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ARTICLE XX.—*A Farmân of Emperor Jehangir  
in favour of two Parsees of the Dordi  
family of Naosari, with other cognate  
Documents of the Mogul times.*

By

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I.

INTRODUCTION.

I had the pleasure of placing for inspection before this Society two Persian *farmâns* of Emperor Akbar, when I read before it, on 16th December 1901, my paper on "The Parsees at the Court of Akbar and Dastur Meherji Rana."<sup>1</sup> I beg to submit to-day for inspection another *farmân*, given by Akbar's son Jehangir in 1618 to two Parsis, Mullâ Jâmâsp and Mullâ Hoshang of Naosâri. One of these two, Mullâ Jâmâsp was an ancestor—ninth in ascent—of the late Mr. Dadabhai Nowroji. Like the two *farmâns* of Akbar, this *farmân* also illustrates some of the *Âyins* or institutes of the Mogul times on the subject of *jâgirs*, land revenue, &c., described by Abul Fazl, the Sir William Hunter of Akbar's Court, in his *Âyin-i-Akbari*, the Imperial Gazetteer of the times. My first paper seems to have drawn the attention of some scholars in Europe, among whom I was glad to find persons like the late Mr. Vincent Smith<sup>2</sup>, Mr. Beveridge<sup>3</sup>, Mr. Irvine, all of the distinguished Civil Service of India, and M. Bonet Maury of France.<sup>4</sup> It were the seals of Akbar given in the photo litho fac-simile in the appendix of the paper, that drew the special attention of the late Mr. Irvine in 1909. He wrote to me, asking for good photographs of such

<sup>1</sup> Journal B. B. E. A. S. Vol. XXI, 69-245.

<sup>2</sup> In his, "Akbar, the Great Mogul," Mr. V. Smith speaks of my paper, as "the excellent and convincing treatise, and of the *farmâns* and other documents published therein, as "previously unpublished documents in both text and translation" (p. 165 n). In his bibliography, he names the paper as one "deserving separate mention as being a fully documented discussion of the relations of Akbar with the Parsees" (p. 478).

<sup>3</sup> In his article on Akbar in the Encyclopedia of Religion and Ethics (Vol. I p. 273), Mr. Beveridge refers his readers to my above article in our Journal for consultation.

<sup>4</sup> In his paper, entitled "Le Religion d'Akbar dans ses rapports avec l'Islamisme et le Parsisme," read before the International Congress of the History of Religions at Basle in 1904, Mon. Bonet Maury thus refers to this paper: "Mon. Modi a démontré à l'aide de *farmâns* de la chancellerie d'Akbar, de chants populaires et d'une note d'Anquetil du Ferron que ce furent des Parsees de Gujarat et non pas ceux restées en Perse, qui furent en rapport avec le grand Mogul (Verhandlungen des II Internationalen Kongresses für Allgemeine Religionsgeschichte in Basle, 30 August bis 2 Sept. 1905. p. 294.)

seals on other documents of the Mogul Emperors. I am glad that I attended to Mr. Irvine's request. Not only did I send him large photographs of the seals of Akbar's two *farmāns*, but I also sent him with my letter of 18th February 1910, a photo of the seal of Jehangir's *farmān* which forms the subject of my present paper. At my request, the owner of the *farmān* the late Mr. Byramji Khurshedji Dordi of Nacosari, got the whole *farmān* photographed and then photo-lithoed. I am glad that I got that done, because, had the photo not been taken at the time, much of the help in now deciphering the *farmān* would have been lost. I present for inspection the photo-litho, as taken about 10 years ago for Mr. Irvine, and the photo as taken recently about a year ago, at the instance of Dr. Jehangir Byramji Dordi, F.R.C.S., the youngest son of the late owner of the *farmān*. I am very sorry to find, that a very sad mistake has been committed, in getting the *farmān* patched up and stuck on the two sides of a glass plate as you see it before you. Good many words have been lost in the work of patching which has been done carelessly.

My above paper has been referred to in a judgment in a case of some importance to the Parsee community, wherein I had to give evidence. One of the presiding judges, the Hon'ble Mr. (now Sir) Justice Beaman, therein animadverted a good deal on the paper. When the appreciation of the above learned scholars, who had read my paper carefully and leisurely, has given me some pleasure, I beg to admit, that the criticism of the Hon'ble Judge, the result of his hasty and careless reading, has given me some pain. A literary man has no right to complain against any fair criticism of his views, but he has every right to complain against the language in which that criticism is couched, and more especially when the position of the critic at the time of his criticism places the victim of his criticism in a position whence he cannot reply. As the paper in question was read from the platform of this learned Society, I humbly beg to take this opportunity, when I read a paper on another *farmān*, similar to that referred to in the previous paper, to protest against the language of that criticism, wherein motives were sought to be attributed when none existed. Had the criticism been made out of the Court, I knew how best to reply to it. But, I had to be silent. Even now, I do not want to enter into any details of the criticism; I think, that if the learned judge would read the whole of my paper carefully without any prejudice, and especially what led me to write it, I think, he would revise his criticism or at least its language.

The point of dispute then was not at all of conversion, but was, as to who influenced Akbar in his new eclectic religion. The point of dispute was not, as the judge erroneously thought,—and this serves as an instance of his very hasty superficial reading—whether the Naosari Parsees influenced Akbar or the Bombay Parsees, but whether the Naosari Parsees influenced him or the Parsees of Persia. Bombay had not then even passed into the hands of the British and its Parsee population then, if any, may not have been even a dozen. Then, the next question of dispute was this :—Among the Christians, who are said to have influenced Akbar in his Ilahi or Divine Faith, there were fathers like Rodolph Aquaviva, Antony Monserrat, and Francis Heric. Among the Jains who influenced him were *gurus* like Hirvijaya Suri, Vijyasena Suri and Bhamuchandra Upādhyā. Among the Hindus, there was a large number who often attended his Court. Now, as to the Parsees, the point of dispute was, whether it was Dastur Meherji Rana of Naosari or Dastur Ardeshir of Persia. I said, it was Meherji Rana, and out of about 177 pages of my paper, about 85, *i.e.*, nearly half, have been devoted to the presentation of two *farmāns* and other documents. Again, as I have hinted in the paper, I had undertaken the study of the paper at the instance of a friend in France. In spite of all these facts, the judge said : Mr. Modi “ writes an elaborate treatise, or one might say almost a book, to prove that the priests of Naosari are fairly entitled to the credit of having converted the emperor Akbar.” Now, there is not a single sentence in the whole of my paper, wherein I have stated, that I believed that Akbar was converted to Zoroastrianism. On the other hand, what I clearly stated was, that, as he put on the visible symbols of the religions of the Christians and Hindus, either out of temporary real affection for those religions, or only out of dissimulation, or for the sake of curiosity, he may have put on, even for a short time, the visible signs of Parseeism. If any sure and certain proof of what I say is wanted, it is supplied by the report of the experts’ committee referred to in the case and which was framed by me after the paper was read. There, Akbar’s case has not at all been mentioned as a case of conversion. Had I taken it to be a case of conversion, I would have mentioned it in my report. I beg to repeat, that I do not like to protest so much against the criticism as against its—I may be pardoned to say—undignified and improper language, imputing motives to my paper, written long before the case, when I had no idea, that any particular communal question of the kind would crop up.

Now, coming to the subject of the paper, I propose to deal besides the *farmân* itself, which forms the principal part of my subject, with the following documents which relate to the land, whole or in part, given to the two Parsis by Emperor Jehangir.

1. A *chak-nâmeh*, referring to the whole of the land. The original of this was sent to me by Mr. Behramji Khurshedji Dordi with his letter, dated 3rd November 1909, when he sent to me the *farmân* itself and a Gujrati translation of the *farmân* by Prof. S. H. Hodiwala of Junaghad. There is also a subsequent copy of the *chak-nâmeh* written on two leaves of thin paper.

2. A *chak-nâmeh*, in the name of Mehernoush, the third in descent from Mullâ Jamasp, to whose share there came, in subsequent partition, about 18 *bigahs* of land. There are two subsequent copies of this *chak-nâmeh*, one with the seal of Jamalud-din Usmâni, and another, a copy of the first copy with the seal of Kazi Fazalud-din.

3. A *parwâneh* referring to the above 18 bighâs of land falling to the share of Mehernoush. There is also a certified copy of this *parwâneh* bearing the seal of the above Fazlud-din. There is also another certified copy.

4. An Appeal of Mehernoush to the leading men of Naosari to certify that the above 18 bigahs of land had come to his hands after a proper Deed of Partition among the heirs of Mullâ Jamasp.

5. A Receipt by Mehernoush acknowledging the receipt of a sum of money for a three years' lease of his land.

I will first give the text and translation of the *farmân*.<sup>1</sup>

## II.

### THE TEXT OF THE FARMÂN.

اللَّهُ أَكْبَرُ

(1) فرمان ابوالمظفر نورالدین مستمد جهانگیر بادشاه غازی  
(2) درین وقت فرمان (3) عالیشان مرحمت عنوان شرف اصدار وعزایراد یافت کہ

<sup>1</sup> I beg to acknowledge with thanks the help received in the decipherment of several words here and there of the text of the Farman from a copy of the *farmân* by Munshi Nasir Allkhan of Naosari, supplied to me by Dr. Jehangir Byramji Dordi, and in the decipherment of the farman and other documents by the Gujarati translations which accompanied all the documents except the last.

<sup>2</sup> The numbers on the right give the number of the lines in the original *farmân*.

<sup>3</sup> The first two and the last two letters of this word do not appear clearly in the photo-litho copy but can be read in the photo itself. The same is the case with the last letter of the next word.

2 (۱) موازی یکصد بیگم زمین بگز آلهی موافق ضابطه از قصبه  
نوساری سرکار سورت

4 من ابتدا ربیع قوی ایل در وجه مدد معاش مالا جاماسب و مالا  
پوشنگ فارسی با فرزندان حسب الضمن معافی و مسلم باشد که حاصلات  
آنها فصل بفصل سال بسال

3 در وجه معیشت خود (۲) حسن و صرف نموده به دعاگوئی دوام  
دولت ابد توین اشتغال مینموده باشند می باید که حکام کرام و  
عمال کفایت فرجام

5 و جاگیرداران و کروریان حال و استقبال در استمرار و استنقرار  
این حکم اقدس اعلی کوشیده اراضی مذکور را پیموده و چک بسته  
بقصر آنها باز گذاشته

6 اصلاً و مطلقاً تغییر و تبدیل (۳) ..... ندهند و بعلت (۴) مال و جهات  
و اخراجات و عوارضات مثل قنلغمر و پشکش و جرمانه و محتصلانه و  
نمابطانه و مهوانه و داروفکانه

<sup>1</sup> These first two lines are, as will be seen from the photo-litho and the photo, short, and are written in the left-hand half of the width of the paper of the *farmān*. That was a characteristic of the Mogul *farmān*, of which the *Aln-i-Akbari* says that the first two lines are shortened (Blochmann's Text p. 195. (دو سطر نخستین کوتاه برگردانند).

<sup>2</sup> The reading of this word is doubtful. It may be arabic *hasn* in the sense of pleasingness. In that case, with the next word, it may mean, "he may spend as he pleased"; or it may be arabic *ḥayl* "power or sagacity," meaning "he may bring the income under his power and expense." In that case, the nukteh is wrong, or it may have been miswritten for *khār* خرج. The corresponding sentence in the Akbar-Meherji Rana *farmān* is حاصل آنرا صرفی اوقات گذر خود نموده

<sup>3</sup> Not legible. Dr. Jehangir B. Dordi has given me a copy of the *farmān*, recently made by Munshi Naar Alikhan of Naosari, wherein the Munshi reads the words as

را بدان راه

<sup>4</sup> The names of the various taxes and imports mentioned here are well-nigh the same as those in the two *farmāns* of King Akbar, the difference being only in their consecutive order. So, we are helped a good deal by those *farmāns* in the reading of this *farmān*. Vide my Translation of Akbar's *farmāns* with footnotes (J. B. B. E., A. S. XXI pp. 163-200). For an expansion of the names of some of these taxes, mentioned in the *farmāns* of the Mogul Emperors, vide the instructive article, entitled "Taxation and Finance under the Mughul" by Mr. Gulshan Rai, in the *Indian Review* of September 1919.

7 و بیگار و شکار و مرد لشکر (1) و ده زیدی و مقدمی و روبسوی و  
 مدهدوی قانون گوی و (2) .... محقرنه و زکوة الجهنی و ضبطه برصالحه  
 از تشخیص چگ و تکرار زراعت

8 وکل تکالیف دیوانی و مطالبات سلطانی مزاحمت نرسانند و مطالبتی  
 نکنند و از جمیع رسومات و اطلاعات و حوالات معاف و مسلم و مرفوع  
 القلم شمرند

9 و درین باب برصالحه فرمان (3) عالی شان (4) مجدد طلب ندارند  
 و از فرموده در نگذرند و در عهد نیک باشند تعصراً فی تاریخ ۱۱ ماه  
 شهریور آلهی شنة ۱۳ فقط

1 In the photo-litho fac-simile, the word looks like لشکوة but in the original the word is read clearly لشکره. A part of the letter, ر is seen in the fac-simile. The conjunction و looks faultily joined with the broken ر, but the original makes it clear

2 I cannot make out clearly the words between the two words kânûngûi (قانونگوی) and zakât al jahati (زکوة الجهنی). In Akbar's two farmans, the words between the two words are تکرار زراعت و ترکاری which, in my translation of the two farmans (J. B. B. E. A. S. XXI p. 189), I have translated as "burdens (i.e., taxes) for cultivation and gardening." I am inclined to take that the word just preceding زکوة الجهنی in this farmân is محقرنه *muhqarîfa*, which, according to Steingass, is "A tax on professions". The word occurs in the Ain-i-Akbari (Bk. III, Ain 7. Blochmann's Text Vol. I. p. 294, l. 15), as the name of a tax; Jarrett has' in his translation (Vol. II p. 58) taken it as an impost on manufactures. Gladwin (Ayeen Akbery 1800) Vol. I p. 251) also takes it as a tax upon manufactures.

As to the two words which name a tax or taxes, preceding the word which I read as *muhqarîfa*, though the letters are clear, I do not understand the words clearly. They seem to be *ملهمه درحوره*. If the reading may be so accepted, the first word may be *mûlîh* *ملهب* i.e., "extremely fair," and the word after *dar* may be *hurra* "a free woman." Perhaps, one may say, that it may be a tax upon loose women, but it does not seem to be so.

3 and 4. The last letters عالی شان can be seen, but the previous part عالی is gone. But this word and the next word مجدداً (renewed) can safely be replaced and read with the help of Akbar's two farmans:



(The text of the Writing on the back of the farmān.)

آمدد معاش باسم ملا جاماسب و غیره مع فرزندان موافق یادداشت  
 ۱ واقع بقاریخ روز تیر ۱۳ صاه آذر سنه ۱۳ موافق کم شنبه مطابق  
 تاریخ ۱۶ ذی الحجه ..... سنه ..... ۲

1 The cursive word in the form of a long line above the word, extending over nearly three-fourths of the line gives the word madad.

2 Some words here, at the end of the line, are not clearly legible. All the figures of the year written next to, or to speak more properly, a little above the word *sanah* سنه, are not clear, but the last figure is clear as 7 (seven). The figure next to it on the left seems to be 2 (two). Thus, if we take these last two to be 27, we may unhesitatingly take the next two on the left i.e. the first two to be 10. Then the number of the year should be 1027 (1027) because we know it for certain, that we are dealing with a *farmān* of King Jehangir, who came to throne on "Thursday, Jumāda-s-Sani 20th A. H. 1014 (October 24th 1605)" (*Tuzuk-i-Jehangiri*, translated and edited by Rogers-Beveridge p. 1). Now, in this very line, the year of the King's reign is given as 13 13 the thirteenth. So, this tallies with the year 1027 (H. 1014+13=1027). The week day and the Christian date corresponding to this day are Tuesday 24th November 1618 old style.

The next word seems to be *dar* در i.e. in. The next word must be a word signifying some office. As the next line speaks of an officer holding the *rasalah* رساله this word very probably is *chowki* چوکی This writing on the back of the *farmān* is, what is called, *sharh-i-ta'liqah* شرح تعلیقہ i.e. an abridgement of the *yād-dāsh* (a memorandum) of His Majesty's orders about the farmāns etc., or *sharh b'il hāshiyah* شرح بالحصه شیم i.e. post-script explanation. I have explained this in details, on the authority of the 10th and 11th lines of the 2nd book of the *Alin-Akbari* (Blochmann's Translation I pp. 258-59), in my paper on Akbar's Farmans given to Dastur Meherji Rana (J. B. R. A. S. XXI pp. 170-71). Now, in these *sharhs* of Akbar's two farmans, we find, in the beginning, the notes or the memoranda of the officers holding at the time the *rasalah* and the *chowki*. So, as in the present farmān we find the word *rasah* (رساله) in the second line with the name of its holder, here the word must be *chowki* چوکی with the name of its holder which occurs in the beginning of the second line.

As to the third or the last illegible word in the first line, it seems, that it may be a word having some signification like that of the second word in the second line viz. نقابت *nīqabat*, signifying some dignity. We are led to think so, because the second line begins with the conjunction *vā* و i.e., 'and.' In the second line, in connection with the *rasah*-holder, we have the words *نیابت پناه* سیادت. So, we have the words *نیابت پناه* with the holder of, what I think to be, the *chowki*. I think also that the last illegible word of the first line may perhaps be *سیادت*. Thus, the indistinct or illegible words would be *نیابت پناه* در چوکی سیادت ۱۰۲۷ There seem to be one or two more words, but they do not seem to be very important.

(2) و نقابت پناه 1 اقبال آثاري مصطفی خان بوساله سيادت و  
نقابت پناه صدورت و نقابت دستگاه سيد احمد قادري بمعرفت  
لايق العنايت والاخان نورالدين قلی و نوبت واقع .

(3) نویش بنده درگاه محمد باقر آنکه ملا جا صاحب و ملا هوشنگ  
فارسي 2 ..... بقاریخ ۲ ماه شهریور سنه ۱۳ بنظر اشرف  
اقدس اعلي گذشتند و چهار بانو

(4) روشن فایل پوشکش کردند مبلغ یکصد روپيه بحضور مرحومت  
فرموده و حکم جهان مطاع آفتاب شعاع صادر شده که موازی یکصد بیگم  
زمین بگز آلهي موافق

1 Iqbal asari i.e., one having the impressions or signs of good fortune.

2 There seem to be three words between the words فارسي and بقاریخ which seem to be illegible. I venture to suggest, that they may be Shehr-i-Shah Mandal شهر شاه مندال and they refer to the town of Naosari. They were meant to signify, that the two Parsees were from Naosari. Naosari had several names of old (Vide Mr. Sorabji Manoharji Desai's Tavarikh-i-Navsari تارکھی ناصاری i.e., the History of Navsari pp. 4-8). Two of these were Nāghāhī and Nāg-Mandal (نāghāhī, نāghāhī). Perhaps, it may be said, that more than once, the town is mentioned in the *farmān* as Naosari. So, where was there the necessity of giving here another name? But, it is possible, that the Court officers, when taking down the notes of the King's gift in their records, asked the donees, the name of their town or place of residence. They possibly gave the name or names which they familiarly used among themselves. Many an old document speaks of the town as Nāg-Mandal. If I do not mistake, in some old papers, the word Nāg-Mandal is used in addition to the name Naosari, in order to mention a particular locality of Naosari. There is a particular place at Naosari, on the Railway Station side, which is still spoken of as Shāhān Kuvō, شāhān kuvō i.e., the "Shāhān well or the royal or great well". So, it is possible, that the officer, entering the gift entered the name of the town as given to him by the donee. One may try to read the last two words as Shāh Mogul, but the last word does not clearly admit of that reading. The word Mandal (مندال) is occasionally used in Persian books for a limited circle or space of ground.

There is another conjecture which I venture to make, and that is to say, that perhaps the words may be "az Shah Mandal" (از شاه مندال) or padshah mandal (پادشاه مندال). Both the sets of words come to or mean the same thing.

Firstly, as to the word *shāh*, we know, that among the Mahomedans, many of the priestly classes, especially of the fakir type, assume the title of *shāh*. In Kashmir, I have heard many a *pir* (saint) spoken of as *shāh*, e.g. Shāh Hamdan, Shāh Makdum etc. In this connection, one must remember, that, up to very late, Parsee priests were, at times, addressed by their laymen as *pādshāh*. The several Fire-temples are even now spoken of as *pādshāh* (پادشاه). The word seems to have been, transferred also to the priests who served in the temples. It seems, that perhaps from very ancient times some Zoroastrian high priests came to be spoken of as *pādshāhs* from the fact of their being petty rulers as well as priests.

Coming to the word Mandal مندال, it seems to be used in Persian as a circle or group. So "Shah Mandal" or "Padshah Mandal" may mean a circle or group of priests. Thus, the *farmān*, by adding these words after the word Parsi (Farsi) next to the proper names, seems to have meant that they belonged to "the group of Parsee priests" residing at Naosari. We know that the word "mandal" which comes from "mandal," has been used in one of the Silhāra grants in connection with the Parsees. Their colony at Sanjan has been spoken of as "Khorasan Mandli."

- (5) ضابطه از قصبه نوامری سرکار صورت دروجه مدد معاشی مشار  
الیهبا مع فرزندان برقرار شده<sup>1</sup>.
- (6) برصالحه کمترین بنده از درگاه سید احمد قادری بمعرفت نورالدین  
قلی داخل واقع سازند شرح دیگر بخط جملت الملکی مدارال مهامی آنکه  
داخل واقع سازند شرح حاشیه بخط واقع نویس.
- (7) موافق واقع است شرح بخط جملت الملکی مدارال مهامی عرض  
گذرانید شرح دیگر بخط لطیف سید میر محمد روز رشن<sup>2</sup> ۱۸ ماه  
اسفند ارصد الهی ۱۳ مطابق<sup>3</sup> ..... ۳ ربیع الاول ۱۰۲۸ .....  
4 مکر 6.

<sup>1</sup> All the words after *bar qargr shudah* up to the end of the line are illegible. The last word seems to be *آنکه* *an geh* i.e., 'at that time'. The following facts lead us to think what these other illegible words may be. In the beginning of this writing, on the back of the *farmān*, we find the names of officers in whose records the fact of the gift of the land is noted. They are 1 *Mustafā Khān* (the holder of the *chowki*), 2 *Sayid Ahmad Kadari*, the holder of the *resalah*, 3 *Nuruddin Quli*, through whose *ma'rafat*, the document passed and 4 *Mahmud Baqr*, the *vagah-nawish*. Now, in the succeeding line we find, in a consecutive order, the names of the above-named second and third officers. So, it seems probable, that here in the indistinct and illegible portion is the reference to the first person and his record or *yaddāsht*. If we follow somewhat the phraseology of the two *farmāns* of King Akbar, in this part of Jehangir's *farmān*, the indistinct words may be some thing like *موافق یادداشت شرح حاشیه* i.e., according to the *ya'd* *dāst* of the marginal explanation. Then, there may be the name of the particular officer of the time.

<sup>2</sup> The figure is 18. The second figure for 8 may, to some, look like v (7), but it is 8. *Rashn* (۲۲۴) is the 18th day and not the 17th of the Parsee month.

<sup>3</sup> Here the illegible words are the day of the week and the date. The figure of the Mahomedan date is not clear. But we can determine it by means of the *Ilahi* date. I am thankful to Mr. Muncherji Pestonji Kharegat, I.C.S. (Retd.) for helping me in determining this date. He writes to me: "There are two methods of calculating *Ilahi* dates (a) the first, which I will call Dr. Taylor's, in which the months are reckoned exactly as in the Parsee calendar, of 30 days each, with 5 intercalary days (*Gathas*) at the end; (b) the second in which the months accord exactly with the times which the sun takes in passing through each sign of the Zodiac, and in which, therefore, the months vary in length from 29 to 32 days and there are no intercalary days at the end, and which I call the true solar method."

Now, in the first part of the *shārh*, as given above, we see that both the *Ilahi* date and the corresponding Mahomedan date are given. There we read:

تاریخ روز تیر ۱۳ ماه آذر سنه ۱۳ موافق کم شنبه مطابق تاریخ ۱۶  
ذی الحجه ۱۰۲۸.

i.e., "the date of day Tir 13, month Azar (Adar), year 13 (Ilahi), corresponding to Wednesday corresponding to date 16 of Zi'ul Hajja 1028." According to the *Tuzuk i Jahangiri*, Jehangir named Wednesday, *kam Shamb'i* i.e., the inauspicious day. Vide below. These *Ilahi* and *Hijri* dates correspond according to the second of the above two methods viz: the true Solar method. So, it is certain, that the corresponding dates for other *Ilahi* dates in this *farmān* must be reckoned according to the second method. Thus, the *Ilahi* date "roz Rāshna 18, mah Asfandārmaz (Asfandarmad), *Ilahi* year 13," corresponds to Friday 21 Rabi-ul-awgal 1028. Therefore, the illegible words seem to be *جمعه ۲۱*.

<sup>4</sup> The last but one word of the line is not legible.

<sup>5</sup> The last word of the line is *mukarrar* i.e., repeated, again, a second time.

(8) 1 نصی حجاب 2 بارگاہ فلک 3 اشتباہ رسیدہ و بموجب حکم  
 قضا 4 جریان صادر شد شرح دیگر بخط جملت الملکی مدارالمہامی  
 از ربیع قوی ایل فرمان قلمی بیاند فقط .  
 (9) ما بیگم زمین گز آہی .

## III.

## (TRANSLATION OF THE FARMÂN.)

## GOD IS GREAT.

The *farmân*<sup>5</sup> of victorious Nûr-ud-din<sup>6</sup> Muhammad Jehangir Badshâh Gazi<sup>7</sup>. At this time, a Royal Order marked with the favour<sup>8</sup> (of His Majesty), has acquired the honour of publication and the glory of being issued, that land, about one hundred *bigahs*<sup>9</sup> (as measured) by the royal *gaz*<sup>10</sup>, according to the general practice, in the *gasaba*<sup>11</sup> of Naosari in the *sarkâr*<sup>12</sup> of Surat, may, from the commencement of the spring<sup>13</sup> *ku el*,<sup>14</sup>

<sup>1</sup> *Nass*, elevating, raising.

<sup>2</sup> *Hijab*, a veil, a curtain.

<sup>3</sup> *Falak-ishtibah* resembling Heaven.

<sup>4</sup> *Jirayan* "What issues forth (as an order)" (Steingass).

<sup>5</sup> Order, Imperial mandate. The word is originally Pahlavi *farmân* 𐭠𐭥𐭥𐭥. It comes from Avesta *fra-mâ* (𐬎𐬀𐬎𐬎) Sans 𑖔𑖩𑖔 to arrange, to place in order) to order' from *fra* (𐬎𐬀) Lat. pro. Germ. vor. English forth) and *ma* (𐬎𐬎𐬎) Lat. *me-tiri*, Germ. *messen*. Fr. *me-surer*) to measure.

<sup>6</sup> Lit. Light of Religion.

<sup>7</sup> Brave, Gallant.

<sup>8</sup> *مرحمت عنوان* Distinguished with or honoured by favour.

<sup>9</sup> Modern *Vinghâ* 𑖔𑖩𑖔 "A measure of a third of an acre" (Steingass). According to the *Âin-i-Akbari*, in the Mogul times, it was more than half an acre (Vide my Paper in J. B. B. E. A. XXI. p. 164 n 2).

<sup>10</sup> Of the three kinds of *gaz* known in the Mogul times, that known as the long *gaz* (*گوز بزرگ*) was used for the measurement of cultivated lands (Ibid. p. 164 n. 3. *Âin-i-Akbari*, Bk. III *âin* 8. Blochmann's Text, Vol. I, p. 294, 1.25. Jarret's Translation Vol. II. p. 59).

<sup>11</sup> Town.

<sup>12</sup> "A district comprising several *pergunnahs*."

<sup>13</sup> The two words *Rabi'* and *Kharif* (spring and autumn) of the Mogul times have come down to our times and are still used by the British Revenue department.

<sup>14</sup> These are Turkish words. As to *ku el*, the *Âin-i-Akbari* (Bk. III *âin* 1), speaking of the Turkish era, says, that they counted years by cycles, each cycle having 12 years. In the names of the 12 years of the cycle which Abu Fazl gives, we find *ku el* (گوسفند) as the 8th year (Blochmann's Text, p. 273, 1. 13. Jarret's Translation, Vol. II, p. 21). As to the word *el*, Abul Fazl says that "they add the word *el* to each of these words which signifies year." (Jarret's Translation, Vol. II, p. 21) *درانجام* *بریک لفظ ایل کہ بمعنی سال است برافزایند*. (Blochmann's Text, p. 273, II, 16-17)

According to Albiruni, *ku* or *kû* seems to be also the name of the 8th month of a Turkish year (Albiruni's Chronology of Ancient times, by Dr. C. Edward Sachau (1879), p. 83, last column.)

be (set apart) free and exempted from taxes, according to the contents<sup>1</sup> (of this farmān), for the purpose of the aid of the livelihood (madad-i-ma'āsh)<sup>2</sup> of Mullā Jāmāsp and Mullā Hoshang, Parsees, and (their) children, so that, by spending and using the income of that (land) from season to season and year to year for the expenses of their livelihood, they may for all time, be engaged in saying prayers for the continuous<sup>3</sup> good fortune (of His Majesty).

It is incumbent on all the present and future noble governors<sup>4</sup> and happy<sup>5</sup> agents<sup>6</sup> and jāgirdārs and Karoriāns,<sup>7</sup> that trying to observe the continuance<sup>8</sup> and confirmation<sup>9</sup> of this most holy and exalted Order (of His Majesty), (and) measuring the said lands, and settling<sup>10</sup> the *chak*,<sup>11</sup> and transferring<sup>12</sup> it

<sup>1</sup> Hasb ul Zimm, according to the contents of. Cf. مبروج تفصیل ضمن in Meherji Rana's first farmān. Vide my paper on that subject, p. 93, l. 3.

<sup>2</sup> According to the Ain-i-Akbari (Bk. II, ain 19 on sayarghāl (سیورغال) "sub-sistence allowances, paid in cash, are called Wazifah (وظیفه); lands conferred are called Milk (ملک) or madad-i-ma'āsh (مدد معاش) Blochmann's Text, p. 198, l. 7, Translation,

Vol. I, p. 268). Blochmann, under the head of "Note by the Translator on the Cadras of Akbar's reign," thus speaks on the subject of the Madad-i-ma'āsh: "In this Ain—one of the most interesting in the whole work—the Chagatāi Sayarghāl is translated by the Arabic madad-ul-ma'āsh. The latter term signifies 'assistance of livelihood, and, like its equivalent milk, or property, it denotes lands given for benevolent purposes, as specified by Abul Fazl. Such lands were hereditary and differ for this reason from Jagir or tūyāl lands, which were conferred for a specified time, on Māncabādrs in lieu of salaries." (Blochmann's Translation, p. 270).

<sup>3</sup> Lit. joined (quarin) to eternity (abad).

<sup>4</sup> Hākām, pl. of Hākīm. According to Blochmann, "the higher Manṣabdārs were mostly governors of Cābahs (provinces). The governors were at first called Sipahsādrs; towards the end of Akbar's reign we find them called Hākims, and afterwards, Cāhib Cābah or Cābahsādrs and still later merely Cābahs. The other Manṣabdārs held jagirs." (Blochmann's Translation of the Ain-i-Akbari, Vol. I, pp. 241-42).

<sup>5</sup> Kifayat-farjām. Lit. with sufficient happiness.

<sup>6</sup> Amāl, agents, governors, nobles, tax-gatherers.

<sup>7</sup> Karori was an officer in charge of the revenues over one *kror* (10 millions) of *dāms*. The Ain-i-Akbari says: *ویک یک کرور بدیانت پدشگاه جدگزیں سپردند* (Bk. I, ain, 2, Blochmann's Text I, p. 10, ll. 4-5-) "And zealous and upright men were put in charge of the revenues, each over one *kror* of *dāms*" (Blochmann's Translation), p. 13. "The *dām* was a copper coin, weighing 5 *tanks*, i.e., 1 *tolah*, 8 *māshans*, and 7 *surks*, it is the fortieth part of a rupee. At first this coin was called *Paisah*, and also *Bāhloī*; now it is known under this name (*dām*). On one side the place is given where it was struck, and on the other, the date, (Bk. I, Ain 9, Blochmann's Trans. p. 31).

<sup>8</sup> *Istemrār* "continuance, perpetuity, fixed rent not liable to alteration."

<sup>9</sup> *Istiqr* "requiring a settlement; confirmation; ratification."

<sup>10</sup> Lit. Binding.

<sup>11</sup> *Chak* ordinarily means a bond, deed or note. According to the Ain-i-Akbar B. III, Ain 6), it was the duty of the above said *amals* or *amal-guzārs* (چکنامہ مستحق) (گرداند

(گرداند) (Blochmann's Text I, p. 287, l. 16. Trans. II, Jarrett p. 47). According to Jarrett the *chaknāmah* "is a grant of alienated lands specifying the boundary limits thereof, *Chak*, according to Elliot, is a patch of rent-free land detached from a village" (Jarrett II, p. 47, n. 1.)

<sup>12</sup> *Quashlan* "to make a present on the renewal of a lease, to transmit (used with a negative)" Steingass.

anew in their possession, (they should), by no means<sup>1</sup> at all,<sup>2</sup> make any change or alteration<sup>3</sup>; and on account of land-tax,<sup>4</sup> and duties on manufacture,<sup>5</sup> capitation taxes<sup>6</sup> and extraordi-

<sup>1</sup> Asian, "by no means, not at all, never, in no shape."

<sup>2</sup> Mutlaq-an "absolutely entirely."

<sup>3</sup> There are two or three small words after *tasghir* and *tabdil*, which are not legible but Munshi Nasir Alkhan's reading given above, seems probable. The insertion of that reading "ra badan rah" make the sentence more elegant, and do not change the meaning. The rendering of the sentence with the addition of these words would be: "They, shall not give way to any change or alteration in any way whatever."

<sup>4</sup> We read in the *Āin-i-Akbari* (Bk. III, Āin 7):

(Blochmann's Text I, p. 294, ll. 12-13.)

در توران و ایران برخی را بعنوان مال برگیند و طائفه را بآئین  
جهت برستانند و لختی را بطرز صائرجهات ... آنچه بر اراضی مزرعی  
ز راه ربیع قوار یابد انرا مال گویند و از انواع صحیفه گزیده جهات  
خوانند و باقی را صائر جهات

"In Iran and Turan, they collect the land-tax (*māl*) from some; from others the *Jihāt* and from others again the *Sāir Jihāt*. . . . . What is imposed on cultivated land- by way of quit-rent is termed *Māl*. Imports (? Imposts) on manufacturers of respectable kinds are called *jihāt*, and the remainder *Sāir Jihāt*" (Jarrett's Translation, Vol. II, pp. 57-58).

In a very interesting article of Mr. Gulshan Rai, in the September 1919 issue of the *Indian Review*, entitled "Taxation and Financial administration under the Mughals" we get a good summary of the Mogal system of public revenues, including the land revenue. The land revenue system is said to have been "first defined and brought into shape" by Raja Todar Mall. The culturable land was divided into four classes and the share of the State in the produce of the crop varied according to the class. Under Todar Mall's Decennial settlement, "an aggregate of the actual collection for the past ten years was formed, and a tenth of the total was fixed as the annual settlement. After the expiry of five years this assessment was made permanent." As to the other sources of public revenue, "they were known by the name of *kar* in Hindu period, and *Jihāt*, *Sāir Jihāt*, and *abwābs* in the Mahomedan period. These imposts were either custom duties, or transit duties on merchandise, or taxes on sales of houses, market places, persons, cattle, trees, professions and manufactures, fees and royalties charged on marriages, discount on the exchange of coins, fees on fishery rights, and manufacture of salt, lime and spirituous liquor. . . . . In modern phraseology some of these imposts were Imperial taxes, some provincial rates and other local cesses."

<sup>5</sup> Vide the above note for *Jihāt*.

<sup>6</sup> *Ikhrājāt* pl. of *ikhrāj* from *khirāj* i.e., capitation tax.

We read in the *Āin-i-Akbari* (Bk. III, Āin VII):  
در باستان از سر آدم چیزی :  
دیگرگرفتی و خراج بر خواندی  
"In ancient times, a capitation tax (a tax per head) was imposed called *Khiraaj*" (Blochmann's Text I, p. 292, ll. 24-25. Jarrett's Trans. II, p. 55). King Kobad first thought of abolishing the tax taking it to be unfair. but it was Noshirwan who finally did away with it (Ibid). It appears, that in India, in the Mogul times, *khiraj* was the tribute paid by the *Khiraaj* lands i.e., lands "which those outside the (Mahomedan) faith retain on convention" (Ibid II, p. 57). In fact, this tax was the same as *Juziyah* (capitation tax in Persia in the time of the Khal'fs.

nary contributions,<sup>1</sup> such as *qanlaghè*<sup>2</sup> and presents<sup>3</sup> and fines and tax-gatherers' fees<sup>4</sup> and village assessments<sup>5</sup> and marriage-

<sup>1</sup> *Awarizat* from *awariz* i.e., extraordinary contributions.

<sup>2</sup> *قنلغم* *qanlaghè*. We must settle what this word is. It occurs in both the farmans of King Akbar (Vide the photo-litho facsimiles, given by me in my paper on the two farmans referred to above. J. B. B. R. A. S. Vol. XXI). The first of this two farmans gives the word as *قنلغم*. Persian Dictionaries do not give us that word. The second farman gives the word with no points (*nuktehs*) over any of the letters. In my above paper, I was doubtful about the reading of this word. I then said: "This word is not clear and legible. One may read it *قنلغم* *qu 'la*. It would mean 'anything paid into the exchequer unweighed; borrowed money'. (Steingass). I think, it is the same as *قعلغم*, spoken of as one of the imposts of King Akbar's time in the *Ain-i-Akbari* (Bk. III, *Ain XI*, Blochmann's Text I, p. 301, 1.8). Another manuscript (of the *Ain-i-Akbari*) gives the words as *قنلغم*. In Blochmann's Text the word is marked as doubtful (?) Jarrett has not translated it, saying he, "cannot trace it" (Translation Vol. II, p. 67 note I)." Vide my paper in J. B. B. R. A. S. Vol. XXI, p. 167, n. 4). The above mentioned other reading of the word is not explained by Persian dictionaries. Now, our present farman seems to solve all the previous doubts and difficulties. Here the word is clearly given as *قنلغم*, and I now feel sure, that it is one of the imposts (*vajzhat*) of King Akbar's time referred to by Abu-l Fazl, in the 11th *ain* of the *Ain-i-Akbari* headed "Land and its classification and the proportionate dues of sovereignty." I think that this *farman* settles Blochmann's doubts about the reading of the word.

As to what particular kind of impost it was, we are not in a position to say with certainty. Col. Jarrett says, he "cannot trace" it. I beg to submit the following explanation with some diffidence. The first part of the word *قن* (*quin*) means "a slave, especially one born in the family, whose father and mother are slaves." The second part of the word *لغم* *laghè* may be the Indian word, known in Gujarati as *લગી* meaning tax. It comes, I think, from *لغيم*. So, the impost, meant by the word, may be a tax for each slave possessed by a man of means. One must not understand by the word 'slave' a slave in the most ordinary sense of the word e.g., when we speak of 'slave-trade,' but in the sense of a life-long family servant, in which sense, it is used in my paper, entitled "A Parsee Deed of Partition more than 150 years old: a form of slavery referred to therein" (*Journal of the Anthropological Society of Bombay* Vol. VI, pp. 12-16. Vide my *Anthropological Papers*, Part I, pp. 167-172). I am supported in this surmise by the fact, that in the *Ain-i-Akbari*'s list of the various taxes and imposts which includes this impost, we find, among other taxes of the kind, "a tax on each head of oxen, a tax on each tree." So, it is possible that this impost of *qanlaghè*, may be a tax on each head of slaves.

<sup>3</sup> *Pishkash* or royal fee was one of the imposts (*vajzhat*) of the Mogul times. It is referred to as such in the *Ain-i-Akbari* (Bk. III, *Ain XI*, Text p. 301. Jarrett II, p. 66). Akbar remitted it with several other taxes. It is "a magnificent present, such as is only presented to princes, great men, superiors, or sometimes to equals (particularly on receiving a great appointment)." Steingass.

<sup>4</sup> Perhaps, it is the same impost as *تحصيل داری* *tahsil-dari*, in Bk. III, *Ain XI* (Ibid).

<sup>5</sup> *Zabtaneh*, from *zabh*, which word, according to Jarrett, was applied by Abu Fazl loosely for "the revenue collection or assessment of a village (Vol. II, p. 153, n. 1). The word occurs in the 15th *ain* (Bk. III) where Jarrett translates it as "revenues in cash (from crops charged at special rates" (Vol. II, p. 153, Text, p. 417. 1. 16.)

fees<sup>1</sup> and the fees of the Daroghā<sup>2</sup> and forced labour<sup>3</sup> and forced attendance at hunting (*shikār*)<sup>4</sup> and supplying of soldiers<sup>5</sup> and

<sup>1</sup> *Mahrānah* was "a tax exacted by the Qazi from the Mahomedans at weddings." (Steingass). Perhaps, it is the same as the marriage-tax referred to as being on *کد خدائی* (marriage) in the *Āin-i-Akbārī* (Text p. 201. Blochmann's Trans. I. I, pp. 277-78). Abu-l-Fazl thus speaks of marriage and refers to the marriage tax in Bk. II, *āin* 24, under the head of "Regulations regarding marriages": "Every care bestowed upon this wonderful tie between men is a means of preserving the stability of the human race, and ensuring the progress of the world; it is a preventive against the outbreak of evil passions, and leads to the establishment of homes. Hence His Majesty, inasmuch as he is benign, watches over great and small and induces men with his notions of the spiritual union and the equality of essence which he sees in marriage. He abhors marriages which take place between man and woman before the age of puberty. They bring forth no fruit, and His Majesty thinks them even hurtful; for afterwards, when such a couple ripens into manhood, they, dislike having connexion, and their home is desolate. Here in India, where a man cannot see the woman to whom he is betrothed, there are peculiar obstacles; but His Majesty maintains that the consent of the bride and bride groom, and the permission of the parents are absolutely necessary in marriage contracts. . . . His Majesty disapproves of high dowries; for as they are rarely even paid they are mere sham; but he admits that the fixing of high is a preventive against rash divorces. Nor does His Majesty approve of every one marrying more than one wife; for this ruins a man's health, and disturbs the peace of the home. . . . He has also appointed two sober and sensible men, one of whom inquires into the circumstances of the bridegroom, and the other into those of the bride. These two officers have the title of *Tulbegi*, or masters of marriages. . . . His Majesty also takes a tax from both parties, to enable them to show their gratitude. The payment of this tax is looked upon as auspicious. *Mançabdars* commanding from five to one thousand pay 10 *Muhurs*. . . . The middle classes pay one *Rupee*, and common people one *dam*. In demanding this tax, the officers have to pay regard to the circumstances of the father of the bride." (Blochmann's Trans. pp. 277-78 Text Bk. I, *āin* 24, p. 201).

Akbar's *śūbhāts* or marriage censors remind us of such marriage censors of the ancient Romans whose principal business was to see that people did not spend much after marriage-festivities. They had the right of attending marriage gatherings and of driving away marriage guests over and above a fixed number permitted by the State.

<sup>2</sup> *Darōghānā*, was one of the imposts of Akbar's time (*Āin-i-Akbārī*, Bk. III, *āin* XI, Text p. 301, l. 6, Jarrett II, p. 66). *Dārōghā* was "the headman of an office, prefect of a town or village, overseer or superintendent of any department" (Steingass). "The inspection of village records and the preparation of circle accounts was the work of a *Darogha* or Inspector" (Gulshan Rai).

<sup>3</sup> *Begār* "Employing any one without a remuneration" (Steingass). Forced labour was prevalent in Mogul times. From a *farman* of Shah-Jahan, inscribed on the *Jami Masjid* at Srinagar in Kashmir, on 7th of *Isfandarmaz* (February). Perhaps *Hijri* 1061 A.D. 1650-51, we learn, that Shah-Jehan did away with this custom of *Begār* from Kashmir in the matter of the collection of saffron from Government fields.

Our Bombay word *begārī* (बेगारी) i.e., a labourer seems to come from this word *begār*. It seems that originally a *begārī* was a forced labourer. The word originally may be *bē* or *bī kār* i.e., work exacted without (payment).

<sup>4</sup> Neither the *Āin-i-Akbārī*, nor the *Tuzuk-i-Jehangiri* throws any light on this word, as to what this impost was. It seems to be something like *begār*. Just as the villagers had to submit to forced labour for Royal or Government services, so, perhaps they had to submit to go as beaters when the Mogul Kings and their officers went a-hunting. Perhaps, it was incumbent on the holders of land to supply a certain number of *begāris* and *Shikaris*, to serve as labourers and beaters to high Government officials.

<sup>5</sup> *Mard-i-shikār*. Lit. Men for the Army. It seems that this impost was one like the two preceding ones. It was incumbent upon large holders of royal lands, that they, must, when necessary, procure recruits for the Army.



five per cent tax<sup>1</sup> and allowances paid to *muqaddams*<sup>2</sup> and *rûbsûi*<sup>3</sup> and two per cent tax<sup>4</sup> and *kânungûi*<sup>5</sup>.....<sup>6</sup> and imposts on manufactures<sup>7</sup>; and dues<sup>8</sup> of duties on manu-

<sup>1</sup> Deh-nîmi. Lit. half of ten i.e., five per cent. It was one of the imposts referred to in the Ain-i-Akbari (Bk. III, aîn XI Text I, p. 300, l. 21. Jarrett II, p. 60). We read there:

شہریار آگاہ دل در مال بدانسان کہ گدارش یافت نوازش  
فرمود در جہات دہ یک بخشودہ دہ نیم قرارداد و صد دوئی پتواری  
نصفی بدو و نیمی بقالونگو باز گردد نخستین نویسندہ است از طرف  
بزرگان خرج و دخل نویسند و بیچ دیہ بی او نباشد و پسین ملاذ  
کشاورزان و در ہر پرگنہ یکی بود و امروز حصہ قانونگو برانداختند  
(Text p. 300, ll. 21-24).  
و بشرط خدمت گزینی سہ گونہ از درگاہ یابند

"His Majesty in his wisdom thus regulated the revenues in the above-mentioned favourable manner. He reduced the duty on manufacture from ten to five per-cent. (*deh-nim*), and two per-cent (*sad-dâi*) was divided between the *muqaddam* and the *kânungo*. The former is a writer employed on the part of the cultivator. He keeps an account of receipts and disbursements, and no village is without one. The latter is the refuge of the husbandman. There is one in every district. At the present time the share of the *kânungo* (one per-cent) is remitted, and the three classes of them are paid by the State according to rank (Jarrett II, p. 67).

<sup>2</sup> *Muqaddam*. This word is familiar to us in our Indian form मुकदमी. This seems to be a new kind of impost. It is not mentioned in the Ain-i-Akbari. A *muqaddam* is "a superior officer of the revenue in a village; a title of respect among villagers. A leader, a chief, commander" (Stelngass).

<sup>3</sup> I cannot make out what this impost was

<sup>4</sup> Vide the above note for this tax. Lit. Two in the hundred, i.e., two per-cent.

<sup>5</sup> Vide the above note. His fee is one per cent. Jarrett says as follows of the *kânungo*: "An officer in each district acquainted with its customs and land tenures and whose appointment is usually hereditary. He receives reports from the *patwâris* of new cases of alluvion and diluvion sales, leases, gifts of land etc., which entail a charge in the register of notations. He is a revenue officer and subordinate to the *tahsildâr* (Jarrett Vol. II, p. 47, n. 3). He was a Registrar of land records. This officer was appointed directly by the Crown, one for each *pargana*..... He was in charge of all land records of the *pargana*. He was to keep a record of all land assessments and the statements in his charge showed what was due from each land-holder. All sales and transfers of property were also to be carefully verified by him."

<sup>6</sup> For the two words here, see the foot-note at this portion of the text. Vide above.

<sup>7</sup> *Muhtarifa*. *Muhtarifa*. Vide the footnote of this portion of the text.

<sup>8</sup> *Zakât*. The word is also written *زکاة* and it means "alms given according to Mahomedan law, by way of purifying or securing a blessing to the rest of one's possessions" (Stelngass). Jarrett thus speaks of it: "The poor rate, the portion therefrom given as the due of God by the possessor that he may purify it thereby, the root of the word, *زک* denoting purity. The proportion varies, but is generally a fortieth or 2½ per cent, provided that the property is of a certain amount and has been in possession eleven months" (Jarrett's Translation of the Ain II, p. 57, n. 4.). Abu-Faiz, while speaking of "land, which those outside the faith retain in convention" and which they call *khiraji*, says that the "tribute paid by *khiraji* land is of two kinds. 1. *Mukâsamah* (divided), is the 5th or 6th produce of the soil. 2. *Wazifah*, what is settled according to the capability and convenience of the tributaries. Some call the whole produce of the revenue *khiraj* and as the share of the producing body is in excess of their expenditure, the *zakât* is taken from the amount under certain stipulations and this they call a tithe, but on each of these points there is much difference of opinion. The Caliph Omar, during his time, taxed those who were not of his faith at the rate of 45 dirhams for persons of condition, 24 for those of the middle class, and 12 for the lowest class. This was called the *Jaziyat* (capitation tax). (Jarrett II, p. 57).

facture<sup>1</sup> and annual revenue collections<sup>2</sup>, no molestation may be given (to them), and no exactions<sup>3</sup> made for the ascertainment of the grant (*chak*) and the burden<sup>4</sup> of the cultivation-taxes and of ali civil dues<sup>5</sup> and royal taxes<sup>6</sup>, and they may count them as pardoned and free and absolved<sup>7</sup> from all taxes,<sup>8</sup> references<sup>9</sup> and transfers<sup>10</sup>. And, in this matter, they shall not ask every year for a renewed royal *farman* and they shall not turn back from what is (hereby) ordered and shall be true to (this) contract.

Written on the 11th of the month Shahrivar Ilâhi year 13. only.<sup>11</sup>

(Translation of the Writing on the back of the *Farman*.<sup>12</sup>).

(This *farmân* is in the matter of) The aid of livelihood in the name of Mullâ Jâmâsp and another<sup>13</sup> with (their) children, according to the Yâd-dâsht of the Wâqi'ah dated, roz (i.e. day) Tir 13, mah (i.e. month) Âzar (Âdar) year thirteen, corresponding with Wednesday<sup>14</sup>, corresponding to the 16th of Zû'l-hijja year 1027, during the (time of the) *choki* of fortunate Mustafa Khan, the protector of chiefs<sup>15</sup> and leaders,<sup>16</sup> (and) during the *rasâlah* of Sayid Ahmad Kâdari the protector of chiefs and leaders, the giver of power<sup>17</sup> to chieftainship<sup>18</sup> and to magisterial dignity, (and) during the Mâ' *rafat*<sup>19</sup> of Nûrud-dîn Quli who was worthy of favours<sup>20</sup> (and) lord of exalted dignity,<sup>21</sup> and during the period<sup>22</sup> of the *waqui'ah navish*, Mahmud Bâqr, who is an humble member of the Court. During that time<sup>23</sup> there waited upon<sup>24</sup> His most

1 "Imports (? Imposts) on manufactures of respectable kind are called *jihât* and the remainder *Sâir Jihât*" (Ain-i-Akbari Bk. III, âin VII, Jarrett II, p. 58).

2 *Zabt*. Vide above, the note on the word *Zâbtanah*.

3 *Mutâlabat* from *talab*.

4 *Takârûr* question dispute, burden.

5 *Takâlif* pl. of *taklîf*, trouble.

6 *Mâlâbat* pl. of *Mâlâb*, demand from *talab*.

7 *Marfû' u'l qalam*, absolved, remitted.

8 *Rasûmat*, *rasum* (pl. of *rasm*) customs, common, dues, taxes, fees.

9 *Itlâqât* from *itlâq* reference, application.

10 *Hawâlat* pl. of *hawâla*, transfer, charge, care.

11 The word *نقط*, meaning only, is peculiar to this *farmân*. We do not find it in Akbar's above two *farmâns*. It seems to have been written here in the same sense, as we, now a days, write the word 'only' in cheques of money which we pass. This is intended to show that the writing is finished and it was 'only' up to the last preceding word, so that no body could add to it.

12 The writing on the back of the *Farmân* is, what is called, *Sharh-i-ta'liqah* (شرح تعلقیه) i.e., Explanation of the ta'liqah. It is so named in the first of the two *farmans* given to Dastur Meherji Bana. In the second, it is spoken of as *Sharh ba'l hashiyeh* (شرح بالعاشیه) i.e. marginal explanation. The word *Sharh* is used even by the

Parsees as *Shareh* (شریح) in the sense of the commentaries or explanations of their sacred writings. The following passage from the *Ain-i-Akbari* will explain some of the technical words as *choki*, *waqi'ah*, *yâd-dâsht*, *risâlah* &c. used in this writing.

Sharh-i-ta'liqah. Ta'liqah is a technical term used in the Ain-i-Akbari for an abridgment of the yaddasht (i.e. memorandum) of His Majesty's orders about the farmans, etc. Its explanation in detail is said to be its *sharh*. The following passages from the 10th and 11th Ains will explain, who made this yaddasht, or memorandum and ta'liqah or abridgment, and how they were made, and why this abridgment of the memorandum has been added here. We read the following in the 10th Ain on the waq'ahnawis (i.e., the writer of events.) " Keeping records is an excellent thing for a government. . . . His Majesty has appointed fourteen zealous, experienced and impartial clerks, two of whom do daily duty in rotation, so that the turn (naobat) of each comes after a fortnight. . . . Their duty is to write down the orders and the doings of His Majesty and whatever the heads of the departments report, the acts of His Majesty as the spiritual guide of the nation, appointments to mangabs, contingents of troops, salaries, jagira.

" After the diary has been corrected by one of His Majesty's servants, it is laid before the emperor, and approved by him. The clerk then makes a copy of each report, signs it and hands it over to those who require it as a voucher, when it is also signed by the Parwanchi, by the Mir'Arz, and by that person who laid it before His Majesty. The report in this case is called yad-dasht or memorandum.

" Besides, there are several copyists who write a good hand and a lucid style. They receive the yaddasht when completed, keep it with themselves and make a proper abridgment of it. After signing it, they return this instead of the yaddasht, when the abridgment is signed and sealed by the Waq'ahnawis, and the Risalahdar, the Mir 'Arz and the Darogah. The abridgment, thus completed, is called Ta 'liqah and the writer is called Taliqahnawis. The Ta'liqah is then signed, as stated above, and sealed by the ministers of State" (Blochmann's Translation I pp. 258-259, Text I, pp. 192-3).

This passage of the 10th Ain then explains the terms ta'liqah (abridgment of memorandum), and waqi'ah (writing or record) which occur in these Farmans.

The following passage of the 11th Ain explains why this Taliqah or abridgment of the memorandum of the king's orders has been entered on the back of the Farman.

" The Cahib-i-Tanjih (the master of military account) keeps the former Taliqah with himself, writes its details on the Farman and seals and signs it. It is then inspected by the *mustanjih* and is signed and sealed by him. Afterwards the Nazir and the Bakhshis do so likewise, when it is sealed by the Diwan, his accountant, and the Wakil of the State." (Blochmann's Translation I, pp. 261-62, Text I, pp. 194, II. 13-14).

1a Wa-ghairah i.e., Et cetera or another. This word also, like the word *faq* (only) referred to above, reminds us of some similarity to our present writings in money matters. When there are accounts in more than one name in Banks etc., in writing cheques over these accounts, we only write the first name and add after it 'another' or 'others.' The same is the case in legal documents.

14 *کم شنبہ* Kam Shambah. I will speak below at some length why, contrary to the usual practice of calling Wednesday, Chahar Shambah, Jehangir calls it Kam Shambah.

15 Siyadat, " dominion, rule, chieftainship."

16 Naqabat, leader of the people; magisterial dignity.

17 Dastgah, power, strength, learning.

18 Sadrat from Suddr chiefs, ministers, from Sadr, a chief, government, a high offi-

cial.

19 Ma'rafat, knowledge, account, means. Ba-ma'rafat through, by means of

20 Anayat, favour, solicitude, assistance.

21 Wala Khan. Lord (Khan) of exalted dignity (wala).

22 Naobat. lit. period. In the Court military language, it also means a " guard which is relieved."

23 i.e. During the time when the above named officers held their respective post-.

24 Ba nazr guzashtand. Lit. They passed in waiting.

noble and most holy Majesty, Mullâ Jâmâsp and Mullâ Hoshang Parsi of (or from).....<sup>1</sup> on the 2nd day of month Shehriyar year 13, and presented four globlets<sup>2</sup> of the oil of *fulel*.<sup>3</sup> His Majesty presented<sup>4</sup> in Court<sup>5</sup> a sum<sup>6</sup> of one hundred Rupees, and a world-obeyed order, having the lustre<sup>7</sup> of the sun, was issued, that about one-hundred *bigâhs* of land (measured) in Ilâhi *gaz* according to the general practice<sup>8</sup> from the *gasba* of Naosari in the *Sarkâr* of Surat be settled upon the above-named<sup>9</sup> persons with their children for the purpose of aid of (their) livelihood. <sup>10</sup> .....

In the *rasâlah* of the humble servant of the Court, Sayid Ahmad Qadari, in the *Ma'rafat* of Nûrrud-din Quli; this (gift) may be entered in the wâquah. Another *Sharh* is (or may be) entered at that time in the *Waqi'ah* in the handwriting of Jumlat-ul-Mulki<sup>11</sup> Madaru-l-mahâmmi<sup>12</sup>. The marginal *sharh* in the hand writing of the *Waqi'ah*-navish is according to the *waqi'ah*. The *Sharh* in the hand-writing of the Jumlat-ul-Mulki Madâr-ul-Mahâmmi has entered the request (in its record). Another *Sharh* in the elegant hand-writing of Saiyid Mir Muhammad on day Rashn 18 (of) month Asfandârmaz ilahi 13, corresponding to [Saturday the 16th<sup>13</sup>] Rabi'u-l-awwal 1028. . . .reached again (or was repeated in) the dignified curtain of the Heaven-resembling Court (of the King) and like the order of fate, was issued as an order. Another *sharh* in the hand-writing of Jumlat-ul-Mulki Madâr-ul-Muhammi. The *farman* may be written from Rabi *kuel*. Only.<sup>14</sup>

One hundred *bighas* of land (measured) by Ilahi *gaz*.

<sup>1</sup> Vide the Text above for the conjectural readings of three illegible words.

<sup>2</sup> Bânu, a globlet of rose water.

<sup>3</sup> Fulel is "a fragrant oil prepared in India from Jassamine." *Ful* فُلْ is "a species of water lily."

<sup>4</sup> *Marhamat farmudâh*. Lit. having ordered a present. Perhaps, from the want of a clear distinct style, one may say that the presentation of Rs. 100 was from the Mullas to His Majesty in the form of *nazar*. But, on carefully examining the style (e. g.

