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JOURNAL
OF THE
BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

JANUARY 1865.

ART. I.—*Preliminary observations on a Document giving an Account of the Establishment of a New Village named Murúda, in Southern Konkaṇa.* By RA'Ō SA'HEB VISHVANA'TH NA'RA'YA'N MANDLIK.

Read at a Meeting of the B. B. R. Asiatic Society on the 9th February, 1865.

I PRESENT the Society this day with a Translation of a Maráthí document, which gives an account of the establishment of a new village in Southern Konkaṇa, named Murúda. The original of the copy, which I also present, is in the possession of a Bráhmaṇa family surnamed Vais'ampáyana, who are the Dharmádhiakáris,* or the chief moral and religious censors of the place. After this was obtained, I succeeded in getting a second copy of the same narrative, with a few unimportant variations.

The language of this document is somewhat different from the

* *Dharmádhiakári* is the person discharging the duties of *Dharmádhiakaraṇa*, which is "the office of watching over morals and manners, of enforcing observance of the ordinances of religion," &c. This office is higher than that of *Upádhyáya* or the priest whose duty it is to conduct all the sacrifices and ceremonies. Both offices are, however, sometimes combined in one and the same person.

modern Maráthí. It is written in the Mođí or cursive character used in official papers and in ordinary business. It approaches in style the oldest Bakharas or Maráthá chronicles, a large number of which deserves to be perpetuated, as furnishing important materials for the future historian of Maháráshtra. Though no date is affixed, yet judging from the characters and the paper, it would appear to be above two hundred years old. The name of the author is also unfortunately wanting. It purports to give an account of the founding of the village of Murúđa by a person from Upper India, named Gangáđharabhaṭṭa, and reputed as a Kanojá* Bráhmaṇa. Throughout the paper, he is described as a Siddhapurusha or perfect man; by this name he is still known in the village. His annual funeral obsequies are still performed by his disciples, the Vais'ampáyana, of whom there are about six families. The paper further goes on to detail the various social and religious festivals to be observed in the village throughout the year. Many of these still obtain. Some have become obsolete, while others have undergone a change. The principal observances, however, are still regulated according to the order laid down in this paper. The document itself, illustrating as it does, the manners and customs, rites and festivals, &c., of the inhabitants of a portion of this Presidency, I thought would come within the scope of the Society's labors, and was worthy of being preserved as a record of institutions gradually passing away.

Murúđa is a small village on the western coast of India, in the Ratnágiri District of the Presidency of Bombay. It is situated at a distance of 90 miles to the south of Bombay, on 17°42' N. Latitude, and 73° 8' E. Longitude. It has 305 houses, and a population of about 1358 persons. The inhabitants may be divided into the following

* *Bráhmaṇas* are ordinarily divided into two classes, viz. the *Gauđas* and the *Dráviđas*. Each class consists of five sub-divisions. Thus, the five *Gauđas* are—(1) the *Gauđas* properly so called, and after whom the whole division is named, (2) *Kanojá* or *Kányakuhjá*, (3) the *Maithilas*, (4) the *Mis'ras*, and (5) the *Gurjjaras*. The five *Dráviđas* are—(1) the *Dráviđas*, from whom the whole class is so named, (2) *Tailangas*, (3) *Kárñatakas*, (4) *Mahárásh'tras*, and (5) *Kaúnkaṇas*. Steele, in his summary of *Hindu* castes and customs (p. 85) puts the *Sáraswatás* and the *Utkalás* instead of the *Mis'ras* and *Gurjjaras* amongst the *Gauđas*, and substitutes the *Gurjjaras* for the *Kaúnkaṇas* amongst the *Dráviđas*. I prefer the division as I have above given.

castes:—Chittapávana * Bráhmaṇa; Káraḍa † Bráhmaṇa; Sonárs [or Goldsmiths]; Kánsárs [literally workers in bell-metal, but now they work in almost all kinds of metals except iron and gold]; Bhandáris [or toddy-drawers]; Kuṇábís [cultivators or peasants]; Lingáyata-guravas [worshippers of S'iva, carrying a silver Lingam hung round their necks]; Sutáras [carpenters]; Nhávis [barbers]; Parítas, [washermen]; Chámbárs [workers in leather]; and Mussulmans.

All the castes still follow their ancestral occupations, such as their names imply. But the principal employment of all, including the Bráhmaṇas, is agriculture and horticulture. The nearest port to which the inhabitants resort is Harṇai [popularly termed Hurnee], about 12 miles to the south-west of Fort Victoria. Betelnut is the chief article exported to Bombay, whence the inhabitants import all that they require. Except a small bit of about 8 miles between Hurnee and the Dápúlí Sanatarium there are no good roads in the neighbourhood. Some have been planned and begun during the last two years.

The civil heads of this village are called the Kárabhárís or administrators, sometimes also called the Vartakas or leaders of the community. They are Bráhmaṇas of the Chittapávana section, and are surnamed Bálás (बाळ) and Bágúlas (बागूळ). There is no Pátíl or S'údra head-man in the village. His place is supplied by these Bráhmaṇa Kárabhárís. Of the village establishment of 27 officers, mentioned by Captain Grant Duff, † the following persons are not to be found at Murúda:—viz. the blacksmith; the Mhára, or watchman; the Mángá, or basket-maker and executioner; the Gavandí, or

* This word is revilingly or jocosely derived from *Chitá* (चिन्ता), the pyre, and *Pávana* (पावन) or pure. The two together signifying 'pure from the pyre.' This rendering is based on a *Puranic* legend which relates that *Paras'urama*, the sixth incarnation of *Vishnu*, recovered miraculously from the sea the strip of land now forming the *Konkan*, the *Sávantvádí* territory, *Goa*, *Kánará*, and *Malabar*, and made it over to *Bráhmaṇas*, converted into that state from corpses placed on the pyre. Others would resolve the word into चिन्त and पावन, the pure of heart. Both of these may be true, but the first has a historical value, as it seems to me to indicate that the first ancestors of this tribe have probably come by ships either from some other port in India, or from the opposite coast of Africa. This is a section of the *Kaúnkuna* sub-division of the *Dráviḍa* class.

† This tribe also belongs to a section of the *Dráviḍa* class.

‡ *J. Grant Duff's History of the Maráthás*, vol. I., pp. 23—26.

potter; the Bháta, or bard; the tailor; the Kolí, or water-carrier; the Tural or Yeskar; the porter; the gardener; the "Dowrí-Gosáí," a sort of religious ascetic; the Ghads'í, or pipet; the Rámúsí, or Bhila; the Támbolí or betel-leaf-seller; and the Gondhalí, or kettle-drum beater.* Instead of the Muhammadan Mulláná for killing sheep, there is a Kází, who has charge of the village mosque.

The exact period when this village was founded it is at present impracticable to ascertain. The Vais'ampáyanas pretend that the colonization of the place and the creation of their hereditary office took place nineteen hundred years ago. But they have no data to prove this. All that I have been able to gather tends to fix the period somewhere in the 13th or the 14th century of the Christian era. The age of the document, the existence of several old temples and other monuments, and various local traditions, prove the establishment of the village to be at least four hundred years old.

The narrative states that Murúda was a jungle, and served as Rudrabhúmi, † or burning and burying ground, of the neighbouring village of A'súda. Two persons, named Gangádharabháṭṭa and Padmákara-bháṭṭa, with a third companion, named Vais'ampáyana, came to A'súda: the last is described as the disciple of Gangádharabháṭṭa, who looked upon him as his son. They formed a plan of founding a new village. With the permission of the people of A'súda, the jungle was cleared. The "perfect man" or sage applied to a neighbouring king of the S'ekara dynasty, then reigning at Jálágáma, a town about 8 miles to the south-east of Murúda, and named Jálandara. From him a grant of land from the adjoining villages was obtained. The different parts of the village were assigned to the first families of settlers. Thirteen families of Chittapáyana Bráhmaṇas are enumerated as those to whom the sage gave lands and offices in the village. ‡ The duties of the several village officers were laid down, chiefly in social and religious matters. The boundaries of the several properties were marked off, by stones called Gaḍaḍús [*i.e.* stones fixed in the soil],

* Duff's History of the Maráthás, vol. I., pp. 23—26, Note.

† From *Rudra*, the last of the Hindu triad or the destroying principle, and *Bhúmi*, earth.

‡ They were, (1) *Vais'ampáyanas*, (2) *Dátúras*, (3) *Bhávas*, (4) *Nenes*, (5) *Bálas*, (6) *Parájapes*, (7) *Jos'is*, (8) *Sutúras*, (9) *Gokhalás*, (10) *Karandikaras*, (11) *Koparakaras*, (12) *Goḍaboles*, and (13) *Dhúrapas*.

and were likewise guarded by Kshetrapálas, or tutelary deities. Several inferior shrines were also set up for the more ignorant classes. The principal temple of the village was built, and an image of the Deví in one of her milder forms, as Durgá,* was installed.

A certain quarter of the village was set apart for the Yavanás. Regarding this, the narrator states, "now the sage saw in his mind that hereafter the kingdom of the Yavanás would come; therefore to the north of the village, and beyond the boundary-stone, a S'únyálaya†

* She is represented as a beautiful woman with eight arms, riding on a tiger, and in a menacing attitude, as if advancing to destroy one of the giants, for whose annihilation her incarnations were assumed. In Bengal and other provinces she is worshipped in more hideous forms as *Káli* or the destroyer. Human sacrifices were formerly offered there. [Elphinstone's India, Book II., chap. IV. pp. 90 and 91.] And even now sheep and goats are sacrificed daily. Such is not the case at *Murúda*, nor indeed in this part of the country generally. It is only to the *Gramá-devatás* or the low deities that animals are now sacrificed.

At the temple of *Mahálamí* at Breach Candy, in the Island of Bombay, animals were sacrificed. Since the ascendancy of *Jainism*, however, animals are not permitted to be killed. A sepoy of the committee of Pinjarapole [or the Asylum for Animals] is now always stationed at the temple, and when any animals are offered, they are taken by him in charge and sent to the Asylum, the priest contenting himself with the pecuniary and other offerings which always accompany such sacrifices.

† *S'únyálaya* [or the abode of nothing] is no doubt here employed to designate a mosque. *S'únya* means nothing, and *álaya*, *sthána* or place, and as there are no images in mosques, the term must have been contemptuously applied to them. It is curious, however, to note how contracted the writer's knowledge and views must have been. For one of the most celebrated Hindu temples in Southern India is actually a *S'únyálaya*, or a temple without an idol. I allude to the renowned Pagodas of *Chillambaram*, as they are called by European writers, or *Sidhambaram*, as they are called by the natives of Southern India. The *Chillambaram* Pagodas are situated on the sea coast of the *Karnatic*, a little to the south of *Porto Novo*, 120 miles S.S.W. from Madras. Lat. 11° 27' N., Long. 79° 52' E. Hamilton [vide his East India Gazeteer, published in 1815, p. 275] describes it as a place of great sanctity, and so does Viscount Valentia in the account of his *Voyages and Travels* [vide Vol. I., pp. 370 and 371]. Both of them, however, being probably unable to gain access to the principal shrine, describe the Pagodas as containing images.

A Hindu friend who saw the place writes to me that—"It is a fact worthy of notice that there exists in Southern India, at a place called 'Chillambaram' (properly *Sidhambra*), near Porto Novo, a S'aiva temple of great renown, where the object of worship is [*S'únya* or] *vacuum* itself. True, there are numerous images of gods and goddesses to be found in its subsidiary shrines; but THE shrine of the temple is devoted to only empty space. It is enclosed by a superb structure of sandal-

[i.e. the abode of nothing] was built. To the east of the 'abode of nothing,' and beyond the boundary-stone, on the west side, a spot was preserved for the Yavana." This statement, although written in a prophetic style, is clearly indicative of the fact, that the settlement of the place was planned and carried out after Alláuddín Khilji's invasion of the Dekkan *, and probably about the time the Bahámání† kingdom was founded.

After the account of the allotment of the different quarters of the new settlement, there follows a detailed description of the different social and religious festivals to be celebrated at the place. The year commences with the first of Chaitra [March and April], which is the Varshapratípadá, or the new year's day of the S'aka year. On this day, all the inhabitants assemble in a small temple of Deví, near the large temple dedicated to the same goddess. The head village officers, before repairing to this temple, proceed, in company with some other inhabitants, to pay visits of condolence to persons who have lost their relatives during the last year, and conduct them to the great temple, with the flutes playing, and the drums beating. They are thence led to the small shrine in the vicinity above alluded to, where other inhabitants have already assembled, and where the Josí or village astrologer reads the horoscope of the year, and foretells the events or fortunes of the year, as calculated and determined astrologically. The ceremony

wood work, and profusely decorated with gold and silver plates. A thick curtain screens the interior from all human sight, save that of the high priest, who is permitted to enter it but once in every year. The analogy which might be traced between the ceremonial worship of the ancient Jews, and that of the Hindus would appear to receive a fresh support from the clear resemblance which the *Sanctum Sanctorum* of their tabernacle bears to this ancient sanctuary of the *Hindus*. The worship here is very solemn: no dancing is permitted as in other temples: and it is also curious to note, that *Sidambra* is scarcely ever resorted to by pilgrims, who have for their object worldly gain or gifts. Tired of the world and its vanities, the southern Hindu seeks this place, to spend his days in the service of his god, in acts of charity, or in meditation and prayers that might best fit him for the final absorption with the unseen spirit, which is the object of adoration at *Sidambra*."

I think *Sidambara* is a corrupt form of *Chidambara*, from *chit*, intelligence, and *ambara*, atmosphere: the compound signifying the atmosphere or region of intelligence. *Ambara* also means a garment, but that signification does not appear to me to be adapted to this place.

* In A.C. 1292, A.H. 693; see Elphinstone's India, p. 334.

† A.C. 1347. Grant Duff's History of the Maráthás, vol. I., page 33.

begins with the usual prayer to Gaṇapati [or the god of the people], and ends with the customary benediction to the audience. The leaves of the Nímba (*Melia Azadirachta*) are afterwards distributed, and chewed by the people, who also partake of them generally at their houses after their morning prayers or breakfast, as preventives of disease, and promoters of life and wealth.*

For nine days the image of Deví in the principal temple is decorated with flowers, &c., and at the end of the ninth day, a small silver masque of the goddess is placed in an artificial temple or car called *Ratha*,† which is carried through the streets of the village on men's shoulders, all the householders performing worship as it goes round to their houses. All the details mentioned in the accompanying translation with regard to this festival are still observed. But the zeal of the people has considerably abated.

The ceremonies during the next three months are rather unimportant. The festivals during the 5th month, *i.e.* S'rávana [July and August], are still kept up. People are invited on the 8th day of the first half of the month for prayer, but only a very small portion actually goes to the temple. On the 15th of the same month, the village priest still performs the S'ravani [or the annual ceremony of changing the sacred

* This custom is founded upon the authority of the following verse from *Jyotir-nibandha* (or an Essay on the Stars):—

ओतिर्निबंघयः—तैलाभ्यंगं खानमादौ च कृत्वा पीयूषान्धं पारिभद्रस्य पत्रं ॥
मक्ष्मैस्त्र्यं मानवोद्याधिनामं विद्यायुः श्रोत्रेभ्यते वर्षकृत् ॥१॥

“At the beginning of the year, after rubbing the body with oil, and bathing, man should eat the leaf of the pleasure-giving, wholesome tree of *Nimba*, which has been produced from nectar, whereby learning, health [or long life], and wealth are obtained.”

† *Ratha* signifies a car. Most of the *Vaishnava* temples throughout India have large wooden cars, in which an image of *Vishnu* is placed, and drawn by large crowds of devotees at certain festivals, the car of *Jagannátha* being the most celebrated. The practice in all likelihood commenced with the *Buddhists*, who are described by the Chinese travellers, *Fahian* and *Hiuen Tshang*, as on various occasions leading the images of *Sáhyasingha* in cars. Perhaps the want of roads and the impracticability of moving any cars, led to the substitution of small wooden temples, which however, in the present case, is called a *Ratha*. Many temples have *palanquins* instead of cars wherein the image is placed and carried about.

thread] * for the entire community, in the village temples where it used to be performed—perhaps two hundred years ago. Population having increased, many of the villagers now have this ceremony done at their own houses. It is curious that the *Dípávalí* or the festival of lamps is not provided for in this narrative ; but that is also duly celebrated, and is one of the best of native festivals. There is nothing worthy of particular mention until we come to the 11th of the first half of the month of *Kártika*. On this day the ceremony of *Madherún* [or the little corpse] was formerly performed. A bier was constructed and a living man was placed thereon and carried round the whole village in commemoration of the first sacrifice which the village-devils are said to have exacted from the sage. Whatever the reason, it is clear to me, that this custom points to a very remote period, when human sacrifices prevailed. Happily there is no such custom now at this village, but it still obtains amongst the lower classes in the town and island of Bombay, and other towns in this Presidency, and is observed chiefly during the *Holí* festival.

After *Kártika*, there is nothing remarkable till the month of *Phálguna*, when the *Holí* festival is celebrated. This Hindu saturnalia has lost much of its prestige. The grosser rights connected with it are now performed only by the more ignorant people, and I am happy to say that it is gradually losing its hold on the popular mind.

It would be tedious to dwell in this abstract on the minutiae of the festivals and ceremonies, for which I must refer to the accompanying

* The alterations which this ceremony has undergone illustrate the vast change that has overcome *Hindu* society. *S'rávani* has, properly speaking, very little to do with the changing of the sacred thread. It is a sacrifice performed to atone for the neglect of the study of the *Vedas*. The ceremony consists of two parts, viz., *Utsarjana* [or abandoning the study of the *Vedas*], and *Upákarma* or *Upákarana* [i.e. the resumption of Vedic studies.] The first should, strictly speaking, be performed in the month of *Mágha* [February and March], and the second in *S'rávana* [July and August]. When people really studied the *Vedas* for their own sake, these ceremonies had a meaning. At present, the relation of *S'rávani* with *Vedic* studies is not generally understood ; and the whole ritual has become an empty farce. The eating of the *Panchagavya* [or the five products of the cow] at the time of the *S'rávani* is also an innovation not sanctioned by the old authorities, but engrafted on the original by ignorant people, who fancy that this ceremony consists in eating that, and in changing the sacred thread.

paper and translation. The presentation of Gandha [or perfumes], Vidās [or packets of betel-leaves, betel-nut, &c.], and either fruit or clothes is regulated according to the rank of the recipient, and the orders on this subject, as well as the places where the inhabitants and their guests are to sit, are laid down in detail. Certain public dinners are provided for. An interchange of oblations offered to the Simádevi [or boundary goddess] is directed on one occasion; and although it is laid down that the Bráhmaṇas should receive oblations offered by other Bráhmaṇas, the distributor and the director of the ceremony is the Sonára or goldsmith of the place, who comes in for a large share of various other village honors. Agricultural communities are more or less conservative, but the above circumstance and several other points in the narrative incline me to the opinion that there was not so much squeamishness about eating and not eating with particular persons, provided their status was equal, and their habits of life the same or similar.

Besides religious festivals and public social gatherings, the narrative gives no account of the inner life or civil administration of the place. In a former part of this paper I have stated the number of inhabitants, their castes, and occupations. The only circumstance that is yet to be noticed is the free intermixture of the Karádá and Chittapávana Bráhmaṇas at Murúda. Such relationships, though condemned by the more aristocratic families, are now contracted without scruple, and they involve no pains and forfeitures, either social or religious. The Karádá families are now only distinguishable by their Gotra.* This might perhaps serve as an example to other communities which rejoice in hundreds of sub-sections of the same section or caste.

* The author of the *Dharmasindhu* states that:—[विश्वामित्रो जमदग्निर्भरद्वा-
जोऽथगौतमः अत्रिर्वशिष्ठः कश्यप इत्येते सप्तर्षयः॥ सप्तानाम्ब्रह्मणामग्रत्याह्वयानां यद-
यत्वं तद्गोत्रमित्याचक्षते॥] the descendants of the following eight *Rishis* are called
Gotras, viz: (1) *Viśvámitra*, (2) *Jamadagni*, (3) *Bharadvāja*, (4) *Gautama*,
(5) *Atri*, (6) *Kaśyapa*, (7) *Vasiṣṭha*, and (8) *Agastī*. *Gotra*, therefore means a
clan. The *Chittapavana Bráhmaṇas* are descended from the following 14 *Gotras*:—

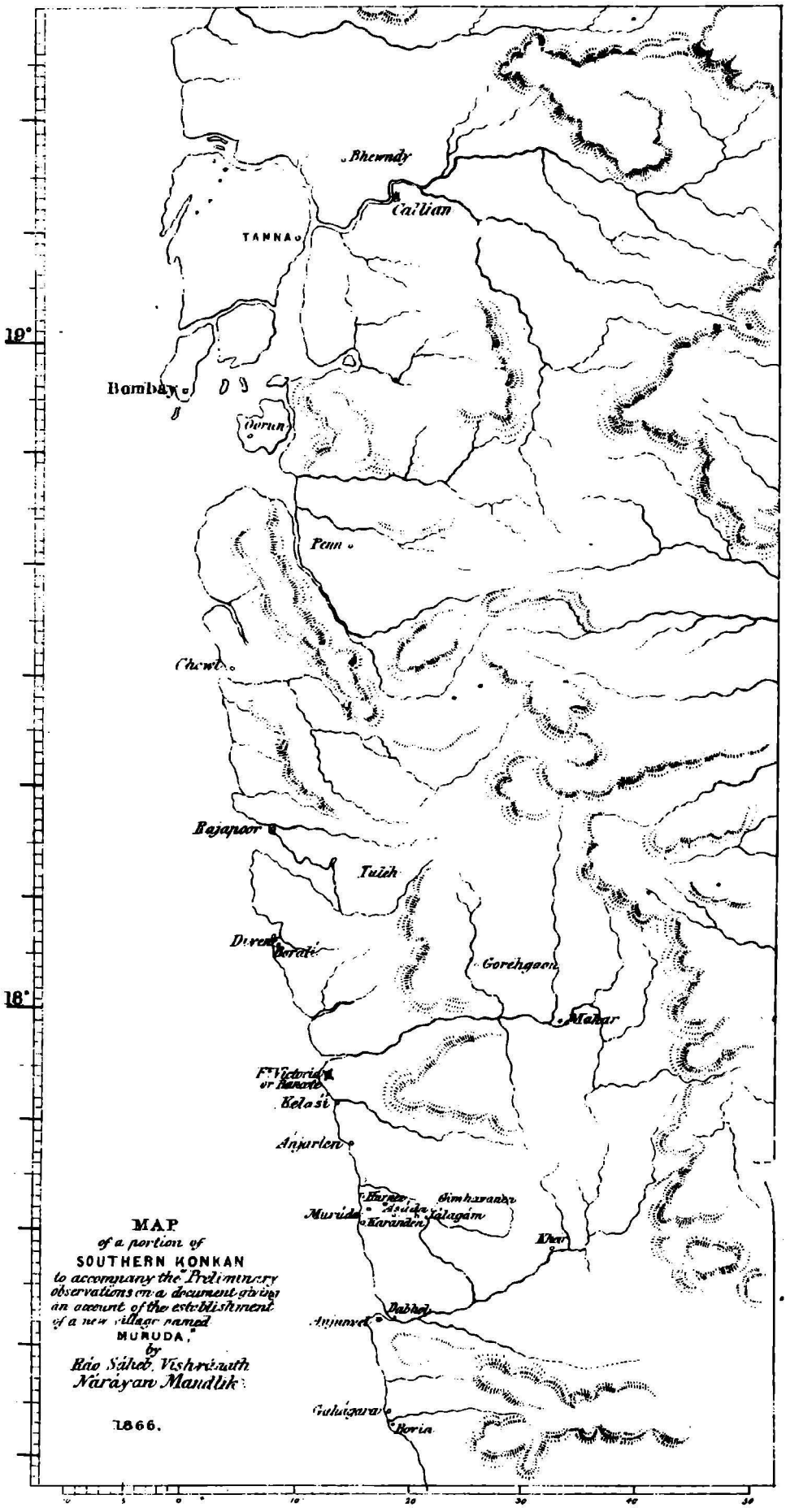
वत्स, भारद्वाज, जाम्ये, कपि, अत्रि, कौशिक, काश्यप, शंडिल्य, वशिष्ठ, कौण्डिन्य,
बाभ्रव्य, नित्युदन, विष्णुवधेन, and जामदग्न्य.

