marry,
She'd be always wanting || from Ahmedabad a sari,
And how am I to get her || a bodice of phulkari ?
No wife from Bombay || will I ever marry,
She'd want each day an anna || to buy pan-supari.
- Mother.** My son, I'll beat you || if you more gainsay me,
Or have you put in prison || if you won't obey me,
- Son.** Mother, my Jingi || you must let me marry,
If you don't here I won't || any longer tarry.
No wife from Bombay || will I ever marry,
She'd want each day an anna || to buy pan-supari.
- Mother.** My son, an anna || I'll give you when you marry,
To pay your expenses || and buy the pan-supari.
To a lovely garden || near a tank I'll lead you,
Where with jambul berries || and guavas I'll feed you.
A Bombay bed to sleep on || I, my son, will get you,
And beside a table || on a chair I'll set you.
- Son.** No wife from Bombay || will I ever marry.
She'd want each day an anna || to buy pan-supari.

The song appears to be a Koli song, that is to say, a song composed by a poet belonging to the large caste called Kolis, who have given their name to the two promontories called Colaba near Bombay, and from whom the English word *coolly* used in Bombay in the sense of porter or bearer of burdens and in the West Indies and South Africa in the sense of labourer imported from the East is generally supposed to be derived, although the derivation is doubtful. The members of the caste are engaged in fishing and agriculture. The fishermen belonging to it are easily recognisable in Bombay by their red caps. They have a natural fondness for composing and singing songs in which they set the fashion to the Marathas in Bombay and elsewhere. Last November Mr. B. L. Welinkar kindly brought some Maratha mill hands to sing before me the song I am bringing to your notice. Two of them danced and marked the time by their steps and by rhythmical movements of their umbrellas. When asked why they waved their umbrellas, they replied that the umbrellas represented oars, thus indicating that the song and the dance originated among Koli fishermen.

The song, as you see, is a dramatic lyric in the form of a dialogue. Inasmuch as it is a dialogue between a mother and son, it rather closely resembles the Scotch ballad song "Oh, where have you been, Lord Ronald my son?"

It is not however the subject but the metre which is the chief point of interest in the song. On examination it will be found that some of the verses exactly conform to the scheme of the Latin Saturnian metre, while all the verses by their trochaic character essentially resemble that old type of verse. Read for instance the fifth verse with the metrical accent as intoned by the natives, and you will see that it consists of six trochees preceded by an extra syllable or anacrusis just like "Dabunt malum Metelli || Naevio poetae," or "Gnaivod patre prognatus || fortis vir sapiensque," or like the nursery rhymes which Macaulay gives as specimens of English Saturnian verse—

The queen was in her parlour || eating bread and honey,
The king was in his counting house || counting out his money,
between which and the Indian verses on account of the double rhyme there is a still closer resemblance than between the Italian and Indian measures.

Only the first, fourth, fifth and eleventh lines of the song before us fit exactly into the Saturnian metrical system. In the fourth line the thesis of the fourth trochee and in the eleventh the thesis of the first trochee are omitted; but this is in accordance with a license permitted by the rules of Saturnian prosody in all feet but the last, as for instance "Runcus atque Purpureus filii terras." All the other lines resemble the Saturnian verse by their trochaic rhythm, and produce much the same metrical effect as the Saturnian verses, although the number of feet is reduced to four and five and the extra syllable at the beginning is in some cases omitted. As in Saturnian verse, the music of the metre depends upon the metrical accent, which entirely disregards the quantity and the natural accent of the words, so that syllables naturally short and unaccented are accented in the verse just as is done in the recitation of English poetry by many an English schoolboy who would read Milton's line "Burnt after him to the bottomless pit" with heavy accents on "the" and "tom" so as to make it perfectly iambic. The conflict between the metrical and the natural accent of the syllables is less harsh in this song than in the Latin Saturnian verses, because in Marathi, as in Indian languages generally, all syllables are accented about equally. When the song is chanted by Kolis and Marathas the strongest accent is laid upon the first syllable of the last foot, which is further emphasised by the time taken to pronounce it, and this is why the easily prolonged

liquid " u " is the consonant that appears in the rhyming syllables all through. I find the occurrence of such penultimate syllables in " u " not only in the song before us but also in other Koli songs contained in the two song books procured for me by Mr. Mogre. It is interesting to notice a corresponding feature in the Saturnian verse. In the extant specimens of that metre we find that in the body of the verses the metrical accent often leaves unaccented syllables which would naturally be long and accented and falls heavily on what would naturally be the shortest and least accented syllables, as for instance in the line of Naevius which we have already quoted, " Runcus atque Purpureus || filii terras." But this is not the case in the last foot, which in almost every extant Saturnian verse has for its arsis a syllable which would be long and accented without being subject to the stress of the metrical accent. Thus in the 21 extant lines of the first book of the *Punica* of Naevius all the penultimate syllables except one would be long according to the strictest rules of prosody. The first four verses for instance end with " sorores," " Anchises," " ponuntur," " pulcram." This indicates that there was an extra stress laid on this penultimate syllable in the Saturnian verses also, and that they were chanted like our Indian song.

It has been remarked before, on the strength of European examples, that the trochaic beat of the Saturnian metre is natural to primitive peoples. We find it not only in Italian verse but also in old English nursery rhymes, in the *Cid* and in the *Nibelungen Lied*; and now from the instance before us it would appear that its range is extended to Asia, and that it may be heard in the songs that the natives of India sing at their work or at their play.

I do not like to leave the subject without pointing out an analogy that has been suggested to me between the early development of metrical composition in Italy, India, and perhaps in Greece. In Italy and India we find in the primitive folk songs the prevalence of the Saturnian metre or similar metres in which the rhythm is determined by the metrical accent with little or no regard either to the natural accent or the quantity of the syllables. Afterwards when the art of poetry was established, an elaborate metrical system dependent on quantity was established in both countries. An ingenious English scholar conjectures that the same process of development from metre determined by the metrical accent to quantitative metre also took place at an early age in Greece. In Italy this change was due to the introduction of foreign Greek metres at the time when " *Graecia capta ferum Victorem cepit.*" We may conjecture that the similar change in India was due to a similar cause, namely, the introduction of

quantitative metre by the Aryan conquerors of India, the main difference being that in the case of India the foreigners were victorious not only over the arts but also over the arms of the dark-skinned aborigines of Ancient India.

I subsequently discovered two other songs sung in Matheran, which are more distinctly fit to be called Matheran songs than the one you have just heard, inasmuch as they are not only sung in Matheran but also are inspired by Matheran. They both give more or less elaborate accounts of the characteristic features of the hill as seen from the point of view of the poorer native inhabitants. As I have not succeeded in getting sufficiently accurate versions of the original songs, I content myself with giving English translations. The first song may be rendered in English prose as follows, leaving one or two gaps where there are omissions in the original or words that I could not make out:—"Matheran is wondrous beautiful; it is the abode of joyful people. They spend money with pleasure. All kinds of pleasure are enjoyed there by the merchants. They let their houses for money, and show themselves off on horseback. They shout aloud to one another, and delight in going about in palkis and tonjons. The people of the bazaar look on at the fun. I will tell the names of point after point; so pay attention. Beautiful is Panorama Point; on this side of it is Hart Point. Near the gymkhana is Artist Point, Porcupine, Louisa, and Landscape Point. By Echo Point there is a footpath. Go along it, and you will find the lake. Its situation is dangerous. By the lake are great numbers of people, crowds of bheesties. The *bails* jostle each other to get to the water. Their drivers have sticks in their hands, and twist their tails. Dhobis and more dhobis assemble there. What shall I say? It is very beautiful. Below they make gardens and plant all kinds of vegetables, parsley, celery, cabbage, French beans, nolkol, cauliflower, peas. They pour water out of water-pots on the herbs. The rabbits eat the vegetables at night. The malis take great pains in watching them. By day the monkeys give trouble. From there goes a footpath to Danger Point. Beyond that is Chowk Point and Chilka Point with its iron mines. On this side of it is the road to the Rambagh, and beyond that is Alexander Point." The line 'about spending money with pleasure is repeated at irregular intervals as a refrain. I believe that vestiges of the iron works near Chowk Point mentioned in the song may still be detected by the careful observer. The song ends at Alexander Point, which gives a rather lame and impotent conclusion,

The other metrical description of Matheran that I have to bring to your notice appears to me to be better constructed. I have translated it into anapæstic verse as follows :—

O ! Matheran Hill is fair to behold,
 Its water is pure and its breeze is ice-cold.
 The views from the Points well deserve admiration,
 And the English delight in this lovely hill-station.
 That wonderful people in proof of their skill
 Have raised mighty works on the top of the hill.
 Before the gymkhana are mango boughs swaying,
 Within are wide spaces devoted to playing.
 On Saturday always at four by the clock,
 You may see how the *sahib log* thitherward flock.
 Fair ladies and gentlemen eager to play,
 Whose ponies and tonjons encumber the way.
 In the season of May from the dust in the air,
 And the hubbub of voices you'd 'think 'twas a fair.
 By the banyas and shopkeepers plying their trade
 Of buying and selling great profits are made.
 There's the Seth Motiram of his trade at the top,
 Who has lakhs upon lakhs of rupees in his shop.
 On Sunday what crowds to the temple repair,
 Where the white people gather for sermon and prayer !
 The bazaar has for master a gentleman grand,
 And all in the hill must obey his command.
 Then kind doctor Suntaram ! Well do we know
 That he loves his best drugs on the poor to bestow.
 There are taxes for sweepers, for houses, for grounds,
 With police at his back Keshorao goes his rounds.
 The policemen have sticks and they carry away
 The chatties of all who their rents fail to pay.
 Poor folk on the hill little work can procure,
 And cruel oppression they're doomed to endure.
 Day by day they're in trouble, oppressed by the fear
 That their children must starve e'er the end of the year.
 Yet the Sirkar shows mercy to young and to old,
 And the water is pure and the breeze is ice-cold.
 Each Englishman here eats the air like a king,
 Go and see for yourselves if you doubt what I sing.

Go, visit the bungalow built of black stone,
And breathe the fresh air to our mountain that's blown.

Pisurnath the great king—to his shrine by the lake,
The people must always their offerings take.

Springs cooler than Malet's can nowhere be found,
Which flows in a plentiful stream from the ground.

A sepoy so stern is on guard at the place,
That all who go there hate the sight of his face.

Clever folk, who the market of Matheran throng,
Would you know who's the poet that made you this song?

Rajaram is his name ! When he roams o'er the hill,
The women all greet him with hearty good-will.

In the above verses the bungalow built of black stone is the house that once belonged to Mr. Latham, and is now occupied by a sisterhood. The shrine of Pisurnath by the lake is one of the most striking scenes in Matheran, though many visitors never discover its whereabouts. You turn away from the bund by a woodland path on the Chowk side, and suddenly see before you a wooden frame resembling a gibbet, surrounded by weird standing stones and pillars besmeared with red spots which look like clots of blood, and suggest human sacrifice to the imagination, especially if you see it all at the hour of sunset in the dim twilight of the sacred grove. From one of these stones auguries of good and bad fortune are taken by the worshippers of Pisurnath, who sacrifice cocks in his honour. In the middle of the song the poet seems distracted between a desire to conciliate the powers that be, including Suntaram, the Assistant Superintendent, and sympathy with the woes of his neighbours, so that he becomes somewhat incoherent and inconsistent. At the end of the song he works his own name into the verse according to the common practice of Oriental song-makers. His roving about the hill is a reference to his profession of a barber, which he still pursues on the hill and probably finds more remunerative than verse-making. The way in which he reveals his name and prides himself on the favour he has found in the eyes of the fair sex may remind us of the similar but more elaborate verses in which the author of the Homeric hymn to Apollo claims a place in the memory of the Delian ladies who have heard his song :—

Now be Apollo kind and Dian too ;
And ye, fair Delian damsels, all adieu !
But in your memory grant me still a home ;
And oft as to your sacred isle may come.
A pilgrim, care-worn denizen of earth,
And ask, while joining in your social mirth,

“ Maidens, of all the bards that seek your coast,
Who sings the sweetest and who charms you most ? ”
Then answer one and all with gracious smile—
“ A blind old man who lives in Chios' rocky isle.”

Nor need we be surprised at finding analogies between the verses of Rajaram, the Matheran barber, and the famous Homeric hymn to Apollo composed by the blind old man of the rocky isle of Chios. For in spite of differences of time and place and race, the verses of Rajaram and the Homeric hymns resemble each other in being songs composed by men of the people to be sung at popular festive gatherings. They were not intended to be printed in books with the authors' names in gold letters on the binding, but to be recited from mouth to mouth in different places and by successive generations. Under such circumstances authors who wish to escape oblivion do well to cunningly insert their names or descriptions of themselves in the songs they compose.



ART. XVIII—*References to China in the Ancient Books of the Parsees.*⁽¹⁾

BY JIVANJI JAMSHEDJI MODI, B. A.

[Read, 13th July 1903.]

Prof. Douglas, in his article on China in the latest edition of *The Encyclopædia Britannica*,² says :

“The spacious seat of ancient civilization, which we call China, has loomed always so large to Western eyes, and has, in spite of the distance, subtended so large an angle of vision, that, at eras far apart, we find it to have been distinguished by different appellations, according as it was reached by the southern sea-route, or by the northern land-route transversing the longitude of Asia.

“In the former aspect the name has nearly always been some form of the name Sin, Chin, Sinæ, China. . . .”

Prof. Douglas then mentions supposed references in Sanscrit and Jewish books to the above names. He makes no reference to the Avesta in the matter, probably because Iranian scholars have not collected sufficient materials about it. The object of this paper is to collect the references to China in the ancient books of the Parsees.

I

The Farvardin Yasht refers to China, and it speaks of it, as Sâini, a name resembling Sin or Sinæ, referred to by Prof. Douglas as an old name of China. It contains a list of the pious departed worthies of ancient Irân before the Sassanian times. As the late Professor Darmesteter said the list is “un catalogue d’Homère du Mazdéisme.” It is the most ancient “list of canonization” among the ancient Irânians. At first, some of the worthies of ancient Irân are individually named and commemorated, and then at the end, all the pious worthies of the five countries of the then known world are remembered in general terms, because, as said by Gogoshasp, a commentator of the Vendidad, it was not Irân alone that was believed to contain pious holy men. Gogoshasp said :

“^A Ai dayan kolâ dâd âi mardum âhlôbanghân yehavunêt meman min ‘Tuiryanâm dakhyanâm paetâk,’”

¹ This paper was at first read before the International Congress held at Hanoi in December 1902. (Vide “Compte Rendu Analytique des séances, Premier Congrès International des Études D’Extrême Orient Hanoi (1902),” published in 1903, pp. 76 77.). I beg to express my best thanks to Principal MacMillan for having kindly read my paper at the Congress.

² Vol. V., p. 626.

³ Le Zend Avesta, II., p. 504.

i.e., In every created country there are pious persons, as it appears from the passage, "Tuiryanâm Dakhyunâm, &c."

It is not worthy men alone that are thus honoured, but worthy women also. The countries mentioned, as said above, in the list of the Farvardin Yasht are Airya, Tûiryâ, Sairima, Sâini and Dâhi.¹

Airyâ is the country of Irân ; Tuiryâ is the country of Turkestân ; Sairima is the country of Arum (the Eastern part of the Roman Empire) or Asia Minor and Western Asia. Dâhi is the Δαῖ of Herodotus and Strabo, and Tahia of the Chinese geographers. It is the country round the Caspian. The remaining country, Sâini, is China.

The passage in the Farvardin Yasht, wherein the departed worthies, both male and female of this country of Sâini (China), are remembered, runs thus :—

"Sâininâm dâkhyunâm narâm ashaônâm fravashayô yazamaidê. Sâininâm dakhyunâm nâirinâm ashaôninâm fravashayô yazamaidê,"

i.e., "We remember in the ritual, the Fravashis (*i.e.*, the holy spirits) of the pious men of the country of Sâini. We remember in the ritual, the Fravashis of the pious women of the country of Sâini."

The country of Sâini referred to in the above passage, is variously identified by different scholars. Anquetil Du Perron identifies it with the country of Soanes, referred to by Strabo as situated between the Black and the Caspian Seas. He says : "Les Provinces de Saon ne me paroissent pas différentes du País des Soanes, que Strabon (Géograph., L. XI., p. 499) place entre la Mer noire Et la Mer Caspienne. Ptolomé (Géograph., L. V., c. 9. et 12) fait mention d'un fleuve nommé Soana, dont les eaux se déchargeoient la mer Caspienne, au Nord de l'Albanie." Dr. Spiegel says : "We do not know who the Çânians are." Justi thinks it to be the town of Can which Persian lexicographers placed in Bactria. He says : "Besser ist wohl die stadt Çan herbeizuzichen welche nach den pers. Lexicographen in Bactrien oder Kabulistan liegt." M. Harlez is doubtful and thinks it may be Caucasus.⁵ Dr. West⁶ says it is "probably the territory of Samarkand." Windischmann was the first scholar to identify it with China. Justi thinks, he is wrong in so identifying it. He says : "Windischmann irrt, wenn er in Çâini den Namen der Chinesen erblickt."⁷ M. Darmesteter⁸ supports Windischmann and identifies Sâini with China. I think this identification is correct.

¹ Yasht XIII., 145-44.

² Le Zend Avesta, II., p. 293, n. 3.

³ Bleek's Translation, Vol. III., p. 107, n. 3.

⁴ Handbuch der Zend sprache, p. 293.

⁵ Le Zend Avesta, p. 505, n. 2.

⁶ S. B. E., Vol. V., Chap. XV, 29, n. 3.

⁷ Handbuch der Zend sprache, p. 293.

⁸ S. B. E., Vol. XXIII., p. 227, n. 1 ; Le Zend Avesta, Vol. II., p. 554, n. 313.

Three facts lead us to identify this country of Sâini with China :—

1. The above five countries mentioned in the Farvardin Yasht are referred to in the Pahlavi Bundehehsh.¹ There this country of Sâini is spoken of as Sini, and to point out what particular country is meant by that name, it is added "Zak i pavan Chinastân," i.e., "that which is in Chinastân." This Chinastân is the country of China.

2. In some Arabic and Persian books, China is spoken of as "Shin." These very names suggest the identity.

3. According to the Shâh-nâmeh of Firdousi, Faridun had divided among his three sons, Erach, Selam and Tur, the five countries referred to in the Farvardin Yasht.

Firdousi's lines are as follow (Mohl, Vol. I, p. 138, ll. 292—293) :

فخستین بسل اندرون بدگرید
 ہم روم و خاور مر اورا گزید
 دگر تور را داد توران زمیں
 ورا کرد سالار ترکان و چین
 پس آنگہ نیابت بہ ایرج رسید
 مر اورا پدر شہر ایران گزید

M. Mohl thus translates these lines :

" Il jet d'abord les yeux sur Selm, et choisit pour lui Roum et tout l'occident.....Puis Feridoun donna Tour le pays de Touran, et le fit maître du pays des Turcs et de la Chine.....Alors vint le tour d'Iredj, et son père lui donna le pays d'Iran." (Ibid, p. 139.)

Now let us examine the countries named by the Farvardin Yasht, and those named by Firdousi, placing them side by side.

*The list of the Farvardin
 Yasht.*

Irân (Airya)
 Turân (Tuirya)
 Sairima (Rum)
 Sâini
 Dâhi

*The list of the Shâh-nâmeh, ar-
 ranged in the order of the
 Farvardin Yasht.*

Irân
 Turân
 Rum
 Chin
 Khâvar

From this list we see, that the Irân of the Shâh-nâmeh, given to Iredj (Erach), the Airyava of the Avesta, is the country of Airya or Irân in the Farvardin Yasht. The country (Airya) is said to have derived its very

name from this prince Airyava (Iredj). The Turân of the Shâh-nâme, is the Tuirya (Turân) of the Farvardin Yasht. This country also is said to have derived its name from the prince (Tuirya or Tur) to whom it was given. The Rum of the Shâh-nâme is the Sairima of the Farvardin Yasht. The Pahlavi Bundelesh¹ identifies Sairima with Rum (Saram matâ ait i Arum, *i.e.*, the country of Saram which is Arum). This country also is said to have derived its name from prince Selam to whom it was given. The Khâvar of the Shâh-nâme, which together with Rum (Asia-Minor) was given to prince Selam, is the Dâhi of the Farvardin Yasht.

Now the only country of the list of the Shâh-nâme, which remains to be identified with one in the Farvardin Yasht is Chin. It then, is the same as Sâini, the remaining fifth country in the list of the Farvardin Yasht.

II

As to what country constituted Sâini or China in the ancient literature of different nations, Prof. Douglas says :

“ If we fuse into one, the ancient notices of the Seres (one of the appellations of the people of China) and their country, omitting anomalous statements and manifest fables, the result will be something like the following :—

“ The region of the Seres is a vast and populous country, touching on the east the Ocean and the limits of the habitable world, and extending west to Imaus (*i.e.*, the Pamir) and the confines of Bactria.”²

This is confirmed to a great extent by the Shâh-nâme of Firdousi. Therein Turân (Turkestân) and Chin (China) are always associated together. At one time, it is the same ruler who rules over Turân and Chin ; at another time, there are different rulers, but the King of Turân is spoken of as Lord Suzerain over the country of Chin. Again we find that at times Chin had independent sovereigns.

Again it appears from the Shâh-nâme that Chin or China was divided into two parts, Chin and Mâchin. Chin seems to be the region near Turân, or Turkestan, and Mâchin, or the greater Chin, the China of the Further East. Again Turân and Chin are generally spoken of together, because the boundary of one began immediately at the place, where that of the other ended. In the wars of Turân against Irân, Chin, *i.e.*, both Chin and Mâchin, generally sided with Turân.

¹ S. B. E., V., Ch. XV., 29.

² The Encyclopædia Britannica, V., p. 627.

In the half legendary and half historical wars of Afrâsiâb, the king of Turân, with Kaikhosru, the king of Irân, the former, when hard pressed by the latter, looked to his above two neighbours for aid.

Just as Chin or China was known by two names, Chin and Machin, so its monarchs also were known by two names, *vis.*, Khâkân and Faghfour. They were two different individuals. The Faghfour was at the head of the administration and the Khâkân was next to him. At times, one and the same person was spoken of, under both names. When Afrâsiâb, hard pressed by Kaikhosru, seeks aid from Chin, it is the Faghfour that he writes¹ to, and seeks help and support from. On the defeat and capture of Afrâsiâb, the king of Irân asks them to surrender. They both (the Faghfour and the Khâkân) pay homage to the sovereign of Irân.² Kaikhosru went to their country and remained there as their guest for three months.

III

About the derivation of the name Sin, Sinæ, Chin or China, Prof. Douglas³ says: "the name of Chin has been supposed (doubtfully) to be derived from the dynasty of *Thsin* which a little more than two centuries⁴ before our era enjoyed a brief but very vigorous existence, uniting all the Chinese provinces under its authority, and extending its conquests far beyond those limits to the south and the west."

A satisfactory settlement of this question of the derivation of the name Sin, Sinæ or Chin, by scholars of Chinese literature, shall be of great interest and importance to Avesta scholars, because that will supply additional evidence to determine the latest date at which the Farvardin Yasht was written. If it can be satisfactorily settled without

یکی نامه نزدیک فغفور چین نوشتند با صد هزار آفرین¹

i.e., they wrote a letter to the Faghfour of China with hundred thousand blessings. (Mohl IV, p. 96.)

برفتند فغفور و خاكان چین بر شاه باپوزش و آفرین²

i.e., the Faghfour and the Khâkân of China went before the king with excuses and blessings. (Mohl IV., pp. 166-67.)

³ The Encyclopædia Britannica, Vol. V., p. 626.

⁴ The exact date of the foundation of this dynasty is 255 B.C. Prof. Douglas says on this point (Ibid., p. 643):—"As the Empire became weakened by internal dissensions, so much the more did the power of the neighbouring states increase. Of these the most important was that of Thsin, on the north-west, which, when it became evident that the kingdom of Chow must fall to pieces, took a prominent part in the wars undertaken by Tsou on the south and Tsin on the north for the coveted prize. But the struggle was an unequal one. The superiority of Thsin in point of size, and in the number of fighting men at its command, carried all before it, and in 255 B.C. Chau-seang Wang, having silenced his rivals, possessed himself of the imperial states. Thus fell the Chow dynasty."

the shadow of any doubt, that the country of China derived its name Chin, Sin or Sinæ from the dynasty of Thsin, which flourished 200 years before Christ, then it will lead us to conclude, that the Farvardin Yasht, which contains the name of China as Sâini, must have been written after that date, *i. e.*, after the second century B. C.

On the other hand, a satisfactory settlement of the question of the date of the Farvardin Yasht, may lead to a solution of the doubtful question of the derivation of the name of China. As far as the evidence, presented and traced up to now, goes, it appears, that, though the Yasht itself as a whole may be older, its "list of canonization" was open up to as late as B. C. 195, because the two personages mentioned therein (Yt. XIII, 115) Erezva Srutô Spâdha, and Zrayangha Spento Khratavâo, lived, according to the Dinkard, about 400 years after the traditional date attributed to the age of Zoroaster¹. This date depends merely upon the evidence of a later book. If we accept this date, then there is a difference of about 60 years between the date 255 B. C. when China began to be ruled by the Thsin dynasty, from which it derived its date, and B. C. 195 the latest date, determined up to now, when additions were made to the list of canonization of the Farvardin Yasht. This makes it probable that China may have derived its name from the Thsin dynasty.

But the probability is, that though new names have been added later on, the Farvardin Yasht, as a whole, was older than the second century. We do not find in it, the names of persons like Ardeshir Bâbegân and his Dastur Tansar, who both took an active part, in what is called the Irânian Renaissance of the early Sassanian times. Again, we do not find the name of Valkhash of the Pârthian dynasty, who, according to the Dinkard, played a prominent part in reviving the religion. This shows that the list was closed long before the second century before Christ. It is believed by many scholars, that the theory of Fravashis or Farôhars, which the Yasht treats in its first part, was one, which suggested to Plato his philosophic theory of "Ideas." Now Plato lived at the end of the fifth century and during the first half of the fourth century before Christ (429-347 B. C.). So, if Plato took his philosophy of "Ideas" from that of the Fravashis in the Farvardin Yasht, the Yasht must have been written prior to the fourth or fifth century before Christ. If so, the fact, that the name of China as Sâini occurs in this old document, throws a doubt on the belief, that it was the Thsin dynasty of the third century before Christ that gave its name to China. It appears, therefore, that the name was older than the third century before Christ.

IV.

Coming to the Pahlavi books, we find that, as said above, the Bundelesh refers to the country of Sini, and says that it is Chinistân or] China. Again, in the list of mountains given in the Bundelesh¹, a mountain is spoken of as Kuf-i-Chin, *i.e.*, the mountain of Chin or China. It is said to be on the frontiers of Turkestân². It is not certain which particular mountain is meant.

In the Shâyst lâ Shâyst, we find a reference to the religion of Sin or China. There the religions of different peoples are spoken of and classed, as it were, into three classes.—(1) *veh*, *i.e.*, good; (2) *gômizeh* or mixed, *i.e.*, neither good nor bad; and (3) *vadtar*, *i.e.*, worse.

The passage runs thus—

“Avizeh dâd veh din lenman hōmanim va pōryōtkesh hōmanim va gomizeh dâd Sinik vaskardih hōmand va vatar dâd zandik va tarsâk va yahud va avârik i denman ân hōmand³.”

Dr. West⁴ thus translates it—

“Of a pure law (dâd) are we of the good religion, and we are of the primitive faith; of a mixed law are those of the Sinik congregation; of a vile law are the Zendik, the Christian, the Jew and others of this sort.” As Prof. Darmesteter has suggested, the Sinik congregation is a reference to the religion of China. The writer calls his Zoroastrian religion a good religion. He condemns other religions as bad. He does not include the Chinese religion among the bad ones, but he calls it a mixed religion, *i.e.*, a religion containing Zoroastrian elements as well as other foreign elements. This brings us to the question of the influence of Zoroastrian religion upon China.

V.

As pointed out by Prof. Jackson,⁵ M. Chavannes in an article entitled “Le Nestorianisme et L’Inscription de Kara—Balgassoun,”⁶ quotes several passages from Chinese books referring to Zoroaster and the religion of Persia. These references prove clearly, that the Mazdayasnâ religion of Zoroaster had made its way into China. One of the passages that M. Chavannes quotes on the subject is as follows:—
“Autrefois Sou-li-tche (Zarathushtra, Zoroaster) du royaume de Perse, avait institué la religion mo-ni-enne du dieu céleste du feu; un édit impérial ordonna d’établir à la capitale un temple de Ta-ts’in.”

¹ Justi Text, p. 22, l. 1. West S. B. E. V., p. 34, Chap. XII, 2.

² Ibid. Chap. XII, 13.

³ MS. of Mr. Edalji K. Antia, f 27 b, l. 11.

⁴ S. B. E. V., p. 296. Shayast la Shayast VI, 7.

⁵ Zoroaster the Prophet of Ancient Iran, p. 279.

⁶ Journal Asiatique, Vol. IX, pp. 43.—
85 Janvier-Février, 1897.

“ Pour ce qui est de la religion mo-ni-enne du dieu céleste du feu, autrefois, dans le royaume de Perse il y eut Zoroastre ; il mit en vigueur la religion du dieu céleste du feu ; ses disciples vinrent faire des conversions en Chine ; sous les T'ang, la 5^e année tcheng-koan (631) un de ses sectateurs, le mage Ho-lou vint au palais apporter la religion du dieu céleste ; un décret impérial ordonna d'établir à la capitale un temple de Ta-ts'in ”¹.

The work which gives this passage was written between 1269 and 1271 A. D. It says that a Persian temple was established in China in 631 A. D.²

Besides the above two passages, which refer to Zoroaster as the founder of the *mo-ni-enne* religion, M. Chavannes gives eleven other passages, wherein this mo-ni-enne religion is directly or indirectly referred to.

Now, what is this religion named mo-ni-enne ? M. Chavannes says, that the religion generally referred by the term mo-ni-enne is the Mussalman or Mahomedan religion. According to this author, in those cases, where it is referred to, as founded by Zoroaster and the Magi, it is the Zoroastrian religion, but the Chinese writer, not being able to draw a line of difference, has used the same word in a wrong sense.

M. Devéria,³ on the other hand, affirms, that the religion mo-ni-enne, referred to in the above Chinese passages, is the Manichean religion or the religion founded by Mani, which was an offshoot of the Zoroastrian religion.

I beg to suggest that the word “ mo-ni-enne ” is a corrupted form of “ Mazdayaṣnân,” the appellation, by which the Zoroastrian religion was, and is even now known by its votaries.

It is true, that some of the allusions in the above passages, refer to the introduction of the Persian religion in its Manichean form, but it is possible, that the religion continued to be known by the name of the older parent religion, of which it was an offshoot. Again it is possible, that though the religion of Persia, that was known to China in its early times, was the Mazdayaṣnân religion, still by the later authors it was called Manichean, because the religion of Mani also came to them from Persia.

¹ Journal Asiatique, Vol. IX, p. 61, Janvier-Février, 1897.

² We must note that this is the time of the Arab conquest of Persia, and tradition says that some of the Zoroastrians of Persia went to China with the son of Yezdejad Sheheriâr, the last king of Persia. (Vide Anquetil Du Perron, Zend Avesta, Tome 1, Partie 1, p. 336, note.)