<sup>5</sup> مرحمت فرمود). It seems that the gift was from the King to the Mullas.

<sup>6</sup> Ba Hazur.

<sup>7</sup> Mablagh, a sum, ready money.

<sup>8</sup> Shu'a' Light, lustre.

<sup>9</sup> Zabita, universal rule, general practice, judicial usage.

<sup>10</sup> Musbar Ilahi, abovementioned, aforesaid.

<sup>11</sup> Vide the Note in the Text for this portion which is illegible. It seems to refer to the *yad-dâshl* or *chowki* of some officer.

<sup>12</sup> It was a title. Here, the officer is named not by his personal name, but by his title. The Chief (lit. the sum total) of the kingdom.

<sup>13</sup> This also was a title. Lit. Centre of important affairs i. e., a minister.

<sup>14</sup> Vide above, the foot-note of the text for the reading.

<sup>15</sup> Vide the foot-note above for this word.

## IV.

## DECIPHERMENT OF THE SEALS AND SOME OTHER SHORT WRITINGS ON THE FARMÂN.

We will now proceed to the decipherment of the seals on the farmân, of the writings accompanying the seals, and of some other notes on the *farmân*.

The very first thing that draws our attention on holding

the Farman in our hands is the top-line in the centre, giving the words, Alla'u Akbar. We learn from Badaoni's *Muntakhab-ul-Taworikh*<sup>1</sup>, that it was in 983 Hijri (A.D. 1575-76) that Akbar introduced

this form of salutation. While discussing its question at Court, one courtier objected to its use, as it had an ambiguous meaning, because it would mean either "God is Great" or "Akbar is God," but Akbar over ruled the objection, saying, that "no man who felt his weakness would claim Divinity." He added, that "he merely looked to the sound of the words, and he had never thought that a thing could be carried to such an extreme."

After the above formula of invocation, we come to the seal.

2. The King's seal was round. King Akbar's and the Farman. his ancestors' names upto that of Taimûr were given in eight small circles within a large circle. The circle of Akbar's name was in the centre of the circular seal. Then, we found the circles of the names of his ancestors. Timur's name was in the top circle. Then, Miran Shah's in the circle next to that of Taimur coming down from the left. Then, the names of Sultan Mahammad Mirza, and Sultan Abdul Sayid. Then, going up on the right from down below, the circles bore the names of Mirza Omer Shekh, Bâdshâh Bâbar and Bâdshâh Humâyûn. All these names except that of Taimur began with *ibn* ابن i.e., 'the son of'.

Now the seal on Jehangir's Farmân under our examination is a square one, instead of a circular or round one. The photo of the farmân, has not come off well, as one would wish. That was so also in Akbar's farmân. Even, looking to the original farmân, which is placed here on the table for inspection, it is with great difficulty that you can, with the help of a powerful magnifying glass, read some names. Now, the King's seal in the present farmân, though a square, has, if you will carefully see it with

<sup>1</sup> Lees and Ahmad Ali's Text, Vol. II, p. 210. Lowe's Translation II, p. 213.

a magnifying glass, a large circle within it and the other small circles are, as in the Akbar's farmân, within the circle. Akbar had to make room for the names of his seven ancestors, upto Taimûr. Jehangir, being the son of Akbar, had to make room for names of eight ancestors upto Taimûr.

(a) As in the case of Akbar's farmân, we find Jehangir's own name in the central smaller circle in the middle of the larger circle within the square. We read there his name arranged as follow :—

غازي  
 جهانگیر بادشاہ  
 محمد  
 نور الدین

This arrangement gives the whole name as

محمد نور الدین جهانگیر بادشاہ غازی

I am sure of the reading of the upper lines but not so of the last line containing the word نور الدین

The names of Jehangir's eight ancestors are contained in the eight small circles round his name.

(b) The circle just over the above central one bearing his own name contains the name of his furthest eighth ancestor. The name is not legible, a portion of the paper having being destroyed, but there can be no doubt, that it contains Taimûr's name, because, (c) the next lower one on the left contains, as in Akbar's farmâns, the name of Taimûr's son Mirân Shâh. We read the name in the following order :—

شاه  
 میر  
 ابن ان

which gives the whole reading as ابن میران شاه

The word ابن (the son of) occurs as the first word of the lowest line in every inner circle.

(d) Coming down further on the left, we read the name as follows:—

میرزا  
 محمد ملط  
 ابن ن

This gives us ابن سلطان محمد میرزا

(e) Then, in the lowest middle circle, we read:—

مید  
سلطان ابو  
ابن ن

This gives us the name ابن سلطان ابو مید

(f) Then, in the circle on the right of the above, we read:—

میرزا  
عمر  
ابن . شیخ

This gives us the name ابن عمر شیخ میرزا

(g) Then, in the circle going up on the right, we read:—

شاه  
بابر باد  
ابن

This gives us the name of Babar as ابن بابر بادشاه

(h) Then, going further upward, we read:—

بادشاه  
هما  
ابن یون

This gives us Humayun's name as ابن هما یون بادشاه

(i) Lastly, we come to the circle containing Akbar's name. A portion of it is destroyed, wherein the missing word seems to be بادشاه. The other words which can be read with some difficulty make up the reading as:

بادشاه  
اکبر  
محمد  
ابن

This gives us the name as ابن محمد اکبر بادشاه

Thus, the whole of the King's seal will read as:—

محمد نور الدین جهانگیر بادشاه غازی ابن محمد اکبر بادشاه ابن  
هما یون بادشاه ابن بابر بادشاه ابن عمر شیخ میرزا ابن سلطان ابو مید  
ابن سلطان محمد میرزا ابن میران شاه ابن<sup>1</sup> (امیر تیمور صاحب قران)

<sup>1</sup> The name is not legible. So, the gap is filled from Akbar's *farmans* referred to above.

i.e. Mahmmd Nurud-din Jehangir Bâdshah Gâzi, son of Mahmmd Akbar Badshâh, son of Humayûn Bâdshâh, son of Bâbar Bâdshâh, son of Omar Sheikh Mirza, son of Sultan Abu Sayid, son of Sultan Mahmmd Mirza, son of Miran Shah, son of Amir Taimûr Sâheb-i-Qirân.

As to the position of the King's seal, Abu Fazl says:—"The seal of His Majesty is put above the Tughra lines on the top of the Farmân." <sup>1</sup> (قدمى مہر نواز طغرا روی فرمان آرید)

We find this rule carried out in our Farmân. We see that the seal is on the top and above the Tughrâ lines.

In King Akbar's farmâns, a horizontal line under his seal 3. The Square said, what the document was. It said, containing Jehan- that it was a farmân of Akbar. In Jehan-gir's Name. gir's farmân under examination, we find the statement, not in a horizontal line under the seal, but in a square on the left of the seal. The square has three somewhat incomplete horizontal lines at well nigh equal distances and eleven somewhat incomplete vertical lines, two of which form the right hand and the left hand side limits of the square and the remaining lines occur in three equi-distant groups, each of three equi-distant lines. The whole writing reads as "Farmân-i-Abu-l-Muzaffar Nûru-d-dîn Jehângir Badshâh Gâzi

(فرمان ابوالمظفر محمد نورالدين جهانگیر بادشاه غازی)

I will explain here, how we arrive at this reading: Under the lowest horizontal line, we read, at first, the word فرمان (the 2nd vertical line from the right giving us the *alif* of the word *farmân*). Then the first vertical line of the square and first two letters بو above the lowest horizontal line make up the word ابو. Then, the third, fourth and fifth vertical lines together with the letters on the left of the word فرمان give us the word المظفر. Then, the two letters مع in the small right hand top corner square, formed by the first (from the right hand side) two vertical lines and the middle or the second horizontal line, together with the two letters مد at the end of this second horizontal line, give us the word, محمد. Then the letters نور in the small square formed above ط and the letter ر in the small square above it and the letter د next to مظفر under the lower horizontal line, together with the letters ين in the small square above the د give us the word نورالدين. Then the last letters in the lowest line with the 9th and 10th

<sup>1</sup> Ain-i-Akbari. Blochmanu I. p. 264.

<sup>2</sup> Text, p. 195, ll. 25-26.



vertical lines give us the word جهانگیر. Then, the letters با in the square containing the above letters with the letter د in the small square above it and the letters شاه formed by the uppermost horizontal line ending shortwise with an 'alif with the necessary three *nuktas* above and with the ه in the north-west corner give us the word بادشاه. Lastly the letters شاه formed by the letter غ above the last letter of جهانگیر and the last left hand vertical line and the letters زي formed by the letter ز above غ and ي formed by the lowest horizontal line, commencing from the left, give us the word غازی. All the diacritical points for the letters are mostly given at the top, and some, in the body of the square, above some of the letters themselves.

As to the name itself, the original name of King Jehangir was Salim; and it was latterly, that he took the name of Nûrû-d-din Jehangir. We read as follows about the origin of all these names in his *Tûzuk-i-Jehângirî*: "Till he (Akbar) was 28 years old, no child of my father had lived, and he was continually praying for the survival of a son to dervishes and recluses, by whom spiritual approach to the throne of Allah is obtained. As the great master *Khivâja Mu'înu-d-dîn Chishtî* was the fountain head of most of the saints of India, he considered that in order to obtain this object he should have recourse to his blessed threshold, and resolved within himself that if Almighty God should bestow a son on him he would, by way of complete humility, go on foot from Agra to his blessed mausoleum, a distance of 140 *kos*..... At the time when my venerated father was on the outlook for a son, a dervish of the name of *Shaikh Salim*, a man of ecstatic condition who had traversed many of the stages of life, had his abode on a hill near *Sikrî*, one of the villages of Agra, and the people of that neighbourhood had complete trust in him. As my father was very submissive to dervishes, he also visited him. One day, when waiting on him and in a state of distraction, he asked him how many sons he should have. The Shaikh replied, 'The Giver who gives without being asked will bestow three sons on you'. My father said, 'I have made a vow that, casting my first son on the skirt of your favour, I will make your friendship and kindness his protector and preserver'. The Shaikh accepted this idea, and said, 'I congratulate you, and I will give him my own name.' When my mother came near the time of her delivery, he (Akbar) sent her to the Shaikh's house that I might be born there. After my birth they gave me the name of Sultan Salim, but I never heard my father, whether in his cups or in

his sober moments, call me Muhammad Salim or Sultan Salim but always *Shaikhū Bābā*.....When I became king it occurred to me to change my name because this resembled that of the Emperor of Rūm. An inspiration from the hidden world brought it into my mind that, in as much as the business of kings is the controlling of the world, I should give myself the name of Jahangir (World-seizer) and make my title of honour (laqab) Nūru-d-dīn, inasmuch as my sitting on the throne coincided with the rising and shining on the earth of the great light (the Sun). I had also heard, in the days when I was a prince, from Indian sages, that after the expiration of the reign and life of King Jalālu-d-dīn Akbar one named Nūru-d-dīn would be administrator of the affairs of the State. Therefore I gave myself the name and appellation of Nūru-d-dīn Jahangir Pādshāh."<sup>1</sup>

On looking to the original farmān, which I produce here for inspection, we find (a) firstly, that the space of the above square on the left of the above seal differs a little from the rest of the paper. It is a little yellowish or gold-coloured; (b) secondly, that some of the vowel marks of the letters of the writing

are in red ink. Both these peculiarities are explained by what Jahangir himself says in his Tuzuk. He says:<sup>2</sup> "Our ancestors and forefathers were in the habit of granting jagirs to every one under proprietary title, and adorned the farmāns for these with the *āl tamghā* seal, which is an impressed seal made in vermilion (i.e. red ink). I ordered that they should cover the place for the seal with gold leaf (*tīlāposh*) and impress the seal thereon and I called this the *altūn tamghā*."<sup>3</sup> We find here a kind of adaptation of the above order of Jahangir. The place for the seal is not covered with gold leaf nor is the seal itself impressed in red ink. But, there is an adaptation. The seal is there, and some space just on the left of it has golden or yellow colour applied to it, and it is then written over with the name of Jahangir in a peculiar flourish of style. Again, instead of the whole being written in red ink, it is the vowel marks that are put in red ink.

<sup>1</sup> Tuzuk-i-Jahangiri, Translated and edited by Rogers and Beveridge Vol. I pp. 1-3.

<sup>2</sup> Rogers-Beveridge, Vol. I, p. 23.

<sup>3</sup> " *Āl* is vermilion in Turki, and *altūn* gold. Jahangir means that he change the name from *āl tamghā* to *altūn tamghā*.

On looking to the body of the farmân, we find, that the first two lines are short. This again is explained by what we read in the 11th ãin of the Æin-i-Akbari. It says, that in what are called *parwãncas*, the lines are not short; otherwise *i.e.* in farmâns proper, they are short. It says: "Farmâns are sometimes written in Tughrâ characters; but the first two lines are not made short. Such a farmân is called *parwãncah*." This being a *farmân* and not a *parwãncah*, the first two lines are short.

As to the Tughra characters, Dr. Steingass says in his Persian Dictionary: "The Royal titles, prefixed to letters, diplomas or other public deeds are generally written in a fine ornamental hand." We find that our *farmân* is written in such a fine ornamental hand, but the two first lines are made short. So, this farmân is not of the *parwãncah* type, but of a proper *farmân-i-sabti*.

Now, we come to the decipherment of the different seals and writings below the writing of the Sharhi-ta'liqah on the back side of the farmân.

6. Decipherment of others seals. We find, that the seals, the writings within and below them, and the other three lines of writing at the bottom of the other side of the farmân, are all written in an inverted position. I have explained this question of inversion in my paper on Akbar's farmân, but I may briefly say here, that the Æin-i-Akbari (Bk. II, Æin 12) gives the reason. It says, that the seals were put in the order of their folds (شكجى). So, holding the document in our hands in the position in which it commences, the first fold will present the bottom of the other side of the document where we find the seals of the principal officers. The passage of the Æin-i-Akbari on this subject says: "Farmâns, Parwãncas, and Barâtas, are made into several folds beginning from the bottom." (Blochmann's Text Vol. I, p. 195, l. 19. Translation Vol. I, p. 263). After this explanation, I will come to the seals and the writings, given in an inverted order on the lower half of the back side of the *farmân*.

1. We will first determine the Text and the meaning of the three lines on the first fold of the farmân after turning it over. Holding the farmân in the usual way, in order to read it from the words *صدر معاش باسم*, these lines occur at the foot of the page in an inverted position. These lines take a note of the document having been passed in the time (نوبت), when Mahmud Baqr was the Waquah-navish. As the writing of these

three lines is much damaged, we cannot read well all the lines, but I give below the words that can be deciphered :

- 1 ..... برصالحه ..... دست رسید
- 2 ..... سیادت پناه و نقابت پناه
- 3 ..... و نوبت واقع نویسی محمد باقر

Portions of these three lines are destroyed. The words of the first line are much destroyed. The first word is indistinct. The second seems to be *rasalah*. The next word is not legible. Then the next word seems to be 'dast' (hand). Then the last word is *rasid* (reached) or may be *rasand*. The words *siyadat va niqabat panah*, which are legible in the second line, are applied in the text of the Sharh given above, as words of honour to officers holding the *chowki* and the *resalah*. So, the other missing and illegible words of these two lines seem to contain the names of the officers named in the Sharh. The first line may contain the name of the officer in charge of the *rasalah* and the second that of the officer in charge of the *chowki*. The last line gives the words "naubat waq'ah-nawis Mahamad Baqr i.e. "in the time of the writer of the *waqiah* Mahammad Baqr." This name occurs in the text of the *sharh* taliq'ah. So, the missing portions may be containing the names, with some qualifying adjectives of one or more of the other officers named in the body of the *Sharh*, viz. Mustafa Khan, Sayid Ahmad Qâdri and Nuruddin Quli. So, as far as they can be deciphered, the translation of the three lines is something like this :

(The document) came to the hands of.....(to be recorded) in the *rasalah* of . . . . and (the *choki*?) of . . . . who is the protector of chiefs and leaders; and in the *naubat* (time) of the *waqiah*-navis Mahammad Baqr....

(2) The writing on the first seal on the left of the above three lines is not legible, though a few letters here and there can be read. In the illegible writing under it, the figure twenty nine can be read. The next word may be شهرپر

(3) The next two seals on the left of the above also are illegible. The date under the third on the extreme left seems to be فروردین ۱۲ ۱۲ Farwardin.

(4) The wording of the fourth seal below the above three seals is in the following order

پادشاه  
نگین  
میرید جهاء  
لی  
۱۰۲۵ صادر

This wording when properly arranged can be read as

جهانگیر بادشاہ مرید عالی صادر ۱۰۲۵

It means: "Jehangir King, the royal deciple. Issued in 1025." It appears from the date, that the royal seal which was affixed to the farmân was prepared in 1025 i.e. two years before the date of the farmân. As to the word, "murid-'âli," Jehangir thereby calls himself a disciple or follower of Akbar. In one of Akbar's farmâns, the first farmân, Khan Khanân calls himself "Murid-i-Akbar Shah." Jehangir instead of naming his father, simply refers to him as 'âli'.

There is some further writing under the seal which is not quite clear. It seems to bear the name of some officers who put the seal. It also bears a date. We read words like مهر Meher and the figure ۲۵ i.e. 25. We read also a word like سید Sayid. It may be the name of the officer, Sayid Ahmed Qâdri, referred to in the body of the Sharh.

5. Below these, there are two other seals. They are mixed up. We decipher under one of them the words ماه مهر

#### V.

#### IDENTIFICATION OF THE PERSONAGES MENTIONED IN THE FARMAN.

We will now proceed to identify the various personages named in the Farmân and give some particulars about them. I give below the names in the order in which we find them in the Farmân.

- |                         |                         |
|-------------------------|-------------------------|
| 1. Mullâ Jâmâsp.        | 5. Nûru-d-din Quli.     |
| 2. Mullâ Hoshang.       | 6. Mahmmad Bâqr.        |
| 3. Mustafâ Khân.        | 7. Saiyid Mir Muhammad. |
| 4. Saiyid Ahmad Kâdari. |                         |

As we have to speak at some length for the first two personages, the heroes of the farmân, I will first identify the rest.

We learn from Jehangir's Memoirs that Mustafâ Khân was a great Officer of his Court. In the 10th year of his reign, his *mansab* was "increased by 500 personal and 200 horse to 2,000 personal and 250 horse."<sup>1</sup> In the 14th year of his reign he is represented as submitting offerings to the King.<sup>2</sup> His name is mentioned with that of Nûru-d-din Quli, who also is mentioned in our farmân. During the 17th year of his reign, he was the Governor of Thatta, and "had sent, as an offering, a *Shah-nâma*

<sup>1</sup> Memoirs. Rogers-Beveridge I, pp. 280-81. <sup>2</sup> Ibid II, p. 80.

and a *Khamsa* (quintet) of Shaikh Nizâmi illustrated by masters (of painting) along with other presents."<sup>1</sup>

Jehangir speaks of the "Sayyids of Barha" as "the brave ones of the age" and as those "who have held this place (i.e., command) in every fight in which they have been"<sup>2</sup> They were in the van in his fight against his son Khusrau. Sayyid Ahmad Kadri seems to be one of the members of this known family. His name is mentioned in the *Tuzuk* with that of Nûr-u-d-din Quli, whose name occurs in our *farman* next to Saiyid Ahmad's. He seems to have made his name even in Akbar's time. When Akbar was engaged in besieging Surat, Saiyid Ahmad, who is spoken of there as Saiyad Ahmad Khan Bârha, defended Pattan against Ibrâhim Husain Mirzâ's two colleagues in revolt, viz. Muhummad Husain Mirza and Shah Mirza.<sup>3</sup>

According to the *Tuzuk-i-Jehangiri*, Nûru-d-din was one of the great officers of the Court. In the twelfth year of the reign, he "was honoured with the mansab, original and increase, of 3,000 personal and 600 horse,"<sup>4</sup> In the 14th year of the reign, he was the *kotwâl*, and he is spoken of as submitting his offering before the King.<sup>5</sup> His name is mentioned with that of Mustafâ Khân, who also is mentioned in our *farmân*.

Muhamad Baqr seems to be the Baqr Khan, who, according to the *Tuzuk*, was, in the 13th year of the reign, Fozdar of Multan<sup>6</sup> and in the 14th was raised to the mansab of 1,000 personal and 400 horse.<sup>7</sup> In the same year (the 14th), he was given an elephant<sup>8</sup> and was honoured with a standard<sup>9</sup>. He had some influence with the King, and so, had secured pardon for one Allâh-dâd, who was in the ill will of the King.<sup>10</sup> In the 16th year, he was in charge of 2,000 personal and 1,000 horse, which were reviewed by the King who then made him the Fozdar of Agra.<sup>11</sup> In the 16th year, he was raised to the mansab of 2,000 personal and 1,200 horse<sup>12</sup>. In the same year, he was made the Subah of Oudh<sup>13</sup>. In the 17th year, we find him as the Fozdar of Oudh<sup>13</sup>. In the 18th year, he took an active part in Jehangir's war with his son Khusrau.<sup>15</sup>

<sup>1</sup> Ibid p. 232.

<sup>2</sup> *Tuzuk*, Ibid I, p. 64.

<sup>3</sup> Elliot I, pp. 251-52.

<sup>4</sup> The *Memoirs of Jehangir* by Rogers and Beveridge I, p. 418.

<sup>5</sup> Ibid II, p. 80.

<sup>6</sup> *Memoir's Rogers-Beveridge II*, p. 4.

<sup>7</sup> Ibid. p. 82.

<sup>8</sup> Ibid p. 80.

<sup>9</sup> Ibid p. 100.

<sup>10</sup> Ibid p. 120.

<sup>11</sup> Ibid p. 199.

<sup>12</sup> Ibid p. 210.

<sup>13</sup> Ibid p. 217.

<sup>14</sup> Ibid p. 252.

<sup>15</sup> Ibid p. 254.

We learn from the Tuzuk-i-Jehangiri, that he was a favourite of Jehangir. He was with the King in his tour of Gujarat. Once, the King asked Saiyid Mir Muhammad. him to demand from him whatever he liked, and swore on Korân, that he would give it. But the Saiyid asked only for a Korân. The King presented to him a very elegant copy of it, writing on it with his own hand, that the gift was made "on a certain day and in a certain place." In the account of this affair, the King thus speaks of this person: "The Mir is of an exceedingly good disposition, endowed with personal nobility and acquired excellencies, of good manner and approved ways, with a very pleasing face and open forehead. I have never seen a man of this country of such a pleasing disposition as the Mir."<sup>1</sup>

Now, we come to the most important personages of the *Farmân*, the donees of the Farman, Mulla Mulla Jamasp and Mulla Hoshang. They were two of the several Parsees who visited the court of the Mogul Emperors of Delhi on different occasions.<sup>2</sup>

According to the tradition recorded by Khan Bahadur Bomanji Byramji Patel (Parsee Prakash. Vol. I, p. 856, n. 3), on the authority of a note on the back of a document written by Dastur Framji Sorabjee Meherji Rana of Naosari (1758-1806), who was one of the, if not the, most learned Dasturs of the

<sup>1</sup> Ibid II. p. 34.

<sup>2</sup> The Bombay Gazetteer (Vol. IX. Part II Gujarat Population pp. 183-254) thus speaks of these different visitors of the Mogul Court of Delhi. "Of the Parsees who visited the Moghal Court the names of eight remain. The first was Meherji Rana (1589) ..... The second was Meherji's son Kekobad who about A. D. 1594-95 went to Delhi. .... The third was Mulla Jamasp a priest of Navsari who about A. D. 1619 in return for a present of jasmin oil was given a piece of land named Ratnagiri near Navsari by the emperor Jahangir. The fourth was Rustam Manek who went with the head of the Surat factory to Delhi in 1600. The fifth was Sorabji Kavasji who was of great service to the English in 1760 when they obtained command of the Surat castle and the post of Moghal Admiral. He returned to Surat bringing dresses of honour and a horse to the heads of the English Company at Surat (Despatch from the Surat Chief in Council to the Bombay President and Council 3rd May 1760 in Briggs' Cities of Gujarastra). It is said that Sorabji Kavasji, who had been taught watch-making by a European, first went to Delhi in 1744 to mend a favourite clock of the emperor. The emperor, probably Muhammad Shah (A. D. 1719-1748), was so pleased with Sorabji's skill that he honoured him with the title of Nek Satkhan that is Lord of the Lucky Hour, gave him a lien on the customs revenue in Surat and the rank of a chief of 500 horse and 300 foot. Nek Satkhan was an ancestor of the well known Ardeshir Bahadur Kotwal of Surat. The sixth was Kavasji Rustamji, third son of the high priest of Udvada, who is said to have gone to Delhi as Nek Satkhan's assistant. He was given the title of Mirzan Khosru Beg and land near Surat which his family, now known as the Mirzan family, enjoyed for several years. Mirzan Khosru Beg's skill as a watchmaker descended to his son Kaloji who was watch-repairer to Bajirav Peshwa. After Bajirav's fall (A. D. 1818) Kaloji went to Bhavnagar with a clock of Bajirav's which the Bhavnagar chief had brought. In Bhavnagar he made entirely from local materials a large clock for which a tower of built and which is still (A. D. 1898) in order. Kaloji's descendants have a high name in Bhavnagar and in Kathiawar generally for their skill as watch-makers and mechanics. The seventh was Kalabhai Sorabji the son-in-law of Nek Satkhan. He is said to have gone to Delhi to meet his father-in-law and received an estate in Bander in Surat. The eighth was Mancherji Kharshedji Seth, a wealthy merchant and well known Dutch broker who some time before A. D. 1784 visited Delhi. It was said at the emperor's request, who had heard of the liberality for which he was famous. (This article is printed in a separate book form by E. N. Surval and B. B. Patel, Vide p. 15, n. 2.)

Meherji Rana family of Naosari, <sup>1</sup> the original names of these two persons were Chândji Kâmdin and Hoshang Rânji. Hoshang was the nephew (brother's son) of Chândji.

There is one statement in the Parsee Prakash, that draws our special attention. The author, Mr. Bomanji Patel quotes from the manuscript of the above Dastur,—a statement, which says that the principal person of the Farmân, Mulla Jamasp (whose original name was Chandji Kamdin) had received the title of Mulla from king Akbar (यांश्च कामदीने अक्षर पादशाहे मुस्लिं नमस्सने जेताय आपेवे इते). I have found no other writing to confirm this statement of Dastur Framji about Mulla Jamasp. But, at the same time, there seems to be no reason to doubt that statement. The two Parsees were the contemporaries of the great Dastur, Dastur Meherji Rana, who had gone to the Court of Akbar. We learn from Mahomedan histories like the Muntakhab-ul-Tavârikh of Badaoni, Tabakât-i-Akbari and from the Dabistân, that some other Parsees also had gone to the court of Akbar in the company of Dastur Meherji Rana on the occasion of the religious discussions. Upto now, we know of the name of only one Parsee, and that Dastur Meherji Rana. I think, that these two Parsees, the beneficiaries of our farmân, Jâmâsp and Hoshang, may possibly be two others of the party, and that when Dastur Framji refers in the above quotation, to Jamasp (Chandji Kamdin) having been given the title of Mulla Jamasp, his reference may be to the time when some Parsees headed by Dastur Meherji Rana had visited the court of Akbar. It is not said in the above quotation, why Chandji Kamdin (Jamasp) was given the title of Mulla Jamasp, but I think, it may be for his presence and some services in the religious discussions of his Court. The same must have been the case with Hoshang. Perhaps, one may ask then, why was not Meherji Rana given the title of Mulla. The answer is easy. He was already more than a Mulla. Being the son of a learned father and being a member of a learned family, he already held a high position in his town. So, he required no titular special recognition but was given land at Naosari.

If that is so, we can understand the fact, that the two Parsees, who had been at Akbar's Court and who were honoured by the king, having heard of the arrival of Akbar's son Jehangir at Ahmedabad, a few days' journey from Naosari, went there to pay their homage to the sovereign, whose father had given them material and literary hospitality at his court and had honoured them. While paying their homage, they carried as *nazar* or present some *attar* (perfume) which was well known then as one

<sup>1</sup> P. Prakash 1, pp. 106-7.



of the best products of their land. Their presence may have drawn the attention of Jehangir to the fact of thier presence at the court of his father. This fact and the additional fact of their having taken the trouble all the way from Naosari to Ahmedabad, to pay their homage to him and that with the *nazar* of an article like *attar* which was always very acceptable to him, may have induced Jehangir to present them with land near their own town. I am not in a position to speak with any confidence on the subject of their visit to the Court of Akbar, but since a learned Dastur of a later time is said to have mentioned the fact, I beg to submit the above view of their possibly being members of Dastur Meherji Rana's party, for further consideration and inquiry.

I give below the ascending and descending lines of ancestors and heirs of Mulla Jamasp (Chandji) and Moola Hoshang. They are prepared from "The Geneology of the Parsi Priests."<sup>1</sup> Out of these two lines, there may arise some doubts about the authenticity of the topmost names in the geneology in the ascending line, but none in the case of the descending line (the *farzandân* of the Farmân) as it is based on recent more authentic *firhasts* or records of descent kept at Naosari, the headquarters of the Parsi priesthood and on the *nâmgrahan* of the Dordi family which comes down from one of Mulla Jamasp's heirs.

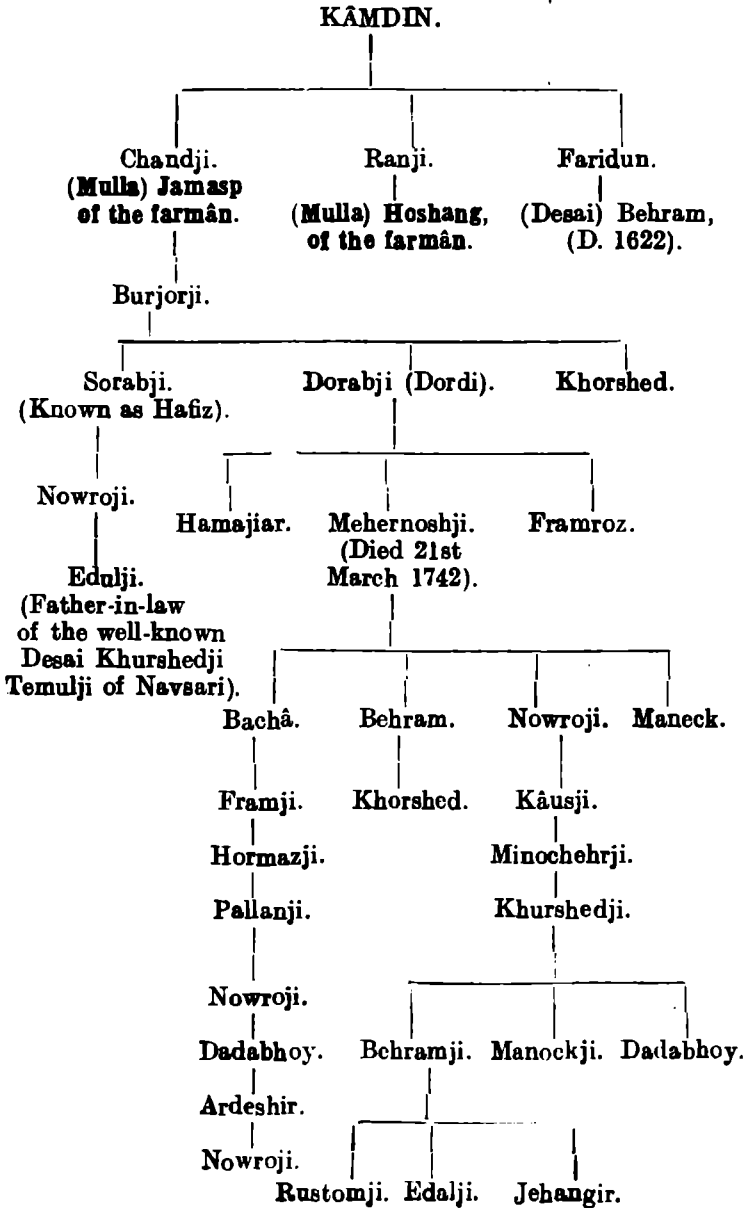
**Mulla Jamasp's Line of Ascent up to Jarthost Mobad.**

**JARTHOST—MOBAD.**

|  
Kâmdin.  
|  
Mobad.  
|  
Kamdin.  
|  
Rana.  
|  
Chandna.  
|  
Anna.  
|  
Pablun.  
|  
Wachâ.  
|  
**Kâmdin.**

<sup>1</sup> "The Geneology of the Parsi Priests" by Ervad Rustomji Jamaspji Dastoor Meherjirana, issued for private circulation only by the liberality of Austa Naoroz Ervad M. Parveez, with an introduction by Sir George Birdwood, pp. 15 et seq.

**Mulla Jamasp's Line of descent.**



We see that in the case of the nephew—Hoshang Ranji—Their names and the title or honorific name was applied title as given in the before his own name Hoshang, but in the Farman. case of the uncle—Chandji Kamdin—his original name Chandji was changed to Jāmāsp. Among Parsee names, Chandji is a Hindoo name, derived from *Chānd* i.e., moon. Mr. Behramji Dordi the owner of the documents while sending me this Chak-nāmeḥ, in his Letter dated 3rd November, 1909 wrote અસલ ફરમાનમાં મુસ્લાં જામાસ્પ વ હોસંગ કરી નામ છે પણ એ ધણીનું અસલ નામ ચાનજી કામદીન છે. તે હીંદુ નામ હોવાને કીધે ફરવીને જાપહું નામ આપીજી. i.e. "The names in the original Farman are Mulla Jamasp and Hoshang. But this personage's original name is Chandji Kamdin. That bring a Hindu name, it is changed to the above name." The Mogul Emperors had a liking for Iranian names of ancient Persia. So, it seems, that King Jehangir, while conferring the farmān upon the Parsee to express his appreciation, changed his Hindu name Chandji to an old Parsee name Jamasp. In the case of the nephew, there was no reason to change it, as his name, Hoshang, was an old Iranian name. We find from Jehangir's Tuzuk, that, at times, he conferred altogether new titled names upon persons whom he wanted to honour. For example, Jehangir Quli Beg, a Turkoman, was dignified with the title of Jān-Sipār Khān<sup>1</sup>. Shamsu-d-din Khan received the name and title of Jehangir Quli Khan<sup>2</sup>. Murtazā Khan of Deccan got the new name and title of Warzish Khan. We find a number of such examples. So, it is quite possible, that Jehangir, while giving the farmān for a gift of lands changed the Hindu name to a true old Persian name.

As to the title, *Mulla* these two persons were priests and perhaps Jehangir was led to give it to them on account of their being priests or members of the priestly family.

I may say here a few words on some of the descendants History of their Des- of Mulla Jamasp, the first of the two beneficiaries of the farmān.

1. His grandson Sorabji was, for his good knowledge of Persian, known at Naosari as Hāfiz i.e., gifted with a good memory.

2. His great great grandson Behramji Mehernoshji was the founder of the Naosari family known as the Dordi family. Mr.

<sup>1</sup> Tuzuk, Rogers-Beveridge I, p. 398.

<sup>2</sup> Ibid I, p. 144.

Sorabji Muncherji Desai thus explains the surname :<sup>1</sup> "Once a number of friends went on a picnic. Behramji had agreed to be one of them. But he went a little late, and, approaching the place where the party was sitting, tried to conceal himself. Thereupon, one of the party, noticing him said : "દેરડીની ટાંલી અમણ્યા શાના કરોચ ?" i.e. "Why do you twist yourself here and there like a rope (*dordi*)."<sup>2</sup> Hence, he and his family began to be known by that surname. Not only that, but the surname began to be applied to all the descending branches of his grandfather, one of which was that of the late Mr. Dadabhoy Nowroji. Mr. Dadabhoy thus referred to this surname in his lecture on 13th March 1861 before the Liverpool Phil-Harmonic Society. "My name is Dadabhai, which is the name given to me on my birth. My father's name is Nowroji given to him in the same way. My surname or family name is Dordi..... and in any important documents I may sign Dadabhoy Nowroji Dordi."

3. Mehernoshji, the third in descent from Mulla Jamasp, was a known Mobed and a leading Parsee of Naosari. He died on 21st March 1742 (*roz* 11, *mah* 6, 1111 Yazd.) (a) As a leading Mobed, he was one of the signatories to the letter from the Naosari priests, dated *roz* 22, *mah* 11, 1090 Yazd. (3rd September 1721), in reply to a letter of inquiry from the Surat Parsees, whether a *padān* (mouth-cover) should or should not be put over a dead body before disposal. He, with other Naosari priests, gave the opinion that mouth-cover should be put on.<sup>2</sup> (b) He was one of the addressees in a letter of agreement, dated *roz* 26, *mah* 3, *savānt* 1791 (18th January 1735), written by the Naosari laity to the clergy, saying, that they agreed to act according to the decision of the ten Hindu arbitrators residing at Surat, Naosari, Gandevi, &c., to whom Rao Shri Gangaji Gaikwad had referred the matter of dispute among them, viz., which of the two divisions of priests, the Bhagarias or the Minocherhomjis may perform the religious services at the houses of the laity.<sup>3</sup> (c) He was a signatory, as a leading Mobed, of a memorial, sent by the Naosari priests in 1736, to Nawab Tegbeg Khan of Surat. The frequent inroads of some *Pindaris* in Naosari had driven some of the clergy and laity of the town to Surat, where they had settled.<sup>4</sup> The Surat clergy thereupon had claimed the right of officiating in the houses of these new-comers. The Naosari

<sup>1</sup> Vide his article entitled "Parsee Surnames and Names" પારસી અડકા અને નામેા in the Zoroastrian Calendar of the late Mr. Muncherji Jagosh, of the year 1260 Yazdazardi (1890 A.D.). <sup>2</sup> P. Prakāsh I p. 23. For the discussion of this question among the Parsees, vide Mr. B. B. Patel's Paper in the K. B. Cama Memorial Volume 3. *Ibid* p. 31. <sup>4</sup> *Ibid* p. 863.

priests opposed this claim. The claim was examined by Mahomedan Judges in consultation with some leading Hindus and Parsees of Surat and decided in favour of the Naosari priests. The Surat priests occasionally disregarded this decision. So, in the above memorial, the Naosari priests prayed, that a proper writing or *parvanah* may be sent to them, embodying the above decision properly attested. Such a proper writing was sent to the Naosari priests. It had as witnesses or confirmatories, the signatures of about 41 Hindus in addition to those of about 22 Parsees.

4. Coming to the last but one generation of this line of descent, we find, that the brothers Behramji, Maneckji, and Dadabhoy Cursetji Dordi had a hepling hand in the founding of the Meherjirana Library at Naosari. They presented a number of books to form a nucleus of the library and one of them Behramji was one of the members of the first managing committee and its local Honorary Secretary from 1874 to 1878.

5. The late Mr. Dadabhoy Nowroji, the Grand Old Man of India, was the sixth in descent from this Mehernoshji. Our geneological tree shows him as coming down from Bachâ, the eldest son of Mehernoshji. The late Mr. Behramji Cursetji Dordi, referred to above, who had kindly placed at my disposal the original farman for a photo for Mr. Irwin, came down from Nowroji, the third son of this Mehernoshji. I am thankful to the three sons of this Mr. Byramji, and especially to Dr. Jehangir B. Dordi, F.R.C.S., for kindly placing again at my disposal for my present study, the original *farmân*, and for giving me some particulars about the family.

## VI.

### EXPLANATION ABOUT A FEW PARTICULARS OF THE FÁRMÂN.

Having spoken at some length on several points relating to the order observed in the Farman itself, I will now speak of several facts referred to in the body of the *farmân*.

In one place, in the Farmân, there is the mention of a week day, Wednesday. The usual Persian name for Wednesday is Chahâr Shamba, *i.e.*, the fourth Shamba. Shamba شنبه means a day. Saturday, which is the day after Juma (Friday), the sacred day of the week, is simply called Shamba, *i.e.*, the day. Sunday, the next day, is called Yak-shamba, *i.e.*, the first day after the Shamba. Munday is called *Do-shamba*

and so on. Similarly, Wednesday is the *Chahâr* (fourth) *Shamba*. Now, our *Farmân* speaks of a week day as *Kam-shamba* کم شنبہ. Were it not for the *Tuzuk* (*Memoirs*) of *Jehangir*, one would be at a loss to say, what that day is.<sup>1</sup> کم شنبہ *Kam-shamba* was the name given by *Jehangir* to Wednesday. The reason as given in the *Tuzuk* is this: on the 11th day of *Khurdad* month, of the 11th year of his reign, when *Jehangir* was at *Ajmere*, there died his grand-daughter,<sup>2</sup> daughter of *Shah Khurram* (afterwards *Shah Jehan*) of small-pox. The day was Wednesday, the 29th of *Jumâdiu-l-awval* 1025 *Hijri* (15th June 1616). *Jehangir* was much grieved at her death, because she was the first child of the prince. Hence, he directed, that Wednesday, the day of the week on which the death took place, may be called *Kam-shamba*. The translator of the *Tuzuk* Mr. *Rogers* seems to think that the word may be *Gum-shamba*, i.e., the day on which the grand-daughter was lost (gum)<sup>3</sup>. In our *Farmân*, the word is کم and not گم. So the word is *Kam-Shamba* i.e., the less (fortunate) or unfortunate day.

We have another instance of how *Jehangir*, according to his fancy, changed the proper name of a week day. During the 12th year of his reign, *Jehangir* named Thursday, which is the fifth *shamba*, *Mubârak* (i. e. auspicious) *shamba*. Thursday the 26th corresponding with the 14th of *Shabân*, which is the *Shab-i-barât* was first named *Mubârak shamba*. *Jehangir* thus gives the reasons: "On this day of Thursday, several special things had happened. One was that it was the day of my accession to the throne; secondly it was the *Shab-i-barât*; thirdly it was the day of the *râkhi*, which has already been described, and with the *Hindus* is a special day. On account of these three peices of good fortune I called the day the *Mubârak-shamba* . . . . . Wednesday, in the same way that *Mubârak-shamba* had been a fortunate one for me, had fallen out exactly the opposite. On this account I gave this evil day the name of *Kam-shamba*, in order that this day might always fail from the world (lessen)<sup>4</sup>." In his *Tuzuk*, *Jehangir* continues to name Wednesdays and Thursdays as *Kam-shamba* and *Mubârak-shamba*, e.g. he uses this name in his account of his hunting expedition in *Gujarat* in

<sup>1</sup> *Munshi Naair Alikhan's* copy of the *farmân* and a *Gujarati* translation of the *farmân* given to me by the family have misread the word and taken it to be *Yak-shamba* i.e., Sunday.

<sup>2</sup> According to *Beveridge*, her name was *Chimni Begum*, which name may be *Chamani Begum*, i.e., verdant or garden-like *Begum* (*Memoirs* I, p. 326, n. 6).

<sup>3</sup> *Memoirs* I, p. 327.

<sup>4</sup> The *Tuzuk-i-Jehangiri* by *Rogers* and *Beveridge* I, p. 386.

the 12th year of his reign<sup>1</sup>. Further on, we find that he ceases using these auspicious and inauspicious names<sup>2</sup>.

We have an instance of Jehangir never naming even his son whom he disliked. He says about his son Khurram, (afterwards Shah Jehan) who had turned disloyal to him: "I proceeded to punish that one of dark fortune, and gave an order that henceforth they should call him Bi-daulat (wretch). Wherever in this record of fortune, 'Bi-daulat' is mentioned it will refer to him."<sup>3</sup> We find, that thereafter, he always speaks of Khurram as Bi-daulat.

The family tradition, current among the descendents of the Mullahs, says, that they went to Delhi and presented the *atar* there. The late Khan Bahadur Bomanji Byramji Patel thus recorded the tradition in his Parsi Prakâsh,<sup>4</sup> while speaking of the death of Mehernosh Dârâb the fourth in descent from Mullâ Jâmâsp:—

“ એવણુના બાપનો બપાવો આ. ચાંદણ કામદીન તથા તેનો એક ભત્રીજો આ. હોશંગ રાનજી કરી દીક્ષી ખાતે શાહ નંગીરની દરબારમાં ઇ. સ. ૧૬૧૯ માં ગયા હતા. અને એક દસ્તાવેજ ઉપરથી માલમ પડે છે કે એઓએ શાહને મોગરાંનાં અત્તરની એક બરની નળર કાઢી, જેથી તે નામદારે ખુશી થઈ એઓને નવસારી કર્યામાં ૧૦૦ વીંધા જમીન વંશ પરંપરા ભેટ આપી, તથા કેહ છે કે દીક્ષીની દરબાર ખાતેથી આયા પછી એઓ “ મુહલાં જમારપનો ” નામે નવસારીમાં એલખાતા હતા, કે જે વિષે નવસારીવાલા મરહુમ દસ્તુર ફરાંમજી સોહરાબજી મેહેરજી રાણાએ એક દસ્તાવેજની પુઠે લખ્યું છે કે “ ચાંદણ કામદીનને અકબર પાદશાહે મુહલાં જમારપનો, ખેતાબ આપેલો હતો. ”

i.e., “ His great grandfather, A. (i.e. Andhiaru or priest) Chandji Kamdin and one of his nephews Andhiaru Hoshang Ranji had gone in 1619 to Delhi in the court of Shâh Jehangir; and it appears from a document that they submitted to the king as an offering (*nazar*) a jar of the *atar* of daisies. His Majesty, thereupon being pleased gave them a hereditary grant of 100 bigahs of land in the *qashâ* (town) of Naosari. And it is (further) said that after returning from the Court of Delhi, he was known by the name of Mulla Jamasp at Naosari. The late Dastur Framji Sohrabji Meherjirana of Naosari has thus written about this (matter) on the back of a document. ‘Chandji Kamdin was given the title of Mulla Jamasp by king Akbar.’ ”

<sup>1</sup> *Ibid*, pp. 404, 406, 413.    <sup>2</sup> *Ibid* II, pp. 153, 163, 167.    <sup>3</sup> Tuzuk II, p. 248.

<sup>4</sup> Vol. I, p. 856, u. 3.

The *dastâvej* (i.e. the document), referred to by Mr. Patel, seems to be our farman under examination, and it corrects Mr. Patel in the following matters which he heard as mentioned in the family tradition.

1. Firstly, Mullâ Jâmâsp had not gone to Delhi. The presentation was not at Delhi.
2. The proper date of the event is 1618 and not 1619, though the latter is the year in which a note of the farmân was taken in one of the court records.
3. The presentation from the Mulla was that of 4 goblets of the *atar* of Jessamine and not of one jar of the *atar* of daisy.

The most important correction is that in the matter of the place of presentation. It was not Delhi but was Ahmedâbâd. What we learn from the different dates mentioned in the body of the Farman and in its postscript &c. is this :

(1) The two Parsees saw King Jehangir with some bottles of *atar* on the 2nd *roz Bahman* of Shehriwar (the 6th Parsee Month) in the 13th year of his reign. The 13th year of Jehangir's reign (which also was the new year's day, *Roz 1 Farwar-din*) began on "Wednesday, the 23rd *Rabî 'u-l-awwal*, 1027 (March 10, 1618)."<sup>1</sup> So, the event of the interview happened on 15th August 1618 (New style).

(2) In appreciation of the present, acceptable to His Majesty, the Mullas were presented with a sum of Rs. 100 and land about 100 bigahs in area. The farmân of this gift was issued on the 11th (i.e. *roz Khorshed*) of the same month Sherivar, i.e., 9 days after the presentation of the *istar (atar)*. This corresponds with the 12th of *Ramzan*,<sup>2</sup> 24th of August 1618.

(3) A note of the Emperor's gift was taken in the *Yâddâsh*t and a written farmân was issued on the 13th day *roz Tir* of the month *Âdar*, the 9th month of the Parsee Calendar, i.e., 3 months and 2 days after the issue of the Royal Farman orally. This date then comes to the 24th of November 1618.

(4) Then a note of the issue of the Royal Farman was made in the records of Sayid Mir Mahmud on *roz Rashne* (18th day) of month *Aspandârmaz*, the 12th month of the Parsee year. This then was the 27th of February 1619.

From these dates we see, that the presentation of the *atar* and the issue of the *farmân* took place in the month of Shehriwar of the 13th year of Jehangir's reign i.e., in August 1618. Now

<sup>1</sup> Date calculated from the *Memoirs of Jehangir* by Rogers-Beveridge, II, p. 1.

<sup>2</sup> From *Ibid*, p. 81:



we learn from the Tuzuk of Jehangir, that on the 21st of Farwardin, the first month, Jehangir turned with his army towards Ahmedabad.<sup>1</sup> On 23rd Farwardin, he was at Jalod and on the 29th on the bank of the Mahi. He left Mahi on the 1st of Ar-dibehesht and on the 7th of the same month entered Ahmedabad. In his account of the events of the month of Khurdad, he condemns Ahmedabad as "a spot devoid of the favour of God."<sup>2</sup> He condemns its air, soil and water. He gives bad names to Ahmedabad, such as Samúmistân, i.e., the place of the simoom, Bimâristân, i.e., the place of sickness and Jahânnamâbâd, i.e., the seat of hell. He continued to remain at Ahmedabad in the months of Tir and Amardad. He had grand illuminations, at the Kankaria tank there, on the occasion of the holiday of the Shab-i-Barât. We further read, that on the 1st of Shehri-var, he was still at Ahmedabad. His advance camp left Ahmedabad for Agra on the 7th of Shehri-var,<sup>3</sup> corresponding to 19th August 1618<sup>4</sup>. An auspicious hour was named by astrologers and astronomers for the march of the King's and his men's camp. He was to start on the 21st of Shehri-var (22 Ramzan 1027=2nd September 1618).<sup>5</sup> Thus, on the 2nd day of Shehri-var (the 14th of August 1618), when the Mullas presented themselves before the Emperor with their *nazar* of the four goblets of the *atar* of jessamine, the emperor was at Ahmedabad.

We find from the itinerary as given in the Tuzuk that the royal march was very slow. As Jehangir himself says:—"From Ahmedabad to Ujain is a distance of 98 kos (196 miles). It was traversed in 28 marches and forty-one halts—that is in two months and nine days." This comes to less than 3 miles per day. After he arrived at Ujain on 1st of Âdar, he stopped there long. On the 2nd of the next month Deh, he arrived at the fort of Ranthambur. He then says:—

"The astrologers and astronomers chose the day of Mu-bârak shamba (Thursday), the 28th of the Divine month of Dai, in my thirteenth year, corresponding with the last day of the Muharram in the Hijri year 1028 (January 7, 1619), as the proper time at which to enter the capital of Agra. At this time, again, it appeared from the reports of the loyal, that the disease of the plague was prevalent in Agra, so that daily about 100 people, more or less, were dying of it. Under the armpits, or in the groin, or below the throat, buboes formed, and they died. This is the third year that it has raged in the cold weather, and disappeared in the commencement of the hot season. It is a strange thing that in these three years the infection has spread

<sup>1</sup> Tuzuk II, p. 6.

<sup>2</sup> *Ibid*, p. 13.

<sup>3</sup> *Ibid*, p. 25.

<sup>4</sup> Calculated from *Ibid* p. 27 note.

<sup>5</sup> *Ibid*, p. 25 note.

to all the towns and villages in the neighbourhood of Agra, while there has been no trace of it in Fathpūr. It has come as far as Amānābād, which is 2½ koss from Fathpur, and the people of that place (Ahmānābād) have forsaken their homes and gone to other villages. There being no choice, and considering the observance of caution necessary, it was decided that at this propitious hour, the victorious army should enter the inhabited part of Fathpur in all joy and auspiciousness, and after the sickness and scarcity had subsided and another auspicious hour had been chosen, I should enter the capital, please the Almighty and most holy Allah."<sup>1</sup>

He stayed at Fathpur for more than three months. Then further on we read: "On Sunday the 1st Urdibihisht, at the auspicious hour chosen by astrologers and astronomers, I mounted a special elephant of the name of Dilir, and in all prosperity and happiness entered the City."<sup>2</sup> Then, from Agra he went to Kashmir. From all the above, we find that for all the dates found in the Farmān, the last of which was in Asfandarmaz, the king was not at all at Delhi. On the date of the issue of the Farmān, the 11th of Sherivar (23rd of August 1618) he was at Ahmedabad.

Thus, we see that the family tradition, that the Mullahs went to Delhi to see the Emperor is not correct, though it is correct to say that they went to the Delhi Darbar or the King's Darbar. The Emperor's Darbar is said to be at the place wherever he be for the time being, just as we now speak of the Bombay Government to be at Bombay, Poona or Mahableshwar, wherever the Governor in Council may be for the time being.

The following table gives the dates of the different events referred to in the Farmān.

Events.	Ilahi date of the 13th year of Jehangir's reign i. e., 1027 Hijri 1618 A. D.	Hijri date.	Christian date.
1. Jehangir's arrival at Ahmedabad.	Roz 7th Amerdad, mah, 2nd Ardibeheht.	..	..
2. The Mulla's interview with Jehangir.	Roz 2 Bahman, mah 6 Shehrivar.	..	15th Aug. 1618.
3. The date on which the Farman for the grant of 100 bigahs was given by Jehangir.	Roz 11 Khorshed, mah 6 Shehrivar.	..	24th Aug. 1618.

<sup>1</sup> Tuzuk, Vol. II, pp. 65-66.

<sup>2</sup> *Ibid*, p. 84.

The following table gives the dates of the different events referred to in the Farman—*contd.*

4. The date, on which the farman was noted in the Records of the Chowki, the Resaléh, Waqiah &c.	Roz 13 Tir, mah 9 Adar.	Wednes- day, the 18th Zil Hajja 1027.	24th Nov. 1618.
5. The date of noting the farman in the records of Saiyid Mir Mahomed.	Roz 18 Rashna, mah 12 Asfandarmad.	21 Rabi-ul Auwal 1028.	Friday 27th Feb. 1619.

Now, a question may arise, why Jehangir should have presented to the two Parsees Rs. 100 and 100 bigahs of land for four goblets (*fûlil*) of the *atar* (*itar*). Of course, we know, that often much depends, upon the whims or fancies of kings. They may pay fancy prices for insignificant things or niggardly miserable prices for rare costly things. But, in this case, I think, there were special reasons, why the King should be very favourable towards the Parsees. The reasons seem to be the following:—

- (a) The fact of Jehangir's personal appreciation for perfumes.
- (b) The fact of the perfume coming from the hands of persons at Naosari, which was much famed for its perfumes.
- (c) The fact that the two Parsees belonged to the priestly class, and were men of some position.

I will speak of these three points in order.

Firstly, we learn from Jehangir's Tuzuk, that he greatly appreciated fragrant oils, and, at one time, he rewarded his own mother-in-law for discovering fragrant otto of roses. He describes that event in the account of the 9th year of his reign. Once, he had very large pomegranates brought by merchants from Yezd, and melons brought from Kâriz. They

were so extraordinarily good in comparison with those he usually had—pomegranates from Kabul and melons from Badakhshân—that he thought as if he "had never had a pomegranate or a melon before." He then regretted that his revered father Akbar, who was fond of fruits, had not the opportunity of enjoying such good fruits in his time. The fruits reminded him of the *atar* of roses, and he similarly regretted that his father

had not also the advantage of enjoying the most fragrant oil discovered in his time. He then thus describes the discovery and the reward that he gave for it: "I have the same regret for the Jahângîrî *'itr* (so called otto of roses), that his nostrils were not gratified with such essences. This *'itr* is a discovery which was made during my reign through the efforts of the mother of Nûr-Jehân Begam. When she was making rose-water, a scum formed on the surface of the dishes into which the hot rose-water was poured from the jugs. She collected the scum little by little; when much rose-water was obtained a sensible portion of the scum was collected. It is of such strength in perfume that if one drop be rubbed on the palm of the hand, it scents a whole assembly, and it appears as if many red rose buds had bloomed at once. There is no other scent of equal excellence to it. It restores hearts that have gone and brings back withered souls. In reward for that invention, I presented a string of pearls to the inventress. Salîma Sultân Begam (may the lights of God be on her tomb) was present, and she gave this oil the name of '*'itr-i-Jehangîrî*.'"¹

Another reason, why Jehangîr should have so generously rewarded the two Parsees for presenting (b) Naosari famous for its perfumes. the perfume, seems to be, that they were from Naosari; and so, the perfume must have been the product of that town which was well-known for its excellent perfumery. In a reference to Naosari, in the Âin-i-Akbarî, we read Abul Fazl saying that "they manufacture fragrant perfumes there, the like of which is produced nowhere else."

روغن خوشبو آنجا سازند کہ در ہدیج جا نشود

Jehangîr may have perhaps presented Mulla Jamasp and (c) Regard for the priestly class. Mulla Hoshang with cash in addition to land because they belonged to the priestly class of a community for whose ancient ancestry and religion his father had a great regard. We find some cases of such double presentation in Jehangîr's Tuzuk. For example, he presented Maulânâ Muhammad Amin, a faqîr with 1,000 bighas of land and 1,000 Rupees in cash.³

¹ The Tuzuk-i-Jehangîrî by Rogers-Beveridge I, pp. 270-271.

² Blochmann's Text, Vol. I, p. 498, column 1, l. 13. Col. Jarrett's Translation, Vol. II, p. 257. From my casual visits of Naosari, I think that the people of Naosari, even now, are very fond of flowers and that the soil of the town produces fragrant flowers. While passing through its Bazar (chowk) one sees, that compared to the population of the town there is a very large number of flower-shops, which reveal their presence to the passers-by by the fragrance of the flowers. Mr. Bâû of Naosari has won many prizes for perfumery in several Indian Exhibitions.

³ Tuzuk-Rogers-Beveridge I, p. 135.

## VII.

## THE PLACE AND SITUATION OF THE LAND GIVEN TO THE MULLAS.

Now, let us examine, in what part of the Naosari district was the land, granted to the two Parsis, situated. We saw, that the *farmân* speaks of *chak bastan*<sup>1</sup> i.e., of settling the boundaries of the land given by the Emperor. It seems, that the rule of the Mogul Emperors was, that the donee went with the *farmân* given by the Emperor to the particular district named in the *farmân* and presented it to the governor or other officers of the district. They, then gave the proposed area of available land in their district. The officers, selecting the land, described it in, what is called a *chak-nâmeh*. All the land granted by the Emperor cannot always be available in one place. So, they described in the *chak-nâmeh* where the different pieces of land which made up the area granted were situated, and what the boundaries of the pieces were. In the case of the *farmân* in favour of the two Parsees, we have a *chaknâmeh* of this kind in the hands of the Dordi family, a branch of one of the original donees. It is dated 1031 Hijri. So, it took about four years after the date of the *farmân* for the authorities of the Surat Sarkar to find out the land for the Parsis and settle its details.