A person who does not belong to one of these 14 *Gotras* is not a *Chittapávana*

My object in laying this paper before the Society is to indicate in what direction information may be sought, such as would in course of time furnish materials for a more or less complete history of village life and institutions of Western India. The difficulty is to get old documents and information. I believe that old private records do exist in different villages, and with many of the oldest families. How to get at them is the question. For, since the days of the Inam

Brāhmaṇa. According to the author of the *Dharmasindhu* the principal *gotras* are 49 in number. They are as follows :—

- | | |
|-------------------------------|------------------------------------|
| <i>7 Gotras from ष्टुगु.</i> | |
| 1. वसु. | 26. गनिष्ठिर. |
| 2. विद्. | 27. वाङ्मतक. |
| 3. आर्षिषेण. | 28. सुद्रज. |
| 4. यस्क. | <i>10 Gotras from विश्वामित्र.</i> |
| 5. मित्रयुवा. | 29. कुशिक. |
| 6. वैव्य. | 30. लोहित. |
| 7. मुनक. | 31. रौक्षक. |
| <i>17 Gotras from आंगिरस.</i> | 32. कामकायन. |
| 8. अयास्य. | 33. अज. |
| 9. भारद्वाज. | 34. कत. |
| 10. कौमंड. | 35. घनंजय. |
| 11. दीर्घतमस. | 36. अघमर्षण. |
| 12. करेणुपालय. | 37. पूरण. |
| 13. वामदेव. | 38. इंद्रकौशिक. |
| 14. औशनस. | <i>3 Gotras from कश्यप.</i> |
| 15. राहुगण. | 39. निभुव. |
| 16. सोमराजक. | 40. रेभ. |
| 17. हृददुष्य. | 41. शंडिल. |
| 18. भारद्वाज. | <i>4 Gotras from वसिष्ठ.</i> |
| 19. अभिजित. | 42. वसिष्ठ. |
| 20. रौहिण्य. | 43. कुंडिन. |
| 21. मारुदाज. | 44. उपमन्यु. |
| 22. मर्ग. | 45. पराशर. |
| 23. ऋक्ष. | <i>4 Gotras from अगस्त्य.</i> |
| 24. ऋषि. | 46. हृष्यवाच. |
| <i>14 Gotras from अत्रि.</i> | 47. पूर्णमास. |
| 25. अत्रि. | 48. हिमोदक. |
| | 49. पाणिक. |



MAP
of a portion of
SOUTHERN KONKAN
to accompany the Preliminary
observations on a document giving
an account of the establishment
of a new village named
MURUDA,
by
Rao Sahib Vishwanath
Narayan Mandlik.

1866.

SCALE. C.M.

Commission people have become so very suspicious that they will not show even their Pothís [or religious books] for any consideration, for fear they might be deprived of them.

There being no map of the Konkana, either in this Library or in that of the Geographical Society, the sketch which illustrates this paper was prepared from a large map in the possession of Dr. Bháú Dájí, to whom I am indebted for many valuable suggestions, and for the free use of his splendid library.

Translation of a Document giving an Account of the Founding of the Village of Murúda, in Southern Konkana. By RA'O SA'HEB VISHVANA'TH NA'RA'YAN MANDLIK.

[ABOUT one page has been lost, and the first sentence of what remains begins thus :—] Looking, it came into his mind to found a village at this place. So thinking, they came to the village of A'súda. There they inquired of the villagers, and both of them, together with their disciple Vais'ampáyana, went to Gohágara. After arriving there, that spot was fixed upon for Padmákara Bhaṭṭa Siddhapurusha [*i.e.* a perfect man] to found a village, and himself, together with the disciple, returned to A'súda, where he lived. He then asked the grant of the Rudrabhúmiká [or burning and burying ground of the village], and began to clear the jungle. In the course of cutting the jungle they came to a large banyan tree (*Ficus religiosa*) in the centre of the place. The [perfect man or] sage thought that it should be cut down, and accordingly, with ten or twenty Bráhmaṇas and the disciple Vais'ampáyana, he began to have the tree cut. At that time the Bráhmaṇa Dátára, whilst laying the axe on the tree, died. Thereupon the sage looked within his mind, and saw that there were many devils, and [also] a goddess in the banyan tree. Thereupon, by praying to that goddess and restraining the devils, he caused the Bráhmaṇa to be resuscitated to life. All the jungle was afterwards cleared, and the spot was prepared [for habitation]. The sage Gangádhara Bhaṭṭa and the disciple Vais'ampáyana, afterwards went to the Karnátaka district, and brought images made of stone [called the] Gaṇḍaki stone. Of these,

he kept one with himself; the second he sent to Gohágara; and the third to Divén.* When he commenced to establish or consecrate the image of this place, he caused the ceremony of consecration to be performed by the Vais'ampáyana, and the image was enshrined.† Afterwards, with the view of establishing the Vatandáras [or hereditary people] of the village, he first settled the Vais'ampáyana and the Dátára, giving to the former the Upádhyepāṇa,‡ and to the latter the authority to worship the S'ri or goddess. And, as there was no pasturage for cattle in the place, the sage Gangádharma Bhaṭṭa went to, and asked a spot from Jálandhara Rájá, of the S'ékara dynasty, who was [then reigning] at Jálgám. He thereupon asked land from the [surrounding] four villages of A'súda, Phaṇasú, Gimhavaṇen, and Karaden, as a vatana [*i.e.* hereditary property], and gave it to the sage, who had it determined that no other person except the sage had any proprietary right in that land. Taking leave of the king, he came to his village, and within the four boundaries thereof established gods and shrines in different localities for restraining the devils, and [in this manner] with the Bhadrágiri mountain to the south, Chaudragiri mountain to the north, the A'sava river to the east, and the

* Tradition describes this to be the village now called Divenborali, in the Habs'i's territory. The three images at Divenborali, Murúḍa, and Gohágara, are considered by the people to be sisters, although all of them being the images of the same goddess, Deví, one would suppose the new relationship to be superfluous. It is said, and is still believed by the bulk of the people, that during the annual festival in the month of Chaitra, when the *ratha* or car of the goddess is carried to a particular place at Murúḍa, a kind of spiritual communion takes place between that image and the image of Gohágara, and at that time, if a person be frying *vaḍas* [a kind of native cake] [in sweet oil raised to a very high temperature], he can take out the *vaḍas* from the boiling oil with his hand without burning his fingers, the oil being said to be miraculously cooled on that particular occasion, in consequence of the spiritual meeting of the goddesses. I have never yet been able to get hold of a person who could say of his own knowledge that such a thing had ever happened. The answer to an inquirer generally is—"what is difficult for God to do?" This appears to me a priestly trick, like the congealing of St. Januarius' blood, and others in the various countries of Europe and Asia. The word *Divén* is most likely derived from *Diva* (heaven), whence also *Deví*, a goddess of heaven.

† In the principal temple in the midst of the village, where it stands to this day.

‡ The office of performing sacrifices. The term is now applied to the village priest who conducts all the usual Hindu ceremonies.

sea to the west, within these four boundaries he began to establish [colonies of] Bráhmaṇas, commencing from the south. On this side of the river he established the tutelary deity of the village, and kept a straight road to the west of it; and to the west of this road he assigned a place to himself, and there established his disciple Vais'ampáyana, whom he looked upon as his son. To him he assigned his honors of seniority, the *gandha*,* the *viḍa*,† and *dharmádhikára*.‡ And there a *gaḍadú* or guardian idol was installed;§ and a *Niragunḍá Deví* ¶ was installed by him in his own grounds for the preservation of kine. To the north of his own place he left a way to go to the burning-ground, assigned a spot for women going to immolate themselves with the corpses of their husbands to sit upon, and to the east of the straight road established *Lakshmí Náráyana*, and assigned the *Bráhmaṇa Bhávé* to his worship, giving him a spot of ground close by, where he was made to stay. To the east thereof, the *Bahiravadeva* and *Kálikádeví* were installed, and in their vicinity, a number of tutelary deities were established. A road to go to their temples was kept. To the north of the road leading to the burning-ground, the disciple *Vais'ampáyana* was established, and to him the office of priest to the whole village and to all the gods in the temples was assigned. To the north of the latter, a *Bráhmaṇa* [sur] named *Nená* was established. To him the authority of *Mahájana* || was given. To the north

* *Gandha* signifies a fragrant substance, but here it means sandal-wood powder, which, mixed with water, is applied to the foreheads of persons assembled on the occasion of social and religious festivals, according to the warrant of precedence.

† Packet of betel leaves made up with betel-nut, lime, spices, &c. This is generally chewed by the natives after meals, but is also presented to guests and visitors as a mark of honor.

‡ Authority to expound the social and religious law to the villagers.

§ *Gaḍadu* means anything driven into or buried under the ground. There are a number of idols with this appellation. They are blocks of stone, and are evidently the boundary marks of the different *Thikanas* [or holdings] assigned by the sage to the first settlers. They appear to have been installed to inspire a sort of religious awe amongst neighbours about the sacredness of property.

¶ A local deity, so named after a shrub which grows wild at this spot, and is called *Niragunḍi* or *Vitex Negundo*.

|| *Mahájana* means a great man. Here it is the designation of certain hereditary officers, who have no political privileges, but have a certain precedence allowed them on social occasions in the village.

thereof the Bráhmaṇa named Bála was established. To him the authority of Vartaka* was given. To the eastward thereof a road to go to the mountain was kept. To the north thereof the goddess Varadáksháyānī † was installed. Thereafter, to the west of the straight road [leading from south to north], S'ri Gangá Náráyana was established, and to the worship thereof the Bráhmaṇa Parájapyá was appointed. To the north thereof the Bráhmaṇa Jos'í [*i.e.* the astronomer] was established. To the north of that a tutelary deity was installed. To the north of that again the Bráhmaṇa Sutára was established; to him the authority of Vartaka was given. To the north thereof, a road going from east to west was kept. To the north of this, and in the centre of the village, the establishment of S'rí [*i.e.* the Deví, or Bhavání,] was made in the beginning. To the east thereof four gods were installed. To the north thereof the Bráhmaṇa Gokhalá was established. To him the office of [her] worship was assigned. Thence a straight road to the temple of Mahádes'wara was made. In the middle thereof a tutelary deity was installed, and to the east, in the vicinity of S'ri Mahárudra [the aforesaid Mahádes'wara] also, was another tutelary deity installed. To the east and west and to the north of that, tutelary deities were established in different places. Near the S'rí, on the north side, there was a self-made goddess, Sváyambhuvá, [deví], in the banyan tree, which was installed at the very spot near the S'rí. Also a tutelary deity was installed. Near the S'ubhádeví, on the north side, the Bráhmaṇa Dítára was established. To him authority to worship was given. To the north thereof the Bráhmaṇa Karandíkara was established; to him the rights of Mahájana were given. To the north the Bráhmaṇa Koparakara was established. To him the rights of Vartaka were given. To the north thereof, and to the east and west of the road, passages for going to the burning-grounds were kept. To the east of the straight road [from south to north] S'ri Nágles'wara was enshrined. Close by, the Bráhmaṇa Gókhalá was established, and to him the right of worship was given. To the west thereof the goddess Chandrabharádí was established. To the east of Nágles'wara a tutelary deity was installed. To the west of the straight road, on this

* *Vartaka*, literally a manager. The different *vartakas* are a kind of village wardens, and have the custody of the temple and its property, and certain precedence on social as well as religious occasions.

† *Varadáksháyānī*, the granter of vows.

side of the Gaḍadú-stone, the Bráhmaṇa Dhárapa was established. To him the rights of *vartaka* were given. To the north thereof place was assigned for a *S'unyálaya* [or the abode of nothing].* To the east thereof a path to go to the village of *A'súda* was kept, and on that path a tutelary deity was established. To the east thereof, and to the north of the mountain in the vicinity of the river, a tutelary deity was installed. A Gaḍadú-stone was fixed to the south of the "abode of nothing." To the west of that Gaḍadú a goddess named *Banachí* † was established in the *bana* or forest. To the north thereof, beyond the river, and underneath the *Chandrágiri* on the sea-shore, the *Simádévi* [or boundary-goddess] was established. A *Sonára* was appointed as her worshipper. In this manner gods and temples and other tutelary deities, were established in different places, to restrain the devils. Other *Vatandáras* were also established in different places, and between the properties of the *Vatandáras*, Gaḍadú-stones were fixed. [Now the sage] saw in his mind that hereafter the kingdom of the *Yavanas* would come; therefore to the north of the village and beyond the Gaḍadú-stone, an 'abode of nothing' was built. To the east of the 'abode of nothing,' and beyond the Gaḍadú on the west side, a spot was reserved for the *Yavana*; and plots on this and that side of the Gaḍadú-stone were reserved for other castes. In what manner the *Vatandárs* should conduct themselves from the 30th of *Phálguna* is laid down as below:—On the 30th, *i.e.* the day of the new moon, the *Dátára* should send invitations from the *S'rí*; or goddess, throughout the village for the *Vasāntanavarátra*, *i.e.* the first nine days of the first bimestre of the Hindu year. ‡ On the 1st of the first fortnight of the month of *Chaitra*, the trumpeter should blow the trumpet at the house of each *Mánakarí* [or privileged person]. In the temples of *S'rí* and *S'ubhádevi* the ground should be cowdunged, cleaned, and bedecked with streaks of ashes of rice-husks, turmeric, &c., and something should be spread for people to sit upon. Afterwards the goddess

* *S'unyálaya*, or the abode of nothing, appears to be the name applied to a Muhammadan mosque, and it combines as well the physical fact of there being nothing in the place, and a sort of suppressed ridicule of the followers of a faith whose temples are "abodes of nothing."

† *Bana*, forest; hence *Banachí*, belonging to a forest.

‡ The trumpeter goes round and stands before each house, blows the trumpet for a few seconds, stops and calls out, "I am come from the goddess to invite you to the *Chaitra* festival, hoh!"

should be bathed early in the morning with water [by the slight ablution called *Malasána*]. Cisterns at the door of the temple should be filled with water for the villagers to wash their feet, and for sipping the water with the palm of their right hands [before entering the temple]. The priest, *Vais'ampáyana*, should repair in the morning to the temple of *S'rí*; and on his arrival, the *Dátára* should give him a seat, and should come to worship the image with the necessary materials for worship. The *Dátára* should perform the worship, and the *Vais'ampáyana* should dictate how to do it; and [the latter] should always expound the *Puráṇas*. And after the villagers have come to the temple of the *S'rí*, five or ten of them, together with the *Mahájana*, the *Vartaka*, the *Upádhyáya*, the *Jos'í* and the *Dátára*, should go to the house of whosoever may have lost a member of his family, and [all of them] should honor the bereaved, and should conduct him to the temple of the *S'rí*, with the flutes playing and the drum beating. And after the bereaved persons are so brought, all should assemble and sit in the temple of *S'ubhádevi*, and thereafter, the *Jos'í* should stand near the goddess, and read the calendar for the year to his audience, keeping the same afterwards in the temple of *S'rí*. After it is kept, the *Dátára* should distribute *Viḍás*. Thereafter, the *Vais'ampáyana* should sit near the goddess, and read the letter of invitation in the technical language of the *Siddhapurusha* * [*i.e.* the sage who founded the village], and on that day a letter [of invitation] should be first written to the good *Bráhmaṇas* at *Murúḍa*.† After the reading of the letter, the *Dátára* should give to *Vais'ampáyana* the *Gandha*, *Viḍá*, and *S'idhdhá*.‡ Thereafter *Harikathá*, or preaching after the usual mode, should be held, and at its conclusion, *Gandha*, *Viḍás*, and *Dakṣhaṇá* ¶ should be given to all; after which all should go to their homes. After the villagers have retired, the *Dátára* should spread carpets, &c., for people

* *Siddhapurusha* is derived from *Siddha*, perfect, and *purusha*, man; properly it means an ascetic who by mystical and austere practices is reported to have obtained supernatural powers.

† This is a letter addressed in the name of the people of *Murúḍa* to the people of (1) *Murúḍa* itself, (2) *Anjarlen*, (3) *Kelas'í*, and (4) *Velása*, inviting them to the *Chaitra* festival. It is written in *Sanskrita*.

‡ Uncooked food.

¶ Small presents in money.

to sit upon and to listen to the Purāṇas * and Kathá,† in the evening; for the reader of the former [*i.e.* the Purāṇas] he should provide a seat and a lamp. At the conclusion of the Purāṇa and Kathá [respectively] Gandha and Viḍás should be distributed. In this manner people should go on till the third, on which day the Sonára and the trumpeter should invite all the people of the village for the Chaitra festival of the boundary-goddess [Simá-deví]. On the fourth day [of Chaitra] all should go to Simá-deví to dine with oblations of eatables. On the morning of that day the Sonára should take from the Dátára the masque [of the goddess] to be put on the face of the idol. After the people have gone to dine, the privileged men should get the oblations as detailed below:—

- 2 oblations to the Mahájanas.
- 4 do. to the 4 Vartakas.
- 2 do. to the Upádhyádharmádhikáří.
- 1 do. to the Jos'í.
- 1 do. to [2 letters lost].
- 1 do. to one Dátára.
- 5 do. [to whom, it is not clearly stated].
- 4 do. to the authorities of the 4 temples.
- 1 do. to the Kharavaḷá.

The Sonára should cause oblations to be given to the Vatandára Bráhmaṇas by the [other Bráhmaṇa] villagers, taking and receiving from each other [in exchange]; and 5 oblations to the Maráthás and other castes, and the Gurava [*i.e.* the officiating S'údra priest] of the idol Bahirí.

- 5 oblations to the Gurava of the village A'súda.
- 5 do. to the barber.
- 5 do. to the Vatandárs of Sáladúren [here spelt Sáladúla].
- 5 do. to the carpenter.
- 3 do. to Sonú, the bricklayer.
- 5 do. to the Gávadá [*i.e.* a caste of Hindús who manufacture salt].
- 2 do. to the Várika [a sort of village beadle].

Altogether 6 oblations.

* Some *Purāṇic* work is read and explained, and this is popularly called *Purāṇa*.

† An itinerant preacher stands, and taking some moral texts illustrates them by arguments as well as legendary tales; and this mode of preaching is called *Kathá*.

- 5 oblations to the trumpeter.
 5 do. to the tailor.
 5 do. to the washerman.
 2 do. to the gónwala.
 2 do. to the oilman.
 1 do. to the copper-smith.

In this manner, the oblations should be distributed by the Sonára. After the dinner is over, the Jos'í should read the Panchánga,* and the Kárahári † should give to the Vais'ampáyana a blank paper for writing a letter. ‡ Thereafter preaching should be held. The Dátára should give the Gandha and Viḍá, first to the Vais'ampáyana, and [afterwards] to the Jos'í, and the Mahájana Vartaka, and to every one else also. Thereafter the Vatandár [officer for the year] should give to the trumpeter Onwálaní § [*i.e.* wave offering] out of the money from the Enam amount of the village. Thereafter the Dátára should take the masque [in his hand], and with all the other villagers should come by the western road, along the sea-shore, *vájat-gájat* [*i.e.* beating tom-toms and trumpeting]. On the way, when arrived opposite to the "abode of nothing," the musical instruments should not be played upon for a moment. Thence they should come into the quadrangle facing the temple of S'rí Durgá. On arriving near the temple of the S'rí, the villagers who may be near the temple, and those who have come along with the masque, should embrace and salute each other. Thereafter, the Ratha or car of the goddess should be lifted up; the Dátára should mount it, and it should then be brought by the Bráhmanas in the Pénṭha or quadrangle; and the Dátára should offer incense and prayer to all the gods, after which the Ratha should be kept in its proper place. Thereafter, people should go to the temple of the goddess, and the Dátára should distribute Gandha and Viḍás according to the order [laid down]. All should

* Almanack.