³ Le Journal Asiatique, Vol X, pp. 415-484, Novembre-December 1897. Article headed Musulmans et Manichéens Chinois.”

Among the Chinese passages quoted by M. Chavannes there is the following one, which refers to a king Firouz III of Persia :—

“ Pour ce qui est de l'ancien temple persan à l'est du quartier Li-ts'iu'en, la 2^e année i fong (677) Pirouze III, de Perse, demande à établir un temple persan. Pendant la période *chen-long* (705-707) Tsong Tch'ouk'o sevit designer (ce lieu) par le sort pour y faire sa demeure.”¹

With reference to this passage I beg to draw the attention of Chinese scholars to a Persian book called *فیروز نامه* Firouz-nâmeh. It is not printed as yet. I have seen an old manuscript of this book in the possession of Mr. Manockjee Rustomjee Unwâlâ of Bombay. It is a manuscript of 288 folios or 576 pages having 13 lines to a page. I find the following date at the end :—

آنچه که در کتاب تحریر بود تمام شد نسخه فیروز نامه روز
روزمزد ماه خورداد تاریخ ۲۴ ربیع الاول سنه الف یک

i.e., Whatever was written in the book—the manuscript of Firouz-nâmeh—is finished on roz (day) Hormazd mâh (month) Khordad (Hijri) date 24 Rabi-ul-aval 1001.

This date shows that the manuscript is more than 300 years old. The date when the original book was written is not known.

Herein, king Firouz is spoken of as Firouz-Shâh, the son of king Dârâb, son of king Bahman, son of king Asfandyâr, son of king Gushtâsp, son of king Lohrasp.² Thus this Firouz is said to be the great grandson of Asfandyâr, who is traditionally spoken of among the Parsees, as having gone to China and established several fire-temples there.

In the commencement of the book, the author of the book is said to be one Shaikh Haji Mahmad, son of Maulana Shaikh, son of Maulana Ali, son of Shaikh Maulana.³

Herein the king is spoken of as Khâkân and as Wâng وانگ. We find the latter word in the names of some Chinese kings, such as Wei-lee-Wang and Chaou Seang Wang. This Chinese king is hostile to Firouz and the Irânians, and is therefore given the abusive epithet of harâm zâdeh حرامزاده *i.e.*, born of illegitimate connection.

¹ Journal Asiatique, Tome IX, Janvier-Fevrier 1897. p. 62.

فیروز شاہ بن ملک داراب بن ملک بہمن بن شاہ اسفندیار (۲)
بن شاہ گشتاسپ بن شاہ لہوراسپ

شیخ حاجی محمد بن مولانا شیخ بن مولانا اعلیٰ بن (۱)
شہیم مولانا

This passage shows that Persia had an intercourse with China in early times by sea.

The Pahlavi Bahman¹ Yasht refers to China, saying, that according to some, the father of the future apostle, Behrâm Varjâvand will come from the direction of China and according to others from that of India.

In the Pazend Jâmâspi, we find the following reference to China :—
 “The country of Chinastân is great. It has much of wealth, much of musk, much of jewellery. Its people are under affliction, because among them there is no far-sight as among us.” (*Vide* my Pahlavi Translations, Part III, Jâmâspi, p. 120.)

VII.

The Shâh-nâme is replete with references to China. It appears that Persia had a frequent intercourse with China. So it is probable that the religion of Persia may have influenced China.

The fortress of Kanga, referred to in the Avesta (Yt. V. 57), and referred to by Firdousi² as Kang-dez was founded by the Irânian prince Siâvakhsh. According to the Pahlavi Bundelesh³ it was under the jurisdiction of Khorshed-cheher, a son of Zoroaster himself. This fortress of Kangdez is, according to Prof. Gutschmid⁴, the Khang-kieu of Chinese history.

Arjâsp, who declares war against Gushtâsp, the King of Irân, as a protest against his (Gushtâsp's) acceptance of the new religion of Zoroaster, is spoken of both as the king of Turân and Chin.

From the Shâh-nâme we learn, that Aspandyâr, the son of Gushtâsp, went up to the frontiers of China. He defeated king Arjâsp, who is spoken of as the King of Turân and Chin, took his castle of “Ruin daz,” and then founded several fire-temples in that locality. Speaking of his conquest of this fortress, Aspandyâr says :—⁵

بر افروختم آتش زرد هشت
 که با صحر آورد از بهشت

According to Prof. Gutschmid⁶ we learn from Chinese sources that a Chinese tribe named Yue-chi had conquered the Persian territories of Bactria and had come into close contact with the Persians. In Sassanian times we find even an instance of matrimonial alliance between Persia and China. King Chosroes I (Noshirwân) married a daughter of the then Khákán of China.⁷

¹ S. B. E. V., West, p. 220, Ch. III, 14.

² Mohl II, p. 341.

³ S. B. E. V., p. 142, Ch. XXXII, 5.

⁴ Article on Persia, in The Encyclopædia Britannica, Vol. XVIII, p. 554.

⁵ Mohl IV, p. 620.

⁶ Article on Persia in the Encyclopædia Britannica, Vol. XVIII, p. 590.

⁷ Mohl VI, p. 335.

According to Maçoudi, as late as in the ninth century (264 Hijri) there were Magi (مَجُوس) in China.¹

Chinese silk was well-known in ancient Persia. The Chinese brocade, دِپایِ چین, is often spoken of by Firdousi as playing a prominent part in Persian decoration.² It appears that the Chinese art of decoration was known in Persia from old times. Sindókht, the mother of Roudâbeh, is represented as decorating a throne in Chinese fashion.

در ایران یکی تخت زرین نهاد
به آئین و آرایش چین نهاد

i.e., She placed a golden throne in the palace and decorated it in Chinese fashion.³

¹ B. de Meynard I, p. 303.

² Mohl IV, p. 25.

³ Mohl I, p. 340.



ART. XIX—*Notes of Anquetil Du Perron (1755-61)*

ON

King Akbar and Dastur Meherji Rânâ.

BY JIVANJI JAMSHEDJI MODI, B.A.

(Read 13th July 1903.)

I beg to submit this paper as a supplement to my paper on "The Parsees at the Court of Akbar and Dastur Meherji Rânâ" read before our Society on 19th December 1901 and published as Article VIII. in No. LVIII., Vol. XXI, of the Journal of the Society. (pp. 69-245).

In March 1903 I received from Paris, from Miss Menant, who had come to Bombay in 1900-1901 on a scientific mission from the Government of France to study Parseeism, among other papers, a paper marked as "Important," and with the word "Meherji Rânâ" written on it in red pencil. In it, she said :—

J'ai trouvé en feuilletant à la Bibliothèque Nle les fameux papiers d'Anquetil (No. 18) deux passages curieux que voici. (L'écriture est si mauvaise, l'orthographe si étrange, de plus les lignes sont tellement enchevêtrées que n'ayant pas de loupe, j'ai en quelque peine à les déchiffrer.)¹

A hasty perusal of the passages, as she wrote them, showed, that a careful copy would throw great light upon the subject of "Akbar and Meherji Rânâ."

So I wrote to her on 10th March, requesting her to send me a fair clearly-written copy of these notes again, and also an English translation of these notes, as understood by her. I subsequently requested her to send me a photograph of the notes.

In compliance with my request she has kindly sent me a photograph of the whole page, containing the passages about Akbar and Dastur Meherji Rânâ. I beg to place that photograph on the table for the inspection of members present. According to Miss Menant, the photograph was taken at the studio of the National Library of Paris on Tuesday, the 31st of March 1903 (faite à l'atelier de la Bibliothèque Nationale, à Paris, le Mardi 31 Mars 1903).² A copy of the facsimile of the photo is attached at the end of this paper.

In a note sent with the photograph she says :—"J'ai trouvé la note par hasard en feuilletant les brouillons d'Anquetil pour revoir ce qui touchait à Surate, lorsque tout à coup ce passage m'a sauté aux yeux."³

¹ i.e., "In turning over the famous papers of Anquetil (No. 18) at the National Library, I have found two curious passages, which are as follow :—(The writing is so bad, the orthography so strange, and most of the lines are entangled in such a way, that not having a magnifying glass, I had much trouble in deciphering them)."

² Miss Menant's note on the copy made from the photograph.

³ i.e., "I found the note by chance, on turning over the rough note-book of Anquetil to look for what referred to Surat, when suddenly this passage caught my eyes."

I give here in full what Miss Menant says about this note of Anquetil and about the points which strike her.

“ Cette page photographiée provient de la Bibliothèque Nationale, du recueil des mss. d'Anquetil Du Perron catalogués ainsi qu'il suit : LXXIX. Nelles Acquisitions francaises. 8,874. Mélanges sur les Parsis vol. en 4° de 63 pages.

La page 16 contient les sujets les plus différents. C'est à partir de : le Mogol Akbar que commence la citation qui nous occupe. Vous pouvez voir aussi—au bas de la page—une remarque sur les mariages des Parsis avec les étrangères qui n'a rien à faire avec Akbar. Souvenez-vous que ce sont de simples notes de voyage recueillies hâtivement.

Toutefois, vu la parfaite bonne foi d'Anquetil, méditez chaque mot.

J'appelle votre attention :

1°. Sur l'orthographe de Merji Rânâ—elle est très bizarre—mais il n'y a pas lieu de douter de l'identité du personnage.

2°. Que M. R. (Merji Rânâ) a été le seul qui pût *expliquer la loi*.

3°. Que c'est d'après son avis qu' Akbar envoya demander à Shah Abbas un dastour du Kerman.

(L'histoire des vers est obscure.)

4°. Qu' est ce que ce Dastour Schapour-fils de Kekobad ?

Les noms de localités ne soulèvent aucun doute. Nausari (Naucary) est bien lisible. Mais qu'est ce que Kakri-Kari à 1 f ½ de Surate ? Je n'ai rien trouvé dans le Gazetteer.

Ce que je sais c'est que Akbar mit le siège devant Surate le 19 Janvier 1573—le fort ne se rendit qu' au bout de six semaines. Oû était le camp de l'Empereur ?

Il est certain que pendant ces six semaines Akbar eut le temps de voir les Parsis et de faire connaissance avec Meherji Rânâ qui habitait une localité si proche voisine.”¹

I give at the end, the passages in full, as read and translated by Miss Menant, giving my few suggestions or amendations as foot-notes.

Now let us see what points in my previous paper, referred to above, are corroborated by this new find of Anquetil's notes, and what new

¹ TRANSLATION.—This photographed page comes from the National Library, from the collection of manuscripts of Anquetil Du Perron catalogued as follows:—LXXIX. Nelles French Acquisitions 8,874. Miscellaneous over the Parsees, volume in quarto of 63 pages.

Le page 16 contains most different subjects. It is from (the words) “ Le Mogul Akbar,” that the quotation with which we have to deal, commences. You can see also at the end of the page, a remark over the marriages of the Parsis with foreigners, which has nothing to do with Akbar. Remember that these are the simple notes of a traveller collected hastily. Nevertheless, considering the perfect good faith of Anquetil, consider well each word,

light is thrown on some of the questions in that paper. In my above paper I tried to prove the following points :—

1. That Ardeshir, who is spoken of by the Dabistân, written long after Akbar's time, as having come to Akbar's Court, had come to India, long after the religious discussions were closed, and long after Akbar had adopted the visible forms of Zoroastrian worship, and Zoroastrian calendar and festivals, and so, he had no hand in influencing Akbar towards these things.

2. That Ardeshir had specially come for the purpose of the dictionary, known as Farhang-i-Jehangiri, and not for the purpose of taking part in the religious discussions at the court, and not for the purpose of explaining to the king, the religion of Zoroaster.

3. That it was the Naôsari Parsees, who had attended the Court of Akbar to take part in the religious discussions, which took place there in 1576-79.

4. That Dastur Meherji Rânâ was a leading Parsee of Naôsari, and that as such, he headed the party from Naôsari.

5. That he explained the Zoroastrian religion to king Akbar.

6. That if king Akbar put on the *sudreh* and *kusti* (i.e., the sacred shirt and thread), as referred to in some of the songs, which spoke of Dastur Meherji Rânâ's visit to the court of Akbar, there is nothing to be wondered at, especially as he had put on the sacred symbols of other religions, such as Hinduism and Christianity.

Now let us examine, how far the above points, which I have tried to prove in my former paper, with the help of old documents and manuscripts, are supported by the manuscript notes of Anquetil, which record the tradition he had heard during the period of his visit to India and his stay at Surat from 1755 to 1761, i.e., about 150 years ago. In my first paper, I rested upon the authority of a book by a Parsee Dastur written in about 1765 A.D., which said, that Dastur Meherji Rânâ had gone to the court of king Akbar and had explained to him

I call your attention to (the following) :—

(1) To the spelling (of the name) of Meherji Rânâ. It is very odd. But there is no room to doubt the identity of the person.

(2) That Meherji Rânâ has been the only person who could *explain the Faith*.

(3) That it is on his advice that Akbar sent to ask for, from Shah Abbas, a Dastur from Kerman. (The story of the verse is obscure. . . .)

(4) Who is this Dastur Shapour, son of Kekobad?

The names of the localities do not raise any doubt. Nausari (Nauçary) is very legible. But what is this *Kakri-Kari* at 1½ £ (furlong) from Surat? I have found nothing (about it) in the *Gazetteer*.

What I know is this, that Akbar laid siege to Surat on 29th January 1573. The fort did not surrender, but at the end of six weeks. Where was the camp of the Emperor? It is certain, that during these six weeks, Akbar had the time to see the Parsis and to make the acquaintance of Meherji RÂNÂ, who lived at a place in such a close vicinity.

the Zoroastrian religion.¹ Now this discovery of Anquetil's manuscript notes, enables me to place before the Society, the authority of a French author of great eminence, who had specially come to India to study Parseeism in its home. Anquetil left India in 1761 A.D., so these manuscript notes must have been jotted down in this volume, which formed his notebook, some time before that year. So we have now the authority of a writer who wrote at least four years before Dastur Shapurji, the Parsee author

We will examine Anquetil's notes in the order in which we find them, and see how they support the conclusions I have arrived at, in my first paper. I will give the notes as translated by Miss Menant. The first passage of the notes refers to the Farhang-i-Jehangiri and Ardeshir. Having found nobody in India, either in his court or out of his court, who could help him in the philological work of the dictionary, he sends for a Dastur from Persia.

Anquetil's first important note is on this point, and it runs as follows :—

“The Mogul Akbar finding no Dastur, who had an answer for every thing (sur tout), according to Dastur Meherji Rânâ's² opinion, wrote to Shah Abbas Sophi of Persia to send him one from Kerman. Shah Abbas sent him the Dastur Ardeshir, who began under him the Phar (hang³) finished under Djehanguir and which bears his name. (Hyde, p. 4, says that it is Ibn Fakeruddin⁴ Angjou who wrote it.)”

Now this passage of Anquetil's notes supports the following two facts, which, I have handled in my previous paper :—

1. That Ardeshir was sent for helping Jamâluddin in the work of writing his dictionary, known as the Farhang-i-Jehângiri, and not for explaining to king Akbar the religion of Zoroaster.

¹ Journal, B. B. R. A. Society, Vol. XXI, No. LVIII. p. 114

² Miss Menant considers Anquetil's spelling of the name of Meherji Rânâ as odd (bizarre). It is difficult to determine how Anquetil has spelt the name, but I think, Anquetil has written the name as “Meheriâr fils de Rânâ” *etc.*, Meheriar, son of Rânâ, which was the Persian form in which some names of Parsees were usually written in former times, *e.g.*, Darab *bin* Rustam, *i.e.*, Darab, the son of Rustam. For a number of illustrations of this kind, *vide* my first paper (Journal. B. B. R. A. S., Vol. XXI., No. LVIII, p. 237). Meherji Rânâ's name occurs again a little lower down (l. 21 of the photographed page), where the form I have suggested appears more distinct. At least the word “fils” appears to me to be clear in the name in both the places. *Vide* Anquetil's *Le Zend Avesta* Tome I, Part 2, Notices. p. XXVI, where he gives the name of a Dastur as “Darab fils d'Ormuzd” *Vide* also Tome II, pp. 52—53.

³In the photo. we read as far as “pharha.” The last two letters seem to have been torn out in the margin.

⁴This person was “Mir Jamâluddin Husain an Inju Sayyid” (Âin-i-Akbari. Blochmann's

translation, Vol. I., p. 450. میر جمال الدین حسین از سادات انجو Blochmann's Text I, p. 226, column 2, l. 4). He was the author of Farhang-i-Jehangiri. Hyde by calling him Ibn Fakeruddin (*i.e.*, the son of Fakeruddin) seems to call him perhaps by his father's name. He is called Angju or Inju, because he belonged to a family of that name.

2. That Ardeshir came long after the discussions of the Ibâdat Khâneh in 1576-79, and long after Akbar adopted the visible forms of Zoroastrian worship.

We will dwell upon these facts at some length.

1. I have handled the first fact at great length in my previous paper (Journal B. B. R. A. S., Vol. XXI, No. LVIII, pp. 85 to 93), and that, on the very authority of Mir Jamâluddin, the author of the Farhang-i-Jehângiri, and therein showed that Ardeshir had come for the purpose of the Farhang-i-Jehângiri. Anquetil's notes support this fact. Not only that, but Anquetil tells us an altogether new thing, which we had not known from any other source. It is this, that it was at the suggestion of Dastur Meherji Rânâ himself, that king Akbar wrote to Persia, to get from there a competent man, who could help in the work of the Farhang-i-Jehângiri. King Akbar wrote accordingly, and Ardeshir was sent to him for the purpose.

To understand this passage clearly, we must read the words of king Akbar as given by Mir Jamâluddin in the preface of his Farhang-i-Jehângiri. Akbar said : "Since the time the Arabs had the hand of authority in the country of Persia, the Persian language having been mixed with Arabic words, most of the Parsee and Dari and Pahlavi words have become obsolete, nay, have disappeared altogether. So the explanation of the books, which have been written in old Persian languages, and the meaning of the poems, which poets of old times adorned with ornaments of poetry, have remained concealed and hidden under the curtain of concealment and the veil of privacy. Therefore, before this time, I had ordered some of the members of this court, which protect learned men, to prepare a book containing all the old Persian words and phrases. No one could perform the work as it should be. It is necessary that in this noble branch of learning, you should prepare a book of good fame and sublime name, so that in consequence of its always being united with my good fortune, its effect may remain permanently on the pages of time for day and night (*i. e.*, the book may be connected with my name and prove useful for ever)." (Journal B. B. R. A. S., Vol. XXI, No. LVIII, pp. 87-88.)

This long statement of Akbar and Anquetil's notes, show that the king was long anxious to get written "a book containing all the old Persian words and phrases." He had ordered the learned scholars of his Court to prepare a book of that kind, but had failed. No learned scholar of his Court could do that work well. He had thought that the Parsee Dasturs might possibly help him in that philological work, but he found that there was, to use the words of Anquetil, "no Dastur who had an answer for everything." He found, that they also could not explain all the old obsolete words in the old Persian literature

required to be explained in the dictionary. Dastur Meherji Rânâ, whose acquaintance he had first made while at Surat, as we will see later on, had advised him to send for a Dastur from Kerman. So, latterly, when he heard that Mir Jamâluddin had made that kind of study his speciality, he encouraged him and ordered the dictionary to be written. To assist him in that subject, *viz.*, in that of explaining all old Persian obsolete words, &c., he sought to get literary help from all quarters. He then remembered the advice which Dastur Meherji Rânâ had given him, some years before, and wrote to the then Shah of Persia, Shah Abbas. In response to this requisition, Shah Abbas sent to him Ardeshir. Anquetil seems to be very careful in jotting down notes of what he had heard and learnt. In this case, the fact of Ardeshir's assisting Jamâluddin in his work of Farhâng-i-Jehângiri, seems to have been misstated or misunderstood, as that of his writing the whole of the dictionary. So he puts down in brackets what Hyde said about it. The author Hyde, referred to by Anquetil, is Thomas Hyde, Professor of Hebrew languages in the University of Oxford, and his book, to the fourth page of which a reference is given by Anquetil, is the "Veterum Persarum et Parthorum et Medorum Religionis Historia." On the fourth page of the first edition of his book, published in 1700 A.D., and of the second edition, published in 1760, we find the following words on the subject :—

Quòd Persæ olim fuerint Sabaitæ, seu Sabii, fidem facit Ibn Phacreddin Angjou Persa in Libro Pharhangh Gjehânghiri de Persis Shemi proneptibus loquens in Proœmio suo.

A friend has kindly translated the passage thus for me : " Because the Persians were formerly Sabaitæ Sabii, Ibn Phacreddin Angjou, the Persian, in his book Pharhangh Gjehânghiri about the Persian descendants of Shemus, speaking in his preface, believes. . . . "

2. Now, as to the second fact of the date of Ardeshir's arrival at the Court of Akbar, I have shown on the authority of the preface of the Farhang-i-Jehângiri, that Ardeshir could not have come to the Court at the time, when the religious discussions at the Ibâdat Khâneh were going on (1576 to 1579), and that he came long after that time, and long after Akbar adopted the visible forms of Zoroastrian worship (Journal B. B. R. A. S., Vol. XXI., No. LVIII., pp. 92-93). Now this fact is corroborated by the above passage of Anquetil's notes. We learn from it—and this is a new fact that we learn here—that the Shah of Persia, to whom Akbar wrote on the matter, was Shah Abbas Sophie. This Shah Abbas Sophie was the well-known king of Persia, known as Abbas the Great. He was called Safawi, because he belonged to the Suffavean dynasty founded by Shah Ismail. The dynasty

took its name from one Shaikh-Suffee-u-deen.¹ He came to the throne in 1585 at the young age of eighteen. According to Markham,² "On the death of his wicked uncle, Ismail, in 1577, the incapable father³ was set aside after a few years, and young Abbas was proclaimed Shah of Persia by the nobles of Khurāsān at Nishapur. In the year 1585 he found himself in peaceable possession of the whole of Persia."

So it is quite clear, that Ardeshir could not have come to India before 1585 when Shah Abbas Çafawi came to the throne. And we know that by that time the religious discussions at the Court were over, and Akbar had already adopted the visible forms of Parsee worship, etc. We must remember, that, if it was in 1585 that Shah Abbas came to the throne—and at that time he was only a lad of eighteen—some time must have taken for the news to come to India, and for the young prince to be sufficiently established in power and influence, so as to carry on correspondence with a great king like Akbar. So the date, 1592 A.D., we have arrived at, as that of his arrival, on the authority of the Farhang-i-Jehāngiri, is correct. Anyhow he came after 1585 A.D., *i.e.*, long after the discussions at the Ibādat Khāneh were over, and long after Akbar adopted the visible forms of Parsee worship, etc.

Now we come to the second passage of Anquetil's notes, which supports the next three points, referred to above, as proved in my previous paper. It runs as follows, as translated by Miss Menant:—

"The Mogul Akbar, Djahanguir's father, came to Kakrikari one f. and a half from Surat one hundred and fifty years (ago) or more. He was curious to know the religion of the Parsees. He found only the Dastur Meherji Rānā of Nausari who was able to explain the law⁴ to him."

This passage is very important. It very clearly says that Dastur Meherji Rānā explained to him the Zoroastrian religion. Anquetil herein says the same thing of Meherji Rānā, that is said of him about five years later, by Dastur Shapurji Sanjana in his work, as said above. But another important thing in this passage is this, that it shows that it was at the time when Akbar came to Surat, that he first made the acquaintance of the learned Dastur and learnt from him the principles of the Zoroastrian religion. The place Kakrikari referred to in the passage as being one f. (furlong) and a half from Surat, and as the place up to which Akbar had come, is even now known as કાંક્રા ખારી Kānkrā Khari.

¹ Malcolm's History of Persia, vol. I (1829), p. 320.

² A general sketch of the History of Persia by C. R. Markham (1874), p. 273. *Vide* also the Encyclopædia Britannica, I. p. 8; XVIII., p. 637.

³ Muhammad Mirza, the eldest son of Tahmasp.

⁴ *i.e.* The Zoroastrian law.

Narmadāshankar Lālshankar, a well-known poet of Gujarat, in his short Gujarati history of Surat¹, says that Akbar pitched his camp near Gopipurā in Surat. Mr. Edalji Burjorji Patel in his history of Surat², says that he had pitched his camp on the banks of the Gopitalāo, just at the place where stand, at present, the suburbs of Sālabatpurā and Rustampurā.

Now Kankrā Khāri, to which, according to Anquetil, Akbar had come, and which, therefore, must be his place of camp, is situated just close to the above places of Gopipurā, Sālabatpurā and Rustampurā, which, the above authors, who are residents of Surat, say—perhaps on the authority of old traditions—were the camping places of Akbar. While camping there, he may have seen many Parsees of Surat and liked to know something about their religion. He met no Dastur there capable of explaining to him the religion, and so had to send for one from the neighbouring town of Naōsari. Dastur Meherji Rānā, who was the head priest of the town, then explained to him the religion. Being favourably impressed with the knowledge of Dastur Meherji Rānā, it is quite natural, that, when later on, he held religious discussions at the Ibādat Khāneh, he sent for him from Naōsari. It was for this reason, then, that we find that, according to Badaōni and the author of the Dabistān, the Naōsari Parsees were sent for, to attend the Court later on for the religious discussions.

Anquetil's notes then support the fact, that it was Dastur Meherji Rānā, who explained to Akbar the religion of Zoroaster, and that it was the Naōsari Parsees who took a part in the religious discussions at the Ibādat-khāneh. Having been thus introduced to this Dastur, and knowing him as the proper person to advise on the subject of the dictionary, over which, according to the above passage in the preface of the Farhang-i-Jehangiri, he had set his heart, he had consulted him, and the Dastur had advised him to send for a learned Zoroastrian from Persia, who, inhabiting, as he did, the mother country, was more likely to be versed with the old forms of ancient and obsolete Persian, Dari and other words. This advice, the king acted upon, when later on, he found, in Mir Jamāluddin, a person capable to undertake the work of the dictionary.

The Tabakāt-i-Akbari³ gives the following date for the conquest of Surat, referred to above :

- ¹ સુરતની મુખતેસર હુકીકત (૧૮૧૬) પા. ૧૫. "અકબરે ૧૫૭૩ ની ૧૬ મી જાનેવારીએ સુરતમાં ગોપીપરા આમળ ઉરા ત'બુ તાણ્યા."
- ² "સુરતની તવારીખ" (૧૮૬૦) પા. ૨૦. "અકબર પાદશાહુ તા ૧૬ મી જાનેવારી ૧૫૭૩ને દિવસે સુરત આમળ આવ્યા. તે બારે ૯૧૬૨ ૯૧૬ આઠથો હુતો. અને તેના ઉરા ત'બુએ ગોપીતળીવને કાંઠે (બયાં હુમણાં સલાબતપર તથા રૂમતપર) ઉ ત્યાં તાણ્યા હુતા."

³ Munshi Nawal Keshore's lithographed edition of 1875 A.D., p. 298, l. 18.

و این فتح عظیم بتاریخ الثالث و عشرين من شوال سنه ثمانین
و تسامته سمت ظهر یانمه

i.e., "this conquest was effected on 23rd Shawwâl in the year 980."

Now the fact, recorded by Anquetil, that Akbar made the first acquaintance of Dastur Meherji Rânâ, and learnt the principles of Zoroastrian religion from him, when at Surat—though it is new as far as other writers are concerned—has been recorded in a set of verses addressed by Kaikobâd, the son of Dastur Meherji Rânâ, to Jehangir, the son of Akbar.

I beg to produce before the Society, a copy of the Persian verses. It says, that it itself is a copy from an older copy. Of course, in such a case, the production of the first original in Dastur Kaikobâd's own handwriting, is out of the question, as it had gone to the Court of the Emperor. I am indebted to Prof. S. H. Hodiwala for this copy.

We read the following lines in these verses addressed to Jehangir. Portions of the paper of the copy, which has come to my hands, have been torn off.

التماس نمایم باستادگان — پهای سریر شه آزادگان
که در خاطر پاک روشن روان — که آید حقیقت از این ناتوان
حقیقت چنانست شه نیکبخت — کفم عرض خود پیش خداوند نخت
که چون شاه اکبر عرش آستان — نمود عزم سورت شه داستان
که تشریف مبارک بسورت چون شاه — ارزانی فرمودند عالم پناه
چهل و هشت سنه شد که در آن زمان — گرفتند سورت شه کامران
مرا نیک پدر بود ماهیار نام — ملازمت او کرد شه نیک نام
..... بدرگاہ شاه زمینی — که سجده نمود و بکرد آفرین
..... شس پرو کرد شاه — پوسید بسیار از دین و زاه
در رکاب سعادت به آگره بیارود شه کامگار
گرچه که او بود پیر ناتوان — که در پهای تختگه شد چون جوان

Translation.—I submit a request to the stable (power of His Majesty), to the foot of the throne of the king of the nobles, so that the case of this powerless person (*i.e.*, my poor self) may come into the consideration of your pious enlightened soul. O fortunate king; the

¹ Elliot's (Dawson) History of India, Vol. V, p. 350. This is about 1573 A. D. Elphinstone's History of India, 5th edition, p. 508.

fact, which I myself beg to submit before the throne of your Majesty, is this : that when king Akbar, nestling at the foot of the Divine Throne, ¹ the king of the virtuous, proposed coming to Surat, when (he) the protector of the world bestowed the favour of a visit to Surat—it is 48 years since that time, when the king, whose all desires are fulfilled, took Surat—my good father. Mâhiâr was living. He served His glorious Majesty. He to the Court of the king of the world. He paid his respects and blessed him He asked him much about religion and customs. In the happy attendance² the fortunate king brought him to Agra. Although he was a weak old man, at the foot of (His Majesty's) throne, he became a young man.

These lines from the verses of Kaikobâd then support Anquetil's statement, that it was at the time of Akbar's visit to Surat that Dastur Meherji Rânâ had the honour of seeing His Majesty. The lines add that the king then took him to Agra.

Now the fact that Dastur Kaikobâd knew Persian, and could write it, is shown from an old copy of the Dârâb-nameh, dated 1656 A.D.

The colophon of that manuscript says³, that the manuscript was copied from one, which Kaikobâd bin Mâhiyâr had copied from the library of king Akbar. This colophon then also says that this Dastur had an access to the Court of the Mogul Emperor.

The next point in my paper, which these notes of Anquetil corroborate, is the sixth point, referred to above, *viz.*, that Akbar put on the Sudreh and Kusti (the sacred shirt and thread), the visible signs of Zoroastrianism. I have shown at some length in my previous paper, that when Akbar put on the visible signs of other religions, such as Christianity and Brahminism, it is no wonder, if he put on the visible signs of Zoroastrianism, from which he had taken into his new religion several important elements. Anquetil corroborates this conclusion, when he says that "he (Akbar) put on the Kusti and had built a *dakma*, because he was curious to know every religion."

Anquetil introduces these remarks by a prefatory remark, saying— "See in Abu Fazl concerning Shah Abbas ; Akbar was defamed by the Mahommedans." We do not find any direct reference to Shah Abbas in Abu Fazl's writings, but we find him defending his king in his Âin-i-Akbari against the attacks made upon him with regard to the reverence paid by him to Sun and Fire.⁴

¹ عرش آشیان is the name given to Akbar after his death.

² Lit. the stirrup.

³ Vide my paper "The Parnoes at the Court of Akbar and Dastur Meherji Rânâ," Journal B. B. R. A. S., Vol. XXI, No. LVIII, pp. 341-42.