I beg to give the text and translation of the *chak-nâmeh*, which I think will be found very interesting, as it gives one an idea of the old way of describing the boundaries which was not much different from our present method. It is also interesting from another point of view *viz.*, that the Revenue Officers of the Moguls had, in spite of the comparative richness of the Persian language, to use many Gujarati words in describing the boundaries. I am supplied with the original *chak-nâmeh*, a subsequent copy, and an old Gujarati translation of it. I am surprised to find that the copy differs from the original in an important part of it, *viz.*, the details of the boundaries. The text of the preliminary portion, which relates what the document is, is well nigh the same with the difference of a word here and there. I think, the copyist had before him also the original *farmân*. So, when copying the *chak-nâmeh*, he put in some additional words, which he found in the *farmân* itself, but which were not put in the *chak-nâmeh*, perhaps because they were thought not very

<sup>1</sup> I have explained the word *chak* above. The word has several cognate meanings. One of its meanings is "the written and signed sentence of a judge or magistrate." The Indian words *châkâdo* (ચકાદો) for "decision" and *châkavvu* (ચકવવું) for "to settle, to pay off" are connected with this word. It also means "title-deeds, bonds, notes" etc. In the matter of land, the technical word which goes with it as a verb is "*bastan*, i.e., "to bind." So, *chak bastan* means "to draw out the boundaries of the land and give its description in detail." The document that does this, is spoken of as *chak-nâmeh*.

important. As to the difference in the description of the details, they are not very important, but the copyist perhaps was asked to give what was subsequently thought to be a more exact description of the boundaries of the different pieces.

The copy bears a name, perhaps of its owner, in Gujarati as બી. બી. ડોર્ડી *i.e.*, B. P. Dordi. It bears on the left hand corner of the top some words which look like قرآن شریف Qurân Sharif, *i.e.*, the holy Qurân. It omits the word الهی given at the top of the original *chak-nâmeh*. The Gujarati translation has followed not the original *chak-nâmeh*, but the copy.

Before giving the text and the translation, I will describe the process of the description of the boundaries, so that the reader may easily follow the contents of the *chak-nâmeh*.

It was generally the practice of the Mogul times that when land was granted as a favour, one fourth of it formed good ground which was already cultivated, and three-fourths uncultivated land, which is technically spoken of in the document as *uftadeh* افتاده *i.e.*, "fallen," the corresponding Gujarati word for which, as used even now, is *padat* (પડત), *i.e.*, land that had fallen or remained uncultivated. According to the above division, the details of the land as given in the *chak-nâmeh*, are divided into two parts. Firstly, the details of the one-fourth cultivated land (*zamin-mazrua*) are given and then those of the uncultivated or fallen land. The cultivated land was not in one contiguous plot. Some of it was in a place known as the garden (*bâgh*) of Bâuji, which, as the *chak-nâmeh* is not written all along with proper dots (*nukteh*) on the letters, may be read variously. The name may be read as Makuji or Naluji or in several other ways. But I read it as Bâuji, because in the old Gujarati translation, it is so read. So, it is possible, that the old translation perhaps gave the name as it had come down to the times of the translator from one lip to another. Again the name Bâwâji is even now heard at Naosari as the name of some persons. For example, there was upto a few years ago, a known learned Parsee Desai, known as Bâwâbhâi Desai. The rest of the cultivated land, was in the garden of Ratnâgar. This word also can be read variously. But there is no doubt about its reading, because the name still continues as Ratan wâdi or Ratnâgar wadi. It is situated on our way to Kâchiâwady on the bank of the Purnâ river at Naosari. I had the pleasure of going to this part of Naosari several times in some of my morning walks during my occasional visits to Naosari.

The boundaries of these two pieces in the above two *bāghs* or gardens are described in two rows in the document, the Bāwji's garden land on the right hand and the Ratnagar land on the left. The order followed in the description of the boundaries is East, West, South and North.

The uncultivated (*uftādeh*) land consisted of seven different pieces as follows :—

1. In the land known as that of the garden of Ratnagar.
2. In *Pādar* i reh *i.e.*, the *pādar* of the road.<sup>1</sup>
3. The piece of land in Tigreh<sup>2</sup> on the bank of the river (*nadi*).
4. Another piece of land at Tigreh.
5. A piece of land named as Goleh گوله

From the details of the boundary of this piece, it seems that it was near Tigreh.

6. A piece of land known as Loki. It was near Tigreh.
7. A piece of land at Italweh.<sup>3</sup>

The above nine pieces—two of good cultivated land and seven of uncultivated (*uftādeh* ۷۵۴) land—made up the 100 bigahs as follows :—

The garden of Bawji had 22½ bigahs.

The Ratnagar garden had 2½ bigahs.

These two made up the one-fourth good cultivated land measuring 25 *bigāhs*.

<sup>1</sup> The word is used even now at Naosari and in other villages of Gujarat as ગામની પાદરે *gām ni padarē' i.e.*, on the outskirts of the village or town. We do not find this word in Persian dictionaries, but it may be *pā dar* پا در *i.e.*, "the foot in." We have the phrase پا در رکاب (lit. foot in the stirrup), used when one is just about to ride. So, in connection with towns or villages, the words 'pā dar' may mean, ground, just on the border of the town, whence you step into the town. Here, by 'pā dar i reh, is meant, perhaps the land just on the road.

<sup>2</sup> There is even now a village of the name of Tigrah about two miles from Naosari and about a mile on the South-east of the Mehta Parsee Lying-in-Hospital. A road from the south of the jail, leads to it (*Vide* my paper on the poet Bhajo Bhagat in my *Dnyān Prasarak Essays Part IV.*) A large tract of land over and above the present village then bore the name of Tigrah.

<sup>3</sup> Italwun is a village about 3 to 4 miles from Naosari. At present, the main road to Gandevi from Naosari passes through this village. It is larger than Tigrah.

Then the above seven pieces contained 75 *bigāhs* as follows:—

1. 16½. A plot of ground in the land known as Ratnāgar bāg.
2. 2½. A plot on the *pādar* of the road.
3. 2½. A plot at Tigreh on the bank of the *nadi* (river).
4. 7½. Another plot of Tigreh.
5. 7. Plot known as Goleh.
6. 27½. Plot known as Loki.
7. 12½. Plot at Itālweh.

Total 75.

Now, I give the text of the *chak-nāmeḥ*. It is difficult to decipher correctly all the words, especially the proper names of the places, as the usual dots or *nukteh*s are not generally given. So, in reading these and the figures about the *bigāhs*, I am helped by the Gujarati translation. There is also a copy of this *chak-nāmeḥ* on very thin paper in two leaves. In rare cases, this copy helps us to determine a word here and there. The second leaf of this copy contains the boundaries of the last few pieces.

(The Text of the *Chāk-nāmeḥ*)

اللّٰه اَكْبَر

3 زمین مدد معاش : مولا حامد اسپ و مولا حوشنگ فارسی با فرزندان  
 4 بموجب فرمان عالیشان واجب الاذعان جهانگیری و پروانچہ نواب  
 5 مستطاب جمعت الملکی 6 اعتمادالد ولتر 7 و نواب 7 و زارت پناہ  
 سیفخان

1 This form of Invocation to God, introduced by Akbar, over which there was a good deal of discussion among his courtiers (*Vide* above) is written in different styles or shapes. In this *chak-nāmeḥ*, it is written as above. In the *farmān* itself it is written in another shape.

2 The word *Mulla*, as written here, varies from what is written in the *farmān* itself where it is written *ملا mullā*, which means "a schoolmaster, a doctor, a learned man, a judge, a priest" (*Steingass*). When written *مولا Maula*, as written in this *chak-nāmāḥ*, it means, a lord, master; a judge, magistrate of a city; the supreme Lord, God; a slave, servant, a freedman (*Ibid*). In the copy of this *chak-nāmeḥ*, it is written *Mulla*, as in the *farmān* itself. I think that the form as given in the original *farmān* and correctly written in the copy of the *chak-nāmeḥ* is the proper form. So, I have followed it in my translation. The copy omits this word before the name of Hoshang.

3 In the copy, of the *chak-nāmeḥ*, the word is موافق

4 *Mustatāb*, gracious.

5 In the copy, we have an additional word before this, *eiz.*, مدار امورها *e.*, the centre of affairs.

6 In the copy, we find these additional words after this word:

و صدارت پناہ سیادت مایر میرمید احمد قادری

*i.e.*, the protector of the ministry, the wealth of dominion, Mir Salyid Ahmad Qādari.

7 *Wazārat*, the dignity of the Minister.



و تعلیقہ بہر مرزا محمد قاسم موازی یکصد بیگم زمین بگز آہی  
 موافق ضابطہ کہ یک حصہ مزرع رعیت و منہ حصہ افتادہ لایق زراعت  
 از سواد قصبہ نوماری سرکار صورت کہ در فصل خریف<sup>1</sup> تنگوزیل سنہ ۱۰۳۱  
 خدام حکومت<sup>2</sup> شعاری مرزا مظفر حسین و<sup>3</sup> خواجہ لعلچند دیوان و  
 دیسایان و مقدمان و رعایا و مزارعان تفصیل ذیل بتاریخ ۸ شہر  
 جمادی الثانی ۱۵۳۳ یدمودہ و چک بستہ چہار حد جدا کردہ و معین  
 ساختہ حوالہ مشار<sup>4</sup> الہما نمودہ شد کہ کسی دیگر بزمین مذکور مدخل  
 و مزاحم نشود کہ موہی الیہ در قبض و تصرف خود آوردہ بفراغ خاطر  
 محصول زمین مذکور صرف نمودہ در دعا گوی دوام دولت حضرت  
 اعلیٰ خلد<sup>5</sup> رہہ ملکہ مشغول باشند<sup>6</sup> ما بیگم بگز آہی  
 زمین مزرع رعیت کاشتہ

دو قطعہ

(1) قطعہ ۷ باورچی

شرقی — متصل .....<sup>8</sup> و زراعت کامدین ...

غربی —<sup>9</sup> متصل کیاری بہرام جی

جنوبی — متصل<sup>10</sup> کھانجن و کھاری

شمالی —<sup>11</sup> سرعام و کھاریہ

1 The word as given in the chak-namah, is سکور wherein all the letters are not given their proper *nuktahs*. But the word seems to be Tangus, the 12th or the last month of the Turks (vide the Chronology of Albiruni by Dr. Sachan p. 83).

2 Shi'ari, customary, habitual.

3 The copy of this document omits this word.

4 The copy has the word as مشار الہم

5 ritha a king, prince, emperor. I am doubtful about the reading of this word.

6 The copy has after the word *bāshand* مہر صدر i.e., "with the seal of the *sadr*. As it is a copy, it means to say, that the original has the seals of the proper authorities.

7 The copy of the chak-namah gives between the two words, two additional words viz., اندر باغ i.e., (The piece is) "in the garden" of Bauji. We find the word *bagh* in the case of the other piece in the garden Ratnagir.

8 I do not understand the word which is written without the *nuktahs*. It seems to be the proper name of a neighbour's land.

9 The copy gives, instead of the word *muttasil* (contiguous, adjacent). باغ ہانہہ. The whole will then read باغ ہانہہ کیاری بہرام جی i.e., (in the garden of the *hāth-kiāri* of Behramji. *Hāth-kiāri* is Gujarati, meaning, the rice-field (પાણી), which can be only ploughed by hand (પણ) where bullocks cannot work.

10 This and the following word are local Gujarati words, now spoken as  $\text{ખાજાન } \text{ખારી}$  *khājan khāri*, i.e., excavated land and salt water bed. When one exaggerates a matter, a Gujarati proverb says:  $\text{ખાજાન } \text{ખારી}$   $\text{કાજા}$   $\text{કાજા}$   $\text{કાજા}$   $\text{કાજા}$  i.e., he is not restricted by any excavated ground or outlet of water. The copy gives for the whole line only the words باغ کھاریہ *bāg khārieh* ( $\text{ખાજાન } \text{ખારી}$ ).

11 *Sar a'am*, i.e., public side. These words, used in the case of another boundary, are  $\text{شارع } \text{عام}$  *Shar'aa* which seem to be more appropriate.  $\text{شارع}$  *Shar'aa* is high road. The words mean 'public road'. We use in colloquial Gujarati  $\text{شارع } \text{عام}$   $\text{عام}$   $\text{عام}$   $\text{عام}$  i.e., public road. The copy gives for this line  $\text{کھانجن و کھاری}$  ( $\text{کھانجن و کھاری}$ ) which are explained above.

(2) قطع باغ رتناگر  
 شرقی - متصل کیاری چاند جیو 1 پتیل  
 غربی - متصل زراعت بہمن 2 جیو ولد بہرام  
 جنوبی - دابہریہ ملک 3 یوسف  
 شمالی - چاہ چاند جیو پتیل 4

(Now follow the description of the seven pieces (*qataa*'s of the uncultivated ground. It runs as follows:—)

(1) زمین افتادہ لایق زراعت  
 قطع رتناگر 5  
 شرقی متصل کیاری چاند جیو پتیل  
 غربی متصل زراعت بہمن جیو ولد بہرام 6  
 جنوبی - متصل دابہر 7 یہ  
 شمالی - متصل چاہ چاند جیو پتیل  
 (2) قطع پادریہ  
 شرقی - متصل صر 8 عام  
 غربی - متصل تلابدی 9 کرمدا 10

1 The name, as ordinarily spoken, is چاند جی Chandji and not Chandji. The copy gives it as such.

2 Bahmanji, son of Behram. The copy gives the name as: بہرام اندہارو Behram Andharu ( બેહરામ અંદહારુ ) i.e., Behram, the priest.

3 The copy gives this boundary as شارع عام i.e. public road. The Malik Yusuf, named here, is one of the signatories of the document as will be seen below :

4 The copy gives this boundary as منوچہر کلان ... باغ کلان i.e., the large garden of ... Minochehar. The illegible word before Minochehar may be Desai or Adhar.

5 The copy gives قطع در باغ رتناگر

6 The copy gives as boundary simply the word نالم i.e., a steam. The copy all along omits the first word *mullasil* i.e., adjoining.

7 The copy adds the name of the person to whom the *dabbarieh* belonged, and says دابہریہ باغ ملک یوسف i.e., the *dabbarieh* of the garden of Malik Yusuf. *Dabbarieh* is the local Gujarati word for the ground where nothing useful grows, but only rank grass of the lowest kind.

8 The copy has راہ عربہ و بہلد i.e., the road of carriage and ox. The word *bahled* for ox is Gujarati ( બહલ ).

9 A Gujaraticised form ( તલબ ) from Pers. تلاب tllab, pond.

10 This seems to be the name of the pond. Or, perhaps, it may be a word for the Karamad ( કરમادی ) berries. The copy has, instead of this line, دہن تلابدی i.e., the mouth of the small pond ( તલબ ).

جنوبی۔ متصل درختا کہجوری سوھی مانکا<sup>1</sup>  
 شمالی۔ متصل چاہ<sup>2</sup> و چہپر بہمن جیو  
 (3) قطع نیگرہ<sup>3</sup> کہ لب آب ندی  
 شرقی۔ متصل زراعت بہمن جیو<sup>4</sup>  
 غربی۔ متصل چاہ و باغ لہمو بہمن جیو<sup>5</sup>  
 جنوبی۔ متصل کہاری نیگرہ<sup>6</sup>  
 شمالی۔ متصل زراعت نورنگ مہرجیو<sup>7</sup>  
 4. قطع نیگرہ بموجب شرح  
 شرقی۔ متصل زراعت نورنگ مہرجی<sup>8</sup>  
 غربی۔ متصل درخت آمہ بہمن جیو<sup>9</sup>  
 جنوبی۔ متصل باغ لہمو بہمن جیو<sup>10</sup>  
 شمالی۔ متصل کہاری نیگرہ  
 5. قطع گولہ  
 شرقی۔ متصل زمین ایتالوہ کہ بعد سہ درخت خودما ہندی است  
 غربی۔ متصل زمین کولی و چاہ کولیم  
 جنوبی۔ متصل کہاری نیگرہ  
 شمالی۔ متصل کہاری موضع<sup>11</sup> بسولی من عمال پرگنہ تیلاری

<sup>1</sup> The copy gives the boundary of the south as *ادہارو بہرام ادہارو* i.e., the hut (Gujarati ૨૭૧૩) of Behram, the priest, and that of the north, as *استجار کہجوری* i.e., the tree of the date palm ( ૫૨૭ ) of Somji Mankeh. The Gujarati rendering gives the name as ૨૧૧૭ ૫૧૧૩. The boundaries differ, but the text of the copy and the Gujarati rendering help us to read the proper name as Somji Manka.

<sup>2</sup> Gujarati ૨૭૫૨ or ૨૭૫૩.

<sup>3</sup> The copy has, instead of *کہ* the word *پار* par i.e., the edge.

<sup>4</sup> The copy has this boundary as *زراعت بہرام ادہارو نزدیک آب ندی* i.e., the field of Behram Adharu, near the water of the river. The original gives the name of the owner, as Bahmanji (Bahmanji), who, as seen above, was the son of Behramjee.

<sup>5</sup> The copy has *باغ لہمون بہرامجی* i.e., the garden of lemon (lahamun ૧૧૧) of Behramjee.

<sup>6</sup> The copy gives this boundary *زراعت کشت و درخت* i.e., the trees, field and cultivation.

<sup>7</sup> The copy is torn off at this portion.

<sup>8</sup> It may be read simply as *ہرجی* Hiji.

<sup>9</sup> The name Bamanji (e) is quite clear in the original, but the copy, in its bad *shikasta* style, gives a form, which can be read both as Bahmanji or کہمچی Kahmahi. So, the Gujarati rendering has given the boundary as ૨૫૧૧ ૧૧૧૧ ૫૧૧૧. This is evidently a mistake.

<sup>10</sup> The copy gives the name as *ادہارو بہرام* and the boundaries are interchanged i.e., what is the southern in the one is the northern in the other and *vice versa*.

<sup>11</sup> I am guided in reading this name by the Gujarati version, which gives the name as ૨૧૧૧.

6. قطع لوکی

شرقی — متصل جاہ کولیب

غربی — متصل زمین کامدین طیب

جنوبی — متصل تیگرہ

شمالی — کہاری موضع بسولی

7 قطع ابقالوہ

شرقی — متصل زمین کہاریہ

غربی — متصل حد کولیب

جنوبی — متصل کہاری تیگرہ و کہرنالہ

شمالی — متصل زمین کہاسہ

قطعاعات معہودہ موصوفہ مذکورہ را با جملگی حدود چک بندی

کردہ دادہ شد این چند کلمہ چکنامہ برصوبیل حجت نوشتہ داد کہ عدالت

حاجت حجت باشد تحریر ... ۹ شہر جماد الثانی سنہ ۳۳

شاہد ۱ بمافیم شیخ جیور ولد شیخ احمد

گواہ شد ملک یوسف ولد ملک حبیب

۱ हरिसाभ्यम् ५८२वा ३

१ बुधरशुभ ३ कलाशु शाभ्य लभ्या प्रभाशु

१ अभहन भिहिराम शाभ्य कुरसी यक प्रभाशु

१ यां६७ शिहिरिआर शाभ्य

१ यां६७ आशदीन शाभ्य

१ भाशुफ नाशुभ शाभ्य लभत प्रभाशु.

१ सुदुराभ्य भिहिराम सभ्य

१ गोपाल स्याम दास साक लभ्या प्रभाशु.

१ लाम शुरांशक शाभ्य १०३१ यर

१ मेहेरनारा कुरेकुनशु साभ्य

१ से. सुदुराभ्य काका शाभ्य

१ दाशु भाशुका शाभ्य

१ नारायणु क्रीशुडाला साभ्य

१ गा. ४ इस्तम मेहेरशु शाभ्य

شاہد بمافیم شیخ محمود ابن شیخ منصور

شہد بمافیم خان محمد ولد عبدالکریم انصاری

1 मांयि lit. that which (mā) is in (fi). With the preceding word, this means "witness to the contents (of this document)."

2 Doubtful: this signature is not clear.

3 The copy gives this name as बुधर शुभ.

4 The copy gives only seven names of the witnesses. One of these is गारडा इस्तम मेहेरशु शाभ्य. This shows that the गा in the original is an abbreviated form of गारडा (Gārdā). We know that there is a well-known family at Noasari known as the Gārdā family. So, possibly this signatory was an ancestor of this family. The copy gives among the seven, one name as पेशीतनराशु शाभ्य i.e. Peshitan Rana, but this name is not in the original. There is a letter before the word पेशीतन in the copy, which is not legible. It may be एम् for Ervad.

(TRANSLATION OF THE CHAK-NÂMEH).

GOD IS GREAT.

CHAK-NÂMEH.

'The Chak-nâmeh for the land (given) for the help of the livelihood of Mullâ Jamasp and Mulla Hoshang, Parsee, with their children. Whereas, according to the respected and worthy to be obeyed Jehangiri Farmân, and (according to) the Parwancheh of the gracious Nawab, the leader of the country, <sup>1</sup> the supporter of the state, <sup>2</sup> and of the Nawâb, the protector of the Wazârat, Sifkhân, and (according to) the <sup>3</sup> register with the seal of Mirzâ Mahmâd Qasim, about 100 bigahs of land have been measured with the *ilâhi gaz*, according to the usual practice, *viz.*, one part of the cultivated land of ryots <sup>4</sup> and three parts of the <sup>5</sup> uncultivated (land) fit for cultivation, from the rural district of the town of Naosari, in the Sarkâr of Surat, in the *fisal* of Kharif . . . . Tunguz El <sup>6</sup> (month) year 1031, (and Whereas) the customary servants of the rule of Mirzâ Muzaffar Hasin and Khwâja <sup>7</sup> Lâlchand Diwân and the Desâhis and the revenue-officers <sup>8</sup> and the ryots and the cultivators have, on date 8th Jamâdu-l-sâni 1033, measured in details as given below and settled the limits (chak), separated the four boundaries and prepared assignments, (the land) has been entrusted to the above said persons; so that no body else may enter into the land and be troublesome; so that the above said persons having the land in their own charge and possession, may, with peace of mind, spending the income of the said land, remain engaged in saying prayers for the perpetual good fortune of His Majesty for the perpetuity of his long rule.

100 bigahs of land (measured) by Ilâhi gaz.

I Cultivated land tilled by ryots. Bigah 25.

Two pieces.

1 The piece (in the garden of) Bâuji. 23½

EAST.—Adjoining . . . . and the field of Kâmdin . . .

WEST.—Adjoining the *kiâri*<sup>9</sup> of Behramji.

SOUTH.—Adjoining the *khâjan*<sup>10</sup> and *khâri*.<sup>11</sup>

<sup>1</sup> This and the next words are titles. Lit. the sum total of the country.

<sup>2</sup> Lit. Support of State.

<sup>3</sup> Ta'liqa a schedule, a register.

<sup>4</sup> Balyat, ryot, tenant of the soil.

<sup>5</sup> Lit. fallen ૫૩૧૫ or ૫૩૧.

<sup>6</sup> Vide above, the footnote in the Text.

<sup>7</sup> It is an honorific title.

<sup>8</sup> Muqaddam a superior officer of the revenue in a village (cf. Gujarati મુકદ્દમ)

<sup>9</sup> કેચાંરિ "A rice field surrounded with and confined by ridges or embankments; bed of garden watered and planted with flowers."

<sup>10</sup> Khanjar a small ditch. ( ૫૧૨૧ ૫૧૨૨ ).

<sup>11</sup> Perhaps from Gujarati *khâri*.

**NORTH**—Adjoining public road and a salt ditch (*Khârio* ખારીએ).

The piece of the Ratnâgar Garden. Bigahs 2½.

**EAST**.—Adjoining the *kiâri* of Chândji Patel.

**WEST**.—Adjoining the field of Bahmanji, son of Behram.

**SOUTH**.—Adjoining the Dâbhriyeh of Malik Yusuf.

**NORTH**.—The well of Chandji(v) Patel.

II The \*uncultivated land fit for cultivation. 75

1. The piece of the Ratnâgar (Garden). 16½

**EAST**.—Adjoining the *Kiari* of Chândji Patel.

**WEST**.—Adjoining the field of Bahmanji the son of Behram.

**SOUTH**.—Adjoining the Dabhariyeh<sup>1</sup>.

**NORTH**.—Adjoining the well of Chandji Patel.

2. The piece on the outskirt<sup>2</sup> of the road. Bigahs 2½.

**EAST**.—Adjoining the public road.

**WEST**.—Adjoining the small<sup>3</sup> pond of *karamdâ*.

**SOUTH**.—Adjoining the date<sup>4</sup> trees of Somji Mânkâ.

**NORTH**.—Adjoining the well and the hut<sup>5</sup> of Bahmanji.

3. The piece of land at Tigrâh on the edge of the water of the river.<sup>6</sup> 2½.

**EAST**.—Adjoining the cultivation of Bahmanji.

**WEST**.—Adjoining the well and the lemon-garden<sup>7</sup> of Bahmanji.

**SOUTH**.—Adjoining the Khâri of Tigrâh.<sup>8</sup>

**NORTH**.—Adjoining the field of Narsang Meherji.

4. (Another) piece at Tigrâh according to the sharh 7½.

**EAST**.—Adjoining the field of Narsang Meherji.

**WEST**.—Adjoining the mangoe-trees of Bahmanji.

1 A place, wherein, grows dâbhdo દાભડો a kind of rough grass. It is spoken of as "દાભડયું" dâbhdiyân, just as a place where grass ( ધાસ ) grows is called ધાસયું (ghasyân). Mr. Sorabji Muncherji Desai of Naosari informs me, in reply to my inquiry, that there still exists a vazifah at Kâchlawadi ( કાચલાવાડી ) which is known as dâbhariyân. ( દાભરિયું ). It is about 23 bigahs in area and is the property of Mr. Fardunji Desai. It is the dâbhâriyeh, referred to in this document.

2 Pâdar. The word seems to mean Lit. "the foot in" i.e., the place, whence the next step leads you to a place. For example, we speak of the pâdar of a village ( ગામનું પાદર ), i.e., the place whence the next step takes you to the village itself.

3 Talâvri, a Gujarati word for a small pond.

4 Khajuri, a Gujarati word for date-tree.

5 Châpreh, a Gujarati word for a hut.

6 Nadi, Gujarati word for a river.

7 Lehmun, Lemon, લીમું.

8 For the village of Tigrâh, vide an account of my visit of it in my paper on "કાઠીઆવાડના કૃષી ભોળે ભગત. નૈસારીની પડોશનાં તાંબ્રા ગામમાં સાંભળેલી તેની દંત કથા". જ્ઞાનપ્રસારક વિષયો ભાગ ૪. (Dnyân Prasarak Essays Part IV, p. 142).

SOUTH.—Adjoining the lemon-garden of Bahmanji.

NORTH.—Adjoining the Khâri of Tigrâh.

5. The piece of Guleh. 7

EAST.—Adjoining the land of Itâlweh which is within the limit of the three trees of Indian dates.

WEST.—Adjoining the land of the Koli<sup>1</sup> and the well of the Guleh.

SOUTH.—Adjoining the khâri of Tigrâh.

NORTH.—Adjoining the khâri of the village of Basoli from the rule (amâl pl. of 'amal', tracts, rule, country)the parganah of Tilâri.

6. The piece LÔki. 27½

EAST.—Adjoining the well of the Kolis.

WEST.—Adjoining the land of Kâmdin, the physician.<sup>2</sup>

SOUTH.—Adjoining Tigrâh.

NORTH.—Adjoining the khâri of the village of Basoli.

7. The piece at Itâlweh.

EAST.—Adjoining the land of the khâriyeh.

WEST.—Adjoining the limit of the Kulieh.

SOUTH.—Adjoining the khâri of Tigrâh and Kahr . . . leh<sup>3</sup>

NORTH.—Adjoining the land . . . . .<sup>4</sup>

(Then follow as mentioned below the signatures of some well-known men of the town, certifying, that, as said above, the boundaries have been settled. The first two signatures are in Persian characters and the rest in Gujarati. They put down their signatures under the following statement):

The above mentioned described pieces according to their boundaries, are given after being all entered into *chak-bandî*. These few words of the Chaknameh are written and given by way of proof so that in case of necessity in court, they may serve as a proof. Written on . . . 9th of the month Jumâdu'l sânî year 1033.<sup>5</sup>

<sup>1</sup> The Kolis form a caste in Gujarat.

<sup>2</sup> After this paper was read and by the time, its passes through the Press, Prof. S. H. Hordivalâ, Principal and Professor of History at Behauddin College, has published an excellent book, entitled "Studies in Parsi History," wherein (pp. 1491-88) he speaks of a Parsi physician Meher Vald (born about 1520 A. C.), whose ancestors and descendants practised medicine at Nasarî. One of the descendants was Qlâm Tabîb. A document belonging to his property has a date of about 1035 A. H. (1626 A. C.) I think that the Kamdin Tabîb of our document of about 1623-24 A. C., is the Qlâm Tabîb of the above document. We know that the name Kamdin is a form of Qlâmud-dîn.

<sup>3</sup> The letters of the word have no nukteh. So, it is difficult to read them. They seem to form the name of a place; The word may be gadhâr-ba-nâleh, i.e. the cart road in the water-course ( ગાદહારના પાણી ), or it may be gahr-naleh i.e., a covered outlet for water ( ગારનાલે ).

<sup>4</sup> I do not understand the word. If we take it, that a stroke over the first letter has been omitted by mistake by the writer, it may be gâhsiyeh ( ગાહસીયે ) i.e., a place where only grass grows.

<sup>5</sup> i. e., A. D. 1623-24.

- Witness to the contents. Shaikhji son of Shaikh Ahmad.  
 Witness Malik Yusuf, son of Malik Habib.
1. Hari Witness according to the schedule.<sup>1</sup>
  1. Bhoodhar Suj Kal(y)ân. Witness according to what is written (above).
  1. Bahman Behrâm. Witness according to the *chak* in Persian.
  1. Chândji Sheheryâr. Witness.
  1. Chândji Âshdin. Witness.
  1. Manock Nagoj. Witness according to what is written.
  1. Sohrab Behrâm. Witness.
  1. Gopal Syâmdas. Witness according to what is written
  1. Writer, Mathuran Rai. Witness 1031 ?
  1. Mehernosh Ferdunji. Witness.
  1. Sohrâb Kâkâ. Witness.
  1. Dâji Mankâ. Witness.
  1. Nârâyan Kinda Lâ. Witness.
  1. Ga. Rustom Mehirji. Witness.

(the signatories on the right hand margin are)

1. Mehernosh Kekbâd Deshâi. This *chaknameh* is correct according to the writing. Witness to the contents Shaik Mahamud son of Shaik Mansur. Witness to the contents Khân Mahamud son of Abd-ul-Karim Ansayari."

In all, there are 16 signatures of which two are in Persian characters and 14 in Gujarati. Of the 16 signatories, two are Mahomedans, 6 are Hindus and 8 Parsees. The Hindu and Parsee signatures are all preceded by the Gujarati numeral figure for one. This seems to be the general custom in Gujarati, to affirm perhaps, that what they state is truth and truth alone, as enjoined by God who is one.

Some of the signatories seem to be respectable known citizens of Naosari at that time. We have authority to say so, at least for the Parsees. The first Parsee signatory Bahman Behrâm was Bahmanji Behramji Desai who died in 1655 A.D.<sup>2</sup> He had acquired great influence at the Mogul Court and held large jagirs. He was the son of a well known Desai, Desai Behram Faredun.<sup>3</sup>

Sohrab Kaka was one of the signatories of a document dated roz 5, mah 1, year 1053 Yazdazardi (1683 A.D.) wherein the laymen of Naosari agree among themselves, that they may engage any priests they like for the religious services in their families, and not necessarily those who come to office in turn according to their sacerdotal arrangement.<sup>4</sup>

<sup>1</sup> Doubtful. The last part may be read ૫૯૨૫૧. Here the word *pat* may be Gujarati ૫૯ meaning a schedule, list.

<sup>2</sup> Parsee Prakash I, p. 14.

<sup>3</sup> Ibid p. 111.

<sup>4</sup> Ibid p. 844.



As to the last signatory, who signs as Ga.Rustam Mehrji, we saw above, that the word Ga (ꣳ) seems to be an abbreviation for Gârdâ. The Gardâ family is a well-known family of Naosari at present. Now there remain, the seals on the Chak-nameh to be deciphered.

The first topmost seal reads<sup>1</sup> خادم شرح رسول الله عبدالحسن i. e. Abdulhusan Fazulalla, the servant of the orders of the Prophet.

On the next seal the first topmost word is not clear. The next word gives the name سيد حسين مظفر ۱۰۳۱ i. e. Sayid Husin Muzaffar 1031. This and the next seals above them bear the words نقل گرفتہ شد i. e. the copy is taken. So these are the seals of Government officers.

The third seal reads : ال عبد لعل چند ابن اور چند i. e. servant Lâlchand, the son of <sup>2</sup> Aurchand.

The fourth seal is not clear. Some words seem to read الله نصير Alla Nasir. We read the name Nasir in the writing on its left. It is الوائف بمضمون ماسطور اول العباد نصر محمد i. e. informed according to the purport of these lines. The humblest of servants, <sup>3</sup> Nasir Mahmad.

## VIII.

### APPENDIX.

As an appendix to the paper, I give the text and translation of some old documents, referring, not to the whole land, but to 18 bighâs, which, latterly, came to the share of Mehernosh, the third in descent from Mulla Jamasp. The documents are of some antiquarian interest, as they show some old methods of describing boundaries, proving one's rights over any land, passing receipts, &c., and as giving some idea of other cognate matters.

We learnt from the Farmân, that 100 Bighas of land were presented jointly to Mulla Jamasp and his nephew Mulla Hoshang. So, possibly they themselves, latterly in their life time, or their heirs after their death, divided the land, and each, or the descendants of each, got 50 Bighâs. It appears from a Chak-nâmeh in the name of Mehernosh, the third in descent from Mulla Jamasp, that, after some divisions, there came to his share about 18 Bighâs of land. I give below the chak nâmeh of this share of the land.

<sup>1</sup> The reading of the last part of the name is doubtful. The last word of the seal also is not legible.

<sup>2</sup> The first part of the name is not clear.

<sup>3</sup> Agat the least of Ibal a servant.

First Document. Chak-nameh of 18 Bighas of land that came to the share of Mehernoush.

آلهی  
(1)له

۲ چکنامہ ۳ مدد معاش مہرنوش از فرزندان ۴ ملا ۵ جاماس فارسی با فرزندان بموجب فرمان عالیشان واجب الاذعان ۶..... و پروانہ ۷ غفران پناہ نواب مستطاب ۹ جملت الملکی ۱۰ اعتقاد الدولت و نواب وزارت پناہ سیفخان ۱۱ مرحوم موازی ہزڈہ بیکہ زمین بگز ۱۲... از جملہ ۱۳ ایہ ملا جاماس مذکور بر طبق قسمت بامہ مہرنوش مسطور موافق ضابطہ یکتصہ مزروع رعیتی و سہ حصہ افتادہ خارج ۱۴ جمع لایق زراعت عمہ ۱۵ اشجار از مواد تصبہ نوماری سرکار سورت ۱۶ مصافی بصوبہ احمدآباد در فصل خریف تھا قوی یل .

1 This word stands for *آلم*. I am told, that even now, Mahomedans write this form on the top of their letter.

2 In the original, the first four letters *چکنا* of the word form the first line running over well-nigh the whole breadth of the paper and the last two letters *مہ* appear as if they were joined with the letters *جب* of the word *واجب* in the next line.

3 The word *زمین* which occurs in the first chak-nameh, given above, of Mulla Jamasp, is here omitted and taken as understood.

4 This word is written here as in the original farmān and the copy of the first chak-nameh, and not as *مولا* as in the original of the first chak-nameh. Vide above.

5 The last letter *پ* *p* is omitted. We find such eliminations in some ancient Parsi names. For example, the name Tehmurasp (Avesta Takhma urupa) has become Teimuras, which, in its turn, latterly became Tehmur (Temur, Taimur), which again has been changed into Tehmul, in which form we see it in the modern Parsi name Temulji.

In this chak-nameh, we find only the name of Mulla Jamasp and not of Mulla Hoehang because it refers only to 18 bighas of land which came in division and sub-divisions to one of the descendants of the third generation of Mulla Jamasp.

6 Here, after this word, the name Emperor Jehangir, which is mentioned in the first Chak-nameh is omitted and taken as understood and a little space is kept blank.

7 In the first chak-nameh, the word is *پروانہ*.

8 *غفر* ghafr; pardoning.

9 A title. Here the personage is spoken of by his title and not by his name, just as we say "the Prime Minister, the Chancellor" etc.

10 Lit. The prop or support (*Itamād*) of the State.

11 Marhtin, the late. As Sikhan was dead by the time of this second chak-nameh he is spoken of as "the late".

12 The word *آلهی* which generally follows in such documents of the Mogul times is not found here. Instead of that, a small space as could contain the word is kept vacant. Perhaps this is meant to signify, that the word is too revered to be often repeated.

13 Aims, ayimma "Land given as a reward or favour by the king at a very low rent. A *haif* (when no rent is paid the land is called *لاخراج* *lā khāraj*, Allodial); Charity lands." (Steingass), or it may be for *عما* one hundred.

14 The words "Khārej jama" outside (i.e., free of) the assessment (*jam*) are not found in the first chak-nameh.

15 Ash jā trees.

16 *Masāif* (from *صفت* rank, order) ranked in. The words "ranked in the Suba (province) of Ahmedabad" are not found in the first chak-nameh and the original farmān. So, it seems, that it was latterly, after the 17th year of Jehangir's reign, when the first chak-nameh was made, that Surat was properly placed in the Suba-ship of Ahmedabad

سنه ۱۱۲۵ فصلي حاجي بشير ۱ منصوب ۲ رفعت . و ۵ معالي  
 پناه مرزا محمد زمان و ديساين ۴ و مجموعہ دار و مقدمان و رعایا  
 و مزارعان بموجب تفصيل ذيل پيموده و چک بستہ حوالہ مشارالیه  
 نموده کہ احدي بزمن مذکور مدخل و مزاحم نشود و مومي اليه  
 در قبضی و تصرف خود آورد؛ بفرغ خاطر محصول زمين مذکور  
 صرف نموده در دعاگوي. دوام دولت ابد مدت مشغول باشد  
 بخت ۵۴ بيگمہ قطعین .

قطع اول — نہ بيگمہ ۱۲ ۵ بسوہ .

طولي من الشرق ۵ الى الغرب — يكشمت چوب .

عرضي من الجنوب الي الشمال — دوشست چوب .

شرقي — متصل شارع عام و كهيت گوكل بيروہ .

غربي — متصل قطع دوم وظيفہ مہر نوش مذکور .

جنوبي — متصل گوكل بيروہ و دابہرہ ملك شريف .

شمالي — بيست و دو چوب از چاہ قديم چاند جي پتيل گذاشتہ

بطرف جنوب حداین قطع

قطع دويم — بخت بيگمہ ۸ بسوہ .

طولي من الشرق الى الغرب ۵۶ چوب .

عرضي من الجنوب الي الشمال شست چوب .

شرقي — متصل قطع اول مہر نوش ايہ دار مسطور .

غربي — متصل شارع عام .

جنوبي — دابہرہ ملك شريف .

شمالي — شارع عام .

تحریر فی التاريخ چہار دہم ۱۴ شہر شعبان المعظم سنہ ۷ از

جاوس والا .

## TRANSLATION.

### GOD (ALLAH.)

Chak-nâmeh for the assistance of the livelihood of Mehernoush (one) of the children of Mulla Jamas Parsi and his (Mehernoush's) children. According to the *farmân*,

1 *mansûb*, constituted, appointed, substituted.

2 *ri'ât*, exalted, noble.

3 *ma'âl*, eminences, high places, sublime matters.

4 *majmu'adâr* "a record-keeper; one who checks or audits the account of revenue collectors in each district."

5 *biswa*, the twentieth part of an acre of land १/२० In reading the figures, I am helped by a Gujarati translation of the chak-nâmeh.

6 *ilâ*, upto, towards.

of His Majesty, worthy to be obeyed,<sup>1</sup> and according to the *parwāneh* of the protector (or giver) of pardons, the gracious<sup>2</sup> Nawāb Jumlatu-l-Mūlki<sup>3</sup> Iatimādu-l-Daulat and Nawāb Wazārat-panāh the late Sifkhān,<sup>4</sup> 18 *bigāhs* of land (measured) by *gaz* (-i ilahi), from the total free land of the said Mulla Jamas, according<sup>5</sup> to the Deed of Partition of the said Mehernoush, (and) according to the usual practice,—(viz) one share (*i.e.* one fourth) the cultivated land of the ryots and three shares in the uncultivated land—free of assessment and fit for cultivation, together with all trees, from the suburbs of the district of Naosari in the *sarkār* of Surat (which is) ranked in the *subah* of Ahmedabad, in the season of *kharif tahâ*<sup>6</sup> *koel* in the year 1125 *fasali*. have been entrusted by Haji Bashir, the Mansub (*i.e.* the appointed officer) of the exalted and the most eminent<sup>7</sup> Mirzâ Mahmud Zamân and by the Desâis<sup>8</sup> and Majmudârs<sup>9</sup> and Revenue-officers and ryots and cultivators, after measuring (the land) according to the details in the postscript (*i.e.* the following details) and settling the Chak, to the above-named (Mehernoush), so that, no one may be an intruder and be troublesome in the said land, and the above-said<sup>10</sup> person may, bringing the land under his hold and possession (and) spending the produce of the said land with peace of mind, for perpetuity be engaged in praying for the constant good fortune (of the King).

The pieces of 18 bigāhs.

The First piece, bigāhs 9 biswâ<sup>11</sup> 12.

Length<sup>12</sup> from the East to the West, 61 sticks.

Breadth<sup>13</sup> from the South to the North 62 sticks.

(Boundaries).

The East adjoining a public thoroughfare and the field<sup>14</sup> of Gokal Birâh<sup>15</sup>.

1 Wājibu-l-iz'ān.

2 Mustatāb.

3 This and the next three words form titles.

4 We find the name of this officer in the first Chak-nāmeḥ of Mulla Jamāsp and Mulla Hoshang.

5 طبعی cleaving to, joined to.

6 Altkirunt list of Turkish months, does not give this name. He gave Kuy as the name of the 8th month and Tagt uk as that of the 10th month. Perhaps the name Tahâ Kul of our Chak-nāmeḥ is the Taghuk of Altkirunt (Chronology p. 83)

7 Lit. protector of eminent persons. If we read the first word as معانی m'a'in (Gujrati مےآئی), it may mean protector of spiritual matters *i.e.*, learned theologian

8 Desâis.

9 Majmu'adar.

10 Mum, above-mentioned and *ilâi*, above-named. Mumi *ilâi*, above-said.

11 بسوۃ The 20th part of an acre.

12 طولی Length.

13 عرضی Breadth.

14 کھیت An Indian word for field *ਖੇਤ*. 15 *ਭੋਲਕੀਰਾ*.

The West adjoining the second piece, the property of the said Mehernoush.

The South, adjoining (the property of) Gokal Birâh and the dâbharyeh<sup>1</sup> of Malek Sharif.

The North. The boundary of this piece is towards the South, leaving 22 sticks from the old well of Chândji Patel.

The Second piece, bigâhs 8 biswâ 8.

Length from the East to the West 56 sticks<sup>2</sup>.

Breadth from the South to the North 60 sticks.

(Boundaries).

East. Adjoining the first piece of Mehernoush, the said landholder.

West. (It is) Adjoining the public thoroughfare.

South. The Dâbhariyeh of Malik Sharif.

North. Public thoroughfare<sup>3</sup>.

Written on date 14th of the great month Sha'aban of the year 7 of the exalted Accession.

(Here follow four signatures, three of Parsees and one of a Hindu who calls himself Majmudâr).

Desâi Manock Homjee. Signed.

Desâi Dârâb Rustamji. Signed.

Tehmul Rustam Witness.

Mehta Ragnathdâss Vandâvandâss Majmudâr. What is written here is correct."

The Parsee signatories of the document were known persons of the time.

Desâi Manock Homji. He came to his Desâi-ship in 1701 on the death of his father Homejibhai Temulji. He died in 1730. His son Jivanji<sup>4</sup> Manockji also had become famous at Naosari.

Desâi Dârâb Rustamji also was a known personage of his times.<sup>5</sup>

Desai Tehmulji Rustamji (died 1728). He held from the Delhi Emperor the *chodhrâi*<sup>6</sup> of Naosari and Pârchol. In 1714, he had purchased from the above Desâi Darab Rustamji his share of Desâi-ship. It is said, that, as the people of Naosari were tired of the misrule of the officers of the Mogul Emperor, he tried to bring Subedâr Pilâji Gâikwâd, who ruled at Songad,

<sup>1</sup> A Gujarati word. Field of course grass. Vide above.

<sup>2</sup> Modern Gujarati ડાંડી.

<sup>3</sup> The modern Gujarati શરીઆત (રસ્તો) is શીરએ આત. The Gujarati phrase શરીઆત બેાનુ છે comes from these Persian words, meaning it is very false, the intensity of the falsehood being as wide as a public thoroughfare.

<sup>4</sup> Parsee Prakash I, pp. 28-50.

<sup>5</sup> Ibid pp. 23 and 24.

<sup>6</sup> *Chodhrî* was a kind of high police officer.

to power at Naosari in 1720. The Nawâb of Surat, thereupon took him and his family prisoners. Pilâji Rao Gàikwâd released them from their prison and gave them high powers under him.<sup>1</sup>

The Chak nameh bears four seals at the top. The inscription on the first big seal on the left runs as follows :

خادم شرع محمد شد رفيع الدين عثمانى ۱۱۲۷

*i.e.*, Rafiu-d-din Usmâni, the servant of the religion of Mahomad confirms<sup>2</sup>. 1127? From a copy of this chak-nameh referred to below, it appears that this personage was the Qazi of Naosari at that time.

The second square small seal, a little above, and on the right of the first, bears the name مهمد زمان Mahmad Zamân. He is the officer named above in the chak-nâmeh.

The third small round seal, below the second and on the right of it, reads البندة بشير *i.e.* servant Bashir. He also is mentioned above in the chak-nâmeh. He was a subordinate of Mahamad Zamân. It bears a date which seems to be 1123.

The fourth seal on the extreme right seems to give the reading as "Miân Miran."<sup>3</sup>

This chak-nâmeh of 18 bigahs is spoken of on the last fold from below in the first original as  
چکنا سر بابت زمين  
موضع چو ويسي در بابت رتناگر باصم مهرنوش

*i.e.* The Chak-nâmeh in the matter of the land in the district of Chovisi in the matter of the land of Ratnagar in the name of Mehernosh.

(a) I produce another Persian document for inspection. It is only a copy of the above-given original Chak-nâmeh of Meher-noush. It is an authenticated,

Two copies of the  
Chak-nameh of  
Mehernoush.

or, what we may now call, a certified copy. It bears the seal of the person who gave the

copy. The seal reads  
خادم شرع ..... جمال الدين عثمانى  
*i.e.*, the servant of Religion . . . . .<sup>4</sup> Jamâlu-d-din  
Usmani. Under the seal of this person, we read the words  
نقل مطابق اصل

*i.e.*, copy according to the original.

As it is a copy, we find the following writing, somewhat similar to that of the original, added at the commencement to show, that it is a copy of the original Chak-nâmeh.

1 Parsee Prakash I, p. 27.

2 شد Shad, confirming.

<sup>3</sup> The word is not quite legible.

<sup>4</sup> The word is not legible. It may be عالیشان

نقل چک نامہ بہر قاضی رفیع الدین و رفعت و معالی پناہ  
 مرزا محمد زمان و حاجی بشیر و بنام دہائی از قرار چہار دہم ۱۴  
 شہر شعبان المعظم سنہ ۷ از جلوس والا آنکہ

*i.e.* copy of the Chak-nâmeh with the seal of Kazi Rafiu-d-din and of exalted and most eminent<sup>1</sup> Mirza Mahmad Zamân and Haji Bashir and with the name of Desâi from the Agreement of the 14th of the great month Sh'abân, year 7 of the exalted accession of the King *viz.*

We read on the back of the last fold from the bottom the following title : अकामि, नकल छे, यमोदरु मी ६।२६।

(b) I produce for inspection another copy of the same Chak-nâmeh, which is a copy taken from the second copy. It is a certified copy of the preceding copy of the Chak-nâmeh. It gives the wording of the seal of the above copy with additional words, written in a vertical line on the left, as نقل مطابق نقل *i.e.* a copy according to a copy. Then, there is the seal of the certifying officer on the top, on the left of the above writing.<sup>2</sup> Its lines run as follows :—

شریف  
 شرع  
 خادم قاضی  
 فضل الد عثمانی  
 بن نی .

These words, when properly arranged, read

خادم شرع شریف قاضی فضل الدین عثمانی ۱۲۷۶

*i.e.* The servant of the noble religion, Kâzi Fazlu-d-din Oosmâni 1286.

In the very beginning of the text of this copy of the chak-nâmeh, we have the following writing, showing, that it is a copy from a copy.

نقل چک نامہ بہر قاضی رفیع الدین و رفعت و معالی پناہ  
 مرزا محمد زمان و حاجی بشیر و بنام دہائی از قرار چہار دہم ۱۴  
 شہر شعبان المعظم سنہ ۷ از جلوس والا آنکہ

*i.e.*, copy of the Chak-nâmeh with the seal of Kâzi Rafiu-d-din and of exalted and most eminent Mirza Mahmad Zamân and Haji Bashir and with the name of Desai from the agreement of the 14th of the great month Sha'aban, year 7 of the exalted accession of the King, *viz.*

<sup>1</sup> If read Ma'âni-panâh, it would mean Protector of spiritual matters, *i.e.*, Theologian.

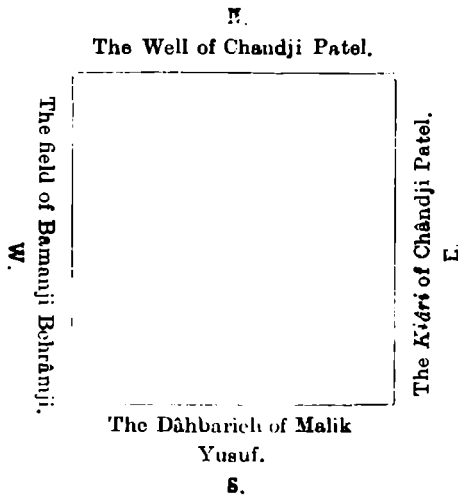
<sup>2</sup> It bears the following title on its last fold from the bottom.

अकामि २।नागर १७।३। वी. १८ २ छे तेनी नकल काजुमामानोदीन  
 मीःशामानीनी मीःरनी छे ते उपरथी आम्मे नकल करी छे.

We find, from this Chak-nameh that all the 18 bigâhs of this chak-nâneh were in the land known as Ratnâgar Bâg or Ratnâgar *vazifeh* (now known as Ratnâgar *wâdi*). It is near the land now known as Kâchiâ-wâdi ( کچیہ وادی ), which is considered to be one of the fertile parts of the district of Naosari. As it is situated near the Purnâ river on which Naosari stands, the land is occasionally renewed and fertilized by the new soil brought by the inundations of the river. The Chovisi village which gives its name to the whole district is about 2 miles from this place. The land of Tigreh, referred to in the first Chak-nâneh of Mulla Jamasp, adjoins Chovisi district.

The Ratnâgar *bâg* land is first referred to in the boundaries of the nine pieces that made up 100 bigâhs of the land granted by Jehangir. Both, a part of the cultivated land (25 bigâhs) and a part of the uncultivated or fallen (*uftâdeh*) land (75 bigâhs), were included in this Ratnâgar *bâg* land. The following diagrams give us a bird's eye-view of the boundaries of the two pieces (*vide* the chak-nâneh above)<sup>1</sup>

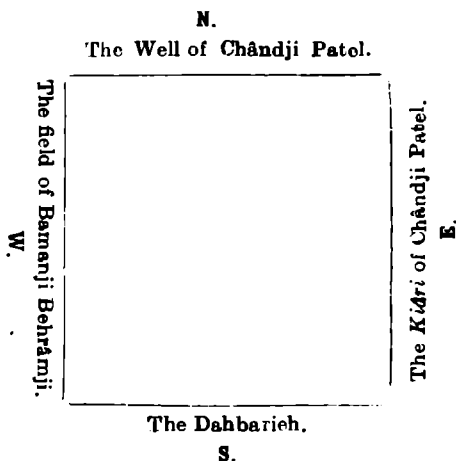
The piece of  $2\frac{1}{2}$  bigâhs in the cultivated good ground of Ratnagar *Bâg*.



<sup>1</sup> Chovisi is the name of a district still known by that name. A village of that name now is about two miles from the land in question, which is still in the possession of the members of the Dordji family who have descended from Mehernosh.

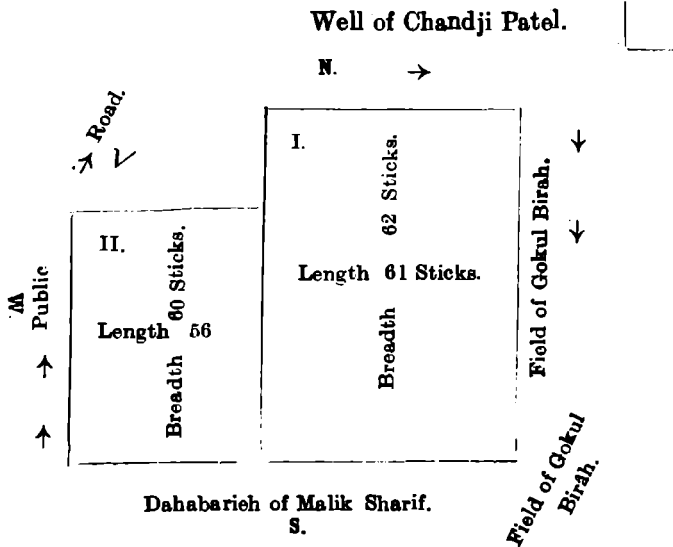


The piece of  $16\frac{1}{4}$  bigahs in the fallen or uncultivated (uftâdeh ۴۵۹) ground of the Ratnagar Bâg.



The details of the boundaries show that both the pieces,—one in the fertile or cultivated ground and the other in the fallen or uncultivated ground,—stood adjoining each other. So, the boundaries of the whole ground of the Ratnâgar bâg may be represented by the same above diagrams.

It seems from the details of the *chak-nâme* now under consideration, that Mehernosh got as his share, well nigh the whole of the above referred to land of the Ratnâgar garden. The following diagram based on the details of the *chak-nâme* gives us a bird's eye view of Mehernosh's land. This diagram is not supposed to be a very exact plan. The *chak-nâme* describes it in two pieces, the length of one of which is shorter than the breadth. As described in the *chak-nâme*, the length runs from East to West. So, I give the diagram in two parts, marked I and II. The public road is represented by the arrow heads.



**Second document. A Parwazah with the seal of Mahomad Zaman.**

There is an old document, named on its fold as a parwanah, which refers to the 18 bigahs of land that came to the share of Mehernosh on partition. It seems, that it was made after the land was settled by the Chak-nameh.

1 ظل مبعالي                      آلي                      2  
جنت مكان                      له

متصدیان مهمات حال و استقبال قصبہ نوساری سرکار سورت  
میدانند کہ موازی ہزدہ بیگہ زمین بگز 1 دروچہ و مدد معاش مہرہ  
نوش از فرزندان ملا جاماس فارسی با فرزندان بموجب فرمان عالیشان  
صرحت عنوان و پروانہ نواب جمالت الملکی اعتمادالدولت و نواب  
وزارت پناہ سیفخان مرحوم بر طبق قسمت نامہ مہر نوش مذکور  
موافقی ضابطہ یک حصہ مزروع رعیتی و سہ حصہ افتادہ خارج جمع  
لایق زراعت بمع اشجار طرف چوویسی رتناگر قصبہ مسطور مقرر است  
لہذا قلمی میگردد کہ اراضی مزبورہ را بدستور سابق در قبض و  
تصرفی مشار الیم معہ فرزندان بتصدق فرق مبارک بندہمان حضرت  
و اغذازند کہ حاصلات آنرا صرف ما یحتاج خودہا نمودہ بدعاہی ازدیاد  
عمر و دولت ابد مدت مواظبت مینمودہ باشند درین باب تغلف و  
انصراف نورزند تحریر فی القاریخ ۲۲ ذالقعده سنہ ۷ جلوسی.

1 Zillsubhani is a royal title or epithet, meaning, the shadow or representative of God.

2 This is the abbreviated sign of Alla referred to above.

## TRANSLATION.

“Resting in Paradise. God. The Shadow of God.

Let the present and the future officers of Government of the town of Naosari of the Sarkâr of Surat know, that (Whereas) about eighteen bigahs of land, (measured) by the (Ilâhi)<sup>1</sup>, gaz, have been fixed as described for the purpose of the help of the livelihood of Mehernosh, (one) of the children of Parsi Mullâ Jâmâs and his (Mehernosh's) children, according to the farmân of His Majesty who is merciful<sup>2</sup> and according to the *parwanah* of Nawab Jumlatu-l-Mulki Is'timâdu-l-daulat and Nawâb Wazârat panâh, the late Sifkhan,<sup>3</sup> according to the Deed of Partition of the said Mehernosh, (and) according to the usual practice *i.e.* one share of cultivated ryot land and three shares of uncultivated land, free of assessment (and) fit for cultivation, together with trees, in the direction of Chovisi (known as) Ratnâgar in the above<sup>4</sup> kasbeh, it is therefore put down in writing, that the said lands may be entrusted in the usual way in the charge and possession of the above-named person (Mehernosh) and his children as a sacrifice<sup>5</sup> over the auspicious heads of the slaves of His Majesty, so that spending the (land's) income upon his wants<sup>6</sup> he may pray continually<sup>7</sup> for the increase of the life and good fortune for a continuous period. In this matter they (the Government officers) should exercise no delay or defection. Written on the date 22 of Zi'al qaddeh, year 7 of accession.”

The document bears a square seal on the right, a little above the first line. We read therein the name of the officer as محمد زمان Mahamad Zâman. On its fold, it bears the word ફાર્માન (farmân) instead of પરવાને (parwanah.)

There is a certified copy of this Parwanah with the seal of Kâzi Fazlud-din Usmâni. The seal bears words below it saying نقل بمطابق با صلی *i.e.* a copy according to the original. The seal itself bears the wording:

1 Instead of the usual word الهی a space is kept vacant.

2 Lit. of manners or mode ('anvân) of compassion or mercy.

3 The name Sifkhan seems to be a contraction of Asûfkhân.

4 Mastur, described.

5 Sacrificing, charity. Farq is head, cf. the Gujarati saying માયા ઉપરથી

સત્યે કરવું. The Gujarati એવારવું gives some similar idea. The signification is, that the land may be given free, so that the donee may remain devoted, and pray for the kingdom and its officers. Perhaps in the Gujarati word એવારવું we have the word

وا in the phrase va guzashtân which we find here.

6 Mâ-yahtâj which is wanted.

7 Muwâzibat, being assiduous, constant.

خادم شرع شريف قاضى فضل الدين عثمانى

*i.e.* servant of the noble religion Kazi Fazalu-d-din Usmâni.

This copy bears over a fold the title of the document as  
 पुरवानो अमराज ममद नमाननी मोहोरनो रतनागर वसुधार्वा. १८नो  
 छे तेनी नकुल.