† Manager of the village.

‡ This is the letter inviting people of other villages to the annual festival [*vide* note †, page 16].

§ *Onwálaní* or wave offering, from *Onwálanen*, to wave. A platter containing lighted wicks, a box of turmeric, and sometimes betel-nuts, and a few coins are taken around the head of a person or idol, for the removal of all troubles and evils, and also in consecrating; and any money put into the platter by other worshippers as an offering, is called the *Onwálaní*.

then go to their respective homes. At night the flute-player should accompany all the privileged persons to the temple, from the Gaḍadú or boundary-stone of the sage's holding. After they have arrived, whoever may not have come, should be invited and brought by the Várika by order of the Mahájana Vartaka. The Dátára should spread carpets, &c. to sit upon, and have the lamps lighted. The expounding of the Puráṇas and preaching should then be held, and at their conclusion the Dátára should distribute Gandha and Viḍás in the order laid down; and Gandha should also be applied [to the forehead of], and Viḍá given to the Sonára. In this manner, the Navarátra [or nine nights] should be spent. The Jos'í should read the Panchánga every day in the temple of the goddess. On the morning of the 5th day, the Gurava or flute-player should play at the temple of the goddess, and the houses of the privileged persons, in the following order:—

First of all in the courtyard of the temple, that is, once in the courtyard which is that of the temple as well as of the Dátára [Bráhmaṇa], and again in the vicinity of the other gods. Thence to the privileged persons; thus: near the door of the Mahájana [sur] named Nená; thence near the spot of the sage opposite the door of the Vais'ampáyana; afterwards opposite to the door of the Bálavartaka; thence opposite the door of the Upádhyá; thence opposite the door of the Dhárapa. Before the Dhárapa, the instrument should be played upon opposite the door of the Karandikara Mahájana; thereafter, opposite to the door of the Jos'í; thence opposite the door of Sutára-vartaka; thence opposite the door of Koparakara-vartaka; thence [about 3 letters lost]. In this manner, in the morning, in the noon, and in the evening, at the time of their going to hear the Puráṇas and the preaching [the flutist should play]. In this way, at the conclusion of the Puráṇa and the preaching, the Gandha, Viḍás, bits of cocoanut,* should be distributed in the order above mentioned. Thus [people] should go. On the seventh day, the Dátára should invite the privileged persons and the servants to a feast, called Kelavaṇa, on behalf of the goddess, in the following order: Two Mahájanas with two servants [here called Paḍghamkara];† four Vartakas and four

* These are popularly called *Gaṇesa-pújá*, or the worship of Gaṇeśa. How bits of cocoanut came to be so named, I cannot say.

† *Paḍghamkara*, is a drummer, but as there are not many drummers at this feast, the word, I apprehend, means simply a servant or attendant.

servants, altogether eight ; two, Vais'ampáyanas and Dharmádhikári, and two disciples, being in all four ; the Hirá Jos'í and his disciple one, in all two ; one Kharavalá ; the worshippers of the four temples. In this manner the privileged Bráhmaņas and the privileged persons of other castes should be invited to the Kelavaņa-feast. The Sonára should ask of the Dátára, the image called Bhogamuhúrta to be seated on the car in order to have it cleaned and furbished ; and the Dátára should give him the Gandhá and Vidá.

The privileged persons of other castes are as follow :—

- 1 Sonára or goldsmith.
- 1 the Vájant'ri, *i.e.* flute-player.
- 1 Dhólakar' or drummer.
- 2 Várika or beadle.*
- 1 Gávadá or salt-manufacturer.
- 1 Sutára or carpenter.
- 1 S'impí or tailor.
- 1 Sáli or weaver.
- 1 Kumbhára or bricklayer.
- 1 Gurava or idol worshipper of the S'udra class from A'suda.
- 1 Nhúví or barber.
- 1 Gurava or S'údra-worshipper of the idol Bahirí.
- 1 Gonvalá.†
- 1 Telí or oilman.
- 1 Paríta or washerman.
- 1 Chámhár or worker in leather.

In this way the privileged persons of other castes should be invited. On the 8th day all should assemble, and taking all the materials for a feast from the goddess's store [4 letters lost], all should assemble to have a grand dinner, sending invitations to [the villagers of] A'súda and Karanden ; all should go to dine on this occasion of the goddess's festival. The Sútara ‡ should clean the place with cow-dung or otherwise, and bedeck it with streaks of the ashes of rice-husks, &c. The Dátára should worship the Rasáí [*i.e.* the whole collection

* *Várika*, in some parts of the country, means a barber, but here he is a kind of beadle at the great temple of the village.

† *Gonvalá*. The word means a cowherd. But here it stands for a man of that surname. The *Gonvalá* family is extinct, but the name is called out when the particular village-honors of that family come in their order.

‡ Not the carpenter, but one of the *Bráhmaņas* with that cognomen.

of cooked food], and take away the oblation with music. The Upádhyá should accompany, in order to dictate how to perform the worship. On their return, the Upádhyá should pour a small quantity of ghee over the cooked rice, serve it out to each individual in order to purify the rice, and should make the Dátára pour out on the ground a small quantity of water, offering the whole as an oblation to the deity. Thereafter the people should dine, and Vidás and money-offerings, should be distributed. In the evening, Bála Vartaka should have a great oblation prepared for the goddess. Invitation should be given in the morning to the Upádhyá and Dharmádhikárí Vais'ampáyana, and the Josí [4 letters lost], and after they have been brought, the Mantras [or sacred verses] necessary to the offering of the great oblation should be recited, and the oblation, together with materials for worship being taken in hand, they should repair to the temple of the goddess, blowing the trumpets and beating the tom-toms. After going there the goddess should be worshipped, and the oblation, which will have been placed in a vessel made of Bámbug work, should be presented to the goddess. The oblation and worship being completed, oblations should be presented to the image to be placed on the car, then to the goddess called Bhávaí. There is a tutelary deity behind the goddess S'rí. That should be worshipped, and oblations presented [to him]. Thereafter the Gaṇapatí, and S'ubhádeví, should be respectively worshipped and presented with oblations. Thereafter Gandha, Vidás, and money-offerings should be distributed to the Bráhmanas. Thereafter all persons should pass through a Tóraṇa * constructed on the north side of the S'ubhádeví by the trumpeter. One should go to dine of the oblation at the house of the Dátára, and all the others should repair to their homes, and take their meals, after which they should go to the temple of the S'rí, and after the hearing of the Puráṇa is completed, the ornaments of the goddess should be taken out of the treasury, and given by the Mahájana-vartaka to the Dátára, whom they should cause to put them upon the goddess. Thereafter the Bála-vartaka should take the staff of the goddess and stand near the S'rí, and the Koparakara-vartaka should light the lamps in the Maṇḍapa,† and should stay the whole night supplying oil and wicks. The Sutára-vartaka should fan the

* *Tóraṇa* is an arch prepared with the branches of trees, &c., and supported by plants of the plantain.

† A temporary hall for the people to assemble.

goddess with the brush of peacocks' feathers. The Mahájana-vartaka should make the Várika spread seats [mats, &c.] in the Maṇḍapa, and thereafter should seat the people who may have come from other places, in the spots which have been appointed for them. The inhabitants of the place, and the people of A'súda, should sit in the same place on the south side, with their faces to the north. The Vais'ampáyana should sit in the seat of the sage, facing the whole assembly. After being seated, preaching should be caused to be held, and rejoicings should be made with singing, music, and dancing.* Any inhabitants of other places, who may have come to the village, but may not be present at the preaching, should be very respectfully invited, and conducted with honor to the assembly, and rejoicings should be made. At night the Sonára who has taken the image to be furbished, should bring it back, and the Gandha, Viḍás, bits of coconut, and money offerings, should be distributed to the whole assembly; and before sunrise the next morning, the whole place should be cleaned and bedecked, and the goddess should be bathed by the Dátára. Those persons who may have gone to the temple and made [about 6 letters lost], should cook their food at the temple, offer oblations to the S'rí, and, taking a Bráhmaṇa and a Bráhmaṇa lady in their company, should take their meals before sun-rise. In the morning all should repair to the temple of the S'rí. The Dhárapa should bring the image to be placed on the car, and the Dátára should worship it, and on the worship being completed, the former should place it on the car. The Bála-vartaka should take the staff in hand and walk before the Ratha or car. The Sutára-vartaka should see that the materials of the Ratha are [in] complete [order], and should take the flag in hand and walk before the Ratha. The tailor should clothe the Ratha. The barber should put a looking-glass therein. In the Maṇḍapa of the S'ubhádeví, the Dátára should spread mats, &c., for the Vatandárs to sit upon. Thereupon all the Kárabhárís should take from the stores the grain and money to be paid for service to those people of other castes who have to serve, and which should be given to them all by the Koparakara-vartaka in the order laid down. The Dátára should first of all give the Gandha and Viḍá, to the Koparakara, next to the Mahájana, next to the Dharmádhikári Upádhyá, next to the Jos'í, next to the Bála-vartaka, next to Dhárapa, and afterwards to the Sutára. All should then come near the

* Dancing at this festival has long gone out of fashion.

Ratha. On arrival, the Nená Mahájana should apply wet betel-nuts in front of the Ratha, in perpendicular and horizontal lines, so as to form a Makhara.* To him the Dátára should first give the Gandha and Vidá when he comes near the Ratha, and he should give betel-nuts to the privileged persons. The Parájapé should likewise stick plantains to the Ratha, in perpendicular and horizontal lines. To him the Dátára should first give the Gandha and Vidá, and he should give the plantains, first of all to the Vais'ampáyana and Dharmádhikárá, in the place of the sage, and also to the other privileged persons. Thereafter the Sonára should give a páta, or a low seat, made of gold and silver, to the goddess, to sit upon, near the Ratha. Thereafter, the Dhárapa should walk along with the Ratha. The Dátára should mount the Ratha. The Kóparakara-vartaka should mount the Ratha, and light the lamp. All the Bráhmaṇas should lift the Ratha, and carry it into the quadrangle. After going there, the Sutára, and Dhárapa, and Ashva (?), and S'upra (S'udras?), and the people of four villages being collected, the Ratha should be carried, all the others accompanying it. First of all it should be taken to the north side, should be stopped before each house; the worship and oblation, which the Bráhmaṇa and a lady [having her husband alive] will present [at each house], should be received; at each house, the children should be mounted on the Ratha; the Dátára should offer incense, and wave the lights now and then to the Devasthánas [or the places of gods] which there are in different parts of the village. It should return from the northern boundary-stone, and should then pass by the road to the south side of Nágals'vara. Whilst it is being carried that way, the Sonára should offer the oblation and worship from his house, and should mount the children on the Ratha when it comes near his place. Thence the Ratha should be carried by the passage to the east, and going from north to south; incense should be offered, and the lights waved to Mahádes'vara and all other gods, and it should then be brought into the quadrangle, and thence carried up to the river at the south, being stopped before each house. Being carried to the end, incense should be offered and lights waved to the Deví of Gohágara, and the Ratha should be carried back and stopped

* A gaily dressed up frame bedecked with flowers and gaudy trappings, within which idols or human beings are seated on joyful occasions.

before the temple of Náráyana. There all the S'údras, children and all, should fall at the feet of S'rí or goddess; the Gonvalyá should give water to all the carriers who lift the Ratha on their shoulders. Thence from the place of the Upádhyá Vais'ampáyana, he [the Upádhyá-Vais'ampáyana] should be taken on the Ratha and carried to the spot of Gangá Náráyana, and there the Upádhyá should come down, and offer incense to and wave lights before Gangá-Náráyana. Thence the Ratha should be carried to the quadrangle, where the Bráhmanas should again take it upon their shoulders, carry it near the temporary hall, and deposit it in its proper place. Thereafter they should go to view the goddess, receive the Gandha and Viḍás, and return to their respective homes. In the evening all should go to perform the ceremony of abandonment, and for paying off the different persons for their services. The Várika should be present there, fasting, and hold a weapon in his hand; and first of all [he] should call out the name of the Dharmádrikári Vais'ampáyana; next he should call out the name of the Upádhyá Vais'ampáyana; thirdly he should call out the name of the Jos'í; fourthly he should call out the name of [about 4 letters lost]. In this manner, having called out the names of the Upádhyás and Jos'ís of the village, as well as those of other villages, the Dátára should give them Gandha, Viḍás, and S'eles* in the order laid down. Wages should be paid to the different servants. On the tenth all should assemble, and should cull the youngest cocoa-nuts from the trees in the Enám-garden, and with the water obtained from them, should give a cooling bath to the goddess, perform her worship, and should present an oblation, provided with all the articles, items, and particulars necessary to render it complete. Thereafter Gandha, Viḍás, and bits of cocoa-nut should be distributed to all, and the ceremony of the nine nights completed. On the seventh of the second half of Chaitra, the Dátára should invite all the inhabitants of each house to repeat the name of the goddess, and turn the beads of the rosary. On the eighth, the Dátára should perform a solemn enunciation of the object of the ceremony, and should give to the Vais'ampáyana Upádhyá the office of A'chárya, or the officiating priest, who should cause the repeating, &c.,

* S'ele is the plural of S'elá, which is a sort of scarf depending from the shoulders loosely over the body. No such clothes are actually distributed at present, but they might have been so formerly.

to be performed by all, and complete the ceremony. On its conclusion, Gandha, Viḍas, and money-presents should be distributed to the A'cháryá and all the other Bráhmaṇas. All should then go home. On the fourteenth of the second half of the month of Chaitra, the Dátára should have the ceremony of Uktávaḷa (*i.e.* of sprinkling boiled rice over the streets of the village) performed, and should offer sacrifices to the devils. On the last day of Vais'ákha, the Várika should repair to the temple of S'rí, and after the Dátára has brought out the idol Bhávaí Deví, which is in that temple, should clean the place and bedeck it with streaks of the ashes of rice-husks, &c., and should sit there. The women of the village will go to see that goddess, and will perform her worship and present her with oblations and money-offerings, both of which last should be carried away by the Várika. In the evening, the goddess should be kept by the Dátára in the sanctum sanctorum, and the Várika should clean the place and bedeck it as before.

On the fourteenth of the second half of the month of Jyeshṭha, the Maḥerún [or the little corpse]* should be carried round. The materials for this should be furnished by the Bála-Vartaka. The Dátára should announce the determination of performing the ceremony, and the Upádhyá should cause him to pour the water. Formerly, when the devils had taken the life of the Bráhmaṇa [Dátára], the sage had caused them to bring him back to life, promising them a human sacrifice, which should therefore be dressed in new clothes, and be accompanied throughout the village by the S'údras and the worshippers of the inferior deities, and after being carried round the village it should be brought to the temple of the S'rí, and the holy water from the temple, as well as the waters from the tanks and wells built by the sage, being brought, should be sprinkled thereon, and incense should be offered and lights waved to the goddess, to whom prayers should be offered by all; the S'rí should then cause the man to come to life again.

From the tenth of the first half of A'shádha, the Cháturmásya, or the quadrimester, commences, and from that day and the day following, the masque of the goddess should be put in a pálkí, [or palanquin as it is more commonly called] and carried round the whole village, and the worship and oblations, which the people will offer, should be received.

* See preliminary remarks, page 8.

In this manner people should go on till the eleventh of the first half of Kártika.*

On the fourteenth of the first half of S'rávaṇa, an invitation from the goddess should be issued by the Dátára to all for the performance of S'rávaṇí [*i.e.* the ceremony of renewing the sacred thread]. On the fifteenth, the Upákarma [or the taking up the study of the Védas], should be performed. The Utsarjana [or the ceremony of suspending the study of the Védas] should be performed in the temple of Mahádes'vara. The materials for performing the Upákarma should be kept ready by the Dátára in the temple of S'rí, and the Dátára and all others should make the necessary determination, worship the Gaṇapati, and throw rice on the Upádhyá, who should then begin the ceremony and complete it. The lamps, which may have been brought there for presentation, should be presented—the first to the goddess; and if there be a second, it should be given to the Vais'ampáyana; if a third, to the Dharmádhikárí; if a fourth, to the Jos'í; if a fifth, to the [about 6 letters lost] Koparakara; and if there be more, they should be given to the different great Bráhmaṇas amongst the inhabitants. The determination for giving the lamps should be caused to be performed by the Upádhyá. Thereafter all should go home. The Upádhyá should be invited by the Dátára to dinner. In the village, whoever has to perform any sacrifices for the deities or to the manes of ancestors, should first of all call upon the privileged persons at their houses, and invite them according to the order laid down. Whenever there is a ceremony in the temple of S'rí on account of the village, the determination to perform the same should be made by the Dátára, and the Vais'ampáyana should be appointed the conductor of those ceremonies, and the Sadas'avarṇa † should also be given to him. In the village also people should conduct themselves as is herein laid down. The Jos'í should be appointed Brahmá.‡ The duty of Brahmá on the occasion of the ceremony of S'rávaṇí, should be conferred upon the

* This practice has ceased.

† *Sadas'avarṇa* is a corrupt form of *Sadasyavarṇa*, which means the authority of *Sadasya* or head of a *Sadasa*, an assembly.

‡ *Brahmá*. The first of the Hindu Triad, representing the evolver and constructor of the universe. Here it means the fourth priest officiating at a *S'rauta* sacrifice, whose chief duty it is to decide on the propriety or otherwise of the texts recited during the ritual, from the *Rig*, *Yajur*, and *Sáma Vedas*.

Vais'ampáyana. The Gandha, Vidá, and all honor first due to the sage should be given to the Vais'ampáyana, he being called the son. The duty of Brahmá belongs to the Jos'í. The offices of Upádhya and Dharmádhikári, these two honors in the village, belong to the Vais'ampáyana. The third belongs to the Jos'í. [About eight letters lost.] To whoever, besides the Bráhmana, may be entitled to wear the sacred thread, as well as to the Gujars, and Kshatris and Sonáras, there is no other Upádhya except the Vais'ampáyana, and no other Jos'í, except the village Jos'í. In this manner everything should be conducted.

On the fourth of the 1st half of Bhádrapada, whatever people may come in the temple of the S'rí, to see the Ganapati, the Dátára should give them Gandha and Vidás. On the 15th of the same half-month and on the last day of that month, the Dátára should invite the people of the village to the S'áradí-navarátra, [or the first nine nights of the month of A's'vina,] on behalf of the S'rí. On the 1st of A's'vina-s'uddha, the Kárabháris or managers of the village should cause the Dátára to bring, from the Enam-stores of the village, materials for establishing the Ghaṭa,* and the Dátára should make the determination and formally enunciate the purpose of the ceremony, and bestow the office of A'charya or officiator upon the Vais'ampáyana. Thus the Ghaṭa should be established. The offices of the Deví should be recited. And the people should listen to the expounding of the Puráṇas. On the seventh day, the Dátára should issue an invitation for repeating the names of the goddess and turning the rosaries. All the péople, the young and the old, should come and perform the repeating the goddess's name, and turning the rosary. The formal enunciation of this ceremony should be made by the Dátára, and the duty of officiator should be conferred upon the Vais'ampáyana, who should conclude the ceremony. On the 9th day, materials for performing the Homa, or fire-sacrifice from the Enám-allowance [are to be brought]. After the conclusion of the Homa, an oblation should be given, which the trumpeter and the Várika should take away. Thereafter milk should be

* A vessel for holding water, having a mango-sprig, a cocoa-nut, and betel-leaves, and betel-nuts over its mouth, and certain mystic marks made with red-lead or reddened turmeric. Into this, as the temple, the entrance of the goddess is supplicated by mantras.

poured upon the S'rí, in order to give her a cooling bath, and excellent worship should be afterwards performed and an oblation presented, and Viḍás and money-presents should be given to the Upádhyá and other Bráhmanas. In return for the Japa * to be performed during the Navarátra, the Upádhyás should cultivate the field called Maḷá, and enjoy it as an Enám. On the morning of the tenth, all should go to the temple of the S'rí and the Upádhyá should cause the Dátára to perform the ceremony of abandoning the Ghaṭa, and sprinkle the water upon all. In the evening all should go to cross the boundary by going near the temple of Mahádes'vara, and worship the S'amí-tree (*Mimosa Suma*), or the worship of the S'amí-tree should be performed on the village-boundary, near the river. Thereafter all should come, with tom-toms beating and trumpets blowing, to the temple of the S'rí, and view the goddess; after which, all should go to their respective homes.

On the 15th of the first half of the month of Kártika, all should go to light the Tripura.† Gandha and Viḍás should be given to all from the Enám allowance.

In the month of Pausha, on each Tuesday, Gandha and Viḍás should be given to all, from the Enám allowance.

On the fourteenth of the second half of the month of Mágha all should perform [about three letters lost].‡

From the first of the first half of Phálguna, the dancers or sport-makers should pay respects at the temple, and at the houses of the privileged persons, in the proper order. The houses of the privileged persons should be visited from the south to the north [namely, the first house must be the southernmost, and thence they should visit them in the direction from south to north, the last house in the north being honored last]. On the 15th [of that month] the Sonára should perform the sacrifice [to the Holí] on the east, beyond the tutelary deity at Navánagara [or the new-town]. The

* *Japa*, the repeating the name of god, and turning the rosary.

† *Tripura*. A lamp-pillar erected in front of a temple, on which one or more lights are placed.

‡ The letters lost probably refer to the observance of the fast on this day, which is well known as *S'ivarátri*, or the night of *S'iva*. On this day, *S'iva* is worshipped with mango-blossoms and white flowers, which are reckoned the favorites of that deity.