⁴ Vide the Âin-i-Akbari translated by Blochmann, Vol. I, p. 48. Blochmann's text, I., p. 43. Âin 18th.

The last part of the photographed page is not clearly legible, but it means to say that "Shah Abbas wrote to him for that purpose (*i.e.*, for his supposed want of faith), that he had forsaken his old religion and had two religions."

Now, there remains to be examined, the intervening passage about Dastur Schapour. (*Vide* the text of the notes at the end.). This passage has nothing to do with the subject of Dastur Meherji Rânâ and Akbar, but it is worth looking into, as it refers to a conversation between him and Dastur Meherji Rânâ. Who was this Dastur Schapour, who, says Anquetil, was Darab's sixth forefather? Anquetil's own work helps us in this matter. In his translation of the prayer known as Dhoup-Nerang,¹ we find his name thus remembered, "Je rappelle l'ame pure et heureuse du Destour Schapour (fils adoptif) de l'Herbad Kekobâd."² Then, in the footnote, in reference to the name of Dastur Schapour, Anquetil says: "Darab, dont j'ai pris les leçons à Surat (ci-d Discours prélim no II et III): est le sixième descendant en ligne direct de ce Destour qui était fils de Bahman."³

This Dastur Schapour and his adoptive father Kaikobâd belonged to Surat. In the above prayer of Dhoup-Nerang, Anquetil also gives the name of a Dastur Ispeniar as that of a brother of Dastur Schapour and son of Bahman. We find the name of this Dastur Aspandiyar Bahman as that of a leading Dastur of Surat in the Revâyet of 1626 A.D., known as Bahman Aspandiyar's Revâyet⁴ and in that of 1627 A.D. known as that of Bahman Poonjeh of Surat.⁵ We find the name of Bahman, the father of Dastur Schapour and Dastur Asfandiar as that of a leading Dastur of Surat (Dastur Bahman bin Faridun) in Kâûs Mâhyâr's⁶ Revâyet of 1601 A.D.

The references in Anquetil's notes to Dastur Schapour, that he was at first locked up by his father Kaikobâd, that he was subsequently released, that he recited some verses before king Akbar, and that he was given some land by the king, require elucidation. I have not been able to get any information about this Dastur of Surat. I have come to know, that a known priestly family of Surat, known as the

¹ Le Zend Avesta Tome II, p. 53.

² *i.e.*, I invoke the pious and happy soul of Dastur Schapour (the adopted son) of Herbad Kaikobad

³ *i.e.*, Darab, before whom I took lessons at Surat, is the 6th descendant in direct line from this Dastur, who was the son of Bahman.

⁴ Bombay University's Ms. Revâyet of Dârâb Hormuzdyâr, Vol. I, fol. 69 a l. 9

دستور اسفندیار بهمن

⁵ *ibid.*, f. 65 a l. 12. دستور اسفندیار دستور بهمن

Vide also Khan Bahadur Bomanjee Byramjee Patel's *Parsee Prakâsh*, I, pp. 12-13

⁶ *Parsee Prakâsh*, I., p. 839.

Mirzâ family, had some land given to them by a Mogul king, but the family traditions attribute that gift not to Akbar but to a later king.

The word *gâm* referred to in the conversation between Dastur Schapour and Dastur Meherji Rânâ is the word *gâma* (پ. گام), meaning a step. The Parsees are prohibited from making water in a standing posture, lest the splashing of the urine on the lower part of the leg may cause disease, &c. The *Sad-dar* treats of this subject. (*Vide* S. B. E. XXIV, p. 317, West, Chap. LVI. According to other MSS. this subject forms the 60th chap.)

In conclusion, I beg to thank Miss Menant for kindly drawing my attention to Anquetil's manuscript notes and for sending me a photograph of these notes. I also beg to offer my best thanks to the authorities of the Bibliothèque Nationale for kindly giving all facilities for photographing these notes.



APPENDIX.

I give here in full the passages as read by Miss Menant. The foot-notes are my own.

The first passage is on the subject of the Farhang-i-Jehāngiri for which Ardeshir was sent for from Persia. It is as follows :—

“(1) Le Mogul Akbar ne trouvant pas de Destour qui lui répondit sur tout, de l'avis du Destour Mehernaj. . (?) de nan¹ écrivit à Schah Abbas, sophi de Perse, de lui en envoya un de Kerman. . . . Chah Abas lui envoya le Destour Ardeschir qui commença sous lui le pharhang² fini sous Djehanguir et qui en porte le nom. (Hyde, p. 4 dit que c'est Ibn-Fakeruddin Angjou qui l'a rédigé.)”

The second passage is on the subject of Dastur Meherji Rânâ explaining the religion to Akbar. It is as follows :—

(2) “ Le Mogul Akbar, père de Djehanguir, est venu à Kakrikari, une f³ de Surate, il ya 150 ans ou plus, il était curieux. . . . voulut savoir la religion des parsses ; il ne trouva⁴ que le Destour Mehernuj de nan⁴ (de Nauçary) qui pût lui expliquer la loi. Ce fut lui qui en voyant pisser le Destour Schapour destour⁵ [qui avait été enfermé par son père Kekbad de peur qu'il n'alla réciter 60⁶ vers à l'honneur de Akbar et ne pût pas répondre à ses questions, ensuite ayant été délivré il alla les réciter à Akbar qui lui donna des terres à Nauçary⁷] le 6^e ayeul de Darab lui dit que la loi ordon (nait) de pisser à un *gam*, auquel le Destour dit que c'était bon pour le Kerman, terre sablonneuse, mais dans une terre ferme comme l'Inde, il fallait pisser plus loin de peur de se salir par le pissat rejailli. Le Destour admira sa sagesse, lui prédit qu'il mourrait. Cinq ans après le Destour Schapour mourut.

(On ne peut absolument épouser une étrangère avant qu'elle se soit déclarée parssi (e) et mis le sadderé).

Voy⁸. dans Abulfazel au sujet de Schah Abas. Akbar fut diffamé par les Mahométans ; il mettait le Kosti et avait construit un dak (ma ?),

¹ Vide above, p. 106, n. 2.

² The word pharhang is clear. The last three or rather two and-a-half letters have disappeared in the margin. Half the letter “a” appears in the photo.

³ The words seem to be “ il ne se trouva.”

⁴ Vide above, n. 1.

⁵ Miss Menant in her first letter says of this part : “ Ici une étrange parenthèse qui s'interrompt.”

⁶ I do not think the word is 60. It is rather “de.” I would translate the passage thus : “ And recite some verses.”

⁷ Miss Menant in her first letter says : “ Ici l'étrange parenthèse reprend.”

⁸ Voyez.

parce qu'il était curieux de savoir toutes les religions. Schah Abbas lui écrivit à ce sujet que le rest? et ? ferengui¹ avait abandonné la². et avait deux religions.”

TRANSLATION BY MISS MENANT.

(The first passage on the Farhang-i-Jehângiri and Ardeshir.)

“The Mogul Akbar finding no Dastur, who had an answer for everything, according to Dastur Meherji Rânâ's opinion,³ wrote to Shah Abbas Sophi of Persia to send him one from Kerman.

“Shah Abbas sent him Dastur Ardeshir who began under him the Parh (hang) finished under Djehanguir and which bears his name. (Hyde, p. 4, says that it is Ibn Fakeruddin Angjou who wrote it.)”

(The second passage on Dastur Meherji Rânâ explaining the religion to Akbar).

“The Mogul Akbar, Djehanguir's father, came to Kakrikari, one f. (furlong) and-a-half from Surat, one hundred and fifty years⁴ or more. He was curious⁵ to know the religion of the Parsees. He found only Dastur Meher⁶ (of Nausari) who was able to explain the law⁷ to him. He was the one who, seeing Dastur Schapour making water [who⁸ (Dastur Schapour) had been locked up by his father Kekobad lest he should go and recite 60 lines of poetry (verse) in honour of Akbar and not be able to answer his (Akbar's) questions; afterwards having been released, he went and recited them to Akbar who gave him lands at Nauçary]⁹ Darab's 6th forefather¹⁰ told him that the law enjoined to make water at a *gam* to whom the Dastur said that it was right for Kerman, a sandy land, but that in a dry land like India, it was necessary to make water farther in order to avoid pollution (lest you should be polluted) by the splashing of the urine. The Dastur admired his wisdom, foretold him his death. Five years after Dastur Schapour died.

¹¹ (It is absolutely impossible to marry a foreign wife before she has confessed herself a Parsi and put on the sadderé.)

¹ Miss Menant says of this part that it is “Ilisible (illegible).”

² Miss Menant adds “Ilisible, écrit sur la marge.”

³ “De l'avis du Meher.” *i.e.*, on the advice of Meherji Rânâ.

⁴ *i.e.*, 150 years ago.

⁵ Add after this “and wished to” omitted to be translated.

⁶ Meheriâr, the son of Rânâ, *vide* above, p. 106, n. a.

⁷ *i.e.*, the religion of the Parsees.

⁸ Miss Menant says: Here a strange parenthesis intervenes.

⁹ Here the parenthesis closes.

¹⁰ This refers to Dastur Schapour. The proper translation would be—

“It was he who, seeing Dastur Schapour, the 6th ancestor of Darab, making water, told him, &c.

¹¹ This passage has nothing to do with the subject.

See in Abu Fazl, concerning Shah Abbas. Akbar was defamed by the Mohammedans. He put on the Kusti and had built a dāk (ma),¹ because he was curious to know every religion.

Shah Abbas wrote to him for that purpose that? had forsaken² and had two religions.³”

¹ Tower of Silence.

² Miss Menant says about the word that it was “impossible to read even with a magnifying glass.

³ Miss Menant says of her translation, that she has submitted it to Miss Williams, Professor of English, at the Sorbonne, and she has found it correct. She says: “je joins à l'épreuve une copie en français que j'ai faite à la loupe, et ma traduction anglaise que j'ai soumise à Miss Williams, Professeur d'Anglais à la Sorbonne et membre de l'Ed. B.D. à Londres. Elle l'a trouvé bonne.”



ART. XX—(*On the Cyropædia.*)

BY R. K. DADACHANJEE, B.A., LLB.

(*Read 22nd September 1903.*)

1. The *Cyropædia*, says Cicero (*Fratr.* 1-1-8) was written "not in conformity with the truth of history, but to exhibit a representation of an excellent government;" and Dr. Smith (*Classical Dic.*, art. on Xenophon) apparently following Cicero, calls the work a "political romance;" while Rawlinson refers to it casually as a "romance." (Foot-note No. 9 to p. 277, Bk. I. of Translation of Herodotus.). Aulus Gellius was of opinion, that the work was composed in opposition to the "Republic" of Plato; while the learned author of the article on Xenophon in the *Encyclopædia Britannica* remarks, as to the work:—"A distinct moral purpose to which literal truth is sacrificed runs through the work." But it has been generally believed that there is an admixture of historical truth and fiction in the *Cyropædia*. Says Dr. Smith (*Classical Dic.*, art. on Cyrus the Elder):—"The history of his (Cyrus the Elder's) life was overlaid in ancient times with fables and romances, and is narrated differently by Herodotus, Ctesius, and Xenophon. . . . Xenophon's account is preserved in the *Cyropædia*." Now the questions, that this paper will discuss, are, whether this view as to the bearing of the *Cyropædia* on the life of the historical Cyrus the Elder, or Cyrus the Great, is correct; whether the hero of the said work is the historical Cyrus, the Persian, or whether he is really a Grecian, except in being labelled with a Persian name, and represented to be a grandson of Astyages, the Mede, and as having conquered Lydia and Babylon;—whether the author, himself, has composed the work with the object of recording, at all, any facts of history relating to the Persian historical personage, Cyrus the Elder, or whether he has produced the work with certain other objects. The prevailing view on these questions, as above noted, has, owing to the well-deserved popularity of the *Cyropædia* among students of the classics, been the source, direct and indirect, of much general misconception as to the history, not only, of Cyrus the Elder, but also of the Persians of his times, and of the ancient Persians in general, especially as to the institutions that prevailed amongst them, and their religious and social ideas, and beliefs. It is, therefore, necessary to demonstrate the incorrectness of the hitherto accepted view as to the historical value of the *Cyropædia*.

2. Xenophon was, like all other disciples of Socrates, devotedly attached to the memory of his great preceptor, and never ceased lamenting over his untimely ad end. He says in the *Memorabilia* of

Socrates (IV-8-11) :—" Of those who knew what sort of man Socrates was, such as were lovers of virtue, continue to regret above all other men, even to the present day, as having contributed in the highest degree to their advancement in goodness." And he composed the Memor., which contains a record of the sayings and doings, and of the qualities and character of Socrates, with the object of vindicating the character of that great teacher of virtue, and that of his noble teachings.

3. Socrates had mourned over the fallen state of the Athenians of his times. They had become degenerate ; honor and virtue had fled from their city ; the elders and magistrates were not respected, but were set at naught ; mutual envy, distrust and contests prevailed ; the Athenian cavalry and infantry, both, knew no obedience—no discipline ; generals, commanding the army, were incompetent and ignorant ; and every right-minded Athenian feared the happening, at any time, all on a sudden, of a catastrophe to the state. This picture of the state of Athens of the times of Socrates has been painted in its darkest colors in the discourse between Socrates and Pericles, a son of the great Pericles, and a disciple of Socrates, as recorded in the Memor. (III-5-1 to III-5-14). And when asked by Pericles as to the means by which " the Athenians could recover their pristine glory," the great sage replied :—" If they [*i.e.*, the Athenians] imitate those, who are at the head of Greece [*i.e.*, the Spartans], adhere to their institutions, and attend to the same duties with diligence equal to theirs, they [the Athenians] will stand not at all below them, and if they use greater exertion, even above them."

4. Our author, therefore, had both as a disciple of Socrates, and a patriotic Athenian, two tasks set before him—the first, of completing the vindication of the teachings and character of his great teacher ; and the second, of applying the remedies prescribed by the great reformer for reforming the Athenians, and renewing their lost virtue and glory. The author attempts in the Cyropædia to accomplish both these tasks by pretending, that Cyrus, who was known to the Greeks of his times through Herodotus at least, if not by report and tradition, as the greatest conqueror of the world, owed his unprecedented greatness and glory to the possession of qualities, possessed or admired by Socrates, and to the influence of practices similar to those followed by Socrates, and to educational institutions similar to those recommended by Socrates, and to knowledge of military tactics and art acquired in the way taught by Socrates ; and that the Persians, as a nation, also, were indebted for their greatness to the same circumstances. Our author had, in effect, through the pages of the Cyropædia, thus addressed the Athenians :—" Observe, how Cyrus and the Persians became so great, what qualities and institutions they possessed. Do you have the same

qualities and institutions ; and you will, also, be as great as the Persians under Cyrus." And that our author did aim at teaching the Athenians, through the medium of the *Cyropædia*, by what means a nation could attain to greatness, and at inciting them to try to be great by adopting those means, is clear from the very first chapter of the work. Our author observes :—(I-1-5 and 6) "Cyrus attached to himself so many nations, as it would be a labour to enumerate, which way so ever, we should commence our course from his palace, whether towards the east, west, north or south. With respect to this man, therefore, as worthy of admiration, I have inquired what he was by birth, what qualities he possessed from nature, and with what education he was brought up, that he so eminently excelled in governing men. Whatever, accordingly, I have ascertained, or think, that I understand, concerning him, I shall endeavour to relate."

5. The following observations lead us to conclude, that Cyrus, the hero of the *Cyropædia* (who will hereafter be referred to as Cyrus, or as the hero, while his Persian original will be spoken of as the Persian Cyrus) is not a Persian at all, except in name, and in being represented as the grandson of Astyages, and the conqueror of Lydia and Babylon, but is an imaginary personage, who is a Grecian in every particular and is, moreover, a Grecian of the school of Socrates, possessed of qualities and accomplishments, possessed, admired, or recommended by Socrates, and guided by principles and beliefs, practised and believed in, by Socrates, and who had his character formed under institutions, recommended by Socrates, and that similarly, the Persians, described and referred to in the *Cyropædia*, are an imaginary nation, who are, really, Grecians, and who possess qualities similar to those possessed by, and have been brought up under the same institutions as, Cyrus, the hero of the work.

6. *Firstly*, the *Memorabilia* says : (IV-5-11) "Socrates was so pious, that he did nothing without the sanction of the gods (I-2-64). He was seen frequently sacrificing at home, and frequently on the public altars, nor was it unknown, that he used divination (II-7-10) . . . if any one desired to attain to what was beyond human wisdom, he (Socrates) advised him to study divination, for, he said, that he who knew by what signs the gods give indications to men respecting human affairs, would never fail of obtaining counsel from the gods." We find, that Cyrus, also, was pious, offered sacrifices to gods before doing anything of importance, and resorted to divination for ascertaining their wishes and advice. When he started on his first military expedition, his father said to him, at the time of parting from him (I-6-1) : "That the gods send you forth propitiously and favorably is evident, my son, both from the sacrifices, and from the signs from the heaven ; and

you, yourself, know it to be so, for, I have, purposely, taught you these things, that you might not learn what the gods advise from other interpreters, but that you, yourself, seeing what is to be seen, and hearing what is to be heard, might understand for yourself, and not be in the power of augurs, if they should wish to deceive you, and that moreover, you might not be at a loss to profit by the divine signals, but understanding by your knowledge in divination, the advice given you by the gods, you might follow it." And when Cyrus was admonished by a dream to prepare for death, he offered sacrifices, and uttered this prayer: "O Jupiter Patrius! thou sun, and all ye gods, receive this sacrifice as an acknowledgment of assistance in the achievement of many honorable deeds, and as an offering of gratitude to you for having signified to me by victims, by signs from heaven, by birds, and by omens, what it became me to do."

7. The omens considered propitious by Cyrus are "lightning and thunder" (I-6-1), an eagle appearing to the right and leading the way (II-1-1),—thunder on the right,—being, omens, in which the Grecians believed.

8. *Secondly*, the gods and goddesses worshipped by Cyrus are Grecian gods and goddesses, and objects of worship, and the modes in which he worshipped them are also Grecian. Thus, Cyrus "made supplications to the gods and heroes, who presided over the land of Persia" (II-1-1). . . "sacrificed to Jupiter the King, and afterwards to the other deities, and, likewise, invoked the heroes, who dwelt in, and protected Media" (III-3-21). . . "performed propitiatory rites to the Earth with libations" (III-3-22). . . "with crown upon his head, made a sacrifice" (III-3-34). And after the conquest of Babylon, Cyrus "celebrated games in all exercises practised by men with a view to war, whenever he made a sacrifice, or solemnized a festival." (VIII-1-25). Before entering upon the occupation of his palace in Babylon, he "first sacrificed to the goddess Vesta, then Jupiter the King." (VII-5-57). There is a picturesque description given in the Cyropædia of the first grand public religious procession led in the Grecian style to the temples by Cyrus, and the sacrifices offered, and celebrated, there, in the same style. (VIII-3-11 to 24). Now, Herodotus had declared:—"They (the Persians) have no images of the gods, no temples, nor altars, and consider the use of them a sign of folly. This comes, I think, from their not believing the gods to have the same nature with man."

9. *Thirdly*, the division in the Cyropædia of the so-called Persians into 4 classes according to age, *viz.*, (i) boys, (ii) youths, (iii) full-grown men, and (iv) men beyond the years for military service (I-2-4),—the training and education in public schools (I-2-15) of the boys and the

youths, to be just (I-2-6) to practise self-control, to obey their officers, to be temperate in eating and drinking, and to shoot with the bow, and to throw the javelin, the institution of the Elders, being those Persians, who were above the age for rendering military service, and who "had the dispensation of public justice, and took cognizance of matters of life and death" (I-2-8), and who controlled the King and possessed the power of making war and peace, and appointing the commander of troops levied for the purposes of any war, are institutions, which are in every main detail, Spartan, and which had no existence outside Lacedæmon. In the public schools of his country Cyrus was educated, until he attained the age of 28 years, except for a short interval of time, during which he was stopping at the court of Astyages, when he was 12 years old; and his active career in life, and in the world, commenced, after he had entered the class of full-grown men. Thus, the education received by Cyrus, and the institutions he was brought up under, are manifestly Grecian, and not at all Persian.

10. *Fourthly*, Socrates was of opinion,—according to the Memor. (III-3-11) that "a commander of cavalry in addition to his other qualifications should study to acquire some ability in speaking." And we find, that our hero had acquired very great ability in speaking. He constantly delivers addresses to his officers, and troops, and companions. He, also, frequently discourses on moral subjects,—has when yet a boy, a discourse with his mother on justice (I-3-16 to 18). He was trained by his father in the art of holding discourses; for the latter reminded him, when he started on his first military expedition: "Have you forgotten, my son, those other matters, on which you and I used to discourse" (I-6-7). And Cyrus "always took care, that when he entertained any of the men in his tent, the most agreeable subjects of discourse, and such as might excite them to good conduct should be introduced." The hero, also, discusses psychological and metaphysical questions. To a companion, he said: (III-1-17) "You say, then, that discretion is a passion of the mind, as grief is, and not a matter of knowledge," and on his death-bed, he expressed his belief in the immortality of the soul in these words:—"For my part, my sons, I have never been persuaded, that the soul lives as long as it is in a mortal body, and dies, when it is separate from it." And our author records in detail the philosophical reasons, the hero had, for introducing every new institution amongst the so-called Persians. And almost every chapter of the work bristles with discourses, mostly on moral subjects, similar to those to be met with in the Memor.

11. *Fifthly*, Cyrus and the so-called Persians spoken of in the Cyropædia are characterized by qualities possessed, or admired, by

Socrates. The qualities possessed by Socrates are, thus, touchingly summed up by our author in the Memor. (IV-8-10):—"To me, being such as I have described him, so pious, that he did nothing without the sanction of the gods, so just, that he wronged no man even in the most trifling affair, but was of service in the most important matters to those who enjoyed his society; so temperate, that he never preferred pleasure to virtue; so wise, that he never erred in distinguishing better from worse, needing no counsel from others but being sufficient in himself to discriminate between them, so able to explain and settle such questions by argument, and so capable of discerning the character of others, of confuting those who were in error, and of exhorting them to virtue and honor, he seemed to me such as the best and happiest of men would be." Cyrus exhibits, pre-eminently, each and every one of these qualities, and lives and dies "the best and happiest of men." Some of these qualities of Cyrus have already been noticed, *viz.*, his piety, his capacity for holding discourses, and leading men to virtue and honor. He was also just, one of his companions, thus, testifying to his justice (II-3-12.):—"It greatly animates me, my friends, to enter the lists against the enemy, that Cyrus is to be our judge, a man who judges not partially or invidiously." And his discourse with his mother on justice, when almost a boy, has already been mentioned. Several instances of his justice are given in the *Cyropædia*, notably his treatment of the King of Armenia (IV-1-34 to 42 and III-3-2), and his fair and equal distribution of all spoils, taken in battles, amongst "all those who were concerned in capturing them" (IV-2-42). After he assumed the imperial state, he regulated his own conduct so as to "set a good example to his followers and subjects, by manifesting that he esteemed it of great importance to do no injury to any friend or ally, but to adhere strictly to justice." (VIII-1-26).

12. Cyrus was of service to those, who enjoyed his society, from his early age. When he was living in Media with his grandfather Astyages, during his boyhood, "he for the most part passed his time, contributing much pleasure and service to everyone, without doing the least harm" (I-4-15). And on his death-bed, he said:—(VIII-7-25) "I have hitherto borne an affection to men."

13. *Sixthly*, the Memor. says (I-3-5): "He (Socrates) was so frugal, that I do not know, whether anyone could earn so little by the labor of his hands, as not to procure sufficient to have satisfied Socrates. He took only so much food, as he could eat with a keen relish, and to this end, he came to his meals so disposed, that the appetite for his meal was the sauce to it." Cyrus, and the *Cyropædic* Persians, acted on the same principle. That work says, that (I-2-16) "there remain to the present day proofs of the spare diet used among the

Persians, and of their carrying it off by exercise," and that (IV-1-29) Cyrus "took care, that his troops should never go to their dinner or supper without previous exercise."

14. *Seventhly*, the Memor. says:—"As to love, his (Socrates's) counsel was to abstain rigidly from familiarity with beautiful persons, for he observed, that it was not easy to be in communication with such persons, and observe continence." Cyrus was also of the same opinion, and followed the same rule of conduct. When a most beautiful woman, called Panthea, fell to his share at a certain distribution of spoils, amongst the allied armies, that he led, he was told (V-1-7), that "whoever saw her, thought, that never was yet born, or produced of mortals, such a woman throughout Asia;" and he was asked to go and see her; but his reply was: "Certainly not, much less, if she be such a one, as you say;" and he entrusted her to one Arespes, a Mede, and "rigidly abstained from having any communication with her," except afterwards on business.

15. *Eighthly*, the Memor. states, that "Socrates was not only superior to all corporeal pleasures, but also to those attendant on acquisition of money" (I-5-6), and that he preached, (II-5-405) that "a good friend appeared far more valuable in comparison with all other possessions, for the reason, (II-5-6) that a good friend was ready to supply what was wanting on the part of his friend, whether in his private affairs, or for the public interests." Similarly, Cyrus despised possession of riches, and regarded possession of friends to be a most valuable possession. He said reproachfully to Cræsus:—(VIII-2-19) "You bid me hoard up treasures in my own possession to be envied and hated for them, and to set hired guards over them, and trust in them; but by making my friends rich, I consider them as my treasures, and as guards both to myself and to all things of value that belong to me." And Cyrus proved the correctness of this opinion, and the fidelity of his friends, in the following manner:—He called upon each of them separately to assist him with money, pleading a sudden want therefor. The amounts, that his friends, then, offered to him, and placed at his disposal, came, according to the calculations of Cræsus to "many times the sum, that he had told Cyrus, he might have had, then, in his treasury, if he had hoarded."

16. *Ninthly*, Socrates rigidly required the performance by children of their duties to their parents. His censure to his son, who acted undutifully towards his mother was, says the Memor. (II-2-14) as follows:—"You will have regard to the opinion of men, lest observing you to be neglectful of your parents, they should all condemn you." Cyrus was, also, a most dutiful son. After he had conquered Babylon, and adopted the rank and dignities of an emperor, his uncle Cyaxares

offered to him the hand of his daughter in marriage. The reply of Cyrus was : " I am ready to accept your offer, with the consent of my father and mother," though he and his cousin were attached to, and loved, each other from an early age.

17. It will be clear, now, that our author intended the *Cyropædia* to serve, for the most part, as a moral romance—teaching the doctrines of Socrates in moral philosophy. But that the work, also, seeks to teach the Athenians how to cure their moral and military and educational defects by applying the remedies, prescribed by Socrates, is apparent from the following points.

18. *Firstly*, the educational system of the so-called Persians is described in detail, and the advantages reaped by them therefrom are theoretically explained, and practically illustrated, in the words and acts of Cyrus, and the so-called Persians.

19. *Secondly*, our author attempts to convey to the Athenians a knowledge of military science,—of the art of managing an army in war and peace, by putting into the mouth of the father of Cyrus an elaborate and lengthy lecture on that subject to Cyrus, when he departed on his first military expedition, and also by giving detailed descriptions of the military regulations of Cyrus, and of military tactics, and strategy employed by him in his campaigns. The expositions appear to be profound and sound, and of value even in these days.

20. *Thirdly*, the *Memor.* records the opinion of Socrates, (III-5-14) that " as some other nations had grown indolent through excessive exaltation and power, so, likewise, the Athenians after attaining great pre-eminence had grown neglectful of themselves, and had consequently become degenerate." And the evils of indolence are dwelt and dilated upon, in a lengthy speech by Cyrus (VII-5-72). He was never tired of impressing upon his people the necessity and importance of constant activity and preparedness.

21. *Fourthly*, the *Memor.* recorded the following opinion expressed by a disciple of Socrates with his approval, that the " Athenians did not reverence their elders as the Spartans did, and did not obey the magistrates like the Spartans, and made it their pride to set the magistrates at naught." Hence Chrysantas, an equal-in-honor of Cyrus, delivers a lengthy harangue on the incalculable benefits to be derived by an army, and a nation, from obedience to superiors, and duly constituted authorities.

22. *Fifthly*, the *Cyropædia* describes how, and why, Cyrus taught those about him to be religious and pious, (VIII 1-23 to 25) to be just, (VIII-1-28) never to say or do anything unbecoming (VIII-1-28), to practise natural modesty, (VIII-1-29-31) to exhibit great respect and politeness

of behaviour" (VIII-1-33), to "inure themselves to military arts and exercises" (VIII-1-37). Of course, these as well as all other lessons, were intended by our author for the edification of the Athenians.

23. Our author, thus, touches upon moral, military, and educational subjects. He does not profess to describe any ideal political state, worthy of imitation. He, only, cursorily, observes, that the Kings of Persia were subject to the authority of the magistrates, which was supreme in the state. But he, nowhere, suggests, that the Persians derived any special benefit from having the institution of a limited monarchy amongst them, as Sparta had; nor does Socrates praise it in the Memor. No doubt, our author describes in detail the institutions established by Cyrus, after he exalted himself to the imperial rank. But these were expressly intended for the government of the provinces conquered by Cyrus, and not for the government of the so-called Persians. For our author says (VIII-1-43): "Such as Cyrus thought worthy to govern, he of himself trained in this manner both by exercise and by presiding over them with dignity. But those whom he trained for servitude, he never incited to practise any liberal pursuit, or allowed them to possess arms." And if Cicero meant to refer to the constitution of the empire founded by Cyrus, when he said, that the Cyropædia was written "to exhibit an excellent form of Government," that constitution, so far from being excellent, is wholly despotic and execrable. For Cyrus withdrew himself from intercourse with his former friends and equals, (VII-5-37), purposely made them dance attendance at the doors of his palace (VIII-1-6), employed spies designating them "eyes and ears of the King," so that "people were afraid everywhere of saying anything offensive to the King," (VIII-2-10 and 12), established a corps of body-guards of eunuchs (VII-5-65-66), and 10,000 spearmen (VII-5-66) for the safety of his person, and for inspiring his subjects with awe for him and for his despotism, appointed ministers, and Satraps, and inspectors of Satraps, for the conquered provinces, without consulting, or taking any orders from, the Elders in Council of Persia, who had in the first instance, appointed him at the head of the victorious Persian army, and had the power of depriving him of the command of that army at any time. This autocratic system of Government devised by Cyrus the Emperor seems to lend colour to the opinion of Gellius, that our author wrote the Cyropædia in opposition to the republic of Plato. But why—that is, with what objects—our author composed the work, has been shewn.

24. That the Cyropædia has been cast in a mould similar to that of our modern romance, is evident from the following considerations:—

25. *Firstly*, the hero's career is traced from his birth to his marriage. He is ideally perfect in virtue, wisdom, and as a great military com-

mander, gains wonderful victories and successes, apparently without much difficulty, and dies, as a hero should die on the stage.

26. *Secondly*, characters are introduced into the story, who assist the hero in carrying out the plot of the story; and one of them is duly married; virtue is everywhere triumphant in the work, and the best characters for temperance, chastity, generosity, magnanimity, justice, and every kind of virtue are given.

27. *Thirdly*, every incident, as a rule, is linked with the earlier and later ones, and carries the story forward towards the end. Jest, and light conversations, are introduced to maintain the interest of the story.