There is a subsequent certified copy of a copy of the original parwānah with the following additional words to show that it is a copy:—

پروانه بمهر محمد زمان از قوار بقاریخ ۲۲ ذالقعده سنه ۷ جلوس آنکه

*i.e.* the Parwānah with the seal of Mahmad Zamān from the writing of date 22 Ziu-l-qu'adeh year 7 of accession *viz.*

It bears the seal of Jamālu-d-din Usmāni with the words نقل مطابق نقل *i.e.* a copy according to the copy. The seal bears

خادم شرع عالیشان قاضى جمال الدين عثمانى

*i.e.* The servant of the noble religion Jamāl-ud-din Usmani.

The document is wrongly named on its fold by the owner in pencil as नकुल अक नमाननी.

**Third document. A Document in the matter of a Dispute about the land of Mehernoush.**

It seems that the above Mehernoush had a dispute with his nephew in the matter of the above 18 bigahs of land. We have a document which refers to this dispute and in which some of the known men of Naosari, both Parsees and non—Parsees support Mehernoush. I give below the text and the translation of the document.

Text of the Document appealing for evidence.

سوال میکند و ۱ استشهاد میخواهد ۲ اضعف ۳ عباد الله  
 مهروش ولد داراب ادبارو قوم فارسی از ورثه ۴ ملان جاماس  
 ادبارو قوم مذکور ساکن قصبه نوساری از سادات کرام و مشایخ  
 ذری الاحترام و جمهور ۵ سکنت و عموم متوطنه قصبه  
 مذکوره اندر این معنی که یک قطع زمین موازی هژده بیگم از وظیفه  
 ملا جاماس مزبور اندرون قصبه مذکوره طرف چوبی که معروفی برتذاکر

1 Istishhad, taking evidence, summoning witnesses, bringing testimony or proof.

2 As'af most weak, helpless.

3 'Ibād servant, devotee, ibādāt service, worship.

4 This is another way in which the word mullā is written in this document. We saw previously two forms ملا and مولا

5 Jumbur, gathering of people; populace; all.

6 Sakānat pl. of sākān inhabitants.

7 Mutawattin, inhabitant, resident.

ست و سابق قطعہ مذکورہ با دیگر شرکا لئی این سایل مشترک و غیر  
مقسم بود تا فی الحال تمامی شرکا حصص خودہارا از قطعہ ہزدہ  
بیگم مزبورہ بوضا و رغبت خودہا حوالہ این سایل کردہ تمسکات خرید  
شرعیہ ولا دعوی و چکنامہ و تصدیقہ نامہ بہر صدور قطعہ ہزدہ  
بیگم مذکورہ بنام این سایل کنانیدہ دادہ قابض و متصرف گردانیدند  
کہ معصوم آن قطعہ زمین مزبورہ را متصرف شدہ جواب و سوال  
اخراجات دیوانی و فیرہ آنکہ بر زمین شود نماید چنانچہ تمسکات  
مزبورہ و چکنامہ و تصدیقہ صدور تمامی قطعہ مذکورہ بنام خود  
بدست میدارم و ازان مدتی پرداخت زمین بواقعی نمودہ مزروع  
ساختہ اوقات گذران خود میکنم ازان جملہ مانک ولد داراب مسطور  
برادر حقیقی این سایل نیز تمسک فروخت حصہ خود از قطعہ ہزدہ  
بیگم مزبورہ بنام این سایل نوشتہ دادہ آن نیز بدست میدارم الحال  
ورثہ مانک مذکور بخلاف تمسک شرعی پدر خود دعوی نمودہ در پی  
تصدیق و تکلیف بیموجب این سایل گردیدہ بنا بران ہرکسی بہ صدق  
این معنی اطلاع داشتہ باشد بحسبتم اللہ شہادت خود در ذیل این  
ثبوتیتم ثبت نماید کہ عنداللہ ماجور و عندالناس مشکور گردد.

۱. دےسارحہ مالوکتھ لہامتھنی واتی باہ لہ وینتھ سہی.
۱. دےسارحہ کھکتھ مہرہرھ سہی.
۱. دےسارحہ پھررہد تہمہلھ سہی.
۱. دےسارحہ ہارہم یرتہمھ سہی.
۱. آہ. ہارہم پاہاہن ساہ.
۱. آہ. نھرہرھ ہرہسارھتھ ساہ.
۱. آہ. نہماس آہشاھتھ سہی.
۱. آہ. رتہن مالوکتھ ساہ.
۱. آہ. مالوکتھ نھرہرھتھ سہی.
۱. آہ. نہرہرھ یرتہمھ ساہ.

## TRANSLATION.

Mehernosh, a poor servant of God, a son of Adhârû (i.e. priest) Dârâb, of the Parsee Community, (one) of the heirs of Adhârû Mullâ Jâmâs of the said community, an inhabitant of the *qasaba* (town) of Naosari, asks and implores evidence, from generous *Saiyids*<sup>5</sup> and most honoured<sup>6</sup> Shaikhs,<sup>7</sup> and from all the inhabitants and the resident public of the above-said

1 Shuraka, pl. of sharik, partner.

2 hissas, pl. of hissah share.

3 hasb, in conformity with, according to, agreeably to.

4 Wasiqat, writing, bond, agreement.

5 Sâdât pl. of Saiyid.

7 Mashâikh pl. of Shaikh.

6 Zawî'l-ihtrâm, master of honour.

town (of Naosari), in this matter, viz. that (there is) a piece of land, about 18 *Bigahs* from the Wazifa (*i.e.* the land) of the above-named Mullâ Jâmâs in the above-said *qasaba* in the direction of Chovisi, which (piece) is known as Ratnagar, and which above-mentioned piece was formerly shared<sup>1</sup> by this applicant with other partners and was undivided.<sup>2</sup> Till now, all partners have, of their own free will and pleasure, given possession of their shares in this said piece of 18 *Bigahs* to this applicant (and) having got done and given (*i.e.* transferred,) legal<sup>3</sup> bonds<sup>4</sup> of purchase and release<sup>5</sup> and Chak-nameh and letter of verification<sup>6</sup> with the seal of ministers<sup>7</sup> for the said piece of 18 *Bigahs*, in the name of this applicant, made him possessor and occupant<sup>8</sup>, so that, he (the applicant) coming into the possession of the produce of the said piece of land, may hold himself responsible<sup>9</sup> in the matter of all civil revenues, &c., which may be due on the land. Accordingly, I have in my hands in my own name the said bonds and Chak-nameh and verifications of the minister, about the whole of the said piece (of land), and since that long time, properly<sup>10</sup> improving<sup>11</sup> the land (and) cultivating it, make it the means of my livelihood. About all this,<sup>12</sup> Manock, the son of the above-mentioned Dârâb, this applicant's (*i.e.*, my) own<sup>13</sup> brother, also had given in writing the bond<sup>14</sup> of the sale of his own share in the said piece of 18 *Bigahs* in the name of this applicant, which (bond) also I have in my possession.

Now, the heirs of the above-mentioned Manock have, contrary to the legal bond of their own father, setting up a claim, without cause, turned (themselves) towards putting the applicant to trouble and molestation. Therefore any body, who has any information about the truth of this affair<sup>15</sup>, may, agreeably to God, affirm his own testimony under this writing<sup>16</sup>, so that, he may be recompensed by God<sup>17</sup> and he may be thanked by men.<sup>18</sup>

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1 Mushtarak.  
 2 Ghair maqsûm.  
 3 شرعى Sharâ, legal.  
 4 Tamassukât.  
 5 لاد عولى la dá wâ, release.  
 5 Tashihâ-nâmeh.  
 7 Sadur pl. of Sadr. 8 Mustasarraf. 9 Lit. gives questions and answers.  
 10 Waq' completely, properly.  
 11 Pardâkhtan to clean, adorn, improve; or, it may mean, being wholly engaged in working on the land.  
 12 or, from all those (partners).  
 13 Haqiqi, true, real, own.  
 14 Tamassuk.  
 15 ma'ni, signification, sense import.  
 16 Waslquah, writing, agreement, bond.  
 17 'inda'l-lah.  
 18 Over the last word *gardud*, there is a letter which is not clear. It may be a word like 'faqt' to signify that the writing is finished; or with it the last word may be read *gardanad*. In this case then, the translation would be "he would make me recompensed by God and thankful to men."

There is one thing in this document which puzzle me. Mehernoush complains of the conduct of his brother's children, saying, that though their father Manock (Mehernosh's brother) had settled his share with him, they raised disputes. Now, we do not find in the family geneology, Manock as a brother of Mehernoush. We find one Manock put down as the son of Mehernoush. This makes us say, that we must be very careful in the matter of these geneologies, based on the family *nâm-grahn* and the records of priesthood kept at Naosari. At times, mistakes and misunderstandings may arise from the fact of the custom of adoption. When a person is adopted, his name is recited in the family-recitals of prayers, as that of a son. At times, even a brother is adopted. So, in that case, the brother is shown as a son. It seems, that here, there may be a similar case. Manock, though a real brother of Mehernoush, may have been given to him in adoption. So, his name may appear in geneological tree as that of a son.

Ten persons have signed the document in Gujarati, supporting the statement of Mehernoush. I have given above their signatures in Gujarati. All these Parsees formed a galaxy of some of the well known personages of the time at Naosari.

I have pointed out above that the first signatory, Desâi Manockji Homji, who had also signed the Chak-nâmeh, was a leading Parsee of his time. The second Desai Kukâji Meherji (1652-1742) was a great man, who had great influence with both the Mogul and the Gaikwâdi officers. It is said, that the latter often consulted him in Government affairs. Desai Khurshedji Temulji (1688-1779) was a leader of the Naosari people, who had great influence with the rulers of Naosari and who had given a helping hand in some of the old Naosari charities. Desai Darabji Rustomji is also referred to above.

Darab Pahlan was a known Dastur of Naosari, and the author of several Persian writings, and among them, of the well-known Farziât-nameh and Kholâseh-i-Din. Nowroji Kersaspji was a leading priest of Naosari.<sup>1</sup> Jamasp Asaji, (1697-1753,) was the great Dastur Jamasp Asa, the founder of the Jamasp Asa family. He was a known Persian scholar. Rutton Manockji was a known priest, known as Ruttonji Manockji Antia.<sup>2</sup> Manock Nowroji also was a known priest of Naosari.<sup>3</sup> Jamshed Rustomji (1701-1760) was the Dastur Jamshedji Rustomji Meherji Rana who came to the Dasturship of Naosari in 1722.

Besides the above Parsee signatories, almost all of whom are well-known persons of the time, who have put down

<sup>1</sup> Parsee Prakash I, pp. 25, 28, 29, 31.

<sup>2</sup> Ibid pp. 25-28.

<sup>3</sup> Ibid p. 29.

their signatures under the document, there are a number of Mahomedan gentlemen who have signed the document in various positions on the right hand side broad margin of the document. Some of them have put down their seals.

Of the two seals above the first line of the document, the one on the left reads.

خادم شرع رسول الله واقف من امرالهي الله مظهر قاضي عتيق الله  
بنيايت .

*i.e.* The seal of Qazi Utbaq Allâ, the servant of the religion of the prophet of God, informed of the science of the order of Divine God, in Deputy-ship<sup>1</sup>

Under the seal on the left, there is a line written crosswise, which reads : امر<sup>2</sup> كر بما سطر في المتن<sup>3</sup> حق لاريب<sup>4</sup> ثبت امت<sup>5</sup>

*i.e.* The fact is, that all that is (written) in the lines of this text is inscribed true and without doubt.

The second larger seal on the right reads :

مظهر قاضي احمد نيايت خادم شرع محمد ١١٣٩ سنه ٨

*i.e.* The seal of Kâzi Ahmad by Deputy-ship or (succession), the servant of the religion of Mohamad 1139, year.

The third seal reads عماد الدين عثمانى ١١٣٩

*i.e.* A'madu-l-din Usmâni 1139.

The line under this seal, on its left, reads something like :

مضمون المتن بيان الواقع

*i.e.* The purport of this text is described as what happened.

The fourth seal in the extreme right is not legible. The line under it in the left is شاهد بما فير

*i.e.* Witness of what (*md*) in written within (*fi*).

The fifth seal down below on the right reads سعيد محمد ١١٣٥

*i.e.* Sayad Mahomad 1135. The line under it on the left is مضمون مسطور بان واقعت *i.e.* the purport of these lines is the same as the fact.

The other Mahomedan signatories, beginning from the top on the right hand margin who have put down their signatures everywhere under different statements of confirmation are

Qadavat Allâ.

Shaikh Rasiuddin.

Mursalahuddin.

<sup>1</sup> Nayâbat, succession, vice-gerency, Deputy-ship. What is meant by this word seems to be, that he was a Deputy in the Qazi-ship, or perhaps it may mean that the qazi-ship had come to him in succession.

<sup>2</sup> smr. fact.

<sup>4</sup> la rib, undoubted.

<sup>3</sup> matn, the text of a book.

<sup>5</sup> Sabt, inscribed.



Abdullah, son of Shaikh Abdul Razâh.  
 Malik Mahomad, son of Malik Ashâq.  
 Nuruddin, son of Shaikh Abdul Wahed.  
 Mahmad Hanah, son of Saleh Mahmad.  
 Abdulla Salâm, son of Shaikh Abdul Malik.  
 Faizalla, son of Shaikh Razvânalla.  
 Shaikh Abdulla.  
 Mohamad Amin, son of Shaikh Mansen.  
 Saiyad Ahmad.  
 Sayid Aa'zin, son of Sayid Nurallâ.  
 Sayid Surâjuddin, son of Sayid Jaâfar.  
 Shaikh Jinatallah (or perhaps Hasoballâ), son of Shaikh  
 Abdul-latif.  
 Sayad Hamad, son of Sayid Mohamad.  
 Shaikh Amuruddin, son of Qazi Refi-u-ddin.  
 Shaikh Abdul-latif, son of Shaikh Rasid.  
 Mohamad-Zâz, son of Abdul-latif.  
 Sayid Arif, son of Sayid Mahomad.  
 Khwajeh Ahmad, son of Khwajeh Mahamad.  
 Almost all of these 23 signatories have begun with the word  
 Shahid *i.e.* witness.

The document itself bears no date. Three of the seals of  
 the Mahomedan signatories have dates. Two bear the date 1139.  
 A third seal, the last of the five, bears the date as 1135. These  
 seals bear the dates of the time when they were made.

From the dates of the document, it appears, certain that the  
 dispute arose after the above Chak-nameh in favour of  
 Mehernoush was made and before the Hijri year 1135.

#### FOURTH DOCUMENT, A RECEIPT REFERRING TO THE LEASE OF THE LAND OF MEHERNOUSH.

The following is the text and translation of a document  
 which says, that Mehernoush had leased a part of the land of  
 Mullâ Jâmasp which fell to his share, for cultivation for a period  
 of three years. In this document, which is a copy, not the origi-  
 nal, he acknowledges receipt of the money and declares that  
 the use of the property has come back to him. The receipt  
 bears the seal of a Government officer. The document bears  
 on its fold the Gujarati word રસીદ Pers. رسید, Rasid,  
 English Receipt. This document, like many of the preceding  
 documents, bears, at the top in the centre of the leaf, the word  
 لا-هو *i.e.* to Him. It seems to be another and that a shorter  
 form of لا-هو

نقل  
له

غرض از این نوشتن آنکه منک مهرنوش ولد داراب ادبارو  
ساکن قصبه نوماری ام اقرار میکنم برینمعنی که مبلغ نوزده روپیه و  
دو آنز بابت وظیفه شراکت ملا جاماس بمعرفت بهرام اسپوفارسی  
حساب سه ساله بوصول یافتم و در قبض و تصرف خود آوردم این  
چند کلمه بطریق سند نوشته شد که 1 ثانیاً حال بکار اید تصریری  
القرین ۱۴ شهر جمادی الثانی سنه ۳۸ جلوسی

## TRANSLATION.

The object of writing this is this :

I, who am Mehernoush, the son of Dîrâb Adhâroo, inhabitant of the town of Naosari, make declaration to this effect, that I have received a sum of Rupees nineteen and annas two, in the matter of the property of the share from Mullâ Jâmâsp, through Behram Aspu, Parsee, for the account of three years, and I have brought it (i.e. the property) in my charge and possession. These few words are written by way of agreement (*sanad*), so that, it (the property) may come again (lit. secondly) in (my) use.

Written on date 14 of the month of Jamadu-l-sâni, year 38 of accession to the throne.

The original of this document had a seal which the present copy gives as ضیاردین عثمانی خادم شرع محمد شد  
i.e. Ziar-u-ddin<sup>2</sup> Usmâni, the servant of the religion of Mohomed. Confirmed.

Behram Aspur, referred to in the document was Behram-Aspu-Peshitan-Chândâ whose family held the Talâti-ship of the Pârchol parganah<sup>3</sup>. It was in 1610 A.D., that the Talâti-ship was first given to his grandfather Peshotan Chandâ. The document bears the date 38 Jalusi. The Jalusi year is of the accession of Shâh Alum, who came to throne in 1118 Hijri (1707-8 A.D.). So, the 38th year of his reign is 1156 Hijri corresponding to 1743-44.

(a) The photo-lithos of the *farmân*, (b) Mehernoush's chak-nâmeh and (c) his appeal (*savâl*) to the leading men are appended herewith.

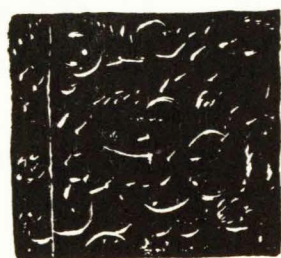
<sup>1</sup> Arab, Sanlyan, secondly, in the second place.

<sup>2</sup> The name may be Menari-d-din.

<sup>3</sup> Parsee Prakash 1861.

# کتاب الذکر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الحمد لله رب العالمین  
والصلاة والسلام علی  
آل محمد الطیبین



روزیت درین نیت من عیسا ایته و الهه از  
فیت که  
و غرار ادب

کارت  
مواری یکصد بیکه زمین بکر الهی موافق ضابطه از قصبه ساکی

بسال  
بسیار مع قله دوزخ به موثر لاجمانت به شنک فارسی با فرزند ان سب شمن بودم باشد که حاصل از اهلین سال

در وجهیت خویش و هر نموه کونی دوام دولت بدترین استمال ننموده باشد می باید که حکام کرام و اعمال فحشاء

و جاگیر داران و گرویان جل استقبال در استمروا استقامت انجیم قدس علی کوشید افضی مذکوره اسیموده و حکایت تجر و انهاباز

اصلا و مطلقا نیز تیر این فواعه ان را درند دولت مالو جها و اعراضا و عوارضات نقل فله و شکش و جریانه و منحصرا و منحصرا و منحصرا و منحصرا

و بکار و شکار و مرد شکیو دهیمی و مقدمی و رویوی و صدوی قانونی سی برب در جره و خه مذکور است پی ضبط سه سال بعد محض

و کل تکالیف دیوانه و مطابقت مراجعت رسا و مطالبتی نکنند و ارجح به با و اطاعت و حواله معاف شده و روح القلم شمرند

طلب پذیرند از فرموده دگر گذرند و در هر سند سرافقی تاریخ انما

اما با ما است که در هر دو طرف  
 مکان هم. مصطفی خان با هم  
 حکام است اقبال المانی مصطفی خان  
 و لرسته درگاه محمد باقر اگر با ما است  
 در محنت کی مسکن که در هر دو طرف  
 ضابطه از همه سانی که در هر دو طرف  
 مسلم که در هر دو طرف  
 لغت که در هر دو طرف  
 نص حکام که در هر دو طرف

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نیز که  
 در هر دو طرف

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مضمون بطور  
از زبان لردان  
نقده معمولی  
در بیان واقعیت  
شهادت نوشته شده  
حرفه و ذوق اند

مضمون لایق با این طوائف  
سهل و آسان  
سخن صمیمی  
ممنوع الیقین  
فیر تصویب الیقین  
کلمه و جمله و جمله کز ذوق

الامام کاظم علیه السلام



شهر مازندران و ملک طالق  
من المطلبین  
فردالین ابن محمد کاتب  
الواقفین محمد و حاجت الله  
شهر مازندران  
شهر مازندران  
شهر مازندران  
شهر مازندران

سوال میکند و گشتند و میجوهر اضعف عباد الله و معروض و کدو داراب ادوار و نوم فار  
از ورثه ملان جاماس ادوار قوم مذکور ساکنه قصبه نوسار از سادات کرام و مشایخ  
ذوی الاحرام و جمهور سکنه و عموم متوطنه قصبه مذکوره اندر نجف هر یک قطعه زمین موازی  
بزوه یکس از وظیفه ملان جاماس فرزند اندرون قصبه مذکوره طرف چپ سید احمد و در مقابل  
و سابق قطعه مذکوره با دیگر شترک این ساید شترک و غیر مقوم بود تا بحال تمامی شترکا  
حصص خود بار از قطعه مذکوره یکس از بزرگان غنیمت خود احواله این ساید که در نکات  
خرید شتر عجمه و لا دعوی و چکنانه و تصحیح نامه بعد صدور قطعه مذکوره بنام این ساید  
داده قابض و تصرف کرد و ایند زمره حصول القطوع زمین مزبور را منصرف شد از جواب سوال  
اخراجات دیوین و غیره آنچه بر زمین خود نماید چنانچه تمکات مزبور و چکنانه و تصحیح  
تمامی قطعه مذکوره بنام خود بدست میدارم و از لایق مدینه پرداخت زمین بوقوع نموده فرود  
اوقات گذران خود بکنم از انجمله مانک و کدو داراب مسطور بر او در حقیقت این ساید نیز  
نک فرزند حصص خود از قطعه مذکوره یکس از بزرگان بنام این ساید نوشته داده آن نیز بدست  
احال و در نه مانک مذکور بخلاف آنکه نیز بر خود دعوی نموده در با تصدیق و تکلیف  
این ساید کردید بنا بر آن هر کس بر صدق این معارض اطلاع داشته باشد نسبت  
شهادت خود در ذیل این وثیقه ثبت نماید و عند الله ماجور و عند الناس مشکور گردد

سهل و آسان  
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آئی

ل



حکومت ہندوستان از فرزندان ملا جاہاں فارسی باقر زمان بموجب فرمان عالی شان و  
 وروانہ مخفر ان پناہ نواب تظاہر علی الملک اعتماد الدولہ و نواب وزیر اساتذہ سفیان  
 مرحوم موافقتی ہند و پیکہ زمین بکر از جملہ اہمہ ملا جاہاں نیکو زرتی طبق قسمت نامہ ہندوستان مطبوعہ موافقتی  
 یک حصہ مزین عینت و حصہ افتادہ خارج جمع لاتی زلا مع شجر از سوا و قصبہ نو ساری  
 سرکار سورت منقار لہور احمد آباد و فضلہ لایف تھاقوی ملک ۱۱۲ فصلہ حاجت شہ منسوب رصع و محالہ  
 مزاج نوان و دیباہیان و مجموعہ دار و مقدان و رہایا و مزارخان و محض تقبیل و دیبا  
 پھو و ویکستہ حوالہ مشا و الہ مخمہ لہور زمین مذکور مدخل و فرجہ بسم خود دہلی  
 در قبور و لغز فخمہ اولہ بغرا نخی طر محصل زمین مذکور صرف و مخمہ در کھا کوئی جو ام جو لہور  
 مشغول ہند مدع ملکہ قطعی

وطع اول	وطع دوم	وطع سوم	وطع چہارم
طریق لا الوب	طریق الی الوب	طریق الی الوب	طریق الی الوب
مقتدر علی عام	مقتدر علی عام	مقتدر علی عام	مقتدر علی عام
دہلیت و کلین	دہلیت و کلین	دہلیت و کلین	دہلیت و کلین
مقتدر علی عام	مقتدر علی عام	مقتدر علی عام	مقتدر علی عام
دہلیت و کلین	دہلیت و کلین	دہلیت و کلین	دہلیت و کلین

محررہ تاریخ حالہ ہاسم شہر شہان المعظمہ از جلوس و اللہ

१ श्रीगणेशाय नमः  
 २ श्रीगणेशाय नमः  
 ३ श्रीगणेशाय नमः

१ श्रीगणेशाय नमः  
 २ श्रीगणेशाय नमः  
 ३ श्रीगणेशाय नमः

خان قوی  
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*The Photo-litho. of the Farmân has been taken from a photo-litho taken about 20 years ago. So, it is not come out so well, especially in the case of the seals.*



ART. XXI.—*Etymological Research in  
Kanarese and Marathi.*

By

H. NARAYANA RAO, B.A.

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(Read, 26th July 1920).

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In December 1851 and August 1852 the Rev. Dr. Stevenson presented to this Society a couple of papers on the Non-Sanskrit Vocables in the Vernaculars of India. Since then comparative philology has advanced by rapid strides, and etymology has been reduced to a science. In 1856 Caldwell published his famous Grammar of the Dravidian Languages, which placed Kanarese in one family and Marathi in another. Old Marathi writers have used the word 'Kānaḍe' in the sense of 'barbarous' or 'unintelligible,' but a large number of Prakrit words are common to both languages and a few Dravidian vocables have found their way into Marathi. In his Kanarese-English Dictionary Kittel has noticed many Marathi cognates, but no etymological dictionary of Marathi has yet been published, and he made no systematic attempt to trace the Prakrit words to their origin.

Etymology is no longer mere guess work and arbitrary suggestion. The first canon laid down by Professor Skeat is that before attempting the etymology of a word, its earliest form and use must be ascertained. The danger of neglecting this precaution is illustrated by several of Dr. Kittel's derivations. Thus the Kanarese kaṭṭu, bind or construct, is Dravidian, and therefore he thought that 'acchukaṭṭu', excellent, was also Dravidian. A reference to Childers' Pali Dictionary would have shown that it is a tadbhava of the Sanskrit 'atyutkr̥ṣṭa.' For the origin of terms common to Marathi and Kanarese we must often search Prakrit and old Marathi literature on the one hand, and the Dravidian languages on the other. The quickest and most satisfactory results would be attained by co-operation between scholars who have made a special study of the languages concerned.

The Kanarese grammarian Kēshirāja makes 'Kannāḍa' a tadbhava of 'Karṇāṭaka.' The Sanskrit name occurs in the Mahabharata and may be at least as old as the 3rd century B.C.

The tadbhava has been discovered in a Tamil work assigned to the 2nd century A.D. Gundert thought that the Sanskrit word was probably a modification of an earlier Dravidian name 'Karinâdu,' black land. But southern Karnâṭa is not black, even assuming that the people were so unsentimental as to confer the name 'black land' on the extensive country which they inhabited, and presumably loved. In the Journal of the Kanarese Academy of Mysore for April 1917, I suggested that if the original name was Dravidian, it might have been 'karu-nâḍu,' which in Tamil and old Kanarese would mean elevated or great land; and the suggestion has been well received—Compare 'laru-mâda,' a lofty or great dwelling; 'karu-gallu,' a raised or large stone, such as marks the site of a village and is annually worshipped; 'karûru' or 'karavûru,' great town; and the old adverb 'karam,' greatly. Tamil writers have also used the form 'karu-naḍam,' but it might have been a transformation of the Sanskrit word. Unlike Pandya, Chola, Kerala, and other kingdoms of the south, Karnata was situated on a tableland, or according to the popular expression, "above the Ghats."

Prakrit words must have begun to enter the speech of the Dravidians ever since they came into contact with the northerners. From geographical considerations one may surmise that the Karnatakas of this presidency had a larger share in the affiliation of Prakrit or Marathi words than the southerners. Since at least the days of the Chalukyas the literary influence of central and northern Karnata was strong. In the 9th century Nṛpatunga recorded that the choicest Kannada was spoken in the area bounded by four towns—Puligere in central Dharwar, Onkunda in southern Belgaum, Kisuvolalu in southern Bijapur, and Kopana in the corner of Hyderabad to the east of Dharwar, as we should indicate the localities in a modern atlas. In the 10th century the districts together spoken of as Eraḍarunṛu, or 1200, were described by the poet Kavirâjarâja in an inscription as the ornament of Kuntala, and by the poet Ranna as the core of Karnata, where the sweetest Kannada was spoken. This area included the old districts of Puligere and Belvola, which made up one six-hundred—*Ep. Ind.* IV, 206, Ranna's native district, Belgali, and another unidentified district, possibly Hagaritige, of which Kopana was the chief town.—*E.I.* XII, 308.

In Kanarese more than a thousand tadbhavas have been noticed by grammarians and others. Yet the words that defy analysis are by no means few. Hemachandra's collection of Deshi words is of much interest to etymologists. I have found in it about 150 Kanarese vocables, a very large number of which

are also Marathi. Hemachandra's Deshi is not synonymous with non-Sanskrit or Dravidian. It means a provincial expression. Words like *akkâ*, *attâ*, *tâmarasa*, *timingila*, are admittedly *tat-samas*, but are classed as Deshi, because they are used in an altered sense in provincial dialects. Similarly a number of words which are included in modern Sanskrit dictionaries were classed as Deshi by Hemachandra, apparently because he thought that their usage in standard literature was restricted; e.g., *kattâra*, dagger; *kurula*, curl; *khattika*, butcher; *khadakkika*, window; *jaranda*, decrepit; *piṇḍâra*, herdsman; *bhaṇḍanam*, quarrel; *lâlâsa*, longing; *sara*, garland; *sûraṇa*, yam.

Among the *tadbhavas* which Hemachandra expressly mentions as such, the following are used both in Marathi and in Kanarese:—

*Oli*; Sk. *âli*; Mhr. *ola*, row.—*kakkada*, stout; Sk. *kar-kasha*, rough; Mhr. *kânkaḍâ*.—*kâhala*, alarm; Sk. *kâtara*; Mhr. *kâvara*; Kn. *kâhura*.

The following Deshi words are evidently derived from Sanskrit. I omit the Marathi cognates where Kittel has given them:—

*Aṭtai*, boil down; Sk. *aṭṭ*, reduce; Kn. *aṭṭisu*.

*Appa*, father; Sk. *ambah*. The feminine *ambâ* becomes *ammâ* in Kn.

*Ârogiam*, eating; Sk. *âharana*; Kn. and Mhr. *ârogaṇa*.

*Oppâ*, polish; Mhr. *opa*; either from Sk. *upaskṛ*, or Kn. *oppu*, look fine.

*Olagga*, servant; perhaps from Sk. *uparakṣha*, body-guard. In Kn. *ôlaga* means a *darbar*, an assembly where people are introduced and recognised. It suggests Sk. *upalakṣha*, Mhr. *oḷakha*, recognise.

*Kallavi*, mix; Sk. *kal*; Kn. *kalasu*.

*Kâhalli*, pan; Sk. *khallikâ*; Mhr. *kâvila*.

*Kundaṇa*, dance; from Sk. *gundh*, sport; Kn. *gondaṇa*; Mhr. *gondhala*.

*Koṭṭam*, city; in Sk. fort; also *kuṭa*—Cf. *kuṭapa*, which becomes the surname *kudava*, governor of a fort.

*Koḍḍam*, wonder; Sk. *koutuka*; Kn. *kôdu*; Mhr. *koda*.

*Kolitta*, firebrand; Sk. *kûlita*; Kn. *koḷli*; Mhr. *kolati*; from the same root Mhr. *kolasâ*; English, coal.

*Khadḍa*, pit; Sk. *khâta*.

*Khadḍam*, beard; Kn. *gaḍḍa*; perhaps Sk. *kûrcha*, beard, or *kacha-hasta*, hairy appendage.

*Gaḍḍi*, cart; Kn. *gâḍi*; Sk. *gântri*.

*Gâmauḍa*, village chief; Sk. *grâmiṇa*; Kn. *gâvuṇḍa*, *gavuḍa*.

*Gocchhâ*, bunch; Sk. *gucchha*; Kn. *gonchalu*; Mhr. *ghosa*;

Gonḍi, cluster ; Sk. *gunja* ; Kn. *gonḍe*.

Chikkâ, small ; Mhr. *chike*, for a little ; from Sk. *chhid*, to cut, or Dravidian *chiru*, small.

Jayana, caparison ; Sk. *jayana* ; Kn. and Mhr. *jîna*, saddle.

Jhaḍi, incessant rain ; Kn. *jaḍi* ; old Mhr. *saḍâ* ; Sk. *chaḥ*, to rain, or *sruti*, flow.

Nanna, elder brother ; Kn. and Mhr. *anna* ; the latter may be a corruption of ' *agrajanya* ; ' the former of ' *nayana* ', leading ; the Mhr. term of respect ' *nânâ*,' which is said to be a contraction of *Nârâyana*, may really be identical with ' *nanna*,' or ' *nâyana*.' The relation between the several words is not clear. Cf. Sk. *anas*, parent ; *nanâ*, mother.

Taṭṭi, hedge ; taṭṭai, screen ; perhaps from Sk. *trâta*, protection.

Tuppa, ghee ; Kittel derives this from Kn. *tuttu*, mouthful, but ghee is not drunk by the mouthful. Sk. *tanûnapa* would by the gradual elision of the nasals become *tûpa*.

Pakkâ, efficient ; Sk. *pakva*, mature.

Paḍavâ, screen ; Kn. and Mhr. *paḍadâ* ; perhaps Sk. *paṭa-vâsa*, cloth.

Paddi, one who has just become a mother ; in Kn. and Mhr. mature, or fit for breeding ; perhaps from Sk. *prouḍhi*, grown up.

Pallaṭṭa, transformed ; Sk. *pariyasta*.

Peṇḍa, ring ; Kn. *peṇḍeya*, an anklet worn as a badge of honour ; perhaps Sk. *pinaddha*, fastened.

Poṭṭam, abdomen ; perhaps Sk. *poṣhita*, or *puṣhṭa*. Hemachandra says elsewhere that *prakoṣhṭha* becomes *paotṭa* in Prakrit, but this word is not generally used in that sense, though *koṣhṭha* may mean the abdomen.

Phukkâ, for nothing ; in Kn. and Mhr. *phukaṭa* ; probably from an interjection like the English *pooh-pooh*.

Bappa, father ; Sk. *vapra* ; Kn. *boppa*, *bhâpu*.

Bâvali, doll ; perhaps from Sk. *bhâvin*, handsome woman—Cf. *puttali*, which is now reckoned as Sk., from *putrikâ*.

Bhaṇḍi, cart ; perhaps from Sk. *bhram*—Cf. *gâḍi*, *gântri*, evidently from *gam*.

Bhoi, village headman ; Sk. *bhogi*. The leader of a set of palanquin-bearers, as an old Kanarese lexicon explains, is their ' *bôva* ; ' this name is now extended to any member of the caste, unless ' *bhoi* ' in this sense is a *tadbhîva* of ' *vâhi*,' bearer. In Kanarese the revenue accountant of a village is *Shânabhôga*, or *Sênabhôva* ; perhaps from Arabic *shahna-baga*, taxgatherer-in-chief. The second part of the compound might have been confounded with Sk. *bhogi*, which indeed might have been his original name.

Maila, faded ; Sk. malina, or mlāyat.

Muddi, finger-ring ; Sk. mudrikā.

Merā, boundary ; Sk. maryā.

Mehuṇa, brother-in-law ; Sk. maithuna, connected by marriage ; Kn. maiduna.

Moggara, bud ; Sk. mukula ; Kn. mogge.

Roṭṭam, rice flour ; Sk. ruchya, rice ; from this roṭṭi, which is now counted as Sk.

Lesā, gratified ; in Kn. and old Mhr. good or fine ; perhaps from Sk. laṣhita.

Varayita, bridegroom ; Sk. varayitr ; this occurs in old Mhr. and an old Kn. lexicon, and is still current in southern Konkani.

Vāḍi, enclosure ; Sk. vāṭi.

Sugimha, harvest festival (phālgunotsava) ; Sk. sugrīshma ; in Kn. suggi means the spring season ; in Tuḷu the month of Phālguṇa ; in Mhr. season.

Seṭṭi, chief of a village ; Sk. shrēṣṭhi.

I have referred here and there to old Mhr. words. I may quote a few more from the Jnāneshvari, with their Kn. cognates ; aḍadara, aḍalu, fear.—āraya, āray, look after, follow.—uḷiga, ūḷiga, business, service.—ogara, āray, food ; perhaps Sk. upahāra.—oḍava, odavu, accrue.—kaṭakata, akatakata, alas, alas ; perhaps Sk. akṛtya, or he-kartā.—kaḍasaṇa, kaḍe, churn.—chavi, saṁvi, sweet ; perhaps Sk. sevya.—thara, tara, class.—phokarane, podakarisu, make clear, Sk. sphuṭikr.—bona, rice.—baga, bage, thought, manner.—mātu, word.—mechu, mecchu, love.—moṭaki, moṭaku ; Sk. muṭ, break.—vahila, rapidity.—sapūra, thin.—sari, equal ; Sk. sadrk.—savale, savaltade, in the morning.—sopa, soppu, vain, feeble.

Hemachandra's Deshi-nāmamālā includes a few anyadeshi words. It is not clear whether he was aware of their origin, which in some cases might have been concealed by their resemblance in sound and sense to current local terms. Thus 'badal' is said to be an Arabic word. Hemachandra's 'utthallapathalla' is evidently our 'adalābadala.' The first part of the compound appears to be a reduplicate, while the spelling of the second suggests that it might have been preceded by a Prakrit vocable derived from Sk. prati. Perhaps no other foreign word has obtained wider currency than this. The Kn. and Mhr. khāli, empty, is said to be Arabic. Hemachandra's 'khalai,' empty, appears to be the same word, but might have been preceded by some corruption of Sk. skhalita. His 'niruta', certain, must be tadbhava of Sk. nirukta, but his 'nirakka,' fixed, is probably Persian. The modern 'rastā' appears

to be the Persian 'râstâ', but was preceded by the Deshi 'rac-châ,' from Sk. rathyâ. The Deshi 'mochaka,' tall boot, can be only Persian.

I proceed to quote a few words, common to Mhr. and Kn., for which one need not go to out-of-the-way sources of information, but which may be found in a school dictionary like Mr. S. G. Vaze's. In the absence of an etymological dictionary of Marathi, Dr. Kittel was led to class them as Dravidian, but their Sanskrit origin may be detected without much difficulty. I shall give first the Marathi word, then the Kanarese form, and lastly the Sanskrit original :—aghaḷaṇe, agalâḍu, âkal, shake about.—âkhuḍaṇe, akkuḍisu, âkun, contract.—âgaru, agra, agni arus, heat eruptions.—âgalâ, aggala, agrya, superior.—âda, adda, add, obstruct, and hence across.—âpaṭaṇe, appaliṣu, âsphaḷ, strike.—âvâ, âvi, âpâka, kiln.—ugâḷa, uguḷu, udgâra, saliva.—ugrâṇa, Sk. udgrahana, collection ; ugrâṇi, tax-gatherer ; metaphorically udgrahana is storing in one's memory, or recollection ; Prakrit uggahana, which, with the suffix âsu, survives in southern Konkani as uggahanâsu, or uggadâsu.—udhe, udhe, ughe, ughe. hurrah ; probably Sk. udgai, belaud.—oḷa, ôje, order ; perhaps Sk. ṛjutâ, right condition.—oḷhara, osaru, avasru, trickling.—opane, oppisu, arpa, offer.—osarane, osarisu, apasr, fall away.—kaṇṭâḷa, horripilation, disgust ; Kn. kaṇṭaliṣu, recoil ; Sk. kaṇṭaka, horripilation.—kalaṇe, kali, kal, understand ; Hemachandra says that the Deshi kallia is tadbhava of kalita, knowledge.—kharapaṇe, kere, khur, scratch.—kholi, kôṇe, kona ; Hemachandra says that koṇṇa means grhakona, house-corner, a room.—pûḍa, puḍi, puṇḍ, powder.—mokaḷaṇe, mukkuḷisu, moksh, liberate.—mehuda, moḍa, megha, cloud.—valasâ, baḷasu, val, turn round.—vâdhaṇe, baḍisu, varṣha, pour out.—vijhaṇa, bisanige, vyajana, fan ; the Kn. word may be from bisu, to wave.

It is well known that a certain number of Dravidian words have been adopted into Sanskrit as well as the Prakrits. Caldwell, Gundert, and Kittel have made a diligent search for them, and the list has already reached the portentous figure 420. I am not sure how many of these will stand the tests of scientific etymology. For example, 'pûjâ,' worship, has been derived from the Dravidian 'pûsu', to rub, or smear, because smearing with a fragrant substance is one of the ways of showing veneration. We are not told how old the Sanskrit word is, and whether smearing was associated with worship at the time when the Dravidian vocable is alleged to have been borrowed. The Sanskrit 'pronehna' appears to be the same word as the Mhr. 'pusaṇe', rubbing off, or wiping. Hemachandra classes

this as Deshi and gives its meaning as 'mārṣṭi,'cleansing. In Kn. neither 'pāsu,' nor any of its derivatives, means worship ; on the other hand the suffix 'isu' is added to the Sanskrit root 'pūj' in order to make the verb 'pūjisu', to worship. Marathi scholars have acknowledged the existence of several Dravidian vocables in their language, and further research may bring to light several more. I conclude by expressing the hope that the study of the Prakrits, which has received a fresh impetus in this presidency, may bear fruit in the shape of etymological dictionaries in the vernaculars.

## ARTICLE XXII.—*Lanka of Ravana.*

By N. S. ADHIKARI, M. R. A. S. (Eng.)

(Contributed.)

At the first Oriental Congress which was held in Poona in the month of November 1919, R.B. Sardar M.V. Kibe of Indore read a paper on "Ravana's Lanka Discovered." I too attended the congress on invitation, but I was very sorry I could not hear Mr. Kibe as the work of the Conference was conducted in different sections; but as the subject appeared to me interesting, I requested Mr. Kibe to send me a copy of his paper, and he courteously sent it. On carefully going through the paper I felt that although Mr. Kibe had apparently made out a strong case there were certain difficulties, and strong ones too at that.

On the assumption that किष्किन्धा was to the north of the विन्ध्य range (which Mr. Kibe arrives at) जनस्थान, पंचवटी and therefore इडकारण्य must be understood to be situated to the far north of the विन्ध्य mountains.

But there are several objections to this location being assigned to these places. At the outset I would like to remark that the range of mountains which is now called the विन्ध्य was in Paurānik times called ऋक्ष or at any rate its eastern end was called पारियात्र; while that which is now called सातपुडा was anciently known as विन्ध्य; for according to वायुपुराण there are seven कुलपर्वतः.

महेन्द्रो मलयः सद्यः शुक्तिमानृक्षपर्वतः ।

विन्ध्यश्च पारियात्रश्च सप्तैते कुलपर्वताः ॥ <sup>1</sup>

and in the same Purāna, नर्मदा, &c., are said to flow from ऋक्ष while तापी, वैतरणा, &c., from विन्ध्य.

शोणो महानदश्चैव नर्मदा सुमहाद्रुमा ।

ऋक्षपादात्प्रसूतास्ता नद्यो मणिनिभोदकाः ॥ <sup>2</sup>

तापी पयोष्णीं निर्विन्ध्या मद्रा च निवधा नदी ।

विन्ध्यपादप्रसूताश्च नद्यः पुण्यजलाः शुभाः ॥ <sup>2</sup>

so also in मत्स्यपुराण अ. ११३ नर्मदा, &c., are said to flow from पारियात्र and तापी, &c., from विन्ध्य. This description will tally only on

<sup>1</sup> वायुपुराण. अ. ४५, श्लो. ८८; cp. also महा. भीष्मपर्व. अ. ९. श्लो. ११.

<sup>2</sup> वायुपुराण अ. ४५, श्लो. ११—१०१



the assumption that the present विन्ध्य is the old पारियात्र and कक्ष and the present सातपुडा is the old विन्ध्य. Even now, I am told सातपुडा is called इंजाद्रि. From विन्ध्याद्रि to इंजाद्रि it is not a big step phonetically. It may be concluded with certainty therefore, that in the रामायण विन्ध्य is used with reference to सातपुडा. This is by the way.

To return to the main issues. The first objection is that from the beauty with which river गोदावरी is spoken of it cannot be the small streamlet which Mr. Kibe says it is.—

यथा ह्यातमगस्तेन मुनिना भवितारमना ।

इयं गोदावरी रम्या पुष्पितैस्तरुभिर्वृता ॥

हंसकारण्डवाकीर्णा चक्रवाकोपशोभिता ।

नातिदूरे न चासन्ने मगयूथनिपीडिता ॥ <sup>1</sup>

It cannot but be the river that issues from the सहाय mountains. True, गोदावरी is mentioned twice in the रामायण. My belief is that the river is one only ; but it is referred to twice by reason of its two different meanderings. Again in the consideration that किष्किन्धा was to the north of विन्ध्य, दण्डकारण्य must be located to the still north ; for in राम's journey to किष्किन्धा he started from जनस्थान which was in दण्डकारण्य to go to the south and reached किष्किन्धा which therefore was situated to the south of जनस्थान and दण्डकारण्य. But दण्डकारण्य could not have been situated to the north of विन्ध्य ; for it was situated between विन्ध्य and शैवल mountains—

तस्यासौ दण्डविषयो विन्ध्यशैवलयोर्नृप. <sup>2</sup>

and शैवल mountain was situated to the south of विन्ध्य ( उत्तरकाण्ड ) दण्डकारण्य was therefore situated to the south of the विन्ध्य range. This is further evidenced by a verse from the Sankalpa of the Brahmins. The verse reads जम्बुद्वीपे रामक्षेत्रे परशुरामाश्रमे दण्डकारण्यदेशे श्रीगोदावरीः पश्चिमदिग्भागे &c. <sup>3</sup>. It shows that दण्डकारण्य was between विन्ध्य and गोदावरी. बाण's कादम्बरी mentions it as situated in विन्ध्याद्वीप.

The location of दण्डकारण्य is to be conclusively admitted as being situated to the south of the विन्ध्य;\* and as पंचवटी and जनस्थान were in it they must be near those, or the same as those which are shown at present near Nasik. If we believe

<sup>1</sup> रामायण, अरण्य; स. १५, श्लो. १२—१३

<sup>2</sup> रामायण, उत्तर, ८१, १८

<sup>3</sup> From. माध्यंदिनवाजसनेयाह्निकम्.

\* cp. बृहत्संहिता. १४— श्लो. १६

that this location of जनस्थान and पंचवटी is definite, किष्किन्धा and पंचा must be supposed to be situated to the further south ; it is believed that the present Anagondi town on the river Tungabhadra is the old किष्किन्धा.

It is very difficult to reconcile these two positions of Kiśkindhā ; in fact confusion is worse confounded, for when Sugriva sends the search party to the south, he asks them to cross the Narmada ; but nowhere are the vast armies of Rāma made to cross the river although the poet had a brilliant opportunity to display his descriptive and imaginative power in making Rāma's army cross such a big river.

However may be the case it is certain that the definite location of Kiśkindhā is a matter of probability and doubt. I venture to suggest as a probable solution that there were two Kiśkindhās ; the one was located near the Vindhya mountains and the other to the far south ; and this latter is referred to in the Rāmāyana ; in course of time, for some reason, the position of Kiśkindhā shifted from the south to the north of the Vindhya. Probably the किष्किन्धक people must have migrated to the north. The course of the expansion of Aryan Civilisation in India was from the north to the south ; venturesome people travelled from the north to the south to colonise but in this one instance of the Kiśkindhakā people if not of any other, it seems to me that the usual course was reversed ; and they travelled from the South to the North near the base of the Vindhya range. Something unusual must have happened which compelled them to leave their thinly populated residence and go over to, probably, a thickly populated one. Probably the people of किष्किन्धा accompanied राम towards his capital when he returned from Lankā and stopped on the outskirts of Hindu Civilisation ; or probably having seen the advantage of intercourse with civilised men they had a yearning to travel up and dwell near the विन्ध्य range. It is not unlikely that for some reason or reasons not yet known to us the किष्किन्धक people travelled to the North from the South either with Rāma, or sometime after.

It is an undoubted fact that the Rāmāyana was recast several times ; and the confusion in the Rāmāyana about the two positions of किष्किन्धा is due to the fact that by the time the last recension of the Rāmāyana had come to be written the new position of Kiśkindhā had become so settled a fact that writer thought wise to make a corresponding correction or emendation in the text of the Rāmāyana that he had before him.

But whatever may be the position of किष्किन्धा to which we may be disposed to agree, no such doubt lingers about the location of लंका of रावण.

That Lankā was distinct from जम्बूद्वीप and भारतवर्ष is asserted by वायुपुराण.

जम्बुद्वीपप्रदेशात्तु षडन्ये विविधाश्रयाः ।

अत्रद्वीपाः समाख्याताः नानास्त्वनकराः क्षितौ ॥ <sup>1</sup>

It mentions that apart from जम्बूद्वीप and to its south<sup>2</sup> there are six other द्वीप, they are अङ्गद्वीप (probably Andamans). यवद्वीप (Java), मलयद्वीप (Malay Archipelego) शंखद्वीप, कुशद्वीप and वराहद्वीप.

अङ्गद्वीपं यवद्वीपं मलयद्वीपमेव च ।

शंखद्वीपं कुशद्वीपं वराहद्वीपमेव च ॥ <sup>3</sup>

That in मलयद्वीप on the top of त्रिकूटपर्वत was Lankā situated. <sup>4</sup> Now मारुती goes to महेन्द्रपर्वत which was to the south of the Vindhya mountains. The महेन्द्रपर्वत is the "mountain peak in the Eastern Ghauts in the Ganjam district, Madras Presidency."<sup>5</sup> I think the whole of the Eastern Ghauts; were anciently named the Mahendra Mountains; for there are many references which say that ऋषिकुल्या and ताम्रपर्णी along with others are said to flow from महेन्द्र; now ऋषिकुल्या is near the upper limit of the Eastern Ghauts while ताम्रपर्णी in about Tanjore flows out from lower limit of the mountains; these two rivers therefore mark out the two limits of the महेन्द्र mountains which appear the same as the present Eastern Ghauts. Afterwards the name came to be limited with reference to a peak in Ganjam district. "Several temples of unknown date and megalithic structures of doubtful date are situated near the summit, which is crowned by ancient Shaivite temple, much shattered by lightning"<sup>6</sup> मारुती started from this महेन्द्रपर्वत it is mentioned that the expanse of the sea that extended between महेन्द्र and लंका was hundred Yojanas—

समुद्रं लंघयित्वाहं शतयोजनमायतम् ॥

अगच्छं जानकीं सीतां मार्गमाणो दिदक्षया ।

तत्र लंकेति नगरी रावणस्य दुरात्मनः ॥ <sup>7</sup>

The bridge built by राम over the sea was also hundred Yojanas in length. <sup>8</sup> It is thus clear that Lankā was *distinct* from India and *not included in India* and that it was from India, more

<sup>1</sup> वायु. अ. ४८ श्लो. १३.      <sup>2</sup> *ibid.*, 47.

<sup>3</sup> वायु. ४८, १४.      <sup>4</sup> वायु. ४८. २०—३१

<sup>5</sup> Imperial Gazetteer. Vol. IX.

<sup>6</sup> Imperial Gazetteer. Vol. IX.

<sup>7</sup> रामायण. सुंदर. ६६, श्लो. ९—१०.

<sup>8</sup> *ibid* युद्ध. २२ श्लो. ५८—६८.

precisely from the महेंद्र mountains, about one hundred Yojanas in distance. Counting the greatest distance about eight English miles to a Yojana, the distance is equivalent to eight hundred English miles. To the south of Mahendra (rather the South-East) at this distance is Sumatra of the Malaya Archipelago. Both वायुपुराण and ब्रह्माण्डपुराण mention लंकापुरी in the मलयद्वीप. रामायण mentions it once or twice as द्वीप and often as पुरी. We expect रामायण to be more precise than the Puranas in this point at least; and therefore we may believe that Lankā was a city in an island of the same name which probably has undergone a change; and that in the Puranas this island was included under the big division मलयद्वीप.

The Malaya language is universally spoken in all islands of the Malay Archipelago; <sup>1</sup> and this leads us to the belief that the Malaya people having one and the same origin, must have spread to the different islands. In fact, it is known that the Malay people originally dwelt <sup>2</sup> in Menancabow in Sumatra which now form some of its modern political divisions.<sup>3</sup> This would show that what is now known as Sumatra was included under मलयद्वीप.

We are led to the conclusion that the present known Sumatra is the old Lankā on strong grounds. There lived (or live) a kind of strong aboriginal people in Flores island who were black in colour <sup>4</sup>. They are called रक्ष of which the Sanskrit form is Rakshas. They are very cruel in appearance and in nature. In the same island there is a town named Larantaka. Larantaka is the same as Narantaka which was the name of one of Ravana's generals <sup>5</sup>. In the island of Sumatra quite near the sea there is a city named Sonilanka or Samalanga which is the same as सुवर्णलंका. There is another town लंका near Diamond Point. To the north of it there is Golden Mount which is the Kāncangiri of Rāmāyana. In the description of Lankā which is given in the Rāmāyana, the most distinctive thing that is mentioned about it is gold which is found in abundance in Sumatra. There is Rupert island which is spoken of in the Ramayana as रुचक island. The sea that is on the southern side of the island is still called by its inhabitants लंकईसागर. There is some similarity between the names सुवर्णद्वीप and सुनात्राद्वीप.

1. Mackay's Geography, cp. The Malayan language is widespread, extending not only over Malaysian Archipelago, but also throughout New Zealand, Polynesia and the Malay Peninsula.

2. Crawford's Indian Archipelago. Vol. II.

3. Encyclopaedia Americana, Vol. XII.

4. English Encyclopaedia, Vol. II.

<sup>5</sup> रामायण, कुक्ष, ६९ श्लो. २९

There can be little doubt that the present सुमात्रा is the old लंकाद्वीप and लंकापुरी was situated somewhere near present Samalanga or Sonilankā.

Again, it is not at all improbable that the old Lankā of Ravana which was situated near the present Sumatra, has submerged under water; and that the present Sumatra is what has remained of that Lankā of by-gone fame. This inference is furnished by the astronomical datum furnished by Bhāskarāchārya. भास्कराचार्य calls Lankā निरक्षरदेश because it was according to him situated in the  $0^{\circ}$  N. Lat. Thus while describing उज्जयिनी, भास्कराचार्य says—

निरक्षरदेशात्- ( लंकादेशात् ) क्षितिषोडशांशे, भवेद्यवन्ती गणितेन यस्मात्

Now modern geographers locate the present Lankā or Ceylon in  $7^{\circ}$  or  $8^{\circ}$  above the equator. It is therefore obvious that the Lankā of भास्कराचार्य was to the south of the present Ceylon in the  $0^{\circ}$  of the modern geographers; and that लंका must have been submerged under water under stress of certain aqueous and inner agencies<sup>1</sup>. Under these agencies wonderful changes take place in short times. It is believed that once the Indo-African continent existed beyond doubt; <sup>2</sup> and that the severance is of a recent date; it is also believed that “the Andamans and Nicobars have been isolated from Aracān coast by submergence at a probably recent date”<sup>2</sup>.

Counting therefore about  $7^{\circ}$  or  $8^{\circ}$  to the south of the present Lankā or Ceylon, we reach the zone of  $0^{\circ}$  in which Sumatra is situated. This, then, is what now remains of the once famous Lankā which was submerged under water on account of internal agencies.

Thus on four distinct but on converging lines: (i) mileage in Rāmāyana; (ii) phonetic identity or agreement of some present sites with places mentioned in Rāmāyana; (iii) external evidence furnished by पुराणस; and (iv) the astronomical data furnished by Bhaskaracharya, we reach the definite conclusion that Lankā cannot be Ceylon, but it can *never* be within the boundaries of Bharatavarṣa. It is the present Sumatra; at any rate it must have been near Sumatra which is what now remains of old Lankā.

1. *Vide* Cooke's Geology and Geological primer.

2. The Oxford India Reader; edited by W. Bell, Esq., C.I.E., p. 2.

ART. XXIII.—*Some Prayer-gestures of the Babylonians and Assyrians. Their Parallels among the ancient Iranians and modern Parsees.*

By

Shams-ul-Ulma Dr. JIVANJI JAMSHEDJI MODI, B.A., Ph.D., C.I.E.

Read on 3rd December 1920.

The subject of this paper has been suggested to me by an interesting and instructive paper in the Introduction. October 1919 issue of the Journal of the Royal Asiatic Society of London (Art. XVI), entitled, "Gesture in Sumerian and Babylonian Prayer: A study in Babylonian and Assyrian Archæology" and written by Dr. S. Langdon, Professor of Assyriology at Oxford. When I was reading Dr. Langdon's paper, I happened to stay at Khandala, in the beautiful bungalow on the Elphinstone point belonging to Mr. Rustamjee Byramjee Jejeebhoy, in the compound of which there is a monolith, which has on its four sides a number of partly defaced and destroyed figures with different gestures and postures of hands.<sup>1</sup> Among these gestures, some hand postures suggest that some

<sup>1</sup> The Bombay Gazetteer of Poona thus speaks of the monolith: "Near the west wall of the garden of Mr. Balramji's house is a pillar about a foot square and four feet high covered with rich much worn carving. Among the figures are more than one small seated images. The pillar is said to have been brought from near the reversing station by a Mr. Adam, who was employed in making the Railway" (Gazetteer of the Bombay Presidency, Vol. XVIII, Part III, Poona, page 237, n.1.)

My information gathered from Mr. Pestonji Nusservanji Wadia, who, as the Private Secretary of the late first Mr. Byramjee Jejeebhoy, had been off and on visiting the bungalow since about 1870, was, that the monolith belonged to a temple on the fort on the hill of Raj-Machi, which one sees from the Railway train during a great part of the Bore Ghaut ascent from Karjat to Khandala, and which is situated at the distance of about 10 miles from Khandala. Some curiosity to know whether the monolith belonged to that temple led me to visit the fort and the temple on 30th May of this year. The fort has a fatiguing ascent and the temple—the temple of Bhalrav—is a ruin. At present, it is more a delapidated hut than a *pucca* structure. From what I observed there, I am inclined to think, that the Bombay Gazetteer's statement, that the monolith was brought at the Bungalow from a site at the Reversing Station, is not correct, and that it is likely, that it belonged to the temple at Raj-machi. I got excavated from the rubbish round the temple hut, the ruin of another monolith, which, however, had some figures on only one side, similar to those on the monolith at Khandala. This much is certain, that the monolith must have belonged to a temple or a place of worship of some structural importance. But we do not find near the Reversing Station any ruins of a temple to which the monolith may have belonged.

The monolith is said to have been brought to the bungalow by Mr. S. Adamson, a Contractor who built the Bore Ghaut Railway. He had built the bungalow for his residence for several years during which the Ghaut was built. I found his name in small letters on three pieces of the furniture of the bungalow which passed from his hands through one or two purchasers to the hands of the late Mr. Byramjee. The name "Adam", as given by the Gazetteer is evidently a mistake for Adamson.

I beg to draw the attention of our Archæological Department to the monolith for study. A paper by some Hindu scholar on all the prayer-gestures, whether of hands or otherwise, will be very welcome to students of Prayer-attitudes.

of the figures are of persons who are praying. Two figures present a pose of the hands placed on the lap, which we see in many figures of Budha and Indian deities. I am sorry, I have not been able to produce a cast of these figures, but I produce for inspection a very rough sketch of them taken by an un-skilled hand. The gestures of the figures on this monolith led me to think further on the subject of Dr. Langdon's paper and to study the question of prayer-gestures of the ancient Iranians and modern Parsees.