Sonára should invite the privileged Bráhmaṇas; the trumpeter should precede all of them in the evening, when they should go by the road leading [to Navánagara] by the passage through the [east-north-east corner of the village] place called Koparí. After going there, the Vais'ampáyana should dictate the form of worship to the Sonára. Thereafter Gandha and Viḍá should be first of all given to the Vais'ampáyana-Upádhyá; secondly, to the Mahájana; thirdly, to the second Mahájana; fourthly, to the Dátára; fifthly, to the Jos'í; sixthly, to the Bála-vartaka; next to the Dhárapa; then to the Sutára; and afterwards to the Koparakara-vartaka, and the other inhabitants; and all should return, trumpets blowing and tom-toms beating, by the above-mentioned corner passage to the neighbourhood of the S'rí Bahirava. On arriving there, the Daḷaví should supply the materials of worship to the Vais'ampáyana who should perform the worship, and all should circumambulate [the pile], and light the Holí,* after which the Gurava and Várika should escort all to their respective homes. On the 1st of the 2nd half of Phálguna [*i.e.* on the day following the Holí] the Sonára should assemble the people of five clans † and castes, and come from north to south at the Holí of the god Bahirava. On arrival, the Bahirava should be consulted,‡ and with his consent all should come into the village near the temple of S'rí Náráyana. The worshipper of that place will have had a small tank filled with water on purpose, which should be sprinkled on the sport-

* *Holí* from *Holiká*, a *Rákshasí*, or female demon, in whose honor this festival is held. From the 5th of *Phálguna* (February and March) the villagers assemble at certain spots appointed for the purpose, and prepare small piles of wood, grass, &c., which are lighted in honor of the goddess, and after the flames have burst out, all the people circumambulate them. On the 15th, which is considered the great day of the *Holí*, larger piles are generally constructed, and, principally where *Súdras* are concerned, animal sacrifices are offered.

† It is hard to say which five castes. The word appears to me to be used as an equivalent for 'many.'

‡ The mode in which *Bahirava* and other inferior deities are consulted (for no superior deity is ever consulted in this manner within my knowledge,) is as follows:—Flowers, rice, betel-nuts, or some such substances are wetted and stuck to the seat of the idol, and the consulter puts the question thus: "If such and such a thing is to happen, give the right hand one, *i.e.* let the flower, &c., on the right hand fall." He waits a few minutes, and either by accident or atmospheric influences, the flowers either on the right or the left fall down, when the reply of the deity is considered as favorable or otherwise. If both the flowers, &c., fall simultaneously they are again stuck up.

makers who may have gone to visit the tutelary deity. On return, the people should come playing the Dhuraváda [*i.e.* playing with dust] to the temple of S'rí, where the Upádhyá should recite the Mantra, after which the people should go to view the S'rí, and return to their respective homes. On the fifth of the same half, the Sonára should invite all the privileged persons, and the Dátára also to scatter water, &c., in small drops. On the evening of that day, the trumpeter and the Várika should bring them all, the former blowing the trumpets and beating the tom-toms, and the latter carrying the light to the temple of S'rí, where the Dátára should mix turmeric with water and besprinkle the goddess Durgá with the mixture. The S'ubhádeví should be next besprinkled. Thence all should go on besprinkling all the other gods, with the trumpets blowing and tom-toms beating, by the passage through the east-south-east corner to the tutelary deity near the Holí, and thence to the house of the Sonára at Navánagara. The Sonára should spread [mats] for the privileged persons, and request them to sit down. When they are seated, Gandha, Viḍás, and S'elás [or clothes] should be given [in the regular order beginning with the Dátára] to all the other privileged persons. After they are given to the Dátára, they should be given to the Upádhyá; next to the Jos'í, next to the Mahájana-vartaka. Thereafter the people should return to the village from the north. The sprinkling of the S'imádeví [*i.e.* the boundary goddess] should be performed from the boundary-stone. Thence people should return to the south, besprinkling all the deities as they pass along. On arriving [at the south end] all the water should be poured upon the tutelary deity, and all should return to their respective homes. In this manner all the Vatandárs should conduct themselves.

The different quarters of the village were allotted [to the different people]. The whole village consisted of eight wards or quarters, wherein the privileged persons should remain. In this manner the settlement of the village was made. When the [east-north-east] corner, called Koparí, was received in grant from the Chantararájá, it was [thought advisable that] the authority of the Bráhmaṇas thereof should be extinguished. At that time the Bráhmaṇas of that place stood [before the sage], and asked what were his commands to them. The sage replied that "in your quarter I should have the following privileges:—Dharmádhikára [about three letters lost], the office of

Upádhyá, the reading of Purána at the temple of Mahádes'vara, and the office of A'chárya, and Sadas'avarṇa, and the first Gandha." Accordingly those Bráhmaṇas gave to the sage, and the sage gave them to his Mánasaputra [the son of his mind, or his disciple]; and the inhabitants of A'súda gave him likewise the offices of Upádhyá and Dharmádhikári in the spot called Champávati, situated to the north of the river, and from the river up to the mountains to the east of Vyághres'vara, and also in the temple of S'rí Vyághres'vara, and these he gave to his son or disciple; and five fields were given to him. In the quarter called Kópari, the Vataudára authority was the Hirá Jyotishí or astronomer of the village.

When [the sage] first came to see this spot along with Bráhmaṇas from the village of A'súda, and crossed over to this side of the river, he first named the place Nútana-kshetra. Afterwards they came to the sea-shore and began to cut the banian-tree, when the deities and devils staying there, becoming enraged, deprived the Bráhmaṇa, [sur] named Dátára, of his life, as a kind of sacrifice. The deities were afterwards appeased, and the Bráhmaṇa brought to life again; and a second name was given to the place, *i.e.* Múlavataka-gráma. The establishment of S'rí was made, and Bráhmaṇas located in different quarters. Many gods and shrines were established for restraining the devils. Certain fields were assigned to the goddess and to himself. The field called Chirekhána-báviḷa was allotted to defray the expense of his annual ceremony. The field called Vonvaḷen, was allotted for oblations to the goddess. The field called Kanaka, for flowers, &c., to the goddess; the spot called Umbara-kshetra, for celebrating the festival of the goddess; the spot Lamaga, for certain duties connected with the fair of the goddess; the spot called Chandana, for Gandha, Viḍás, and money-presents to the Bráhmaṇas invited on the occasion of his [*i.e.* the sage's] annual S'ráddha [or funeral ceremony]; the field called Gaṇes'a was assigned to [the gods] Gaṇapati and Nágales'vara. The field called Maḍhas'eta was assigned to [pay expenses of] the ceremony called Maḍherún.* [The sage] asked for, and obtained for himself and the goddess a field beyond the river. Besides, the field [called Kesara] was assigned to the "*abode of nothing.*" The field called A'da, consisting of five sections, whereof one section being

* See page 25.

field Kesara was assigned to the "abode of nothing," and four were kept for himself and for religious offerings to the S'rí or goddess. The proceeds thereof are to be half kept in the treasury [of the goddess], and the other half to be taken for the support of their families by the adopted son of the sage and the Dátára. The field Devalen was assigned for the oblation and the [annual] fair of the boundary goddess, and the fields Chandrága and Máḍisa were assigned to the treasury of the goddess. The southern boundary of his village was defined to be the mountain-like stone Bhímasena, the water on the mountain to the east of that stone flowing to the west, and to the north up to that in the village.

[The sage] himself asked for, and obtained from the king, the place called Karavanda.* The honors of elderliness, and the offices of Upádhyá and Dharmádbikárí were his [*i.e.* the sage's]; and he established Bráhmaṇas there, providing them with water and quarters, and keeping one for himself. There were S'udra Vatandárs whom he also established. For the S'udras and other castes he gave place in the spot called Kas'edí, and on the east and north of Nágaes'vara. Thus he kept other castes, and he built in the neighbourhood of gods and shrines, wells and little tanks, for Bráhmaṇas to bathe and pray, and for watering cattle. On the south-east of the god Mahárudra [otherwise called Mahádes'vara], outside the village, he appointed a place for the Bráhmaṇas to present the funeral cake to their ancestors. To the north of that he appointed burying-places in different localities for different castes. On the east of Mahádes'vara and the north of the river, he assigned a burying ground to the people of the new town. The authorities of the village Phuṇasuvá were to extend [their supervision up to] the Koparí. To the south of the tutelary deity, a road leading from east to west was kept. To the south of that, on this side of Koparí to the north, he first named his new village. In this manner making the new village, he established gods and shrines and tutelary deities in different places to restrain the devils; and he assigned particular fields [the proceeds whereof were to be appropriated] for his annual funeral ceremony, and for the treasury of the S'rí or goddess. For his annual funeral ceremony, the field called Chirekhāṇa-Báviḷa was assigned, and the field Peḍhiká, in the Koparí-quarter, was assigned for oblation to Mahádes'vara, but one portion

* A village to the south-south-east of *Murúḍa*, and called *Karanden*.

thereof was to be the god's, another portion assigned for his annual funeral ceremony, and one portion was to belong to the Bráhmana [about 4 letters lost] living at Koparí. On the north, the field Chandana was assigned for [defraying the expenses of] the fair of the goddess, and for giving Gandha and betel-nuts to all. For himself, he assigned a place on the south on the bank of the Váyú-Gangá, for bathing and prayers, placing stones to sit upon for bathing, and a small cistern for water, and constructing a Tatáka or small tank for performing Sandhyá, *i.e.* prayers. The four boundaries of our village are:—On the south, the waters on the mountain; on the north, the waters on the mountain; on the east, the mountain-slope up to the point where the waters run yonder; and on the west, the ocean. This narrative is written.

[मुरुड गांवाची हकीकत.]

[सुमारें एक बंद फाटून गेला आहे.] पाहून चित्तांत आणिलें कीं, एथें ग्रामाची रचना करावी; असें पाहून आसूद ग्रामास आले; तेथें ग्रामस्थांस पुमोन गुहागर एथें उभयता बराबर शिष्य वैशंपायन असे त्रिवर्ग गुहागरास गेले. तेथें जाऊन तो जगा पदमाकर भट सिस्थ पुरुष यास गावची रचना करावयास नेमून देऊन, आपण व शिष्य असे उभयता फिरून आसूदास वास्तव्य करून, तेथील रुद्रभूमिकास्थल मागून जंगल मोडावयास काम चालीस लाविलें. जंगल तोडितां तोडितां, गांवाचा मध्यभागी वडाचा वृक्ष धोर होता तो सिस्थ पुरुषाचा विचारें तोडावा असें चित्तांत आणून, बराबर दहा वीस ब्राह्मण व शिष्य वैशंपायन समागमें घेऊन वडाचा वृक्ष तोडावयास लागले. ते समयीं घाव घालितां दातार ब्राह्मण मृत पावला. तेव्हां सिस्थानें चित्तांत पाहिलें तों यामध्ये पिशाच्य बहुत आहे, व वट वृक्षांत कोणी देवता आहे; तेव्हां त्या देवतेची प्रार्थना करून पिशाच्य याचे बंधारण करून ब्राह्मण जीवंत करविला. केल्या नंतर सर्व जंगल मोडून क्षेत्र सिस्थ केलें. त्याजवर गंगाधर सिस्थ पुरुष व शिष्य वैशंपायन असे कर्णाटक प्रांती जाऊन गंडकी शिळेचा मूर्ति घेऊन आले. त्यासी मुहूर्ती आपणा जवळ ठेऊन एक मुहूर्त गुहागरास पाठविली, व एक मुहूर्त दिव्यांस* पाठविली. एथील मुहूर्तीची स्थापना करावयाशी प्रारंभ केला तेव्हां वैशंपायन यांज करवीं अनुष्ठान स्थापनेचे करऊन देवस्थापना केली. पुढें गांवीं वतनदारांची स्थापना करितां, प्रथम वैशंपायन व दातार यांची स्थापना करून वैशंपायन यासी सर्व ग्रामांतील उपाध्येपण दिलें, व दातारांस श्रीचे पूजेचा अधिकार दिला; आपले क्षेत्रीं गोचारास स्थल नाहीं तेव्हां शैकर वंशीचा जालंदर राजा जालगांवास होता त्याजवळ सिस्थ पुरुष गंगाधरभट जाऊन, आपल्यास स्थळ मागितलें. तेव्हां त्याणें आसूद, व फणसू व गिःहवणें, व करदें या चौहा गांवीची भूमि, त्या लोकांजवळ राज्यानें वतन मागून सिस्थास दिली. या मध्ये कोणाचें सिस्था खेरीज स्वामित्व दुस-रियाचें नाहीं. असें करून राजाची आज्ञा घेऊन आपले क्षेत्रीं आले, आणि

* हे दिवें बोलीं अशी कथा आहे.

चतुःसीमेमध्ये जागजागीं पिशाच्य याचा रक्षणा करिता जागजागीं देव देवस्थानें स्थापन केली; दक्षिणेस भद्रागिरी पर्वत, उत्तरेस चंद्रागिरी पर्वत, व पूर्वेस भास-व नदी, पश्चिमेस समुद्र, चतुःसीमेमध्ये देवब्राह्मणाची दक्षिणे कडून स्थापना करित चालले. नदीचे अलीकडे क्षेत्रपाल स्थापिला. त्याचा पश्चिमेकडून उभा मार्ग केला, आणि मार्गाचे पश्चिमभागी आपणास स्थळ नेमून तेथें आपला शिष्य मानसपुत्र वैशंपायन यासी स्थापिलें. त्यासी आपला वडालपणा-चा मानपान, गंध, विडा, व धर्माधिकार दिव्हे. आणि तेथें गडदू स्थापिला; आणि आपले स्थळांत निर्गुडादेवी गोरक्षणास स्थापिली. आपले उत्तरेस रुद्रभूमीस जावयास मार्ग ठेविला. स्त्रिया सहगमनास जातील, त्यांस वसावयासी स्थळ नेमिलें, आणि उभ्या मार्गाचे पूर्वेस श्री लक्ष्मीनारायण स्थापिला, आणि पूजेस भाव्याब्राह्मण स्थापिला. त्यासी स्थळ नेमून संनिध ठेविला. त्याचे पूर्वभागी बहिरवेदेव व कालिकादेवी स्थापिली. आणि कृती येक क्षेत्रपाळ व देव त्याचे संनिध स्थापिले. त्याचे देवळास जावयासी मार्ग ठेविला. रुद्रभूमीचे मार्गाचे उत्तरेस वैशंपायन शिष्य स्थापून सर्व ग्रामाचे व देवळांतील सर्व देवांचें उपाध्येपण दिलें. त्याचे उत्तरेस नेना ब्राह्मण या नामें करून स्थापिला; त्यासी महाजनकीचा अधिकार दिला. त्या-चा उत्तरेस बाल ब्राह्मण स्थापिला; त्यासी वर्तकपणाचा अधिकार दिव्हा. त्याचे पूर्वेस पर्वताकडेस जावयासी मार्ग ठेविला. त्याचे उत्तरेस वरदाक्षा-यणी नामें करून स्थापिली. तेथून पुढें उभ्या मार्गाचे पश्चिमेस श्रीगंगानारा-यण यासी स्थापिला; आणि पूजेस पराजप्या ब्राह्मण स्थापिला. त्याचे उत्तरेस जोसी ब्राह्मण स्थापिला. त्याचे उत्तरेस क्षेत्रपाळ स्थापिला. त्याचे उत्तरेस सुतार ब्राह्मण स्थापिला; त्यास वर्तकपणाचा अधिकार दिव्हा. त्याचे उत्तरेस पूर्व पश्चिमेस जावयासी मार्ग ठेविला. त्याचे उत्तरभागी, ग्रामाचे मध्यभागी, प्रथम श्रीची स्थापना केली. श्रीचे पूर्वभागी चोहों देवांची स्थापना केली. त्याचे उत्तरभागी, गोखला ब्राह्मण स्थापिला; त्यासी पूजेचा अधिकार दिव्हा. तेथून उभा मार्ग श्रीमाहादेश्वर याचे देवालयस जावया-सी केला. त्याचे मध्यभागी क्षेत्रपाल स्थापिला. त्याचे पूर्वेस श्रीमहारुद्रा संनिध क्षेत्रपाल स्थापिला. त्याचे पूर्वभागी व पश्चिम उत्तर भागी जागजागीं

क्षेत्रपाल स्थापिले. श्रीचे संनिध उत्तर भागीं स्वयंभुवा देव वटवृक्षामध्ये होती तिची स्थापना तेथेच केली. श्रीचे संनिध क्षेत्रपाळ स्थापिला. शुभा देवीचे संनिध उत्तर भागीं दातार ब्राह्मण स्थापिला; त्यासी पूजेचा अधिकार दिव्हा. त्याचे उत्तरेस करंदीकर ब्राह्मण स्थापिला; त्यासी महाजनकीचा अधिकार दिव्हा. त्याचे उत्तरेस कोपरकर ब्राह्मण स्थापिला; त्यासी वर्तकपणाचा अधिकार दिला. त्याचे उत्तरेस मार्गाचे पूर्वपश्चिम भागीं जावयासी रुद्रभूमीस जावयासी मार्ग ठेविला. उभ्या मार्गाचे पूर्वेस श्रीनागलेश्वर स्थापिला. त्याचे संनिध गोडबोला ब्राह्मण स्थापिला. त्यासी पूजेचा अधिकार दिव्हा. त्याचे पश्चिमेस चंद्रभराडी देवता स्थापिली. नागलेश्वराचे पूर्वेस क्षेत्रपाल स्थापिला. उभ्यामार्गाचे पश्चिमेस गडदूचा अलीकडे धारप ब्राह्मण स्थापिला; त्यासी वर्तकपणाचा अधिकार दिव्हा. त्याचे उत्तरेस शून्यालयासी स्थळ नेमिलें. त्याचे पूर्वेस आसूद ग्रामास जावयासी मार्ग ठेविला, आणि मार्गावर क्षेत्रपाळ स्थापिला. त्याचे पूर्वेस पर्वताचे उत्तरेस नदीसंनिध क्षेत्रपाळ स्थापिला. शून्यालयाचा दक्षिणेस गडदू सीमा करून ठेविली. गडदूचे पश्चिमभागीं बनामध्ये बनचि या नांम करून देवी स्थापिली. तिचे उत्तरेस नदीपलीकडेस चंद्रागिरीचे खाली समुद्रतीरीं सीमादेव स्थापिली; तिचे पूजेस सोनार स्थापिला. या प्रमाणें देव देवस्थानें व आणखी क्षेत्रपाळ असे बहुत जागजागां पिशाच्य रक्षणास स्थापिले, आणखी वतनदार जागजागां स्थापिले. आणि वतनदारांचे जुमल्यांमध्ये गडदू स्थापिले. आणि चित्तांत पाहिलें तों पुढें घवनी राज्य होईल, याज्ञ करितां गांवाचे उत्तरेस गडदू पलीकडेस शून्यालय बांधिलें. शून्यालयाचे पूर्वेस पश्चिमभागीं गडदू पलीकडे घवनास स्थळ ठेविलें, व इतर जातींस गडदू आलीकडेस व पलीकडेस स्थळ ठेविलें. फालगून वद्य ३० पासून कोण रविसीने वतनदारानें चालावें त्याचा तपशील:-अमावास्येचें दिवशीं श्रीचे एथून वसंतनवरात्रांचें सर्वांस गांवामध्ये [about 4 letters lost.] (आमंत्रण!) दातारानें करावें. चैत्र शुद्ध १ चे दिवशीं तुऱ्या वाजंत्री याणें मानकरी यांचे व सर्वांचे घोघर वाद्य वाजवावें. श्रीचा देवळांत व शुभादेवीचा देवळांत सडासंमार्जन घालून ग्रामस्थांस बसावयासी दातार याणें घालावें. घातऱ्या नंतर देवीस प्रातःकाळीं मलस्नान द्यावें. उदकानें श्रीचे दारांचा

दांणी भरून पाद्य आचमनास ग्रामस्थांस ठेवावें. वैशंपायन उपाध्ये यांहीं प्रातःकाळीं श्रीचे देवळास जावें; गेल्यानंतर दातार याणे बसावयासी द्यावें, आणि पूजा साहित्य घेऊन दातार याणे देवीची पूजा करावयास यावें. आल्यानंतर दातार याणे पूजा करावी, आणि वैशंपायन याणी पूजा सांगावी, आणि सदैव पुराण सांगवें; आणि ग्रामस्थ श्रीचे देवळीं आल्यानंतर जाचे घरीं मृत्यु पावले असेल त्याचे घरीं दहा पांच ग्रामस्थ व महाजन, वर्तक, उपाध्ये, जोशी, व दातार, यांहीं जाऊन त्यासीं बहुमान करून वाजत गाजत श्रीचे देवळीं आणावें; आणि आणिल्यानंतर सर्वांहीं शुभादेवाचा देवळामध्ये बसावें, व बसल्यानंतर जोशी याणीं देवीचे सन्निध उभें राहून पंचांगश्रवण सर्वास करावें, आणि पंचांग श्रीचा देवळांत ठेवावें. ठेविल्यानंतर दातार याणे विडा द्यावा. दिल्यानंतर वैशंपायन यांहीं श्रीचे सन्निध बसोन सिद्ध पुरुषाची परिभाषा आमंत्रणाची आहे ती लिखित वाचवें, आणि ते दिवसी मुरुडी [स] सलुष ब्राह्मण आहे त्यासीं प्रथम लिखित लिहावें. लिखित वाचल्यानंतर दातारानें वैशंपायन यासी गंध, विडे, सेले, द्यावे; दिल्यानंतर हरिकथा करावी. हरिकथा जाहालियानंतर सर्वास गंध विडे दक्षिणा द्यावी. दिल्यानंतर सर्वांहीं घरोघर जावें. सायंकाळीं पुराणास व हरिकथेस ग्रामस्थ गेल्यानंतर दातारानें बसावयासी घालावें. व पुराणास पाटसमई ठेवावी. पुराण व हरिकथा जाहलियावरी गंध विडे द्यावे. या प्रमाणें तृतीया पर्यंत वर्तणूक करावी. तृतीयेचे दिवशीं सोनार व तुऱ्या वाजंत्री यांहीं सिमादेवीचे चैत्रीचें आमंत्रण गावामध्ये सर्वास करावें. चतुर्थीचे दिवसी सर्वांहीं श्रीसीमादेवीस नैवेद्य घेऊन जेवणास जावें. दातार याणे प्रातःकाळीं मुखवास लावावयास सोनाराने दातारा पासून मागून न्यावा. तेथे जेवणास गेल्या नंतर मानकरी यांसी नैवेद्य द्यावे. त्याचा तपशीलः—महा[ज]न दोन, येकूण नैवेद्य २; वर्तक चार, येकूण नैवेद्य (४) चार; उपाध्ये धर्माधिकारी दोन, येकूण नैवेद्य दोन; जोशी १ एक, येकूण नैवेद्य; १ [2 letters lost] येकू येकूण नैवेद्य येकू; दातार येकू, येकूण नैवेद्य ५; अधिकारी चौहों देवांचे, येकूण नैवेद्य चार; खरवळा येकू, येकूण नैवेद्य १; वतनदार ब्राह्मण यासी परस्पर ग्रामस्थांकडील सोनार याणें नैवेद्य देववावे; व मराठे व इतर जात वतनदार