28. *Fourthly*, five episodes, which are obviously fictitious, have been woven into the plot of the story, to enhance its interest. One of these, which relates to the chaste and heroic Panthea, and her chivalrous and heroic husband, and their sad tragic end, is very pathetic. Two episodes—one relating to Gobrayas (IV-6-1 to 8), and the other relating to Gadatas (V-2-27), are sensational at the outset. The fourth episode refers transparently to the death of Socrates, and explains its cause (III-1-38), while the fifth one (VIII-3-46 to 50) bears a resemblance to a scene described in the Memor. (II-9).

29. The institution of equals-in-honor is fictitious, and this name, it is suggested, resembles the name of a Spartan institution. Again, the origin of horsemanship amongst the Persians, as described in the Cyropædia is, also, fictitious; because the Avesta writings bear testimony to the use of horses amongst the ancient Persians, and Herodotus, also, says: "The sons of the Persians are carefully instructed from their fifth to the 20th year in three things alone—to ride, to draw the bow, and speak the truth" (I-135).



ART. XXI.—*Discovery of Ancient Brāhmi Script in Kashmir.*

By REV. J. E. ABBOTT, D.D.

(Read 17th December 1903.)

I have the pleasure of announcing to this Society my discovery in Srinagar, Kashmir, of short inscriptions in the ancient Brāhmi, or Aśoka script, dating about 150 B.C., the first of their kind ever brought to light in that country. The importance of this discovery will at once be realized by all Indian archæologists.

On the 22nd of June 1903, as I was leaving Srinagar, and floating down the Jhelum, I remembered that I had neglected to visit the tomb of Zainu-l-ābidin, just below the fourth bridge. Our boats were therefore moored at the landing, and the ruins examined. My eye at once fell on an inscription of four letters in the ancient Brāhmi script, on the right wall of the entrance gate to Zainu-l-ābidin's tomb. Closer examination revealed other short inscriptions of three letters each. Continuing my search to the East entrance gate of the enclosure to Zainu-l-ābidin's mother's tomb, I found both the right and left entrance walls had letters on them in the same Brāhmi script. There were also other letters of a more modern type. As these inscriptions are very plain to the sight, it is difficult to account for the fact that their existence has escaped the notice of the archæologists who have visited these ruins, and who would have at once recognized their importance. These ruins were visited and described by Cunningham (see J., R. A. S., Bengal, 1848, page 241 and following). They were photographed by Lieut. H. H. Cole in 1868 (see *Illustrations of Ancient Buildings in Kashmir*, by Henry Hardy Cole, Lieut., R.E., page 15). In 1865, Rev. W. G. Cowie, Chaplain on duty in Kashmir, made a study of Kashmir temples and described those omitted by Cunningham. (See *Notes on Some of the Temples of Kashmir* by W. G. Cowie in J., R. A. S., Bengal, 1866, Part 1, page 91). Mr. Cowie makes no mention of these ruins, though it is hardly likely that he did not visit them. In 1875, Dr. Geo. Bühler visited Kashmir in search of Sanskrit manuscripts (see his report in the J., R. A. S., Bombay, Extra number, 1877), but he does not mention these ruins, and perhaps did not visit them. Dr. M. A. Stein visited Kashmir in 1888, 1889, 1895, 1896, 1898 for the archæological study of that country in connection with his great work on the *Rājatarangani*, but these inscriptions escaped his notice. There have, of course, been many other visitors to these ruins, but either these inscriptions have not been noticed, or, if noticed, none have realized their importance sufficiently to make their existence public.

I have here to express my deep regret that my discovery of these inscriptions was at a time when I felt I had not an hour to spare to take squeezes, and otherwise secure materials for their proper study, all arrangements having been completed for leaving Baramulla the next day. I had, therefore, to reluctantly continue my journey. My regret however is less keen from the fact that the content of the inscriptions is doubtless of little consequence as compared with the discovery of the fact that the form of the letters are the ancient Brāhmi script of about 150 B. C. This proves that that script was anciently used in Kashmir, and also gives evidence as to the early date of the ruins on which the letters are inscribed. A hasty pencil copy of the letters on the gateway to Zainu-l-ābidin's tomb, and a photograph of the left wall of the gateway to the enclosure of Zainu-l-ābidin's mother's tomb, was all I had time to obtain to carry away for study. I trust, however, that these gateways will now be carefully examined, and facts to be learned be more certainly determined than can be done from the data supplied by my single hour's investigation, and my rough copies of these inscriptions.

I have assumed that the form of the letters indicates a date about 150 B. C., but I think that it would be safer to say that the letters in these inscriptions are too few in number to make one sure within a century or two, since they happen to be letters that in the history of alphabetic development kept their original form the longest. And again, as this is the first discovery of this script in Kashmir, we are as yet without data as to the history of alphabetic development in Kashmir itself as distinguished from the alphabetic development in India. These two considerations should for the present leave deductions from the form of these letters open to further light.

THE INSCRIPTIONS.

1. On the panel under the pediment of the left wall of the gateway leading into the enclosure of Zainu-l-ābidin's mother's tomb, are three letters, *de sā ka*, I am not able to conjecture what the meaning may be. It does not look as though these letters were a part of a longer inscription; and yet there are faint traces of a possible line above in a smaller hand.¹

2. On the same side wall, to the right of the upper angle of the pediment, is another inscription of three letters. I had depended on my Kodak to preserve a record of this inscription, as it was very distinct. Unfortunately in my photograph the first letter of the inscription is partially hidden behind the upper angle of the pediment. The

¹ Prof. Bendal has suggested the possibility of the reading being *de-sa-ka*, "preacher."

other two letters are *sā kka*, or possibly *sā ko*. The first letter does not seem to be *de*, as in the inscription mentioned above. One is naturally tempted as a trial to conjecture *Sākka*, the Pali for *Sākya*.¹

3. There are detached letters on other parts of this wall apparently also in the same script, and others again in, I think, a later script.

4. On the right hand wall there are also detached letters of apparently a later date.

5. On the entrance gate to Zainu-l-ābidin's tomb, on the right wall, and to the right of the upper angle of the pediment, is an inscription with the following consonants *th. b. k. t*. The vowel marks were not distinct enough to my eye to make me feel sure what were the original, and what have come from the accidents of time. With the exception of the first letter *th* the same inscription seems to occur in two other places; one on the pilaster to the right of the pediment, and the other a little below this second inscription. On account of this uncertainty of vowel marks I cannot definitely decide what the words may be. I conjecture however the Pali words *Thubo kato*, in Sanscrit स्तूपः कृतः : "made the Stupa."²

IMPORTANCE OF THE DISCOVERY.

The oldest script hitherto found in Kashmir has been on the coins of Toramāna and Pravarasena, and on a fragment of Didda Rani's time (980—1004 A.D.), (now in the Lahore Museum), all in the Gupta character. All other specimens of ancient script are in the later Śarada character. My discovery therefore of the Brāhmi Script on these ruined gateways establishes the fact that the Brāhmi or Aśoka script was also in use in Kashmir, as was suspected, but the evidence of which has hitherto been wanting.³

Secondly.—The importance of this discovery lies in the fact that it settles the approximate date of these gateways. They may for the present be considered the oldest architectural ruins in Kashmir, about 150 B. C. It is interesting to note that Cunningham (*see J., R. A. S.,*

¹ In Professor C. Bendal's inaugural address, Oct. 30th, 1903, on Aims and Methods of Recent Indian Research, he mentions the interesting fact of the discovery of an image of Buddha of the 1st century A.D. with the Greek legends *Boddho* and *Σακκμα*.

² By the use of a magnifying glass these letters can be easily seen in Cole's photograph No. 568, to the right of the upper angle of the upper pediment, and on the pilaster to the right. Cole's photograph 4.68 is of the right side of the gateway to the enclosure of Zainu-l-ābidin's mother's tomb. There are only detached letters on this side wall.

³ See Dr. Geo. Bühler's Report, J., R. A. S., Bombay, 1877. On page 31, he says :—

"The Sharada characters now in use appear first on the coins of Arantivarman (845—884 A.D.). The older coins of Toramana and Pravarasena show pure Gupta characters. They recur also in all Kashmir inscriptions which have been found, the oldest among which is probably the fragment of the time of Didda Rani (980—1004 A.D.) preserved in the Lahore Museum."

Bengal, 1848) on purely architectural grounds regarded the gateway into the enclosure of Zainu-l-ābidin's tomb, together with the enclosing wall as a little later than the original temple on the Takht-i-Sulaiman which he dated 200 B. C. Cole (see Notes on Ancient Buildings in Kashmir, by Lieut. Cole 1868) following Cunningham, dates these gateways 400 A. D. Fergusson (*see History of Indian and Eastern Architecture*,¹ page 281) disputes this early date of Cunningham on the ground that both enclosing walls, namely, that of the Takht-i-Sulaiman and that of Zainu-l-ābidin's tomb, are of very late date, not earlier than 1416 A. D. He also concludes from descriptions and photographs, that the gateways of the enclosures is of the same age as the enclosing walls.

It is evident however from my discovery that both Fergusson and Cunningham are mistaken as to the age of the gateways, though Cunningham is much nearer right. The enclosing wall may perhaps be of modern date, and built by Zainu-l-ābidin or later, as Fergusson suggests, since the using of old Hindu temples in Mahomedan buildings is common throughout Kashmir. The question of the age of the enclosing wall I must leave to those who have more expert knowledge in the history of architectural development. But the inscriptions leave little room for doubt that the gateways I have described belong to a period B. C. and furnish us with a fixed starting point for the study of the development of Kashmir architecture. There is no reason to

¹ History of Indian and Eastern Architecture by Fergusson, page 281. "The first and most misleading mistake that has been made with reference to Kashmiri Architecture, was the assumption by General Cunningham that the enclosure to Zein-ul-abidin's tomb in Srinagar originally belonged to an ancient Kashmiri temple. Lieutenant Cole boldly prints on his plates, "probable date A. D. 400 to 500." A mistake as nearly as may be of 1,000 years, as it is hardly doubtful that it was erected for or by the prince whose name it bears, and who, in A. D. 1416, succeeded his father Shikandar, who bore the ill-omened nickname of Bhutshikan, the idol breaker. As will be seen from the woodcut (No. 156), it consists of a series of small pointed arches in rectangular frames, such as are very frequently found in Mahomedan art, and the peculiarities of the gateways and other parts are just such as are found in all contemporary Moslem art in India. All the mosques and tombs, for instance, at Ahmedabad, A. D. 1396-1572, are made up of details borrowed from the architecture of the Jains, and the bases of their minarets and their internal pillars can only be distinguished from those of the heathen by their position, and by the substitution of foliage for human figures in the niches or places where the Hindus would have introduced images of their gods.

In this instance there is no incongruity, no borrowed features; every stone was carved for the place where it is found. There are niches it is true on each side of the gateway, like those found at Martand and other pagan temples; but like those at Ahmedabad they are without images, and the arch in brick which surmounts this gateway is a radiating arch, which appears certainly to be integral, but, if so, could not possibly be erected by a Hindu. When General Cunningham visited the valley in 1848, he was not so familiar as he has since become with the ruins of Gour, Juanpore, Ahmedabad, and other Moslem cities where the architectural forms adopted by the Moslems are with difficulty distinguished from those of the Hindus. With the knowledge we now possess it is not likely that any one can mistake the fact that this enclosure was erected by the prince whose name it bears to surround his tomb, in the Mahomedan cemetery of the city in which it is found."

suppose that the radiating arch of brick was an integral part of the original gateway as Fergusson assumes. These late brick arches to old Hindu gateways are to be frequently seen in Srinagar. Had Fergusson used his magnifying-glass on Cole's photograph No. 568 he would have been saved the blunder of condemning Cunningham's conclusions drawn from architectural considerations which he had gained from observation on the spot. These ancient letters are very plain in Cole's photograph, when once attention is called to them. Fergusson regards the temple at Martand as the oldest known specimen of Hindu architecture in Kashmir, about 700 A.D., my discovery therefore now puts back the date of the oldest known remains in Kashmir to about eight centuries earlier, and brings us nearer the point of the connection with the Greek influence, which is noticed in Kashmir ancient architecture.

Thirdly.—My discovery of the Brāhmi script, establishing its use in Kashmir, makes it almost certain that a careful search would be rewarded by the discovery of other inscriptions in that script, which might throw much needed light on the most ancient period of that country's history. Ancient ruins are abundant. Stones that have an ancient look are frequently seen, and in Srinagar are in great abundance. One cannot but think that a careful search by eyes trained to detect inscriptions would be certainly fruitful. That inscribing on stone was not only an ancient custom, but abundantly employed, we have also reason to believe from Kalhana's statement, that in writing his great history of Kashmir, the *Rājatarangani*, he made use of old inscriptions. His statement in l. 15 is as follows :—

“By looking at the inscriptions recording the consecration of temples, and grants by former kings, at the laudatory inscriptions, and at written works, the trouble arising from many errors has been overcome.”¹

¹ To this text of Kalhanas I, 15, Dr. Stein adds the following note:—“In the note appended to the translation reproduced above Prof. Bühler rightly distinguishes four kinds of records as referred to by K. (1) The Pratiśāhasana edicts, i.e., inscriptions recording the erection and consecration of temples or other buildings and monuments, such as are to be found on almost all temples, religious or even profane buildings (such as palaces), on images, funeral monuments, and so forth; (2) the Vastuśāhasana edicts, i.e., inscriptions regarding grants of things, chiefly of land, and, perhaps, also of allowances, such as are found engraved on copper-plates; (3) Prāsastipattas, tables containing laudatory inscriptions of persons or places, such as now are found sometimes in temples or other public buildings (regarding such inscriptions, comp. now Prof. Bühler's remarks in the Vienna Oriental Journal, Vol. II. p. 80); (4) the Sastras, the works on the various sciences, or, to use a short expression, the manuscripts of Sanscrit Books, which in Kashmir mostly give at the end some information regarding the author and the King under whom the author wrote, together with the date.

“(Of the first class of documents only a small number of specimens has been found in Kashmir, and none of them, except a fragmentary inscription of the time of Queen Didda in the Lahore Museum, can be ascribed with certainty to a period earlier than K. For some brief undated inscriptions of this kind, seen by Prof. Bühler at Khunamuh and Varahamula, comp. Report, pp. 6, 12. Others of a similar character have been found by me at Vijabror, Bavan (Martand) and a few other places. It is likely that K obtained a portion of the ample data his work contains as to the foundation of particular temples, Mathas, Viharas, and other religious buildings, from such inscriptional records.

“No inscription of the kind described under (2) and (3) has come to my knowledge in Kashmir. That inscriptions, probably on copper-plates, were used for the record of land-grants also in Kashmir, we see from the story of Ranga related v. 497 sq.”

This statement is so clear that the existence of many inscriptions in his day must be assumed, and doubtless many still exist, hidden in the earth, or built into Mahomedan buildings. Perhaps many are lying open to the sight, but yet unnoticed by archæologists. I would like therefore to throw out the suggestion that it might not be out of the province of this Society to encourage in some practical way the work of exploration in Kashmir with the special purpose of finding inscriptions. Prof. Bühler was sent to Kashmir to find Sanscrit MSS. and all know of his great success. Prof. Stein was sent to Kashmir in connection with the study of the *Rājatarangani*, and the identification of its mentioned places, and accomplished a great and lasting work. No one has yet however been sent to Kashmir with the special purpose of hunting for inscriptions. There is therefore a well defined opportunity for valuable contributions to be made to our knowledge of ancient Kashmir, if a careful search should be made for the inscriptions of that interesting country.



PROCEEDINGS OF THE BOMBAY BRANCH
ROYAL ASIATIC SOCIETY.
1901.

The annual meeting of the Society was held on Thursday, the 7th March 1901.

The Hon'ble Mr. Justice E. T. Candy, President, in the Chair.

The Chairman, in opening the proceedings, referred to the death of the Queen-Empress, and suggested that an address should be presented on behalf of the Society to His Majesty the King-Emperor on his accession to the Throne of England. He also referred to the death of Mr. Justice Ranade, who took a great interest in the affairs of the Society.

The Hon'ble Mr. Justice Chandavarkar then proposed a resolution referring to the loss sustained by the Society in the death of Mr. Justice Ranade. He suggested that the resolution should be communicated to the widow of the deceased gentleman, and also placed on the records of the Society. In support of his proposition, Mr. Justice Chandavarkar said that the late Mr. Justice Ranade was one of those who, in living, lived for others more than for themselves. He was one of the best products of British India, and the Society had lost in him a prominent member.

Mr. K. R. Cama seconded the proposition, which was carried. The Honorary Secretary then read the following Report for 1900:—

THE ANNUAL REPORT FOR 1900.

MEMBERS.

Resident.—42 new members were elected during the year under review, and 4 non-resident members having come to Bombay were added to the list of the resident members. 42 members resigned, 6 died, 29 retired and 8 having left Bombay were placed on the list of non-resident members. The total number at the end of the year was 295 against 334 at the end of the preceding year. Of these 41 were absent from India for the whole year or portions of the year.

Of the resident members who resigned during the year, the larger number were Military and Medical Officers engaged on Plague duty in Bombay, who withdrew from membership as soon as they left Bombay.

Among the members shown as retired are included several gentlemen who have been absent from India for a number of years, and from whom no intimation of their wishes had been received.

Non-Resident.—4 gentlemen joined under this class and 8 were transferred from the list of resident members. 5 members withdrew, 2 died, 1 retired, 4 were added to the list of resident members, and the names of 3 were removed from the roll for non-payment of subscription. The total number at the close of the year was 52, the number at the end of 1899 was 55.

OBITUARY.

The members, whose loss by death the Society have to regret, were—

RESIDENT.

Dr. J. Gerson da Cunha.
G. Geary, Esq.
Maneksha J. Talyarkhan, Esq.
Lieut.-Col. Freeman.
Rev. J. D. Ozanne.
Lieut. Adams Wylie.

NON-RESIDENT.

Rao Saheb P. B. Parakh.
Dewan Bahadur Manibhai Jassabhai.

ORIGINAL COMMUNICATIONS.

The following papers were contributed to the Society during the year :—

A New Medal of King Behram Gour (Behram V.) of Persia,
by Jivanji Jamshedji Modi, Esq.

Sanhita of the Rig-Veda Searched, by Rajaram R. Bhagwat,
Esq.

Introduction to the Peishwa's Diaries, by the Hon'ble Mr.
Justice M. G. Ranade, M.A., C.I.E.

On the Jain Poem called Raghavapandaviya : a reply to Prof. Max Müller, by K. B. Pathak, Esq., B. A.

"Sanjan," a Parsee town on the B. B. & C. I. Railway, 94 miles from Bombay. Is it the Sindan of the Arab Geographers of the 10th and 11th centuries as stated by the Bombay Gazetteer ? (Vol. XIV., Thanna.) Is it the town Hanjamana (हंजमन) referred to in the three Silāhāra grants (*) of the 10th and 11th centuries ? By Jivanji Jamshedji Modi, Esq.

(*). (a). Asiatic Researches I., p. 357. Paper by General Carnac. (b). Indian Antiquary V., p. 278. Paper by Bühler. (c). Indian Antiquary IX., p. 33. Paper by Mr. Justice Telang.

Apastamba and Baudhayana, by K. B. Pathak, Esq., B. A.

Astronomy in its bearing on the Antiquity of the Aryans, by V. B. Ketkar, Esq.

A Peep into the Early History of India from the foundation of the Maurya dynasty to the fall of the Imperial Gupta Dynasty, by Dr. R. G. Bhandarkar, M. A., C. I. E.

The Coins of Ahmedabad, by Rev. G. P. Taylor, M. A.

LIBRARY.

The total issues of books during the year were 35,029 volumes ; 23,991 of new books including periodicals and 11,038 of the old. The issues during the preceding year were 34,741 volumes, 23,774 of new books and 10,967 of the old.

A detailed statement of the monthly issues, together with the daily average, exclusive of Sundays and Holidays, is subjoined.

	Old Books.	New Books.	Daily Average.
January	1,105	2,034	125
February	988	2,154	130
March	942	2,109	127
April	885	1,997	125
May	891	1,977	115
June	856	1,970	113
July... ..	993	2,292	126
August	986	1,960	123
September	896	1,961	119
October	897	2,166	127
November	667	1,743	105
December	929	1,619	123

The volumes of issues of the old and the new books arranged according to classes are shown in the subjoined table :—

CLASSES.	Volumes.
Novels	11,113
Miscellaneous	1,829
Biography	1,611
Voyages, Travels, &c.	1,088
History	996
Military Subjects	716
Oriental Literature	559
English Poetry and Dramatic Works	512
Transactions of Learned Societies, Journals, &c.	498
Politics, Political Economy, &c.	409
Theology	335
Medicine, Surgery, &c.	272
Foreign Literature	250
Metaphysics, Moral Philosophy, &c.	231
Fine Arts and Architecture	226
Philology, Literary History, &c.	219
Natural History, Geology, &c.	198
Classics	196
Government Reports, Public Records, &c.	191
Antiquities, Numismatics, &c.	172
Mathematics, Natural Philosophy, &c.	101
Grammatical Works, Dictionaries, &c.	118
Botany and Agriculture	81
Jurisprudence	54
Logic, Rhetoric, &c.	42
Periodicals, Magazines, &c.	13,161

ADDITIONS TO THE LIBRARY.

During 1900 the Library received an addition of 956 volumes or parts of volumes. Of these 666 were purchased and 290 were presented chiefly by the Bombay Government, the Secretary of State for India, the Government of India, and the other Local Governments, and a few by individual authors and other donors.

The Volumes of each class of books purchased and presented are noted in the subjoined table :—

	Pur- chased.	Pre- sented.
Theology and Ecclesiastical History	21	1
Metaphysics and Moral Philosophy	11	1
Logic, and Works on Education	1	1
Classics	17	...
Philology, Literary History and Bibliography	5	...
History and Chronology	43	...
Politics, Political Economy, &c.	8	25
Jurisprudence	4	3
Biography	75	3
Antiquities, Numismatics, Heraldry, &c.	4	4
Voyages, Travels, Geography, &c.	39	4
English Poetry and Dramatic Works	9	1
Novels, Romances, &c.	243	...
Miscellaneous	39	...
Foreign Literature... ..	5	...
Natural Philosophy, Mathematics, &c.	8	...
Fine Arts and Architecture	9	4
Military Subjects	48	1
Natural History, Geology, Chemistry, &c.	19	9
Botany, Agriculture, &c.	7	3
Medicine, Surgery, &c.	17	5
Encyclopædias, Annals, &c.	15	30
Dictionaries and Grammatical Works	6	...
Oriental Literature	13	52
Public Records, Government Reports, &c. ... ..	...	145

NEWSPAPERS AND PERIODICALS.

The Newspapers, Periodicals and Journals of Learned Societies subscribed for and presented to the Society during the year, were:—

Literary Monthlies	17
Illustrated	15
Scientific and Philosophical Journals, Transactions of Learned Societies, &c.	36
Reviews	14
English Newspapers	21
English and French Registers, Almanacs, Directories, &c.	16
Foreign Literary and Scientific Periodicals	10
American Literary and Scientific Periodicals	12
Indian Newspapers and Government Gazettes	23
Indian Journals, Reviews, &c.	28

A meeting of the Society under Article XX. of the Rules was held in November for the revision of the Newspapers, Periodicals, &c., taken by the Society. At this meeting it was resolved to subscribe to the following from the commencement of 1901:—

Chambers' Journal.
 Architectural Review.
 Imperial and Indian Monthly Review.
 Journal of Education.
 Bramhavadin (for one year only).
 Hindu (Weekly Edition).

And to discontinue—

The Daily Mail.
 Crampton's Magazine.
 Longman's Magazine.
 The Building Supplement to Scientific American.

COIN CABINET.

The additions to the Coin Cabinet made during the year consist of 1 Gold, 11 Silver and 17 Copper, altogether 29 Coins. Of these 3 Silver and 2 Copper were presented by Shrimant M. V. Kibe, of Indore, and the rest were received from different Governments under the Treasure Trove Act.

They comprise the following varieties :—

Presented by Shrimant M. V. Kibe :

- 1 Silver Coin current in Jeypur.
 - 1 Silver Coin bearing the name of Shah Zaman Alum Shah Ali Abdulla, and emblems of Umbrella and Fish.
 - 2 Copper Coins current in Southern States of Central India.
 - 1 Silver Coin bearing the name of Udeypur and Chitrakote.
- Presented by the Government of N.-W. Provinces and Oudh :

15 Old Indian Copper Coins.

Presented by the Bombay Government :

- 1 Gold Coin, Padmatinka, found in the Bijapur District.
- 1 Silver Coin of Shah Allam, found in the Kaira District.

- 1 Silver Coin of Mahammad Shah, found in the Kaira District.

Presented by the Resident at Hyderabad :

- 1 Silver Coin of Ghiyas-ud-din Taghlag, found in Wun District.
- 1 Silver Coin of Ala-ud-din Mahammad Shah of Delhi, found in the Wun District.
- 2 Silver Coins of Mahammad bin Taghlag, found in the Wun District.
- 2 Silver Coins of Qutub-ud-din Mubarak Shah of Delhi, found in the Wun District.

JOURNAL.

An extra number of the Journal containing "the Origin of Bombay," by Dr. J. Gerson da Cunha, was published during the year. No. 56 being the 3rd regular number of Vol. XX. of the Journal is all but ready and will shortly be issued. It contains the following papers and abstracts of Proceedings of the Society from January to December 1900, and a list of books, pamphlets, &c., presented to the Society during the period :—

A Kushana Stone Inscription, by D. R. Bhandarkar, Esq., B. A.
 On the Date of Poet Magha, by K. B. Patak, Esq., B. A.
 Sanhita of the Rig-Veda Searched, Part I., by Bajaram R. Bhagwat, Esq.

A Peep into the early history of India from the foundation of the Maurya Dynasty to the fall of the Imperial Gupta Dynasty, by Dr. R. G. Bhandarkar, M.A., C.I.E.

The Coins of Ahmedabad, by Rev. G. P. Taylor, M.A.

Introduction to the Peishwa's Diaries, by the Hon'ble Mr. Justice M. G. Ranade, M.A., C.I.E.

The following is a list of Governments, Learned Societies and other Institutions to which the Journal of the Society is presented:—

Bombay Government.	Soci�t� de G�ographie Commerciale de Bordeaux.
Government of India.	Soci�t� de Geographie de Lyons.
Government of Bengal.	Hungarian Academy of Science (Buda Pest).
Government of Madras.	Sociedad Geografica de Madrid.
Punjab Government.	Royal Dublin Society.
Government, N.-W. Provinces and Oudh.	Soci�t� Geographie de Paris.
Chief Commissioner, Central Provinces.	Connecticut Academy of Arts and Sciences.
Chief Commissioner, Coorg.	United States Survey.
Resident, Hyderabad.	Kaiserliche Akademie der Wissenschaften, Vienna.
Chief Commissioner, Burmah.	United Service Institution.
Geological Survey of India.	Government Museum, Madras.
G. T. Survey of India.	Indian Journal of Education, Madras.
Marine Survey of India.	R. A. Society, Ceylon Branch.
Bengal Asiatic Society.	R. A. Society, North-China Branch.
Agricultural Society of India.	The Asiatic Society of Japan.
Literary Society of Madras.	Batavian Society of Arts and Sciences.
Provincial Museum, Lucknow.	Strasburg Library.
Bombay University.	Geographical Society, Vienna.
Madras University.	London Institution of Civil Engineers.
Punjab University.	Royal Geographical Society, London.
Mohabodhi Society, Calcutta.	Statistical Society, London.
Royal Society of Northern Antiquaries, Copenhagen.	Royal Astronomical Society.
Royal Society of Edinburgh.	Literary and Philosophical Society, Manchester.
Deutsche Morgenlandischen Gesellschaft, Leipzig.	Imperial Academy of Science, St. Petersburg.
Literary and Philosophical Society, Liverpool.	
British Museum, London.	
Royal Society, London.	
Royal Asiatic Society, Great Britain and Ireland.	
Academie Real das Sciences de Lisboa.	

Smithsonian Institution, Wash- ington. Minnesota Academy of Natural Science. India Office Library. London Bible Society. Vienna Orientalische Museum. Boston Society of Natural History. Musee Guimet, Lyons. Victoria Institution, London. Royal Institution, Great Britain. American Geographical Society. American Oriental Society. Hamilton Association, America. Editor, Journal of Comparative Neurology, Granville, Ohio, U. S. A.	American Museum of Natural History. Société Asiatique, Paris. Geological Society, London. Royal Academy of Sciences, Am- sterdam. American Philological Associa- tion, Cambridge. Royal University, Upsala (Sweden). Franklin Institute, Philadelphia. University of Kansas, U. S. A. Director, Missouri Botanical Garden.
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Revision of the Rules.—Certain alterations in the Rules of the Society having appeared necessary to the Honorary Secretary, he directed the attention of the Committee of Management to the matter. A Sub-Committee, consisting of the President, Mr. K. R. Cama, Sir Bhalchandra K. Bhatavadekar, Kt., Dr. MacDonald and the Honorary Secretary, was then appointed. These gentlemen after carefully going over the Rules, framed a draft of the alterations to be made. The proposed changes were afterwards submitted to the Members of the Society and unanimously adopted by them at the last Annual Meeting. A revised edition of the Rules has accordingly been published.

ACCOUNTS.

A statement showing in detail the items of income and expenditure of the Society, for 1900, is appended.

The actual total receipts by subscription from members during the year under report, amount to Rs. 10,673-5-5. The subscriptions in 1899 amounted to Rs. 11,487-5-4. There was a sum of Rs. 120 received on account of life subscription from one non-resident member, which has been duly invested in Government Securities as required by the Rules.

The balance to the credit of the Society at the end of the year was Rs. 485-11-2.

The invested funds of the Society amount to Rs. 14,200.

On the motion of Mr. W. H. Sharp, seconded by Mr. J. E. Aspinwall, the report was adopted.

The President said that they owed a deep debt of gratitude to their Honorary Secretary, who, in the course of the next week, would be leaving India, and would not return. He hoped that the Rev. Mr. Gray would carry to his native land—Bonny Scotland—a happy recollection of the Bombay Branch of the Royal Asiatic Society. He was sure that in his turn the Rev. Mr. Gray would always remember them.

Mr. James Macdonald proposed, Mr. Justice Chandavarkar seconded, and it was carried, that as a token of their appreciation of the services rendered by the Rev. Mr. Gray for a period of four years to the Society, a set of the journals of the Society nicely bound be presented to him.

The Rev. Mr. Gray briefly thanked the members for their kind appreciation of his services.

The following Committee of Management, proposed by Mr. James MacDonal and seconded by Sir Bhalchandra Krishna, was unanimously appointed.

President.

The Hon'ble Mr. Justice E. T. Candy.

Vice-Presidents.

James Macdonald, Esq.
K. R. Cama, Esq.

M. Macmillan, Esq.
The Hon'ble Mr. Justice Chandavarkar.

Members.

Dr. D. MacDonal.
Camrudin Amirudin, Esq.
F. R. Vicajee, Esq.
Sir Balchandra Krishna, Kt.
Shams-ul-Ulma J. J. Modi.
K. G. Desai, Esq.

Shams-ul-Ulma Dastur Darab P. Sanjana.
A. L. Covernton, Esq.
R. M. Watson Smyth, Esq.
Khan Bahadur D. R. Chichgar.
W. H. Sharp, Esq.
J. E. Aspinwall, Esq.

Honorary Secretary.

The Rev. R. Scott.

Auditors.

H. R. H. Wilkinson, Esq.

| Framroz Ardasher Vakil, Esq.

BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

STATEMENT OF ACCOUNTS.

Royal Asiatic Society.

from 1st January to 31st December 1900.