While speaking of gestures referred to in the Bible, Mr. W. Ewing<sup>1</sup> says, that "The Oriental is a natural expert in appropriate and expressive gesture. To his impulsive and immotional temperament, attitude and action form a more apt vehicle for thought and feeling than even speech.....Conversation is, accompanied by a sort of running commentary of gestures." The object of this paper is to treat the question of gestures among the ancient Iranians, not all gestures but only those which present some parallelism with those referred to by Dr. Langdon as prevailing in Sumeria, Assyria or Babylonia.

Dr. Langdon says "Religious worship is abundantly illustrated in many of its most important aspects by scenes engraved on Sumerian, Babylonian, and Assyrian seal cylinders. Chronologically, the seals of this region illustrate nearly every period of the long history of these peoples and the changing rituals and beliefs of their religion. A very large proportion of the seals represent the owner of the seal approaching a deity in the attitude of prayer.....The engravers of cylinders in all periods probably kept in stock seals engraved with the scene of the private prayer as the custom imposed in their periods. The human who is figured standing before a god, or in Assyria more frequently before a divine symbol, is not a portrait of the owner of the seal. The owner regards himself rather as represented and symbolized by the conventional figure. In those cases in which the engraver produced a seal cylinder at the command of a Sumerian or Babylonian, perhaps, we may regard the praying figure as an approximate portrait."<sup>2</sup> Dr. Langdon then refers to "the various attitudes of the worshipper's hands in the different periods," and compares "these attitudes with those which characterise the worship of adjacent peoples."<sup>3</sup> Among the adjacent peoples, Dr. Langdon does not refer to the ancient Iranians who were Zoroastrians by faith. This is, perhaps, because, what can be called authentic history shows that the ancient Iranians at the



<sup>1</sup> Dictionary of the Bible by Rev. Hastings.

J. B. A. S. October 1919, p. 531.

<sup>2</sup> Ibid p. 633;

time of their highest glory were the successors of the Babylonians and Assyrians and not their contemporaries. Sir W. Jones, though he identified the earlier Iranians of the Peshdâdian dynasty with the Assyrians, thought, "that the annals of the Peshdad or Assyrian race may be considered dark and fabulous; those of the Kaiani family as heroic and poetical; and those of the Sassanian kings as historical." However, we know from some authentic sources, that the ancient Iranians had, in the early career of their history, come into contact with the Babylonians and Assyrians.

The very name Babylon can be traced to the Avesta. Babylon,

B a b y l o n, the Bawri of the Avesta. Its founder Baevar (asp). is the Bawri  of the Avesta (Yt. V., 29), Babyrus of the Cuneiform inscriptions (Behistin Inscription I, 6) and Babil  of the Persian writers. Philologically, the ancient Iranian name Bawri, can easily become at first Babyl and then Babylon. The letter 'w' of Bawri can easily change place with "b", both letters being of the same *Sthâna*. So, Avesta Bawri, would become Babri. Then 'r' can easily be read 'l.' So Babri would become Babli, which then became Babil. The last part "on" is a later Greek addition, as we find in the case of Macedon, Chalcedon, etc.

I think that the city has taken its name from its original founder. Who was the founder? The Avesta connects Bawri with one Azi-Dahâka, who is said to have offered at Bawri a great sacrifice of 100 horses, 1,000 oxen and 10,000 lambs or goats. This name Azi Dahâka was latterly contracted into Dahâka, the first part Azi being dropped. We have several such cases of parts of an old name being dropped; for example, in the Avesta name Takhma-urupa, the latter part 'urupa' is dropped in the Farvardin Yasht, and we find the name simply as Takhma, a form which has latterly given us the later Iranian name Tahma-tan (another name of Rustam) and Tehe-minâ (the name of the wife of Rustam). In the same way, we find that the Avesta name Yima Khshaeta, which has given us the later name Jamshed, has been contracted into Yima (Jam in the Afrin i Hept Ameshâspand). Here, in the case of the name Azi-Dahâka, it is the first part, Azi, that is dropped and the name was contracted into Dahâk, which soon became, without any philological difficulty, Zohâk, a name with which Sir Walter Scott has familiarized his readers of the novel of Talisman.

Now, the extent Avesta connects this Azi Dahâka or Zohâk with Bawri in the matter of a sacrifice and says nothing



more, but the Pahlavi *Bundehesh* <sup>1</sup> says, that this *Azi Dahâka* or *Zohak* built a palace in Babylon which was known as *Kulang Dushit*, which is the *Kvirinta Duzhita* of the *Avesta* (*Yt XV 19*), *Kulen Dis* of *Hamza Isphahâni*, *Gang-i Diz hukht* of *Firdousi* <sup>2</sup> (*Mohl I p. 96*). These references show that *Bawri* or *Babylon*, was not only the seat of *Zohak's* great sacrifice but was also founded by him. *Maçoudi* attributes the foundation of *Babylon* to *Nimrod*<sup>3</sup>. But, as pointed out by *Malcolm*, oriental writers identify this *Nimrod* with *Zohâk*. *Ebu Haukal* <sup>4</sup> and *Edrisi* <sup>5</sup> also attribute the foundation of *Babylon* to *Zohak*.

The Pahlavi *Shatroihâ i Airân* says, that *Bawri* was founded in the reign of *Jamshed*. "He (the founder of the city) fixed there (the direction of) the planet mercury. By the situation of the city or its building, he pointed out magically the 7 planets, the 12 constellations and signs of the Zodiac and the eight part (of the heavens) towards the sun and other planets." Now *Zohâk* lived in the time of *Jamshid*. In fact, *Jamshid*, the Iranian was overthrown by *Zohâk* the Babylonian. So, this statement of this Pahlavi treatise also indirectly supports the fact that *Zohâk* was the founder of *Babylon*.

The above statement of this book that *Zohak* founded the city on some astronomical principles, or to speak generally, attending to some principles of orientation, is supported by *Maçoudi*, who connects with *Nimrod* (who is identified by some with *Zohâk*) the cult of fire and stars.<sup>6</sup> Now, the *Burdehesh* <sup>7</sup> and the *Shâh-nâmeh* <sup>8</sup> say, that this *Azi-Dahâka* or *Zohâk* was known as *Baêvar-asp*. The *Pazend Afrin-i Haft Amsh-âspand* (s. 8) also points to this identification. *Zohâk* was called *Baêvar-asp*, because he was the possessor of 10,000 (*baêvar*) horses (*asp*). I think then, that the city *Bawri*, the original form of the later name *Bâbil* (*Babylon*), derived its name from its founder *Baêvar-asp*, which was another name of *Azi Dahâka* or *Zohak*. The second part of the name "asp" was dropped, as it often happens and as seen above in the case of other proper names. I have gone rather deep into this subject in order to show, on the authority of old *Parsee* books and of the works of Arab authors, that the ancient Iranians had come into contact with the Babylonians under *Zohâk*. I must admit,

<sup>1</sup> Darmesteter. *Le Zend Avesta* II p. 584. *Études Iraniques* II pp. 210-213. Vide the *Photo-zinco Text* published by the *Parsee Panchayat* and edited by Mr. *Behram-gore Tehemuras Anklesaria*.


<sup>2</sup> Vide my *Dictionary of Avestaic Proper names* p. 63.


<sup>3</sup> *Maçoudi*, par *Barbier de Meynard*. <sup>4</sup> *Ouseley's Oriental Geography* p. 70.




<sup>5</sup> *Edrisi* par *Jaubert* II pp. 140-61. <sup>6</sup> *Maçoudi* par *B-de Meynard* I. p. 82.

<sup>7</sup> *Chap. XXIX*, § 8. *B. E Vol. V. p. 119*. <sup>8</sup> *Mohl I p. 57*.

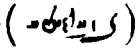
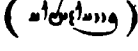
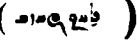
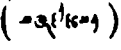
that herein we go to, what are known as, pre-historic times, but, anyhow, we find that there was some connection. So, if you once expect some such connection, one may expect to find, at least some parallels between their prayer gestures and attitudes and those of the Babylonians and Assyrians. I propose dealing in this Paper with some of those prayer gestures and attitudes. In fact, my paper may be taken as one continuing the study of the prayer gestures and attitudes of the Babylonians and Assyrians to times subsequent to the periods to which Dr. Langdon refers. In the ordinary course, I would have preferred to read this Paper before my Anthropological Society of Bombay, but, as Dr. Langdon's Paper is published in the Journal of the Royal Asiatic Society, I beg to submit mine before the Bombay Branch of the Society.

Let us first of all examine some poses of hand referred to in the Avesta. The Avesta word for hand poses of the Avesta. is Zasta  (Pahl-hasta. Sans. hasta


(हस्त) Pers. dast ( دست ) Ger. hand). The Avesta has generally two words, one for good persons and another for bad persons. Thus, Zasta is the hand of good persons and gava (  Gr. *guion*) for that of bad persons.<sup>1</sup>

The prayer-pose of the hands is ustāna-zasta   i.e., stretched fourth or uplifted<sup>2</sup> (from *us* or *uz*  sans. उद्, Ger. aus. Lat. ex. out). We find frequent

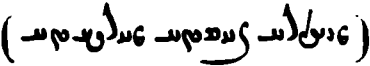
references to hands, holding offerings in prayers. For example, *aesmozasta*, i.e., holding the fire-wood in the hand<sup>3</sup>(*Yacna*, LXII,<sup>1</sup>) *guo-zasta*, i.e., holding some cow-productions like milk in the

1 For similar instances, we have *pādha* (sans. पाद, Per. pād پاى Lat. *pēda* pes. Fr. pied. Ger. fuss. Eng. foot) for the foot of good men and *zbaretha* (  ) and *dvaretha* (  ) for that of bad men. *Vagdhana* (  ) for the head of good men and *kamērdha* (  ) for that of bad men.

2 The holding up of the hands was a prayer gesture of the Hebrews also: "When Moses held up his hand Israel prevailed" (Exodus XVII, 11).

3 The three Magis or the Wisemen of the East are said to have carried incense (*Jabnum* ) in their hands as an offering to the infant Jesus.

hand ; *barêsmo zasta*, i.e., holding the twigs of the sacred barsam in the hand ; *hâvano-zasta*, i.e., holding in the hand the *hâvanîm* or the mortar for pounding the Haoma ; *gaomata-zasta*, i.e., holding a bovine production in the hand. As the hand played an important part in prayer-gestures, a contract made by a press-

ing of hands () was held to be very sacred. <sup>1</sup> Hand, being an useful organ of the body and being used in prayer-gestures, a valuable contract was spoken of as *zasta maso*, i.e. of the value of the hand.

Dr. Langdon first refers to the attitude of the worshipper's hands in the early period of Sumerian glyptic, commonly known as pre-Sargonic, which Proessions and Processional scenes. <sup>1</sup> que, commonly known as pre-Sargonic, which period had the so-called processional scenes on the seals. So, let us see at first, what have the Iranian materials, the writings, sculptures, &c., to say on the subject of processions. I think, we find the germ of such processional scenes in the Avesta. In the Vendidad (Chap. II, 21), Ahura Mazda himself is represented as proceeding to the *vara*, or colony—the Airyana Vaêja, the Irân Vej, the cradle of the Aryas—newly founded by Yima (Jamshed), with his Yazatas or angels in some thing like a procession. Yima also, in return, proceeds to meet Ahura Mazda in the same way. In the processional entry of Ahura Mazda in Iran a number of invisible Yazatas or angels who can only be conceived in mind (*mainyaoibyô yazataëibyô*) accompanied him, Ahura Mazda proceeded with them, as if it were, to inaugurate a house-warming or rather a city-warming ceremony. Yima proceeded to welcome Ahura Mazda and his host of Yazatas, in the company of the best men (*vahishtaëibyô mashyâkaëibyô*) of Iran. The Avestaic word *Hanjaman* (Pers. *Anjuman*) used in this connection is the same as Sanskrit *sangama* used for the groups, in which, in India, pilgrims march in processional order when visiting known places of pilgrimage.

Coming to Iranian sculpture, we have no parallels of processions going to seated deities, but we have those of processions going to seated kings. For example, we have two such processional scenes in the ruins of the City of Sapur (Kiash's Ancient Persian Sculptures, Plates 4 and 6). Mr. Kiash thinks, that the first is that of Behram II and the second that of Khuro Parvez (Chosroes II). Some writers think the second to be that of Shapur I. Coming to modern times, we find that the idea of a religious procession still survives,

<sup>1</sup> Cf. Genesis XIV, 22, wherein a holy vow was taken by holding the hand unto the Lord.

(a) We see it in the initiation ceremony of Nâvar, wherein the initiate or candidate for priesthood is conducted to a temple by the head priest of the city accompanied by other priests and laymen and even ladies.

(b) Again upto a few years ago, at Naosari, on the occasions of the Gâhambârs (season festivals), a procession headed by the head priest (Dastur) and other elders (Desâis) went on a previous day to the place where the communal feast was to take place the next day. There, the head priest and the elders with their own hands threw in a cooking pot a few spices ( १५१२ ) &c., to be cooked for the meal for the next day. They placed sandal wood and frank incense on the fire preparing the food and said the prayer of Tan-darusti (Benediction) invoking God's blessings on the whole community.

(c) Marriage processions, though dying out generally in a great crowded city like Bombay, where the parents of the bridegrooms and brides have not sufficient accommodation at their own places for the marriage ritual and its preliminaries, social and religious, and where, consequently there are common gathering places like the Allbless Baug, the Cama Baug, &c., do not still seem to have lost their preliminary signification. The principle marriage procession in early days was that in which the bridegroom went to the house of the bride to be married and to fetch the bride to her new home. Nowadays, though both the parents of the bride and the bridegroom meet in a common communal place, there generally still remains the travesty or the show of the bridegroom going out in the company of the officiating priests and the ladies of his family, from one gate of the gathering-place and returning by the other.

(d) The next instance of a religious procession still extant, is that of the funeral procession, wherein the mourners, headed by priests, at least by two priests, follow the bier in pairs of two, reciting a prayer. The presence of priests in all these processions still preserves the religious character of the processions.

As in the Babylonian Archæology, so, in the Iranian Archæology, there arises the question, as to who the praying figures are. Whom do the praying figures on the Babylonian seals represent? Whom do the praying figures in the Iranian sculptures represent? As to Babylonia, Dr. Langdon says: "The praying figures on seals actually represent the owners. Of that we can no longer doubt. Sumerians, Babylonians, and Assyrians carried about on their seals representatives of themselves as they said their

prayers before one of the great gods. These were supported from the neck by a stout cord which passed through an aperture at the axis of the cylinder <sup>1</sup> " We have a parallel of this in some Iranian sculptures, which determine, that the praying figures represent the owners. For example, take the sculpture of the Naksh-i Darius in the sculptures on the mountain of Besitoun or Behistoun. There, we see on the top a winged flying figure in the air, holding forth the hand for prayer. The sculpture bears the well-known inscription which bears the name of Darius, thus showing that the praying figure is that of King Darius himself (*vide* the sculpture, Kavasji Dinsha Kiash's Ancient Persian Sculpture p. 185, Plate 55).

From the fact, that the sculpture bears the owner's name (the name of Darius), we can safely infer, that similar portraits of winged flying figures in other parts of Persia are the portraits of the kings or noble men who engraved them. We have a similar figure at Persipolis or Takht-i Jamshed (Kiash's Plates 26 & 27). In one portrait (Pl. 26), the king while saying his prayer before the fire in two vases, bears in his hand the royal mace (the *vazra* of the Avesta). In another (Pl. 27), the winged figure of the King, or to speak more properly the winged figure of the Fravashi or Farohar, the guiding spirit of the King, bears in his left hand a circle (Avesta *chakhra*), the symbol of righteous authority. The most notable instance of this, is that of a human winged figure with a peculiar horned crown, at Pasargadæ or Pasargard. The figure bears at the top an inscription which gives the name of Cyrus (Plate 53 of Kiash).

We find that the use of hands to express some emotions in prayers is referred to in the Avesta. That use presented different attitudes. (a) The Vendidad (Chap. V, 59) refers to "the stretching of hands in prayers" (*zasto fréné nizbarât*). A woman in the state of menses (*dakhshtâvanti*), and a person who has a cut or a wound in his body from which there is a discharge of blood or filthy matter, are not considered to be in a proper condition necessary for worship. Perhaps, the worship referred to is not private or individual worship or prayer but common or joint worship. Their reverting, after recovery, to a proper clean state is spoken of as "stretching their hands in prayers". (b) The Ahunavaiti Gâthâ (Yasna XXVIII, 1) refers to the prayer gesture of stretching out hands. The worshipper says: *Ahyâ yâsâ nemanghâ ustânazastô rafedhrahâyâ manyêush Mazdâo paourvîm spentahyâ ashâ vispeng shkyaothnâ vanghêush khratûm mananghō yâ khshn-*

(1) J. R. A. B. of 1919 pp. 532-33.

vishâ gêushchâ urvânem, *i.e.*, I pray rapturously with all humility with uplifted<sup>1</sup> hands primarily for all righteous acts from the invisible bountiful Mazda and for wisdom resulting from good mind, so that, thereby, I may please the (very) soul of the universe. (c) In the Farvardin Yasht (Yt. XIII 50, 57), where prayers for the Fravashis or Farohars of the dear departed ones are referred to, they are spoken of as with "hands holding food and clothes" for the poor (gaomata Zasta vastravata usha-nâsa nemangha). (d) In Gatha Ushtavaiti (Yasna XLIII, 4), Ahura Mazda is represented as bestowing blessings both upon the sinful and the righteous with hands. (Zastâ.....hafshi .....ashish).

In the Babylonian seals, where the various prayer attitudes are represented, we see the winged form of the genii. Among the Iranians, the Fravashis or Farohars are represented as flying.

The Winged genii of the Babylonians and the winged Farohars of the Iranians.

The Avesta refers to the winged form of the genii. It is said in the Farvardin Yasht (Yt. XIII 69-70), that the Fravashis (the spiritual proto-types) of the righteous fly to the help of those who invoke them in the form of winged birds or winged bird-like men. We read there :

Âat yat bavaiti avi-spashtô sâsta danghêush hamo-khshathrô aurvathaëibyô parô tbishyanbyô, tâo haschit upa-zbayëiti .....avanghê.....tâo dim avinifrâvayënti, mânayën ahê yatha nâ mêtêgô hupêrêno. *i.e.*, When the well-ruling King of a country is taken unawares (*i.e.* is surprised) by a harmful enemy, then he invokes to his aid the powerful Fravashis of the righteous .....They (The Fravashis) fly towards him (for help) like (*i.e.* in the form of) well-winged man-like<sup>2</sup> birds.

The various Attitudes of the Worshipper's Hands. Now, we come to the various attitudes of the worshipper's hands. Dr. Langdon refers to the following :—

(1) The owner of the seal "conducted into the presence of a great seated deity by his own personal god, who leads his protégé by the hand.

(2) The right hand extended and the fore-arm raised parallel with the face, *palm inward*.

(3) Both hands folded at the waist.

<sup>1</sup> or out-stretched, from us-tan (Sans. उद-तन Lat. *tendere*, Fr. *étendre*, Pers. *tanudan*) to stretch out.

<sup>2</sup> Dr. Geldner thinks this word unnecessary, but here the reference seems to be to forms half human and half bird-like.

(4) The palm not turned inward but facing the left. "The hand is thus brought into such position that the narrow surface on the side of the little finger is turned towards the deity".

Now let us see what the Iranian materials have to say about these attitudes.

In the Babylonian and Assyrian seals, the gods are represented as leading their protégés by their hands before "a great seated deity". (a) Iranian writings, (b) sculptures and (c) ritual refer to this attitude.

1. The attitude of being led by the hand.

(a) We learn from the Pahlavi *Ardâi Virâf-nâmeh*, that, when *Ardâi Virâf*, the ancient Iranian Dante, was led in a vision to the other world to see Heaven and Hell, he was led by the hand by the *Yazatas* or angels, *Ātar* and *Sraosha*. We read *Virâf* saying "the two angels caught hold of my hands" (*zak-i li yadman farâz vakhdunt*, Chap. IV. 6;<sup>1</sup> V, 6; XI, 2, 13; XVI, 1). He was similarly led before *Ahuramazda*, the Supreme Deity and his *Ameshaspands* or archangels. (Ch. CI 1, 2).

(b) We see the same attitude in some of the Iranian sculptures which refer to times much anterior to that when the above Pahlavi work was written. We see this in the sculptures at *Persepolis* (*vide* travels of Sir Robert Ker Porter in *Georgia, Persia* Vol. I, pp. 604, 608 (six groups), 612 (five groups, Plates 37, 43); *vide* Mr. *Kavasji Dinshawji Kiash's Ancient Persian Sculptures*, Plates XI, XIII, XV, XVII, XVIII). Here, a well-dressed person, armed with a mace and a dagger, holds by his left hand the right hand of another simple unarmed man and leads him. The second man is followed by several others, who carry, in both their hands big bowls or cups, containing, perhaps, various articles of presents or offerings. The second person is led either before a King to make presents as humble homage, or to a place of worship with offerings. The first person may be a courtier, and he may be leading, by the hand, citizens who came to pay their homage to the sovereign. But, the mace and the sword do not preclude the possibility of his being a priest, because the Iranian priests also carried weapons, intended to be symbolic of spiritual weapons with which they were to strike and destroy the *Daêvas* or evil powers and influences. Even now, in the ceremonial procession of the *Nâvar*, the initiate or the candidate for priesthood, carries with him a *gurz* (*Avesta vareza*, i.e., a mace), which he keeps underneath his bed for three nights, and in the *Yazash-nagah* when he performs the liturgical services for four days. Ker Porter argues, that "the design of the artist is not to display

<sup>1</sup> The Text of Dr. Ho-langji, p. 16, etc.

a religious procession."<sup>1</sup> But one cannot definitely say that it is not a religious procession. His own long quotation<sup>2</sup> from Zenophon about Cyrus's procession with sacred bulls and horses, etc., points to a probability that the procession may perhaps be religious.

(c) Again, in the modern Parsee ritual, we see something of one person conducting another. In the very ceremony of Nâvar, above referred to, the initiate or the candidate is held by the hand by the priest who initiates him and is presented before the senior priest and the priestly assembly, from whom a formal permission is asked to initiate the candidate into priesthood. Again, in the celebration of the Yacna, on two occasions, one of the celebrants leads the other by the hand.

In the Persepolis sculptures, where we see the attitude of one person leading the other by the hand, we see two other peculiarities which seem to have escaped attention. In one of the sculptures (*vide* Ker Porter's Plate 37; *vide* also Plate on page 708), we see a person holding the skirt of another person who precedes him. We see this in both the groups of the above plate. Again, in some cases, we see one person placing his hand on the shoulder of another person preceding him (*Ibid*). What do these attitudes signify? What are they intended for? In the recital by an assembly, of the *Atash Nyâish*, i.e., the prayer in honour of the angel presiding over fire, we, at times, find the combination of all the varieties, above referred to, of holding the hand, etc. We see persons (a) holding others by the hand, (b) placing their hands on the shoulders of another and (c) holding others by the fringes of their dress. I will describe the process here at some length.

(a) When a Parsee recites his *Atash nyâish*, during the recitals of some parts of the prayer, the worshipper holds a laddle over the fire-vase, so as to touch it. If he is saying the *nyâish* before the sacred fire of a Fire-temple, as he cannot go into the fire-chamber, wherein priests only can enter, during the above recitals he places his hand upon the door, or a window or the wall of the fire-chamber, the object being to establish some contact with the fire before him. In some fire-temples, some ornamental strings hanging from the ceiling are provided. The worshippers catch hold of these strings and thus create, during the above recital, a kind of contact with the sacred fire from a distance.

<sup>1</sup> Vol. I, p. 625.

<sup>2</sup> *Ibid.*, p. 617.



In small or large gatherings or prayer meetings, for example, those held on occasions of public prayers (*jashans*) during the last war, or on occasions of joyous celebrations, they produce fire in a vase in the midst of the gathering and all say the *Ātash nyâish* standing round the fire. A priest holds, by one hand, a laddle over the vase during the above referred to recital of the portions of the *nyâish* and thus establishes, as it were, a contact between himself and the fire before which they pray. He gives his other hand to the person next to him. Then this second person gives his other unoccupied hand to a third person, who in turn gives one of his hands to a fourth person, and so on. The gathering may be large, say of hundreds and all thus hold each other by the hand. Some establish the contact by holding the fringe or skirt of another's upper garment. Some establish the contact by placing their hands on the shoulders of others who have formed a contact in one way or another. The principal aim or object is to establish a kind of contact with the Fire before whom they pray. As all cannot form a direct contact by holding a laddle on the fire-vase they form this indirect contact or contact through another's contact.

(b) During the recital of a prayer, recited on the occasions of *Gâhambârs* or season festivals, and known as *Gâhambâr ni pâvi*, so called because all the celebrants were expected to sit in a kind of circuit enclosed by a *pâvi* or a marked enclosure, a contact is established by all the celebrants either spreading the skirts of their upper ceremonial garment (*jâmeh*) so as to touch one another or by placing their handkerchiefs between two persons when they do not sit close enough to touch one another.

(c) In the recital of the *Rapithavin Yaçna*, during a particular part of the ritual, the two celebrants, the *Zoti* and the *Rathvi*, establish a contact among themselves by holding the skirt of the *Sudreh* (sacred shirt) of the other who precedes him.

(d) In a Parsee funeral procession, one sees, even at present, the priests and other mourners going in the procession in pairs holding a handkerchief between them.

From all these considerations, I think, that in some cases, the idea of the attitude of holding another by the hand may be, that of leading him, and in others—where the holding of skirts of each others clothes and the placing of one's hand upon the shoulder of another are variants—that of establishing a contact. The creation of the contact was ultimately meant to express co-operation and sympathy in the particular work.

Dr. Langdon thus refers to another attitude of the hand in the Babylonian worship : " On Fig. 2, an attendant brings the animal sacrifice ; the reader will observe that this attendant approaches with the right arm extended and the forearm raised parallel to the face *palm-inward*. Observe also that the conducting deities approach with disengaged arm, raised in a similar manner *palms inward* : On seal Fig. 7 three deities approach the seated grain goddess. The central figure (a goddess) of these three has the most ancient attitude of prayer for humans, the raised hand *palm inward* and the disengaged arm folded at the waist. These are all archaic types extending back to a period as early as 3,500 B.C. From them we conclude that man, when not conducted by a deity, stood in the position of prayer described above. This is apparently the original prayer attitude of prehistoric man in Sumer."

Now, let us see, what have the Iranian materials to say on the subject of this attitude. Herein, we have two attitudes combined into one. (a) Extended or outstretched hand and (b) the fore-arm or the disengaged arm raised parallel with the face *palm inward*.

Among the Assyrians, the phrase "lifting of the hand" for prayers was purely technical and borrowed, along with the prayers, from the Babylonians<sup>1</sup>. (a) The extended or out stretched hands. In the later Neo-Babylonian and Persian periods, there prevailed "the open hand position". During that period, the term for "to pray" was "to open the hands" and not "to raise the hands"<sup>2</sup>. But, it seems,—we cannot say positively, because the instances are not many—that according to the Avesta "stretching the hands" was the technical phrase of the Iranians. In practice, the stretching and opening seemed to mean the same thing. The Iranian sculptures seem to support this posture. There are cases of hands "opened" as well as "stretched or raised or up-lifted." In the celebration of the liturgical ceremony of the Yacna, just a little before the commencement of the recital of the Yacna proper, commencing with the first chapter (*nivaêdhâyêmi hankârayêmi*), the two celebrants join their two hands in an outstretched position and recite the prayer of "Frastuyê humatoibyaschâ", which prayer is spoken of by some as the Patet i.e., the Penitence prayer of the Avesta. Not only do they join their two hands into an outstretched position but also their feet. To join the

<sup>1</sup> J. E. A. S. Oct. 1920, p. 539.

<sup>2</sup> *Ibid.*, p. 541.

feet they place the toe of the right foot over the toe of the left. The ritual is thus described in Gujarati in modern books of the ritual "જોતી તથા રાથવી બંધે જનાં હાથ જોડી પોતાનાં જમનાં પગનો અંગોઠો ડાબા પગનાં અંગોઠા ઉપર ચઢાવી પરગટ પડે." i.e. Both the Zaoti and the Râthvi shall join their hands and put the toe of the right hand over the toe of the left, and then pray.

The object of joining the two hands and joining the two feet is to indicate sincere devotion. એક પગે ખુદાની બંદગી કરવી i.e., "to pray God with (i.e., standing on) one foot," is the phrase for saying a prayer with all devotion. One cannot join his two feet in a standing position as he would join his two hands. So, the next best way is to place the toe of one foot over the toe of another.

We see a parallel of this in the Iranian sculptures of Persia and elsewhere. (Vide Plates XXVII and XXXVI of Kiash's Ancient Persian Sculptures). There, in one case, we find the winged flying figure of a king holding a disc (Avesta chakra) in his left hand and his right hand extended but palm outward. In another case, the left hand carries, what seems to be, a bundle of *barsam twigs*. This attitude of the hand signifies blessing. Iranian winged figures are associated with *fravashis* or farohars, which are the guiding spirits of persons. These *fravashis* are represented as blessing the people of the house where they are invoked (khshnûtaô âfrinentu ahmya nmânê. Farvardin Yasht. Yt. XIII, 157.)

The show of hands in favour of propositions in the modern rules and regulations for the proceedings of public meetings seems to be a form of this attitude of hands for blessings. Those who raise their hands in favour of a proposition raise them, as it were, to bless the proposition. The Masonic ritual seems to have preserved this attitude well, because in that craft, the show of hands in favour of propositions is not like that at ordinary meetings but in the attitude of blessing, the right hand extended palm downward.

Now, as to the second component of the above attitude, viz.

(b) The fore-arm raised parallel with the face palm inward. the raising of the fore-arm parallel with the face palm inward, which according to Dr. Langdon is "the most ancient attitude of prayer for humans,"—I think, we find a parallel of this attitude in what is observed, even now, by the Zoroastrian clergy during the recital of the Patet (the prayer for penitence). In practice, the attitude is not observed exactly by all alike, i.e., the arm is not kept parallel to the

face by all; but some elders of the priestly assembly, in the midst of deep devotion observe it strictly.

It is this Babylonian attitude, and it is Dr. Langdon's description and explanation of it, that have much interested me and has led me specially to the study of the subject of this paper from an Iranian point of view. Among Zoroastrian religious prayers, there is one, which is called the Patet, i.e., prayer of penitence (Av. *paitita* from Av. *paiti*;—Sans. prati ३(३, Lat. *re*, back, and Av. ı Sans. ı 3 Lat. *i-re* to go; a prayer whereby the worshipper goes back to the proper path.). While reciting that prayer of penitence, Parsees hold up before, or parallel to, their face their left hand. The prayer takes about 15 minutes to recite and the left hand is, during all this time, held up before the face. I confess, that it is after the perusal of Dr. Langdon's paper, that I understood the proper signification of this attitude of the Parsee worshippers' hands. According to Dr. Langdon, in some Babylonian seals, the posture of the attitude of hands varies. In some cases, it is associated with "penitential prayers." So, I think, that the attitude observed in the Zoroastrian or Parsee Patet or penitential prayer is a relic of the old attitude, wherein the worshipper raised his disengaged arm parallel to his face. In practice, as said above, the attitude is not observed exactly by all alike, i.e., the arm is not kept parallel to the face by all, but the elders in the priestly assembly observe the attitude strictly and correctly.

There is one peculiarity in the modern Parsee custom, still observed, which shows that the fore-arm must be strictly parallel to the face, so that the palm-inward portion of the arm may be just before the mouth. That peculiarity consists in covering the palm-end portion of the hand with a piece of cloth. A handkerchief, or a sleeve of the upper garment, or the shawl in the case if the worshipper is a head priest or Dastur, serves the purpose. In the Babylonian and Assyrian prayer gestures of this kind, we do not see it. Then, what is the object of this covering among the Parsees? According to the Zoroastrian health-laws, the saliva of the mouth being unclean, if the hand has touched the saliva of the mouth, it must be washed. Now, when the worshipper holds, during the recital of the prayer, his left fore-arm *palm inwards* parallel to his face, which position places it just opposite to the mouth, there is a chance of some particles of the saliva falling on the palm and thus polluting it. I think that, it is to protect the palm from this pollution, that it is covered with some kind of cloth. This practise of holding some kind of cloth on the inward part of the palm, held parallel to the face and before the mouth, is spoken

of now, in the modern ritual phraseology, as *padân karvun* ( 𐬯𐬀𐬎𐬎 𐬕𐬀𐬵𐬀 ) i. e. to do the *padân*. *Padân* ( 𐬯𐬀𐬎𐬎 ) is a later Pahlavi form of the Avastai *paitidâna* ( 𐬯𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎 ) from *paiti* front and *dâ* to keep) i. e. that which is kept in front of the face. The *padân* was, and is even now, put on by the Parsi *Âthornâns* (*Âthravans* or *Fire-priests*) when they go before the sacred fire, so that their breath or particles of the saliva of their mouth may not pollute the fire before them. They put it on even when they say their *Âfringan* and *Bâj* prayers before the *myazd*, i. e. the offerings of fruits and flowers, or their liturgical prayers of the *Yaçna*, etc. Some kind of cloth-cover for the face was also put on by the *Flamines*, the fire-priests of the ancient Romans.

When asked, why the hand, covered as said above, was held before the face in the *Patet* or penitence prayers, the explanation now offered was, that it was another form of the ritual of *padân* observed before the Fire or before sacred offerings or sacred utensils or liturgical apparatus. But, in the recital of the *Patet*, when recited jointly in an assembly or singly, there is no fire, or any sacred offering or utensil before the worshippers. So, why was the *padân* required in that recital? I think, we now learn, as said above, the proper signification, from the Babylonian attitude. There must be among the ancient Iranians, as among the Babylonians, the custom of holding the hand before the face, during the recital of *Patets* or penitential prayers. That custom has come down from their Iranian ancestors to the present Parsees with the additional requisite of a cloth-cover over the inward portion of the palm to protect it from pollution by the particles of the saliva of the mouth. The main point is the raising of the hand, palm inwards, parallel to the face. Then the covering of the hand is a second subsidiary point that has arisen from the first main point.

This form or ritual of *padân karvûn* is observed by Parsee priests, in assemblies for the celebration of *Jashans*, wherein *Âfringan* prayers are recited. The two principle celebrants—the *Zaoti* and the *Âtravakhshi*—put on the actual *padân* on their faces. But the rest hold their covered hands, palm inwards, parallel to their faces and before their mouth. Here, there is no special recital of the *Patet* or penitential prayer. So, in this case, the attitude may be taken as an attitude of prayer, whether connected or not with penitence. In ceremonial customs and attitudes, social or religious, we have, at times, a number of

permutations and combinations of the various forms of one and the same custom or attitude or of different customs and attitudes.

It is the left hand which observes the above attitude among the Parsees. In many Zoroastrian rituals, at first, it is the left hand that plays a prominent part, when an attitude is to be continued for some time. The right hand is kept disengaged for various other small observances or performances, e.g. to feed the fire. The holding of the twigs of a particular kind of tree in the ritual of the Yacna was held necessary. These twigs were called *barsam*. The Vendidad (Ch. XIX, 19) enjoins that these sacred twigs must be held in the left hand (*havôya sasta*). In one of the sculptures at Persipolis or Takht-i Jamshed, the king who prays before a fire vase, holds the royal mace (*Av. vazra* : Pers. *Gurz.*) in his right hand and a bunch in his left hand. This bunch seems to be a bunch of the *barsam* twigs (Vide Plates 25 and 26 in Mr. K. D. Kiash's "Ancient Persian Sculptures"). In other sculptures at the same place, where the king holds out his right hand in a prayer gesture, there also the sacred *barsam* twigs are held in the left hand (Ibid pl. 36).

In the Iranian sculptures it is also the left hand which does the principal work that has to last long. For example, in the case of the winged figures of the praying kings (Plates 36 and 47 of *Kiâsh*), it is the left hand that does the continuous work of holding the symbolic disc, or the *barsam* or the bow, and the disengaged right hand that is outstretched, palm sidewise, expresses the attitude of prayer.

Dr. Langdon thinks that "the attitude with hands folded at the waist" was assumed by the Babylonian worshipper in some formal prayers, and it denoted "humility, submission, contrition." This attitude is referred to in the Pahlavi *Virâf-nâme*h, where it seems to be an attitude of consent and obedience. When *Ardâi Virâf* was selected from among many for a journey to the other world, he stood up and folded his hands on his breast (*madam val regalman ikvîmûnât va yadman pavan kash kard*. Chap. I, 36-37). When he was finally selected for the heavenly journey from among the three best, by drawing lots, he, as an expression of consent and acceptance, folded his hands upon the waist (*yadman pavan kash vâdûnd* : Chap. II, 21). We see no figures with folded hands in Iranian sculptures. At present, you may see priests in prayer assemblies occasionally sitting with folded hands, but with no formal purpose. They fold or unfold the

hands as they like when the hands are otherwise not engaged in particular attitudes of ritual. In modern Parsee phraseology, this particular attitude of hands is spoken of as "*adab vâlo*" i.e. "to fold the adab", where the word "*adab*" is Arabic adab (أدب) meaning "courtesy, politeness". The word has nothing to do with hands, though the words intend an attitude of folding hands. In assemblies of solemnity, gay or sorrowful, like those of funerals or marriage or even in prayer assemblies, we see persons here and there sitting with folded hands, but that attitude is in no way necessarily connected with any prayer gesture though it signifies a kind of resignation or submission to the will of god.

According to Dr. Langdon, the above attitude of folded hands, latterly gave way "in favour of the kissing-hand (or kiss-throwing hand) position with one arm folded at the waist. This widely adopted attitude of Babylonian religion seems to have been introduced by the Semites of the first dynasty

The "Kiss hand" pose or attitude. as a simple means of containing the two principle religious poses of the Sumerians. They thus continued the ideas of salutation and humility".<sup>1</sup> The kiss-hand pose at one time "prevalent in Greece and Rome" prevailed in Sumeria from the very earliest period. It seems to have come to the Babylonians from the Sumerians, as "the second great hand movement in religious psychology" and fundamentally conveying "the idea of salutation, greeting, adoration".<sup>2</sup>

According to Herodotus, kissing was a form of salutation among the Iranians of the Achæmenian times. He says: "When they meet one another in the streets, one may discover by the following custom, whether those who meet are equals. For instead of accosting one another, they kiss on the mouth; if one be a little inferior to the other they kiss the cheek; but if he be of a much lower rank, he prostrates himself before the other."<sup>3</sup>

But in prayer attitudes, the kissing hand posture does not seem to be possible among the Iranians from the standpoint of their view of pollution and sanitation. Whatever comes out from the mouth was polluted and unhealthy. The Parsees generally, even now, would not drink from the same cup. The officiating priest, holding the Bareshnûm ritual, would not drink even from the same pot, though the pot may not have touched the lip of the previous drinker. If the hand accidentally

<sup>1</sup> J. R. A. S., Oct. 1920, p. 546.

<sup>2</sup> *Ibid.* p. 544.

<sup>3</sup> Herodotus Bk. I, 134. Cary's Translation (1889) p. 61.

touched any moist part of the lips, it was required to be washed. So, the kissing pose of hand in religious ritual or prayers is not observed among the Iranians.

In a sculpture at Persipolis (Kiâsh Pl. 90) there appears a pose of the hand, which one may very plausibly take to be a kiss-throwing pose, but I think it is another form of the pose of the arm raised parallel to the face palm inward. Had it been a kiss-throwing pose, it would have been with the right hand, but it is not so. The pose is that of the left hand though the right hand is disengaged.

But a certain pose or attitude of both the hands is prevalent among the Parsee from olden times, which comes somewhat nearer to this attitude, which seems to be akin to what is known as the "Kiss of Peace" among the ancient Hebrews and the early Christians, and which is still prevalent among some Israëls. This Hebrew or early Christian Kiss of Peace may have come down from the ancient Babylonian attitude of the kissing hand. This attitude or pose of both the hands is known among the Parsees even now as Hamâzor, wherein one person lets his two hands pass alternately between the two hands of another, and after two passes of that kind, both carry the two hands to the head in the form of a salutation. The Israëls and the early Christians did the same thing, but in the end kissed their hands. For details of the Parsee custom I will refer my readers to my Paper entitled "The Kiss of Peace, among the Israëls and the Hamâzor among the Zoroastrians" read before the Anthropological Society of Bombay.<sup>1</sup>

Next to the attitude of the extended hand arm raised parallel to the face, *palm inward*, it is the pointed finger attitude of the hand among the Babylonians referred to by Dr. Langdon that has interested me greatly from the Iranian or Parsee point of view. Dr. Langdon refers to the "extraordinary pointed-finger attitude of the Assyrians as they worshipped before statues and sacred symbols" and says that "it is really the kiss-throwing hand arrested in the last stage of the act and thrown with the index-finger only".<sup>2</sup> I will not enter here into the psychology of this attitude and say what is meant among the Babylonians and Assyrians, but proceed to refer to a similar pose among the Iranians, (a) in their sculptures and (b) in their rituals. (12)

(a) We find this attitude in several Iranian sculptures. In one of the sculptures at a place named Naksh-i-Shapur, which is sup-

<sup>1</sup> Journal of the Anthropological Society of Bombay. Vol. VIII pp. 84-95. Vide my Anthropological Papers, Part I, pp. 283-94.

<sup>2</sup> J. E. A. S.; Oct. 1919, p. 546.



posed by Mr. Kiash to depict the surrender of the Roman Emperor Valerian to the Iranian King Shapur I, there are two rows of Persian horsemen who all point the index-finger of their right hand to their King, while before the King there stand three figures, supposed to be Roman courtiers with both hands extended and opened palm upwards asking forgiveness for a person in fetters before them, supposed to be Valerian (Kiash's Ancient Persian Sculptures, Pl. 12.) In another sculpture of the same king (Ibid Pl. 13), supposed to be a triumphal scene, we see similarly, two rows of horsemen, each of 14 troopers pointing their right hand index-finger to the Iranian King. In another sculpture (Ibid Pl. 39) which seems to be a coronation scene, the King, while receiving from the Mobadân Mobad, the archimagus, the Iranian archbishop, the royal disc or circlet (charkh) with his right hand, holds his left hand closed as in a fist with the pointed thumb before his face. This seems to be another pose of the pointed finger attitude. It also, like the pointed finger, signifies, obedience, consent, acceptance. It seems that persons of lower grade, when they wanted to express a posture of obedience, respect, agreement, or consent, in the presence of their superiors, did so with the index-finger. But persons of higher rank generally did so with all the five-fingers folded, as if forming a fist with the thumb pointing a little upwards.

*Vide* the following plates for one or another of these finger or thumb postures expressive of obedience, respect, agreement, &c.

- (1) Kiâsh Pl. 41. Shapur I at Naksh-i-Rustam. Index-finger by a subordinate standing behind the King.
- (2) *Ibid.*, Pl. 42. Closed fist with the thumb upwards. A Coronation Scene at Naksh-i-Rustam.
- (3) *Ibid.*, Pl. 43. Index-finger at Naksh-i-Rustam. Behrâm Gore or Behram V.
- (4) *Ibid.*, Pl. 44. Index-finger;

(b) Coming to the modern rituals we find that the Parsees, in the recital of their Afringân prayers, recite a section, which is common to all the Afringâns and which is in honour of the ruling King of the land. The Zoroastrian priests of Persia, during this recital, hold up their fingers. The Indian Parsee priests, instead of holding up their fingers, hold up a flower in their hands. Here, the flower seems to serve the purpose of a finger. The flower is held up in the right hand, the arm of which is raised up well-nigh parallel to the face.

Now, what does the holding up of the finger in Iranian Archæology and in the Zoroastrian ritual in Persia, or the holding up of the flower as a substitute in the Zoroastrian ritual

in India signify? It signifies assent, approval, agreement. The particular section of the *Âfringân* (lit. the prayer of blessing), invokes God's blessing upon the ruler (*khshathriya*) of the land. At this recital, all the priests of the prayer-assembly raise up their fingers in Persia and flowers in India, to express their heartfelt assent and good will in the benediction.

The Tibetans observe the Buddhist religion at present. But their old religion is said to be the Bon religion, some elements of which they have embodied in their religion. Their old Bon religion seems to have come to them from some part of Central Asia where their ancestors may have had a home common with that of the early Iranians. Their custom of the disposal of the dead, which resembles that of the modern Parsees of India and much more resembles that enjoined in the *Vendidâd* from which the modern Parsees of India seem to have diverted a little, points to this very early relation. When at Darjeeling in the summer of 1913, I had the pleasure of visiting often three Gumpas or monasteries of the Tibetan Lamas there. My long talks with the Lamas and my study of the works of great writers and travellers of Tibet, like Col. Weddel, Rai Sarat Chandra Bahadur, Mons. L. De Milloue, Mr. Rockhill, Dr. Sven Hedin and Mons. Bonvalot, showed me some points of similarity between some Tibetan and Zoroastrian beliefs and customs. As I said then, I understood some parts of my *Vendidâd* better there and then, than at home before.

Now these Tibetans have a form of salutation and of expression of assent or approval which resembles the above referred to Zoroastrian form of expressing consent by the raising of a finger. This form is that of raising up their thumbs. "Pulling the thumb up means approval and satisfaction".<sup>1</sup> One way of expressing their thanks is that of lifting up the thumbs. According to Rockhill, "throughout Tibet, to say a thing is very good, they hold up the thumb with the fingers closed and say 'Angetumbo re' i.e. it is the thumb; it is the first. Second class is expressed by holding up the index with the remark 'angé nyiba ré', it is the second." Mr. Rockhill says of one part of Tibet: "The mode of salutation among the people in this section of the country is novel. They hold out both hands, palms upper most". This mode of salutation is prevalent among the Mongols also. Rockhill says further on: "The lower classes here, when saluting superiors, are in the habit of bending the knee very low, putting the right hand beside the right cheek and the left hand under the elbow of the right arm, at the same time sticking out the tongue." In one

<sup>1</sup> "Across Tibet, etc.," by Bonvalot, p. 98.

part of Tibet, according to Mr. Sarat Chandra, "it is customary to greet one another with a kiss, and whoever omits a kiss when meeting or parting with an acquaintance is considered rude and unmannerly."<sup>1</sup> In many of the old age beliefs and customs of the Tibetans, who have continued to live in an isolated condition surrounded by lofty mountains, we see a good deal which explains some of the early Babylonian and Iranian forms of belief and salutation.

From all these considerations we see that the finger and thumb attitude as seen in more than one bas-relief of Iranian sculpture was an attitude expressing satisfaction and assent.

In many a ritual of the Church, in almost all communities,

Various Attitudes  
of the hand and  
their significations  
as observed among  
the Iranians.

there prevails, what we may call, a shortening process. I have referred to it in my Paper on Tibetan rozaries read before the Anthropological Society of Bombay.<sup>2</sup> There seems to have prevailed the same shortening-process in the matter of the attitude

or pose of hands in prayers. In spite of the shortening process, we see prevailing, side by side, all the various attitudes from the first primitive longest to the latest shortest. From religious gatherings and religious surroundings to social gatherings and social surroundings is one step, though the step may occasionally be long. So, we see many customs prevalent both in Church and Society. From a study of the attitudes of the hand, as referred to in Iranian books, sculptures and ritual, we may draw the following conclusions:—

1. The outstretched hands raised a little above, somewhat parallel to the face, palm upwards, pointing heavenwards, was the primitive pose, expressive of imploration of God's help and forgiveness. That was also the posture or pose for asking forgiveness from another person, whether a prince or peer. In an Iranian bas-relief of Darius (Kiâsh's Plate 55), a fallen person lying prostrate on the ground face upward, implores forgiveness from the king by raising both his hands and feet upwards, towards the face of the king.

2. The use of one hand in place of two is the next step. It is the first step in the shortening process. When the left hand was occupied in holding a religious symbol like the *barsam* at first, and like the *chakhra* (a wheel, disc or circlet) and bow later on, the right hand only was similarly extended. (*Vide* the sculptures of Persipolis, Plate 36 of Kiâsh; of Behistun, Ibid Pl. 55.). These may be said to be very early Avestan or Achæmenian poses.

<sup>1</sup> Journey to Lhasa and Central Tibet, p. 187.

<sup>2</sup> On 26th November 1918.

In ceremonial gatherings like those of large religious congregations or court assemblies, when the left hands held some symbols of authority, for example the bow in the case of Achæmænian kings, the right hand was free for expression of emotions. For example, Darius, holding a bow in his left hand, extends his right hand towards the state prisoners before him, and, pointing his index-finger towards them, tells them some words of caution or advice.

3. The left hand extended and arm raised parallel to the face was the next pose derived from the first pose as the result of the shortening process. One cannot keep both his hands extended as above very long during the recital of a long prayer. So, the left hand came to be so extended but not so much as to fatigue the worshipper. The right hand was kept disengaged for other religious or ordinary purposes, *e.g.*, to feed the sacred fire before the worshipper with sandalwood and frank incense (*aêsam bûi*), or to form a contact with the fire-vase during particular recitals, or to extend it to the other worshippers to create a sympathetic contact, or to guide others by gestures. When, by this shortening process, the left hand gradually came to be very close to the mouth, in order to avoid pollution, it had to be covered with *padân* or a piece of cloth.

4. Coming to later times, we find the pose of folded hands (*adab*) expressing submission, consent, obedience, etc. For example, Ar dai Viraf folds his hands on his breast to express such an emotion. When you fold your hands, you shut off your hands, as it were, from any work; you express helplessness and surrender, and hence consent, or obedience. "Fold up hands" was, as it were, the older form of later "Hold up hands".

5. This is the case in the matter of voluntary submission. But, in case of compulsory submission, both the hands are voluntarily held backwards on the waist at the back or are chained in a similar position. (*Vide* Kiash's Plate 50, where the nine rebel princes are made to stand in that position, with a common rope passing through the necks of all).

Then, occasionally, instead of both the hands being folded on the waist, we find one folded and the other working.

6. The pointed-finger or thumb pose seems to be a much later form. Instead of both the hand or of one hand being used in supplication, there came in the use of one finger. Of course, at times, in the shortening-process, there came in also some additional signification. In a sculpture at Kermanshah, supposed to be a coronation scene, there is a picture, supposed to be that of a Zoroastrian, where the person instead of pointing his hands

or hand seems to point his wand towards God. In some later varieties of that picture, we see the person pointing towards Heaven with his finger.

We find some prayer attitudes of hands in the Sassanian coins. (a) We find the attitude of arm raised parallel to the face palm inward in some of the coins. For example, in the coin of Varahran II (Nos. 3 and 5 of Plats IV of Longperier's *Essai sur les Médailles des Rois Parsee de la Dynastie Sassanide*). The worshipper, who is the king himself, stands before the altar of the Sacred Fire in that posture, while on the other side of the altar stands the fire-priest holding up a *chakhra* (disc or circlet), an emblem of royalty or royal authority, in the attitude of placing it on the fire. I think it is actually a *chakhra* or circlet of sandal-wood or some other fragrant wood, that the fire-priest (*Āthravan*, the Iranian Flamine) is placing on the fire. He receives it from the royal worshipper who brings it as an offering before the Sacred Fire and hands it to the priest whose function is to feed the fire.

In the modern ritual of feeding the Sacred fire of the *Ātash Behrām*, the Fire-temple of the first grade—the ritual known as *bui dādan* بوی دادن i.e., to give fragrant fuel, the priest goes round the fire-vase in a particular enjoined way.<sup>1</sup> The ritual is now spoken of as “*chak farvo*”. I think, that possibly, the word *chak* may be a corrupted form of *chakhra*, and so, the above words of the ritual may mean “to go round in a circle (round the fire)”. The modern ritual of *māchi* over the sacred fire is another form of offering fragrant fuel in the form of a royal disc. The modern *māchi* (lit. a throne, a seat) is in the form of a throne, arranged by placing six or seven pieces of sandal wood.

(b) Another hand posture which we observe on the Sassanian coins is that of both, the worshipping king and the serving fire-priest, holding some long stick-like forms (Ibid Nos. 1, 2 and 4). They may be metallic ladders. One cannot understand why their faces are not turned towards the fire but away from the fire, when they hold the ladder. It is true, that even now, in the modern ritual of feeding the sacred fire, in one part of the recital of the *Atash-nyaish*—the recital of the “*Dādār gehân din-i-Māzda-yaçni* etc.” formula, the worshipper has to turn to the south. But one cannot understand why is it generally so in the case of the worshippers with the ladders or sticks in their hands.

<sup>1</sup> Vide my Paper on Consecration before the Anthropological Society.

(c) In some later coins (Varaharan III, Narses, Hormisdas II and others, Ibid Plate V No. 1 to 5 and Plot VI) the laddles are short. Here the picture of the laddles is like that of the hand raised parallel to the face. The laddles or metallic sticks seem to replace the hand posture. This is very clearly marked in the case of the coins of Artaxerxes II and Shapur III (Ibid Pl. VII). In some coins, the royal worshipper has a short laddle while the priest has a long one.

In the case of a coin of Chosroes I, we find the picture of folded hands (Ibid Pl. X 4).

In the case of short laddles in some coins, they are held up from the waist upwards, and in others, they are rested on the ground. The latter is the posture in which one can now see, at times, Parsee priests standing before the fire.

The above different postures can also be studied from Thomas's "Numismatic and other Antiquarian Illustrations of the Rule of the Sassanians in Persia (1873)."

In all the above attitudes, I have referred to the Iranian attitudes or prayer gestures of hand, wherein  
 Detestation for God or the Higher Intelligences or Higher Powers are appealed to or implored. But, there are certain attitudes which express emotions of disgust or detestation of what is bad or evil. I will conclude my Paper with a few words on these attitudes. Some of these prayers for these expressions of detestation are later. They are not in the original Avesta, but are in later Pazend. They are more of what we call incantations for the removal of evils of all sorts including the pest of noxious animals like serpents, snakes, wolves, cats, rats, etc. In the Vanant Yasht, there are incantations of that kind, and the later ritual enjoins, that during their recital, the worshipper must strike the palm of one hand (the left hand) with the other hand,—at one part of the recital, once, at another part, twice, and at three other parts, thrice.

In other similar incantations and in various parts of the Avesta, where the name of Angra Mainyu, the Ahriman or the Evil Power is mentioned, or where evil influences or powers are referred to, the worshipper puts the thumb of his right hand over the central finger and gives it a slip, so as to produce a sound, spoken of in modern phraseology as *tachâkdi* or snapping.

The same emotion is expressed by an outward motion of the right hand *palm inwards*, expressing an idea of repulsion.

*Proceeding of the Bombay Branch Royal Asiatic Society, 1917-18 and a list of presents to the Library, 1917.*

**PROCEEDINGS.**

The Annual Meeting of the Society was held on Tuesday the 27th March 1917.

In the absence of the President, Rev. Dr. R. Scott, M. A., was in the Chair.

There were also present :—Messrs. H. R. H. Wilkinson, J. E. Aspinwall, K. Natarajan, J. A. Saldanha, Kubalaya Raj, V. P. Vaidya, J. S. Sangsiri, P. V. Kane, B. V. Rao, E. M. Ezekiel, Prof. P. A. Wadia, Dr. J. J. Modi, Hon. Dr. D. A. DeMonte, Rev. Dr. B. DeMonte, Dr. P. N. Daruwalla, Rev. Fr. R. Zimmermann and Rev. R. M. Gray, the Hon. Secretary.

The minutes of the last meeting were read and confirmed.

The Hon. Secretary read the following report :—

**The Annual Report for 1916.**

**MEMBERS.**

**Resident** :—60 new members were elected during the year under report and 7 Non-Resident members having come to Bombay were transferred to the Resident list. 31 resigned, 7 died, and 9 having left Bombay were put on the Non-Resident list. This leaves 326 on the Roll at the close of 1916, as against 306 at the close of 1915.

**Non-Resident** :—14 new members joined under this class and 9 Resident members having left Bombay were transferred to the list of Non-Resident members. 15 resigned, 3 died, and 7 having come to Bombay were put on the Resident list. The number at the end of the year is 154, the number at the end of the preceding year being 156.

**OBITUARY.**

The Society records with regret the death of the following members.

ABSTRACT OF THE SOCIETY'S PROCEEDINGS.

**Resident**

The Hon. Mr. Daji Abaji Khare, B.A., LL.B.  
Mr. J. E. Modi, Bar-at-Law.  
,, P. M. Vinekar, B. A., LL. B.  
Prof. S. R. Bhandarkar.  
,, O. V. Muller.  
,, S. M. Isfahani.  
Dr. A. J. Chandlia.

**Non-Resident.**

Sir Chinubhai M. Runchorlal, Bart.  
Rao Bahadur N. T. Vaidya.  
Capt. J. G. Willoughby.

**ORIGINAL COMMUNICATIONS.**

The following papers were read before the Society during the year :—

- I. Anquetil Du Perron of Paris and Dastur Darab of Surat. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D.—*7th February.*
- II. Dr. Spooner's recent Archæological Excavations at Pataliputra and the Question of the Influence of ancient Persia upon India. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D.—*3rd March.*
- III. A Note of Correction for the Persian Inscription of the Mogul times (Journal, B. B. R. A. Society, Vol. XXIV pp. 137-161). By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B. A., Ph. D.—*30th March.*
- IV. Some Reference to Zoroastrian Scriptures in Arab authors. By G. K. Nariman.—*29th June.*
- V. The Early History of the Huns; their Inroads into India and Persia. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B. A., Ph. D.—*28th August.*

**LIBRARY.**

The issues of books during the year were 47,858 volumes—29,877 of New books including periodicals, and 17,981 of Old books. The daily average, excluding Sundays, holidays and the first week of December, was 161. The total number of issues in the previous year was 49,062.

A detailed statement of monthly issues is given below.



**MONTHLY ISSUES.**

	New books	Old books
January .. ..	2,514	1,453
February .. ..	2,290	1,292
March .. ..	2,438	1,349
April .. ..	2,084	1,376
May .. ..	2,629	1,521
June .. ..	2,613	1,526
July .. ..	2,693	1,570
August .. ..	2,813	1,723
September .. ..	2,609	1,708
October .. ..	2,845	1,452
November .. ..	2,427	1,315
December .. ..	1,922	1,696

The issues of books under several classes were as under :—

Fiction .. ..	17,610
Biography .. ..	1,762
Miscellaneous .. ..	1,749
History .. ..	1,417
Travels and Topography .. ..	1,333
Politics, Sociology, Economics .. ..	1,326
Oriental Literature .. ..	932
Naval and Military .. ..	893
Poetry and Drama .. ..	799
Reviews, Magazines (Bound volumes) .. ..	635
Religion .. ..	420
Archæology, Folklore, Anthropology .. ..	398
Philosophy .. ..	334
Literary History and Criticism .. ..	322
Natural History, Geology, &c. .. ..	300
Art, Architecture, Music .. ..	263
Foreign Literature .. ..	218
Classics .. ..	217
Logic, Works relating to Education .. ..	214
Government Reports and Public Records. .. ..	204
Grammars, Dictionaries .. ..	169
Medicine .. ..	125
Law .. ..	110
Botany, Agriculture, &c. .. ..	85
Mathematics, Natural Philosophy, Astronomy .. ..	52
Periodicals in loose numbers .. ..	15,971
Total .. ..	47,858

### ADDITIONS TO THE LIBRARY.

The total number of volumes added to the Library during the year was 1,421 of which 989 (including 91 vols. replaced) were purchased and 432 were presented.