गुरव बहिरीचा एक, एकूण नैवेद्य ५; आसूदाचा गुरव, येकूण नैवेद्य ५; हजाम ५; सालटुलचा वतनदार ५; सुतार ५; सोनूकुंभार ३; गावडा ५; वारीकर; येकूण नैवेद्य ६; तुन्या वाजंत्री, ५; शिपी, ५; परीट, ५; गोंवळा, २; तेली, २; कांसार, २. येणें प्रमाणे सोनारानें नैवेद्य द्यावे. जेवण जाहल्यानंतर जोशी याणे पंचांग सांगावें. लिखितास कागद कारभारी यांहीं वैशंपायन याजपाशीं द्यावे. दिल्यानंतर हरिकथा करावी. दातारानें गंध विडे वैशंपायन यासी प्रथम द्यावे, व जोशी यासी द्यावे, व माहाजन वर्तक यांस द्यावे, व सर्वासही द्यावे. त्यानंतर तुन्या वाजंत्री यापाशीं वोवाळगी ग्रामसंमधें इनामतींतून पैका वतनदारानें द्यावा. दिल्यानंतर मुखवास दातार याणे घेऊन त्याचे बरोबर सर्वांहीं वाजत गाजत पश्चिम मार्गानें समुद्र तीरानें यावें. येत्ये समयां शून्यालया समोर आलें ह्यणजे, वाद्य क्षणमात्र वाजवूं नये. तेथून श्री दुर्गेचा पेंठेंत यावें. आल्यानंतर ग्रामस्थ श्रीचे देवळा जवळ असतील, ते व आपण सर्वांहीं परस्पर भेटावें. भेटल्या नंतर श्रीचा रथ उचलून दातारानें वर चढून रथ पेंठेमध्ये ब्राह्मणांहीं आणावा; आणि दातारानें सर्व देवांस धुपारती करावी. केन्या नंतर यथास्थानें रथ ठेवावा. ठेविल्या नंतर श्रीचे देवळांत जाऊन हरिकथा करावी. गंध विडे यथा अनुक्रमें दातारानें द्यावे दिल्या नंतर सर्वांहीं घोघर जावें. रात्री वाजंत्री याणे शिद्ध पुरुषाचे स्थळाचे गडदूपासून वाजवीत सर्व मानकरी श्रीचा देवळास घेऊन जावें. सर्व गेलियानंतर, जो कोणी गेला नसेल त्यासी महाजन वर्तकांहीं वारिकास पाठवून बोलावून आणावें. दातार याणे बसावयासी घालून, दिवे लावून ठेवावे. ठेविल्यानंतर पुराण व हरिकथा जाहलियावर यथा अनुक्रमें दातारानें गंध, विडे द्यावे; व सोनारस गंध लावून विडे द्यावे. याप्रमाणें नवरात्र चालावें. जोशी यांहीं नित्य श्रीचे देवळां पंचांग श्रवण करावें. पंचमीचे दिवशीं मातःकाळीं श्रीचे व मानकरी यांचे घोघर गुरवानें वाद्य वाजवावें. त्याचा अनुक्रमः- प्रथम श्रीचे आंगण्यामध्ये वाजवावें; म्हणजे श्रीचें व दातारचें आंगणे, येक; व इतर देवांसनीध वाजवावें; व मानवरी यांस तेथून नेना माहाजन याचे दारीं वाजवावें; तेथून सित्याचे स्थळासीं वैशंपायन यांचे दारीं वाजवावें; तेथून बाळ वर्तक यांचे दारीं वाजवावें; तेथून उपाध्ये यांचे दारीं

वाजवाँ; तेथून धारप यांचे दारीं वाजवाँ; धारपा अगोधर करंदीकर माहा-
जन याचे दारीं वाजवाँ; तेथून जोशी यांचे दारीं वाजवाँ; तेथून सुतार
वर्तक याचे दारीं वाजवाँ; तेथून कोपरकर वर्तक याचे दारीं वाजवाँ.
तेथून (about 3 letters lost) र; याप्रमाणें प्रातःकाळीं व माध्यानकाळीं, व सा-
यंकाळीं कथेस व पुराणास न्यावें; याजप्रमाणें पुराण व हरिकथा जाहलीयाज-
वर पूर्ववत यथा अनुक्रमें गंध, विडे, गणेशपुजा द्यावी; याप्रमाणें चालावें.
सप्तमीचे दिवशीं दातार याणे श्रीचे येथून केळवणास मानकरी यांसी व सेव-
कांस बोलवावें, आणि केळवण करावें. त्याचा अनुक्रमः- मानकरी माहाजन २, व
चाकर षडघणकर २ येकूण ४; वर्तक ४, षडघणकर ४, येकूण ८; उपाध्ये वैशंपायन
व धर्माधिकारी २, शिष्य २, एकूण ४; हिरा जोशी १, व शिष्य १, एकूण २; खर-
वळा २, व जोर (!) चोहों देवांचे ४. येणेप्रमाणें मानकरी ब्राह्मण यांस केळवणास बो-
लवावें, व इतर जातीचे मानकरी बोलवावे. सोनारानेरथ पुतळी भोग मुहूर्त उजळा-
वयास न्यावी. दातारानें त्यास गंधविडा द्यावा. इतर जातीचे मानकरी बितपशीलः-
सोनार येक; वाजंत्री व टोलकरी २; वारीक दोन; गावडा १; सुतार १; शिंपी १; सा-
ळी १; कुंभार १; गुरव आसुदकर १; न्हावी १; गुरव बहिरीचा १; गोवळा १; तेली १;
परीट १; चाद्दार १; येणे प्रमाणें इतर जातीचे मानकरी यांसी बोलवावे. अष्टमी-
चे दिवशीं सर्व मिळून श्रीचे [about 4 letters lost] भांडारांतील सर्व साहित्य
समाराधनेचें घेऊन सर्वाहीं मिळून समाराधना करावी. आसूद येथें व करदें
येथें आभंत्रण पाठवावें. सर्वाहीं श्रीचे समाराधनेस भोजनास जावें. सुतारानें
स्थळ सडासंमार्जन घालून ठेवावें. दातार याणे रसईची पूजा करून नैवेद्य
वाजत घेऊन जावा. उपाध्ये यांहीं पूजा सांगावयासी बरोबर जावें. तेथून
आल्यानंतर समाराधनेस अन्नशुद्ध उपाध्यांहीं वाढून, दाताराकडून उदक
सोडवावें. सोडिल्यानंतर भोजन जालियावर विडे, दक्षणा द्यावी. सायंकाळीं
बाळ वर्तक यांहीं श्रीस महानैवेद्य करावा. उपाध्ये व धर्माधिकारी वैशंपायन
जोशी [about 4 letters lost] प्रातःकाळीं आभंत्रण करावें. सायंकाळीं
बोलावून आणून, महानैवेद्याचा संकल्प करून, नैवेद्य पूजा घेऊन श्रीचे देव-
ळास वाजत गाजत जावें. गेल्या नंतर श्रीची पूजा करून वैणव पात्रामध्यें
नैवेद्य घातला असेल तो श्रीस दाखवावा. नैवेद्य पूजा जाहल्यानंतर रथपुत-

ळीस नैवेद्य दाखवावा; तेथें दाखविल्या नंतर भावईदेव आहे तीसहि दाखवावा-
 श्रीचे पृष्ठ भार्गी क्षेत्रुपाळ आहे, त्याची पूजा करून नैवेद्य दाखवावा.
 यानंतर गणपतीची पूजा करून नैवेद्य दाखवावा; आणि शुभा दे[वी]ची
 पूजा करून नैवेद्य दाखवावा. दाखविल्या नंतर ब्राह्मणांस गंध, विडे दक्षिणा
 द्यावी. दिल्यानंतर शुभादेवीचे उत्तरभार्गी तोरण तुऱ्याने बांधलें असेल
 त्या खालून जावें. दाताराचे घरीं एकांने नैवेद्य जेवावयासी जावें, आणि
 सर्वाहीं घरास येऊन भोजन करावें. भोजन जाहल्या नंतर श्रीचे देवळी-
 स जावें. गेल्या नंतर पुराण श्रवण जाहल्यानंतर श्रीचे अलंकार भूषणें
 भंडारांतून काढून माहाजन वर्तक याणीं दातारा जवळ देऊन श्रीस घालवा-
 वे. घातल्या नंतर, बाळवर्तक याणे श्रीचा दंड घेऊन श्री संनिध उभें
 असावें; मंडपामध्ये कोपरकर वर्तक याणे दिवे लावून चारिमहर तेलवात
 घालीत असावें; सुतार वर्तक याणे कुंचा श्रीसंनिध वायू घालीत असावें; म-
 हाजन वर्तक याहीं वारिका करून बसावयास मंडपामध्ये घालवावें; घातल्या-
 नंतर परस्थळचे लोक आले असतील, त्यांचे जागे आहेत त्या त्या जागा त्यांसी
 बसवावे. बसल्यानंतर ग्रामस्थ व आसूदकर याहीं एक [about 2 letters lost]
 दक्षिणेकडे उत्तरामुख बसावें. सिद्धाचे जागा सभा सन्मुख वैशंपायन
 याहीं बसावें. बसल्यानंतर हरिकथा करवावी, व इतर गीत वाद्य नृत असा आनंद
 करावा. परस्थळचे महस्थ आले असतील, हरिकथेस आले नसले तर त्यांस
 आमंत्रण पाठवून बहुमान करून सभेस आणावे; आपून आनंद करावा. रात्री सो-
 नाराने देव उभळावयासी नेली आहे ती आणावी, आणि सर्व सभेस गंध, विडे,
 क्षीराबत, दक्षिणा द्यावी, आणि प्रातःकार्त्ती सूर्योदय जाहला नाहीं तों सडा-
 संमार्जन व देवीस स्नान घालून दातारानें ठेवावें. कोणी लोकांनीं देवीस
 गेले तर (about 6 letters lost) केलें असेल त्याहीं श्रीचे देवळीं सैपाक
 करून ब्राम्हण सवासनी सांगून श्रीस नैवेद्य दाखवून सूर्योदया पूर्वी भोजन
 करावें. प्रातःकार्त्ती श्रीचे देवळीं सर्वांहिं येऊन धारपानें भोग मुहूर्त रथ पु-
 तळी बाहेर आणावी, तेथें दातारानें पूजा करावी; केल्या नंतर धारपानें
 रथावर ठेवावी; बाळवर्तक याणे दंड घेऊन रथा पुढें चालावें; सुतार वर्तक
 याणे रथाचें साहित्य पहावें, व निशाण घेऊन पुढें चालावें; शिपी याणे रथ

कापडावा; अनामि[कानें]आदर्श लावावा. दातारानें शुभा देवीचा मंड-
पांत बतनदारांस बसावयासी घालावें. घातल्यानंतर कारभारी यांहीं भं-
डारांतील अडशरी मुशाहिरा इतर जातीचे चाकरीचे लोक आहेत त्यांस
कोपरकर वर्तक याणे अडशरी मुशाहिरा सर्वास द्यावा. यथा अनुक्रमें द्यावा-
यासी दातारानें प्रथम गंध विडा कोपरकरास द्यावा, दुसऱ्यानें जो महाजन
यास द्यावा; त्याचे मागून धर्माधिकारी उपाध्ये यास द्यावा; त्याचे मागून जो-
शी यासी द्यावा; त्याचे मागून बाळवर्तक यासी द्यावा; त्या मागून धारप यासी
द्यावा; व सुतार यास द्यावा. तेथून रथाजवळ यावें. आल्यानंतर नेनामहा-
जन याणे सुपाऱ्यांचें मखर भरावें, त्यासी प्रथम दातारानें रथाजवळ गंध वि-
डा द्यावा. त्याणे सुपाऱ्या मानकरी यांसी द्याव्या. पराजपे यांनें केळींचें म-
खर भरावें; त्यासी दातारानें प्रथम गंध विडा द्यावा. त्याणी केळी प्रथम सि-
द्धाचे जागा बैशंपायन धर्माधिकारी यासी द्यावी, व सर्व मानकरी यासी द्यावी.
त्यानंतर सोनार याणे रथाजवळ सोनें रूपें याचा पाट श्रीस तेथें बसावया-
सी द्यावा. दिल्यानंतर धारप याणे रथाबरोबर चालावें. दातारानें रथावर
चढावें. कोपरकर वर्तक याणे रथावरि चढून दिवटी ठेवावी. सर्व ब्राम्हणांहीं
रथ उचलून पठेंत न्यावा. तेथें गेल्यानंतर सुतार व धारप याणीं अश्व व
शुभ्र चोही गांवचे मिळून रथ चालवावा. सर्वांहीं रथाबरोबर जावें. उ-
त्तरेकडे प्रथम रथ न्यावा. घोरोघर उभा करीत जावें. ब्राम्हण व सवासीण
बायको पूजनैवेद्य देतील, तो देवीस दाखवावा. घोरोघरचीं बाळगोपाळें
रथावर चढवावीं. दाताराने गांवामध्ये जागजागीं देवस्थानें आहेत त्यांस
सर्वास वरचेवर धुपारत करीत असावें. उत्तरेचा शेवडीस हद्द गडदू पा-
सून अलीकडे फिरवावा. तेथून फिरून आणून श्री नागलेश्वराचा दक्षिण
भागांचे बिदीनें नेते समई सोनारानें आपले घरची तेथें पूजा द्यावी, आणि
आपले स्थळाशी रथावरी मुलें बाळें चढवावीं. तेथून कोपरीचे बिदीनें रथ
न्यावा. नेत्या नंतर ग्राहादेश्वर व सर्व देवांस धुपारत करीत पठेंत आणावा.
पठेंतून दक्षिणेचे शेवडीस नदी पर्यंत घोरोघर उभा करीत आणावा. आणि-
न्या नंतर गुहागरचे देवीस धुपारत करून रथ फिरवावा, आणि नारायणाचे
देवळा जवळ उभा करावा; तेथें गूढ लोकांचे बाळ गोपाळांनीं श्रीचे पायां

पडावें. गोवळे यांस खांदेली यांस व सर्वास पाणि उदक द्यावें. तेथून उपाध्ये वैशंपायन याचा स्थळापासून यांसी रथावरी घेऊन गंगानारायण पर्यंत यावें, व तेथें उपाध्ये यांहीं उतरावें; आणि गंगानारायण यांसी धुपारत करावी; करून रथ पेटेंत न्यावा. तेथें ब्राह्मणांहीं फिरून रथ घेऊन मंडपाजवळ यथास्थानें रथ ठेवावा. ठेविल्या नंतर श्रीचे दर्शनास जाऊन गंधविडे, घेऊन घोरोघर जावें; सायंकाळीं सर्वांहीं त्यागास जावें. गेल्या नंतर तेथें वारिकानें उपोसित राहून, हातीं शस्त्र घेऊन प्रथम धर्माधिकारी वैशंपायन यांसी हाक मारावी; दुसऱ्यानें उपाध्ये वैशंपायन यांसी हाक मारावी; तिसऱ्यानें जोशी यांसी हाक मारावी, चवथ्यानें [about 4 letters lost] हाक मारावी; याजप्रमाणें गांवचे व परगांवचे उपाध्ये जोशी यांस हाक मारिल्यानंतर त्यांसी दातारानें गंध, विडे, सेले यथा अनुक्रमें द्यावे. चाकरीचे लोकांस मुशारा द्यावा. दशमीचे दिवशीं सर्वांहीं मिळून इनामतीतून शाहाळी पाडून त्याचा उदकानें देवीस स्तपन घालावें, आणि पूजा करून उत्तम सोपस्कर नैवेद्य दाखवावा. दाखविल्या नंतर, सर्वास गंध, विडे, गणेशपूजा सर्वास द्यावी. नवरात्र संपूर्ण करावें. चैत्र वद्य सप्तमीचे दिवशीं दातारानें जपार्चें आमंत्रण सर्वास घोरोघर सांगावें. अष्टमीचे दिवशीं, दातारानें संकल्प करून दातार यानें वैशंपायन उपाध्ये यांचे हातीं आचारवर्ण द्यावें. यांहीं जप सर्वां करून करवावा; अनुष्ठान संपवावें. संपल्या नंतर आचार्या यांस सर्व ब्राह्मणांस गंध, विडे, व दक्षिणा द्यावी. सर्वांहीं घोरोघर जावें. चैत्र वद्य १४ चे दिवशीं, दाताराने उक्तावल काढवावी. पिशाच्यास बळ द्यावी. वैशाख वद्य अमावास्येस, वारिकाने श्रीच्या देवळांत भावई देवी आहे, ती प्रातःकालीं दातारानें ताहेर आणून ठेवावी आणि देवळा मध्ये वारिकानें जाऊन सडासंमार्जन घालून तेथें बसलें असावें. गांवच्या बायका तिच्या दर्शनास जातील, पूजा नैवेद्य दक्षिणा ठेवतील, ते वारिकानें न्यावे. सायंकाळीं दातारानें देवी गर्भान्यांत ठेवावी, आणि वारिकानें सडासंमार्जन घालावें. ज्येष्ठ वद्य १४, मढेरू काढवावें. मढेराचें साहित्य बालवर्तक यांणी करावें. दातारानें संकल्प करून उदक उपाध्ये यांहीं सोडवावें. पूर्वी पिशाच्याहीं ब्राह्मण बल घेतली होती, तेव्हां सित्याहीं ब्राह्मण त्याजकरवीं

जीवंत करून, त्यासी नरबळ देऊं केली. त्यास वस्त्र नूतन घालावें, आणि सर्व गांवामध्ये शूद्राहीं व गुरवांनीं समागमें जाऊन गांवभोंवतें फिरवून श्रीचा देवळास आणावा; आणि आणिल्या नंतर श्रीचें तीर्थ व सिन्धाचे हातीं चे आड व तळ्या आहेत, त्याचें उदक आणून, त्याज्वरी शिंपवावें; श्रीस धुपारत करावी; आणि सर्वांनीं श्रीजवळ प्रार्थना करावी. केल्यानंतर, श्रीनें त्यास जिवंत करावा. आशाडी दशमी पासून चातुर्मास दशमी एकादशीस श्रीचे पालखींत मुखवास घालून गांवामध्ये दातार यांनें फिरवावी. लोकपूजा नैवेद्य देतील, तो घ्यावा. या प्रमाणें कार्तिकी पर्यंत चालवावें. श्रावण शु॥ चतुर्दशीस श्रीचे एथून श्रावणीचे आमंत्रण सर्वास दातारानें करावें. पौर्णिमेचे दिवशीं सर्वाहीं उपाकर्मास जावें. उत्सर्जन माहादेश्वराचे देवळीं करावें. दातारानें श्रीचे देवळीं उपाकर्मांचे अनुष्ठानाचें साहित्य करून ठेवावें, आणि दातारानें व सर्वाहीं संकल्प करून गणपती पूज्यन करून उपाध्यावर भक्षत टाकावी. उपाध्याहीं अनुष्ठानास प्रारंभ करून समाप्तीस न्यावें. सभादीप आले असतील, ते ते यजमाना करवून संकल्प उपाध्ये यांहीं करावा. केल्या नंतर प्रथम श्रीस येऊं ठेवावा दुसरा असला तर उपाध्ये वैशंपायन यांस द्यावा, तिसरा असला तर धर्माधिकारी यासी द्यावा, चवथा असला तर जोशी यांसी द्यावा, पांचवा असला तर [about 6 letters lost] कोपरकर यासी द्यावा. दुसरे असले, तर ग्रामस्थांचे मध्ये थोर ब्राह्मण असतील त्यांस द्यावे. दिल्यानंतर सर्वाहीं घोषर जावें. उपाध्ये यांस दातारानें जेवावयासी बोलवावें. गांवामध्ये हव्य कव्य कार्ये प्रयोजन जाचे घरीं होईल, त्याणे अगोधर मानकरी यांच्या भेटी घेऊन यथा अनुक्रमे बोलवावें. श्रीचे देवळांत ग्रामसंमधें अनुष्ठान होईल त्याचा संकल्प दातारानें करावा, आणि वैशंपायन याचे हातीं आचारी वर्ण द्यावें, व सदश वर्णही त्याचे हातीं द्यावें; व गांवामध्ये याज्ञप्रमाणें वर्तणूक करावी. जोशी यास ब्राह्मत्व द्यावें. श्रावणीचा अनुष्ठानाचें ब्राह्मत्व वैशंपायन यांसी द्यावें. सिद्धाचा प्रथम गंध विडा मानमहत्त्व वैशंपायन यांस पुत्र म्हणून. यज्ञ[न]याचें ब्राह्मत्व जोशी याचें. गांवामध्ये उपाध्येपण व धर्माधिकार, असे दोन मान वैशंपायन याचे; तिसरा जोशी