	Rs.	A.	P.	Rs.	A.	P.
Books purchased in Bombay	3,133	11	9			
Remittances to Messrs. Kegan Paul, Trench, Trubner & Co.: Books ... ..Rs. 413-6-2 English Newspapers and Periodicals...Rs.1,959-11-0	2,373	1	2			
Subscription to Newspapers paid in India	335	2	6			
Printing	907	10	0			
Printing of Journal No. 55	945	2	5			
Binding	876	6	6			
General Charges	322	12	0			
Stationery	5	2	9			
Postage and Receipt Stamps	102	14	0			
Shipping and Landing Charges	41	13	6			
Office Establishment	6,133	8	0			
Gas Charges	93	8	9			
Insurance Charges '	312	8	0			
Government Paper purchased	100	0	0			
Pension	300	0	0			
Grain Compensation	162	0	0			
Balance in Bank of Bombay	451	12	8	16,225	5	4
Do. in hand	33	14	6			
				485	11	2
Total ...Rs.				16,711	0	6

<i>Invested Funds.</i>	Rs.	Rs.
Government Paper of the Society	11,200	
The Fremohand Roychand Fund	3,000	
		14,200

B. M. GRAY,
Honorary Secretary.

A Meeting of the Society was held on Friday, the 20th March.

Mr. K. R. Cama, one of the Vice-Presidents, in the Chair.

The Honorary Secretary, Rev. R. Scott, read the minutes of the last Meeting, which were confirmed.

Mr. P. A. Wadia then read a Paper on the "Time and Place of the Composition of the Gathas."

A vote of thanks to Mr. Wadia for the interesting Paper he had read was proposed by Mr. J. J. Modi, and seconded by Mr. James MacDonald, and carried.

The Chairman, in concluding the discussion, expressed a hope that Mr. Wadia would continue the study of the Parsee Religion which he had commenced, and favour the Society from time to time with Papers embodying the results of his researches.

A Meeting of the Society was held on Thursday, the 1st of August 1901.

Mr. K. R. Cama, one of the Vice-Presidents, in the Chair.

The minutes of the last Meeting were read and confirmed.

The following Papers were then read.

(1) "An Untranslated Chapter of the Bundeshesh." By Jivanji Jamshedji Modi, Esq., B.A.

(2) "A new Chalukya Grant of Kirtivarma II." By K. B. Pathak, Esq., B.A.

On the propositions of the Chairman and Mr. S. T. Bhandare, seconded by Mr. James MacDonald and Mr. R. S. Jayakar, a vote of thanks was passed to Mr. Modi and Mr. Pathak for the interesting Papers they had contributed.

A General Meeting of the Society was held on Thursday, the 28th November 1901.

The Hon'ble Mr. Justice E. T. Candy, President, in the Chair.

The proposals about the Newspapers and Periodicals received from members were placed before the Meeting.

It was resolved to subscribe to the following from the next year:—

Country Life.

Benares Chaukhamba Series (for one year only).

East and West.

and to discontinue the following from the same date:—

Comptes Rendus des Sciences de l'Academic des Sciences.

India.

St. James' Budget.

A Meeting of the Society was held on Thursday, the 19th December 1901.

Mr. James MacDonald, one of the Vice-Presidents, in the Chair.

The minutes of the last Meeting were read and confirmed.

Mr. Jivanji Jamshedji Modi then read a Paper on "Parsees at the Court of Akbar and Dastoor Meherjee Rana". He also exhibited a number of valuable original documents referred to in the Paper.

Mr. K. R. Cama, in moving a vote of thanks to Mr. Modi for the interesting Paper he had read, observed that as Mr. Modi had controverted the views expressed by Mr. R. P. Karkaria in the Paper he contributed to the Society in 1896, on "Akbar and the Parsees," Mr. Karkaria would naturally desire to reply. But as the hour was late, he thought it would be desirable to postpone the discussion to a future meeting.

This was agreed to, and the vote of thanks was passed by acclamation.

LIST OF PRESENTS TO THE LIBRARY.

(FROM JANUARY TO DECEMBER 1901.)

<i>Titles of Books.</i>	<i>Donors.</i>
ABRAHAM, Lincoln — An Address by I. S. Choate.	The Author.
ACCOUNTS of the Trade carried by Rail and River in India, 1899-1900.	Government of India.
————— of the Trade carried by Rail and River in India, 1900-01.	Government of India.
ACTS, Government of India, 1900.	Government of India
ADI Purána of Púmpa.	Government of H. H. the Maharaja of Mysore.
ADMINISTRATION Report, Baluchistan Agency, 1899-1900.	Government of India.
————— Report, Madras Presidency, 1899-1900.	Madras Government.
————— Report, Punjab, 1899-1900.	Punjab Government.
————— Report, Burma, 1899-1900.	Chief Commissioner, Burma.
————— Report, Central India Agency, 1899-1900.	Government of India.
————— Report, Hyderabad Assigned Districts, 1899-1900.	Resident at Hyderabad.
————— Report, N.-W. P. and Oudh, 1899-1900.	Government, N. W.-P. and Oudh.
————— Report, Bengal, 1899-1900.	Bengal Government.
————— Report, Persian Gulf Political Residency and Maskat Political Agency, 1900-01.	Government of India.
————— Report on the Bombay Jail Department for 1900.	Bombay Government.
————— Report, Bombay Port Trust, 1900-01.	Trustees, Bombay Port Trust.
————— and Progress Report, Civil Medical Institutions in the City of Bombay, for the year 1900.	Bombay Government.
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- ANNALS** of the Royal Botanical Garden, Calcutta, Vol. IX.
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- Administration Report, Civil Veterinary Department, Bombay Presidency, 1899-1900.
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- Report Imperial Institute, Indian Section, for 1900-01.
Secretary of State for India.
- Factory Report of the Presidency of Bombay, 1900.
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Bureau of American Ethnology, 2.

- ANNUAL Report, Smithsonian Institution, 1897, Part II.**
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- Report, Sanitary Commissioner for the Government of Bombay,
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dency for 1900-01.
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- on the External Land Trade, Punjab, 1900-01.
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Presidency, including Sind, 1899-1900.
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Salt Department, Sind, 1900-01.
Bombay Government.
- on the Police Administration, Punjab, 1900.
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- on the Administration of the Meteorological Department,
Government of India, 1900-01.
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Secretary of State for India
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- Survey Settlement, Vatva village, Daskori Taluka, Ahmedabad.
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PROCEEDINGS OF THE BOMBAY BRANCH
ROYAL ASIATIC SOCIETY,
1902.

THE Annual Meeting of the Society was held on Thursday, the 6th March 1902.

Present.

His Excellency Lord Northcote, G.C.I.E., Patron of the Society.

The Hon. Mr. Justice E. T. Candy, President, in the chair.

The Hon. Mr. Justice N. G. Chandavarkar, Mr. James Macdonald, Rev. Dr. D. Mackichan, Dr. D. Macdonald, Mr. H. O. Quin, Mr. V. D. Thackersey, Mr. M. D. Thackersey, Mr. B. N. Sirvai, Mr. M. R. Bodas, Mr. N. M. Cama, Mr. K. R. Cama, Mr. P. V. Mawjee, Mr. Furdoonjee Jamssetjee, Mr. S. T. Bhandare, Mr. J. S. Sanjagiri, Mr. R. S. Rastamjee, Shamsul Ulma Jivanji J. Modi, Shamsul Ulma Dastur Darab P. Sanjana, Mr. R. P. Karkaria, Mr. J. E. Aspinwall, Rev. R. Macomish, Rev. W. G. Robertson, Mr. Nanabhai N. Saher, Mr. P. A. Wadia, Rev. Fr. Wallrath, Rev. Dr. B. DeMonte, Mr. H. S. Lawrence, Mr. H. Kennard, Dr. G. B. Kher, Mr. Shamrao Vithal, Mr. R. Taylor, Mr. C. D. M. Limjee, Col. G. W. Mitchell, Mr. H. R. H. Wilkinson, Mr. F. A. Vakil, Mr. J. M. Dick, Mr. J. E. Modi, and the Rev. R. Scott—*Hony. Secretary.*

Visitors.

The Hon. Mr. Raleigh, The Hon. Mr. Justice Gooroodas Banerjee and Mr. A. Pedler, Members of the Indian Universities Commission, and Mr. J. H. Du Boulay (Private Secy. to H. E. Lord Northcote).

The Honorary Secretary read the following Report for 1901 :—

THE ANNUAL REPORT FOR 1901.

MEMBERS.

Resident.—Fifty-four members were elected during the year, and 2 non-resident members returned to Bombay and were added to the list of Resident Members. Twenty-seven members resigned, 21 retired, 5 died and 7, having left Bombay, desired to be transferred to the non-resident list. The total number of members at the close of 1901 was 291. The number at the end of 1900 was 295.

Non-Resident.—Six new members were added to this class and 7 were transferred from the list of Resident Members : 1 died and 2 were placed on the resident list. The number on the roll at the end of the year was 62. The number at the end of the preceding year was 52.

OBITUARY.

The Society regret to announce the loss by death during the year of the following members :—

RESIDENT.

Sir Dinshaw Manockjee Petit, Bart.
The Hon'ble Mr. Justice M. G. Ranade,
J. Jackson, Esq.
F. G. Parrott, Esq.
Col. C. B. Maitland.

NON-RESIDENT.

C. G. Dodgson, Esq., I.C.S.

ORIGINAL COMMUNICATIONS.

The papers contributed to the Society during the year were :—

Time and Place of the Composition of the *Gathas*, by P. A. Wadia, M.A.

An Untranslated Chapter of the *Bundelesh*, by Jivanji Jamshedji Modi, B.A.

A New Chalukya Grant of Kirtivarma II, by K. B. Pathak, B.A.
Parsees at the Court of Akbar and Dastoor Meherji Rana, by Jivanji Jamshedji Modi, B.A.

A Note on the six Chalukya Gold Coins, found in the Bijapur District, by Prof. S. R. Bhandarkar, M.A.

LIBRARY.

The total issues of books during the year were 36,648 volumes ; 25,137 of new books including periodicals and 11,511 of the old. The issues during 1900 were 35,029 volumes ; 23,991 of new books and 11,033 of the old.

A detailed statement of the monthly issues, together with daily average, exclusive of Sundays and Holidays, is subjoined.

	Old Books.	New Books.	Daily Average.
January	934	1,623	102
February	1,043	1,705	119
March	1,092	1,634	109
April	1,203	2,623	153
May	892	2,761	140
June	982	2,224	128
July... ..	1,065	2,293	124
August	1,058	2,125	122
September	865	2,221	128
October	904	2,282	122
November	657	1,779	101
December	816	1,867	112

The volumes of issues of old and new books arranged according to subjects are shown in the following table :—

CLASSES.	Volumes.
Novels	11,194
Miscellaneous and works on several subjects by the same Authors...	1,538
Biography and Personal Narratives	1,505
Voyages, Travels, &c.	1,067
History and Chronology	1,042
Oriental Literature	911
Naval and Military	595
Transactions of Learned Societies, Reviews, Magazines, &c....	575
Politics, Political Economy, &c.	567
English Poetry and Drama	493
Religion and Theology	440
Philology, Literary History, &c.	350
Foreign Literature... ..	317
Medicine, Surgery and Physiology	310
Fine Arts, Architecture, &c.	276
Natural History, Geology, Chemistry, &c.	273
Archæology, Antiquities, Numismatics, Heraldry, &c....	216
Metaphysics and Moral Philosophy	205
Classics and Translations	190
Government Publications and Public Records	181
Botany, Agriculture and Horticulture	141
Natural Philosophy, Mathematics, Astronomy, &c.	106
Jurisprudence	91
Grammatical Works... ..	32
Logic and Rhetoric	27
Periodicals, in loose numbers	13,317

ADDITIONS TO THE LIBRARY.

The additions to the Library during 1901 were 1,043 volumes or parts of volumes. Of these 758 were added by purchase and 285 by presentation. The presents as usual were chiefly by the Bombay Government, the Secretary of State for India, the Government of India, and the other Local Governments, and a few by individual authors and other donors.

The volumes of each class of books purchased and presented are shown in the subjoined table:—

	Pur- chased.	Pre- sented.
Religion and Theology	13	1
Metaphysics and Moral Philosophy	6	...
Classics and Translations... ..	11	...
Philology, Literary History and Bibliography	10	...
History and Chronology	33	2
Politics, Political Economy, Trade and Commerce	9	2
Jurisprudence	4	6
Government Publications and Public Records... ..	17	131
Biography and Personal Narratives	50	...
Archæology, Antiquities, Numismatics, Heraldry, &c.	5	6
Voyages, Travels, Geography and Topography... ..	29	2
English Poetry and Dramatic Works	15	1
Novels, Romances and Tales	247	...
Miscellaneous, and works on several subjects by the same Authors	51	3
Foreign Literature... ..	1	1
Natural Philosophy, Mathematics and Astronomy	6	2
Fine Arts and Architecture	14	3
Naval and Military Subjects	30	...
Natural History, Geology, Mineralogy and Chemistry	13	...
Botany, Agriculture and Horticulture	4	2
Medicine, Surgery and Physiology	7	3
Encyclopædias, Transactions of Learned Societies, Annuals and Serials, &c.	162	60
Dictionaries and Grammatical Works	5	...
Oriental Literature	16	42

NEWSPAPERS AND PERIODICALS.

The Newspapers, Periodicals, and Journals and Transactions of Learned Societies subscribed for and presented to the Society during the year were:—

Literary Monthlies	16
Illustrated Papers and Magazines	17

Scientific and Philosophical Journals, Transactions of Learned Societies, &c.	36
Reviews	14
English Newspapers	20
English and French Registers, Almanacs, Directories, &c.	14
Foreign Literary and Scientific Periodicals	10
American Literary and Scientific Periodicals	11
Indian Newspapers and Government Gazettes	22
Indian Journals, Reviews, &c.	31

At a meeting of the Society called for under Article XX of the Rules for the Revision of the Newspapers, Periodicals, &c., taken by the Society, it was resolved to subscribe to :—

Country Life,
Benares Chaukhamba Sanskrit Series (for one year),
East and West ;

and to discontinue—

Comptes Rendus des Séances de l'Academie des Sciences,
India,
St. James' Budget,

from the beginning of 1902.

COIN CABINET.

The accessions to the Coin Cabinet during the year were 21 ; 2 gold, 11 silver, 4 copper, and 4 lead. All the coins were received from different Governments under the Treasure-Trove Act.

A detailed descriptive list of the coins is subjoined :—

Presented by the Bombay Government—

- 6 Silver coins of Aurangzeb, found in the Ratnagiri District.
- 1 Silver coin of Shah Jehan, found in the Ratnagiri District.
- 1 Silver coin of Shah Alam, found in the Ratnagiri District.
- 1 Gold coin of the Khaliffs, A. H. 80, found in the Ratnagiri District.
- 1 Copper coin of Ahmad Shah II., King of Gujerat, found in the Ahmedabad District.
- 1 Copper coin of Muzaffar Khan II., King of Gujerat, found in the Ahmedabad District.

1 Copper coin of Muzaffar Khan III., King of Gujerat, found in the Ahmedabad District.

1 Chalukya gold coin of Jagadekamalla, found in the Bijapur District.

Presented by the Government of the N.-W. Provinces and Oudh—

1 Silver coin of Asata Pala, King of Kabul.

2 Silver coins of Shah Alam II.

Presented by the Government of Madras—

1 Copper coin of Aurangzeb, found in Pattikondad Taluq, Kurnool District.

4 Leaden coins of the Andhra Dynasty (Horse Type), found in the village of Bathalapalli, Anantapur District.

JOURNAL.

Number 57 being the first number of a new volume (Vol. XXI), has been published and will be issued in a few days. With it will also be issued Index, Title-page, and Contents of Volume XX., which has been completed.

The new number contains the following papers and abstract of Proceedings of the Society for 1901, and a list of Books, Pamphlets, &c., presented to the Society during the period :—

On the Jaina Poem Rāghavapāndaviya, a Reply to Prof. Max Müller, by K. B. Pathak, B.A.

The Ancient Name of Sanjan, by Jivanji Jamshedji Modi, B.A.

Apastamba and Baudhāyana, by K. B. Pathak, B.A.

Astronomy in its bearing on the Antiquity of the Aryans, by V. B. Ketkar, Esq.

Time and Place of the Composition of the Gathas, by P. A. Wadia, M.A.

An Untranslated Chapter of the Bundelesh, by Jivanji Jamshedji Modi, B.A.

A Note on some Chalukya Gold Coins, found in the Bijapur District, by Shridhar R. Bandarkar, M.A.

The following is a list of Governments, Learned Societies and other Institutions to which the Journal of the Society is presented:—

- | | |
|---|---|
| Bombay Government. | Royal Geographical Society,
London. |
| Government of India. | Statistical Society, London. |
| Government of Bengal. | Royal Astronomical Society. |
| Government of Madras. | Literary and Philosophical Society
Manchester. |
| Punjab Government. | Imperial Academy of Science,
St. Petersburg. |
| Government, N.-W. Provinces and
Oudh. | Smithsonian Institution, Wash-
ington. |
| Chief Commissioner, Central Pro-
vinces. | Royal Society of Northern Anti-
quaries, Copenhagen. |
| Chief Commissioner, Coorg. | Royal Society of Edinburgh. |
| Resident, Hyderabad. | Deutsche Morgenlandischen Ge-
sellschaft, Leipzig. |
| Government of Burmah. | Literary and Philosophical Society,
Liverpool. |
| Geological Survey of India. | British Museum, London. |
| G. T. Survey of India. | Royal Society, London. |
| Marine Survey of India. | Royal Asiatic Society, Great
Britain and Ireland. |
| Bengal Asiatic Society. | Académie Real das Sciences de
Lisboa. |
| Agricultural Society of India. | Société de Géographie Commer-
cial de Bordeaux. |
| Literary Society of Madras. | Société de Géographie de Lyons. |
| Provincial Museum, Lucknow. | Hungarian Academy of Sciences
(Buda Pest). |
| Bombay University. | Sociedad Geografica de Madrid. |
| Madras University. | Royal Dublin Society. |
| Punjab University. | Société Géographique de Paris. |
| Mahabodhi Society, Calcutta. | Connecticut Academy of Arts and
Sciences. |
| Government Museum, Madras. | United States Survey. |
| Indian Journal of Education,
Madras. | Kaiserliche Akademie der Wis-
senchaften, Vienna. |
| R. A. Society, Ceylon Branch. | |
| R. A. Society, North-China
Branch. | |
| The Asiatic Society of Japan. | |
| Batavian Society of Arts and
Sciences. | |
| Strasburg Library. | |
| Geographical Society, Vienna. | |
| London Institution of Civil En-
gineers. | |

United Service Institution.	American Museum of Natural History.
Minnesota Academy of Natural Science.	Société Asiatique, Paris.
India Office Library.	Geological Society; London.
London Bible Society.	Royal Academy of Sciences, Amsterdam.
Vienna Orientalische Museum.	American Philological Association, Cambridge.
Boston Society of Natural History.	Royal University, Upsala (Sweden).
Musee Guimét, Lyons.	Franklin Institute, Philadelphia.
Victoria Institution, London.	University of Kansas, U. S. A.
Royal Institution, Great Britain.	Director, Missouri Botanical Garden.
American Geographical Society.	
American Oriental Society.	
Hamilton Association, America.	
Editor, Journal of Comparative Neurology, Granville, Ohio, U. S. A.	

ACCOUNTS.

A statement of receipts and disbursements during 1901 accompanies the Report. The total amount of subscriptions received from members during the year was Rs.11,509-14. The subscriptions in the year preceding amounted to Rs.10,673-5-5. There was besides a sum of Rs.500, on account of life subscription received from one Resident Member which has been duly invested in Government Securities as required by the Rules.

The balance at the end of the year was Rs.397-9-2 and the invested funds of the Society amount to Ra.14,700-0-0.

Address of Condolence to His Majesty the King on the death of Her Majesty, Queen Victoria.

The Committee of Management at their meeting on the 21st of February, resolved that an address, on behalf of the Society, expressing sorrow at the death of the Queen-Empress and offering condolence be sent to King Edward VII.

In accordance with this resolution, the following address was prepared and forwarded to the King, through His Excellency the Governor, the Patron of the Society : —

To

**His Most Gracious Majesty Edward VII, By
the Grace of God, King of the United
Kingdom of Great Britain and Ireland,
Defender of the Faith. Emperor of India.**

THE HUMBLE AND LOYAL ADDRESS OF
THE BOMBAY BRANCH OF THE ROYAL
ASIATIC SOCIETY.

MAY IT PLEASE YOUR MAJESTY,—We, the President and the Members of the Bombay Branch of the Royal Asiatic Society beg to offer to your Majesty our humble and sincere condolence on the death of your revered Mother of Glorious Memory, our late Queen-Empress.

This Society is a Branch of the Royal Asiatic Society of Great Britain and Ireland, having become incorporated therewith in the year 1829. The Royal Asiatic Society has always profited by the favour and sympathy of the reigning Sovereign, and our Great Empress, deeply interested as she was in all that concerned the welfare of her Indian subjects, never failed to give her gracious and warm encouragement to those whose labours were devoted to the languages and literatures of the East. The object of the Society had Her Majesty's approval and all earnest efforts to unlock the secrets of the past and to bring to light the thoughts of the ancestors of the peoples of this land were sure of her sympathy and of such furtherance as was in her power to give.

In common with your Majesty's subjects in all parts of the Empire, we bewail the loss of one so deeply revered and so greatly beloved as was the late Queen, while at the same time we give thanks to the memory of a life so gracious and so noble, and we beg to offer our respectful and sincere sympathy to Your Majesty and to Your Majesty's House in a sorrow which is shared by British subjects over all the world.

In conclusion we would respectfully tender our most earnest assurance of devoted loyalty to Your Majesty's throne and person.

(Sd). E. T. CANDY,
President.

(Sd). R. M. GRAY,
Hony. Secretary.

The Rev. Dr. D. Mackichan proposed the adoption of the Report.
The proposition being seconded by Mr. H. O. Quin, was carried.

On the motion of Mr. James MacDonald, seconded by Mr. K. R. Cama, the following Committee and Auditors were appointed for 1902:—

President.

The Hon'ble Mr. Justice E. T. Candy, I.C.S.

Vice-Presidents.

James MacDonald, Esq.

Khassetji Rastamji Cama, Esq.

M. Macmillan, B.A.

The Hon'ble Mr. Justice N. G. Chandawarkar, B.A., LL.B.

Members.

D. MacDonald, M.D., B.Sc., C.M.

Camrudin Amirudin, B.A.

Framji R. Viccaji, B.A., LL.B.

The Hon'ble Sir Bhalchandra Krishna, Kt.

Shams-ul-Ulma Jivanji Jamsetji Modi, B.A.

K. G. Desai, L.C.E.

Shams-ul-Ulma Dastur Darab P. Sanjana, B.A.

Prof. A. L. Covernton, M.A.

R. M. Watson-Smyth, Esq.

Khan Bahadur Darasha R. Chichgar.

Prof. W. H. Sharp, M.A.

J. E. Aspinwall, Esq.

The Rev. Dr. D. Mackichan, M.A., D.D., LL.D.

A. M. T. Jackson, M.A., I.C.S.

Honorary Secretary.

The Rev. R. Scott, M.A.

Auditors.

H. R. H. Wilkinson, Esq.

Framroze Ardesir Vakil, B.A., LL.B.

The President then briefly addressed the meeting, explaining the many advantages of the Society's library, as well as the lectures delivered by native scholars, offered to those who became members of that body. In conclusion he requested His Excellency the Governor, who was their patron, and who had kindly attended the meeting, to address a few words to them.

THE GOVERNOR'S SPEECH.

His Excellency the Governor then addressed the meeting as follows :—Though I have *ex-officio* the honour to be its patron, yet in attending the meeting to-day of the Bombay Branch of the Royal Asiatic Society, let me premise that I am here as a *chela* and not as a *guru*. When we were originally constituted in 1804 I read that the subjects of our inquiries were to be divided into two classes—physical and moral. The former branch was to include Natural History, Mineralogy, Botany, Climatic Conditions, and Medicine. Our moral studies were to comprise every branch of information contained in the modern census—plus the origin and distribution of public wealth, prices of commodities, system of land tenure, rates of interest, commercial statistics of all sorts—these were only some of the problems the Asiatic Society was invited to solve. Well might Sir James Mackintosh point out the advantages Government would derive from an accurate knowledge of these problems—though I respectfully differ from the view he then expressed as to the facility with which the

investigations could be carried out. Indeed could our original programme have been fulfilled, the post of Governor of Bombay might well have been merged in that of patron of the Royal Asiatic Society. As a matter of fact, the Society has taken up its natural position of one for the promotion of the study of Oriental literature, antiquities, and geographical research ; and if I may take the last report I have read as a fair average specimen of its proceedings, I think we are well justifying our existence. The class of readers to whom the Society's publications appeal must necessarily be limited, but the contributors to our reports work rather, we know, for the honour of the Society than for popular recognition. But even a person like myself, who has no pretension to claim more than the most superficial acquaintance with early Indian history or traditions must read with pleasure such lights as are thrown on the rise of the priestly and decline of the Kshatriya class in the interesting article on the " Samhita of the Rig Veda." Again in the " Peep into the Early History of India " not only do I for one gather more accurate information than I possessed as to the circumstances of the foundation of the great Gupta Dynasty, but incidentally I find the illustrious law-giver King Asoka justifying the practices of modern Viceroys and Governors, by his instructions to his officers " to go on tour every five years for the inculcation of Dharma or righteousness, and for other matters," to which other matters I fear modern officials pay the most attention nowadays. And I need hardly say that the late Mr. Justice Ranade's " Introduction to the Peshwa's Diaries " is a paper, the interest and importance of which is fully appreciated by many who are not members of the Asiatic Society. If our financial circumstances hereafter should permit I should be very glad to see Government take part in the cost of the translation of the Diaries now at Poona, but this at present is unfortunately not practicable. One thing is certain, that for years to come there is an ample field in India for the labour of such a society as this ; and most earnestly do I hope that its members in Bombay will continue to labour successfully to disseminate their valuable stores of learning amongst an increasingly appreciative public.

The Hon. Mr. Raleigh, in a few words, thanked the Chairman and members for offering him and his colleagues such hearty welcome.

BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

STATEMENT OF ACCOUNTS.

Royal Asiatic Society.

from 1st January to 31st December 1901.

	Rs.	a.	p.	Rs.	a.	p.	
Books purchased in Bombay	1,819	13	0				
Remittances to Messrs. Kegan, Paul, Trench, Trübner & Co.—				2,754	8	10	
Books Rs. ...584-15-5							
English Newspapers and Periodicals „ 2,169-9-5							
Subscription to Indian Newspapers	315	0	0				
Printing Charges	668	4	0				
Do. of Journal Numbers	2,350	1	0				
Binding Charges	869	3	0				
Office Establishment	6,178	12	0				
General Charges	559	1	6				
Stationery	86	15	6				
Postage and Receipt Stamps	114	14	6				
Shipping and Landing Charges	12	14	6				
Gas Charges	77	10	4				
Insurance	312	8	0				
Grain Compensation	162	0	0				
Pension	300	0	0				
Balance in Bank of Bombay	351	7	8	16,581	10	2	
Do. in hand	40	1	6				
					397	9	2
Government Promissory Note Purchased ... ..	.....			16,979	3	4
				500	0	0	
Total ... Rs.	.....			17,479	3	4
<i>Invested Funds.</i>							
Government Paper of the Society	Rs.			Rs.			
The Premohand Roychand Fund	11,700						
	3,000						
	<hr/>			14,700			

R. SCOTT,
Honorary Secretary.

A meeting of the Society was held on Thursday, the 13th November 1902.

Mr. James MacDonald, one of the Vice-Presidents, in the chair.

The minutes of the last meeting were read and confirmed.

The following papers were then read:—(1) "The History of Gurjars and their Final Settlement in Gujerat," by Mr. D. B. Bhandarkar, M.A., and (2) "Portuguese Documents of the 17th and 18th Centuries relating to Parsees," by Mr. J. Godinho.

On the proposition of Mr. R. P. Karkaria, seconded by Mr. S.T. Bhandare, a vote of thanks was passed to Mr. Bhandarkar and Mr. Godinho for the papers contributed by them.

With regard to Mr. Godinho's paper, which contained translations of documents testifying to services rendered by Parsees to the Portuguese during their wars with the Marathas, there was considerable difference of opinion as to the light thrown on the history and the social position of the Parsees about the period to which the documents referred.

Mr. Karkaria, Mr. Bhandare and Mr. Modi took part in the discussion.

A General Meeting of the Society, under Article XX of the Rules, was held on Thursday, the 26th November 1902, for the revision of the papers and periodicals, &c., taken by the Society.

Mr. James MacDonald, one of the Vice-Presidents, in the chair.

It was agreed first to consider the list for the present year.

After going over this list it was resolved that the following be discontinued from the commencement of the next year :—

Churchman.

Record.

LeMuseum.

Granthamâlâ.

The proposals from members with regard to new periodicals were then put to the vote, with the result that the "Hibbert Journal" was added to the list (for one year) and the "Revue de Paris" was substituted for the "Nouvelle Revue."

LIST OF PRESENTS TO THE LIBRARY.

1902.

<i>Titles of Books.</i>	<i>Donors.</i>
ACCOUNTS of the Trade carried by Rail and River in India, 1901-02.	Government of India.
ACTS passed by the Governor-General of India in Council in 1901.	Government of India.
ADMINISTRATION Report, Bombay Improvement Trust, for the year ending 31st March 1902.	The Trustees.
————— Report, Bombay Jail Department, 1901.	Bombay Government.
————— Report, Bombay Port Trust, 1901-02.	The Trustees.
————— Report, Meteorological Department, Government of India, 1901-02.	Government of India.
————— Report, Municipal Commissioner of Bombay, 1900-01.	Municipal Commissioner, Bombay.
————— Report, N.-W. P. and Oudh, 1900-01.	N.-W. P. and Oudh Government.
————— Report of Irrigation Works in the Bombay Presidency, 1900-01.	Bombay Government.
————— Report, Persian Gulf Political Residency and Muscat Political Agency, 1901-02.	Government of India.
————— Report, Punjab Registration Department, for 1899-1900, 1900-01 and 1901-02.	Punjab Government.
————— Report, Railways in India for 1900-01.	Government of India.
————— Report of Bengal, 1900-01.	Bengal Government.
————— Report of the Bombay Presidency for 1900-01.	Bombay Government.
————— Report of Burma, 1900-01.	Chief Commissioner, Burma.
————— Report of the Hyderabad Assigned Districts, 1900-01.	The Resident.
————— Report of the Madras Presidency, 1900-01.	Madras Government.