Books were received as usual from the Secretary of State for India, the Government of India, the Government of Bombay and other local Governments, and also from the Trustees of the Parsi Panchayat Funds as well as from individual authors and donors.

The number of volumes added to the Society's Library by purchase and presentation under different subjects is given in the following table:—

Subject.	Volumes Purchased.	Volumes Presented.
Religion and Theology ..	24	1
Philosophy .. ..	26	0
Logic, Education .. ..	12	0
Classics .. .. .	14	0
Philology and Literary History	19	0
History and Chronology ..	56	2
Politics and Political Economy	73	10
Law .. .. .	2	14
Public Records .. ..	0	161
Biography .. .. .	55	7
Archæology, Antiquity .. ..	20	9
Voyages, Travels, &c. .. ..	43	83
Poetry and Drama .. ..	30	4
Fiction .. .. .	260	2
Miscellaneous .. .. .	76	1
Foreign Literature .. ..	6	3
Astronomy, Mathematics ..	5	0
Art, Architecture, &c. .. ..	18	2
Naval, Military .. .. .	52	3
Natural History, Geology &c. ..	14	4
Botany, Agriculture .. ..	6	26
Physiology, Medicine .. ..	6	2
Annuals, Serials, Transactions of the Learned Societies .. ..	125	25
Dictionaries, Grammars, Refer- ence Works .. .. .	13	22
Oriental Literature .. ..	34	51
	989	432

The Papers, Periodicals, Journals, and Transactions of the Learned Societies subscribed for and presented to the Society during 1916 were :—

English Newspapers.

Daily	..	..	..	..	..	..	1
Weekly	..	..	..	..	..	..	28

English Magazines and Reviews :—

Monthly	..	..	..	..	..	..	33
Quarterly	..	..	..	..	..	..	23
English Almanacks, Directories, Year Books, &c.							27
Foreign Literary and Scientific Periodicals	..						13
American Literary and Scientific Periodicals	..						18
Indian Newspapers and Government Gazettes	..						26
Indian and Asiatic Journals and Reviews, &c.	..						59

A meeting of the Society under Art. XX of the Rules was held on 15th November for the revision of the list of Newspapers, Magazines, &c., taken by the Society.

The following were added to the list from 1917.

Scientific American and Supplement.

Le Muséon.

Poetry Review.

Arya.

India.

and the following were stopped from the same date.

Nash's and Pall Mall Magazine.

Induprakash.

**THE NEW CATALOGUE.**

The Authors' part of the Catalogue is nearly ready and copies will be available to members in about two months' time. It was hoped it would be ready in October last, but the delay was principally caused by the unexpectedly heavy corrections and additions that had to be made. The copy of the Subject Index is prepared and will be put in the printer's hands as soon as the last proofs of the Authors' part are corrected.

**COIN CABINET.**

The number of coins added to the Coin Cabinet during the year was 47 (including one silver received in 1915). Of these 2 were gold, 21 silver, 10 copper and 14 bronze. Of the total, 36 were presented by the U. P. Government, 6 by the Bombay Government, 4 by the Jambughoda State and 1 by the C. P. Government.

The Coins are of the following description :—

**South Indian (Gold.)**

1 Padma Tanka of Shri Rama.

*Found in West Khandesh.*

1 Jagadekamalla.

*Found in East Khandesh.*

**Gujarath Sultanate (Silver).**

4 Muzafer II.

*Presented by the Jambughoda State*

**Sultans of Delhi (Silver.)**

2 Firoz III Tughlaq.

*Presented by U. P. Government.*

**Mughal Emperors of India (Silver.)**

1 Shah Alam II.

Mint Allahabad, 1191, Reg. 18.

*Presented by U. P. Government.*

1 Shah Alam (Aligaur) II.

*Presented by C. P. Government*

**Post Mogul Coins (Silver).**

4 Muhamad Akbar II.

Ahmedabad Mint.

1 With गण (ga) and Ankush.

1 With Flower.

1 With गण and Ankush.

1 With Ankush.

*Found in Kaira Dist.*

**Oudh Coins (Silver).**

2 Gaziuddin Haider.

Mint Lucknow.

(1) 1238, Reg. 4.

(1) 1239, Reg. 5.

1 Nasir-ud-din Haider. 1252. Reg. 9.

5 Muhammad Ali Shah.

(2) 1254, Reg. 1.

(1) 1254, Reg. 2.

(1) 1253, Reg. 1.

(1) 1255, Reg. 3.

(1) 1257, Reg. 5.

1 Gaziuddin Haider in the name of Shah Alam  
Mint Lucknow.

1234, Reg. 26.

*Presented by U. P. Government.*

**Oudh Coins (Copper).**

2 Gaziuddin Haider.

Mint Lucknow.

(1) 1235, Reg. 1.

(1) 1237, Reg. 3.

8 Nasiruddin Haider.

Mint Lucknow.

(1) 1243, Reg. 1.

(1) 1244, Reg. 1.

(1) 1245, Reg. 3.

(2) 1246, Reg. 3.

(4) 1246, Reg. 4.

(1) 1247, Reg. 5.

(1) 1248, Reg. 5.

(1) 1249, Reg. 6.

**Kings of Jaunpur (Bronze).**

14 Husen Shah.

(2) 882.

(1) 883.

(1) 885.

(9) 887-895.

(1) 897.

*Presented by U. P. Government.*

**DISPOSAL OF TREASURE TROVE COINS.**

There were 887 coins under examination at the close of 1915 and 650 were received during the year under report. The latter included, (a) 2 from the Collector of Dharwar, (b) 28 from the Collector of Bombay, (c) 5 Silver from the Kurundwad State through the Bombay Government, (d) 14 Silver from the Collector of Poona, (e) 5 Copper from the Mamlatdar of Pathardi, (f) 85 Silver from the Mamlatdar of Parner, (g) 1 Gold and 55 Silver from the Collector of Poona and (h) 455 Silver from the Collector of Satara. Of these 578 (a, b, c, d, e and f and 439 out of 659 from the Collector of Kaira received last year) were returned being of no numismatic importance. 504 were reported to Government and disposed of as shown below. The coins were examined for the Society by Mr. Framji J. Thanawalla and the late Prof. S. R. Bhandarkar. 455 from the Collector of Satara are still under examination.

## COINS DISPOSED OF.

<i>Museums.</i>	<i>Gold</i>	<i>Silver</i>	<i>Total.</i>
Prince of Wales Museum .. ..	14	67	81
Indian Museum .. ..	4	13	17
Govt. Museum, Madras .. ..	3	3	6
Provincial Museum, Lucknow .. ..	2	6	8
Lahore Museum .. ..	4	5	9
Nagpur Museum .. ..	4	6	10
Public Library, Shillong .. ..	0	8	8
Archæological Survey, Poona .. ..	4	1	5
Peshawar Museum .. ..	1	5	6
Quetta Museum .. ..	2	11	13
Ajmir Museum .. ..	3	5	8
Rangoon Museum .. ..	2	7	9
Bihar and Orissa .. ..	2	2	4
Dacca Museum .. ..	3	1	4
Bengal Asiatic Society .. ..	2	4	6
B. B. R. A. Society .. ..	2	4	6
British Museum .. ..	2	3	5
Fitzwilliam Museum .. ..	2	0	2
<i>DARBARS.</i>			
Mysore .. ..	2	0	2
Cochin .. ..	0	2	2
Jhalawar .. ..	1	3	4
Sirohi .. ..	1	0	1
Dholpur .. ..	1	0	1
Baroda .. ..	1	0	1
Akalkot .. ..	1	2	3
Cutch .. ..	1	1	2
Jamkhindi .. ..	1	3	4
Dhar .. ..	2	0	2
Rewah .. ..	1	2	3
Jodhpur .. ..	1	0	1
Pudukota .. ..	1	0	1
Balsinor .. ..	2	0	2
Jind .. ..	1	3	4
Bansda .. ..	1	3	4
Kolhapur .. ..	0	4	4
Dungarpur .. ..	1	3	4
Bhopal .. ..	1	3	4
Sitamau .. ..	1	3	4
Lunawada .. ..	1	3	4
Jaipur .. ..	1	3	4
Mint, Bombay .. ..	120	116	236
	199	305	504

**MUSEUM.**

A marble female statue was received from the Collector of Jalgaon during the year under report. Both wrists of the statue are broken, the right one missing. It is dressed in Marwari fashion and appears to belong to the 18th century.

**JOURNAL.**

No. 69, the 2nd number of Vol. XXIV, was published during the year. It contains the following articles in addition to an abstract of proceedings of the Society and a list of presents to its Library.

- I. The ancient History of the Suez Canal from the times of the ancient Egyptian Kings, By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B. A., Ph. D.
- II. The Hot Springs of the Ratnagiri District. By Dr. Harold H. Mann and S. R. Paranjpe.
- III. Hamza Ispahani. By G. K. Nariman.
- IV. The Life and Times of Shri Vedanta Desika. By V. Rangachari, M. A.
- V. Anquetil Du Perron of Paris—India as seen by him (1755-60). By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B. A., Ph. D.
- VI. A note on some rare Coins in the Cabinet of the B. B. R. A. Society. By K. N. Dikshit, M. A.
- VII. Anquetil Du Perron of Paris and Dastur Darab of Surat. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B. A., Ph. D.

**CAMPBELL MEMORIAL MEDAL.**

The medal for 1914 which was awarded to Prof. A. A. Macdonell for his work "Vedic Index," was presented to him in London by Lord Sandhurst, sometime Patron of this Society, at a meeting of the Royal Asiatic Society on 14th March 1916. (Complete proceedings of the meeting have been given in the Royal Asiatic Society's Journal for July 1916.)

**ACCOUNTS.**

A statement of accounts for 1916 is subjoined. The total amount of subscriptions received during the year was Rs. 16,724-8 as against Rs. 15,818 in the preceding year. Besides this Rs. 2,000 were received on account of Life Subscription from four Resident Members and Rs. 120 from one Non-Resident Member,

which were invested in Government Securities as required by the Rules. The balance to the credit at the close of the year, including Rs. 2,558-0-5 advanced to the Jackson Memorial Fund and Rs. 5,000 placed with the Bank as Fixed Deposit for the new Catalogue, is Rs. 9,977-8-7.

The Government Securities of the Society including those of the Premchand Roychand Fund are for the face value of Rs. 26,400.

The Report and the statement of accounts were adopted; also the budget for 1917.

Mr. Aspinwall proposed and Mr. Wilkinson seconded that Rev. Dr. Scott be elected President of the Society.

Carried unanimously.

A vote of cordial thanks to the Hon. Justice Sir John Heaton for the services he had rendered to the Society as President during the last four years was carried unanimously.

The Hon. Secretary proposed and Mr. Saldanha seconded that Sir N. G. Chandavarkar be elected a Vice-President in place of Dr. Mackichan who was leaving India on furlough, and that the other Vice-Presidents should be re-elected.

Carried.

The following were then elected members of the Committee of Management for 1917.

J. E. Aspinwall, Esq.  
 V. P. Vaidya, Esq., Bar-at-Law.  
 Hon. Sir Fazulbhoj C. Ibrahim.  
 H. R. H. Wilkinson, Esq.  
 Hon. Dr. D. A. Demonte.  
 Prof. P. A. Wadia.  
 Dr. Sir Stanley Reed.  
 Hon. Mr. Justice L. A. Shah.  
 A. F. Kindersley, Esq., I.C.S.  
 A. L. Covernton, Esq., M.A.  
 P. V. Kane, Esq., M.A., LL.B.  
 Dr. P. N. Daruvala, Bar-at-Law.  
 E. M. Ezekiel, Esq., B.A., LL.B.  
 Rev. Fr. R. Zimmermann.  
 K. Natarajan, Esq.  
 J. A. Saldanha, Esq., B.A., LL.B.

A vote of thanks to Messrs. K. MacIver and J. S. Sanzgiri was passed and they were re-elected auditors for 1917.



Rev. R. M. Gray, M. A., was re-elected Hon. Secretary for 1917.

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A meeting of the Society was held on Tuesday the 10th April, 1917.

Rev. Dr. R. Scott, M.A., D.D., President in the Chair.

There were also present :—Dr. J. J. Modi, Dr. P. N. Daruvala, Messrs. V. P. Vaidya, Kubalaya Raj, J. A. Saldanha, E. M. Ezekiel, Mr. and Mrs. J. G. E. Metcalfe and a few visitors.

Mr. Saldanha read his paper on "Some interesting Features in the Philology of Bombay Vernaculars and their bearing on Ethnical Jurisprudence."

After some remarks Dr. Modi proposed a vote of thanks to Mr. Saldanha for his interesting and learned paper. The proposal being seconded by Dr. Daruvala was carried unanimously. The President in closing the discussion also thanked the lecturer.

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A meeting of the Society was held on Tuesday the 17th July, 1917.

Rev. Dr. R. Scott, M.A., D. D., President in the Chair.

There were also present :—Dr. J. J. Modi, Hon. Dr. D. A. Demonte, Rev. Fr. R. Zimmermann, Messrs. E. M. Ezekiel, R. N. Munshi and J. R. Gharpure.

Minutes of the last meeting were read and confirmed.

Dr. Modi read his paper on "The Moguls in Kashmir, Jehangir's inscription at Vernag."

Rev. Fr. R. Zimmermann congratulated Dr. Modi on the happy find of the inscription and moved a vote of thanks for his interesting and learned paper.

Mr. Ezekiel seconded the motion and it was unanimously carried.

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A meeting of the Society was held on Tuesday the 7th August, 1917.

Rev. Dr. R. Scott, M.A., D.D., President in the Chair.

There were also present :—Dr. J. J. Modi, Rev. R. Zimmermann, Messrs. E. M. Ezekiel, H. J. Bhabha, J. A. Saldanha, V. G. Bhandarkar, R. N. Munshi, H. A. Shah, F. D. Mulla, Kubalaya Raj and Rev. R. M. Gray, the Hon. Secretary.

The minutes of the last meeting were read and confirmed.

Mr. F. D. Mulla read his paper on "Mithraism and its analogy to modern Free Masonry."

Dr. Modi made some remarks on the subject of the paper and proposed a vote of thanks to Mr. Mulla for his interesting and learned paper.

Mr. Saldanha seconded and the proposition was carried.

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A meeting of the Society was held on Tuesday the 28th August, 1917.

Rev. Dr. R. Scott, M.A., D.D., President in the Chair.

There were also present :—Dr. J. J. Modi, Dr. P. N. Daruvala, Rev. R. Zimmermann, The Hon. Mr. C. V. Mehta, Messrs. E. M. Ezekiel, R. N. Munshi, S. N. Karnatki, Rev. R. M. Gray, the Hon. Secretary and a few visitors.

The minutes of the last meeting were read and confirmed

Mr. S. N. Karnatki read his paper on "Lessons of the Gita."

A discussion followed in which Rev. Fr. Zimmermann and Dr. Modi took part. After some remarks on the points raised in the paper Rev. Zimmermann proposed a hearty vote of thanks to the author for his interesting and learned paper.

After a few words from the President the proceedings terminated.

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A meeting of the Society was held on Thursday the 8th November, 1917.

Dr. J. J. Modi, C.I.E., one of the Vice-Presidents in the Chair.

There were also present :—The Hon'ble Mr. Justice L. A. Shah, Dr. P. N. Daruvala, Dr. D. D. Sathaye, Capt. F. W. Holden, Messrs. A. F. Kindersley, I.C.S., H. R. H. Wilkinson, E. M. Ezekiel, G. K. Nariman, G. S. Bhate, B. V. Vasudev, A. B. Agaskar, F. E. Bharucha, and Rev. R. M. Gray, the Hon. Secretary.

The minutes of the last meeting were read and confirmed.

The Secretary read out the several suggestions made by Members as well as other proposals made during the year.

Resolved that the following be added from 1918.

1. Expositor, 2. Manchester Guardian, 3. Leader, 4. Bengali, 5. Hindu, 6. Tribune, 7. Madras Government Gazette, 8. Bengal Economic Journal, 9. Philosophical Review, 10. Quarterly Journal of Economics.

It was also resolved that the proceedings of the several Provincial Legislative Councils of India in the Provincial Gazette be bound and preserved and that the proceedings from 1910, or the part of the Gazette wherein they appear, be ordered.

A meeting of the Society was held on Friday the 11th January, 1918.

Rev. Dr. R. Scott, M.A., D.D., President in the Chair.

There were also present :—The Hon. Mr. C. A. Kincaid, Dr. J. J. Modi, Rev. R. Zimmermann, Messrs. H. J. Dhabha, J. A. Saldanha, K. A. Padhye, C. A. Latif, V. G. Bhandarkar, R. N. Munshi, Rev. R. M. Gray, the Hon. Secretary and a few visitors.

The minutes of the last meeting were read and confirmed.

The following two papers by Messrs. R. N. Munshi and J. A. Saldanha, B.A., LL.B. were read.

1. "The Life Story of the Portuguese Bell in the National Dabul Church, Girgaum, Bombay, from A.D. 1674."

2. "Survival of Portuguese Institutions in British India."

After some remarks on the papers Rev. Zimmermann proposed a vote of thanks to Messrs. Munshi and Saldanha for their interesting and learned papers. Dr. Modi seconded and the proposition was carried.

A meeting of the Society was held on Thursday the 24th January, 1918.

Rev. Dr. R. Scott, M.A., D.D., President in the Chair.

There were also present :—The Hon. Mr. C. A. Kincaid, Dr. J. J. Modi, Rev. R. Zimmermann, Messrs. R. N. Munshi, G. K. Nariman, E. M. Ezekiel, S. S. Mehta, J. P. Watson, and a few visitors.

The minutes of the last meeting were read and confirmed.

Dr. Modi read his papers on :

1. Who is the King in the Story of the King and the Gardener in the Wakiat-i-Jehangiri of Emperor Jehangir ?

2. Archery in ancient Persia, its few extraordinary feats.

3. An instance of Royal Svayamvara (self-choice of a husband) in the Shah-nameh of Firdousi.

A discussion followed in which the Hon. Mr. Kincaid, Mr. Nariman and Mr. Mehta took part.

Rev. Zimmermann proposed a vote of thanks to Dr. Modi. Mr. Ezekiel seconded the proposal and the proceedings terminated.

A meeting of the Society was held on Thursday the 14th February, 1918.

Rev. Dr. R. Scott, M.A., D.D., President in the Chair.

There were also present :—Messrs. I. N. Thakore, H. A. Shah, J. S. Sanzgiri, Dr. P. N. Daruvala, Prof. Shaik Abdul Kadir, Mr. Ezekiel, Dr. J. J. Modi, Mr. R. N. Munshi, Prof. Muhamed Abbas and Rev. R. M. Gray, the Hon. Secretary. There were also present a large number of visitors.

The minutes of the last meeting were read and confirmed.

Rev. Fr. R. Zimmermann read the first part of his paper on "Sankaracharya and Kant ; a comparison."

Dr. Modi moved a vote of thanks to the lecturer for his interesting and original paper. Dr. Daruvala seconded the proposal which was warmly endorsed by the President and carried.

A meeting of the Society was held on Tuesday the 5th March, 1918.

Rev. Dr. R. Scott, M.A., D.D., President in the Chair.

Members present :—Dr. J. J. Modi, Prof. P. A. Wadia, Rev. Fr. R. Zimmermann, Dr. P. N. Daruvala, The Hon. Mr. G. K. Parekh, The Hon. Dr. D. A. De Monte, Messrs. S. S. Mehta, G. K. Nariman, H. J. Bhabha, E. M. Ezekiel, A. F. Kindersley, R. N. Munshi, F. A. Vakil, and Rev. R. M. Gray, the Hon. Secretary. A few visitors were also present.

The minutes of the last meeting were read and confirmed.

Dr. J. N. Farquhar, Litt. D. read his paper on "Bhagvat Puran and the sects dependent thereon."

A discussion followed in which Mr. G. K. Nariman, Mr. S. S. Mehta, Rev. Fr. Zimmermann and Dr. Modi took part.

Mr. S. S. Mehta moved a vote of thanks to Dr. Farquhar for his interesting and learned paper. It was seconded by Rev. Zimmermann and carried. Dr. Farquhar briefly replied and the proceedings terminated.

The Annual Meeting of the Society was held on Wednesday the 27th March, 1918.

Rev. Dr. R. Scott, M. A., D. D., President in the Chair.

There were also present :—Miss S. Paruck, Sir Narayan Chandavarkar, Messrs. J. E. Aspinwall, H. R. H. Wilkinson, Dr. N. A. Moos, Messrs. C. A. Latif, S. S. Mehta, J. S. Sanzgiri, K. A. Padhye, Dr. P. N. Daruvala, Dr. D. A. De Monte, Messrs. S. V. Bhandarkar, E. M. Ezekiel, R. N. Munshi, J. R. Gharpure, Capt. F. W. Holden, Messrs. P. V. Kane, V. P. Vaidya, B. Venkoba Rao, Prof. A. L. Covernton, Messrs. A. F. Kindersley, J. P. Watson, W. W. Fanaken and Rev. R. M. Gray, the Hon. Secretary.

The Hon. Secretary read the following report :—

## THE ANNUAL REPORT FOR 1917.

### MEMBERS.

*Resident* :—91 new members were elected during the year under report and 5 Non-Resident members having come to Bombay, were transferred to the Resident list. 24 resigned, 4 died, and 7 having left Bombay, were put on the Non-Resident list. This leaves 387 on the roll at the close of 1917 against 326 at the close of 1916.

*Non-Resident* :—19 new members joined under this class and 7 Resident members having left Bombay, were transferred to the list of Non-Resident members. 14 resigned, 1 died and 5 having come to Bombay, were put on the Resident list. The number at the end of the year is 160, the number at the end of the preceding year being 154.

### OBITUARY.

The Society records with regret the death of the following members :—

#### *Honorary.*

Sir George Birdwood.

#### *Resident.*

Lt.-Col. K. R. Kirtikar, I. M. S. (Retd.)

Mr. N. B. Masani.

„ M. B. Tyabjee, I. C. S.

„ R. Whately.

#### *Non-Resident.*

The Hon. Mr. W. H. Sharp.

**ORIGINAL COMMUNICATIONS.**

The following papers were read before the Society during the year :—

- I. Some Interesting Antiquities of Salsette. By J. A. Saldanha, B.A., L.L. B.—12th *January*.
- II. Ancient Geography of Maharashtra. By P. V. Kane, M.A., L.L.M.—29th *January*.
- III. Some Interesting Features in the Philology of Bombay Vernaculars and their bearing on Ethnical Jurisprudence. By J. A. Saldanha, B.A., LL.B.—10th *April*.
- IV. The Moguls in Kashmir; Jehangir's Inscription at Vernag. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E.—17th *July*.
- V. Mithraism and its Analogy to modern Free Masonry. By Fredun D. Mulla, Bar-at-Law.—7th *August*.
- VI. Lessons of the Gita. By S. N. Karnatki.—28th *August*.

**LIBRARY.**

The issues of books during the year were 57,104 volumes—33,978 of New books including periodicals, and 23,126 of Old books. The daily average, excluding Sundays, holidays and the first week of December, was 195. The total number of issues in the previous year was 47,858.

A detailed statement of monthly issues is given below :—

**MONTHLY ISSUES.**

	New books.	Old books.
January	2,790	1,623
February	2,752	1,541
March	2,815	2,138
April	2,827	1,926
May	3,290	1,840
June	2,692	1,867
July	3,006	2,012
August	3,199	2,322
September	2,915	1,899
October	3,477	2,157
November	2,407	1,585
December	1,808	2,216

The issues of books under several classes were as under :—

Fiction	.. .. .	19,638
Miscellaneous	.. .. .	2,217
Biography	.. .. .	2,177
History	.. .. .	1,775
Travels and Topography	.. .. .	1,734
Naval and Military	.. .. .	1,346
Politics, Sociology, Economics	.. .. .	1,096
Oriental Literature	.. .. .	1,272
Poetry and Drama	.. .. .	1,021
Reviews, Magazines (Bound Volumes)	.. .. .	668
Archæology, Folklore, Anthropology	.. .. .	521
Philosophy	.. .. .	507
Literary History and Criticism	.. .. .	460
Foreign Literature	.. .. .	408
Science, Natural History	.. .. .	344
Religion	.. .. .	314
Art and Architecture	.. .. .	312
Botany, Agriculture	.. .. .	294
Logic, works relating to Education	.. .. .	257
Government Reports and Public Records	.. .. .	218
Physiology, Medicine	.. .. .	224
Classics	.. .. .	193
Dictionaries, Grammars, Reference Works	.. .. .	190
Law	.. .. .	126
Astronomy, Mathematics	.. .. .	98
Periodicals in loose numbers	.. .. .	19,094

**ADDITIONS TO THE LIBRARY.**

The total number of volumes added to the library during the year was 1,685, of which 1,160 were purchased and 525 were presented.

Books were received as usual from the Secretary of State for India, the Government of India, the Government of Bombay and other local Governments, and also from the Trustees of the Parsi Panchayat Funds, as well as from individual authors and donors. Among the last special mention must be made of Mr. F. D. Mulla, Bar-at-Law, and Mr. P. N. Unvalla, who have presented 171 volumes and 35 volumes respectively. A catalogue of these additions, both according to authors and subjects, is in the press and, as usual, will be sent free to members when ready.

The number of volumes added to the Society's Library by purchase and presentation under different subjects is given in the following table:—

Subject	Volumes purchased.	Volumes presented.
1. Religion and Theology ..	10	9
2. Philosophy .. .. .	23	1
3. Logic and Education ..	10	1
4. Classics .. .. .	8	14
5. Literary History .. ..	21	1
6. History and Chronology ..	65	13
7. Politics, Political Economy, &c.	57	5
8. Law .. .. .	1	24
9. Public Records .. ..	50	124
10. Biography, Memoirs, &c. ..	51	9
11. Archæology, Antiquity, &c.	16	26
12. Voyages, Travels, &c. ..	26	28
13. Poetry and Drama .. ..	24	1
14. Fiction .. .. .	361	4
15. Miscellaneous .. .. .	41	12
16. Foreign Literature .. ..	5	28
17. Astronomy, Mathematics ..	3	1
18. Art, Architecture, &c. ..	16	5
19. Naval and Military .. ..	58	7
20. Natural History, Geology, &c.	15	9
21. Botany, Agriculture .. ..	8	10
22-23 Physiology, Medicine, Surgery	5	1
24. Annuals, Serials, Transactions of Learned Societies .. .. .	199	28
25. Dictionaries, Grammars, Refer- ence Works .. .. .	29	108
26. Oriental Literature .. ..	58	56
	1,160	525

The Papers and Periodicals, Journals and Transactions of the Learned Societies subscribed for and presented to the Society during 1917 were:—

English Newspapers:—

Daily .. .. .	1
Weekly .. .. .	28

English Magazines and Reviews:—

Monthly .. .. .	28
Quarterly .. .. .	22
English Almanacs, Directories, Year Books, &c.	33
Foreign Literary and Scientific Periodicals ..	23
American Literary and Scientific Periodicals ..	23
Indian Newspapers and Government Gazettes ..	20
Indian and Asiatic Journals and Reviews ..	65



A meeting of the Society under Art. XX of the Rules was held on 8th November for the revision of the list of Newspapers, Magazines, &c. taken by the Society.

The following were added to the list from 1918 :—

Bengal Economic Journal  
 Bengalee  
 Expositor  
 Hindu.  
 Leader.  
 Madras Government Gazette.  
 Manchester Guardian.  
 Philosophical Review.  
 Quarterly Journal of Economics.  
 Tribune.

Art. XXXVI of the Rules requires that all books issued up to 30th November should be returned to the Library in the first week of December, evidently for the purpose of taking stock and noting books lost. Such a stock-taking was attempted in the year under report and a list of the books missing has been made. It is now proposed to check the Library every year.

**THE NEW CATALOGUE.**

The Authors' part of the Catalogue was published in March. It is much larger than originally anticipated and covers more than one thousand pages. The second part—Subjects—is in the press and is hoped to be published by the end of the year.

**COIN CABINET.**

The number of coins added to the Coin Cabinet during the year was 125. Of these 21 were silver, 73 copper, 31 billon. Of the total 14 were presented by the U. P. Government, 28 by the Gwalior State, 2 by the Jodhpur Durbar, 1 by Dr. E. Moses and 80 by Mr. Kubalaya Raj.

The coins are of the following description :—

**Moghal Emperors of India (Silver)**

- 1 Shah Alam II
- 2 Mint Allahabad  
     1192, Reg. 19,18.
- 1 „ Benares  
     1201, Reg. 26.
- 5 „ Ahmednagar  
     1205—9.
- 2 „ Ahmednagar  
     1198 Reg. 24 & 25.

*Presented by the U. P. Government.*

**Sasanian (Silver)**

2 Firoz

*Presented by the Jodhpur Durbar.*

8 (Silver) from Mr. Kubalaya Raj are under examination.

**Dutch East India Co. (Copper)**

1 Half-Paisa.

*Presented by Dr. Moses.*

72 (Copper), Presented by Mr. Kubalaya Raj are under examination.

**Pathan Sultans of Delhi (Billon)**

2 Shamshudin Altamash

*Presented by U. P. Government.***Contemporaries of the Early Sultans of Delhi.**

11 (Billon) of Nasir-ud-din Qubacha.

*Presented by U. P. Government.***Chahamana Dynasty of Warwar (Billon.)**

10 Chahada-Deva.

10 Asaladeva.

8 Gopaldeva

*Presented by the Gwalior State.***DISPOSAL OF TREASURE TROVE COINS.**

There were 455 coins under examination at the close of 1916, and 502 were received during the year under report. The latter included (a) 68 Silver from the Collector of Thana, (b) 71 Silver from the Collector of West Khandesh, (c) 40 Silver from the Collector of Satara, (d) 63 Gold from the Collector of Dharwar, (e) 147 Silver and 27 Copper from the Collector of Satara, (f) 24 Silver from the Mamlatdar of Newara and (g) 3 Gold and 59 Silver from the Mamlatdar of Shirpur. Of these, 634 (a, 69 out of b, c, 2 out of 147 from the Collector of Satara, and 455 under examination last year) were returned, being of no numismatic importance; and 323 are still under examination.

The Society records with regret the death of Mr. Framji J. Thanavala who was its numismatic expert for several years. Mr. Thanavala deciphered the coins referred to him and supplied material for report to Government. He did this work as a labour of love. Mr. Thanavala was unwell for a considerable part of the year and finally succumbed in November last.

## JOURNAL.

No. 70, the 3rd number of Vol. XXIV, was published during the year. It contains the following articles in addition to an abstract of proceedings of the Society and a list of presents to its Library:—

- I. Ancient Pataliputra : Dr. D. B. Spooner's recent Excavations and its site and the Question of the Influence of Ancient Persia upon India. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D.
- II. Note of Correction for the Paper, "A Persian Inscription of the Moghul times" (Journal B. B. R. A. Society, Vol. XXIV, No. 1 pp. 137—161), By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D.
- III. Early History of the Huns and their Inroads in India and Persia. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D.
- IV. Yasna XLVIII in its Indian Equivalents. By Prof. L. H. Mills.
- V. Some Interesting Antiquities of Salsette. By J. A. Saldanha, B.A., LL.B.
- VI. Ancient Geography and Civilization of Maharashtra. By P. V. Kane, M. A., LL. M.

## ACCOUNTS.

A statement of accounts for 1917 is subjoined. The total amount of subscriptions received during the year was Rs. 18,705 as against Rs. 16,724-8 in the preceding year. Besides this, Rs. 2,000 were received on account of Life Subscription from four Resident Members which were invested in Government securities as required by the Rules. The balance to the credit at the close of the year is Rs. 10,676-0-8. This includes Rs. 2,524-0-5 advanced to the Jackson Memorial Fund, Rs. 5,000 placed in the Bank as fixed deposit for the New Catalogue, Rs. 875 advanced to the staff for subscribing to the War Loan and Rs. 300 advanced to the Librarian for expenses in connection with his tour.

The Government Securities of the Society including those of the Premchand Roychand Fund are for the face value of Rs. 28,200.

Sir Narayan Chandavarkar, in proposing the adoption of the report, as well as the budget estimates for 1918 submitted by the Hon. Secretary, congratulated the Society on the success

of its several activities during the year. He referred with regret to the sad death of two eminent scholars, Sir George Birdwood and Lt.-Col. K. R. Kirtikar.

Mr. E. M. Ezekiel seconded and the proposal was carried.

Mr. H. R. H. Wilkinson proposed, and Dr. P. N. Daruvala seconded, that the following members should form the Committee of Management for 1918:—

#### President.

REV. DR. R. SCOTT, M.A., D.D.

#### Vice-Presidents.

Sir Narayan G. Chandavarkar, Kt., B.A., LL.B.  
 Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E.  
 Sir Bhalchandra Krishna Bhatavadekar, Kt., L. M.  
 The Hon'ble Mr. G. S. Curtis, C.S.I., I. C.S.

#### Members.

J. E. Aspinwall, Esq.  
 V. P. Vaidya, Esq., B.A., Bar.-at-Law.  
 H. R. H. Wilkinson, Esq.  
 Hon. Dr. D. A. De Monte, M.D.  
 Prof. P. A. Wadia, M.A.  
 Dr. Sir Stanley Reed.  
 Hon. Mr. Justice L. A. Shah, M.A., LL.B.  
 A. F. Kindersley, Esq., B.A., I.C.S.  
 Prof. A. L. Covernton, M.A.  
 P. V. Kane, Esq., M.A., LL.M.  
 Dr. P. N. Daruvala, LL.D. (London), Bar.-at-Law.  
 E. M. Ezekiel, Esq., B.A., LL.B.  
 K. Natarajan, Esq.  
 Rev. Fr. R. Zimmermann.  
 Prof. Shaikh Abdul Kadir, M.A.

#### Honorary Secretary.

REV. R. M. GRAY, M.A.

The proposal was carried.

Mr. V. P. Vaidya moved a vote of thanks to Messrs. K. MacIver and J. S. Sanzgiri for their valuable services in auditing the accounts and proposed that they be requested to continue their services.

The proposal being seconded by Dr. Daruwala, was unanimously carried.

The President in concluding the proceedings referred to the gratifying condition of the finances, and to the increase in the membership and also in the number of learned papers. At the present moment there were several young men that in the department of Sanskrit Scholarship, gave high promise for the future. This evening we were hoping to have an illustration of the fact, but illness has interposed. Reference was made to the loss of two antiquarian scholars, Sir G. Birdwood and Col. Kirtikar and to two leading members of the Educational Service. Mr. Sharp, the late Director, was distinguished by clearness of mind, force of character, and intimate knowledge of detail. Beneath the surface he had a very warm interest in the well-being of the youth of this country; and he heroically struggled to maintain the full work of his department while suffering from an insidious and mortal illness. Principal Nelson-Fraser was intellectually brilliant and in many respects unique. Familiar with the ancient classics, and the modern languages, he had travelled through Asia, Africa and America, and knew much regarding all the peoples and problems of our world. He was also minutely attentive to the duties that fell to him in Bombay. Our great regret is that he did not live to gather the full fruits of his observation and study. When illness overtook him he was engaged on at least two important literary tasks, the completion of his study of Tukaram and other Marathi poets, and the writing of a short History of Asia. We trust that the former in its four volumes will be fairly complete, and that the History is sufficiently advanced to become a hand-book for Indian students. While we regret the premature loss of a keen intellect and an inspiring friend, we are glad that we have, along with personal remembrance, many valuable memorials of his work.

*List of Presents to the Library, 1917.*

<i>Title of Books.</i>	<i>Donors.</i>
<b>ACTS and Monuments of John Foxe, 8 vols.</b>	<b>F. D. Mulla.</b>
— passed by the Governor-General of India in Council, 1916.	<b>Government of India.</b>
<b>ADDRESSES</b> on the occasion of the tercentenary of the death of Richard Hakluyt. By A. Gray.	<b>Government of Bombay.</b>
<b>ADMINISTRATION</b> report, Ajmer-Merwara, 1915-16.	<b>Government of India.</b>
————— report, Assam, 1915-16.	<b>Government of Assam.</b>
————— report, Baluchistan Agency, 1915-16.	<b>Government of India.</b>
————— report, Bengal, 1915-16.	<b>Government of Bengal.</b>
————— report, Bihar and Orissa, 1915-16.	<b>Government of Bihar and Orissa.</b>
————— report, Bombay Presidency, 1915-16 and 1916-17	<b>Government of Bombay.</b>
————— report, Burma, 1915-16.	<b>Government of Burma.</b>
————— report, Madras Presidency, 1916-17.	<b>Government of Madras.</b>
————— report, N. W. F. Province, 1915-16.	<b>Government of the N. W. F. P.</b>
————— report, Punjab and its dependencies, 1915-16.	<b>Government of the Punjab.</b>
————— report U. P. of Agra and Oudh, 1915-16.	<b>Government of the U. P.</b>
<b>AFGHANISTAN</b> , Nott's Brigade in.	<b>F. D. Mulla</b>
<b>AFRICA</b> , South, papers relating to.	<b>F. D. Mulla.</b>
<b>AGRICULTURAL</b> Department, Punjab, report on operations, 1916-17.	<b>Government of the Punjab.</b>
————— statistics of India, 1915-16. 2 vols.	<b>Government of India,</b>

<i>Title of Books.</i>	<i>Donors.</i>
AGRICULTURE Department, Bombay, annual report, 1915-16.	Government of Bombay.
————— in India, report on the progress, 1915-16.	Government of India.
AGRICULTURISTS of the district of Aurangabad. By F. Jamshedji.	F. D. Mulla.
AJMIR Code. 4th edition.	Government of India.
ALBERTA southern plains. By Dowling.	Government of Canada.
ALCHIMIE et les alchimistes. By L. Figuier.	P. N. Unvala.
ALFIYYA. By Djemal-ed-din Mohammed.	P. N. Unvala.
ANALES instruccion primaria, Vol. XIII.	Government of Bombay.
ANGLO-FRENCH coinage, illustrations.	F. D. Mulla.
ANGLO-INDIAN, first, and other subjects, notes on. By J. A. Saldanha.	The Author.
AUSTRALIA, discovery of. By G. Collingridge.	F. D. Mulla.
ANTHOLOGIA Latina. Ed. By Thackeray.	P. N. Unvala.
ANTIQUITIES, prehistoric, in the Indian Museum; catalogue raisonne.	Government of India.
ARABIAN Nights (Arabic).	Collector of Surat.
ARCHÆOLOGICAL Department of H. H. the Nizam's Dominions, report, 1915-16.	Government of the Nizam.
————— Superintendent for Epigraphy, report, 1916-17.	Government of Madras.
————— Survey, Burma, report, 1916-17.	Government of Burma.
————— Survey, Mysore, annual report, 1916.	Government of Mysore.
————— Survey of India, annual report, 1913-14.	Government of India.

- | <i>Title of Books.</i>  | <i>Donors.</i>             |
|---|----------------------------|
| ARCHÆOLOGICAL Survey of India, Eastern circle, annual report, 1915-16.  | Government of Bengal.      |
| ————— Survey of India, Frontier circle, report, 1916-17.  | Government of N. W. F.     |
| ————— Survey of India, Southern circle, Madras, report, 1916-17.  | Government of Madras.      |
| ————— Survey of India, Western circle, progress report, 1915-16.  | Government of Bombay.      |
| ARCHITECTURE and sculpture at Mysore, Vol. I.   | Government of Mysore.      |
| AREA and yield of principal crops in India, 1916-17.  | Government of India.       |
| ART of the British Empire overseas. Ed. By Home.  | Government of India.       |
| ASF-UL-LUGHAT, Vol. X. By Aziz Jung Bahadur   | Government of India.       |
| AVESTA, exposition of the lore of. By Prof. L. Mills.   | Trustees, Parsi Punchayet. |
| BACTERIOLOGICAL Laboratory, Bombay, report, 1915 and 1916.  | Government of Bombay.      |
| BALZAC'S complete works, 26 vols.   | F. D. Mulla.               |
| BANKS, land and agricultural, possibility of introducing them in the Madras Presidency. By F. A. Nicholson, 2 vols. | Government of Madras.      |
| BERSEEM as a new fodder crop for India. By G. S. Henderson.   | Government of India.       |
| BHAGAVADGITA. Ed. By Bhanu. Adhyas IV-VI and X-XII (in two books).  | P. N. Unvala.              |
| BIOGRAPHIE universelle, ancienne et modern, 84 vols.  | F. D. Mulla.               |
| BOARD of scientific advice for India, report, 1915-16.  | Government of India.       |
| BOMBAY Field Force, 1880. By Sir John Hills.  | F. D. Mulla.               |



- | <i>Title of Books.</i>  | <i>Donors.</i>                |
|---|-------------------------------|
| BOMBAY Humanitarian Fund, 6th annual report, 1916.  | The Secretary.                |
| ——— University Calendar, 1916-17. Vol. III.   | The Registrar.                |
| BOOKS printed in the Bombay Presidency during the last quarter of 1916 and the first quarter of 1917. | Government of Bombay.         |
| BOSCOBEL.   | F. D. Mulla.                  |
| BOTANICAL Survey of India, records. Vol. VI. No. 6.   | Government of India.          |
| British and Hindi Vikram. Vol. II. (Gujarathi).   | Maharani of Bhavnagar.        |
| ——— Association for the advancement of science, report, 1916.   | The Association.              |
| ——— cabinets, history of. By W. M. Torrens.   | F. D. Mulla.                  |
| ——— India, net income and expenditure under certain heads, 1913-14.                                   | Secretary of State for India. |
| CAIRO fifty years ago. By E. W. Lane.   | F. D. Mulla.                  |
| CALCUTTA University Calendar, 1916, Part II; 1917, Parts II & III.                                    | The Registrar.                |
| CARRISFORD Tablets. By J. Wilson.   | F. D. Mulla.                  |
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*Proceedings of the Bombay Branch of the Royal Asiatic Society, 1918-19 and a list of presents to the Library, 1919.*

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**PROCEEDINGS.**

A meeting of the Society was held on Thursday the 17th October 1918.

Rev. Dr. R. Scott, M.A., President, in the Chair.

There were also present :—Dr. J. J. Modi, Messrs. S. S. Mchta, E. M. Ezekiel and Kubalaya Raj.

The minutes of the last meeting were read and confirmed.

Dr. J. J. Modi read his paper on “An Unpublished Mogul Inscription at the Margalla Pass near Rawalpindi.”

At the conclusion of the paper a hearty vote of thanks was accorded to Dr. Modi for his interesting and learned paper.

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A meeting of the Society was held on Friday the 8th November 1918.

Rev. Dr. R. Scott, M.A., President, in the Chair.

There were also present :—Dr. J. J. Modi, Prof. P. A. Wadia, Dr. P. N. Daruvala, Messrs. H. R. H. Wilkinson, Kubalaya Raj, A. F. Kindersley, I. C. S., and Mr. P. V. Kane.

Minutes of the last meeting were read and confirmed.

After some discussion the following two were added to the list of periodicals taken by the Society from 1919 :—

“INDIAN BUSINESS.”

“THE INDIAN TRADE JOURNAL.”

Mr. Kindersley suggested that in sending out notices under Art. XX, members should be requested to mention in their proposals the nature (monthly, weekly, &c.) and the price of each periodical recommended, as well as to send in a sample copy if possible.

The suggestion was approved of.

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A Special meeting of the Society was held on Wednesday the 13th November, 1918, for the purpose of formal presentation of the Campbell Memorial Medal to Dr. Jivanji Jamsjee Modi by His Excellency the Governor.



Rev. Dr. R. Scott, M. A., the President of the Society, in asking His Excellency to make the presentation, explained that the Medal was founded as an expression of regard to the late Sir James Campbell, and also as an encouragement to such historical research as had been strikingly exemplified in his career and labours. The Memorial Medal was to encourage original Oriental Research in the spheres of history and ethnology, including matters of race, custom, tradition, belief and religion. Rev. Dr. Scott hoped that in a short time the University would found a school of post-graduate study that would include ancient languages and literature on the one hand and archæology, ethnology, and kindred elements of history on the other, where young graduates could be initiated into courses of patriotic and scholarly research. In the past, much had been done spontaneously, largely in connection with the Society whose primary aim was learned research. Amongst their investigators none had been more indefatigable than the able and industrious scholar whom they had met to honour. The first Medal won by Sir Aurel Stein was handed over by Lord Sydenham. The last was presented in London to Professor Macdonell by Lord Sandhurst, acting for Lord Reay. It would be for Dr. J. J. Modi a matter of double pride to wear a distinction handed to him by His Excellency in one of the last public functions of a Governorship that had won universal approval. (Applause.)

#### THE GOVERNOR'S SPEECH.

His Excellency Lord Willingdon said that it was a very real satisfaction to him to be able to spare just a few moments to come and join them in doing honour to one who, by his literary attainments in Oriental Research, had gained a reputation not only in India but throughout the greater part of the civilized world. He understood that on a previous similar occasion the gentleman who gave away the Medal had some acquaintance with the gentleman in whose memory it had been founded, but he understood that Sir James Campbell was one of those individuals who loved his Bombay as His Excellency loved his Bombay. (Applause.) He thought it would be some satisfaction to Dr. Modi to feel that he was among those who had received such medals as Sir Laurel Stein, Mr. D. R. Bhandarkar and Professor Macdonell. His Excellency said he had a most interesting talk with Dr. Modi the day previous when he was shown a formidable list of publications in the production of which Dr. Modi had taken considerable trouble. Those publications showed what wide knowledge Dr. Modi must have had of most interesting subjects and what a great service he had done not only to his country but to the world by his studies.

In conclusion, His Excellency warmly congratulated the Society for the selection they had made in bestowing the medal and congratulated Dr. Modi and wished him long life in which to produce many more of those volumes and hoped that Dr. Modi would always remember one during whose five years and a half of very happy life in India, one of the last pleasant acts was the presentation of that evening.

Dr. J. J. Modi in acknowledging the presentation said he was greatly indebted to the Society especially to its excellent library in publishing his Asiatic papers. To have one's work appreciated by one's own learned co-workers was an honour which he highly esteemed. In thanking His Excellency for his presence there that evening Dr. Modi requested His Excellency to accept a collection of his volumes as a souvenir.

Sir Narayan Chandavarkar moved a hearty vote of thanks to His Excellency and said the visit of a Governor to the Society's rooms was a historic occasion, as very few Governors in the past had paid such visits, and he hoped the Town Hall would soon have a statue of His Excellency who had been so familiar with the Bombay Presidency.

Mr. Justice Heaton seconded the proposition. His Excellency thanked Sir Narayan Chandavarkar and Mr. Justice Heaton for the very kind words they said about him. He said he was not aware that he was making history by his presence there that evening. (Laughter.) If, however, he had been approached regarding any wants of the Society, he would have been very pleased to help. He was sure that the Royal Asiatic Society deserved every support from Government and that they might expect such support from his successor.

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A meeting of the Society was held on Thursday the 30th January 1919.

Mr. V. P. Vaidya, Bar-at-Law, was voted to the Chair.

There were also present:—Rev. Fr. R. Zimmermann, Messrs. A. F. Kindersly, I. C. S., Kubalaya Raj, E. M. Ezekiel, S. J., R. D. Banerji and Rev. R. M. Gray, the Honorary Secretary.

The minutes of the last meeting were read and confirmed.

Mr. Banerji read his paper on "The Palæography of Dated Kharosthi Records."

After some discussion Rev. Fr. Zimmermann moved a hearty vote of thanks to Mr. Banerji for his very valuable and interesting paper.

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The Annual Meeting of the Society was held on Tuesday the 4th March 1919.

The Hon'ble Mr. G. S. CURTIS, C.S.I., I. C. S., one of the Vice-Presidents in the Chair.

There were also present :—Rao Bahadur S. T. Bhandare, Dr. P. N. Daruvala, Hon. Dr. D. A. DeMonte, Rev. Dr. B. DeMonte, Messrs. J. S. Sanzgiri, V. P. Vaidya, J. E. Aspinwall, H. R. H. Wilkinson, E. M. Ezekiel, P. V. Kane, A. F. Kindersley, Kubalaya Raja and Rev. R. M. Gray, the Honorary Secretary.

The Honorary Secretary read the following report :—

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## *The Annual Report for 1918.*

### MEMBERS.

*Resident* :—During the year under report 74 new members were elected and 8 Non-Resident members having come to Bombay were added to the Resident list. 40 members resigned, 10 died and 11 having left Bombay were transferred to the list of Non-Resident members. The total number of members at the close of the year was 408, the number at the end of the preceding year being 387.

*Non-Resident* :—26 new members joined under this class and 4 Resident members having left Bombay were put on the Non-Resident list. 17 resigned, 2 died and 8 having come to Bombay were transferred to the Resident list. This left 170 members on the roll at the end of 1918, against 160 at the end of 1917.

Towards the end of the year the Society received with regret the resignation of the President, the Rev. Dr. R. Scott. The Committee of Management in accepting the resignation has passed the following resolution in appreciation of Rev. Dr. Scott's valuable services to the Society :—

“That the Committee of the Bombay Branch of the Royal Asiatic Society receives with the greatest regret the Rev. Dr. R. Scott's resignation of the Presidentship of the Society on his retiring from his life's work in India, and places on record its recognition of the great services rendered to the Society by Rev. Dr. R. Scott during a membership extending over 38 years, throughout which he devoted his valuable time and wide knowledge of literature to the promotion of the interests, the extension of the activity, and the enlargement of the utility of the Society and its Library, as a member from 1882, as Honorary Secretary from 1905, as Vice-President from 1908 to 1915 and above all in the difficult time of the great war as President in 1917 and 1918.”

### OBITUARY.

The Society has to record with regret the death of the following members :—

#### Resident.

Mr. D. P. Mistri.  
 Rev. Fr. J. W. Biscoe.  
 Mr. W. J. Brooke.  
   „ Gulamhusein Currimbhoy Ibrahim.  
   „ D. B. Kanga.  
   „ J. Macphail.  
   „ F. Racker.  
   „ Tukaram Javji.  
   „ J. Nelson Fraser.  
 Miss Zarakhanum M. H. Vishram.

#### Non-Resident.

Mr. W. O. Alcock, I. C. S.  
   „ G. Rigby.

**ORIGINAL COMMUNICATIONS.**

The following papers were read before the Society during the year :—

- I. The Life-Story of the Portuguese Bell in the National Dabul Church, Girgaum, Bombay, from A. D. 1674. By R. N. Munshi—*11th January.*
- II. Survival of Portuguese Institutions in British India By J. A. Saldanha, B.A., LL.B.—*11th January.*
- III. Who is the King in "The Story of the King and the Gardner" in the Wakiat-i-Jehangiri of Emperor Jehangir. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B. A., Ph.D., C.I.E.—*24th January.*
- IV. Archery in Ancient Persia: A Few Extraordinary Feats. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E.—*24th January.*
- V. An Instance of Royal Swayamvara (Self-choice of a Husband) in the Shah Nameh of Firdousi. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B. A., Ph. D., C.I.E.—*24th January.*
- VI. Sankaracharya and Kant: a comparison. By Rev. Father R. Zimmermann, S. J.—*14th February.*
- VII. Bhagawata Purana and the Sects Dependent thereon. By Dr. J. N. Farquhar, LL.D.—*5th March.*
- VIII. An Unpublished Mogul Inscription at the Mergalla Pass near Rawalpindi. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E.—*17th October.*
- XI. Gala Inscription of Siddharaja Jayasimh. By Pandit G. V. Acharya, B.A.—*Communicated.*

**LIBRARY.**

The issues of books during the year under review were 59,867 volumes—31,000 of New books including periodicals and 28,867 of Old books. The daily average, excluding Sundays, holidays and the first week of December, was 205. The total number of issues in the previous year was 57,104.

A detailed statement of monthly issues is given below :—

**MONTHLY ISSUES.**

	New books.	Old books.
January .. ..	3,405	2,188
February .. ..	2,932	1,948
March .. ..	2,472	2,590
April .. ..	2,823	2,689
May .. ..	2,831	2,106
June .. ..	2,090	2,997
July .. ..	2,885	3,573
August .. ..	2,797	2,972
September .. ..	2,513	2,379
October .. ..	2,494	1,914
November .. ..	1,996	1,855
December .. ..	1,762	1,886

The issues of books under several subjects were as under :—

Fiction .. .. .	22,997
Biography .. .. .	2,565
Miscellaneous .. .. .	2,077
History .. .. .	1,722
Travels and Topography .. .. .	1,532
Politics, Sociology, Economics .. .. .	1,527
Oriental Literature .. .. .	1,507
Naval and Military .. .. .	1,069
Poetry and Drama .. .. .	1,919
Reviews, Magazines (bound volumes) .. .. .	730
Philosophy .. .. .	648
Foreign Literature .. .. .	534
Literary History and Criticism .. .. .	517
Archæology, Folklore, Anthropology .. .. .	494
Art and Architecture .. .. .	451
Religion .. .. .	407
Science, Natural History .. .. .	349
Dictionaries, Grammars, Reference Works .. .. .	332
Logic, Works relating to Education .. .. .	312
Government Reports and Public Records .. .. .	293
Classics .. .. .	209
Astronomy, Mathematics .. .. .	161
Botany, Agriculture .. .. .	159
Physiology, Medicine .. .. .	129
Law .. .. .	93
Periodicals in loose numbers .. .. .	18,034

### ADDITIONS TO THE LIBRARY.

The total number of volumes added to the Library during the year was 1,486, of which 1,218 were purchased and 268 were presented.

Books were received as usual from the Secretary of State for India, the Government of India, the Government of Bombay and other local Governments, and also from the Trustees of the Parsi Panchayat Funds, as well as from individual authors and donors. A catalogue of these additions, both according to authors and subjects, is in the press and, as usual, will be sent free to members when ready.

The number of volumes added to the Society's Library by purchase and presentation under different classes is given in the following table :—

Subject.	Volumes purchased.	Volumes presented.
1. Religion and Theology .. ..	17	..
2. Philosophy .. ..	23	..
3. Logic and Education .. ..	13	1
4. Classics .. ..	8	..
5. Literary History .. ..	20	1
6. History and Chronology .. ..	74	4
7. Politics, Political Economy, &c. . .	118	..
8. Law .. ..	1	5
9. Public Records .. ..	80	116
10. Biography, Memoirs, &c. .. ..	75	1
11. Archæology, Antiquity, &c. .. ..	10	11
12. Voyages, Travels, &c. .. ..	43	20
13. Poetry and Drama .. ..	20	..
14. Fiction .. ..	328	..
15. Miscellaneous .. ..	39	..
16. Foreign Literature .. ..	1	6
18. Art, Architecture, &c. .. ..	44	1
19. Naval and Military .. ..	38	1
20. Natural History, Geology, &c. .. ..	12	7
21. Botany, Agriculture .. ..	13	15
22-23. Physiology, Medicine, Surgery .. ..	2	..
24. Annuals, Serials, Transactions of Learned Societies .. ..	164	16
25. Dictionaries, Grammars, Re- ference Works .. ..	32	28
26. Oriental Literature .. ..	44	35
<b>Total ..</b>	<b>1,218</b>	<b>268</b>

The Papers and Periodicals, Journals and Transactions of Learned Societies subscribed for and presented to the Society during 1918 were :—

English Newspapers :—

Daily.. .. .	..	2
Weekly .. .. .	..	28

English Magazines and Reviews :—

Monthly .. .. .	..	29
Quarterly .. .. .	..	22
English Almanacs, Directories, Year Books, &c	..	31
Foreign Literary and Scientific Periodicals	..	19
American Literary and Scientific Periodicals	..	23
Indian Newspapers and Government Gazettes	..	25
Indian and Asiatic Journals and Reviews	..	62

A meeting of the Society under Article XX of the Rules was held on 8th November for the purpose of revising the list of newspapers, magazines, &c., taken by the Society.

The following were added to the list from 1919 :—

“The Indian Business.”

“The Indian Trade Journal.”

There existed in the Society's collection odd volumes of several old periodicals, which possessed no interest, historical or otherwise, but which, if weeded out, would relieve to some extent the difficulty of space increasingly felt year after year in shelving new additions to the Library. After carefully examining the list, such of the periodicals as had no value were disposed of. A few were sold to individual purchasers and a large number were presented to the several college libraries in the Presidency. The rest were sold as waste paper.

**THE NEW CATALOGUE.**

It is a matter of much regret that the Press could make no appreciable progress with the printing of the *Subjects* part of the Catalogue during the year, the reason being the difficulties created by war conditions. The Press has now taken up the work in earnest and has promised to finish it as early as possible.



### JOURNAL.

No. 71, the 1st number of Vol. XXV, was published during the year under report. It contains the following articles in addition to an abstract of proceedings of the Society and a list of presents to its Library :—

- I. Philology and Ethnology and their Bearing on Customary Law in the Bombay Presidency, from A. D. 1794. By J. A. Saldanha, B.A., LL.B.
  - II Sraosha of the Zoroastrian System : His Identity. By V. Venkatachellam Iyer.
  - III. The Mogul Emperors of Kashmir : Jehangir's Inscription at Virnâg. An Inscription on the Dâj Lake. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., PH.D., C.I.E.
  - IV. The Aryans in the Land of the Assurs (Skr. Asura), By Sir R. G. Bhandarkar, M.A., PH.D., LL.D., K.C.I.E., etc.
  - V. A Brief History of the Gujarat Sultanat. By Prof. M. S. Commissariat, M.A.
  - VI. The Life-Story of the Old Portuguese Bell in the National Dabul Church at Girgaum, Bombay. By Rustamji Nasarvanji Munshi.
  - VII. Survival of Portuguese Institutions in British Western India. By J. A. Saldanha, B.A., LL.B.
  - VIII. The Story of the King and the Gardener in the Wakiât-i-Jehangiri of Emperor Jehangir and its Parallels. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., PH.D., C.I.E.
  - IX. An Instance of Royal Swayamvara as described in the Shâh Nâme of Firdousi. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., PH.D., C.I.E.
  - X. Archery in Ancient Persia : A Few Extraordinary Feats. By Shams ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., PH.D., C.I.E.
  - XI. Sankaracharya and Kant : A Comparison. By Rev. R. Zimmermann, S. J.
- The Rock-cut Elephant from Gharapuri : A letter from Sir George Birdwood.

### COIN CABINET.

The number of coins added to the Coin Cabinet during the year was 63. Of these 15 were gold, 38 silver, and 10

copper. Of the total 14 were presented by the Madras Government, 6 by the Burma Government, 2 by the U. P. Government, 10 by the Palanpur State and 31 by the Bihar and Orissa Government.

The coins are of the following description:—

**Southern India (Gold).**

- 6 Telagu-Chola Chiefs of Nellore
  - 2 Bhujaba or Bujava
    - 1 Bujavi
    - 1 Bujavira
    - 1 Bujaviran
    - 1 Puja
  - 2 Rashtrakuta kings
    - Govind (918-33) bearing Gajga and Gaji or Gaje.
  - 1 Pallava King
    - Mahendravarman (about 618 A. D.)
    - bearing Katachitra or Katachinu
  - 1 Jagadekamalla
  - 1 Gajapatipagoda
  - 1 Coin bearing Mavana, Madan or Bavan
  - 1 do do Yana
  - 1 Star Pagoda of E. Co.