याचा.[about 8 letters lost]ब्राह्मणा खेरीज यज्ञोपवीताचा अधिकारी असेल त्यास, व गुजरास, व क्षेत्रीयास, व सोनारास, वैशंपायन याजखेरीज दुसरा कोणी उपाध्या नाही, जोशी या खेरीज कोणी दुसरा जोशी नाही. या प्रमाणे चालवावे. भाद्रपद शुद्ध ४ स लोक गणपतीस श्रीचे देवळांत आणितील, त्यास दातारानें गंध विडे द्यावे. भाद्रपद पौर्णिमा आमावास्यास दातारानें शारदी नवरात्राचे श्रीचे येथून गांवामध्ये आमंत्रण करावे. अश्वीन शुद्ध १ चे दिवशीं इनामतीचे पैकीं भांडारांतून घटस्थापनेचें साहित्य कार-भारी यांहीं दाताराकडून आणवावे, आणि दातार याणे संकल्प करून नवरात्राचें आचारी वर्ण वैशंपायन यांचे हातीं देऊन घटस्थापना करावी. जप देवी महात्म याचा जप करून पुराण श्रवण करावे. सप्तमीचे दिवशीं जपाचें आमंत्रण दातारानें करावे. बालगोपाल येऊन, सर्वांहीं लहान थोराहीं जप करावा. जपाचा संकल्प दातारानें करून उपाध्ये वैशंपायन यांचे हातीं वर्ण द्यावे. यांहीं समाप्तीस अनुष्ठान न्यावे. नवमीचे दिवशीं होमाचें साहित्य इनामती पैकीं आणावे. होम जाहल्या नंतर बलीदान करून, तुन्या वाजंत्री व वारीक यांहीं न्यावा. नेल्यानंतर श्रीस दुधांनं अभिषेक करून स्तपन जाहलें ह्यणजे उत्तम प्रकारें पूजा नैवेद्य दाखवावा, व उपाध्या यांस व इतर ब्राह्मणास विडा दक्षणा द्यावी. नवरात्राचे जपाचे मळा सेत उपाध्यांहीं लावून इनाम उपभोग करावा. दशमीचे दिवशीं प्रातःकालीं सर्वांहीं श्रीचा देवळीं जाऊन उपाध्यांहीं दाताराकडून घटाचें विसर्जन करून सर्वांस अभिषेक करावा. सार्यंकाळीं सर्वांहीं सिमालंघनास श्री महादेश्वर याचे संनिध जाऊन शमी पूजन करावे, अथवा सीमेवर नदी संनिध शमी पूजन करावे. केल्यानंतर सर्वांहीं वाजत गाजत श्रीचा देवळास येऊन दर्शन घ्यावे. घेतल्यानंतर सर्वांहीं घरोघर जावे. कार्तिक पौर्णिमेस त्रिपूर तेजावा- यासी सर्वांहीं जावे. सर्वांस इनामतींतून गंध विडे द्यावे. पौषमासी मंगलवारी इनामतींतून मंगलवारीचे मंगलवारी सर्वांस गंध विडे द्यावे. माघमासी शिवरात्रीचे दिवशीं सर्वां [about 4 letters lost] करावे फाल्गुन शुद्ध ९ पासून खेळी यांहीं यथा अनुक्रमानें देवळास व मानकरी यांचे दारिं मान द्यावा. दक्षिणे कडून मानकरी यांचे दारिं मान देत उत्तरेस जावे. पौर्णिमेचे दिवशीं

सोनार याणे नवें नगर येथें क्षेत्रपाळाचे पलीकडे पूर्वभागी बली करावी. मानकरी ब्राह्मण यासी सोनारानें आमंत्रण करावें. सायंकाळीं तुऱ्या वाजंत्री याणें कोपरीचे बिदीनें वाजत न्यावें. तेथें गेल्या नंतर वैशंपायन यांहीं सोनारास पूजा सांगावी. सांगितल्या नंतर प्रथम गंध विडा वैशंपायन उपाध्ये यासी द्यावा; दुसरा माहाजन यास द्यावा; तिसरा दुसरे माहाजनास; चवथा दातारास द्यावा; पांचवा जोशी यांसी द्यावा; सहावा बालवर्तक यासी द्यावा; तेथून धारप यास द्यावा; तेथून सुतार यासी द्यावा; तेथून कोपरकर वर्तक यांसी द्यावा; व इतर ग्रामस्थ जातील त्या सर्वास गंध विडे द्यावे; व सर्वांहीं वाजत गाजत कोपरीचे मार्गानें श्री बहिरव याचे होळीचे संनिध यावें. आल्या नंतर दळवी याणें पूजा साहित्य वैशंपायन यांजपार्शीं द्यावें. यांहीं पूजा करून सर्वांहीं प्रदक्षिणा करून होळी लावावी. होळी लागल्या नंतर गुरव व वारीक यांहीं सर्वास घरोघर पावावें. प्रतीपदेचे दिवशीं सोनारानें पंचखूर जातीचे लोक मिळवून उत्तरे कडून दक्षणेस बहिरव याचे होळीवर यावें. आल्यानंतर तेथून बहिरवाचा कौल घेउन सर्वांहीं गांवांमध्ये श्री नारायण याचे संनिध यावें. आल्या नंतर पूजारी याणें दोग भरून ठेविली असेल, तें उदक खेळी श्री क्षेत्रपाळ याचे दर्शनास जातील, त्यांजवर उदक शिंपवावें. फिरोन ते आल्या नंतर तेथून धुरवाड खेळत खेळत श्रीचा देवळापार्शीं जावें. गेल्या नंतर उपाध्ये यांहीं मंत्र हाणावा, हाटल्या नंतर श्रीचा दर्शनास जावें. तेथून घरोघर जावें. पंचमीचे दिवशीं सोनारानें सिपणें याचें आमंत्रण सर्व मानकरी यांसी करावें, व दातारास-हि करावें. या नंतर सायंकाळीं तुऱ्यानें व वारिकानें दिवटी तेवून, तुऱ्याने वाजत गाजत श्रीच्या देवळासी आणावे. आणिल्या नंतर दातारानें हलदिव [I. E. हळदिवे] उदक करून, आम्नपल्लव घेउन श्री दुर्गेवर उदक शिंपवावें. तेथून शुभा देवीवर शिंपणें करावें. तेथून सर्वांहीं वाजत गाजत सर्व देवांस शिंपणें करित करित कोपरीचे बिदीनें होळीवर क्षेत्रपालास जावें. तेथें जाउन होळी वरून सोनार याचे घरीं नवे नगरास जावें. सोनारानें बसावयासी घालून मानकरी यांस बसावावें. बसल्या नंतर प्रथम अनुक्रमें गंध, विडे, व सेले दातारापासून सर्व मानकरी यांस द्यावे. दातारास दिल्या नंतर उपाध्यास द्यावा; तेथून पुढें जोशी

यास द्यावा; तेथून महाजन वर्तक यांसीं द्यावा; तेथून उत्तरे कडून गांवा मध्ये यावें. आल्या नंतर गडदू पासून श्री सीमा देवीस शिपणें करावें. तेथून सर्वास देवास शिपणें करीत करीत दक्षिणेस यावें. आल्या नंतर क्षेत्रपाळावरी सर्व उदक घालून, सर्वाहीं घोषर जावें. याज प्रमाणें वतन दारांनीं चालावें. वठारें वांटून दिल्ली. क्षेत्राचीं वठारें आठ. यां मधोन मानकरी यांणी असावें. येणें प्रमाणें गांवची रचना केली; तेव्हां कोंपरी वठारास चंतर राज्या पासून दत्त घेतले, तेव्हां तेथील ब्राह्मण याची सत्ता निवृत्त करावी; ते समयीं ब्राह्मण तेथील उभे राहिले. तेव्हां ते बोलिले कीं आझास आज्ञा काय. तेव्हां सिद्ध बोलिले कीं तुमचा वठारास आपली सत्ता धर्माधिकार [about 4 letters lost] उपाध्येपण व श्री महा-देश्वराचा देवळीं ची पुराण आपले; व दुसरे आचारी वर्ण व सदश वर्ण आपले; प्रथम गंध आपले; येणें प्रमाणे त्या ब्राह्मणांनीं सिद्धास दिल्ले. सिद्धाहीं मानसपुत्रास दिले; व आसूद ग्रामस्थ याजपासून चंपावती क्षेत्र नदीचे उत्तर भागीं नदी पासून व्याघ्रेश्वराचे पूर्वेस पर्वता पर्यंत उपाध्येपण व धर्माधिकार व श्री व्याघ्रेश्वराचे देवळींचें आपणास त्यांनीं दत्त दिलें. आपण मानस पुत्रास दिलें; आणि सेतें पांच आपणास दिलीं. कोंपरी मध्ये वतनदार अधिकारी हिरा ज्योतिसी आपले ग्रामींचा. प्रथम आसूद ग्रामींतून ब्राह्मण समुदाय घेऊन क्षेत्र पाहावयासी येते समयीं, नदीचे आलीकडे आले, तेव्हां प्रथम नूतन क्षेत्र असें नाम ठेवून, पुढें सागराचे तीरीं आले. त्याजवर वटवृक्षास छे[द]न करावयासी प्रारंभ केला. करितांच त्यामध्ये देवता बहुत पिशाच्ये यांहीं क्षोभ करून घाव घालितां त्या दातार ब्राह्मणाची बली घेतली; तेव्हां देवतांचें शांतवन करून ब्राह्मण जीवंत करविला, आणि दुसरे नामाभिदान मूळवटग्रामस्थ असें ठेविलें. श्रीची व इतर ब्राह्मण याची स्थापना जागजागीं केली. देव देवस्थानें बहुत पिशाच्य रक्षणास स्थापना केल्या. श्रीस व आपणास शेतें नेमून ठेविलीं. आपले पुण्यतीथीस चिरे खाण बाविल नेमिलें. श्रीस वींठळें शेत नेवेद्यास नेमिलें. कनक शेत श्रीचा फुला पानास नेमिलें. उंबरक्षेत्र श्रीचे यात्रेचे समाराधनास नेमिलें. लमग क्षेत्र श्रीचे यात्रेस तबूवेडि यासी. चंदन क्षेत्र आपले पुण्यतीथीचे

ब्राम्हणास गंधास व विडे दक्षिणेस नेमिलें. गणेशसेत गणपती नागलेश्वर यासी नेमिलें. मडशेत मढेरुं यासी नेमिलें. नदी पलीकडे आपणास व श्रिस शेत मागितलें. मागोन घेतलें. वरकड शेतें-१ केसरशेत शून्यालयास नेमिलें; आडशेत ३, चौखंडे ४, चार(!) पांच; त्यामध्ये केसरसेत शून्यालयास नेमून दिलें; आणि चार आपणास व श्रीस धर्मादायास ठेविलीं; त्यामध्ये उत्पन होईल तें निमे भांडारांत ठेवावें, निमे आपल्या कुटुंब पोषणास आपले मानस पुत्रांनीं व दातारानें न्यावें. सीमा देवीस नैवेद्यास व यात्रेस देवीस नमूद देवलें सेत नेमिलें, आणि श्रीचे भांडारास चंद्राग शेत व म्हाडीस सेतें नेमिलीं. दक्षिणेस आपल्या क्षेत्राचें परिमित, भीमसेन पाषाण पर्वत रूप याचे सन्मुख; पूर्वेस पर्वता वरील उदक, पश्चिमेस व उत्तरेस येतें तेथपर्यंत आपले क्षेत्राचा नियम. करवंदा क्षेत्र राज्या पासून आपणास मागून घेतलें; तेथें वडीलपणा-चा मान व उपाध्येपण व धर्माधिकार व वडीलपण आपलें, आणि ब्राम्हणा-ची तेथें स्थापना केली. त्यासी जळें स्थळें करून दिन्ही, आणि आपणास-हि ठेविलें. शूद्र वतनदार होते तेही स्थापिले. आपले क्षेत्रांत शूद्रलोक कशेडीका क्षेत्र व नागलेश्वराचे पूर्व व उत्तर भागीं सेवकांस स्थळ देऊन इतर जातींस ठेविलें; आणि देव देवस्थानें याचे संनिध आड व तळ्या ब्राम्ह-णांस स्नानसंध्यादिक गोधनांस असें सर्वांस उदक करून ठेविलें. ब्राम्हणास ग्रामाबहिं महारुद्राचे पूर्वभागीं दक्षिणेकडे पिंडदानास स्थळ उदक नेमून ठे-विलें. त्याचे उत्तर भागीं इतर जातींस रुद्रभुम जागजागा जाती जातीस नेमून ठेविली. महादेश्वर याचे पूर्व भागींचे नदीचे उत्तरेस नूतन क्षेत्रांचा लो-कांस रुद्रभूमी नेमून ठेविली. फुणसुवा क्षेत्र अधिकारी कोपरी पर्यंत क्षेत्रपा-लाचे दक्षिणे कडेस पूर्व पश्चिमे कडेस जावयाचा मार्ग करून ठेविला. त्या-चे दक्षिणेस कोपरी अलीकडे उत्तरभागीं आपलें नूतन नगर आपण प्रथम ना-म ठेविलें. येणेप्रमाणें क्षेत्र करून पिशाच्य मर्दनास देव देवस्थानें व अनेक क्षेत्रपाळ जागजागा स्थापिले, आणि आपले पुण्यातिथीस व श्रीच्या भांडारास स्थळें नेमिलीं. आपले पुण्यातिथीचे चिखान बाविल शेत नेमिलें. महा-देश्वर यासी कोपरीमध्ये स्थल नैवेद्यास पेटिका क्षेत्र नेमिलें. त्याचे मध्यें येक अंश श्री देवाचा येक अंश आपले पुण्यातिथीचा येक, अंश कोपरीचा

ब्राम्हणाचा [about 6 letters lost]उत्तरेस श्रीचे यात्रेस व सदैव सर्वास
 गंधं लावावयासी चंदन क्षेत्र चंदनास नेमिलें; तांबूलास सदैव नेमिलें;
 व आपणास दक्षिण भागीं स्नान संध्येस वायुगंगा इचे तीरीं स्नान कराव-
 यासी पाषाण बसावयासी व उदकास दोण ठेविली; व तटाक संध्या करावयास
 बांधिले. आपले क्षेत्राची चतुःसीमाः— दक्षि[णे]स पर्वताचे वर उदक, उत्तरेचा
 पर्वतावर उदक, पूर्वेस पर्वताचे पाला कडेस पलीकडेस तिकडेस उदक जाय
 तेथ पर्यंत, पश्चिमेस सागर. पूर्वील हकीकत लिहिली.

ART. II.—*Puttun Somnath*. By the Honorable MR. JUSTICE
A. KINLOCH FORBES.

Read 14th April 1864.

PUTTUN SOMNATH has not only been noticed by Tod and Kittoe, (Postans?) but has also formed the subject of a paper by Dr. Bird in the *Journal of our own Society* (vol. ii. pp.13—21). Some explanation must therefore be offered for again recurring to the theme, but the only one which I have to offer may, I fear, not be considered sufficient. It is simply this :—That I not long ago enjoyed the opportunity of visiting the place, and that, although my opportunities of inspection were very much curtailed by want of time (the united efforts of insurgents in the hills and intriguers in the plains having left but little leisure to the Political Agent in Kathiawar), still I had previously given more attention to the subject of architecture, and particularly of Goozerat architecture, than perhaps either of my predecessors had given, and it may therefore not be altogether presumptuous in me to hope that I may be able to add something, though I cannot add much, to what they have collected.

The general features of the neighbourhood of the temple of Somnath are no doubt tolerably familiar to the members of this Society. The city of Deo Puttun, Prubhas Puttun, or Puttun Somnath, as it is indifferently called, is situated at the eastern extremity of a bay on the south coast of Kathiawar. The western headland of the same bay is occupied by the port of Verawul, which gives to the locality its more common name of Verawul Puttun. A large and conspicuous, but modern temple of Shiva stands on the edge of the sea about intermediate between the two towns. A few hundred yards in the rear of this temple may be seen the tank called Bhat Koond, the traditional scene of the death of Shree Krishna. Further inland the wild hill district called "the Gheer" begins to rise, and in the remote

distance appears the form of that famous sacred mountain which the people of Kathiawar delight to call "the royal Girnar." On the east of Puttun Somnath itself three beautiful rivers, emerging from a level plain enriched with groves of mango and other trees, meet at a Triveni, held unusually sacred as the scene of the cremation of the body of Krishna. The whole locality indeed is filled with reminiscences of Krishna. The local Brahmins call the neighbourhood "Vairagya Kshetra," or "the field of lamentation," because it is said that Rookminee and the other wives of Krishna became Sutees there. There is the tank called the Gopee Tulow, from which Ramanundee Wairagees and other Vaishnavites procure the white clay, which they call "Gopee Chundun," and with which they form the sectarian "teeluk" on their foreheads. Some of the modern associations of Prubhas, though not distinguished for their classical refinement, are very characteristic of the present state of society in the country. A pilgrimage to Dwarka is not properly concluded without a visit to Prubhás Puttun, and to Práchee, a sacred place a few miles inland on the bank of one of the rivers which form the Triveni; and these visits are specially efficacious in the case of persons who suppose themselves, or members of their families, to be possessed by evil spirits, as may be seen from a somewhat humorous native account of them which I have produced in another place.*

Puttun Somnath is, in its general aspect, gloomy; it is a city of ruins and graves. The plain on the west side is covered with multitudes of Moosulman tombs, that on the east is thickly strown with Hindoo pályas and places of cremation. The loose sand is heaped up by the wind against the black walls of the town, and lies there like snow, reminding one of the white border round a funeral pall. The road to Verawul takes a line a good deal to the north, to avoid the heavy sand, and all the traffic that there is passes along it. In the neighbourhood of the old temple there is no motion nor sound except in the monotonous rolling of the breakers. The tone of the place impressed me more even than the recollection of its story, with a notion that all the fighting Hindoos and Mahommedans that ever were must at some time or other have come together in this—well, so-called, Wairágya Kshetra, and have put each other to death. Who knows but what they may make a sort of "Odins' plain" of it even now,

* *Vide Ras Mala*, Vol. II., pp. 396—9.

and quit the joys of paradise periodically, like the Scandinavian Einheriar, for the mere pleasure of killing and being killed ?

However, leaving these dreamy speculations we have now to deal with the architectural character of the place, and it will help me to explain what that is if I repeat here a description of the fortresses of Goozerat of the time of the Solunkhee dynasty, which reigned at Unhelpoor Puttun from the middle of the tenth century after Christ until the Mahommedan conquest at the beginning of the fourteenth century :—

“The fortresses of Goozerat, such at least as are situated in the plains, are square, or nearly square in form, with large gateways in the centre of each side, outworks or barbicans in front of these, and second gateways in the sides of the outwork. At each corner is a bastion of the broken square form, common in Hindoo columns, and four or more rectangular bastions intervene between each corner tower and the central gateway. The walls are of solid masonry work, ornamented at intervals with sculptured bands, and completed by semicircular *Kángras* or battlements, screening the platformed way in the interior along which the warders passed. The gateway resembles the nave of a choultry in Southern India; there are six engaged (?) pillars on either side, from which spring large brackets, or rather systems of three rows of bracketing, and upon these is laid a flat stone roof. A collonade follows the line of the walls on the inside, forming a lengthened covered portico, with a broad platform above. Each fortress contains reservoirs of water of two kinds; the tank, the surrowur or tulow, and the well—the wâv or bowlee.”

Somnath Puttun does not depart in any important particular from the general design thus described. The walls form an irregular four-sided figure, of which the south side follows the line of the bay for some time, within a few feet of high-water mark. On the northern, eastern, and western sides of the town a deep fosse has been excavated out of the solid rock. The principal gates are, one near the south-east corner, opening in the direction of the Triveni, and one about the centre of the northern side. A short distance from the latter, outside the town, is a fine specimen of the Goozerat structural tank. It is multilateral, though, as usual, the number of its sides gives it the appearance of a complete circle. The ghát, or flight of descending stone steps which surrounds it, is broken at intervals by paved roadways, enabling cattle and wheeled carriages to approach the water.

A pier is carried along each side of the roadway, and at that extremity of each pier which is nearest the water has been placed a columned pavilion with pyramidal roof. These ornamental structures have unfortunately nearly disappeared. The water passes towards the tank through a canal paved and walled with stone, and protected at its mouth by an open stone-work grating. At the end of the canal, and forming part of one of the sides of the tank, is a tunnel composed of three perfect cylinders, with four adorned buttresses, resembling the lower portions of the towers of Hindoo temples, or of those beautiful architectural monuments, the Rajpoot Jay Stumbhs, or pillars of victory, from which were afterwards imitated the minarets of the Mahomedan mosques. Above the tunnel is a flat terrace, which originally supported a large columned hall with pyramidal roof. Part of a very interesting sculptured frieze, representing a procession of females carrying water vessels, remains on one of the walls of the tunnel.

The gateways of Somnath are identical in architectural style with those of the fortresses of Junjoowârâ and Dubhoee, the roof being supported, as above described, by a system of stone bracketting; they have been a good deal mutilated, and in several instances a two-centred arch has been inserted by the Mahomedans in the place of the semicircular cusped *torun* which originally adorned the structure. The sculptured *mukurs'* (alligators') heads, from which the *torun* sprung, as well as the bracketting above, are, however, plainly visible, though some attempt has been made to conceal them. Colonel Tod remarked of one of these gateways that "the pilasters being beyond suspicion Hindoo, and the superstructure being in perfect harmony therewith, we are *almost* within proof of the origin of the pointed arch." I entertain no doubt, however, from my examination of numerous similar structures, in which the like artifices have been resorted to by the Mahomedans, that the account which I have given is the true one. There is no ground, I believe, for attributing to the Hindoos of the times preceding the Mahomedan conquest the practice of constructing two-centred or "pointed" arches, though there is no doubt that they did build circular arches, whether of ornament, as in the case of the *toruns*, or of construction, as in that of the tunnels already alluded to.

But now to turn to the temple, which has been rendered so famous by the exploits of Mahmood of Ghuznee in the eleventh century, and of Lord Ellenborough in the nineteenth, and which of course is the

central point of interest, at Puttun Somnath. I must beg again to be permitted to employ the mode of description already made use of, and to proceed from the general to the particular as before.