- ADMINISTRATION** Report of the Punjab and its Dependencies for 1900-01.
 _____ Punjab Government.
 _____ Report, Central India Agency, for 1900-01.
 _____ Government of India.
 _____ Rajputana States and Ajmer-Merwar, 1900-01.
 _____ Government of India.
- AGRICULTURAL** Ledger, 1901, Nos. 13 & 14.
 _____ Government of India.
 _____ Ledger, 1902, Nos. 1-7.
 _____ Government of India.
 _____ Statistics of India, 1896-97 to 1900-01.
 _____ Government of India.
- ANNOTATED** Returns of the Dispensaries in Central India for 1900.
 _____ Government of India.
- ANNUAL** Report, Stamp Department, 1901 & 1902.
 _____ Bombay Government.
- AREA** and Yield, 1891-92 to 1901-02.
 _____ Government of India.
- AUSTRALASIAN** Association for the Advancement of Science, Report, 1900.
 _____ The Association.
- BOMBAY** Gazetteer—Gujerath Population—Hindus, Vol. IX., Part I.
 _____ Bombay Government.
 _____ Quarterly Civil List, January, 1902.
 _____ Bombay Government.
- BRITISH** Guinea Medical Annual, 1902. By A. T. Ozzard and C. P. Kennard.
 _____ The Authors.
- BULLETIN** of the American Museum of Natural History, Vol. XI., Part IV., 1901.
 _____ Smithsonian Institution.
 _____ of the American Museum of Natural History, Vol. XIV., 1901, and Vol. XV., Part I., 1901.
 _____ Smithsonian Institution.
 _____ of the Lloyd Library of Boston, Pharmacy and Materia Medica, 1902.
 _____ Lloyd Library.
- BUNDEHESH.**
 _____ The Parsee Panchayat.
- CĀNDRA-Vyakarana** by Bruno Liebiet.
 _____ Duetzchen Morgenlandischen Gessllschaft.
- CALENDAR**, Bombay University, 1902-03.
 _____ Bombay University.

CALENDAR, Madras University, 1902-03.	Madras University.
————— Punjab University, 1902-03.	Punjab University.
CATALOGUE of Berlin Library, Latin MSS.	Berlin Library.
————— of Greek Coins, British Museum.	British Museum.
————— of Pali Singhalese and Sanskrit MSS. in the Colombo Museum Library.	Colombo Museum and Library.
CENSUS of India, 1901. Reports :—	
Ajmer-Merwara, 2 parts.	Bombay Government.
Assam, 2 parts.	Bombay Government.
Baluchistan, 2 parts.	Bombay Government.
Baroda, 3 parts.	Bombay Government.
Bombay (Town and Island), 3 parts.	Bombay Government.
—————(Presidency), 3 parts.	Bombay Government.
Berar, 2 parts.	Bombay Government.
Central India, 3 parts.	Bombay Government.
Central Provinces, 2 parts.	Bombay Government.
Coorg.	Bombay Government.
Gwalior, 2 parts.	Bombay Government.
Kashmir, 2 parts.	Bombay Government.
Madras, 2 parts.	Bombay Government.
North-West-Provinces and Oudh, 2 parts.	Bombay Government.
Punjab, 2 parts.	Bombay Government.
Rajputana, 2 parts.	Bombay Government.

- OROP Experiments, Bombay Presidency, 1899-1900 and 1900-01.**
Bombay Government.
- DESCRIPTIVE Catalogue of Sanskrit MSS., Calcutta Sanskrit College,
Vol. IV., Purana MSS.**
Government of Bengal.
- DICTIONARY of the Gathic Language of the Zend Avesta, Vol. III.**
The Parsee Panchayat.
- DIGEST of Indian Law Cases, Vols. II—V. By Woodman.**
Government of India.
- DISCOVERY of Solomon Islands, Vols. 1 and 2. (Hakluyt Society).**
Bombay Government.
- EAST India ; Accounts and Estimates.**
Secretary of State for India.
- **India ; Administration Report, Railways in India, 1901.**
Secretary of State for India.
- **India ; Case of Mr. A. P. Pennell.**
Secretary of State for India.
- **India ; Financial Statement, 1902-03.**
Secretary of State for India.
- **India ; N.-W. Frontier, Mahsud-Waziri Operations.**
Secretary of State for India.
- **India ; Opium. Return of Correspondence as to a Memorial
from the Society for the Suppression of the Opium
Trade, dated December 1901.**
Secretary of State for India.
- **India ; Papers regarding the Famine and Relief Operations in
India during 1900-02.**
Secretary of State for India.
- **India ; Petitions of Officers of P. W. Department.**
Secretary of State for India.
- **India ; Review of Trade of India, 1901-02.**
Secretary of State for India.
- EKAGNIKANDA of the Krishna Yajurveda.**
Mysore Government.
- EPIGRAPHIA Carnatica, Vol. I. and Vol. V., part 2.**
Mysore Government.
- ESTIMATE, Revenue and Expenditure, Government of India, 1901-02.**
Secretary of State for India.
- FINANCE and Revenue Accounts of the Government of India for the
year 1900-01.**
Government of India.
- GREEK Coins in the Hunterian Collection, Vol. II.**
Trustees of the Hunterian Coin Catalogue Fund.

- G. T. SURVEY of India, Vol. XVI., Details of Tidal Observations.**
Government of India.
- **Synoptical, Vol. XXIX.**
Government of India.
- HANDBOOK of the New Library of Congress in Washington.**
Smithsonian Institution.
- HISTOIRE du Bouddhisme dans l'Inde (Annales du Musee Guimet).**
Musee Guimet.
- HISTORY of Services,—Civil Department, Bombay, corrected up to 1st July 1902.**
Bombay Government.
- **of Sind, Vol. II. By Mirza Kalich Beg Fradun Beg.**
The Author.
- IMPERIAL Institute, Annual Report, 1901-02.**
Secretary of State for India.
- INDIAN Expenditure, Royal Commission, Copy of Further Correspondence with Secretary of State for India.**
Secretary of State for India.
- **Law Reports (Allahabad Series), 1901.**
Government, United Provinces of India.
- **Law Reports (Bombay Series), 1901.**
Bombay Government.
- **Law Reports, (Calcutta Series), 1901.**
Government of India.
- **Law Reports (Madras Series), 1901.**
Madras Government.
- **Meteorological Memoirs, Vol. XII., Parts II. & III.**
Government of India.
- INDIA'S Three Great Educational Needs. By Dr. J. Murdoch.**
The Author.
- IRANIAN Essays, Part III.**
The Parsee Punchayat.
- JUDICIAL Administrative Statistics of British India for 1900-01 and preceding years.**
Government of India.
- KANSAS University Quarterly, Vols. VII. and VIII., 1898-1899.**
The University.
- LECTURES and Sermons on Zoroastrian Subjects.**
The Parsee Punchayat.
- LOCAL Industries of Glasgow and the West of Scotland.**
Committee at Glasgow for the Meeting of British Association, 1901.
- LOCAL Rules and Orders made under Enactments applying to Bombay, Vol. I. (List of Agenda and Corrigenda, corrected up to December 1899).**
Bombay Government.

MĀDĪGĀN-I-HAZĀR DĀDISTĀN.

The Parsee Panchayat.

MADRAS Government Museum Bulletin, Vol. IV., No. 2 (Anthropology).

Madras Government.

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Vols. 147 and 148, for 1901-02.

The Institution.

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& LXII. 1900-01, 1901-02.

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NOTE on Administration, Stamp Department, Punjab, for 1900-01.

Punjab Government.

PAPERS regarding the Land Revenue System of British India.

Secretary of State for India.

PARSEE Patels of Bombay.

The Parsee Panchayat.

POLICE Report of the Bombay Presidency, excluding Province of Sind,
for 1900.

Bombay Government.

PROCEEDINGS, International Engineering Congress, Glasgow, Reports
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Executive Committee of the Congress.

———— Section I. Railways.

Section II. Waterways and Maritime works.

Executive Committee of the Congress.

———— of the Council of the Governor of Bombay for 1901.

Bombay Government.

PROGRESS Report on Forest Administration in Punjab, 1900-01.

Punjab Government.

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Government of India.

REPORT, Abkari Department, Bombay.

Bombay Government.

———— American Historical Association, for 1900, Vols. I. and II.

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———— American Museum of Natural History, 1901.

The Museum.

———— Bombay Chamber of Commerce, 1901.

The Chamber.

- REPORT, Bombay Millowners' Association, 1901. The Association.
- Bombay Veterinary College, 1901-02. Bombay Government.
- Bureau of American Ethnology, 1896-97, Part 2. Smithsonian Institution.
- Chemical Analyser to the Government of Bombay, 1901. Bombay Government.
- Civil Hospitals and Dispensaries under Bombay Government, 1901. Bombay Government.
- Civil Veterinary Dept., Bombay Presidency, 1900-1901-1902. Bombay Government.
- Dispensaries and Charitable Institutions of the Punjab, 1901. Punjab Government.
- Experimental Farms and Gardens in the Bombay Presidency, 1901-02. Bombay Government.
- Forest Department, Bombay Presidency, 1900-01. Bombay Government.
- Forest Department, Madras Presidency, 1900-01. Madras Government.
- Factories, Bombay Presidency, 1901. Bombay Government.
- Indian Plague Commission, 1898-99. The Secretary of State for India.
- Land Records and Agriculture, Bombay Presidency, 1900-01. Bombay Government.
- Land Records and Agriculture, Punjab, 1900-01. Punjab Government.
- Land Revenue Administration, Punjab, 1900-01. Punjab Government.
- Lunatic Asylums, Bombay Presidency, 1901. Bombay Government.
- Lucknow Provincial Museum, for the year ending 31st March 1902. N.-W. P. and Oudh Government.
- of Public Instruction in the Punjab and its Dependencies for 1900-01. Punjab Government.
- of the Chief Inspector of Mines in India, 1900-01. Government of India.

- REPORT** of the Collector of Customs in Sind of Rail-borne Trade, 1901-02.
Bombay Government.
- of the Collector of Salt Revenue in Sind, 1901-02.
Bombay Government.
- of the Director of Public Instruction, Bombay Presidency, for 1900-1902.
Bombay Government.
- of the Indian Famine Commission, 1901, and Papers relating thereto.
The Secretary of State for India.
- of the Librarian of Congress, 1901.
Smithsonian Institution.
- on Administration of Civil Justice, Punjab, 1901.
Punjab Government.
- on Administration of Criminal Justice, Punjab, 1900-91.
Punjab Government.
- on Administration of Northern India, Salt Revenue Department, for 1901-02.
Government of India.
- on Customs Administration of the Port of Bombay, 1901-02.
Bombay Government.
- on External Land Trade of the Province of Sind and British Baluchistan, 1901-02.
Bombay Government.
- on Forest Administration in British India, 1899-1900-01.
Government of India.
- on Plague Operations in the Poona Cantonment from July to December 1900, with Reports of the Results of Inoculation.
Bombay Government.
- on Vaccination in the Punjab, 1901-02.
Punjab Government.
- on Working of the Thagi and Dakaiti Department, 1901.
Government of India.
- on the Administration of Encumbered Estates in Sind for the year ending 31st July 1901.
Bombay Government.
- on the Administration of the Government Museum and the Connemara Public Library, 1901-02.
Madras Government.
- on the Administration of the Opium Department, Bombay Presidency, 1900-01.
Bombay Government.

- REPORT** on the Excise Administration, Punjab, during 1901-02.
Punjab Government.
- on the Material Progress of the Punjab, during the Decade
1891—1902.
Punjab Government.
- on the Operation in connection with the Income Tax in the
Bombay Presidency, 1900-01.
Bombay Government.
- on the Rail and Road Borne Trade of the Bombay Presidency,
exclusive of Sind, for 1900-01-02.
Bombay Government.
- on the Total Solar Eclipse, 1898, as observed at Jeur. By K.
D. Naigamvala.
Bombay Government.
- on the working of Municipalities in Punjab, 1900-01.
Punjab Government.
- on Customs Administration, Sind, 1901-02.
Bombay Government.
- on the Operations of the Survey of India, 1900-01.
Government of India.
- Police Administration, Punjab, 1901.
Punjab Government.
- Police, of the Town and Island of Bombay, for 1901.
Bombay Government.
- Reformatory School, Yerrowda, 1901.
Bombay Government.
- Registration Department, Bombay Presidency, 1899-1902.
Bombay Government.
- Revision Survey Settlement Nara Valley Talukas of Sanghar
Khipra and Umarkot of the Thar and Parkar District.
Bombay Government.
- Hala Taluka of the Hyderabad District.
Bombay Government.
- Mirpur Khas Taluka of the Thar and Parkar
District.
Bombay Government.
- Shahadapur Taluka of the Hyderabad District.
Bombay Government.
- Shahdapur Taluka of the Upper Sind Frontier
District.
Bombay Government.
- Tando Alahyar Taluka of the Hyderabad
District.
Bombay Government.

- REPORT, Revision Survey Settlement, Thul Taluka of the Upper Sind Frontier District.**
 _____ Bombay Government.
- _____ Revision Settlement, Montgomery District.
 Punjab Government.
- _____ Salt Department, Bombay Presidency, 1901-1902.
 Bombay Government.
- _____ Sanitary Administration, Punjab, for 1901.
 Punjab Government.
- _____ Sanitary Commissioner, Bombay Government, 1901.
 Bombay Government.
- _____ Sanitation, Dispensaries in Rajputana, for 1900 and on Vaccination, for 1900-01.
 Government of India.
- _____ Smithsonian Institution, for 1900 and 1901.
 Smithsonian Institution.
- _____ Statement of the Trade and Navigation of the Bombay Presidency, 1901-02.
 Bombay Government.
- _____ Talukdari Settlement Officer, for 1900-01.
 Bombay Government.
- _____ to the Evolution Committee, Royal Society.
 The Society.
- _____ Trade and Navigation, Aden, 1901-1902.
 Bombay Government.
- _____ Vaccination, Bombay Presidency, 1901-02.
 Bombay Government.
- RETURN of the Net Income and Expenditure of British India under certain specified heads for eleven years from 1890-91—1900-01.**
 Secretary of State for India.
- _____ Wrecks and Casualties in Indian Waters, 1902.
 Government of India.
- RISE of Bombay.** By S. M. Edwardes.
 Bombay Government.
- ROYAL Society's Report to the Malaria Committee, Seventh Series.**
 The Royal Society.
- SMITHSONIAN Institution, Miscellaneous Collections, Vol. XLIII—(Origin and History, Vol. II., 1887-1899).**
 The Smithsonian Institution.
- _____ Institution, Origin and History.
 The Smithsonian Institution.

Antiquity of Man.
Greeks and Goths.
Study of Language.
Geschdes des Perfects in Indo-Germanischen.
Indo-Germanische Vocal System.
Indo-Germanischen Vocalismus.
Vergleichende Grammatik.
Syntaktische Forschungen (1—4).
Morphologische Unter Suchungen (1—4).
Einleitung in das Alte Testament.
Israelitische and Jüdische Gechlchte.
Angel Süchaische Grammatik.
Grundzuge der Phonetik.
Gotische Grammatik.
Althochdentsche Grammatik.
Altanordische Grammatik.
Altestamentliche Literatur.
Langue de l'Avesta.
Babylonian Literature.
Primitive Inhabitants of Scandinavia.
Pre-History of the North.
Principles of Comparative Philology.
Principles of English Etymology.
Anthropology.
Introduction to the Science of Language.
Icelandic Prose Reader.
Anglo-Saxon Reader (First and Second Series.)
Old High-German Primer.
Middle High-German Primer.
Primer of the Gothic Language.
First Middle English Primer.
Second Middle English Primer.
Assyria.
Indo-Germanische Sprachwissenschaft.
Assyrian Grammar.
Lectures on the Science of Language.
Max Müller's Lectures on the Science of Language.

*Proceedings of the Bombay Branch, Royal Asiatic
Society,*

1903.

A MEETING of the Society was held on the 17th January 1903,
MR. JAMES MACDONALD, one of the Vice-Presidents, in the chair.

The minutes of the last meeting were read and confirmed.

Prof. MacMillan, who was the Society's delegate to the Oriental Congress at Hanoi, then read a paper on the Congress, giving an interesting account of the various proceedings in connection with it.

The Chairman then moved a hearty vote of thanks to Mr. MacMillan for his interesting paper, which was carried by acclamation.

A vote of thanks was also passed to Count Francesco L. Pullé for the gift of a valuable work of his "Studi Italiana di Filologia Indo-Iranica."

The annual meeting of the Society was held on the 9th March 1903.

The Hon. Mr. Justice E. T. CANDY, President, in the chair.

The Hon. Secretary read the following Report for 1902 :—

THE ANNUAL REPORT FOR 1902.

MEMBERS.

Resident.—Thirty new members were elected during the year, and 5 Non-Resident members came to Bombay and were added to the list of Resident members. Thirty-one members resigned, 14 retired, 4 died and 7, having left Bombay, desired their names to be transferred to the Non-Resident list, and the names of 3 members were removed from the roll for non-payment of subscription. The total number at the end of the year was 267, including Life members. Of these 41 were absent from India for the whole year or portions of the year. The number at the end of the previous year was 291.

Non-Resident.—Thirteen new members were admitted under this class and 7 were transferred from the list of Resident members. Six members withdrew, 1 retired and 5 became Resident members. The number on the roll at the close of the year was 70 against 62 in the preceding year.

Of the Resident members who resigned during the year, the larger number were military officers, and gentlemen connected with Banks and Mercantile Firms, who withdrew from membership on account of their leaving Bombay.

OBITUARY.

The Society record with regret the death of the following members during the year :—

Prabhuram Jivanram Vaidya, Esq.
 Dalpatram P. Khakkar, Esq.
 Byramji N. Cama, Esq.
 J. Leask, Esq.

ORIGINAL COMMUNICATIONS.

The Society received the following papers during the year :—

Shahee Dialect of Arabic. By Lt.-Col. A. S. G. Jayakar, I. M. S.,
 (Retired).

The Coins of the Gujarat Saltanat. By the Rev. Dr. G. P. Taylor.
 Dhar and Mandu. By Captain E. Barnes.
 Epigraphic Notes. By D. R. Bhandarkar, M.A.
 Gurjars. By D. R. Bhandarkar, M.A.

LIBRARY.

The total issue for the year was 37,104 volumes, comprising 26,054 volumes of new books, including periodicals, and 11,050 of the old—a daily average, excluding Sundays and Holidays, of 124 volumes. The issue in the previous year amounted to 36,648 volumes.

The issues of each month are noted in the subjoined table :—

	<i>Old</i>	<i>New</i>
	<i>Books.</i>	<i>Books.</i>
January	951	2,507
February... ..	772	1,988
March	912	2,301
April	868	2,350
May	792	2,421
June	831	2,161
July	1,002	2,451
August	988	1,992
September	1,050	2,312
October	912	2,320
November	808	1,830
December	1,164	1,421

The volumes of issues of old and new books arranged according to subjects are shown in the following table :—

<i>Subject.</i>	<i>Volumes.</i>
Fiction	11,215
Miscellaneous, Collected Works, Essays, &c.	1,639
Biography	1,508
Voyages, Travels, Geography and Topography	1,020
History and Chronology	849
Oriental Literature	739
Reviews, Magazines, Transactions of Learned Societies, &c. (in bound volumes)	635
Politics, Political Economy	606
Naval and Military	439
Poetry and Drama	419
Art, Architecture, Engineering, &c.	362
Philology, Literary History and Bibliography	321
Religion and Theology	310
Classics and Translations	274
Philosophy	225
Foreign Literature	204
Archæology, Antiquities, Numismatics, &c.	201
Government Publications and Public Records	184
Natural History, Geology, Mineralogy and Ethnography	184
Medicine, Surgery and Physiology	145
Natural Philosophy, Mathematics, Astronomy	144
Botany, Agriculture and Horticulture	113
Grammatical Works	79
Law	76
Logic, Rhetoric, &c.	22
Periodicals in loose numbers... ..	15,191

ADDITIONS TO THE LIBRARY.

The accessions to the Library during the year numbered 1,174 volumes. Of these 766 volumes were acquired by purchase and 408 by gift.

Presents of books were, as usual, received from the Bombay Government, the Secretary of State for India, the Government of India, and the other Local Governments, and a few from individual authors and donors.

Among the books presented during the year was a valuable collection of works on Oriental literature and philology, received from Mr. A. M. T. Jackson. These books have been placed in a case by themselves. There were also received, from the Trustees of the Parsee Panchayat, books on Iranian subjects.

The volumes belonging to each class of books purchased and presented to the Society in 1902 are shown in the subjoined table :

	<i>Pur- chased.</i>	<i>Pre- sented.</i>
Religion and Theology	21	3
Philosophy	11	...
Classics and Translations	7	...
Philology, Literary History and Bibliography ...	13	11
History and Chronology	27	4
Politics, Political Economy, Trade and Com- merce, &c.	17	8
Law	3	9
Government Publications and Public Records ...	13	159
Biography	49	...
Archæology, Antiquities, Numismatics, Heraldry, &c.	7	27
Voyages, Travels, Geography and Topography ...	41	5
Poetry and Drama	16	...
Fiction	239	...
Miscellaneous, Collected Works, Essays, &c. ...	37	2
Natural Philosophy, Mathematics, Astronomy, &c.	4	1
Art, Music, Engineering, &c.	31	...
Naval and Military	18	1
Natural History, Geology, Mineralogy and Ethnology	11	1
Botany, Agriculture and Horticulture	5	3
Medicine, Surgery and Physiology	6	...
Annals, Serials, Encyclopædias, Transactions of Learned Societies, &c.	178	90
Dictionaries and Grammatical Works	6	33
Oriental Literature	6	51

NEWSPAPERS AND PERIODICALS.

The Newspapers, Periodicals, and Journals and Transactions of Learned Societies subscribed for and presented to the Society during the year were :—

Literary Monthlies	16
Illustrated	18
Scientific and Philosophical Journals, Transactions of Learned Societies, &c.	35
Reviews	15
English Newspapers	18
English Registers, Almanacs, Directories, &c.	13
Foreign Literary and Scientific Periodicals	10

American Literary and Scientific Periodicals	...	...	11
Indian Newspapers and Government Gazettes	...	...	20
Indian Journals, Reviews, &c.	...	...	30

A meeting of the Society, as required by Article XX of the Rules, was held in November, for the revision of the Newspapers, Periodicals, &c., taken by the Society.

At this meeting it was resolved to discontinue—

The Churchman,
The Record,
Le Muséon,
The Grantha M&IA,
La Nouvelle Revue,

and to subscribe to

The Hibbert Journal (for one year),
La Revue de Paris,

from the commencement of 1903.

COIN CABINET.

The Cabinet received an addition of 14 coins during the year. Of these 2 were gold, 8 silver, and 4 copper. They were all received under the Treasure Trove Act.

A detailed list is subjoined.

Presented by the Bombay Government :—

- 1 Gold Coin of Shri Pratap Harihar (Vijayanagar dynasty), found in the Parner Taluka, Ahmednagar District.
- 1 Gold Coin of Shri Pratap Deva Raya (Vijayanagar dynasty), found in the Poona District.
- 1 Silver Coin of Jehangir, found in the Ahmedabad District.
- 1 Silver Coin of the Western Satraps, found in the Dholka Taluka, Ahmedabad.

Presented by the Collector of Belgaum :—

- 6 Silver Coins of the Malabar Coast and Travancore current in the 17th and 18th Centuries, A. D.
- 4 Copper Coins of the Malabar Coast and Travancore found in the possession of a wandering mendicant who died in Sadalgi, in Chikodi Taluka, Belgaum District.

JOURNAL.

Number 58, forming the second number of Vol. XXI of the Journal, has been published. It contains the following papers and an abstract of the proceedings of the Society for 1902, with a list of books, pamphlets, &c., presented to it during the year :—

The Parsis at the Court of Akbar and Dastur Meherji Rana. By Jivanji Jamshedji Modi, B.A.

- The Shahee Dialect of Arabic. By Lt.-Col. A. S. G. Jayakar, I.M.S. (Retired).
 The Coins of the Gujarat Saltanat. By the Rev. Dr. G. P. Taylor, M.A.
 Dhar and Mandu. By Capt. Ernest Barnes, I.S.C.
 Epigraphic Notes and Questions. By D. R. Bhandarkar, M.A.
 Gurjars. By D. R. Bhandarkar, M.A.
 and an appendix, a classified list of Sanskrit MSS. in the Society's Library, No. I. (The Bhagvanlal Indrajii Collection).

The following is a list of Governments, Learned Societies and other Institutions to which the Journal of the Society is presented :—

- | | |
|--|--|
| Bombay Government. | Geographical Society, Vienna. |
| Government of India. | London Institution of Civil Engineers. |
| Government of Bengal. | Royal Geographical Society, London. |
| Government of Madras. | Statistical Society, London. |
| Punjab Government. | Royal Astronomical Society. |
| Government N. W. Provinces and Oudh. | Literary and Philosophical Society, Manchester. |
| Chief Commissioner, Central Provinces. | Imperial Academy of Science, St. Petersburg. |
| Chief Commissioner, Coorg. | Smithsonian Institution, Washington. |
| Resident, Hyderabad. | Royal Society of Northern Antiquaries, Copenhagen. |
| Government of Burma. | Royal Society of Edinburgh. |
| Geological Survey of India. | Deutsche Morgenlandischen Gesellschaft, Leipzig. |
| G. T. Survey of India. | Literary and Philosophical Society, Liverpool. |
| Marine Survey of India. | British Museum, London. |
| Bengal Asiatic Society. | Royal Society, London. |
| Agricultural Society of India. | Royal Asiatic Society, Great Britain and Ireland. |
| Literary Society of Madras. | Academia Real das Sciencias de Lisboa. |
| Provincial Museum, Lucknow. | Société de Géographie Commercial de Bordeaux. |
| Bombay University. | Société de Géographie de Lyons. |
| Madras University. | Hungarian Academy of Sciences, (Buda Pest). |
| Punjab University. | Sociedad Geografica de Madrid. |
| Mahabodhi Society, Calcutta. | |
| Government Museum, Madras. | |
| Indian Journal of Education, Madras. | |
| R. A. Society, Ceylon Branch. | |
| R. A. Society, North-China Branch. | |
| The Asiatic Society of Japan. | |
| Batavian Society of Arts and Sciences. | |
| Strasbourg Library. | |

Royal Dublin Society.	Editor, Journal of Comparative Neurology, Granville, Ohio, U. S. A.
Société Géographie de Paris.	American Museum of Natural History.
Connecticut Academy of Arts and Sciences.	Société Asiatique, Paris.
United States Survey.	Geological Society, London.
Kaiserliche Akademie der Wissenschaften, Vienna.	Royal Academy of Sciences, Amsterdam.
United Service Institution.	American Philological Association, Cambridge.
Minnesota Academy of Natural Science.	Royal University, Upsala (Sweden).
India Office Library.	Franklin Institute, Philadelphia.
London Bible Society.	University of Kansas, U. S. A.
Vienna Orientalische Museum.	Director, Missouri Botanical Garden.
Boston Society of Natural History.	L'Ecole Française de Extrême Orient.
Musee Guimét, Lyons.	Royal Institute of Philology and Ethnology of Netherlands India.
Victoria Institution, London.	
Royal Institution, Great Britain.	
American Geographical Society.	
American Oriental Society.	
Hamilton Association, America.	

ACCOUNTS.

A statement of accounts for 1902 is appended, giving details of income and expenditure during the year. The total amount of subscriptions collected was Rs. 10,880-6-8. The subscription received in 1901 amounted to Rs. 11,509-14-0. There was, besides, a sum of Rs. 120 received on account of life-subscription from one Non-Resident member, which has been duly invested in Government Securities as required by the Rules.

The balance to the credit of the Society at the end of the year was Rs. 659-6-11 and the invested funds amount to Rs. 14,800.

ORIENTAL CONGRESS AT HANOI.

A Society of French savants, presided over by Dr. Senart, invited an International Congress of Orientalists to meet at Hanoi, in the first week of December, for the purpose of carrying on researches on subjects relating to India and the Far East.

The Director of the Ecole Française d'Extrême-Orient, which had been entrusted with the organisation of the Congress, and the French Consul at Bombay, on behalf of the French Government, sent an invitation to the Society, expressing a hope that it would be pleased to be represented at the Congress, adding that the delegates would be given a free passage, first-class, by the Messageries Maritimes Steamers, to and from Indo-China.

In pursuance of this invitation the Committee of Management nominated Principal M. MacMillan and Dr. R. G. Bhandarkar as the Society's Delegates. Dr. Bhandarkar, however, was not able to accept the invitation. Principal MacMillan accepted and read a paper and otherwise took part in the proceedings of the Congress.

On the motion of the Hon. Mr. Justice Chandavarkar, seconded by the Hon. Mr. Dick, the report was adopted.

On the motion of Mr. G. A. Kittredge, seconded by Mr. Furdoonjee Jamsetjee Parekh, the following Committee for the current year was appointed :—

President.

The Hon'ble Mr. E. M. H. Fulton, I.C.S.

Vice-Presidents.

James MacDonald, Esq.

Kharsetji R. Cama, Esq.

Principal M. Macmillan.

The Hon'ble Mr. Justice N. G. Chandavarkar.

Members.

Camrudin Amirudin, Esq.

Framji R. Vicaji, Esq.

The Hon'ble Sir Bhalchandra Krishna, Kt.

Shams-ul-Ulma Jivanji J. Modi.

Rao Bahadur K. G. Desai.

Shams-ul-Ulma Dastur Darab P. Sanjana.

Prof. A. L. Covernton.

Khan Bahadur Darasha R. Chichgar.

J. E. Aspinwall, Esq.

Rev. Dr. D. Mackichan.

A. M. T. Jackson, Esq., I. C. S.

The Hon'ble Mr. Justice H. Batty.

Honorary Secretary.

Rev. R. Scott.

Honorary Auditors.

H. R. H. Wilkinson, Esq.

Framroze A. Vakil, Esq.

Thanks to the Retiring President.

The Rev. Dr. Mackichan then moved "That the members of the Society, in view of the early departure of the Hon. Mr. Justice Candy from India, desire to place on record their high and grateful appreciation of his services to them as a member of the Committee and for the last four years as President. In all questions that have arisen respecting the management of the Society, or the rooms it occupies, Mr. Candy has brought to it the full benefit of his experience and influence.

His attention to the interests of the Society has been constant, and his helpful counsel highly beneficial. The members, in bidding him good-bye, wish him many years of the highest happiness."

Dr. Mackichan said this was the last occasion on which Mr. Candy would preside at the Society. They had already accepted his successor in the chair, and they had thus said their official farewell to him. It would be unbecoming on their part, however, to content themselves with such a formal farewell for the valuable services he had rendered. Mr. Candy, in whatever office or duty he undertook, put his whole heart and soul into his work. He showed energy and an amount of zeal which called for their warmest recognition. His connection for many years with the Society had now terminated; and they had this last opportunity of placing on record their appreciation of his services. They wished him every blessing on his departure from India, and trusted he might be spared for many long years in his homeland to interest himself in the prosperity of the Society.

The Hon. Mr. Justice Chandavarkar, in seconding the proposition, said: There was the disadvantage of speaking of Mr. Candy in his presence, but, he thought, he ought to say that he knew Mr. Candy in another place, and they were all indebted to him for his qualities of head and heart, especially for his work outside the sphere of his official duties. Either as a Judge or on the administrative side of the High Court they knew how conscientious and hardworking he had been. As Vice-Chancellor of the University or President of this Society, his work had always been conscientious, and he had done a good deal of work for both the institutions.