*Presented by the Madras Government.*

**Mediæval India (Gold).**

- 1 Govind Chandra of Kanauj
  - Hindu Kings of Kashmir (Silver).**
- 4 Vighraha

**Sultans of Delhi (Silver).**

- 14 Sher Shah Suri
  - 9-Mint Jahanpanah : 1-(947), 5-(948) and 3-(949).
  - 1-Mint Shergarh, (948)
  - 4-No Mint : 3-(949), 1-(946).

**Mughal Emperors of India (Silver).**

- 2 Shah Jahan
  - Presented by the Bihar and Orissa Government.*
- 2 Shah Alam. Mint Muradabad.
  - I—1190 Reg. 17. II—1191 Reg. 18
  - Presented by the U. P. Government.*
- 10 Punch marked
  - Presented by the Palanpur State.*

### Coins of Arakan (*Silver*).

6. *Obv.*—In the centre 9 stupa-shaped dots flanked on either side by Naga above a forked line representing the skyey dome separating the sun from the moon. Below thick and wavy lines representing the earth and water. Close to the side of each Naga is a conch on the right and a double-headed trident on the left.

*Rev.*—Within a circle of thick line and a border of circular dots are two sets of duplicated triangles placed apex to apex with a streamer tied at the place of junction. The upper set of triangles is surmounted by five stupa-shaped dots.

*Presented by the Burma Government.*

### 10 (*Copper*) Allauddin Muhammad Shah II.

*Presented by the Bihar and Orissa Government.*

There is no catalogue or even a complete list of the coins in the Society's cabinet. It was proposed to make one after the work in connection with the Library Catalogue was complete. But during the year under report it was felt that a printed list to which coins could be added as they came in was a great necessity and the work of making a list was taken up. Some progress has already been made. A new and convenient cabinet has been fitted into one of the safes. Captain Whittell, one of the members of the Society, is personally attending to the matter and is examining the varieties he has made a study of. Mr. Banerji, Superintendent, Archæological Survey, Western Circle, has already given considerable help and has promised to examine all Indian coins in the Cabinet. Mr. Parekh, a member of the Numismatic Society of India, has examined the Sassanian, Indo-Portuguese and the East India Company's coins in the collection. During the progress of the work it has been revealed that the Society possesses some very rare and valuable specimens. There are also a number of coins without any numismatic value and these will have to be weeded out.

### DISPOSAL OF TREASURE TROVE COINS.

To 323 coins under examination at the close of 1917, 1,538 were added during the year under review. The latter included (a) 77 silver from the Mamlatdar of Bhusaval, (b) 101 gold from the Phaltan State, (c) 111 silver from the Mamlatdar of Dapoli, (d) 264 silver and 347 copper from the Collector of Nawabshah, (e) 46 silver from the Mamlatdar of Erandol, (f) 574 silver from the Collector of Dhulia, (g) 16 silver from the Collector of Panch Mahals (part of the find) and (h) 2 from the Collector of Satara

(important ones out of a find of 40 received and returned last year). Of these 169 from the Collector of Satara (out of 172 received last year), 24 from the Mamlatdar of Newasa (received last year), 11 from the Mamlatdar of Sirpur (out of 59 received last year), 46 from the Mamlatdar of Erandol and 574 from the Collector of Dhulia were returned as possessing no numismatic value. 1,037 are still under examination.

The coins were examined for the Society by Captain H. M. Whittell, a member of the Society and Mr. R. D. Banerji, Superintendent of Archaeology, Western Circle. The best thanks of the Society are due to these gentlemen for their assistance.

#### CAMPBELL MEMORIAL MEDAL.

The Medal for 1917 which was awarded to Dr. Jivanji Jamshedji Modi, one of the Vice-Presidents of the Society, was presented to him by His Excellency Lord Willingdon at a special meeting of the Society held on 13th November. (The proceedings of the meeting will appear in the next number of the Society's Journal.)

#### ACCOUNTS.

A statement of accounts for 1918 is subjoined. The total amount of subscriptions received during the year was Rs. 21,516-6-0 as against Rs 18,705 in the preceding year. Besides this Rs. 120 were received on account of Life-subscription from one Non-Resident member. The balance to the credit at the close of the year is Rs. 13,789-6-10. This includes Rs. 2,555-12-5 advanced to the Jackson Memorial Fund, Rs. 5,000 placed in the Bank as a fixed deposit for the new catalogue, Rs. 216-8-0 advanced to the staff for subscribing to the War Loan and Rs. 265-13-0 advanced to the Campbell Memorial Fund.

The Government securities of the Society including those of the Premchand Roychand Fund are for the face value of Rs. 28,200.

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Mr. V. P. Vaidya moved that the resolution passed by the Committee of Management in appreciation of the services to the Society of the President, Rev. Dr. R. Scott, be approved. The proposition was seconded by Rev. R. M. Gray and was carried unanimously.

Mr. Wilkinson proposed and Mr. Ezekiel seconded that the report with the statement of accounts for 1918 be adopted.  
Carried unanimously.

Mr. Ezekiel proposed that Sir Narayan G. Chandavarkar be elected President of the Society for 1919. Mr. Kindersley seconded the motion and it was carried unanimously.

On the motion of Mr. Wilkinson, seconded by the Hon. Dr. DeMonte, the following members were elected Vice-Presidents:—

Dr. Jivanji Jamshedji Modi.	Hon. Mr. Justice L. A. Shah.
Hon. Mr. G. S. Curtis.	Rev. Dr. D. Mackichan.

The following were then elected as members of the Committee of Management with Rev. R. M. Gray as the Honorary Secretary:—

J. E. Aspinwall, Esq.	E. M. Ezekiel, Esq.
V. P. Vaidya, Esq., Bar-at-Law.	K. Natrajan, Esq.
H. R. H. Wilkinson, Esq.	Rev. Fr. R. Zimmermann
Hon. Dr. D. A. DeMonte.	Prof. Shaik Abdul Kadir.
Prof. P. A. Wadia.	Hon. Mr. Justice M. H. W. Hayward.
A. L. Covernton, Esq.	Rao Bahadur S. T. Bhandare.
P. V. Kane, Esq.	Prof. E. A. Parker.
Dr. P. N. Daruvala.	A. Montgomerie, Esq.

A cordial vote of thanks was moved to the Auditors, Messrs. K. MacIver and J. S. Sanzgiri, for their valuable services in auditing the accounts for 1918, and it was resolved that they should be requested to continue the services during the current year.

Mr. V. P. Vaidya proposed that Mr. A. F. Kindersley be appointed a Trustee of the Campbell Memorial Fund in place of Mr. S. M. Edwardes, retired. Mr. Wilkinson seconded the motion which was carried unanimously.

A modification of Article XVI so as to admit members from the Central Provinces and Berar was then considered. After some discussion it was resolved that the modification be adopted in terms of the following resolution passed by the Committee of Management:—

“On the understanding that the Central Provinces Government would be requested to pay a subsidy of Rs. 3,000 a year to the Society to meet the extra expense involved.”

A vote of thanks to the Chairman terminated the proceedings.

## Bombay Branch of the

### *A Statement of Receipts and Disbursements*

	Rs.	a.	p.	Rs.	a.	p.
<b>Balance on 31st December 1917—</b>						
Amount in the Savings Bank Account ..	1,780	6	2			
" in the Current Account ..	167	3	0			
" as a Fixed Deposit ..	5,000	0	0			
" in hand (including Rs. 300 advanced to the Librarian for his tour) ..	329	7	1			
" to be recovered from the Jackson Memorial Fund ..	2,524	0	5			
" advanced to the Staff for Subscribing to the War Loan ..	875	0	0			
				10,676	0	8
Subscription of Resident Members ..	17,827	6	0			
" of Non-Resident Members ..	3,689	0	0			
Government Contribution ..	4,200	0	0			
Sale-proceeds of Journal Numbers ..	286	2	1			
" of Annual Catalogues ..	11	8	0			
" of old periodicals and waste paper ..	1,007	0	0			
Interest on Government Securities ..	1,468	5	7			
Replacement Account ..	6	0	0			
				28,495	5	8
Subscription of a Non-Resident Life-Member ..					120	0
Catalogue Fund (Sale-proceeds of the New Catalogue) ..					417	8
				39,708	14	4

Examined and found correct.

KENNETH MacIVER, }  
J. S. SANZGIRI, } *Auditors.*

# Royal Asiatic Society.

from 1st January to 31st December 1918.

	Rs.	a.	p.	Rs.	a.	p.
Books (including Rs. 239-5-0 for old books replaced) .. .. .	4,914	3	0			
Subscription to Indian Newspapers .. .. .	490	10	6			
"    to Foreign Periodicals .. .. .	1,815	3	0			
Printing Charges .. .. .	1,085	12	0			
"    Journal Numbers .. .. .	1,063	0	0			
Office Establishment .. .. .	7,396	6	2			
General Charges .. .. .	1,440	12	6			
Stationery .. .. .	841	12	3			
Postage .. .. .	223	11	6			
Furniture and Fittings .. .. .	1,138	6	0			
Insurance .. .. .	468	12	0			
Electric Charges .. .. .	192	12	3			
Bonus to the Staff (for annual Library checking) .. .. .	589	8	0			
Gratuity to a retired peon .. .. .	50	0	0			
Binding .. .. .	1,492	11	0			
Compensatory Allowance to the Librarian and Clerks .. .. .	816	15	1			
"    "    to Peons .. .. .	491	0	8			
				24,511	7	11
General Catalogue (Temporary Establishment and binding 100 copies) .. .. .				1,407	15	7
Balance on 31st December 1918—						
Amount in the Savings Bank Account (including Rs. 1,282-0-0 of the Catalogue Fund) .. .. .	3,134	15	9			
"    in the Current Account .. .. .	2,455	11	7			
"    as a Fixed Deposit .. .. .	5,000	0	0			
"    in hand .. .. .	160	10	1			
"    to be recovered from the Jackson Memorial Fund .. .. .	2,555	12	5			
"    advanced to the Staff for subscribing to the War Loan .. .. .	216	8	0			
"    advanced to the Campbell Memorial Fund .. .. .	265	13	0	13,789	6	10
				39,708	14	4

### Invested Funds of the Society.

				Rs.	a.	p.
Government Securities	@	5	% ..	2,300	0	0
"    "    "	"	3½	% ..	22,900	0	0
"    "    "	"	3½	% ..	3,000	0	0
Jackson Memorial Fund	"	3½	% ..	2,800	0	0
				31,000	0	0

R. M. GRAY,  
Honorary Secretary.

## Bombay Branch of the

*Budget Esti*

INCOME.	Budget for 1918.			Actuals for 1918.			Budget for 1919.		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Subscription of Resident Members ..	15,000	0	0	17,827	8	0	15,000	0	0
Subscription of Non-Resident Members ..	3,000	0	0	3,689	0	0	3,000	0	0
Government Contribution .. ..	4,200	0	0	4,200	0	0	4,200	0	0
Sale-proceeds of Journals, &c. .. ..	300	0	0	297	10	1	300	0	0
Interest .. ..	1,450	0	0	1,468	5	7	1,500	0	0
	23,950	0	0	27,482	5	8	24,000	0	0
Subscription of a Non-Resident Life-Member				120	0	0			
Catalogue Fund ..				417	0	0			
Replacement Account				6	0	0			
Sale-proceeds of old periodicals and waste paper .. ..				1,007	0	0			
Balance from the previous year .. ..	10,676	0	0	11,676	0	8	13,789	6	10
	34,626	0	0	39,708	14	4	37,789	6	10



# Royal Asiatic Society.

*mates for 1919.*

EXPENDITURE.	Budget for 1918.			Actuals for 1918.			Budget for 1919.		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Books (including lost books to be replaced) ..	6,500	0	0	4,914	3	0	6,500	0	0
Subscription to Indian Periodicals ..	750	0	0	490	10	6	650	0	0
Subscription to Foreign Periodicals ..	2,000	0	0	1,815	3	0	1,900	0	0
Printing charges ..	1,000	0	0	1,085	12	0	1,000	0	0
„ Journal Number ..	1,500	0	0	1,063	0	0	1,200	0	0
Binding and Repairs ..	2,000	0	0	1,492	11	0	2,000	0	0
Office Establishment..	7,500	0	0	7,396	6	2	8,022	0	0
General Charges ..	800	0	0	1,440	12	6	1,000	0	0
Stationery ..	1,000	0	0	841	12	3	750	0	0
Postage ..	250	0	0	223	11	6	250	0	0
Insurance ..	468	12	0	468	12	0	468	12	0
Electric Charges ..	250	0	0	192	12	3	200	0	0
Bonus to the Staff for annual Library checking ..	700	0	0	589	8	0	700	0	0
Reprinting Old Journal Numbers ..	500	0	0	.....			1,200	0	0
New Catalogue Work..	6,100	0	0	1,407	15	7	6,600	0	0
Furniture and Fittings.	1,000	0	0	1,138	6	0	2,000	0	0
Compensatory Allowance to the Librarian and Clerks ..	.....			816	15	1	888	0	0
Compensatory Allowance to Peons ..	420	0	0	491	0	8	864	0	0
Gratuity to a retired peon ..	50	0	0	50	0	0	.....		
	32,872	12	0	25,919	7	6	36,191	12	0
<b>Balance ..</b>	<b>1,753</b>	<b>4</b>	<b>8</b>	<b>13,789</b>	<b>6</b>	<b>10</b>	<b>1,596</b>	<b>10</b>	<b>10</b>
	<b>34,626</b>	<b>0</b>	<b>8</b>	<b>39,708</b>	<b>14</b>	<b>4</b>	<b>37,789</b>	<b>6</b>	<b>10</b>

## THE CAMPBELL MEMORIAL FUND.

*A Statement of Accounts ending 31st December 1918.*

xii

ABSTRACT OF THE SOCIETY'S PROCEEDINGS.

	Rs.	a.	p.		Rs.	a.	p.
Balance on 31st December 1917 ...	342	15	7	Balance (in the Bank of Bombay) ...	481	14	7
Interest (less Bank commission) ...	139	0	0	Stamp on Intt. draft ... ..	0	1	0
Total ...	481	15	7	Total ...	481	15	7

### *Invested Funds.*

Bombay Port Trust Bonds	... 3,000
Government 4 per cent Loan	... 500
	3,500

A Meeting of the Society was held on Monday the 31st March 1919.

Sir Narayan G. Chandavarkar, President, in the Chair.

There were also present :—The Hon. Mr. G. S. Curtis, Rao Bahadur S. T. Bhandare, Prof. Shaik Abdul Kadir, Rev. Fr. R. Zimmermann, Rev. A. Darby, Messrs. J. R. Reynolds, H. R. H. Wilkinson, S. V. Bhandarkar, J. S. Sanzgiri, E. M. Ezekiel, Kubalaya Raj, K. A. Padhye, V. V. Ranade, Rev. R. M. Gray, the Honorary Secretary, and several visitors.

The minutes of the last meeting were read and confirmed.

Rev. A. Darby delivered a lecture on "The advantages to be derived from the substitution of the Romanic characters for the various Indian alphabets," and the lecture was made more interesting by lantern illustrations.

Rao Bahadur S. T. Bhandare after a few remarks proposed a hearty vote of thanks to Rev. Darby for his very interesting and learned lecture. Mr. K. A. Padhye seconded the proposal, which was carried unanimously.

Mr. Padhye proposed and Mr. V. V. Ranade seconded that the meeting be adjourned for further discussion on the subject.

The President put the proposition to vote and it was lost.

The President cordially thanked Rev. Darby for having given to those present a very interesting and informing address and closed the proceedings.

A meeting of the Society was held on Wednesday the 16th July 1919.

Sir Narayan G. Chandavarkar, President, in the Chair.

There were also present :—Dr. J. J. Modi, Dr. P. N. Daruwala, Rev. Fr. R. Zimmermann, Rao Bahadur S. T. Bhandare, Mrs. M. B. Tyabjee, Messrs. G. K. Nariman, H. J. Bhabha, Kubalaya Raj, J. S. Sanzgiri and E. M. Ezekiel.

The minutes of the last meeting were read and confirmed.

Mr. G. K. Nariman read his paper on "A Note on Pahlavi and Arabic." Dr. Modi in proposing a vote of thanks to Mr. Nariman, for his interesting paper, criticised Mr. Nariman's position that the immigration of the Parsees to India was not due to the religious persecution of the Arabs.

Rao Bahadur S. T. Bhandare in seconding the vote supported Dr. Modi.

Mr. Nariman gave a brief reply and the President in winding up the debate thanked Mr. Nariman for his paper and in expressing doubt as to the correctness of the theory, advised Mr. Nariman to continue his studies in search of truth.

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A meeting of the Society was held on Friday the 1st August 1919.

The Honorary Secretary read a letter from the President expressing regret at his inability to attend the meeting.

Rao Bahadur S. T. Bhandare was voted to the Chair.

There were also present :—Rev. Fr. R. Zimmermann, Messrs. J. A. Saldanha, Kubalaya Raj and Mr. J. E. Aspinwall, the Honorary Secretary.

The minutes of the last meeting were read and confirmed.

Mr. Saldanha read his paper on "The Ideals of Marriage in India." Discussion on the paper was postponed till Mr. Saldanha read his second paper on other points of the subject which he promised to do at an early date.

Before dispersing the Chairman moved a vote of thanks to Mr. Saldanha for his interesting paper.

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A meeting of the Society was held on Wednesday the 26th November 1919.

Sir Narayan G. Chandavarkar, President, in the Chair.

There were also present :—Rao Bahadur S. T. Bhandare, Messrs. P. V. Kane, L. Young, G. K. Nariman, M. D. Altekar, A. Montgomerie, and J. E. Aspinwall, the Honorary Secretary.

The minutes of the last meeting were read and confirmed.

Considered suggestions from members for alterations in the list of periodicals and newspapers taken by the Society.

It was resolved that the following be dropped from 1920.

(i) Everyman, (ii) New Witness, (iii) Empire Review ; and that the following be subscribed for from the same date :—

- (i) Asia, (ii) Challenge, (iii) London Mercury, (iv) Statist.
- (v) Tan Pao, (vi) New Europe and (vii) Saturday Evening Post.

The following alterations in the rules of the Society as recommended by the Committee of Management were adopted, and it was resolved that the alterations do come into force from January 1920 :—

- (i) The following clause be inserted as Article XIV, the present Article XIV being numbered as XIV-A:—“ Every member whether Resident or Non-Resident shall pay on admission as Entrance fee Rs. 15 provided that if the member does not intend at the time of admission to continue his membership for any period exceeding six months and notifies the Secretary accordingly, he shall be exempted from such fee ; provided also that, if such member, notwithstanding such intention notified, continues as a member after six months, the said Entrance fee shall be chargeable.”
- (ii) The following words be added after “ three months” in the second paragraph of Article XIV:—“ And not exceeding three years.”
- (iii) The following clause be added to Article XIV:—“ If a member, leaving India, does not return within three years after the period for which he has paid his subscription, he shall cease to be a member, and the Secretary shall strike out his name from the list of members.”

With regard to the resolution *re* the admission of members from Central Provinces and Berar with privileges of taking out books passed by the General Body on the 4th March 1919 it was resolved that the same be cancelled as recommended by the Committee of Management.

The following two recommendations of the Managing Committee were also adopted, the first with the proviso attached thereto :—

- (i) That a Tablet showing the names of the past Presidents and Secretaries be erected on the walls of the Society, provided the expenses incurred do not exceed Rs. 250.
- (ii) That the amount necessary for preparing a Catalogue of the Manuscripts in the Society's collection, which is estimated at about Rs. 2,000, be sanctioned.

*List of Presents to the Library, 1918.*

<i>Titles of Books.</i>	<i>Donors.</i>
ACTS passed by the Governor-General of India in Council, 1917.	Government of India.
ADMINISTRATION of Civil Justice in the Punjab, report, 1917.	Government of the Punjab.
—————of Criminal Justice in the Punjab, report, 1917.	Government of the Punjab.
—————report, Ajmer-Merwara, 1916-17.	Government of India.
—————report, Assam, 1916-17.	Government of Assam.
—————report, Baluchistan Agency, 1916-17.	Government of India.
—————report, Bengal, 1916-17.	Government of Bengal.
—————report, Bihar and Orissa, 1916-17.	Government of Bihar and Orissa.
—————report, Burma, 1916-17.	Government of Burma.
—————report, City Improvement Trust, Bombay, 1916-17.	The Chairman.
—————report, Excise Department, Bombay, Sind and Aden, 1916-17.	Government of Bombay.
—————report, Incumbered Estates in Sind, 1916-17.	Government of Bombay.
—————report, N. W. F. Province, 1916-17.	Government of the N. W. F. P.
—————report, P. W. D., Bombay Presidency, Part II— Irrigation, 1916-17.	Government of Bombay.
—————report, Punjab and its dependencies, 1916-17.	Government of the Punjab.
—————report, Railways in India, 1913-14, 2 vols.	Government of India.
—————report, Registration Department, Bombay, 1917.	Government of Bombay.
—————report, U. P., 1916-17.	Government of the U. P.

<i>Titles of Books.</i>	<i>Donors.</i>
AGRICULTURAL Bulletins, Pusa, Nos. 71 and 74.	Government of India.
-----Statistics, British India, summary, 1916-17.	Government of India.
-----Statistics of India, 1915-16, Vol. II—Area, &c.	Government of India.
AGRICULTURE Department, Bombay Presidency, annual report, 1916-17.	Government of Bombay.
-----in India, progress report, 1916-17.	Government of India.
ALANKARAMANI. By Shrikrishnabrahmatantra Parakalswamin	Government of Mysore.
AMBITIONS de l'Allemagne en Europe, les. By H. Lichtenberger and others.	Geographical Society of Paris.
AMERICAN Historical Association report, 1914 and 1915. 2 vols.	Government of the United States.
ANALES Instruccion Primaria, Tomo XIV—Nos. 7-15.	Government of Bombay
ANANDA-KAVYA-MAHODADHI. Ed. J. S. Javeri. 5 vols.	The Editor.
ANCIENT Civilization of Mexico and Central America. By H. J. Spinden.	American Museum of Natural History.
ANNALES da Bibliotheca Nationale do Reio de Janeiro. Vols. 35 and 36.	Government of Bombay.
ARBORICULTURE in the Punjab, triennial progress report, 1914-15—1916-17.	Government of the Punjab.
ARCHÆOLOGICAL Department, Mysore, annual report, 1917.	Government of Mysore.
-----Department, Southern Circle, Madras, annual report, 1917-18.	Government of Madras.
-----reports, Egypt Exploration Fund, 1898-99 and 1899-1900.	Mrs. Oldfield.
-----Survey of Burma, Superintendent's report, 1917-1918.	Government of Burma.
-----Survey of India, annual report, Part I, 1915-16.	Government of India.
-----Survey of India, annual report, Part II.	Government of India.

- | <i>Titles of Books.</i>  | <i>Donors.</i>                             |
|--|--|
| ARCHÆOLOGICAL Survey of India, Eastern Circle, annual report, 1916-17.               | Government of Bengal.                      |
| ————— Survey of India, Frontier Circle, report, 1917-18.                             | Government of the N. W. F. P.              |
| ————— Survey, Western Circle, progress report, 1916-17.                              | Government of Bombay.                      |
| ASEFUL Lughat, Vol. IX.  | Government of India.                       |
| ASIATIC Society of Bengal, Memoirs, Vol. V, Nos. 5 and 6 and Vol. VI, pages 157-182. | The Society.                               |
| ————— papers. By Dr. J. J. Modi, Part II.  | Trustees, Parsi Panchayat.                 |
| ASTRONOMICAL Observatories of Jai Singh. By G. R. Kaye.                              | Government of India.                       |
| BEGINNING of Porcelain in China. By B. Laufer.                                       | Government of the United States.           |
| BIBLIOGRAPHY of Fishes. By B. Dean. Vol. II.   | American Museum of Natural History.        |
| ————— of India Geology and Physical Geography. By T. H. D. La-Touche. Part I.        | Government of India.                       |
| BOARD of Scientific advice for India, annual report, 1916-17.                        | Government of India.                       |
| BOTANICAL Survey of India, report, 1917-18.  | Government of India.                       |
| BRAHMASUTRABHASHYA. Ed. Raghavendracharya, Vol. II.                                  | Government of Mysore.                      |
| BRITISH and Hindi Vikram (Gujarati). Vol. III, 1916-17.                              | H. H. Maharani of Bhavanagar.              |
| ————— Army at war. By F. Fox.  | Hongkong and Shanghai Banking Corporation. |
| ————— Dominion Year Book, 1918.  | The Publishers.                            |
| CATALOGUE of the Connemara Public Library, Vol. I.,                                  | Madras Government.                         |
| ————— of the Connemara Public Library, 5 supplements.                                | Madras Government.                         |
| ————— of the Connemara Public Library, subject-index.                                | Madras Government,                         |



- | <i>Titles of Books.</i>  | <i>Donors.</i>                       |
|--|--------------------------------------|
| CATALOGUE of Copper-plate grants in the Government Museum, Madras.                                       | Government of Madras.                |
| -----of the Imperial Library, Part I—A. L.   | The Librarian.                       |
| -----of the Library of the University of Madras; Author's Index and Supplement I.                        | University of Madras.                |
| -----supplementary, of Arabic, Hindustani, Persian and Turkish Manuscripts in the Mulla Feroz Library.   | The Secretary of the Library.        |
| CENTRAL Museum, Nagpur, report, 1916-17.   | The Curator.                         |
| -----Provinces Code, <i>Fourth edn.</i>  | Government of India.                 |
| CHAMBER of Commerce, Bombay, report, 1917.   | The Chamber.                         |
| CHEMICAL Analyser to Government, Bombay and Sind, report, 1917.  | Government of Bombay.                |
| -----Examiner to Government, Punjab, report, 1917.   | Government of the Punjab.            |
| COINS dealt with under the Treasure Trove Act in the C. P. and Berar, report, 1917-18.                   | Government of the Central Provinces. |
| COLONIES, Punjab, annual report, 1916-17.  | Government of the Punjab.            |
| COMPOSITION of some Indian feeding-stuffs. By J. N. Sen.   | Government of India.                 |
| CO-OPERATIVE Societies in the Bombay Presidency, annual report on the working, 1916-17.                  | Government of Bombay.                |
| CRIMINAL and Civil Justice, Bombay Presidency, administration report, 1916.                              | Government of Bombay.                |
| DASTUR Meherji Rana and Emperor Akbar. Ed. K. M. Nariman.  | Meherjee Rana Family.                |
| DAVID Sassoon and Industrial and Reformatory Institution, annual report on the working, 1917-18.         | Government of Bombay.                |
| DESCRIPTIVE Catalogue of Sanskrit Mss. in the Government Oriental Mss. Library, Madras, Vols. XXI-XXIII. | Government of Madras.                |

- | <i>Titles of Books.</i>  | <i>Donors.</i>                   |
|--|----------------------------------|
| DESHASHEE ; (Egypt Exploration Fund). By W. M. F. Petrie.  | Mrs. Oldfield.                   |
| DETERMINATION of Meteor orbits in the Solar System. By G. von Niesel.                                      | Government of the United States. |
| DIGEST of Indian Law cases, 1917. By B. D. Bose.   | Government of India.             |
| DINDEREEH ; (Egypt Exploration Fund). By W. M. F. Petrie.  | Mrs. Oldfield.                   |
| DIRECTOR of Public Instruction, Bombay Presidency, quinquennial report, 1912-13 to 1916-17 and supplement. | Government of Bombay.            |
| DISPENSARIES and Charitable Institutions of the Punjab, notes on the annual statements for 1917.           | Government of the Punjab.        |
| DISTRICT Boards in the Punjab, report, 1916-17.  | Government of the Punjab.        |
| DOMAIN of Vedantic Philosophy. By T. H. Parukh.  | The Author.                      |
| EDUCATION in the Punjab, quinquennial progress report ending 1916-17.                                      | Government of the Punjab.        |
| EPIGRAPHIA Indica, Vol. XII, 1913-14.  | Government of India.             |
| EPIGRAPHY, Southern Circle, report, 1917-18.   | Government of Madras.            |
| ESTABLISHMENT and Management of the Dairy Farm. By G. K. Kelkar.   | Government of Bombay.            |
| ESTATES under the Court of Wards in the Punjab, administration report, 1916-17.                            | Government of the Punjab.        |
| FABIDATU 'l Asr. By A. M. Haqq.  | Asiatic Society of Bengal.       |
| FINANCE and Revenue Accounts of the Government of India, 1916-17.  | Government of India.             |
| FINANCIAL Statements, revised, of the Government of Bombay, 1918-19.                                       | Government of Bombay.            |
| FLORA of the Presidency of Madras. By J. S. Gamble. Vol. II.   | Government of Bombay.            |

<i>Titles of Books.</i>	<i>Donors.</i>
FOREST administration in British India, annual return of Statistics, 1916-17.	Government of India.
——administration, Punjab, progress report, 1916-17.	Government of the Punjab.
——Circles in the Bombay Presidency, report, 1916-17.	Government of Bombay.
——Department, Madras Presidency, administration report, 1916-17.	Government of Madras.
GAUTAMA-DHARMA-SUTRAM. Ed. Shrinivasacharya.	Government of Mysore.
GAZETTEER, District, Bengal; Vols. A of Bakargunj and Malda.	Government of India.
——District, Bihar and Orissa; Vol. A of Hazaribag.	Government of India.
——District, Burma; Vol. A of Akyab.	Government of India.
——District, of the C. P.; Vols. B. of Bhandara, Chhindwara and Nagpur.	Government of India.
——District, Coorg, Vol. B.	Government of India.
——District, Madras; Vols. A of Salem (2 parts) and Tinnevely.	Government of Madras.
——District, Punjab; Vols. A of Kangar District and Shahpur.	Government of India.
——District, of the Punjab, Vol. B. of Kapurthala State.	Government of India.
——District, United Provinces of Agra and Oudh; Vol. A. of Dehra Dun.	Government of India.
——District, United Provinces; Vol. B. of Jhansi Division, Naini Tal and Benares Division.	Government of India.
GEOLOGY of Baroda. By R. B. Foote.	J. Counsell, Esq.
GOVERNMENT Museum and Marine Aquarium and Public Library, Madras, report on the working for 1917-18.	Government of Madras.
——Oriental Manuscripts Library, Descriptive Catalogue of Sanskrit Mss. Vol. XX.	Government of Madras.

<i>Titles of Books.</i>	<i>Donors.</i>
GUIDE to Rhodesia.	Thomas Cook and Sons.
———to Sanchi. By John Marshall.	Government of India.
———to Taxila. By John Marshall.	Government of India.
HANDBOOK of health in War and Peace. By C. E. A. Winstow.	American Museum of Natural History.
HISTORY of Ibn Miskawayah, Vol. VI.	Trustees, Gibb Memorial.
HOSPITALS, Dispensaries and Jail hospitals in Central India Agency, annual report, 1916-17.	Government of India.
IMPERIAL Library, Author's Catalogue, 1st Supplement, Vol. I.	The Librarian.
IMPROVEMENT of the indigenous methods of Gur and Sugar making in the United Provinces. By W. Hulme and R. E. Sanghi.	Government of India.
INCOME TAX administration of the Punjab, report, 1917-18.	Government of the Punjab.
———in the Bombay Presidency, report on the operations, 1916-17.	Government of Bombay.
INDIAN Factories Act 1911, in the Punjab, report on the working, 1917.	Government of the Punjab.
———Industrial Commission report, 1916-18.	Government of Bombay.
INTERNATIONAL trade developer, 1917-18.	Messrs. Coutts & Co.
JAIL administration, Assam, 1917.	The Government of Assam.
JOINT Stock Companies, Punjab, annual report, 1917-18.	Government of the Punjab.
JOURNAL and Transactions of the Victoria Institute, Vol. 49.	The Institute.
KARMA Philosophy. By B. F. Karbhari.	J. S. Javeri, Esq.
KAVINDRAVACANA Samuccayah. Ed. F. W. Thomas.	Asiatic Society of Bengal.

- | <i>Titles of Books.</i>   | <i>Donors.</i>                      |
|---|-------------------------------------|
| LAND Records Department, Bombay, annual report, 1916-17.  | Government of Bombay.               |
| —Revenue administration report, Punjab, 1917.   | Government of the Punjab.           |
| —Revenue administration report, Bombay, 1916-17, Part II.   | Government of Bombay.               |
| LAW of Gaming and Wagering. By S. G. Velinkar.  | The Author.                         |
| —of Salsette Land and Town Development. By J. A. Saldanha.  | The Author.                         |
| LIBRARIANS Conference, All-India, proceedings, 1918.  | Government of India.                |
| LIBRARY of Congress, Washington, report, 1917.  | Government of the United States.    |
| LIST of Coins in the Central Museum, Nagpur, 1917-18.   | The Curator.                        |
| —of Sanskrit and Hindi Mss., Sanskrit College, Benares, 1916-17.  | Government of the United Provinces. |
| LOCAL Boards in the Bombay Presidency, Resolution reviewing the reports on the administration, 1916-17. | Government of Bombay.               |
| —Rules and Orders, addenda and corrigenda to Bombay edition of 1910; List II.                           | Government of Bombay.               |
| —Rules and Orders, addenda and corrigenda to the edition of 1917.                                       | Government of India.                |
| —Rules and Orders, Bombay, Supplementary volume, 1918.  | Government of Bombay.               |
| LUCKNOW Provincial Museum, annual statement on the working, 1917-18.                                    | Government of the United Provinces. |
| LUNATIC Asylums, Government of Bombay, triennial report, 1915-17.                                       | Government of Bombay.               |
| —Asylum, Punjab, triennial report, 1915-17.   | Government of the Punjab.           |
| MEMOIRS of Baber. Fasc. III. By A. S. Beveridge.  | Government of India.                |
| METEOROLOGICAL Department, Government of India, report on the administration, 1917-18.                  | Government of India.                |

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|---|---------------------------------|
| MILLOWNERS' Association, Bombay, report, 1917.  | The Association.                |
| MINES in India, Chief Inspector's report, 1917.   | Government of India.            |
| MONUMENTS, Hindu and Buddhist, Northern Circle, Superintendent's report, 1916-17.                     | Government of the Punjab.       |
| —————Mohammadan and British, Northern Circle, annual (abridged), progress report 1916-17 and 1917-18. | Government of the Punjab.       |
| MUNICIPALITIES in the Punjab, report on the working, 1916-17.   | Government of the Punjab.       |
| NEW agricultural implements for India. By G. S. Henderson.  | Government of India.            |
| NIBUKTA of Yaskacharya. Ed. Bhadkamkar.   | Government of Bombay.           |
| NOTE on Cattle in the Bombay Presidency. By G. F. Keatinge.   | Government of Bombay.           |
| ————on the First Anglo-Indian. By J. A. Saldanha.   | The Author.                     |
| NOTES on the languages of the South Andaman Groups of tribes<br>By M. V. Portman.                     | Government of India.            |
| PALAEONTOLOGICA Indica, New Series, Vol. III—Memoir II.   | Government of India.            |
| PARAMATTHA Dipani or the Commentary of the Petavatthu.<br>(Sinhalese).                                | Simon Hewavitarne Bequest.      |
| PATNA Museum, annual report, 1917-18.   | Government of Bihar and Orissa. |
| PEARL Strings: History of the Resuliyy Dynasty of Yemen,<br>Vol. V.                                   | Trustees, Gibb Memorial.        |
| POLICE administration of the Punjab, report, 1917.  | Government of the Punjab.       |
| ————report of the Bombay Presidency, including Railway and<br>Sind, for 1917.                         | Government of Bombay.           |
| PRESS list of old records in the Judicial Department, Punjab,<br>Supplementary Volume, 1849-53.       | Government of the Punjab.       |
| RIVAJE diary of Arāṇḍa Rāga Pillai, Vol. VI.  | Government of Madras            |

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|--|---|
| PROCEEDINGS, Bombay Provincial Co-operative Conference, 1917.  | Government of Bombay.                   |
| ———of the Legislative Council of the Governor of Bombay, 1917.   | Government of Bombay.                   |
| ———of the Royal Geographical Society of Australasia, South Australasian Branch, Vol. 17, 1915-16 and Vol. 18, 1916-17. | The Society.                            |
| PRUSSIC acid in Burma Beans. By F. J. Warth.   | Government of India.                    |
| PUBLIC Instruction, Assam, general report, 1917-18.  | Government of Assam.                    |
| PUNJAB Industries, 1911-17. By A. C. Badenoch.   | Government of the Punjab.               |
| ———Library Primer. By D. Dickinson.  | Director of Public Instruction, Bombay. |
| PURVAMIMANSADARSHANA. Ed. Mahadeva Sastri, Vol. IV.  | Government of Mysore.                   |
| RAJPUTANA Museum, Ajmer, annual reports on the working, 1916-17 and 1917-18.   | The Superintendent.                     |
| RECORDS of the Botanical Survey of India, Vol. VI, No. 7.  | Government of India.                    |
| RECOGNITION among Insects. By N. E. M. Indoo.  | Government of the United States.        |
| RECORDS of Fort St. George—Diary and Consultation Book, 1693-1694.   | Government of Madras.                   |
| ———of Fort St. George—Index to Revenue Department Proceedings, 1834.   | Government of Madras.                   |
| ———of Fort St. George—Letters from Fort St. George, 1688.  | Government of Madras.                   |
| REGISTRATION returns of the Punjab, note for 1917.   | Government of the Punjab.               |
| ROYAL Tombs of the 1st Dynasty ; (Egypt Exploration Fund) Part I.  | Mrs. Oldfield.                          |
| SAKA dates in Inscriptions. By A. Venkatasubiah.   | The Publishers.                         |
| SALT Department, Bombay Presidency, administration report, 1916-17.  | Government of Bombay.                   |
| ———Department in Sind, administration report, 1916-17.   | Government of Bombay.                   |

<i>Titles of Books.</i>	<i>Donors.</i>
<b>SAMS-AL-ULUM.</b> By Azimuddin Ahmed.	Trustees, Gibb Memorial.
<b>SANITARY</b> administration of the Punjab, and proceedings of the Sanitary Board, for 1917.	Government of the Punjab.
<b>SANITATION, Dispensaries and Jails in Rajputana,</b> report, 1916, and Vaccination report, 1917-18.	Government of India.
<b>SANKARACHARYA,</b> how far (he) truly represents the view of the author of the Brahma Sutras. By M. T. Telivala.	The Author.
<b>SCIENCE Française.</b> 2 vols.	Assistant Superintendent of Stamps and Stationery.
<b>SCIENTIFIC</b> reports of the Agricultural Research Institute, 1917-18.	Government of India.
<b>SEASON</b> and Crop report of the Bombay Presidency, 1916-17.	Government of Bombay.
<b>SETTLEMENT,</b> First Revision, of the Ankola Taluka of the Kanara Collectorate.	Government of Bombay.
—————First Revision, of the Kumta Taluka of the Kanara Collectorate.	Government of Bombay.
—————Second Revised, of the Jullundar District, 1913-17, final report.	Government of the Punjab.
—————Fourth Regular, of the Gujarat District, Punjab, final report, 1912-16.	Government of the Punjab.
—————Fourth Regular, of Sialkot District; Papers.	Government of the Punjab.
<b>SHAHNAMEH</b> of Firdausi. Ed. A. S. Irani.	Tata Sons Limited.
—————of Firdausi. Transd. Kutar Bros.	Trustees, Parsi Panchayat.
<b>SHORT</b> account of India to 1915. By L. G. Deshmukh.	The Author.
<b>SMITHSONIAN</b> Institute, annual report, 1916.	The Institute.
<b>SMRITICHANDRIKA.</b> By Devanabhata. Vol. III—Vyavahara Kanda, Part II.	Government of Mysore.
<b>SMUTS</b> of Jowar (Sorghum) in Bombay Presidency. By G. S. Kulkarni.	Government of India.



- | <i>Titles of Books.</i>   | <i>Donors.</i> |
|---|----------------|
| SOCIAL Reform and Slum Reform. By J. P. Orr, Part II.<br>Improvement Trust, Bombay.                   |                |
| SPICE Gardens of Sirsi in Kanara. By D. L. Sahasrabuddhe.<br>Government of Bombay.                    |                |
| SRISHTINI Utpatti (Creation of the World). By K. N. Joshi.<br>(Gujarathi.) Gujarati Sahitya Parishad. |                |
| STAMP Department in the Bombay Presidency and Sind, report,<br>1917-18.                               |                |
| ———Statements of the Punjab, note for 1917-18.<br>Government of the Punjab.                           |                |
| STATISTICAL Tables relating to Banks in India. 3rd issue.<br>Government of India.                     |                |
| STATISTICS of British India, Vol. I. 8th issue.<br>Government of India.                               |                |
| ———of British India, 1915-16. Vols. I and IV.<br>Government of India.                                 |                |
| ———of British India, Vol. V—Education, 1916-17.<br>Government of India.                               |                |
| SUGAR and the Sugar-Cane in the Gurdaspur District. By J. H.<br>Barnes. Government of India.          |                |
| SURVEY of India, general report, 1916-17.<br>Government of India.                                     |                |
| ———Settlement, Revision, Mirpur Bathro, Sujawal, &c., of<br>Karachi. Government of Bombay.            |                |
| ———Settlement, Revision, of Honawar Taluka of Kanara.<br>Government of Bombay.                        |                |
| SYRIA and Egypt. By W. M. F. Petrie.<br>Mrs. Oldfield.  |                |
| TARKASANGRAHA of Annambhatta, Ed. Athalye. 2nd edn.<br>Government of Bombay.                          |                |
| TEMPLE of Deil el Bahari; (Egypt Exploration Fund), Part IV.<br>Mrs. Oldfield.                        |                |
| TIDE Tables for Indian Ports, 1919.<br>Government of India.   |                |
| TRADE and Navigation of the Bombay Presidency, annual<br>statement, 1916-17. Government of Bombay.    |                |
| ———and Navigation of the Province of Sind, annual<br>statement, 1916-17. Government of Bombay.        |                |

<i>Titles of Books.</i>	<i>Donors.</i>
TRADE, External Land, of the Punjab, report, 1917-18.	Government of the Punjab.
———External Land, (Trans-Frontier) of Sind and Baluchistan, report, 1917-18.	Government of Bombay.
———Inland (Rail and River borne) of India. 28th and 29th issues.	Government of India.
———Rail-borne, Bombay Presidency, report, 1916-17.	Government of Bombay.
UNIVERSITY Calendar, Allahabad, 1918.	The Registrar.
———Calendar, Bombay, 1917-18. 2 vols.	The Registrar.
———Calendar, Calcutta, 1917, Part I.	The Registrar.
———Calendar, Madras, 1917, and Examination papers, 1918, 2 vols.	The Registrar.
UTILIZATION of inferior Grass Herbage. By M. L. Kulkarni.	Government of Bombay.
VACCINATION in the Punjab, notes for 1917-18.	Government of the Punjab.
VALUE of Phosphatic manures in India. By W. A. Davis.	Government of India.
VETERINARY College, Punjab, annual report, 1917-18.	Government of the Punjab.
WAR of Chupas. ( <i>Hak. Society.</i> )	Government of Bombay.
WRECKS and Casualties in Indian Waters, return, 1917.	Government of India.
YEAR Book of the Royal-Society, 1918.	The Society.
YOGA Philosophy. By T. B. Karbhari.	J. S. Javeri, Esq.
———Sutras of Patanjali. 2nd edn.	Government of Bombay.

*Proceedings of the Bombay Branch Royal Asiatic Society, 1920-21, and a list of presents to the Library, 1919 and 1920.*

**Proceedings.**

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A meeting of the Society was held on Monday, the 22nd March 1920.

Sir Narayan G. Chandavarkar, Kt., President, in the Chair.

Present :—The Rev. Fr. R. Zimmermann, Dr. J. J. Modi, Dr. J. B. Dordi, Rao Bahadur S. T. Bhandare, Messrs. Kubalaya Raj, E. M. Ezekiel, and R. N. Munshi. A few visitors also attended the meeting.

Dr. J. J. Modi read his paper on "A Firman of Emperor Jehangir in favour of two Parsees."

Mr. Ezekiel made a few remarks on the subject of the paper and moved a hearty vote of thanks to Dr. Modi for his interesting and learned paper. The vote being seconded by the Rev. Fr. Zimmermann was carried unanimously and the proceeding terminated.

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The Annual Meeting of the Society was held on Wednesday, the 31st March 1920.

Sir Narayan G. Chandavarkar, Kt., President, in the Chair.

Present :—Messrs. E. M. Ezekiel, V. P. Vaidya, G. K. Nariman, J. S. Sanzgiri, K. Natarajan, P. V. Kane, R. N. Munshi, J. A. Saldanha, Kubalaya Raj, the Hon. Dr. D. A. De Monte, Dr. Jivanji Jamshetji Modi, Rao Bahadur S. T. Bhandare, Dr. P. N. Daruvala, Mr. A. A. Fyzee and Mr. J. E. Aspinwall, the Honorary Secretary.

The Honorary Secretary read the following report.

**THE ANNUAL REPORT FOR 1919.**

---

**MEMBERS.**

*Resident* :—73 new members joined the Society during the year under report and 2 Non-Resident members having come to Bombay were transferred to the Resident list. 48 Members resigned, 3 died, and 5 having gone to the mofussil were put on the Non-Resident list. The total number of members at the close of the year was 427, of whom 66 are absent from India. The number at the end of the last year was 408.

*Non-Resident* :—20 Members were elected under this class, and 5 Resident Members having left Bombay were added to the Non-Resident list. 18 resigned, 3 died and 2 having come to Bombay were transferred to the list of Resident Members. Thus there were 172 Members on the Roll at the end of 1919, of these 16 being on the absent list. There were 170 Members at the close of 1918.

#### Obituary.

The Society records with regret the death of the following Members :—

##### *Resident.*

Mr. N. M. Cama.  
 „ L. N. Banaji.  
 „ H. Crawford.

##### *Non-Resident.*

Mr. H. N. Apte.  
 „ B. M. Bayley, I.C.S.  
 Prof. H. G. Limaye.

#### Original Communications.

The following papers were read before the Society during the year:—

- I. The Palaeography of dated Kharosti Records. By R. D. Banerji, M.A.—*30th January* 1919.
- II. A Note on Pahlavi and Arabic. By G. K. Nariman.—*16th July* 1919.
- III. The Ideals of Marriage in India. By J. A. Saldanha, B.A., LL.B.—*1st August* 1919.

The Rev. A. Darby delivered a lecture before the Society on “The advantages to be derived from the substitution of the Romanic characters for the various Indian alphabets”—*31st March* 1919.

Two diaries of Sir William Erskine, the first Secretary of the Society, written a century ago—(1) Journey to Ellora 1820, (2) Journey in Gujarath 1822-23—were received during the year and it has been decided to print them in the next number of the Society's Journal.

#### Library.

The issues of books during the year under review were 56,571 volumes—34,767 of New books including periodicals, and 21,804 of old books. The daily average, excluding Sundays, holidays, and the first week of December, was 195. The total number of issues in the previous year was 59,867.

A detailed statement of monthly issues is given below :—

*Monthly Issues.*

	New books.	Old books.
January .. ..	3,323	2,223
February .. ..	3,280	1,951
March .. ..	3,074	1,987
April .. ..	3,144	1,810
May .. ..	3,258	1,975
June .. ..	2,705	1,759
July .. ..	3,085	1,925
August .. ..	2,666	1,853
September .. ..	2,767	1,781
October .. ..	3,036	1,537
November .. ..	2,905	1,306
December .. ..	1,524	1,697
	34,767	21,804

The issues of books under several subjects were as under :—

Fiction .. ..	18,870
Biography .. ..	1,979
Miscellaneous .. ..	1,720
Politics, Sociology, Economics .. ..	1,657
History .. ..	1,403
Travels and Topography .. ..	1,283
Oriental Literature .. ..	1,093
Poetry and Drama .. ..	1,053
Naval and Military .. ..	950
Reviews, Magazines (Bound Volumes) .. ..	753
Literary History and Criticism .. ..	591
Philosophy .. ..	503
Foreign Literature .. ..	391
Art and Architecture .. ..	376
Science, Natural History .. ..	313
Archæology, Folklore, Anthropology .. ..	307
Religion .. ..	290
Government Reports and Public Records .. ..	243
Classics .. ..	217
Dictionaries, Grammars, Reference Works .. ..	204
Logic, Works relating to Education .. ..	199
Botany, Agriculture .. ..	170
Physiology, Medicine .. ..	147
Astronomy, Mathematics .. ..	70
Law .. ..	61
Periodicals in loose numbers .. ..	21,728

**Additions to the Library.**

The total number of volumes added to the Library during the year was 1,553, of which 1,311 were purchased and 242 were presented.

Books were received as usual from the Secretary of State for India, the Government of India, the Government of Bombay and other Local Governments, and also from the Trustees of the Parsi Panchayat Funds, as well as from individual authors and donors. A catalogue of these additions, both according to authors and subjects, is in the press and, as usual, will be sent free to Members when ready.

The number of volumes added to the Society's Library by purchase and presentation under different classes is given in the following table :—

Class.	Subject.	Volumes purchased.	Volumes presented.
1.	Religion and Theology ..	20	1
2.	Philosophy .. ..	14	0
3.	Logic and Education ..	11	1
4.	Classics .. ..	83	0
5.	Literary History .. ..	35	1
6.	History and Chronology ..	57	4
7.	Politics, Political Economy, &c.	68	2
8.	Law .. ..	0	3
9.	Public Records .. ..	32	166
10.	Biography, Memoirs, &c. ..	51	1
11.	Archaeology, Antiquity, &c.	7	6
12.	Voyages, Travels, &c. ..	33	11
13.	Poetry and Drama .. ..	32	2
14.	Fiction .. ..	386	2
15.	Miscellaneous .. ..	46	1
16.	Foreign Literature .. ..	7	3
18.	Art, Architecture, &c. ..	24	1
19.	Naval and Military .. ..	57	0
20.	Natural History, Geology, &c.	19	0
21.	Botany, Agriculture .. ..	0	10
22-23.	Physiology, Medicine, Surgery	5	0
24.	Annuals, Serials, Transactions of Learned Societies ..	239	3
25.	Dictionaries, Grammars, Re- ference Works .. ..	26	1
26.	Oriental Literature .. ..	59	23
		1,311	242

The Papers and Periodicals, Journals and Transactions of Learned Societies subscribed for and presented to the Society during 1919 were :—

English Newspapers :—

Daily	..	..	..	..	..	..	2
Weekly	..	..	..	..	..	..	26

English Magazines and Reviews :—

Monthly	..	..	..	..	..	..	30
Quarterly	..	..	..	..	..	..	23
English Almanacs, Directories, Year Books, &c.	..	..	..	..	..	..	32
Foreign Literary and Scientific Periodicals	..	..	..	..	..	..	20
American Literary and Scientific Periodicals	..	..	..	..	..	..	28
Indian Newspapers and Government Gazettes	..	..	..	..	..	..	25
Indian and Asiatic Journals and Reviews	..	..	..	..	..	..	65

A meeting of the Society under Art. XX of the Rules was held on the 26th November for the purpose of revising the list of newspapers, magazines, &c., taken by the Society.

The following were discontinued from 1920 :—

Everyman,  
New Witness,  
Empire Review,

and the following were added :—

Asia	Challenge
London Mercury	Statist
Tan Pao	New Europe
Saturday Evening Post.	

The Committee found that the system of giving receipts for books returned to the Library by Members was defective, in that it was not possible to fix responsibility regarding a book standing unreturned in a Member's account. A new system has now been introduced. Each Member, who desires it, is given a note-book in which he has to write all books, etc., sent back to the Library and the receiving clerk has to initial against them. A Member will have to make good any book or periodical which stands unreturned in the Society's Register against his name and which he cannot show from his note-book to have been received at the Library.

For the last three years the Librarian and his staff have been examining the Library every year with a view to see if any books are lost. It was found that in the examination of 1917 77 books (including 31 novels) were not accounted for; in 1918 27 books (including 5 novels), and in 1919, 61 books (including 16 novels). It has to be noted that the examination of 1917 was the

first after 1911 when the Library was overhauled by the present Librarian. As a result of the experience of these three years the counter has been removed to the centre of the Hall and the two doors opposite the counter only have been left open for entrance and exit.

During the year under report a Sub-Committee was appointed to arrange for a list of Mss. in the Society's possession and to recommend steps necessary for their careful preservation. It is proposed to print a catalogue of the Mss. on modern lines and the Sub-Committee is moving in the matter. Rs. 2,000 have been set aside therefor.

#### **New Catalogue.**

The work of the Subject part of the Catalogue was further delayed on account of strikes of the workmen in the British India Press, where the Catalogue is being printed. In the latter half of the year, however, considerable progress was made and matter upto the end of "S" has already been put in type. If this pace is kept up the Catalogue will be ready in six months.

#### **Coin Cabinet.**

The number of coins added to the Coin Cabinet during the year under report was 121. Of these 8 were gold, 95 silver, 10 billon and 8 copper. 7 of these were presented by the C. P. Government, 11 by the U. P. Government, 4 by the Phaltan Durbar, 2 by the Bombay Government, 1 by N. W. F. P. Government, 1 by the Jodhpur Durbar and 95 by Dr. Sir R. G. Bhandarkar.

The coins are of the following description.

#### *Mediaeval India (Gold.)*

- 1 Govind Chandra Dev Rahtor of Kanauj.
- 1 Gangeya Dev of Kalachuri Dynasty.

*Presented by the U. P. Government.*

#### *Southern India (Gold.)*

- 1 Flat blank Pillet.
- 1 Vishnu Pagoda
- 2 Krishna Raja of Vijayanagar.

*Presented by the Phaltan Durbar.*

- 2 Krishna Raja of Mysore.

*Presented by the Bombay Government.*



*Ancient India* (Silver.)

92 Punchmarked.

*Presented by Dr. Sir R. G. Bhandarkar.*

1 Gadhaiya.

*Presented by the Jodhpur Durbar.*

*Mughals of India* (Silver.)

2 Aurangzeb, Mint Surat.

(1) 1103 Reg. 35.

*Presented by the C. P. Government.*

(2) No date.

*Presented by the N. W. F. P. Government.*

*Sultans of Delhi* (Billon.)

5 Allau-d-din Mahammad Shah II, Khilji, 701, 702, 2 of 704, and 707.

2 Qutbu-d-din Mubarak I, Khilji, 716, 719.

1 Ghiyasu-d-din Tughalak I, 720.

*Presented by the U. P. Government.*

2 *Indo-Sassanians* (Billon.)

*Presented by the C. P. Government.*

*Mughals of India* (Copper.)

2 Akbar, Mint Delhi. 981

*Presented by the U. P. Government.*

1 Aurangzeb, Mint Surat.

*Presented by the C. P. Government.*

*Kings of Golkonda* (Copper.)

1 Abdullah Qutb Shah, 1068

1 Abdul Hasan Shah, 1093

*Presented by the C. P. Government.*

*South Indian* (Copper.)

1 Wadeyar Dynasty.

2 Copper (*illegible.*)

*Presented by Dr. Sir R. G. Bhandarkar.*

More than half the number of coins in the Society's collection have been examined and the balance has been sent to Mr. R. D. Banerji, Archæological Superintendent, Western Circle, Poona, who has kindly promised to help the Librarian to make a complete list of the coins in the Society's Cabinet and to supervise the work during its progress.

#### Disposal of Treasure Trove Coins.

There were 1,037 coins under examination at the close of 1918, and 1,582 came to the Society for examination, under the Treasure Trove Act during the year under report. The latter included 86 silver from the Mamlatdar of Halol, 588 silver from the Mamlatdar of Dholka, 359 silver from the Mamlatdar of Dapoli, 8 silver and 416 copper from the Mamlatdar of Chopda, 5 silver from the Mamlatdar of Newasa, and 120 copper from the Mamlatdar of Pardi. Out of these 49 from the lot of 73 received from the Mamlatdar of Bhusaval in 1918, were returned as they possessed no numismatic value; and 330 were reported to Government and distributed under their orders as shown below. There are 2,240 coins still under examination.

The coins were examined for the Society by Mr. R. D. Banerji, Archæological Superintendent, Western Circle, Poona, and Major H. M. Whittell. The best thanks of the Society are due to these gentlemen for their assistance.

<i>Institutions.</i>	<i>Gold.</i>	<i>Silver.</i>	<i>Total.</i>
Prince of Wales Museum, Bombay	15	101	116
Indian Museum, Calcutta ..	9	13	22
Delhi Museum .. ..	1	15	16
Madras Museum .. ..	2	..	2
Provincial Museum, Lucknow ..	6	3	9
Lahore Museum .. ..	4	..	4
Nagpur Museum .. ..	1	..	1
Public Library, Shillong ..	1	8	9
Quetta Museum .. ..	1	..	1
Ajmer Museum .. ..	5	1	6
Rangoon Museum .. ..	1	..	1
Patna Museum .. ..	6	5	11
Dacca Museum .. ..	6	1	7
Bombay Branch, Royal Asiatic Society	6	..	6
British Museum, London ..	3	..	3
Fitzwilliam Museum, Cambridge	4	..	4
Sent to the Mint, Bombay ..	21	15	36
	92	162	254

*Durbars.*

Akalkot .. .. .	5	5
Balsinor .. .. .	2	2
Bansda .. .. .	5	5
Baroda .. .. .	3	3
Bhavnagar .. .. .	3	3
Bhopal .. .. .	3	3
Cambay .. .. .	3	3
Cochin .. .. .	1	1
Cutch .. .. .	1	1
Dholpur .. .. .	1	1
Dungarpur .. .. .	1	1
Idar .. .. .	3	3
Indore .. ) .. .. .	1	1
Jamkhindi .. .. .	5	5
Jeypore .. .. .	1	1
Jhalwar .. .. .	1	1
Jind .. .. .	1	1
Kolhapur .. .. .	5	5
Lunavada .. .. .	2	2
Mandi .. .. .	1	1
Marwar .. .. .	1	1
Miraj (Junior) .. .. .	5	5
Mysore .. .. .	4	4
Padukottai .. .. .	1	1
Rewah .. .. .	1	1
Sitamau .. .. .	2	2
Vala .. .. .	4	4
	66	66

**The Museum.**

6 small cylinder shaped glass stones were presented to the Society by Mr. M. R. Patel. The figure of Zoroaster is seen at the one end of these stones if looked at through the other. The Society has also received from the Government of Bombay 25 gramophone records of the several vernacular languages of the Presidency. The Society is much obliged to the donors for the gifts.

**Alterations in the Rules.**

The Society has decided to charge Rs. 15 as Entrance Fee from 1920. It has also resolved that Members absent from India for three consecutive years should be removed from the Roll of Members.

**Accounts.**

A statement of accounts for 1919 is subjoined. The total amount of subscription received during the year was Rs. 21,044-4-0 as against Rs. 21,516-6-0 in the preceding year. Besides this Rs. 1,500 and Rs. 120 were received on account of Life-subscription from three Resident and one Non-Resident Members. The balance to the credit at the close of the year is Rs. 13,512-2-11. This includes Rs. 6,000 reserved for the Subjects part of the Catalogue which is in the press and Rs. 1,542 of the New Catalogue Fund.