The Goozerat temple is, in its general features, very similar to the temples of other parts of India; it consists of one or two mundups or porches, and a square tower containing the object of worship, and surmounted by a curvilinear spire; it is surrounded by an enclosure which contains pools of water, triumphal arches, and pillared halls. Sometimes the outer porch of the temple is detached, and it is then called a choree or marriage-hall. The centre of the choree forms a large octagonal dome; corner pillars are added to complete the square, and an aisle is carried round. A portico of four columns is then projected from the centre of each side, and again to the centre of this a second portico of two columns is added. The number of supporting pillars thus amounts to fifty-six. When the mundups are connected each is an octagon squared and surrounded by an aisle; but the first is wholly columnar, and the second astyitar with columns in the interior only. The first mundup has an entrance on each of the four sides, of which one opens into the second mundup, and the other three into small external porches; the second mundup has two doors, one affording access from the first octagon, and the other leading into the adytum; it has also on the other sides of the square two bays or windows either continued downwards to the ground, or terminating below in balconies. The adytum of the temple is square, and, where the dimensions admit of it, is surrounded by an aisle, used for circumambulation; it is always surmounted by the shikur or curvilinear spire. Toruns are placed between the principal pillars, both external and internal, of the choree and first mundup. In old examples the porches are covered with pyramidal many-finialed roofs, but in edifices built during the Mahomedan times, the external appearance of the roof is that of a semicircular or flattened dome, with the inverted lotus ornament and *Kulus* (water-pot) finial.

The temple stands within a square or rectangular court, the enclosure of which is formed by numerous small temples similar in form and style to the principal building, but of considerably smaller dimensions, and possessing each but a single columnar mundup. In some cases a small distance is allowed to intervene between these, but more frequently they are actually connected. The towers and shikurs are always placed on the outside, and the porches towards the great temple.

In the centre of the rearmost side of the enclosure three small temples are pushed somewhat backwards so as to form a break in the line, and the other points are occupied by three pillared halls pierced for gateways. If the temple be placed on the bank of a river the front gateway opens upon a ghât or flight of steps, which is carried for some distance along the edge of the stream.

The ground plan, which I now lay before the Society, shows all that is left of the temple of Somnath, the *astyar mundup*, namely, and the *adytum*. The building adheres very nearly to the usual form of a *Goozerat* temple, as above described, but is larger than most examples, and contains some interesting "episodes of plan," as they have been termed. The most happy of these occurs in the *prudukshunâ* or aisle for circumambulation around the *adytum*. This aisle, instead of being closed as it most frequently is, and dimly lighted by small windows, exhibits on three sides large and handsome bays, which are very richly adorned, both externally and internally, and which open on to flights of steps (now destroyed). The *mundup* is covered with a dome, but I think with Colonel Tod, that it is probably not that which was originally constructed. It is built of stone, and upon the usual Hindoo horizontal principle, not on the radiating principal as Colonel Tod was led to suppose, possibly from finding the pyramid on the outside fitted in with brickwork to form a Byzantine dome. But its entire meagreness and absence of ornament, as contrasted with the florid embellishments of the columns, walls, and flat ceilings, leave little doubt in my mind that it has been substituted by the Mahommedans for the original, which was probably too much covered with mythological sculpture to admit of being stripped sufficiently to answer their purpose. There is a square porch between this *mundup* and the *adytum*. The sacred symbol is of course wanting, though a *ling*, and the *Juladhûr* on which it stood, each split into two pieces, lie outside the temple, and the *Shikur* or bell-shaped spire has been destroyed, but the roof over the *adytum* remains firm, notwithstanding that its strength has been pretty severely tested by its having been used for many years as the platform upon which rested a battery of heavy guns, placed to protect the neighbouring port of Verawul. Of the court which enclosed the temple a fragment remains in rear of the *adytum*, and others in a less perfect state may be discovered extending to a considerable distance along the south wall of the town. It is probable that the enclosure of the temple occupied all that portion of Puttun which lies along the sea, and that

a ghât, the fragments of which are still visible when the monsoon disturbs the sand which in the fine weather is heaped up against the town wall by the wind, extended along the whole length.

With the exception of destroying the spire, and as much as possible of the mythological sculpture on the rest of the building, and replacing the dome (if the conjecture to that effect be correct), the Mahommedans appear to have done little to adapt the character of the building to their own worship. They erected a kibra and a mimbur, and they set up two paltry minarets upon the frontispiece. They formed their Jumma Musjeed, or principal mosque, out of a small temple in the neighbourhood, but not within the court-yard of the temple of Somnath, of which they preserved the surrounding enclosure, after removing the shrine from the centre thereof.

The interest of the building which I have thus attempted to describe, depends, of course, very much upon the answer which can be given to the enquiry, whether or not this is the same temple which was the object of Sultan Mahmood's celebrated expedition. We may, perhaps, come at some probable conclusions upon this subject, by throwing together the little that is on record of the history of the building, and comparing the building itself with others, the dates of which can be arrived at with more certainty.

And first, it is necessary to remark that, though undoubtedly the fame of the temple of Somnath must have been great and widely spread, we do in fact know hardly anything about the place before the time of Mahmood of Ghuznee; indeed very little is known of the general history of Goozerat and Soreth for some centuries before his time. Dew Bundur, the Portuguese Diu, and Puttun Somnath, are said to have been, in the eighth century of our era, in the hands of a line of Rajpoot princes, bearing the surname of Chowra. They, probably, owed allegiance to that powerful Rajpoot family, the Chálookyas or Solunkhees, who reigned at Kuleeán, near Bedur in the Deccan. Jusraj Chowra, then holding the town of Punchusur on the Runn of Kutch, was attacked and slain by Bhoowur Solunkhee, king of Kuleeán. Wunraj, the son of Jusraj, founded the city of Unhilpoor, still further to the south, A.D. 746, and his descendants in the male line reigned there until 942, when the crown passed by marriage into the hands of a descendant of king Bhoowur, viz. Moolraj Solunkhee.

Mahmood's invasion occurred in the reign of Chamoond, the son of Moolraj.*

There is not, I believe, any description existing of the temple of Somnath before the time of Mahmood of Ghuznee. The "teerth," or place of pilgrimage is, however, occasionally alluded to. It is mentioned in the *Prubundh Chintámunee* that strange merchants, whose country was unknown, arrived, laden with valuable merchandize, at the seaport of Puttun in Soreth in the reign of Yograj, one of the Chowra kings of Unhilpoor, who reigned from A. D. 806 to 941. The *Dwyáshráy*, another Jain chronicle, relates that Moolraj, the first of the Solunkhee dynasty of Unhilpoor, gained the favor of Shiva by commencing the erection of the Roodra Mala at Sidhpoor, and that thereupon he was chosen by the god to punish the wickedness of the Yádúv prince of Soreth, a reputed descendant, it may be observed, of Krishna himself, who then reigned at Wamunsthuthee or Buntulee, near Joonagurh, and who, as the chronicler says, slew the pilgrims travelling towards Prubhás, and strewed the highway with their flesh and bones. The Yaduv was conquered; and Moolraj gratefully paid his adoration at the holy Prubhás, worshipping the sacred Someshwur; and returned home laden with spoils.†

Nothing is mentioned by any of these authorities as to the form of the temple itself. We do not learn much more from the Mahommedan account of the taking of Somnath. "On approaching the temple," says Ferishta, "Mahmood saw a superb edifice built of hewn stone. Its lofty roof was supported by fifty-six pillars, curiously carved, and set with precious stones. In the centre of the hall was Somnath, a stone idol five yards in height, two of which were sunk in the ground." It is also said that the temple was built on a peninsula, of which three sides were washed by the sea. This description certainly does not suit the present building, which is not situated on a peninsula, but on the edge of a bay, as has been mentioned. Besides, there are no remains of a *choree*, or open mundup, which the hall of fifty-six pillars, described by Ferishta, most probably was. It is not asserted that Mahmood destroyed the temple, but only that he destroyed the idol, and we know that at Muthoorá he did not destroy the temples; whe-

* Tod's Western India, p. 153, see also Ras Mala, Vol. I. pp. 25-35, &c. Vide Ras Mala, Vol. I., pp. 80 and 81.

† Ras Mala, Vol. I. pp. 52-60.

ther he was actuated by the love of architecture, or by the difficulty of making an impression upon these solid edifices, as has been variously surmised. But whether he destroyed the temple or not he undoubtedly desecrated it, and though the Shastras do treat of the reconstruction of temples which have been thrown down, and the re-establishment of idols which have been destroyed,* there seems to be in practice a reluctance among the Hindoos to return to a desecrated building. An example of this is to be found in the present state of Somnath. The old temple is polluted, and retains in the eye of the Hindoo no vestige of sanctity, and Somnath Mahádeo at present holds his throne in a modern edifice, erected not far from the old temple by the celebrated

* निर्णयसिंधौ नृनीयपरिच्छेदे पुनः प्रतिष्ठा प्रकरणे ६० ७७ पंक्ति ३
 । सिद्धांतशेखरे । चौरचांडालपतितश्चादक्यस्पर्शनं चति । शिवायु-
 । पद्धते चैव प्रतिष्ठां पुनराचरेत् । पंक्तिः १३ मूलपाठो कश्यपः ।
 । वापीकूपारामसेतुसभातडागवप्रदेवतायतनभेदने प्रायश्चित्तं चतस्र
 । आर्घ्याहुतोर्जुहुयात् इदं विष्णुर्मानसोके विष्णोः कर्मणि पादोऽस्येति
 । यादेवतामुत्सादयति नस्यै देवतायै ब्राह्मणाभोजयेदिति । शंखलि-
 । खितौ । प्रतिमारामकूपसंक्रमध्वजसेतुनिपातनभंगेषु तस्यमुत्थापनं
 । प्रतिस्कारोद्यमं च निपातितानामिति । समुत्थानं प्रतिक्षिप्या प्रति-
 । स्कारः पुनः प्रतिष्ठा । अष्टादशतपणादंडश्चेत्यर्थः । (ततः जीर्ण-
 । लिंगाद्युत्पत्त्य ३० ७८ पंक्ति ११ ततो नवां मुक्तिं लिङ्गं वा ह्यलोकवि-
 । धिना स्थापयेत् । मूलं त्वग्निपुराणे स्पष्टं इति जीर्णाद्वारः ।

In *Nirṇay Sindhu*, third *Parichhed* (chapter), the *prakaraṇ* (subject) of re-establishing. Page 77, line 3.

In *Siddhānt Shekhar*; if a thief, a chāndāl (Mahār), an outcaste, a dog, a woman in her menses, touch (a *Shiv-ling*) and if a *Shiv-ling*, &c. be destroyed, re-establishment (thereof) ought to be made. Line 13. In *Shālpani*, *Kushyap* (*Rishi*); for the destruction of a well with steps, a (n ordinary) well, a garden, a bridge, a Sabhá (assembly-house), a tank, an enclosing wall, a god, a temple, the penance is (the offering of) four Ahutis (spoonfulls) of ghee. For those gods whom (any person) pulls up, Bráhmans ought to be fed. *Shankh* and *Likhit Rishis*; if an image, a garden, a well, a road, a dhvaj (flag raised in front of a temple), a bridge, a *nipán* (constructed watering-place) be destroyed, their restoration (consists in) their re-making (i.e. re-establishment with ceremonies in the case of an image, and simple reconstruction in the case of a road, &c). The destroyer is to be fined one hundred and eight *Pans* (a coin). Page 78, line 11. Afterwards a new idol, having been made, is to be re-established with the abovementioned ceremonies. The authority for this (is) clear in the *Agni Purán*.

Ahilya Bacc. It is improbable, on these grounds, that the ruins we now behold are the remains of the temple which Mahmood visited. That temple may possibly have stood at the furthest extremity of the bay, where, on a projecting promontory, are some remains called by the natives, as I believe, the Heera Kot, which I have not had the opportunity of examining.

It is a fact which we must not lose sight of, that the invasion of Mahmood was an event separated by nearly three centuries from the permanent Mahomedan conquest of Goozerat. Nor was this interval by any means a blank. It was the most glorious period of the Hindoo dynasty in Goozerat, during which the Solunkhee kings conquered Malwa, and occupied the Konkun down as far as Kollhapoor. After Mahmood retired the throne of Unhilwara was occupied by Bheem Dev I., a gallant young prince of the blood, the grandson of Raja Chámoond, who commanded the Rajpoot army which attempted to relieve Somnáth. It is this prince, Bheem Dev. I., to whom is attributed, and as it appears to me with great probability, the rebuilding of the temple of Somnáth. He was succeeded on the throne by his son Kurun, who was in his turn succeeded by his son Sidhráj, the greatest of the Hindoo kings of Goozerat, in whose reign we recover traces of the temple of Somnath.

The first notice which I can find of the temple subsequent to the invasion of Mahmood of Ghuznee is contained in the *Prubundh Chintámunee*. It is there mentioned, that in the early part of the reign of Sidh Ráj Solunkhee, king of Unhilpoor, which commenced A.D. 1094, that prince's mother, Myenul Devee, procured from him the remission of a tax levied at a ford of the Nerbudda river at Bâhoolod, now Bhalód, near Broach, upon the pilgrims proceeding to the shrine of Someshwur at Deo Puttun.* After his conquest of Malwa, Sidh Raj, as the *Dwyáshray* records, himself proceeded on a pilgrimage to Deo Puttun, and worshipped at the temple of Somnath, where the god appeared to him in visible form. It does not seem, however, that he found it necessary to replace any of the buildings there, although he is famous for having beautified his dominions with many great works of architecture. We may hence conclude that the temple was at the time of his visit in a perfect state.

In the *Prubundh Chintámunee* it is stated that the temple was restored under the directions of Koomar Pal, the successor of Sidh Raj, and

* Ras Mala, Vol. I., p. 110.

by the advice of the celebrated Acharya Hemchundra. The king, it would appear, hesitated at the time between the faith of Shiva and the doctrines of the Jains, and the Acharya, prudently temporising, when consulted by his master as to the selection of some object on which money might be expended, with the view of the attainment of religious merit, advised the restoration of the temple of Someshwur, at Deo Puttun, which was endangered "by the strength of the ocean waves." The remark would apply very well to the present building, of which the ghât projected into the sea.

This restoration is mentioned by the author of *Dvyúshráy*, and is also commemorated in an inscription found by the annalist of Rajpootana in the temple of Bhudra Kálee, at Deo Puttun, but which originally belonged to the shrine of Someshwur. It is dated Wullubhee Sumwut 850 (which is equivalent to Vikrum Sumwut 1225, or A.D. 1169), and contains the following narrative :—

"Bhow Vreehusputee, a Brahmin of Canouj, left Benares on pilgrimage; he reached Uwuntee and Dhârânuggur, then ruled by Jye Singh Dev. The Pramur prince and all his family elected him their gooroo, and the prince called him brother.

"Sidh Raj Jye Singh was universal lord when he went to heaven; Koomar Pal succeeded to his throne; Bhow Vreehusputee became the chief of his advisers. Koomar Pal was the tree of desire of the three worlds. He gave his seal, his wealth, and all, under the command of Vreehusputee, and said 'Go and repair the fallen temples of Deo Puttun.' Bhow Vreehusputee made them resemble Kycelas. He invited the lord of the world to see his work. When he saw, he dwelt on the praise of the gooroo, as he said, 'My heart is rejoiced; to you and your sons I give the chief place in my kingdom.'"

Then follow these important words :—

"Chundrama erected the first temple of gold; then Rawun of silver. After, Krishna, Bheemdev rebuilt it, and studded it with jewels, and then Koomar Pal made it once more resemble Meroo. The lord of Goojur-mundul bestowed lands and wealth on the abode of Brahmins (Brahmpoora). He raised fortifications from the south, the abode of Somnath, to the north including Brahmpoora. The abodes of Sidheshwur, Bheemeshwur, were all repaired, and golden pinnacles raised on all. Wells and fountains, halls for travellers, reservoirs, and

silver conduits for the water through the temple of the god, with a throne for the god.”

The last notice of the temple of Someshwur, before its final desecration, which I have been able to discover, is an inscription, seen by Colonel Tod, at Verawul Puttun, but originally fixed in the temple itself. It is dated A.D. 1264, in the reign of Urjoon Dev Waghela, one of the last of the princes of Unhilpoor, and it informs us that Nansi Raj and other Muhajuns of Deo Puttun erected a wall around the temple at Somnath, with a gateway to the north.

The Mahommedan notices of Somnath in after days are very short, but tolerably clear. I believe the following are all that exist :—

“In the commencement of the year 1297,* Alaf Khan, the brother of the Sultan Allah-ood-Deen Khiljy, and Noosrut Khan his prime minister, were sent with an army to effect the re-conquest of Goozerat. They drove away Raja Kurun Waghela, the last of the Hindoo kings of Goozerat, from Unhilpoor, and among other achievements, they destroyed the idol of Somnath, which had been again set up after the time of Mahmood of Ghusnee.”†

A.D. 1395, Moozuffur Shah I., Sultan of Goozerat, “proceeded to Somnath, where, having destroyed all the Hindoo temples which he found standing, he built mosques in their stead.”

A.D. 1413. Ahmed Shah, the son and successor of Moozuffur, forced the Ra of Joonagurh to pay him tribute, and on his way home to Ahmedabad “destroyed the temple of Somapoor, wherein were found many valuable jewels and other property.”‡

Hindoo tradition names Sultan Mahmood Beguda as the last who sent an army against Somnath. The Mahommedan authors are, however, silent as to this inroad.

I have remarked that the description of the temple of Somnath in Mahmood's time, as it appears in Ferishta, is not applicable to the present building, and that there is some ground for considering it improbable that the building desecrated by Mahmood would have been returned to by the Hindoos. I have also produced a distinct assertion, made certainly more than a century after the time of Bheem Dev, but still made in the deliberate form of an inscrip-

* Briggs's Ferishta, Vol. IV., p. 6.

† Bird's Mirat Ahmudee, p. 162.

‡ Briggs's Ferishta, Vol. IV., p. 17

tion cut in stone in the temple itself, and by persons whose traditional account of the matter was likely to be correct, that the temple was rebuilt by Bheem Dev. No one, apparently, was so likely to have been the rebuilder as this prince, who led the army which attempted to save Somnath, and who became king on Mahmood's retirement. It remains to say a few words as to the style of the building as compared with that of other buildings, to which we can assign a date with more accuracy.

The more ancient structural buildings in Northern India are divided by Mr. Fergusson into those of the Northern Hindoo and the Jain styles. Among the former he classes the temple at Barolli, of which he says that "it was erected probably in the eight or ninth century, and is one of the few of that age now known which were originally dedicated to Shiva."* Somnath he speaks of as a Jain building. In pointing out the principal buildings in the Jain style of architecture so far as they are known, he says :—

"The oldest are those at Joonagurh in Goozerat; but they have never been either described or drawn in such a manner as to render them intelligible. The same may be said of the famous temple of Somnath, against which Mahmood the Ghaznavide directed his famous campaign in the year 1025. A short account of it is given by Colonel Tod in his travels in Western India; and a view published by Captain Postans enables us to ascertain that it is a 56-pillared portico, like the one represented in woodcut No. 53, with a central and four angular domes, but not remarkable either for its size or its beauty. It is now converted into a mosque, and considerably spoilt in the process."†

Mr. Fergusson has been misled by his authorities. It is, as I have said, the *astytar mundup* and *adytum* which remain at Somnath. There is no vestige of a *choree*, or "fifty-six pillared portico," such as exists at Barolli or Modheyra. Mr. Fergusson is also mistaken, I think, in considering that the temple of Somnath is not remarkable either for its size or its beauty. He says, truly enough, that all the temples of this style are utterly insignificant in point of size as compared with those of Southern India, and of course there may be very different opinions as to the value of their architectural style, but, *inter se*,

* Illustrated Handbook of Architecture, Vol. I., p. 111.

† Idem, p. 78.

Somn ath is more than twice as large as Barolli, for example, and, judging from the drawing of the latter temple, I should suppose is also more richly decorated.