The Hon. Mr. Justice Candy in reply said, he felt very much the kindness they had shown him, and was most grateful for the terms of the Resolution. He might say a few words on the spur of the moment, and he felt no elaborate preparation, no ornate sentences were necessary. No man, however, could leave the land of his birth without feeling a wrench at parting from it, for he was born at Mahableshwar in 1845 and had spent thirty-seven or thirty-eight years in service. His father had passed fifty-six years of his life in India. The associations of his service for the last 14 or 15 years in connection with this Society would, he believed, stand out very brightly, because in the rooms of the Society, European and Native gentlemen were brought into contact in an informal way. After a long day's toil as a Judge he enjoyed passing an hour in the rooms of the Society. They had very kindly said he had done all in his power for the benefit of the Society, but he might say that beyond attending all meetings and making efforts for the good of the Society, he had done nothing special. He wished every prosperity to the Society, and in saying farewell he did so from the bottom of his heart and in all sincerity. (*Applause.*)

BOMBAY BRANCH OF THE
Statement of Receipts and Disbursements

	Rs. A. P.	Rs. A. P.
Balance on 31st December 1901 ...	.....	397 9 2
Subscription of Resident Members ...	9,719 2 8	
Do. of Non-Resident Members	1,161 4 0	
Do. of Life Members ...	120 0 0	
Government Contribution ...	4,200 0 0	
Sale Proceeds of Journal Numbers ...	267 6 0	
Do. of Catalogues ...	58 5 0	
Do. of Waste papers, &c. ...	10 0 0	
Interest on Society's Government Paper	507 10 9	
		16,043 12 5
Total Rs...	.....	16,441 5 7

Examined and found correct.

FRAMROZ ARDESIR VAKIL,

Auditor.

7-3-03.

ROYAL ASIATIC SOCIETY.

from 1st January to 31st December 1902.

	Rs.	A.	P.	Rs.	A.	P.	
Books purchased in Bombay ...	2,907	2	6				
Remittances to Messrs. Kegan Paul, Trench, Trübner & Co.—	} 2,762	12	0				
Books Rs. 745-8-8							
Periodicals & Papers... ,, 2,017-3-4							
Subscription to Indian Newspapers ...	311	8	0				
Printing Charges	527	4	0				
Do. of Journal Number	694	8	0				
Binding Charges	863	13	0				
Office Establishment	6,150	12	0				
General Charges	316	6	7				
Stationery	84	4	9				
Postage and Receipt Stamps	118	10	9				
Shipping and Landing Charges	12	5	0				
Gas Charges	129	0	9				
Insurance	312	8	0				
Grain Compensation	160	8	0				
Pension	300	0	0				
Govt. Promissory Note purchased ...	100	0	0				
Balance in Bank of Bombay	659	6	11	15,751	7	4	
Do. in hand... ..	30	7	4	689	14	3	
Total Rs....	.....			16,441	5	7

Invested Funds.

	Rs.	Rs.
Government Paper of the Society	11,800	
Premchand Roychand Fund	3,000	
	<u>14,800</u>	

R. SCOTT,
Honorary Secretary.

A meeting of the Society was held on Wednesday, the 10th March 1903.

Principal M. MacMillan, one of the Vice-Presidents, in the chair.

The minutes of the last meeting were read and confirmed.

Professor MacMillan, in introducing Count Pullé, remarked, that he had been urged at Hamburg by Dr. Stein and other savants present at the Congress of Orientalists to visit India and make known there his great collection of maps with a view to the publication of a complete atlas of Indian cartography. He had embraced the opportunity afforded by his invitation to the Congress of Hanoi, and on his way back from Indo-China had made a stay of more than two months in India. In carrying out this intention he had received every support from the Italian Government. Signor Nunzio Nasi, the Italian Minister of Public Instruction, who had appointed Count Pullé to represent the Italian Government at the Congress of Hanoi, had given him permission to stay three months in India on his way back. Simultaneously with his more learned studies in India, Count Pullé was able to collect facts concerning the artistic and industrial progress of India, which he will, on his return to Italy, submit to Signor Guido Baccelli, the present Minister of Industry and Commerce, who, under the presidency of Signor Zanardelli, the leader of the movement now in progress in Italy for the extension of peaceful enterprise in new directions, co-operates with Signor Nasi, the Minister of Public Instruction, in promoting peaceful relations, intellectual and industrial, between Italy and the East. Count Pullé was doing a good work by bringing India and Italy into closer relations, and it was a pleasure and an honour for the Bombay Asiatic Society to have the opportunity of hearing him on the eve of his departure.

Count Pullé, after a few introductory remarks in English, proceeded to deliver the body of his discourse in French. Even those of the audience who were not masters of that language were able to follow the main lines of the address, owing to the constant references made by the lecturer to the splendid collection of maps arranged in chronological order round the lecture room. These maps showed the gradual progress made by the world in the knowledge of Indian geography from the earliest maps extant of Indian, Greek, Roman, Byzantine, Persian and Arabic origin to the time of the discovery by Vasco da Gama of the Cape route to India. In the two centuries before Vasco da Gama, the maps of India, as represented in Italian books, approached more and more closely to its correct form, which showed that during the middle ages and at the time of the Renaissance there was a considerable amount of intercourse between Europe and the East. Several Italian

travellers had visited India during this period, and India was well known in Italy long before the Portuguese went round the Cape. After the time of Vasco da Gama there were two distinct schools of Indian cartography, the Portuguese and the Italian. The French, the Dutch, the Germans, and apparently the English based their ideas of the shape of India on the maps made by the Portuguese, but the Italian maps nevertheless were much more correct. The difference between the forms of the Indian peninsula conceived by the two schools of cartography were clearly seen in the maps exhibited by the lecturer. "The study of Indian cartography," remarked Count Pullé in conclusion, "besides its special end with regard to the history of the geographical descriptions of India, contributes also to another class of observations, namely, to the history of the relations which have existed for centuries between the East and the West, and especially between India and Italy, relations of sympathy connected with commercial and intellectual interests. The progress of the study of Sanskrit, and of Indian art, archæology, and ethnology has made uninterrupted progress in Italy since. My friends and masters, Paolo Montegazza and Angelo de Gubernatis, travelled to India. I will try to do my best that my brief sojourn in your country may aid in strengthening good relations between India and England, and I must sincerely thank you, members of the Bombay Asiatic Society, since it is owing to you that the last hour of my sojourn has been spent in expounding an Italian work designed to further the knowledge of your ancient and glorious country."

Mr. A. M. T. Jackson, in proposing a vote of thanks to the lecturer, said :—Mr. MacMillan, Ladies and Gentlemen,—I am sure you will all join with me in voting a hearty vote of thanks to Count Pullé for the very interesting account he has given us of his magnificent collection of maps. It is not often that we in Bombay have the chance of hearing from a scholar of acknowledged authority in Europe his own account of his researches. It is, therefore, with all the greater warmth that we welcome those scholars who from time to time do honour our meetings with their presence. Count Pullé in his very interesting address did not deal with the question of the age of that representation of the earth which we find in the Lokaprakasha which is based on the puranic geography. The age of the puranas is still a matter of dispute, but I for one should not be at all surprised to find it turn out to be at least as old as Alexander's invasion of India. Ptolemy's erroneous picture of India was due to the belief that its width was greater than its length. It is perhaps hardly to be regretted that in Christian Europe his views were superseded by the crude speculations of Cosmas, which dominated the ideas of geographers well on into the middle ages. The Ptolemaic tradition was preserved by the Arabs, and no doubt influenced Ibn Hangel in his

very crude maps in spite of the fact that he had himself travelled in India. Count Pullé justly lays stress on the fact that the Italian travellers of the thirteenth and fourteenth centuries were really the first to give Europe a correct knowledge of India. But for a very long period the trading nations of Europe followed in their maps the less correct views of the Portuguese navigators. In fact, our English maps of India remained very defective down to nearly the end of the eighteenth century, when Major Rennell first prepared a correct map of India. In conclusion, I have no doubt you will join with me in wishing Count Pullé a pleasant and prosperous voyage.

The vote was seconded by Mr. J. J. Modi and was carried by acclamation.

A meeting of the Society was held on Tuesday, the 7th April 1903.

Mr. J. MacDonald, one of the Vice-Presidents, in the chair.

Minutes of the last meeting were read and confirmed.

Prin. MacMillan then read a paper on "Matheran Folk Songs."

Remarks were made by Messrs. J. J. Modi and J. C. Coyaji, and a vote of thanks was passed to Mr. MacMillan for his interesting paper.

A meeting of the Society was held on Monday, the 13th July 1903.

Mr. James MacDonald, one of the Vice-Presidents, in the chair.

The minutes of the last meeting were read and confirmed.

Mr. Jivanji Jamshedji Modi then read the following papers :—

- (1) Anquetil Du Perron's Notes on King Akbar and Dastur Meherji Rana (lately discovered in the Bibliotheque Nationale of Paris).
- (2) References to China in the Ancient Books of the Parsees.

On the motion of Mr. K. R. Cama and Mr. S. T. Bhandare, supported by Mr. Camruddin Amiruddin, a vote of thanks was passed to Mr. Modi for the interesting papers he had read.

A meeting of the Society was held on Tuesday, the 22nd September 1903.

Mr. James MacDonald, one of the Vice-Presidents, in the chair.

The minutes of the last meeting were read and confirmed.

Mr. R. K. Dadachanji then read a paper on the Cyropædia of Xenophon.

On the proposition of Mr. K. R. Cama, seconded Mr. J. J. Modi, a vote of thanks was passed to Mr. Dadachanji for the paper he read.

A general meeting of the Society under article XX of the Rules was held on Thursday, the 26th November 1903, for the revision of the list of papers, periodicals, &c., taken by the Society.

Mr. James MacDonald, one of the Vice-Presidents, in the chair.

No proposals were received from members suggesting alterations or additions.

The meeting went over the existing list, and it was resolved that it should remain as it is.

A meeting of the Society was held on Thursday, the 17th December 1903.

Mr. James MacDonald, one of the Vice-Presidents, in the chair.

The minutes of the last meeting were read and confirmed.

The following papers were then read :—

- (1) "Discovery of Ancient Brahmi Script in Kashmir." By the Rev. J. E. Abbott, D.D.
- (2) "Shivaji's Swarajya." By Mr. Purshottamdas Vishram Mawjee.

On the motion of Mr. S. T. Bhandare, seconded by Mr. J. P. Watson, a vote of thanks was passed to the Rev. Dr. Abbott and Mr. Purshottamdas Vishram for the interesting papers they read.



List of Presents to the Library.

1903.

<i>Titles of Books.</i>	<i>Donors.</i>
ACTS passed by the Governor-General of India in Council in 1902.	Government of India.
ADMINISTRATION Report, Baluchistan Agency, 1901-02.	Government of India.
————— Report, Bengal, for 1901-02.	Bengal Government.
————— Report, Bombay Presidency, 1901-02.	Bombay Government.
————— Report, Burma, 1901-02.	Burma Government.
————— Report, Forest Department, Bombay Presidency, including Sind, for 1901-02.	Bombay Government.
————— Report, Hyderabad Assigned Districts, 1901-02.	The Resident.
————— Report, Madras, 1901-02.	Madras Government.
————— Report of the Lower Provinces of Bengal during the Lieut.-Governorship of Sir John Woodburne (Supplement to the General Annual Administration Report of 1901-02).	Bengal Government.
————— Report of the Persian Gulf Political Residency and Muscat Political Agency for 1902-03.	Government of India.
————— Report of the Railways in India, 1902.	Government of India.
————— Report of the Rajputana States and Ajmere-Merwara, 1901-02.	Government of India.
————— Report of the United Provinces of Agra and Oudh, 1901-02.	U. P. of Agra and Oudh Government.
————— Report, Punjab, 1901-02.	Punjab Government.

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ACCOUNT of the Operations of the Great Trigonometrical Survey of India, Vol. XVII.	Government of India.
ACCOUNTS of the trade carried by Rail and River in India, 1902-03.	Government of India.
AGRICULTURAL Ledger, 1903, Nos. 1—11.	Government of India.
AKBARNAMA.	Asiatic Society, Bengal.
AMERICAN Museum of Natural History, Annual Report, 1902.	Smithsonian Institute.
ANNALES du Musée Guimet, Le Rituel du Culte Divin Journalieren Egypte.	Musée Guimet.
ANNUAL Administration and Progress Report, Lunatic Asylums, Bom- bay Presidency, 1902.	Bombay Government.
——— Administration Report, Forest Department, Madras, 1901-02.	Madras Government.
——— Factory Report, Bombay Presidency, 1902.	Bombay Government.
——— Reports for the Chenab, Jhelum, Chunan and Sohagpara Colonies, 1902.	Punjab Government.
——— Report of the Stamp Department, Bombay Presidency, 1902-03.	Bombay Government.
——— Report of the Talukdari Settlement Officer for 1901-02.	Bombay Government.
——— Report of the working of the Punjab Alienation of Land Act XIII of 1900.	Punjab Government.
——— Report of the American Historical Association, 1901.	The Association.
——— Statement of the Trade and Navigation of the Presidency of Bombay, 1902-03.	Bombay Government.
——— Report on the working of the Lucknow Provincial Museum, 1902-03.	Bombay Government.

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ANNUAL Report of the Department of Land Records and Agriculture, Bombay Presidency, 1901-02.	Bombay Government.
———— Report on the search of Hindi MSS. for the year 1900.	U. P. Government.
———— Report on the Administration, Customs Department, Sind, 1902-03.	Bombay Government.
———— Report on the Police Administration of the Town of and Island of Bombay for 1902.	Bombay Government.
———— Report on the Settlement Operation in the Punjab for the year ending 30th September, 1902.	Punjab Government.
———— Report, Reformatory School, Yerrowda, 1902.	Bombay Government.
———— Report, Sanitary Commissioner for the Government of Bombay, 1902.	Bombay Government.
———— Report, Smithsonian Institution, 1901.	The Institution.
———— Statement of the Trade and Navigation of the Province of Sind for the year 1902-03.	Bombay Government.
ARCHÆOLOGICAL Survey of Western India, Northern Gujerat.	Government of India.
A SKETCH of the Vedant Philosophy, by M. S. Tripathi.	The Author.
BIBLIOTHECA Buddhica, Parts I, II and III.	Academie Imperiale des Sciences, St. Petersburg.
BRAMHA Mimamsa.	Mysore Government.
BUDDHAJIVAN Charitam (Hindi).	Khunilal Shastree.
BULLETIN de L'Ecole Française D'Extrême Orient. Tome I (1901), Tome II (1902).	Ecole Française.
———— of Medicine, Lloyd Library, No. 5.	Lloyd Library.
———— of the American Museum of Natural History, Vols. XVI and XVIII, 1902.	The Museum.
CATALOGUE of Greek Coins, Parthia.	Trustees of the British Museum.

<i>Titles of Books.</i>	<i>Donors.</i>
CATALOGUE of the Library of India Office, Vol. II, Part III. (Hindi, Panjabi, Pushtu and Sindhi Books.)	Secretary of State for India.
———— of Sanskrit MSS. in the British Museum.	Trustees, British Museum.
———— of Sanskrit MSS. Calcutta Sanskrit College, Nos. 17 and 18.	Bengal Government.
———— of two collections of Persian and Arabic MSS. in the India Office Library.	Secretary of State for India.
CATALOGUS Catalogorum, by T. Aufrecht, Part III.	Secretary of State for India.
CENSUS of India, 1901, Vol. VII, Calcutta, Parts 1, 3 and 4.	Bombay Government.
———— of India, 1901, Bengal, Parts 1, 2 and 3.	Bombay Government.
———— of India, 1901, Rajputana, Part III.	Bombay Government.
———— of India, 1901, Andaman and Nicobar Islands.	Bombay Government.
———— of India, 1901, N.-W. P. and Oudh, Part III.	Bombay Government.
———— of India, 1901, Burma.	Bombay Government.
———— of India, 1901, Central India, 3 Parts.	Capt. C. E. Luard.
———— of India, Mysore, 3 parts.	Bombay Government.
———— of India, 1901, Hyderabad.	Bombay Government.
DAS Rituelle Sūtra des Baudhāyana. By W. Caland.	The Author.
DHATU Vrittih of Madhavācharya, Vol. II, Part II.	Mysore Government.
DICTIONARY, Natick-English and English-Natick.	Smithsonian Institution.
DIGEST of Indian Law Cases. By Woodman. Vol. VI.	Government of India.
DUAL Image. By Wm. Sharpe, M.D.	The Author.
EAST India. Accounts and Estimates, 1903-1904. Explanatory Memo- randum.	Secretary of State for India.

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| EAST India. Correspondence relating to the entertainment of Indian and Colonial Guests visiting England by invitation of H.M.'s Government. | Secretary of State for India. |
| — India. Despatch from Government of India on subject of Memorials from Officers of Public Works Department. | Secretary of State for India. |
| — India. Income and Expenditure Return of British India under some Specified Heads for eleven years, 1891-92 to 1901-02. | Secretary of State for India. |
| — India. Indian Financial Statement for 1903-04. | Secretary of State for India. |
| — India. (Liability for Increase in British Soldiers' Pay.) | Secretary of State for India. |
| — India. Moral and Material Progress and Condition of India during 1901-02. | Secretary of State for India. |
| — India (Opium). Return of further correspondence between the India Office and the Society for the Suppression of the Opium Trade. | Secretary of State for India. |
| FAUNA of British India. Rhynchota, Vol. I. | Government of India. |
| FINAL Report of the Revision of the Settlement of the Jhelum District, Punjab, 1895-1901. | Punjab Government. |
| FINANCE and Revenue Accounts of the Government of India, 1901-02. | Government of India. |
| GENERAL Report on the Operations of the Survey of India, 1901-02. | Government of India. |
| GOD the Beautiful. | The Author. |
| GRAMATICA Y Diccionarios de la Lengua Guarani, O'Mas Bien Tupi.
Por. P. A. P. de Montoya. | Bombay Government. |
| HISTORY of Services of Gazetted Officers in the Civil Department, Bombay Presidency. Corrected up to July 1903. | Bombay Government. |
| — of the Problems of Philosophy. By Janet & Scailles. | Mr. J. E. Aspinwall. |
| INDIA Weather Review. Annual Summary, 1900. | Government of India. |
| INDIAN Journal of Education. January—June, 1903. | The Proprietor, I. J. of Education. |

<i>Titles of Books.</i>	<i>Donors.</i>
INDIAN Law Reports. Bombay Series, 1903.	Bombay Government.
—— Law Reports. Madras Series, 1903.	Madras Government.
—— Law Reports. Calcutta Series, 1903.	Government of India.
—— Law Reports. Allahabad Series, 1903.	Government, U.P.
—— Meteorological Memoirs, Vol. XIV.	Government of India.
—— Meteorological Memoirs, Vol. XV, Parts I & II.	Government of India.
—— Museum Notes, Vol. V, Nos. 3 & 4 (1903), Vol. VI, No. 1.	Trustees of the Museum.
—— National Congress, Cartoons, 3rd Edition.	Mr. B. N. Apyakhtiar.
INSTRUCTIONS to Observers of the Indian Meteorological Department.	Government of India.
JOURNAL, Ceylon Branch, Royal Asiatic Society, Vol. XVII, 1901-02.	C. B., R. A. Society.
—— of the American Oriental Society, 1902.	The Society.
—— of the Transactions of the Victoria Institute, Vol. XXXV.	The Institute.
—— Royal United Service Institution, Vol. XLVI, 1902.	The Institution.
—— Royal United Service Institution, Vol. XLVII, 1903.	The Institution.
—— Royal Asiatic Society of Great Britain and Ireland.	
For 1887, 1888 (Parts 2, 3, 4), 1889, 1890, 1891 (Parts 2, 3, 4),	
1892, 1893, 1894, 1895.	
1896. (April, July, October), 1897,	
1898. (January, April, December) 1900,	
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1902. (January, April and October.)	Mr. F. Goldsmid.
JUDICIAL and Administrative Statistics, British India, 1901-02.	Government of India.
LIFE and Work in India. By the Rev. R. Stewart.	The Author.

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| LIST of Sanskrit, Jaina, and Hindi MSS. purchased by order of Government Sanskrit College, Benares. | Government, United Provinces of Agra and Oudh. |
| MADRAS Government Museum, Bulletin, Vol. IV, No. 3 (Anthropology). | Madras Government. |
| MAGNETICAL, Meteorological and Seismological Observations made at the Government Observatory, Bombay, 1900-01. | Bombay Government. |
| MEMOIRS of the American Museum of Natural History, Vol. V. | The Museum. |
| MINUTES and Proceedings of the Institution of Civil Engineers, Vols. 150, 151, 152 and 153 of 1903 and Index Vols. CXIX—CI. | The Institution. |
| ———— of Evidence, Indian Plague Commission of 1898-99, 5 Vols. | Government of India. |
| NINETEENTH Annual Report of the Bureau of American Ethnology, 1897-98. | Smithsonian Institution. |
| NOTE on the Registration Returns of the Punjab for 1902. | Punjab Government. |
| ———— on the Stamp Statement, Punjab, 1902-03. | Punjab Government. |
| NOTES on Dillwara Temples, by Capt. C. E. Luard. | The Author. |
| ———— on the Annual Statements of the Dispensaries and Charitable Institutions of the Punjab, 1902. | Punjab Government. |
| ———— on Vaccination in the Bombay Presidency, 1902-03. | Bombay Government. |
| ———— on Vaccination in the Punjab, 1902-03. | Punjab Government. |
| PAPERS relating to Revision Survey Settlement of 152 villages of the Dapoli Taluka of the Ratnagiri Collectorate. | Bombay Government. |
| ———— relating to Revision Survey Settlement of the Amode Taluka of the Broach Collectorate. | Bombay Government. |
| ———— relating to Revision Survey Settlement of 208 villages of Chiplun Taluka, including Guhagar Petha of the Ratnagiri Collectorate. | Bombay Government. |

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| PAPERS relating to Revision Survey Settlement, Sirsi Taluka, Kanara
Collectorate. | Bombay Government. |
| —— relating to Revision Survey Settlement, Broach Taluka,
Broach Collectorate. | Bombay Government. |
| —— relating to Revision Survey Settlement of the Vagra Taluka,
Broach Collectorate. | Bombay Government. |
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Inamati-Ramdurg in the Parasgad Taluka of the Belgaum
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Vol. 199. | The Society. |
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| PREMIER Congres International des Etudes D'Extreme Orient, Hanoi,
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Series, Vol. VII, 1901. | The Society. |
| —— of the Royal Society of London, Vol. LXXI, 1902-03. | The Society. |
| —— Royal Society of Edinburgh, Vol. 23, 1899-1901. | The Society. |
| —— Washington Academy of Sciences, Vol. IV, 1902. | The Academy. |
| PROGRESS Report on Forest Administration, Punjab, 1901-02. | Punjab Government. |
| —— Report on the Arboriculture in the Punjab for the Triennial
Period, 1899-1900 to 1901-02. | Punjab Government. |
| PUNJAB and North-West Code, 3rd Edition, 1903. | Government of India. |
| QUARTERLY Journal, Geological Society of London, Vol. 58. 1902. | The Society. |
| RAJACEKHARA'S Karpura Manjari. (Harward Oriental Series, Vol. IV.)
By C. R. Lenman. | The Author. |

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RECORDS of the Botanical Survey of India, Vol. II, No. 5.	Government of India.
REPORT, Abkari Department, Bombay Presidency, 1902-03.	Bombay Government.
———— Archæological Survey Circle, United Provinces of Agra and Oudh, 1901-02.	Government, United Provinces of Agra and Oudh.
———— Archæological Survey, Punjab, 1901-02-03.	Punjab Government.
———— Archæological Survey, Western India, 1901-02-03.	Bombay Government.
———— Bombay Jail Department, 1902.	Bombay Government.
———— Bombay Improvement Trust for the year ending 31st March 1903.	The Chairman and Trustees.
———— Bombay Chamber of Commerce for 1902.	The Chamber.
———— Bombay Port Trust, 1902-03.	The Trustees.
———— Bombay Veterinary College, 1902-03.	Bombay Government.
———— Experimental Farms and Gardens, Bombay Presidency, 1902-03.	Bombay Government.
———— Missouri Botanical Garden, 1902.	The Board of Trustees.
———— Director of Public Instruction, Bombay Presidency, 1897-98 to 1901-02, with Supplement.	Director of Public Instruction.
———— Director of Public Instruction, Bombay Presidency, 1902-03.	Director of Public Instruction.
———— Northern India Salt Department, 1902-03.	Government of India.
———— Municipal Commissioner, Bombay, 1902-03.	Municipal Commissioner.
———— of the Bombay Millowners' Association, 1902.	The Association.
———— of the Chief Inspector of Mines in India, 1902.	Government of India.

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REPORT, of the Chemical Analyser to Government of Bombay for 1902.	Bombay Government.
———— of the Director of the Botanical Survey of India, 1902-03.	Government of India.
———— of the Police Department, Bombay Presidency, 1902.	Bombay Government.
———— of the Proceedings of the Society for Promotion of Researches into the Zoroastrian Religion, 1890-91 to 1897-98 (Gujarathi).	The Society.
———— of the Abkari Department, Bombay Presidency, 1901-02.	Bombay Government.
———— on the Administration of the Meteorological Department of the Government of India, 1902-03.	Government of India.
———— on Civil Hospitals and Dispensaries under Bombay Government, 1902.	Bombay Government.
———— on Sanitation, Dispensaries and Jails, Rajputana, for 1901, and on Vaccination for the year 1901-02.	Government of India.
———— on Income-Tax Operations, Bombay Presidency, for the Triennium ending 31st March 1902.	Bombay Government.
———— on the Administration of Civil Justice, Punjab, 1902.	Punjab Government.
———— on the Archæological Work in Burmah, 1901-02 and 1902-03.	Burma Government.
———— on the Administration of Criminal Justice, Punjab, 1902.	Punjab Government.
———— on the Administration of Government Museum and Connemara Library, 1902-03.	Madras Government.
———— on the External Land Trade, Punjab, 1902-03.	Punjab Government.
———— on the External Land Trade of the Province of Sind and British Baluchistan, 1902-03.	Bombay Government.
———— on the Income-Tax Administration, Punjab, 1901-02.	Punjab Government.

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REPORT, on the Incumbered Estates in Sind for 1901-02.	Bombay Government.
———— on the Internal Trade, Punjab, by Rail and River.	Punjab Government.
———— on the Land Revenue Administration of the Punjab for 1901-02.	Punjab Government.
———— on the Working of Municipalities in the Punjab, 1901-02.	Punjab Government.
———— on the Working of the Sewage Farm at Manjri, 1902-03.	Bombay Government.
———— on the Working of the Thagi and Dakaiti Department, 1902.	Government of India.
———— on the Working of Dispensaries and Jail Hospitals and on Vaccination in the Central India Agency, 1901.	Government of India.
———— Opium Department, Bombay Presidency, 1901-02-03.	Bombay Government.
———— Police Administration, Punjab, 1902.	Punjab Government.
———— Public Instruction, Punjab, 1901-02.	Punjab Government.
———— Public Works Department, Irrigation, in the Bombay Presidency, 1901-02.	Bombay Government.
———— Punjab Income-Tax Administration, 1902-03.	Punjab Government.
———— Punjab Lunatic Asylums, 1902.	Punjab Government.
———— Rail and River-borne Trade, Bombay Presidency, 1902-03.	Bombay Government.
———— Salt Department, in Sind, 1902-03.	Bombay Government.
———— Sanitary Administration, Punjab, 1902.	Punjab Government.
———— Season and Crop Department of Land Records and Agriculture, Punjab, 1902-03.	Punjab Government.
———— Trade and Navigation Returns, Aden, 1902-03.	Bombay Government.
———— Stamp Department, Punjab, 1899-1900 to 1901-02.	Punjab Government.
REPORTS, Sleeping Sickness Commission, Royal Society, Nos. 1-4.	The Society.

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REVIEW of the Trade of India, 1902-03.	Secretary of State for India.
——— of Forest Administration in British India for 1901-02.	Government of India.
REVUE des Histoire des Religions, Tome XLV, 1902.	Musée Guimet.
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STATISTICAL Abstract Relating to British India from 1892-93—1901-02.	Secretary of State for India.
STATISTICS of Mineral Production of India in the ten years, 1893—1902.	Government of India.
——— with Brief Notes of the Registration Department in the Bombay Presidency, 1902.	Bombay Government.
STUDI Italiani di Filologia Indo-Iranica Dirette da Francesco L. Pullé, 5 Vols.	The Author.
SUKRITA Samkirtana of Arisimha. Ed. by J. Burgess.	The Editor.
TABLES, Trade of British India with Foreign Possessions and Foreign Countries, 1897-98 to 1901-02.	The Secretary of State for India.
TAITTIRIYA Aranyaka, Vol. III,	Mysore Government.
TECHNICAL Art Series, Plates I—XII, 1902.	Government of India.
TEXTS and Versions of John De Plano Carpino and W. De Rubruquis.	Bombay Government.
THE Shroud of Christ.	Mr. J. Aspinwall.
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TIDE Tables for the Indian Ports, 1903.	Superintendent, Survey of India.
TRANSACTIONS of the Korea Branch, Royal Asiatic Society, Vol. II, Part I, 1901.	The Society.
——— American Philological Association, 1902.	Smithsonian Institution.

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TRAVELS of Pedro Teixeira. (Mac. Socy.)	Bombay Government.
TREES, Shrubs and Woody Climbers of the Bombay Presidency. By Talbot.	Bombay Government.
TRIENNIAL Irrigation Revenue Report, Bombay Presidency, excluding Sind, for the triennium ending 1901-02.	Bombay Government.
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———— States Geological Survey (Mineral Resources of the United States), 1900.	The United States Geological Survey.
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VARSA Kriya Kaumudi.	Asiatic Society, Bengal.
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WRECKS and Casualties in Indian Waters, 1902.	Return. Government of India.



APPENDIX.



BOMBAY BRANCH
Royal Asiatic Society.

**A Classified List of Sanskrit Manuscripts
in the Library,**

WITH AN INDEX OF WORKS.

COMPILED BY
THE LIBRARIAN.

No. I.

(THE PANDIT BHAGVANLAL INDRAJI COLLECTION.)

Bombay :
PRINTED AT THE
EDUCATION SOCIETY'S STEAM PRESS

1903.



ERRATA.

		<i>Incorrect.</i>	<i>Correct.</i>
No. 31 ...	...	... Hatayoga	Hathayoga
No. 51 ...	...	... नाममालाः	नाममाला
No. 125 ...	...	... ahikār	adhikār

LIST OF MANUSCRIPTS.

Number of the Ms.	Name of the Work.	Name of the Author.	No. of Leaves.	No. of Lines on each Page.	Date of Ms.	REMARKS.
	MEDICINE. वैद्यकम्.					
1	Yogatarāṅgīnī योगतरंगिणी.	Trimalla	116	11	Samvat 1781	Complete.
2	Rasendramāṅgala रसैन्द्रमंगलम्.	Nāgārjuna	24	15	.....	Incomplete.
3	Śāriranibandhasaṅgraha शारीरनिबन्धसंग्रहः	.....	64	11	.....	Do.
4	Ātreya Saṁhitā आत्रेयसंहिता.	Hārīta	288	9	.....	Do.
5	Guṇikādhikāra गुणिकाधिकारः	Gaṇapati	34	9-12	Samvat 1911.	Complete.
6	Charakaśāstrasthāna-ṭīkā (Tattva- prakāśikā). चरकसूत्रस्थानटीका (तत्त्वप्रकाशिका.)	Śivadāsa	126	13	Samvat 1928.	Incomplete.

RHETORIC, POETRY,

&c.