Government Securities of the Society including those of the Premchand Roychand Fund are for the face value of Rs. 32,000.

In proposing the adoption of the report with the statements of accounts Rao Bahadur S. T. Bhandare moved the following amendment.

That having regard to the urgency of the case and it being necessary to meet the request of the clerks and peons of the Society for extra allowance on account of the prevailing high prices and pending the report of the Sub-Committee appointed by the Committee of Management to revise the scale of pay of the office establishment of the Society, this meeting adopts the budget subject to the following alterations :—

The item of Rs. 840 as "Compensatory Allowance to the Librarian and clerks" and the item of Rs. 1,152 as "Compensatory Allowance to peons" be each increased to Rs. 1,500, it being left for the Committee of Management to decide the amount each member will get under this Resolution.

The amendment being duly seconded by Mr. V. P. Vaidya was carried unanimously.

Rao Bahadur S. T. Bhandare proposed and Mr. E. M. Ezekiel seconded that the following Committee of Management be elected for 1920 :—

**President.**

Sir N. G. Chandavarkar, Kt.

**Vice-Presidents.**

Dr. J. J. Modi	..	..	..	The Hon. Mr. G. S. Curtis.
The Hon. Mr. L. A. Shah	..	..	..	The Hon. Sir Norman C. Macleod.

*Members.*

V. P. Vaidya, Esq.	.. ..	P. V. Kane, Esq.
H. R. H. Wilkinson, Esq.	.. ..	The Rev. Fr. R. Zimmermann.
The Hon. Dr. D. A. DeMonte	.. ..	Prof. Shaik Abdul Kadir.
Prof. P. A. Wadia	.. ..	Rao Bahadur S. T. Bhandare.
The Rev. R. M. Gray	.. ..	A. Montgomerie, Esq.
Prof. A. L. Covernton	.. ..	J. S. Sanzgiri, Esq.
K. Natarajan, Esq.	.. ..	A. F. Kindersley, Esq.
E. M. Ezekiel, Esq.	.. ..	L. W. Young, Esq.
Dr. P. N. Daruvala	.. ..	Carried unanimously.

Mr. Natarajan proposed that Mr. J. E. Aspinwall be elected Honorary Secretary of the Society for the current year.

Mr. G. K. Nariman seconded.

Carried unanimously.

The President proposed a hearty vote of thanks to Mr. Aspinwall for efficiently carrying out the arduous duties of the Secretary's office during the year under report.

Mr. V. P. Vaidya seconded. Mr. Aspinwall made a brief reply and the proposition was carried unanimously.

After a cordial vote of thanks was passed to Messrs. K. MacIver and J. S. Sanzgiri for their valuable services in auditing the accounts of the Society for 1919, Mr. Sanzgiri proposed and Rao Bahadur S. T. Bhandare seconded that Mr. K. MacIver and Mr. B. K. Wagle be elected Honorary Auditors of the Society for 1920.

Mr. K. Natarajan proposed—

That this meeting records its sense of appreciation of the Office Staff of the Society in carrying on their work with industry and zeal during the year under report which had been a year of much pressure and hardships.

A vote of thanks to the President terminated the proceedings.

**Bombay Branch**  
*A Statement of Receipts and Disbursements*

	Rs.	a.	p.	Rs.	a.	p.
<b>Balance on 31st December 1918—</b>						
Amount in the Savings Bank A/c ..	3,134	15	9			
„ in the Current A/c .. ..	2,455	11	7			
„ as a Fixed Deposit .. ..	5,000	0	0			
„ in hand .. ..	160	10	1			
„ to be recovered from the Jackson Memorial Fund ..	2,555	12	5			
„ advanced to the Staff for sub- scribing to the War Loan	216	8	0			
„ advanced to the Campbell Memorial Fund .. ..	265	13	0			
				13,789	6	10
Subscription of Resident Members ..	17,279	8	0			
„ of Non-Resident Members.	3,765	12	0			
Government Contribution .. ..	4200	0	0			
Sale proceeds of Journal Numbers ..	288	6	7			
„ of Annual Catalogues .. ..	6	0	0			
„ of old periodicals and waste paper .. ..	155	0	0			
Interest on Government Securities ..	1,455	9	10			
				27,150	14	5
Subscription of Resident Life- Members .. ..				1,500	0	0
Subscription of a Non-Resident Life- Member .. ..				120	0	0
Catalogue Fund (Sale proceeds of the New Catalogue) .. ..				260	0	0
Replacement account .. ..				142	12	9
Donation from Indore Durbar .. ..				500	0	0
				43,463	2	0

Examined and found correct.

KENNETH MACIVER,  
J. S. SANZGIRI,

*Auditors.*

**Royal Asiatic Society.**  
*from 1st January to 31st December 1919.*

	Rs.	a.	p.	Rs.	a.	p.
Books (including Rs. 228-9-0 for old books replaced) .. .. .	6,874	9	9			
Subscription to Indian Newspapers ..	685	4	0			
"    to Foreign Periodicals ..	1,860	10	0			
Printing Charges .. .. .	1,291	0	0			
Office Establishment .. .. .	7,427	13	4			
General Charges .. .. .	939	8	3			
Stationery .. .. .	352	12	0			
Postage .. .. .	209	4	6			
Furniture and Fittings .. .. .	387	6	0			
Insurance .. .. .	468	12	0			
Electric Charges .. .. .	199	14	2			
Bonus to the Staff (for annual Library checking) .. .. .	614	8	0			
Gratuity to the late Mr. Gupte's children .. .. .	75	0	0			
Binding .. .. .	1,496	6	0			
Compensatory Allowance to the Librarian and clerks .. .. .	878	6	11			
Do.    do. to peons .. .. .	1,005	12	6			
				24,766	15	5
Jackson Memorial Fund .. .. .				2,997	4	5
Govt. Securities for Rs. 1,000-0-0 ..				948	11	11
General Catalogue .. .. .				1,237	5	4
Balance on 31st December 1919—						
Amount in the Savings Bank A/c (including Rs. 1,542-0-0 of the Catalogue Fund) .. .. .	3,789	10	11			
"    in the Current A/c .. .. .	1,616	2	5			
"    as a Fixed Deposit .. .. .	8,000	0	0			
"    in hand .. .. .	106	15	7			
				13,512	12	11
				43,463	2	0

*Invested Funds of the Society.*

Government Securities @ 5 p. c. ..	3,300	0	0
Do.    do. @ 3½ p. c. ..	25,700	0	0
Premchand Roychand Fund 3½ p. c. ..	3,000	0	0
	32,000	0	0

The Society's property and collections have been insured for three hundred thousand rupees.

J. E. ASPINWALL.

## Bombay Branch

*Budget Esti-*

INCOME.	Budget for 1919.	Actuals for 1919.	Budget for 1920.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Entrance Fee .. ..	.....	.....	1,000 0 0
Subn. of Resident Members	15,000 0 0	17,279 8 0	16,000 0 0
Subn. of Non-Resident Members .. ..	3,000 0 0	3,765 12 0	3,000 0 0
Govt. Contribution .. ..	4,200 0 0	4,200 0 0	4,200 0 0
Sale proceeds of Jour- nals, &c. .. ..	300 0 0	450 0 7	150 0 0
Interest .. ..	1,500 0 0	1,455 9 10	1,650 0 0
	24,000 0 0	27,150 14 5	26,000 0 0
Subn. of Resident Life- Members .. ..		1,500 0 0	
Subn. of a Non-Resident Life Member .. ..		120 0 0	
Catalogue Fund .. ..		260 0 0	
Replacement A/c .. ..		142 12 9	
Donations .. ..		500 0 0	
Balance from the previous year .. ..	13,789 6 10	13,789 6 10	13,512 12 11
	37,789 6 10	43,463 2 0	39,512 12 11



**Royal Asiatic Society.**

*ates for 1920.*

EXPENDITURE.	Budget for 1919.			Actuals for 1919.			Budget for 1920.		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Books (including old books to be replaced) ..	6,500	0	0	6,874	9	9	6,000	0	0
Subn. to Indian Periodicals .. .. .	650	0	0	685	4	0	700	0	0
Subn. to Foreign Periodicals .. .. .	1,900	0	0	1,860	10	0	1,500	0	0
Printing .. .. .	1,000	0	0	1,291	0	0	1,000	0	0
Do. Journal Number ..	1,200	0	0	.....			2,000	0	0
Binding and repairs ..	2,000	0	0	1,496	6	0	2,000	0	0
Office Establishment ..	8,022	0	0	7,427	13	4	7,704	0	0
General Charges .. ..	1,000	0	0	939	8	3	1,250	0	0
Stationery .. .. .	750	0	0	352	12	0	1,000	0	0
Postage .. .. .	250	0	0	209	4	6	250	0	0
Insurance .. .. .	468	12	0	468	12	0	468	12	0
Electric Charges .. ..	200	0	0	199	14	2	200	0	0
Bonus to the Staff for annual Library checking .. .. .	700	0	0	614	8	0	619	0	0
Reprinting old Journal Numbers .. .. .	1,200	0	0	.....			1,200	0	0
New Catalogue Work ..	6,600	0	0	1,237	5	4	6,600	0	0
Furniture and Fittings ..	2,000	0	0	387	6	0	2,000	0	0
Compensatory Allowance to the Librarian and clerks .. .. .	888	0	0	878	6	11	1,500	0	0
Do. do. to peons. ..	864	0	0	1,005	12	6	1,500	0	0
Gratuity .. .. .	.....			75	0	0	480	0	0
Govt. Securities .. ..	.....			948	11	11	.....		
Jackson Memorial .. ..	.....			2,997	4	5	.....		
Manuscripts Catalogue ..	.....			.....			750	0	0
	36,192	12	0	29,950	5	1	38,721	12	0
Balance ..	1,596	10	10	13,512	12	11	791	0	11
	37,789	6	10	43,463	2	0	39,512	12	11

## THE CAMPBELL MEMORIAL FUND.

*A Statement of Accounts ending 31st December 1919.*

	Rs.	a.	p.		Rs.	a.	p.
Balance on 31st December 1918 ..	481	14	7	Cost of 1917 Medal .. .. .	265	13	0
Interest (less Bank commission) ..	139	0	0	Stamp on P/A &c. .. .. .	5	1	0
				Balance (in the Bank of Bombay)..	350	0	7
Total ..	620	14	7	Total ..	620	14	7

INVESTED FUNDS.	Rs.
Bombay Port Trust Bonds ..	3,000
Govt. 4 p. c. Loan .. .. .	500
	3,500

A meeting of the Society was held on Monday, the 26th July 1920.

Present :—Mr. V. P. Vaidya, Prof. Shaik Abdul Kadir, Messrs. E. M. Ezekiel, and H. Narain Rao.

The President's letter expressing regret at his inability to attend the meeting was communicated to the meeting.

Mr. V. P. Vaidya was then voted to the Chair.

Minutes of the last meeting were read and confirmed.

Mr. Narain Rao read his paper on "Etymological Researches in Kanarese and Marathi."

Mr. Ezekiel made a few remarks and the proceedings terminated after a cordial vote of thanks to Mr. Narain Rao for his interesting and learned paper.

A special general meeting of the Society was held on Thursday, the 26th August 1920.

Sir Narayan G. Chandavarkar, Kt., President in the Chair.

Present :—Sir Norman Macleod, Rao Bahadur S. T. Bhandare. The Rev. Fr. R. Zimmermann, the Rev. R. M. Gray, Dr. P. N. Daruvala, Messrs. Kubalaya Raj, B. V. Wasudeo, B. K. Wagle, A. B. Agaskar, E. M. Ezekiel, A. L. Covernton, V. J. Nadkarni, A. A. Fyzee, S. Sadananda, V. D. Muzumdar, M. D. Altekhar, N. R. Phatak, V. V. Ranade, R. K. Lagu, H. Narain Rao, Z. A. Barni, J. S. Sanzgiri, Faiz B. Tyabjee, H. C. Tyabjee, L. Young, and Mr. J. E. Aspinwall, the Hon. Secretary.

Sir Norman Macleod proposed and Fr. Zimmermann seconded that the entire museum collection of the Society (including that of the Anthropological Society) be transferred to the Prince of Wales Museum, the authorities of which will be the custodians, the right of ownership remaining with the Society.

Carried unanimously.

Rao Bahadur Bhandare proposed that the Coin Cabinet of the Society be transferred to the Prince of Wales Museum, when the list of coins which is being prepared has been completed, and the Trustees of the Museum are ready to receive and take care of them, on the distinct understanding that the collection is a loan to the Museum, the authorities of which will be the custodians, the right of ownership remaining with the Society.

Fr. Zimmermann seconded the proposal and it was carried unanimously.

On the motion of Rao Bahadur Bhandare seconded by Dr. Daruvala, it was agreed that the cost of transferring the Society's Museum collection to the Prince of Wales Museum building be borne by the Society.

Rao Bahadur Bhandare proposed and Fr. Zimmermann seconded that an increase of Rs. 1,000 in the grant for the cataloguing of the Society's Manuscripts collection be sanctioned.

Carried unanimously.

Rao Bahadur Bhandare moved that the following recommendations of the Managing Committee regarding the revision of the salaries of the Society's staff be accepted.

	Present Pay.
Mr. P. B. Gothoskar, Librarian, Rs. 200-10-300 .. ..	220
Mr. S. L. Kapadi, Assistant Librarian, 100-5-150 .. ..	100
Mr. J. G. Havaldar, Chief Clerk, 100-5-125 .. ..	100
Mr. B. P. Pandit 60-4-100 .. ..	80
Mr. M. G. Nadkarni 60-4-100 .. ..	80
Mr. W. P. Sabnis 60-4-100 .. ..	60

Peons :—Havildar Rs. 28, Naik Rs. 25, four peons Rs. 23, three peons Rs. 21 and three peons Rs. 20 each.

Mr. J. S. Sanzgiri seconded.

Mr. B. V. Wasudeo moved an amendment that the Librarian's annual increment be Rs. 15; the Assistant Librarian's salary be Rs. 110-8-175, the last increment being of Rs. 9. The Chief Clerk's maximum be raised to Rs. 150; the maximum of the other clerks be raised to Rs. 120 and that the last clerk's salary be Rs. 65; that amongst the menial staff, the Havildar be granted a salary of Rs. 30, Naik Rs. 28, Mukadam Rs. 26 and the salaries of other peons be increased by Rs. 2.

Dr. P. N. Daruvala seconded the amendment.

Prof. A. L. Covernton proposed that the recommendations of the Committee of Management be accepted and that the amendment proposed by Mr. B. V. Wasudeo and seconded by Dr. Daruvala be referred to the Committee of Management for being sent to the Sub-Committee for report; that the Sub-Committee's report with the opinion of the Managing Committee thereon be brought before a General Meeting for final disposal.

Mr. B. V. Wasudeo accepted the amendment and it was carried unanimously as a substantive proposition.

Rao Bahadur Bhandare proposed and Mr. E. M. Ezekiel seconded that:—

the application for membership of the Society from Mr. Lane, the British Consul at Goa be allowed provided the President on a consideration of the law on the subject is of opinion that the case of the British Consul falls within the meaning of para. II of Art. VI, and if he is of a contrary opinion the question of amending the Article so as to meet such a case be referred to the General Body.

Carried unanimously.

A meeting of the Society was held on Tuesday, the 23rd November 1920.

Sir Narayan G. Chandavarkar, Kt., President in the Chair.

Present.—The Rev. R. M. Gray, Prof. Shaik A. Kadir, Messrs. V. P. Vaidya, P. V. Kane, E. M. Ezekiel, Prof. A. L. Covernton, Dr. P. N. Daruvala, Dr. A. Lankester, Mr. William Rodger, and Mr. J. E. Aspinwall, the Hon. Secretary.

Mr. V. P. Vaidya proposed and Mr. E. M. Ezekiel seconded that the following amendment proposed by the Managing Committee to Art. VI of the Rules be accepted.

All the words after "British India" in the third line of para 2 to be deleted and the following substituted for them: "or the territories of Indian States or European States in India, in alliance with, or subordinate to the Government of India. No person, however, residing within the territories in the European States in India, in alliance with the Government of India, shall be admitted as a Non-Resident member unless he is a British subject, and is approved by the Managing Committee as eligible for election under the Rules." Carried unanimously.

The meeting then considered the revision of the periodicals taken by the Society and after some discussion it was resolved to add the following from 1921.

Bookman, British Weekly, Expository Times, Observer, Revue du Monde Musalman, Times Weekly edition (illustrated) and Trade Supplement to the Times (London).

Bombay Co-operative Quarterly, Hindi Punch Weekly, Servant of India, Social Service Quarterly.

and to drop the following from the same date

Army and Navy Gazette, Review of Reviews, and Saturday Evening Post.

A meeting of the Society was held on Friday, the 3rd December 1920.

Sir Narayan G. Chandavarkar, Kt., President in the Chair.

Present :—The Rev. Fr. R. Zimmermann, Dr. J. J. Modi, Dr. P. N. Daruvala, Messrs. Rafiuddin Ahmed, R. N. Munshi, William Rodger, F. M. Mehta, Mahammad Abbas, and a few visitors.

Minutes of the last meeting were read and confirmed.

Dr. J. J. Modi read his paper on "Some Prayer-gestures of the Babylonians and Assyrians: their Parallels among the ancient Iranians and modern Parsees."

Fr. Zimmermann and Mr. William Rodger made a few observations on the subject-matter of the Paper, and the President in closing the proceedings moved a cordial vote of thanks to Dr. Modi for his learned and instructive paper.

A meeting of the Society was held on Friday, the 4th February 1921.

Sir Narayan G. Chandavarkar, Kt., President in the Chair.

Present:—The Rev. Fr. R. Zimmermann, The Rev. Dr. DeMonte, Dr. P. N. Daruwala, Prof. Shaik Abdul Kadir, Dr. V. G. Desai, Prof. P. A. Wadia, Dr. Jivanji J. Modi, Prof. Mohammad Abbas, Rao Bahadur S. T. Bhandare, Messrs. V. D. Muzumdar, V. P. Vaidya, P. V. Kane, Sir G. K. Parekh, Messrs. J. S. Sanzgiri, S. S. Patkar, M. K. Lalkaka, H. A. Shah, B. N. Motivala, K. H. Vakil, H. R. H. Wilkinson, K. Natarajan, H. J. Bhabha, L. Young, M. J. Gajjar, Mowji Govindji Seth, A. A. Fyzee, R. N. Munshi, H. R. Kapadia, Mrs. C. F. Bishop, Dr. P. D. Gune, and Mr. N. B. Utgikar from Poona, and Mr. J. E. Aspinwall, the Hon. Secretary.

Sir Narayan, in offering a cordial welcome to Dr. Thomas on behalf of the Society, said that the visit of Dr. Thomas was very opportune in that it would help to establish a closer relationship between the great Society in London and its branch in Bombay. Though other interests and problems had taken hold of the public mind it appeared to him, as he hoped, it would appear to all thinkers in Europe, that one way, if not the only one, of solving the problems of to-day in all countries was to promote scholarship and to lift the human mind to a higher level. The Society was founded in 1804 and developed into a branch of the Royal Asiatic Society in 1827. Its name had been connected with several illustrious men, including statesmen, such as Mackintosh, Elphinstone, Malcolm and others whose reputation was still cherished. Though antiquarian subjects did not attract much interest in the present days in India, still there was a time when in the Society there were great scholars like Bhagwanlal Indraji, Bhau Daji, Mandlik, Telang, and others who contributed largely to knowledge and helped in the solution of political and social problems as well. "We give you, Dr. Thomas" continued Sir Narayan "not a mere conventional, but a most sincere and cordial welcome. You have come to study and to obtain first hand knowledge by actual contact with scholars here. We look upon your visit as that of a scholar and educationist whose cause is the cause of the progress of humanity and civilization. The interest you have taken in our literature and especially the Jain branch of it, has obtained for you fame in India. We ought to have been the first to welcome you in this country but our failure in this respect was in no way due to any fault of ours. Your engagements outside Bombay prevented us from offering the welcome till this day. Though perhaps the last we are not the least in our admiration for you."

Mr. V. P. Vaidya in proposing that Dr. Thomas be elected Honorary Member of the Society said that Dr. Thomas' scholarship was too well known to need any recommendation from him. He referred to the several activities of Dr. Thomas in the field of Oriental research and said that hardly any number of the Journal of the Royal Asiatic Society of Great Britain and Ireland could be found in which there had not appeared a contribution from Dr. Thomas, and that in honouring the distinguished Orientalist that evening they were honouring themselves.

Mr. P. V. Kane in seconding the proposition referred to the original scholarship, sobriety of judgment, accuracy of detail and painstaking thoroughness of Dr. Thomas. In illustrating these he mentioned Dr. Thomas' translation of the Harsha Charita and other works and important articles in the Journals of the learned Societies where he had helped to solve difficult points in antiquarian research, such as the date of Kanishka, the origin and home of the Sakas, &c.

Rao Bahadur Bhandare supported the proposition in suitable terms and hoped that if erudite Oriental scholars in England visited India and mixed with the educated people of the country much of the misunderstanding that existed between the rulers and the ruled would disappear.

Dr. Jivanji Jamshedji Modi on behalf of the Parsis and as a representative of the Iranian branch of Oriental literature, cordially supported the proposition, which on being put to vote was unanimously carried with acclamation.

Dr. Thomas in giving expression to his thanks to the Society for the cordial welcome offered to him, said that he was much impressed by his visit to Bombay, which was a city of palaces and a capital city full of institutions, patronised by official liberality, private munificence, public contributions and individual enterprise. He, however, was so busy that he was not able to see much of what he had desired to see—not even the Museum with which was connected the name of his late friend Dr. Birdwood.

Sir Narayan had referred to his failure to receive the Society's welcome on his arrival in Bombay, but he alone was not to blame in the matter. There were other powers higher than himself, who must share the blame and chief among those, he would suggest, was such an impeccable institution as the Bombay Post Office. He congratulated the Society on its having a great and growingly useful possession in the magnificent library. Though he was in Bombay for the first time he had many personal connections with the institution. He had known many of its distinguished Members such as Col. Jacob, Prof. Bühler, Dr. Kielhorn, Dr. Fleet, Sir Raymond West and others. He was a colleague of Sir

George Birdwood, whose enthusiasm for Bombay was of an all-absorbing and contagious character. He had personally known many Indian scholars, prominently amongst whom he must mention Sir Ramkrishna Bhandarkar, a truly venerable figure in Indian scholarship. Among younger scholars who had been to England, he had known Mr. Vaidya, Prof. Gune and others.

Sir Narayan, continued Dr. Thomas, regretted there had latterly been lack of interest in Oriental scholarship but he thought there was no ground for such a gloomy view. He knew young scholars, who had done and had been doing competent work. During his journey of the last two months in India he was impressed by the keen interest taken in Oriental studies and by the general competence of professors and students to handle their subjects. The B. B. R. A. Society's Journal was replete with multifarious and learned articles and its local and unreported activities were vigorous. There was an intimate connection between the Royal Asiatic Society of London and the Bombay Branch, and Bombay exercised an amount of influence in the Managing Councils of the former where there had often been a preponderance of Bombay men. The President of the London Society was Lord Reay whose memory as an admirable and lovable Governor was still cherished in Bombay. The services of the B. B. R. A. S. to Oriental research were such that they could not fail to give the Society a high prestige in all such matters. His mission was to convey to the Bombay Branch the good wishes and greetings of his Society in London.

It might not be unknown to them that a new element was being introduced in all Asiatic Societies. The Royal Asiatic Society had been trying to draw together Asiatic Societies of France, Italy, America and other countries of the world. The failure to hold the Oxford Oriental Congress in 1914 led Orientalists to think what should be done to bring about co-operation among different workers in the field. This element was not seen in the Asiatic Societies alone but the same condition held in other fields of studies and academies of all countries. One satisfactory result of the new combination was that one Asiatic Society had been started in Holland and another in Scandinavia. The combination would be a valuable help in promoting Oriental studies. In that connection he would like the Bombay Branch to take the matter into consideration directly and independently or send any communications or representations through the medium of the R. A. S. Should it be so sent he assured them that it would receive careful attention.

Dr. Thomas expressed his deep gratitude to the Society for the very great and unexpected honour which had been conferred



upon him. All that had been said about his poor qualifications did not justify the step they had taken. There he took the blame upon himself and absolved the Society from all responsibility.

Fr. Zimmermann in proposing a vote of thanks to Dr. Thomas said that it was a good return the West could give to the East for having taken away manuscripts to send fine editions of works like Rigveda and Avesta. But better still was it to send men of the personal amiability and scholarly attainments of Dr. Thomas to bring the East and the West intellectually together. The B. B. R. A. S. in particular felt grateful to Dr. Thomas for his having come to them that evening, as a visit of that kind meant an encouragement and impetus to work in a field in which the collaborations were becoming too few. The invitation to join the inner circle of the R. A. S. of London would be gratefully considered by the Members of the B. B. R. A. S.

Mr. K. Natarajan seconded the proposition and the proceedings terminated.

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The Annual Meeting of the Society was held on Thursday, the 31st March 1921.

Sir Narayan G. Chandavarkar, Kt., LL.D., President,  
in the Chair.

Present:—Dr. Jivanji J. Modi, Dr. J. S. Nerurkar, Rao Bahadur S.T. Bhandare, the Rev. Fr. Zimmermann, the Rev. R. M. Gray, Messrs. V. P. Vaidya, E. M. Ezekiel, J. S. Sanzgiri, Faiz B. Tyabjee, K. Natarajan, H. R. H. Wilkinson, V. J. Nadkarni, V. R. Bhende, V. D. Muzumdar, P. V. Kane, L. S. Dabholkar, A. A. Fyzee, A. M. Tyabjee, B. K. Wagle, Dr. P. N. Daruvala and Mr. J. E. Aspinwall, the Honorary Secretary.

The minutes of the last Annual Meeting were confirmed.

The Hon. Secretary read the following report.

## THE ANNUAL REPORT FOR 1920.

### Members.

*Resident.*—During the year under report 87 new Members were elected, 8 Non-Resident Members having come to Bombay were put on the Resident Roll. 33 resigned, 7 died and 13 having left Bombay were transferred to the Non-Resident Roll. The total number of Members at the close of the year was 469, of whom 94 were absent from India. The number at the end of 1919 was 427.

**Non-Resident.**—25 new Members joined under this class, 13 having left Bombay were added to the Non-Resident list. 17 resigned, 1 died and 8 having come to Bombay became Resident Members. Thus there were 184 Members on the roll at the end of 1920, 15 of these being absent from India. The number of Non-Resident Members at the close of the preceding year was 172.

### Obituary.

Committee regret to record the death of the following Members—

#### *Resident.*

Mr. Bhaishankar Nanabhai.  
 Sir Shapurji B. Broacha.  
 Mr. Tribhuvandas M. Nathoobhoy.  
 „ Hirji Khetsey.  
 Prof. P. Anstey.  
 Sir Michael Nethersole.  
 Prof. T. K. Gajjar.

#### *Non-Resident.*

Rev. Dr. G. P. Taylor.

### Original Communications.

The following papers were read before the Society during the year under report :—

- I. A Firman of Emperor Jehangir in favour of two Parsis. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., C.I.E.—*22nd March 1920.*
- II. Etymological Researches in Kanarese and Marathi. By H. Narain Rao, B.A.—*26th July 1920.*
- III. Some Prayer Gestures of the Babylonians and Assyrians: their Parallels among the ancient Iranians and modern Parsis. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B. A., C. I. E.—*3rd December 1920.*

### Library.

The issues of books during the year under review were 47,532 volumes—28,558 of new books including periodicals, and 18,974 of old books. The daily average, excluding Sundays, holidays and the first week of December, was 159. The total number of issues in the previous year was 56,571.

A detailed statement of monthly issues is given below :—

*Monthly Issues.*

	New books.	Old books.
January .. ..	2,962	1,766
February .. ..	2,554	1,546
March .. ..	2,611	1,477
April .. ..	2,375	1,462
May .. ..	2,005	1,350
June .. ..	2,501	1,301
July .. ..	2,606	1,711
August .. ..	2,487	1,746
September .. ..	2,116	1,664
October .. ..	2,496	1,870
November .. ..	2,240	1,635
December .. ..	1,605	1,446
	28,558	18,974

The issues of books under several subjects were as under :—

Fiction .. ..	15,718
Biography .. ..	1,693
Miscellaneous .. ..	1,604
Travels and Topography .. ..	1,464
Politics, Sociology, Economics .. ..	1,298
History .. ..	1,227
Oriental Literature .. ..	1,080
Poetry and Drama .. ..	963
Naval and Military .. ..	912
Literary History and Criticism .. ..	605
Reviews, Magazines (Bound Volumes) .. ..	484
Philosophy .. ..	399
Science, Natural History .. ..	350
Religion .. ..	335
Art and Architecture .. ..	289
Foreign Literature .. ..	258
Archaeology, Folklore, Anthropology .. ..	248
Government Reports and Public Records .. ..	242
Dictionaries, Grammars, Reference Works .. ..	212
Classics .. ..	193
Logic, Works relating to Education .. ..	162
Physiology, Medicine .. ..	135
Botany, Agriculture .. ..	101
Law .. ..	77
Astronomy, Mathematics .. ..	59
Periodicals in loose numbers .. ..	17,426

**Additions to the Library.**

The total number of volumes added to the Library during the year was 1,695, of which 1,448 were purchased and 247 were Presented. Of the former 268 volumes, consisting mostly of Indian history and Oriental subjects, were purchased at the auction sale of the late Mr. R. P. Karkaria's valuable library.

Books were received as usual from the Secretary of State for India, the Government of India, the Government of Bombay and other Local Governments, and also from the Trustees of the Parsi Panchayat Funds, as well as from individual authors and donors. A catalogue of these additions, both according to authors and subjects, is in the press and, as usual, will be sent free to members when ready.

The number of volumes added to the Society's Library by purchase and presentation under different classes is given in the following table :—

Class.	Subject.	Volumes purchased.	Volumes presented.
1.	Religion and Theology .. ..	25	1
2.	Philosophy .. ..	28	0
3.	Logic and Education .. ..	8	3
4.	Classics .. ..	16	0
5.	Literary History .. ..	45	0
6.	History and Chronology .. ..	98	2
7.	Politics, Political Economy, &c.	127	7
8.	Law .. ..	16	4
9.	Govt. Reports and Public Records	70	158
10.	Biography, Memoirs, &c. .. ..	80	3
11.	Archaeology, Antiquity, &c. .. ..	18	5
12.	Voyages, Travels, &c. .. ..	109	15
13.	Poetry and Drama .. ..	40	1
14.	Fiction .. ..	300	1
15.	Miscellaneous .. ..	68	0
16.	Foreign Literature .. ..	5	0
17.	Mathematics, Astronomy .. ..	6	1
18.	Art, Architecture, &c. .. ..	4	0
19.	Naval and Military .. ..	60	0
20.	Natural History, Geology, &c. . .	25	1
21.	Botany, Agriculture .. ..	6	10
22-23.	Physiology, Medicine, Surgery	5	0
24.	Annuals, Serials, Transactions of Learned Societies ... ..	152	7
25.	Dictionaries, Grammars, Re- ference Works .. ..	64	9
26.	Oriental Literature .. ..	59	19
		<hr/> 1,448	<hr/> 247

The Papers and Periodicals, Journals and Transactions of Learned Societies subscribed for and presented to the Society during 1920 were:—

English Newspapers :—

Daily .. .. .	2
Weekly .. .. .	28

English Magazines and Reviews :—

Monthly .. .. .	28
Quarterly .. .. .	24
English Almanacs, Directories, Year Books, &c.	31
Foreign Literary and Scientific Periodicals ..	20
American Literary and Scientific Periodicals..	29
Indian Newspapers and Government Gazettes	25
Indian and Asiatic Journals and Reviews ..	64

A meeting of the Society under Art. XX of the Rules was held on the 23rd November for the purpose of revising the list of newspapers, magazines, &c., taken by the Society.

The following were taken from 1921—

- Bookman,
- British Weekly,
- Expository Times,
- Observer,
- Revue du Monde Musalman,
- Times Weekly Edition (Illustrated),
- Trade Supplement to the Times,
- Bombay Co-operative Quarterly,
- Hindi Punch (Weekly),
- Servant of India,
- Social Service Quarterly,

and the following were discontinued from the same date—

- Army and Navy Gazette,
- \*Review of Reviews,
- Saturday Evening Post.

**New Catalogue.**

It was stated in the last year's report that matter up to the end of "S" of the Subjects volume of the Catalogue had been put in type. During the year under report the whole matter of the volume was in type and considerable progress was made with the second proof. About half the volume has been ordered to be printed off. The Printing Press manager, who had been to Europe on leave last year, has now returned to Bombay. He has promised to look personally into the matter and to get the balance completed within the next three or four months. The volume when ready will cover about 1350 pages. A financial statement of the cost is attached.

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\* Has since been put on the list by the Managing Committee.

**Coin Cabinet.**

The number of coins added to the Coin Cabinet of the Society during 1920 was 14, out of which 7 were silver and 7 were copper. 7 of these were presented by the C. P. Government, 6 by the Bombay Government and 1 by the U. P. Government.

The coins are of the following description :—

*Indo-Sassanian (Silver).*

1. Gadhia Paisa.

*Presented by the U. P. Government.*

*Mughal (Silver).*

1. Akbar.
  1. Aurangzebe, Mint Surat  
1093 Reg. 26.
  2. Mahammad Shah, Mint Surat  
Reg. 2 and Reg. 27.
1. Ahmedshah, Mint Katak  
Reg. 5 x
2. Shah Alam II,
  - (1) Mint Bhopal, 1206 Reg. 34.
  - (2) ? (Rajputana).

*Presented by the C. P. Government.*

*Adilshahi Dynasty of Bijapur (Copper).*

1. Adil I
2. Ibrahim II.
3. Muhammad.

*Presented by the Bombay Government.*

**Disposal of Treasure Trove Coins.**

There were 2,240 coins under examination at the close of 1920, and 2,921 were received during the year under report. Of the latter, one gold was received from the Mamlatdar of Bijapur, 2,032 copper from the Mamlatdar of Igatpuri, 7 gold from the Collector of Ratnagiri, 774 gold from the Mamlatdar of Dharwar and 107 silver from the Mamlatdar of Dhulia. Out of these 5 silver from the Mamlatdar of Newasa were returned as they possessed no numismatic value; and 1,302 were reported to Government. Out of the latter 147 silver were sent back to the Mamlatdar of Dholka for being returned to the owner. The remaining 1,155 were distributed under Government orders as shown below. There are 3,854 coins still under examination.

The coins were examined for the Society by Mr. R. D. Banerji, Archaeological Superintendent, Western Circle, Poona, who deserves the best thanks of the Society for his kind assistance, both in this connection and for his valuable help in the preparation of the coin catalogue.

*Institutions.*

	Gold.	Silver.	Copper.	Total.
Prince of Wales Museum, Bombay	1	95	1	97
Indian Museum, Calcutta ..	0	39	1	40
Delhi Museum .. .. .	0	3	0	3
Madras Museum .. .. .	0	1	0	1
Provincial Museum, Lucknow..	0	4	0	4
Public Library, Shillong ..	0	15	0	15
Peshawar Museum .. .. .	0	2	0	2
Quetta Museum .. .. .	0	25	1	26
Rangoon Museum .. .. .	0	20	1	21
Dacca Museum .. .. .	0	17	1	18
Bombay Branch, Royal Asiatic Society .. .. .	0	13	1	14
Fitzwilliam Museum, Cambridge	0	11	1	12
	1	245	7	253

*Durbars.*

Akalkot .. .. .	0	3	1	4
Banganapalle .. .. .	0	3	1	4
Balsinor .. .. .	0	6	1	7
Baroda .. .. .	0	2	1	3
Bhavnagar .. .. .	0	5	1	6
Bhopal .. .. .	0	3	1	4
Cambay.. .. .	0	9	1	10
Cochin .. .. .	0	3	1	4
Cutch .. .. .	0	11	1	12
Dholpur .. .. .	0	1	1	2
Gwalior .. .. .	0	3	1	4
Indore .. .. .	0	4	1	5
Jamkhindi .. .. .	0	3	1	4
Jeypore .. .. .	0	4	1	5
Jhalwar .. .. .	0	4	1	5
Jind .. .. .	0	3	1	4
Jodhpur .. .. .	0	10	1	11
Lunavada .. .. .	0	6	1	7
Mandi .. .. .	0	3	1	4
Miraj Junior .. .. .	0	3	1	4
Mysore .. .. .	0	4	1	5
Rutlam .. .. .	0	4	1	5
Sitamau .. .. .	0	4	1	5
Vala .. .. .	0	9	1	10
Sent to the Mint for disposal	0	451	317	768
	1	806	348	1,155

### **The Museum.**

Government having decided to hold sittings of the Bombay Legislative Council under the Reform Act in the Town Hall, the Society was asked to vacate some of the rooms in the south wing, they had occupied for nearly 30 years by the consent of Government. The principal room thus vacated was the Museum Room, and all the geological and other specimens which the Room contained, as well as, the archaeological specimens in the vestibule were transferred to the Prince of Wales Museum, the authorities of which will be the custodians, the right of ownership remaining with the Society.

The Society having thus lost, we hope temporarily, the Museum Room and two other rooms on the ground floor, the need of accommodation for housing new additions to the ever growing collection of books has become very pressing indeed. The entire Society's property from these three rooms, other than the Museum collection, has now been collected in one room on the ground floor, known as the Geographical Society's Room. This has caused considerable confusion and if immediate relief by way of more accommodation is not forthcoming, the Society's work of filing and binding records will have to be discontinued. It is earnestly hoped that Government will consider the Society's wants in this respect with the same generosity as they have done hitherto from the very foundation of the Society, and will grant immediate assistance by offering other space at its disposal at an early date as partly promised, or by increasing the present shelving in the Main Rooms.

### **Campbell Memorial Medal.**

The Selection Committee appointed to award the medal for 1920 have recommended that the medal be given to Mr. Shama Shastri of Mysore. The medal will be presented to Mr. Shastri in due course.

### **Dr. F. W. Thomas.**

In November last we had the honour of a visit from Dr. Thomas the Hon. Secretary of the Royal Asiatic Society in London and Librarian of the India Office. This learned scholar is on a visit to India in connection with Oriental manuscripts research and he was pleased to express much satisfaction at the collection of this Branch of the Society in Bombay.

Three months later Dr. Thomas was again able to visit us when Members were invited to listen to an address he delivered and to elect him an Honorary Member of this Branch. This honour is the first our Society in Bombay has conferred since 1892.



A list of the Honorary Members of this Branch is enclosed in this report, and it may be remarked that only two are believed to be now living.

**Accounts.**

A statement of accounts for 1920 is subjoined. The total amount of subscriptions received during the year was Rs. 20,289-8, as against 21,044-4-0 in the preceding year. Besides this Rs. 1,000 were received on account of life subscription from two Resident Members and Rs. 120 from one Non-Resident Member. The balance to the credit at the close of the year is Rs. 10,149-3-9 which includes the amount of Rs. 1,753 of the New Catalogue Fund.

Government securities of the Society including those of the Premchand Roychand Fund are for the face value of Rs. 33,600 an increase of about Rs. 11,300 since 1914.

Though the market rate is much lower, the Society's policy is to depend only on the interest return of this Fund, the annual amount of which for the past 7 years has been as follows :—

	Rs.
1914	610
1915	890
1916	1,006
1917	1,399
1918	1,468
1919	1,455
1920	1,703

It should, however, be remarked that a portion of the last 5 years interest returns was earned from a floating balance partly set aside for the purpose of the New Catalogue which will reduce this year's interest expectations.

**Budget.**

It will be noticed that in forecasting the Budget for 1921 the expenditure on the purchase of New Books has been curtailed ; the expense thereof has now not only reverted to the rupee exchange cost of 1916, but the actual price of books in Sterling has increased by fully 30%. Periodicals have equally advanced but their subscriptions are fully provided for.

In addition there is a proposal to further enhance the pay of the Library staff. During the current year the compensatory allowance granted to the staff and peons has been merged in the pay ; a graduated scale of salaries now exists, and a Provident Fund is being prepared towards which the Society is contributing. Other necessary expenses such as Binding, Printing, &c., have

also increased, leaving economies to be effected only in the one direction most to be regretted.

We have, however, set aside principally from our Government subsidy, Rs. 2,000 for an enlarged edition of the Folklore Notes, and Rs. 2,700 for the preparation of a catalogue of the Society's manuscripts.

An urgent question for the incoming Committee to take up, therefore, if this New Book economy is to be avoided and the staff pay to be advanced, will be the desirability or otherwise of raising the Members' Subscription. The Entrance Fee recently introduced shows an expectation of Rs. 1,500 p.a. ; but a moderate advance in subscriptions should add materially to our income.

Mr. Ezekiel proposed that the report be adopted.

Mr. V. P. Vaidya seconded the proposal.

Mr. Faiz B. Tyabjee suggested that though the conditions on which the Government grant received by the Society were rather vague and covered a wide ground, still a portion of the grant might be set aside for purchasing Oriental books. He made the suggestion with a view to drawing the attention of Members to the subject.

Rao Bahadur Bhandare pointed out that if more Oriental books were not purchased, it was because scholars had not urged them on the Committee. So far as he remembered, it had not happened that books recommended by Oriental scholars on the Managing Committee had not been purchased.

Mr. Natarajan said that grant or no grant the Society's Library should be the best centre of Oriental and Asiatic learning. On going over the classified list of new additions to the Library it would be found that on a different principle of classification the number of books on Oriental subjects purchased for the Society was much larger than would appear under the classification in the report.

Mr. V. D. Muzumdar moved the following amendment to the budget for 1921.

" that an amount equal to one month's salary to the staff as Bonus for the annual Library checking be put in the budget and that the item of Rs. 5,000 for the General Catalogue be reduced by an equal amount."

The President pointed out that the question of Bonus for extra work was within the discretion of the Managing Committee and advised Mr. Muzumdar to withdraw his amendment.

Mr. Muzumdar then by the consent of the meeting withdrew his amendment on the distinct understanding that the question of Bonus will be considered by the Managing Committee.

The report was then adopted unanimously.

Mr. V. P. Vaidya proposed that Sir Narayan Chandavarkar be elected President of the Society for 1921.

Mr. Wilkinson seconded the proposal.

Carried unanimously.

Mr. Wilkinson proposed and Dr. Modi seconded that the following be elected Vice-Presidents for the current year :—

Shams-ul-Ulma	Dr. J. J. Modi.	Sir Lallubhai Shah.
Sir Norman Macleod.		Mr. V. P. Vaidya.

The Rev. R. M. Gray proposed that the following gentlemen be elected members of the Committee for 1921 :—

Mr. J. E. Aspinwall.	Mr. E. M. Ezekiel.
„ H. R. H. Wilkinson.	Prof. Shaik Abdul Kadir.
Dr. D. A. DeMonte.	Rao Bahadur S. T. Bhandare.
Prof. P. A. Wadia.	Mr. A. Montgomerie
The Rev. R. M. Gray.	„ J. S. Sanzgiri.
Prof. A. L. Covernton.	„ H. B. Moore.
Mr. K. Natarajan.	Prof. Mahammad Abbas.
Dr. P. N. Daruvala.	Mr. Faiz B. Tyabjee.
Mr. P. V. Kane.	„ S. V. Bhandarkar.
The Rev. Fr. R. Zimmermann.	Prof. E. A. Parker.

Mr. V. D. Muzumdar.

Mr. Ezekiel having seconded the proposal it was carried unanimously.

Rao Bahadur Bhandare proposed and Mr. V. P. Vaidya seconded that Mr. A. F. Kindersley be elected Honorary Secretary.

Carried unanimously.

Mr. Vaidya then proposed.

“ that this General Meeting places on record its sense of appreciation of and its expression of thanks to the retiring Hon. Secretary for his valuable services in ably managing the affairs of the Society during the past year.”

Fr. Zimmermann seconded the proposal and Dr. Modi heartily supported it.

The President expressed his cordial association with the proposal, which being put to vote, was carried unanimously amidst cheers.

Mr. Aspinwall made a suitable reply and the proceedings terminated.

**Bombay Branch**  
*Statement of Receipts and Disbursements*

Balance on 31st December 1919—	Rs. a. p.	Rs. a. p.
Amount in the Savings Banks A/c ..	3,789 10 11	
„ „ in the Current A/c ..	1,618 2 5	
„ „ as a Fixed Deposit ..	8,000 0 0	
„ „ in hand .. .. .	106 15 7	
		13,512 12 11
Entrance Fee .. .. .	1,545 0 0	
Subscription of Resident Members ..	16,610 0 0	
„ „ of Non-Resident Members ..	3,679 8 0	
Government Contribution .. .. .	4,200 0 0	
Sale proceeds of Journal Numbers ..	260 6 0	
„ „ of Annual Catalogues ..	10 12 0	
„ „ of old periodicals & waste paper ..	39 0 0	
Jackson's Folk-lore Notes .. .. .	7 0 0	
Interest on Government Securities, &c.	1,703 13 9	
		28,055 7 9
Subscription of Resident Life-Members	1,000 0 0	
Subscription of a Non-Resident Life Member .. .. .	120 0 0	
Catalogue Fund (Sale proceeds of the New Catalogue) .. .. .	211 0 0	
Replacement account .. .. .	39 6 0	
		1,370 6 0
		42,938 10 8

Examined and found correct.

KENNETH MACIVER, . . .

B. K. WAGLE.

*Auditors.*

**Royal Asiatic Society.**

*from 1st January to 31st December 1920.*

	Rs. a. p.	R. a. p.
<b>Recurring Expenditure—</b>		
Books (including Rs. 137-0-0 for old books replaced) .. .. .	6,097 1 2	
Subscription to Indian Newspapers ..	669 10 0	
"    to Foreign Periodicals ..	1,762 12 0	
Binding and Repairs .. .. .	2,203 14 0	
Printing Charges .. .. .	1,485 4 0	
"    "    Journal No. 72 .. .. .	1,223 8 0	
"    "    Reprint of Old Journal Number .. .. .	622 8 0	
Office Establishment .. .. .	10,467 8 3	
Bonus to the Staff (for annual Library checking) .. .. .	792 0 0	
General Charges .. .. .	1,259 2 0	
Stationery .. .. .	1,113 4 0	
Postage .. .. .	222 15 9	
Furniture and Fittings .. .. .	1,073 4 0	
Insurance .. .. .	468 12 0	
Electric Charges .. .. .	203 8 0	
Gratuity to the late Mr. Gupte's children and to the peon Balu Yesu .. .. .	480 0 0	
		30,144 15 2
<b>Non-Recurring Expenditure—</b>		
Govt. Securities for Rs. 1,600-0-0 ..	1,575 0 0	
General Catalogue .. .. .	1,069 7 9	
		2,644 7 9
<b>Balance (including Rs. 1,753-0-0 of the Catalogue Fund) on 31st December 1919—Amount in the Savings</b>		
Bank A/c .. .. .	275 8 9	
"    in the Current A/c .. .. .	1,760 3 9	
"    as a Fixed Deposit .. .. .	8,000 0 0	
"    in hand .. .. .	113 7 3	
		10,149 3 9
		<b>42,938 10 8</b>

*Invested Funds of the Society.*

Government Securities @ 6½ p. c.	1,100 0 0
Do. do. " 5 p. c.	3,800 0 0
Do. do. " 3½ p. c.	25,700 0 0
Premchand Roychand Fund ,, 3½ p. c.	3,000 0 0
	<b>33,600 0 0</b>

The Society's property and collections have been insured for three Lakhs rupees.

J. E. ASPINWALL,

## Bombay Branch

*Budget Esti*

INCOME.	Budget for 1920.	Actuals for 1920.	Budget for 1921.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Entrance Fee .. ..	1,000 0 0	1,545 0 0	1,500 0 0
Subn. of Resident Mem- bers .. ..	16,000 0 0	16,610 0 0	16,750 0 0
Subn. of Non-Resident Members .. ..	3,000 0 0	3,679 8 0	3,500 0 0
Govt. Contribution ..	4,200 0 0	4,200 0 0	4,200 0 0
Sale proceeds of Jour- nals, &c. .. ..	150 0 0	317 2 0	300 0 0
Interest .. ..	1,650 0 0	1,703 13 9	1,750 0 0
	26,000 0 0	28,055 7 9	28,000 0 0
Subn. of Resident Life Members .. ..		1,000 0 0	
Subn. of a Non-Resident Life Member .. ..		120 0 0	
Catalogue Fund .. ..		211 0 0	
Replacement A/c .. ..		39 6 0	
Balance from last year ..	13,512 12 11	13,512 12 11	10,149 3 9
	39,512 12 11	42,938 10 8	38,149 3 9

Royal Asiatic Society.

mates for 1921.

EXPENDITURE.	Budget for 1920.	Actuals for 1920.	Budget for 1921.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Books .. .. .	6,000 0 0	6,097 1 2	5,000 0 0
Subn. to Indian Periodicals .. .. .	700 0 0	669 10 0	700 0 0
Subn. to Foreign Periodicals .. .. .	1,500 0 0	1,762 12 0	2,500 0 0
Printing .. .. .	1,000 0 0	1,485 4 0	1,250 0 0
Do. Journal Number ..	2,000 0 0	1,223 8 0	1,500 0 0
Binding and repairs ..	2,000 0 0	2,203 14 0	1,500 0 0
Office Establishment ..	10,704 0 0	10,467 8 3	11,280 0 0
Bonus for Annual Library Examination .. .. .	619 0 0	792 0 0	.....
General Charges .. .. .	1,250 0 0	1,259 2 0	1,250 0 0
Stationery .. .. .	1,000 0 0	1,113 4 0	1,000 0 0
Postage .. .. .	250 0 0	222 15 9	400 0 0
Insurance .. .. .	468 12 0	468 12 0	468 12 0
Electric Charges .. .. .	200 0 0	203 8 0	200 0 0
Reprinting Old Journal Numbers .. .. .	1,200 0 0	622 8 0	.....
Furniture and Fittings ..	2,000 0 0	1,073 4 0	1,000 0 0
Gratuity .. .. .	480 0 0	480 0 0	180 0 0
	31,371 12 0	30,144 15 2	28,228 12 0
General Library Catalogue	6,600 0 0	1,069 7 9	5,000 0 0
Govt. Securities .. .. .	.....	1,575 0 0	.....
Catalogue of Mss. .. .. .	750 0 0	.....	2,700 0 0
Revised edition of the Folklore Notes .. .. .	.....	.....	2,000 0 0
	38,721 12 0	32,789 6 11	37,928 12 0
Balance .. .. .	791 0 11	10,149 3 9	220 7 9
	39,512 12 11	42,938 10 8	38,149 3 9

**Statement of Accounts in connection with the General Catalogue of the Society.**

CXVI.

ABSTRACT OF THE SOCIETY'S PROCEEDINGS.

Year.	Cost of Printing.		Cost of Establishment (Copying & checking clerks.)		Total.		Rs. a. p.		Rs. a. p.	
	Rs. a. p.	Rs. a. p.	Rs. a.	p.			Rs. a. p.	Rs. a. p.		
1914		624 13 6	624 13 6			Sale proceeds	1917	864 8 0		
1915		1,131 11 4	1,131 11 4			" "	1918	417 8 0		
1916		996 3 5	996 3 5			" "	1919	260 0 0		
1917	3,136 8 0	889 6 6	4,025 14 6			" "	1920	211 0 0		
1918	125 0 0	1,282 15 7	1,407 15 7			Unbound Stock			1,753 0 0	
1919		1,237 5 4	1,237 5 4			720 Copies of Vol. I. at				
1920		1,069 7 9	1,069 7 9			Rs. 3-12 each .. ..	2,700 0 0			
						1,000 ,, of Vol. II. at				
						Rs. 5 .. ..	5,000 0 0			
Total.	3,261 8 0	7,231 15 5	10,493 7 5						7,700 0 0	
estimated cost to complete, mainly printer's charges						Apparent cost to the Society .. ..			9,453 0 0	
			5,000 0 0						6,040 7 5	
			15,493 7 5						15,493 7 5	



## The Campbell Memorial Fund.

*A Statement of Accounts ending 31st December 1920.*

	Rs.	a.	p.		Rs.	a.	p.
Balance on 31st December 1919 ..	350	0	7	Transfer fee, stamps, &c. ..	9	13	0
Interest (less Bank Commission) ..	139	0	0	Balance (in the Bank of Bombay)	479	3	7
Rs.	489	0	7	Rs.	489	0	7

*Invested Funds.*

4% Bombay Port Trust Bonds ..	Rs. 3,000
4% Government Loan .. ..	,, 500
	Rs. 3,500

*List of Honorary Members.*

- 
- 1829 Chevalier Cesar Moreau, Paris.  
 1830 Sir J. Gardiner Wilkinson, London.  
 1832 M. Garcin de Tassy, Paris.  
 1835 Baron C. Hügel, Vienna.  
 1835 A. S. Walne, Esq., Cairo  
 1839 Prof. T. Pavic, Paris.  
 1842 L. L. Westergaard, K. D., Copenhagen.  
 1842 Prof. C. Lassen, Bonn.  
 1842 M. M. Etienne de Quarterouere, Paris.  
 1845 Le Marquis de Ferriere de Vayer.  
 1848 Le Vicomte de Kerckhove, Antwerp.  
 1848 M. Euga de Kerckhove.  
 1848 M. Felix Bogaerts, R. N., London.  
 1849 Capt. Inglefield, R. N., London.  
 1849 B. Hodgson, Esq., B. C. S.  
 1855 Rev. R. H. Th. Friederich, Batavia, Java.  
 1855 Rev. Jehu Stevenson, D. D. Ladykirk Berwick.  
 1859 E. E. Elliot, Esq., Bombay and London.  
 1860 Dr. Martin Haug, Poona.  
 1862 H. J. Carter, Esq., F. R. S., Bom. Med. Service.  
 1865 W. E. Frere, Esq., B. C. S., London.  
 1866 Sir Richard Temple, K. C. S. I.  
 1866 J. H. Rivara da Cunha, Esq., Goa.  
 1866 Dr. A. Weber, Berlin.  
 1874 Sir Walter Elliot.  
 1874 E. Rehatsek, Esq.  
 1874 M. C. Commendatore Nigri.  
 1874 Dr. Karl Von Scherzer.  
 1875 Monier Williams, Esq., M. A., D. C. L., Oxford.  
 1877 Surgeon Major O. Codrington.  
 1877 Pandit Bagwanlal Idraji.  
 1879 Rai Rajendralal Mitra, LL. D., C. I. E.  
 1885 Count A. de Gubernatis.  
 1892 Sir Raymond West.  
 1921 Dr. F. W. Thomas.
-

*List of Presents to the Library, 1919 and 1920.*

<i>Title of Books.</i>	<i>Donors.</i>
ACTS passed by the Governor-General of India in Council, 1918 and 1919.	Government of India.
ADMINISTRATION of Civil Justice in the Punjab, report 1918.	Government of the Punjab.
----- of Criminal and Civil Justice in the Bombay Presidency, report 1917 and 1918.	Government of Bombay.
----- of Criminal, Justice in the Punjab, report 1918.	Government of the Punjab.
----- of Estates under the Court of Wards, in the Punjab, report, 1917-18 and 1918-19.	Government of the Punjab.
----- of Excise Department, Bombay Presidency, report, 1917-18 and 1918-19.	Government of Bombay.
----- of Jails in the Punjab, report 1918 and 1919.	Government of the Punjab.
----- of Meteorological Department, India, report 1918-19 and 1919-20.	Government of India.
----- of Registration Department, Bombay Presidency, reports, 1918 and 1917-19.	Government of Bombay.
----- of the P. W. D., Bombay, Part II-Irrigation, report, 1917-18 and 1918-19.	Government of Bombay.
----- of Salt Department, Bombay Presidency, report, 1917-18, 1918-19 and 1919-20.	Government of Bombay.
----- of Talukdari Estates in Guzerat, annual report, 1917-18 and 1918-19.	Government of Bombay.
----- report, Ajmere-Merwara, 1917-18 and 1918-19.	Government of India.
----- Assam, 1917-18 and 1918-19.	Government of Assam.
----- Baluchistan Agency, 1917-18 and 1918-19.	Government of India.
----- Bengal, 1917-18.	Government of Bengal.

<i>Title of Books.</i>	<i>Donors.</i>
ADMINISTRATION REPORT, Bihar and Orissa, 1917-18 and 1918-19.	Government of Bihar and Orissa.
-----	
-----Bombay Port Trust, 1917-18, 1918-19 and 1919-20.	The Trustees.
-----	
-----Bombay Presidency, 1917-18 and 1918-19.	Government of Bombay.
-----	
-----Burma, 1917-18 and 1918-19.	Government of Burma.
-----	
-----City Improvement Trust, Bombay, 1917-18, 1918-19 and 1919-20.	The Trustees.
-----	
-----Local Boards, Bombay Presidency, 1918-19.	Government of Bombay.
-----	
-----Madras Presidency, 1917-18 and 1918-19.	Government of Madras.
-----	
-----Municipal Commissioner for the City of Bombay, 1917-18 and 1918-19.	The Commissioner.
-----	
-----of the Forest Circles in the Bombay Presidency, 1917-18 and 1918-19.	Government of Bombay.
-----	
-----of the Forest Department in the Madras Presidency, 1917-18.	Government of Madras.
-----	
-----of the Incumbered Estates in Sind, 1917-18 and 1918-19.	Government of Bombay.
-----	
-----of the N. W. Frontier Province, 1917-18, 1918-19 and 1919-20.	Government of the N. W. F. P.
-----	
-----Punjab and its Dependencies, 1917-18 and 1918-1919.	Government of the Punjab.
-----	
-----Punjab Colonies, 1917-18.	Government of the Punjab.
-----	
-----Salt Department in Sind, 1917-18 and 1918-19.	Government of Bombay.
-----	
-----U. P. of Agra & Oudh, 1917-18 and 1918-19.	Government of the U. P.
-----	
AFTERNOONS. By M. Pithawalla.	The Trustees, Parsi Panchayat.
AGE of the Veda. By Winterwitz. Transd. N. B. Utgikar.	The Translator.

<i>Title of Books.</i>	<i>Donors.</i>
AGRICULTURAL Statistics, British India, 1917-18 and summary tables 1918-19.	Government of India.
-----Statistics of India, 1916-17 and 1917-18. Vols. I-II. Area, classification &c.	Government of India.
ALLAHABAD University Calendar, 1919 and 1920.	The Registrar.
AMERICAN Historical Association, annual report, 1916. 2 parts.	The Association.
ANTHROPOLOGICAL papers. By Dr. J. J. Modi. Part II.	The Author.
-----papers. By Dr. J. J. Modi. Part II.	The Trustees, Parsi Panchayat.
ARCHAEOLOGICAL Department, Jammu and Kashmir, annual progress report, 1917-18.	The Superintendent, Archaeology, Kashmir.
-----Department, Mysore, report, 1918 and 1919.	Government of Mysore.
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