साहित्यसंप्रदायः

7	Gīta-Govinda, Commentary on, .. गीतगोविन्दटीका.	.....	2	10	.....	Incomplete.
8	Āryā-śataka आर्याशतकम्.	Mudgala Sūri	15	8	.....	Complete.
9	Krishṇa-śataka कृष्णशतकम्.	Keśava	19	12	.....	Do. Edges of leaves torn.
10	Virachintāmaṇi वीरचिन्तामणिः	Śāringadhara	12	10	Samvat 1926.	Complete.
11	Vāsavadattā वासवदत्ता.	Subandhu	46	9	Samvat 1692.	Do.
12	Upavanavinoda उपवनविनोदः	Śāringadhara	12	9	Samvat 1923.	Do.
13	Bhāva-śataka भावशतकम्.	Nāgarāja	15	11	.....	Incomplete.
14	Gīta-Govinda गीतगोविन्दम्.	Jayadeva	29	18	.....	Complete.
15	Nala-champū नलचंपू :	.....	21	19	.. ..	Incomplete.

LIST OF MANUSCRIPTS—(continued).

Number of the Ms.	Name of the Work.	Name of the Author.	No. of Leaves.	No. of Lines on each Page.	Date of Ms.	REMARKS.
<p>RHETORIC, POETRY, &c.—(Continued.) साहित्यग्रंथाः</p>						
16	Kūmasamūhakāvya कामसमूहकाव्यम्.	Ananta	20	9	Samvat 1558	Incomplete, two leaves wanting.
17	Śabdabhedaprakāśa शब्दभेदप्रकाशः	Maheśvara	19	8-10	.....	Do. Leaves 7-10 wanting.
18	Śabdabhedaprakāśa शब्दभेदप्रकाशः	Do.	7	16-18	Samvat 1677.	Do. 1st leaf wanting.
19	Āṅgadaviṣṭi अंगदविष्टिः	.....	9	12	.....	Complete.
20	Siddhadūtakāvya सिद्धदूतकाव्यम्.	Avadhūta Rāma	13	12	Samvat 1485.	Incomplete. 1st two leaves wanting.
21	Vṛishabhānujā-nāṭikā वृषभानुजानाटिका.	Mathurādāsa	30	9	.....	Complete.

22	Kumârasambhava कुमारसंभवम्. KÂMA-ŚĀSTRĀ. कामशास्त्रम्.	...	Kâlidâsa	47	7-9	Samvat 1672.	Incomplete. Leaves 7-10 & 19-23 wanting.
23	Ratirahasya रतिरहस्यम्.	...	Kukkoka	28	9	.....	Incomplete.
24	Vâtsyâyana-Sûtra-Vṛitti (Praudhapriyâ.) वात्स्यायनसूत्रवृत्तिः (प्रौढप्रिया.)	...	Bhâskara Nṛisimha Śâstrin.	143	10	Samvat 1926.	Complete.
25	Vâtsyâyana-Sûtra-Bhâshya वात्स्यायनसूत्रभाष्यम्. YOGA. योगश्रुत्याः	...	Jayamaṅgala	344	9	Samvat 1933.	Complete. ८१
26	Yogavârtika योगवार्तिकम्.	...	Vijñânabhikshu	222	13	.....	Complete.
27	Yoga-sûtrabhâshya with Com- mentary. योगसूत्रभाष्यं व्याख्यासहितम्.	Com-	Vâchaspati Miéra (Com.)...	112	13-15	Samvat 1821.	Do.
28	Śivasambhitâ शिवसंहिता.	30	11	Do.

LIST OF MANUSCRIPTS—(continued).

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Number of the Ms.	Name of the Work.	Name of the Author.	No. of Leaves.	No. of Lines on each Page.	Date of Ms.	REMARKS.
	YOGA.—(continued.)					
	योगप्रियाः					
29	Pātañjalasūtravṛtti पातञ्जलसूत्रवृत्तिः	Bhoja-Rāja	41	12	.....	Complete.
30	Pātañjalasūtravṛtti (Mañiprabhā). पातञ्जलसूत्रवृत्तिः (मणिप्रभा).	Rāmānanda Sarasvatī	48	11	.. ..	Do.
31	Haṭayoga-Goraksha-śataka हठयोगगोरक्षशतकम्.	Goraksha	26	9	.....	Do.
32	Gheraṇḍasāhita घेरण्डसंहिता.	19	11	Samvat 1928.	Do.
33	Dattātreyā-Goraksha-saṁvāda दत्तात्रेयगोरक्षसंवादः	31	9	Do.

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SANKHYA PHILOSOPHY.

सांख्यशास्त्रम्.

34	Sāmkhyachandrikā सांख्यचंद्रिका.	Nārāyaṇa	29	7-10	Samvat 1898.	Complete.
35	Tattvasamāsākhyasūtravṛtṭi तत्त्वसमासाख्यसूत्रवृत्तिः	.....	13	10	Samvat 1925.	Do.
36	Tattvayāthārthyadīpana तत्त्वयाथार्थदीपनम्.	Gaṇeśa	26	7	Samvat 1927.	Do.
PROSODY.						
छंदःशास्त्रम्.						
37	Vṛittaratnākarāṭikā वृत्तरत्नाकरटीका.	Sulhaṇa	61	7	Samvat 1547.	Do.
38	Vṛittaratnākara वृत्तरत्नाकरः	Kedāra	16	9	.....	Do.
GRAMMAR.						
शब्दाकरणम्.						
39	Śabdānuśāsana शब्दानुशासनम्.	Hemachandra	203	8	.....	Do.
39A	Śabdānuśāsana (Prakrit) शब्दानुशासनम् (प्राकृत.)	Do.	49	15	.....	Incomplete ?

LIST OF MANUSCRIPTS—(continued).

2

Number of the Ms.	Name of the Work.	Name of the Author.	No. of Leaves.	No. of Lines on each Page.	Date of Ms.	REMARKS.
	GRAMMAR.—(continued.) व्याकरणम्.					
40	Syâdisâbdasamuchchaya स्यादिशब्दसमुच्चयः	Amarachandra	35	17	Samvat 1548.	Complete.
41	Ashṭādhyâyi अष्टाध्यायी.	Pânini	35	9	.....	Complete.
41A	Vyākaraṇa-khaṇḍana व्याकरणखण्डनम्.	Vāchaspati	2	15	.....	Do.
41B	Kātantra, a Bâlāvabodhavṛitti on, कातंत्रस्य बालावबोधवृत्तिः	Merutuṅga	19	13	Samvat 1403.	Do.
41c	Do. do. (Copy of above)	Do.	245	11	Samvat 1982.	Do.
	LAW, RELIGIOUS AND CIVIL.					
	धर्मशास्त्रम्.					
42	Gotraprararanirṇaya गोत्रप्रवरनिर्णयः	9	14	Samvat 1283.	Do.

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43	Kapilāshashṭhivratapaddhati कपिलाषष्ठीव्रतपद्धतिः	4	9-10	Complete.
44	Kapilāshashṭhīpūjana कपिलाषष्ठीपूजनम्	11	9-10	Do.
45	Śukranīti शुक्रनीतिः	.....	2	9	.....	Incomplete.
46	Śivapūjana शिवपूजनम्	.....	10	8	Samvat 1852.	Incomplete. 1st leaf wanting.
47	Śūdrakamalākara शूद्रकमलाकरः	.....	25	11	.....	Incomp'ete.
48	Āturasamnyāsa आतुरसंन्यासः	.....	8	11	Samvat 1789.	Complete.
49	Kuṇḍaratnākara with Commentary कुंडरत्नाकरः सटीकः	Viśvanātha	39	12	.....	Do.

LIST OF MANUSCRIPTS—(continued).

2

Number of the Ms.	Name of the Work.	Name of the Author.	No. of Leaves.	No. of Lines on each Page.	Date of Ms.	REMARKS.
LEXICOGRAPHY.						
कीर्णाः						
50	Abhidhâna-chintâmañi Nâmamâlâ —Deva Kâñda. अभिधानचिन्तामणी नाम- मालायां देवकांडः	Hemachandra	14	14	Samvat 1842	Complete.
51	Abhidhâna-Chintâmañi Nâmamâlâ (first four parts.) अभिधानचिन्तामणिनाम मालाः (चतुर्थकांडावधि.)	Do.	72	9	.. ..	Incomplete.
VEDIC AND SACRIFICIAL LITERATURE.						
श्रुतिप्रंथाः सूत्राणि प्रयोगाश्च.						
52	Śâñkhâyana-Grihyasûtra शांखायनगृह्यसूत्रम्.	.....	57	7	Samvat 1325.	Do. (In bad condition).
53	Āsvalâyana-Grihyasûtra with Commentary. आश्वलायनगृह्यसूत्रं नारायणीयकृतिसि- हितम्.	(Com) Nârâyana.	204	11	Complete.

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54	Kauśikasūtra कौशिकसूत्रम्.	81	8	Incomplete.
55	Kauśika Śrautasūtra कौशिकश्रौतसूत्रम्.	103	8	Do. 1st 10 pages want- ing- Complete.
56	Āśvalāyana Śrautasūtram आश्वलायनश्रौतसूत्रम्.	.....	63	9	.....	Complete.
57	Śatapatha-Brāhmaṇa, Kāṇḍa X. (Agnirahasya). शतपथब्राह्मणेऽग्निरहस्यं नाम दशम- काण्डम्.	.....	59	9	Samvat 1634.	Do.
58	Paśubanda-Prayoga पशुबन्धप्रयोगः	.....	18	10	Samvat 1813.	Do.
59	Pitṛimedha पितृमेधः	.....	14	7	Samvat 1663.	Do.
60	Rāmapūrvatāpanīya and Rāmotta- ratāpanīya Upanishads. रामपूर्वोत्तरतापनीयोपनिषद्. रामोत्तरतापनीयोपनिषद्.	.....	9	10-12	.....	Do.
61	Mahānārāyaṇopaniṣad महानारायणोपनिषद्.	.....	26	11	.....	Do.
62	Amṛitanādopaniṣad अमृतनादोपनिषद्.	.....	15	10	.....	Incomplete.
63	Rāmottaratāpanīyopaniṣad—Vyākhyā. रामोत्तरतापनीयोपनिषद् व्याख्या.	Rāmakṛishṇa	25	14	.....	Complete.

LIST OF MANUSCRIPTS—(continued).

Number of the Ms.	Name of the Work.	Name of the Author.	No. of Leaves.	No. of Lines on each Page.	Date of Ms.	REMARKS.
	VEDIC AND SACRIFICIAL LITERATURE.—(continued). श्रुतिप्रथाः सूत्राणि प्रयोगाश्च.					
64	Sarvopaniṣad of Atharva Veda ... अथर्ववेदे सर्वोपनिषद्.	.....	3	8	Samvat 1857.	Complete.
64A	Yogaśikhopaniṣad of Atharva Veda. अथर्ववेदे योगशिखोपनिषद्.	.....	1	8	.....	Do.
64B	Yogatattvopaniṣad of Atharva Veda अथर्ववेदे योगतत्त्वोपनिषद्. TANTRA. तंत्रप्रथाः	.....	1	10	.....	Do.
65	Chakrarāja-nyāsa... .. चक्रराजन्यासः	.....	18	16	.....	Do.
66	Tantrarāja तंत्रराजः	.....	36	11	.....	Incomplete.
67	Bhūśuddhi भूशुद्धिः	.....	3	12	.....	Complete.

68	Rājarājēśvaryaḍi-mantrapaddhati... राजराजेश्वर्यादिमंत्रप्रवृत्तिः VEDĀNTA. वेदान्तशास्त्रम्.	.....	20	12-13	.....	Do.
69	Vākyavrittīprakāśikā वाक्यवृत्तिप्रकाशिका. Gītā-vyākhyā गीताव्याख्या.	Viśveśvara Paṇḍita ...	42	12-16	Samvat 1915.	Do.
70	Bhakti-sūtras (with Commentary). भक्तिसूत्राणि (सटीकानि ).	.....	178	10	.....	Incomplete.
71	Adhikaranamālā अधिकरणमाला.	Bhāratītirṅhamuni ..	11	10-12	.....	Do.
72	Māyāvādasaddūshaṇī मायावादसद्वृषणी.	Pūrṇānanda	49	12-18	Samvat 1784.	Do.
73	Madhusūdanī मधुसूदनी.	.....	4	9	Samvat 1817.	Complete.
74	Tattvabodha तत्त्वबोधः ARCHITECTURE. शिल्पशास्त्रम्.	Vāsudeva Svāmin ...	12	12	.....	Incomplete. Leaves 6 and 10 wanting.
75	Samarāṅgaṇasūtradhāra or Vāstu- śāstra. समरांगणसूत्रधारापरनाम वास्तुशास्त्रम्.	Śrī Bhojadeva	9	8	.....	Complete.
76			120	10	.....	Incomplete.

LIST OF MANUSCRIPTS.—(continued.)

Number of the Ms.	Name of the Work.	Name of the Author.	No. of Leaves.	No. of Lines on each Page.	Date of Ms.	REMARKS.
ARCHITECTURE—(contd.)						
	शिल्पशास्त्रम्					
77	Rājavallabhamāṇḍana राजवल्लभमंडनम्.	.....	58	9	.....	Incomplete.
78	Vāstunprakāśa वास्तुप्रकाशः	.....	57	8	.....	Complete.
79	Vāstuvīdhi krama वास्तुविधिक्रमः	.....	6	11	.....	Do.
80	Prāsādamaṇḍana प्रासादमंडनम्.	Sūtradhāramāṇḍana ...	14	11	Samvat 1926.	Incomplete. 1st leaf wanting.
81	Do. do. तदेव	Do. do. ...	29	8	Samvat 1926.	Complete.
82	Rājavallabhamāṇḍana राजवल्लभमंडनम्. ASTRONOMY, / STROLOGY, & C उद्योतिषम्.	Sūtradhāramāṇḍana ...	106	19	Shaka 1718.	Complete. (Several leaves torn.)
83	Vivāhavyāpindāvana विवाहवृषावनम्.	Keśavārka	17	9	.....	Incomplete.

84	Grahaṇa-paṭa ग्रहणपटः	.....	13	11	Samvat 1615.	Incomplete.
85	Shoḍaśa-yoga षोडशयोगः (सिद्धान्तलीतामिके ).	.....	4	9	.....	Complete.
86	Jātaka-Vivarāṇa जातकविवरणम्.	Mahidhara... ..	84	12	Shaka 1520.	Do.
87	Ratnāvali-vivarāṇa रत्नावलीविवरणम्	.....	21	12	Samvat 1754.	Do.
88	Strīpūṃśjanmakunḍali स्त्रीपुंसजन्मकुण्डली.	.....	8	9	.....	Do.
89	Ratnāvali-paddhati रत्नावलीपद्धतिः	Gaṇeśa	14	10	Samvat 1692.	Do.
90	Sāmudrikatilaka सामुद्रिकतिलकम्.	Durlabharāja	23	16	Samvat 1744.	Do.
91	Makara-saṃkrāntiphala-vichāra मकरसंक्रान्तिफलविचारः	.....	8	15	.....	Incomplete. 2nd leaf wanting.
92	Gargamanoramā गर्गमनोरमा.	.....	8	23	Samvat 1814.	Complete.
93	Jātakālakāra-khyakarman... .. जातकालंकाराख्यकर्म.	.....	4	9	.....	Do.

LIST OF MANUSCRIPTS—(continued).

Number of the Ms.	Name of the Work.	Name of the Author.	No. of Leaves.	No. of Lines on each Page.	Date of Ms.	REMARKS.
	ASTRONOMY, ASTROLOGY, &c.—(continued). ज्योतिषम्.					
94	Vivāhavyāpindāvana विवाहवृषावनम्.	Keśavārka	88	7	Shaka 1650.	Complete.
95	Bṛihajjātakavivarāṇa बृहज्जातकविवरणम्.	Mahidhara	151	10	.....	Incomplete. 1st leaf wanting.
96	Karanākutūhala करणकुतूहलम्.	Bhāskara	39	12	Samvat 1674.	Incomplete 7th leaf wanting.
97	Samarasāraṭīkā समरसारटीका.	Rāmachandra Somayājīn	36	12	.....	Complete.
98	Grahāgama ग्रहागमः.	Bhāskara	34	13	Samvat 1627.	Do.
99	Līlāvatiṭīkā लीलावतीटीका.	Moshadeva	109	12-16	Samvat 1892.	Do.
100	Līlāvati लीलावती.	Bhāskarāchārya	89	9	.....	Incomplete. 1st leaf wanting.

101	Grahaprakarana (from Mahār- nava-Karmavipāka). महार्णवे कर्मविपाके ग्रहप्रकरणम्.	Māndhātṛi	4	11	Samvat 1576.	Complete.
102	Ramala-sāstra रमलशास्त्रम्.	Chintāmaṇi Paṇḍita ...	24	11	Samvat 1877.	Do.
103	Sāmudrika सामुद्रिकम्.	.....	14	9	.....	Do. Edges of leaves torn.
104	Sāmudrika सामुद्रिकम्.	.....	4	12	Samvat 1807.	Do. Edges of leaves torn.
105	Grahalāghava ग्रहलाघवम्	.....	..	...	Samvat 1911.	Lithographed.
106	Bhāveśaphala or Bhāvadīpa .. भावेशफलम् (भावदीपः)	Mahādeva	14	9	Samvat 1903.	Complete. Leaf- 13 slightly torn.
107	Rājāmantri-nirṇaya उच्चातिनिर्णये राजामन्त्रिनिर्णयः PURĀNAS. पुराणप्रश्नाः	.....	5	9	.....	Incomplete. 2nd and 3rd leaves want- ing.
108	Bhāgavata, Sk. X., Gloss on, (Subodhini). श्रीमद्भागवते दशमस्कंधस्य सुबोधिनी- टिप्पणी.	.....	69	12	.....	Incomplete.

LIST OF MANUSCRIPTS.—(continued.)

Number of the Ms.	Name of the Work.	Name of the Author.	No. of Leaves.	No. of Lines on each page.	Date of Ms.	REMARKS.
	P'URĀNAS.—(continued)					
	पुराणमथा :					
109	Bhāgavatiya-rāsapañchādhyāyītip-pana. भागवतीयरासपंचाध्यायीटिप्पणम्.	.....	13	13-15	.....	Complete.
110	Mathurā-māhātmya मथुरामाहात्म्यम्.	.....	46	15	Samvat 1625.	Do.
111	Pāṇḍurāṅga-māhātmya पांडुरंगमाहात्म्यम्.	.....	29	12	.....	Do.
112	Gaṇapatikhanda गणपतिखंडः.	.....	123	9	.....	Do.
113	Prakṛitikhanda प्रकृतिखंडः.	.....	245	9	.....	Complete (por- tions of two leaves torn).
114	Vishṇupurāṇa विष्णुपुराणम्.	.....	243	7	.....	Complete.
115	Harillāṭikā हरिलीलाटीका	Bopadeva	47	8	.....	Incomplete.

116	Brahmavaivarta-Brahmakhaṇḍa ... ब्रह्मवैवर्तब्रह्मखण्डः	.....	100	9	.....	Complete.
117	Kapilāshashthivratākathā ... कपिलाषष्ठीव्रतकथा.	.....	11	9	.....	Do.
118	Rāsa-kriḍā (From Bhāgavata, Skandha X.) भागवते दशमस्कन्धे रासक्रीडा.	.....	16	7-9	Samvat 1876.	Do.
119	Bhāgavata, Sk. X, Chapter V, Prakarapūrthasandarbhā of. भागवते दशमस्कन्धे पंचमाध्याये प्रक- रणार्थसंज्ञः	.....	7	10	.....	Incomplete.
120	Māgha māhātmya, 4th, 5th and 6th Chapters. माघमाहात्म्य-चतुर्थपंचमषष्ठाध्यायाः	.....	5	8-9	.....	Complete.
121	Jātismaranatīrtha-māhātmya ... (From Skanda-Purāṇa.) जातिस्मरणतीर्थमाहात्म्यम् (स्कं. पु.)	.....	4	9	.....	Do.
122	Subodhini Ṭippanī on Bhāgavata- Sk X भागवते दशमस्कन्धे सुबोधिनीटिप्पणी. HISTORY.	Viṭṭhala	16	9	Do.
123	Jāmamañjarī जाममंजरी.	Vāṇinātha	10	10	Samvat 1627.	Do.

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124	Saptapadārthi सप्तपदार्थः.	Śivāditya	15	7	Samvat 1537.	Complete.
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125	Ahikārasāṅgraha with Commentary अधिकारसंग्रहटीका. (रामानुजीया.)	Śri Vedāntāchārya ...	24	19	Do.
126	Bālabōdhaprakāśa बालबोधप्रकाशः	Devakīnandana	24	9	.....	Incomplete, first three leaves wanting.
127	Bhaktibētanirṇayaṭikā भक्तिहेतुनिर्णयटीका.	.....	6	12	.....	Incomplete, in bad condition.
128	Kaulādarśa कौलादर्शः	Viśvānanda	15	10	.....	Complete.
129	Saṁnyāsanirṇaya संन्यासनिर्णयः	Raghunāthaji	13	9	.....	Incomplete, first leaf wanting.
130	Vivekadhairyaśrayadipikā विवेकधैर्याश्रयदीपिका.	Raghunātha	10	9	.....	Do.

131	Pushtipravāhamaryādāvivarāṇa ... पुष्टिप्रवाहमर्यादाविवरणम्.	Vallabha	26	8	.....	Complete.
132	Sṛikṛishṇāśraya with commen- tary. श्रीकृष्णाश्रयः (सटीकः)	Vallabha	6	10	.....	Incomplete.
133	Rāmanāma-māhātmya ... रामनाममाहात्म्यम्.	Achyutāśrama	38-300	9	.....	Do.
134	Siddhāntamuktāvali-yojanā .. सिद्धांतमुक्तावलीयोजना.	.....	17	10	Samvat 1814.	Do.
135	Tattvatraya तत्त्वत्रयम्.	Rāmānuja	12	12	Samvat 1917.	Complete.
136	Vivṛittiprakāśa विवृतिप्रकाशः	Viṭṭhala Dikshita	7	9	.....	Do.
137	Bhāgavata, Skandha X., Chap. xviii., with commentary. श्रीमद्भागवते दशमस्कंधे अष्टादशोऽध्यायः (सटीकः)	.....	9	10	.....	Do.
138	Archirādīmārga-vaibhava ... अचिरादिमार्गवैभवम्.	7	14	Do.
139	Harilīlā-Viveka हरिलीलाविवेकः	Bopadeva	25	13	Samvat 1928.	Do.

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141	देशंततस्वसारः Vallabhīya-stotrāṇi	Vallabhāchārya	23	...	Samvat 1689.	Do.
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143	वरदाचार्यकवचम्. Pushtimārga-lakṣhaṇāni	3	13	Do.
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143a	Chaurási Vaisnavamkī Vārtā .. (Hindi.) चौरासीवैष्णवोंकी वार्ता. (हिंदी.)	190	24	Complete.
143c	Gaṇapatistotra गणपतिस्तोत्रम्. NĪTI. नीतिशास्त्रम्.	10	7	Samvat 1797.	Incomplete, nine leaves wanting.
144	Nīti-Mayūkha नीतिमयूखः	Nilakēṭha	31	12-14	.....	Complete.
145	Śukra Nīti शुक्रनीतिः JAINA WORKS. जैनमंत्र्याः	.....	96	9	.....	Complete.
146	Bhagavatī-sūtra भगवतीसूत्रम्.	636	11	Samvat 1693.	Complete.
147	Kalpasūtra with commentary कल्पसूत्रम् (सटीकम्).	87	9	Do.
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149	Navatattva नवतत्त्वम्.	23	11	Incomplete (2 copies).

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150	Sūtrakritāṅgadīpikā with com- mentary. सूत्रकृतांगदीपिका (सटीका.)	171	15	Samvat 1740.	Incomplete.
151	Pravachana-Sārôddhâra-Vṛitti ... प्रवचनसारोद्धारवृत्तिः	185	11	Do.
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153	Parisîshtaparvan परिशिष्टपर्वन्.	Hemachandra ...	39	12	Incomplete.
154	Jiva-vichâra-prakarana जीवविचारप्रकरणम्.	7	15	Samvat 1691.	Do.
155	Daśavaiikâlika दशवैकालिकम्.	37	11	Do.
156	Chatuhsaranakusâlabandhîyâ- dhyayana. Bâlabodhavṛitti on. चतुःशरणकुशलबन्धीयाध्ययनस्य बालबो धवृत्तिः.	16	11	Samvat 1600.	Do.

157	Bṛihatkalpaṛitti (1st Part) बृहत्कल्पवृत्तौ प्रथमखंडः	3	23	Do.
158	Prajñāpanāsūtra प्रज्ञापनासूत्रम्.	311	11	Do.
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160	Jñātāvṛitti ज्ञातावृत्तिः.	95	12-15	Incomplete.
161	Uttarādhyayana-Sūtra उत्तराध्ययनसूत्रम्.	211	5	Do., first fifty-four leaves wanting.
162	Uvāisūtra उवार्सूत्रम्.	41	11	Complete.
163	Anuttarovāyi-Sūtra अनुत्तरोवायीसूत्रम्.	13	13	Do.
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167	Bṛihatkshestrasamāsa बृहत्क्षेत्रसमासः.	23	12	Incomplete, first four leaves wanting.
168	Pravachanasāroddhāra with commentary. प्रवचनसारोद्धारः (सटीकः)	28	15	Incomplete.
169	Uvāiyasūtra उवार्हिसूत्रम्.	85	13	Do.
170	Madhyamasāṅgrahaṇī मध्यमसंग्रहणी.	5	17	Complete.
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172	Sādhupratikramasūtra साधुप्रतिक्रमसूत्रम्.	5	22	Complete.
173	Bhairavapadmāvatī-Kalpa भैरवपद्मावतीकल्पः.	Mallishēṇa	6	17	Incomplete.

174	Bhaktāmarastotra भक्तामरस्तोत्रम्.	...	.....	4	12	.....	Complete.
175	Sarasvati-stotra सरस्वतीस्तोत्रम्.	...	.....	1	14	.....	Do.
176	Samgrahaniśūtra संग्रहणीशुचम्.	...	.....	19	10-15	Samvat 1840.	Incomplete, first leaf wanting.
177	Shaddarśanasamuchchaya षड्दर्शनसमुच्चयः.	...	.....	4	14	Samvat 1920.	Complete.
178	Rājapraśniyavṛitti राजप्रश्नीवृत्तिः	...	Malaya	66	15	.....	Do.
179	Vratākathā व्रतकथा.	...	Merutuṅga	4	18-23	1434	Do.
180	Bauddhadarśana बौद्धदर्शनम्.	3	12	Incomplete.
181	Dvyāśraya-vṛitti द्वाश्रयवृत्तिः.	...	Abhayatilakagaṇi	60-132	20	Do.
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183	Kumārāpālprabandha कुमारपालप्रबंधः	...	Jinamaṇḍana	86	14-17	Samvat 1943.	Complete.
184	Tirtha-Kalpa तीर्थकल्पः	47	20	Do.
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185	Sindûraprakarṇasûtra सिंदूरप्रकरणसूत्रम्.	Somaprabhûchârya	7	15	Samvat 1674.	Incomplete.
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187	Jinavallabhasûtriprabandha जिनवल्लभसूत्रप्रबन्धः	Gaṇadhara	11	14-18	Complete.
188	Sukṛita-saṅkirtana-kāvya, Canto XI सुकृतसंकीर्तनकाव्ये एकाव्याः सर्गः	Amarapaṇḍita	43	11	Do.
189	Karnachampû कर्णचम्पूः	Kakkûbhatta	12	10	Samvat 1752.	Do.
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193	Bōdhicharyā बोधिचर्या.	84	7	Samvat 992	Complete. Nepal Ms.
194	Kāraṇḍavyūha कारण्डव्यूहः	98	5	Samvat 830.	Do. do.
195	Samūthirāja-Mahāyānasūtra .. समाधिराजमहायानसूत्रम्.	232	6	Samvat 885.	Do. do.
196	Kriyāsāṅgraha क्रियासंग्रहः	Kuladatta	137	7	Samvat 810.	Do. do.
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199	Daśabhūmiśvara Mahāyāna- sūtra. दशभूमिेश्वरमहायानसूत्रम्	175	8	Samvat 803.	Complete. Nepal Ms.
200	Vasudhārā-Vrata-Kathā वसुधाराव्रतकथा	47	5	Samvat 964.	Do. do.

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202	Svayambhu chaitya-Mâhâtmya .. स्वयं भुवैस्वमाहात्म्यम्	104	5-6	Samvat 870.	Do. do.
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204	Suvarṇapra bhâsottama-Sûtrendra- râja. सुवर्णप्रभासोत्तमसूर्णे इन्द्राजः	99	6	Samvat. 959	Do. do.
205	Karunâpuṇḍarika करुणापुण्डरीकम्.	228	6	Do. do.
206	Avalok iteśvarasya Karuṇâstava- stotram. अवलोकितेश्वरस्य करुणास्तवस्तोत्रम्.	5	5	Samvat 377.	Do. do.

207	Sādhanamālā साधनमाला.	.....	44	7	Samvat 993.	Complete. Nepal Ms.
208	Gaṇḍavyūha-Mahārnavastotra ... गण्डव्यूहमहाविस्तोत्रम्.	.....	210	7	.....	Incomplete. Nepal Ms.
209	Kapisāvadāna कपिसावदानम्.	.. ...	41	5	Samvat 875.	Complete. Nepal Ms.
210	Ashtasāhasrikā Prajñāpāramitā ... अष्टसाहस्रिकाप्रज्ञापारमिता.	222	6	(32nd year of Govind- pal's reign).	Complete. Palm leaf Ms. Nepal.
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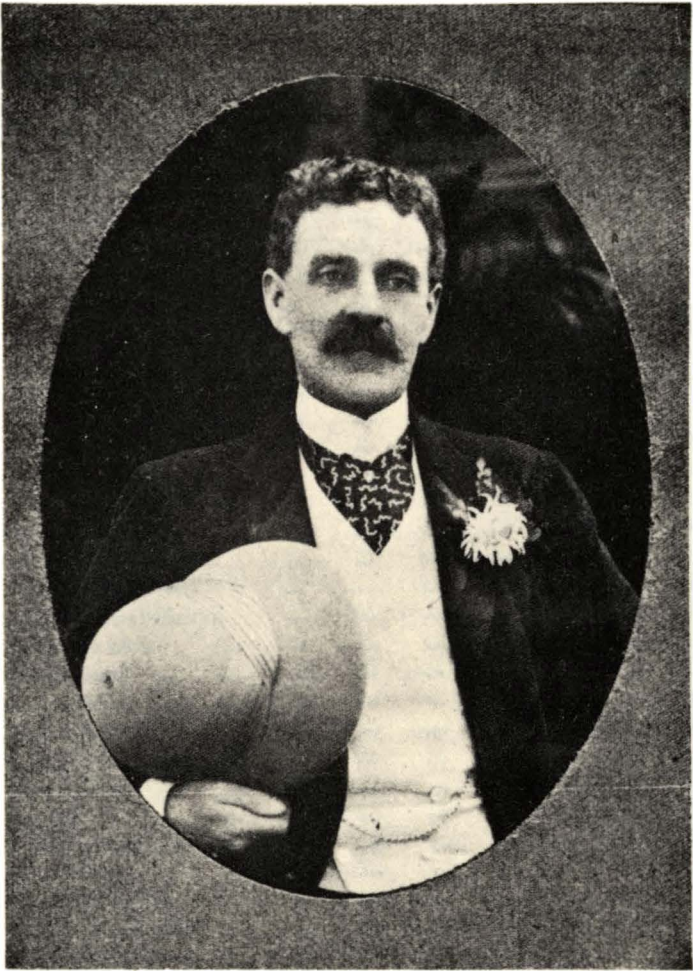
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