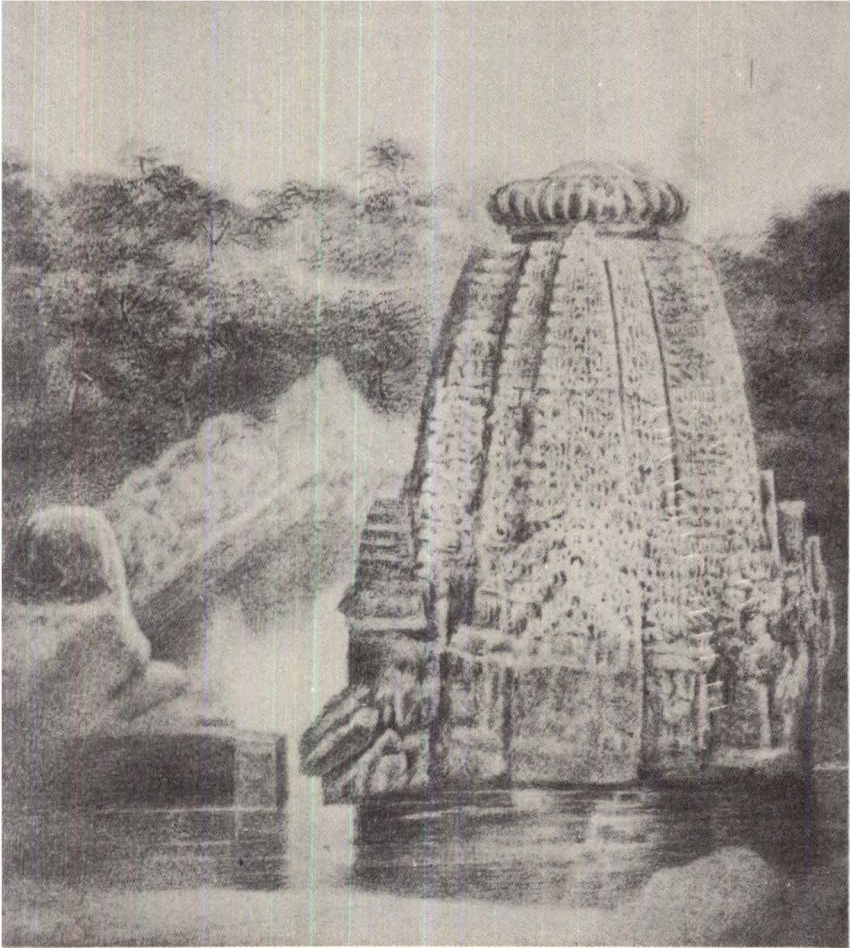
Speaking only of Goozerat, for I would rather confine myself to what I have seen, I think that the distinction drawn between Jain and Hindoo buildings by Mr. Fergusson is an unnecessary one. Those that I have examined are really the same in architectural style, if that is to be gathered, as it must be gathered, from the details, rather than from the general arrangement. To take only the two most striking features ; that which Mr. Fergusson calls the Jain dome, is common to both styles, as is also that peculiarly Hindoo *Shikur* or bell-shaped spire. The columns, the torus, the balconied windows, are the same ; the ornamentation is identical. In respect of general arrangement, a parallel for a temple of the one style may always be found in the other. The Hindoo temple is sometimes composed of adytum and mundup only, the former being covered with a *shikur*, and stands alone. Jain temples, built by Veemul Sa at Koombhareea, near Umb a Bhow anee, exactly correspond to this description. Other Hindoo temples stand in a court-yard, and, like the temple at Sidhpoor, are not actually connected with the surrounding buildings. I have seen more than one Jain temple of this kind. There is one of considerable antiquity at Shunkeshwur, near Junjoow ara, which I believe was the model of the new Jain temple called Hutee Shee's, at Ahmedabad. In modern Jain temples it is not unusual to employ three shikurs, of which the central one is higher than the others. This arrangement is never adopted in temples of Shiva, but it is frequently employed in those of Shree Krishna. Sometimes, as in the case of the Jain temple built by Veemul Sa upon Mount Aboo, the cell and porch are actually connected, and, as it were, interwoven with the buildings which form the court-yard ; but even this arrangement is not peculiarly Jain. It is met with in Hindoo temples. An instance in point is that of the temple of Bholeshwur (Shiva), near the village of Yewut, on the road between Poona and Sholapoor, a plan of which I sketched some time ago, and now lay before you. You will see that it approaches very nearly to the plan of the temple of Veemul Sa as given by Mr. Fergusson. Difference of material produces certain dissimilarities ; the hard trap of which the temple of Bholeshwur is built, for instance, suggests a plainer treatment than suits the fine marble of Mount Aboo, or the stone of Modheyra or Somn ath. The last mentioned

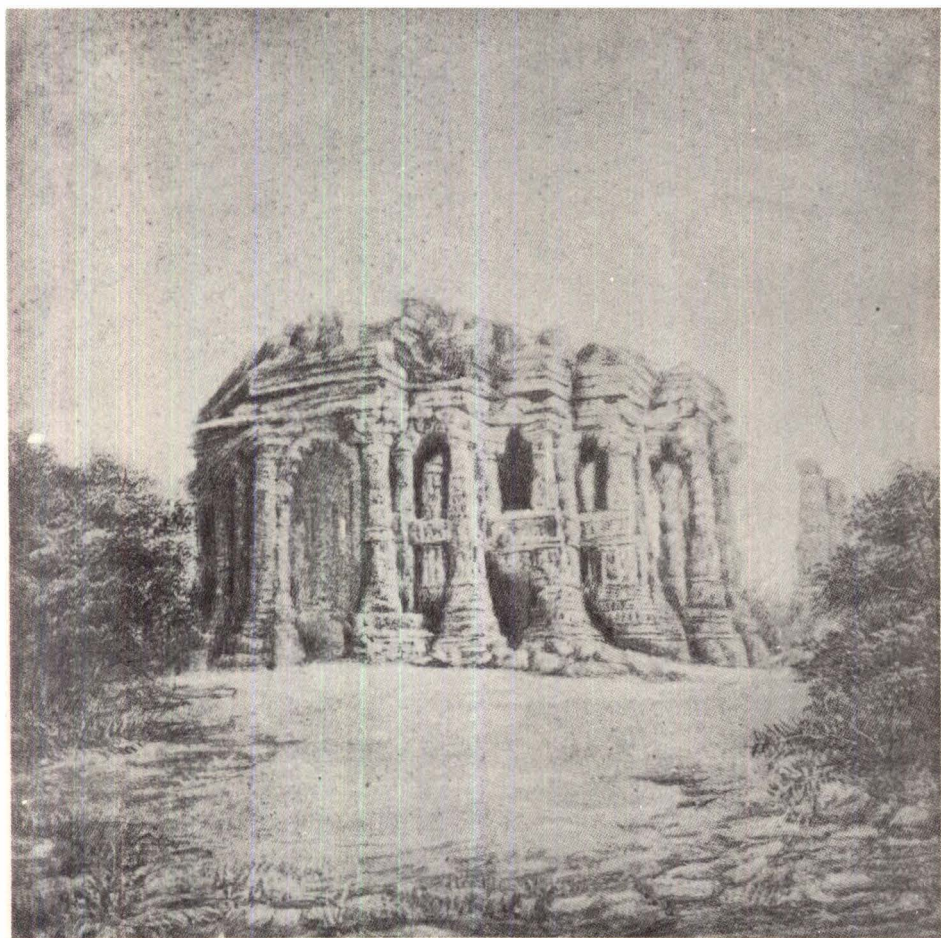
material being easily carved and not easily polished, leads the architect to the employment of more continuous ornamentation than he is inclined to use when he is working with beautiful slabs of white marble. But, in point of architectural style, all these temples, including the last, are the same. In fact, I believe the style is to be found in every country in which Rajpoots have ruled, from Hindoostan all round to the Southern Mahratta country. I now exhibit a few photographs of buildings in this style; some around the Kootb Minar at Delhi; a small temple at Ulwur in Rajpootana; one at Jabia Puttun; one at Bhudureshwur, in Kutch; one at Dubhoee; and one near Kuleeán, which is probably familiar to you all, that of Umburnáth.

This, then, is the style of architecture of the temple of Somnáth. It is but approximately that we can determine from inspection of the building, and without the aid of history, the period of the style to which any particular building belongs. The progress of the style was very gradual, and few, if any, of the early examples of it are in existence. The temple of Somnáth clearly belongs to the best period of Hindoo art in Goozerat, namely, the time of the Solunkhee dynasty. The ornamentation is at once lavish and delicate, as far removed from the comparative plainness of the older examples of the style, as it is from the comparative coarseness which the style assumed when it became debased.

The principal buildings known with certainty to be of the time of Bheem Dev I. are the celebrated temples erected by that sovereign's minister, Veemul Sa, upon Mount Aboo, and at Koombhareea, almost at the time of Mahmood's invasion. The only modes of comparing these temples with that of Somnáth are personal inspection, and the use of illustrations, and both, I fear, are out of our power at present. Could we visit the temples together, or could I even call in the aid of the photographer to a more satisfactory extent, I could, I believe, show, in a way which would at once command your assent, that the ruins at Somnáth correspond in point of period of style with Veemul Sa's temples, and more especially with those at Koombhareea, which, unlike the temples at Aboo, are shikur-bund or bell-towered, and unconnected with a surrounding court-yard. I could point out to you specimens of the same style in the Roodra Málá, at Sidhpoor, commenced by Moolráj Solunkhee between 942 and 947, but not completed until the beginning of the twelfth century; in the temples at Kurusagur and Modheyra, built by Raja Kuruu; in the fortress of Dubhoee and Junjoowará,

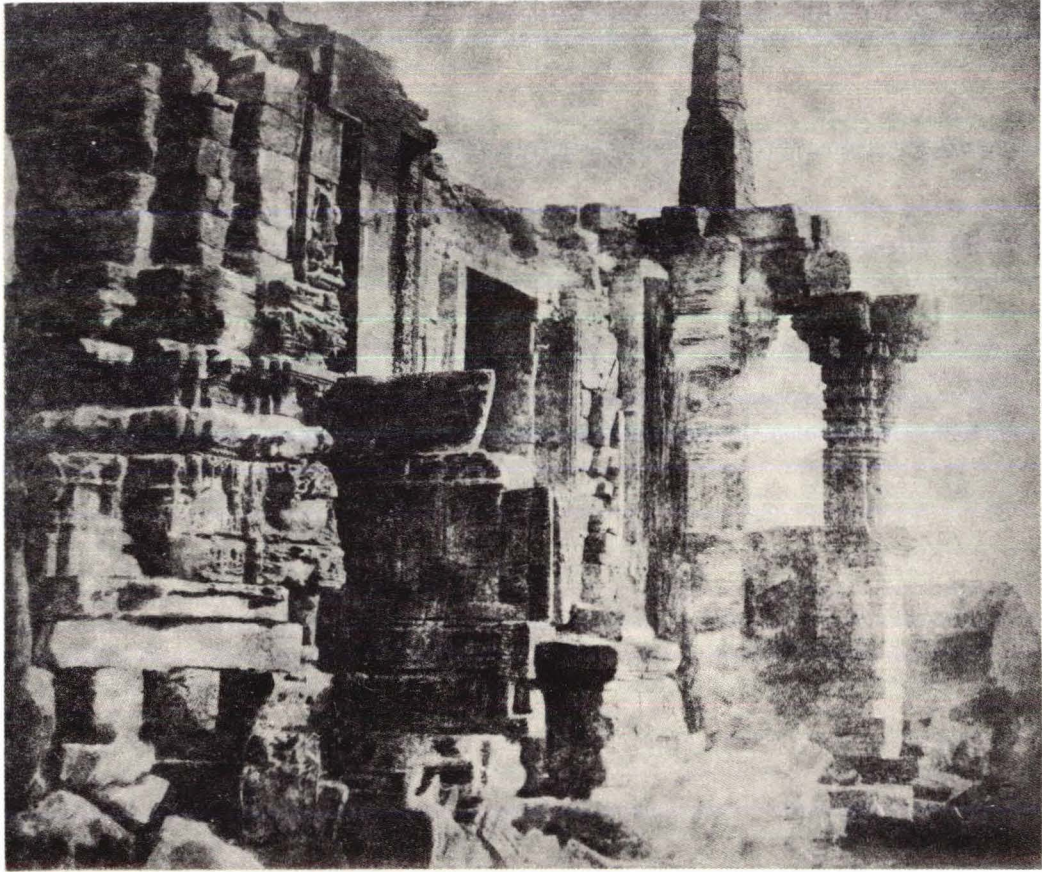
built by Sidhraj Jyesingh ; and the other works of the Solunkhee dynasty of Unhilpoor. Any attempt to effect this object must, however, be postponed, though not altogether without the hope that it may be ultimately effected. And I would only, in conclusion, make the observation that it is in a great measure upon the results of the comparison which I have indicated that I rely for the establishment of the opinion which I have formed, that the temple we now have at Somnáth is not that which was desecrated by Sultan Mahmood, but one which was afterwards constructed by Bheem Dev I., and which was at last destroyed by the zeal of the renegade Hindoo, Sultan Mozuffer I.

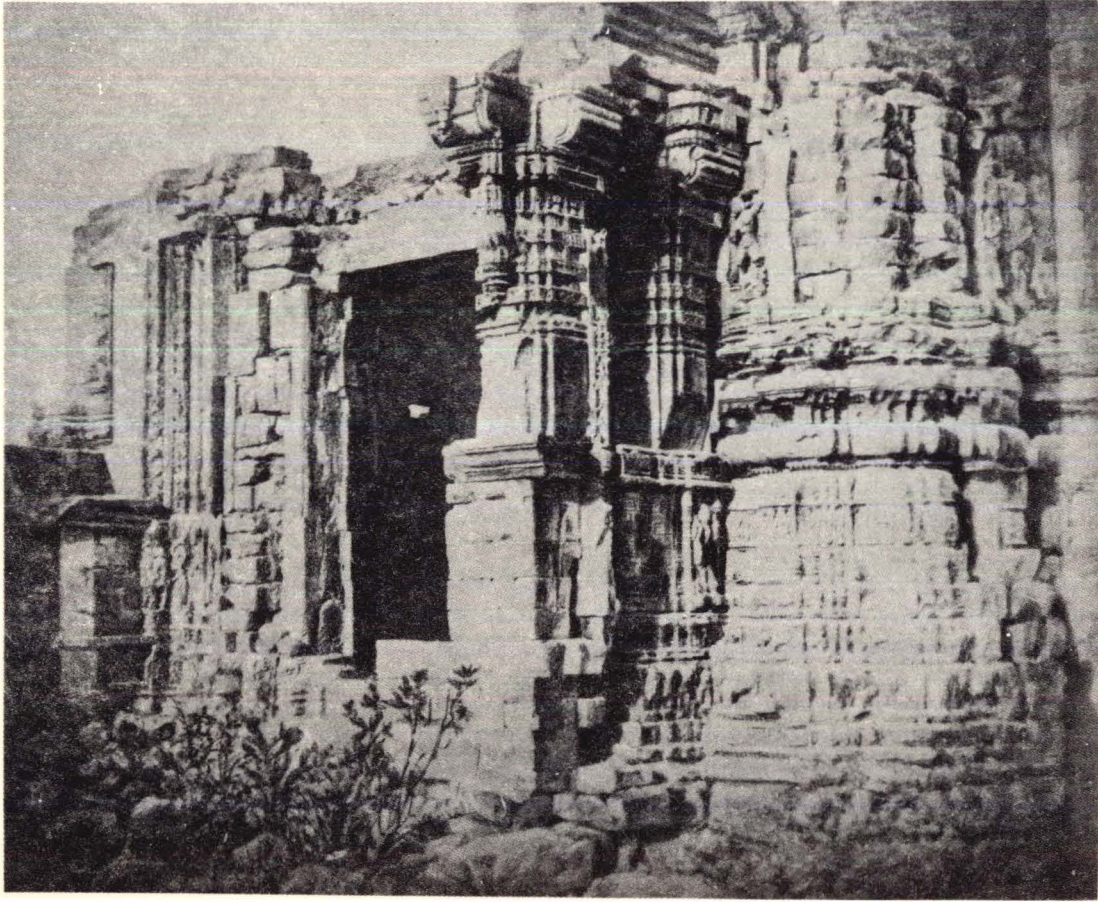


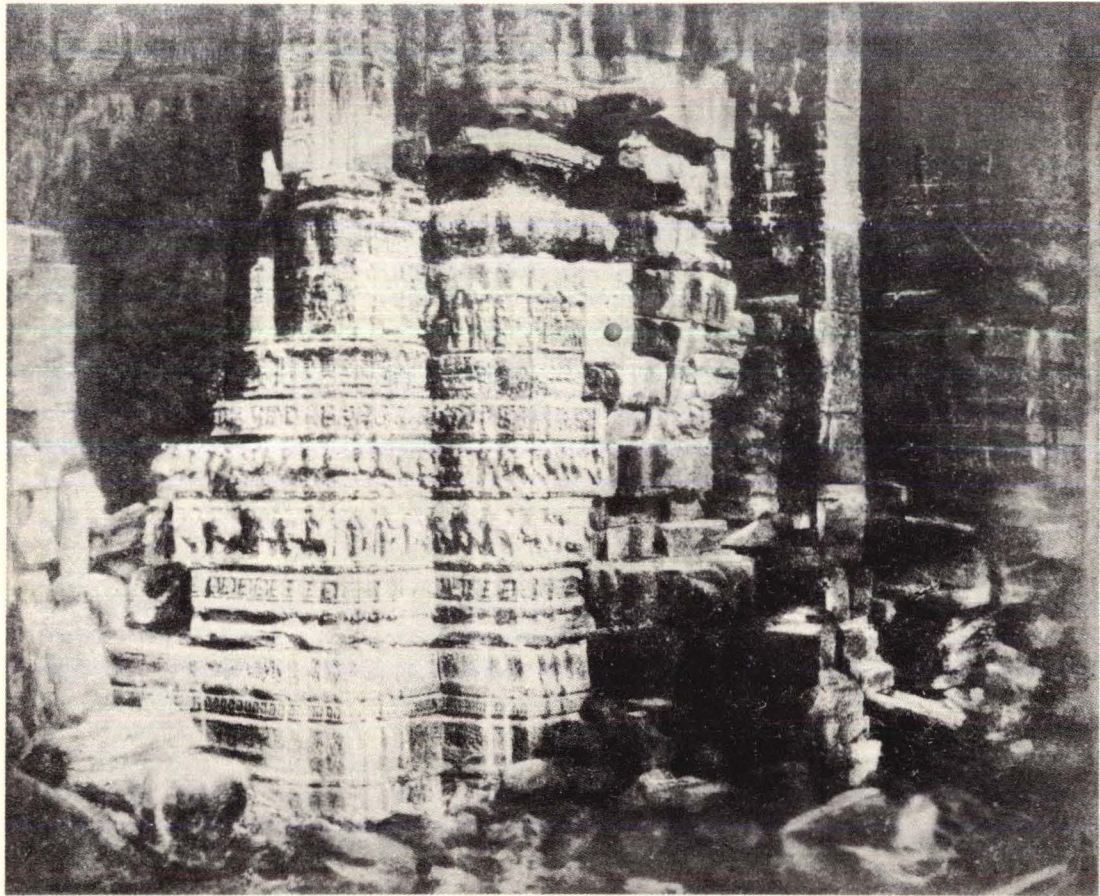














APPENDIX.

*Abstract of the Proceedings of the Society for the years
1863-64, 1864-65.*

MEMBERS ELECTED.

FROM 10TH DECEMBER 1863 TO 30TH NOVEMBER 1864.

- | | |
|--|--|
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John Hurst, Esq.	
J. A. Sassoon, Esq.	

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- RA'MA'YANA**, written in Sanscrit on the Palm Leaf in the sacred character of the Tamil Language. Hon. W.E. Frere.
- RANDALL (H. S.)**—The Practical Shepherd: A complete treatise on the Breeding, Management and Diseases of Sheep. W. F. Stearns, Esq.
- RAVERTY (Capt. H. G.)**—The Gospel for the Afghans; being a short Critical Examination of a small portion of a Version in Pushto or Afghan Language. The Author.
- REPORT (Introductory) of the Commissioner of Patents for 1863.** Board of Regents, Smith. Inst.
- of the Agri-Horticultural Society of Western India, for 1863 and 1864 The Society.
- of the Bombay Chamber of Commerce for the year 1863-64 The Bomb. Cham. of Commerce.
- of the Director of Public Instruction for 1862-63 The Director of Public Ins.
- On Vaccination throughout the Bombay Presidency and Sind, for the year 1864. The Prin. Ins. Gen. Medl. Dept.
- SANCHEZ (Thomæ)**—De Sancto Matrimonii Sacramento M. J. S. Stewart, Esq., C.S.
- SELBY (W. B.)**—Memoir on the Ruins of Babylon. Govt. of Bombay.
- SELECTIONS from the Records of Government, viz:—**
- BIRDWOOD (G.C.M.)**—Report on the Government Central Museum, and on the Agricultural and Horticultural Society of Western India, for 1863. New Series. No. 83 Dr. Birdwood.
- CATALOGUE of Sanskrit and Bengali Publications printed in Bengal. New Series. No. 41. 1865** Govt. of Bengal.

	DONORS.
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SEXE (S. A.) —Om Sncebræen Folgefon 1864 ..	The University of Christiania.
SMITHSONIAN Contributions to Knowledge. Vol. XIII	Board of Regents, Smith. Inst.
——Miscellaneous Collections. 5 vols	—————
——Reports for 1861-62. 2 vols	—————

SOCIETY, Asiatic of Bengal, Journal of the, No. 6, with a Supplementary No., and an Index for 1864	DONORS.
———Proceedings of the, Nos. 1 to 9 for 1865..	The Society
———Bombay Geographical, Transactions of the, from January 1863 to December 1864. Vol. XVII. 1865	—————
———Royal Asiatic of Great Britain and Ireland, Journal of the. New Series. Vol. 1st, Parts 1st and 2nd	—————
———Proceedings of, Nos. 69 and 70 of Vol. XIII. and Nos. 71 and 72 of Vol. XIV.....	—————
———Royal Geographical of London, Journal of the. Vols. 33 and 34, for 1863-64.	—————
———Proceedings of, Nos. 5, of Vol. IX.....	—————
SOUTH AUSTRALIA, Proceedings of the Parliament of, for 1864. 3 vols.	Govt. of Bombay.
———Statistical Register of, for 1863-1864	—————
TASSY (M. Garcin de)—La Poésie Philosophique et Religieuse chez les Persans.....	M. Garcin de Tassy.
———Un Chapitre de l'Histoire de l'Inde Musulmane, 1865.....	—————
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UNITED Coast Survey, Report of the Supt. of the, for the years 1859, 1860, and 1861. 3 vols.	Board of Regents, Smith. Inst.
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WASHINGTON Astronomical and Meteorological Observations, for the years 1849 and 1850, and 1861. 2 vols	Board of Regents, Smith. Inst.
WEBB (H.)—Remarks on the Health of European Soldiers in India	The Author.
WEST (D.)—Fire-Proof Railway Vans, and Cases, patented in England and India	—————
WILSON (The late H. H.) Works, 6 vols	Govt. of Bombay.

PRESENTS FOR THE MUSEUM.

FROM 10TH DECEMBER 1863 TO 30TH NOVEMBER 1864.

	DONORS.
COINS (3, silver) of the Emperor Jehangir	Robt. McIlwraith, Esq., through the Hon. W. E. Frere, C.S.
KURBALLA, or Praying stone, (A)	D. J. Kennelly, Esq.
MINERALS from the Island of Kishin. A collection of specimens of, containing strata. The layers of <i>salt are horizontal</i> , some are tinged <i>green</i> and <i>yellow</i> by sulphur, while others are <i>brown</i> , red, and pink, with pure salt in strata. Also in the Island of Ormuz, there are speci- mens of <i>salt, blue</i> in colour, and without any distinct stratification, which appears very much like the marl of the rest of the Island. In the midst of the <i>sandstone</i> and <i>gypsum</i> is a vein of <i>sulphur</i> red clay, used for fictile purposes. There are also in the marl many <i>crystals</i> of iron <i>pyrites</i> , red mineral used for dyeing, and the surface of the ground is sprinkled with salt <i>Alumina</i>	Lieut. Col Lewis Pelly, through Hon. W. E. Frere, C.S.
PHRENOLOGICAL Bust (1)	Mrs. Col. J. E. Hough.
STAGS' Heads (2)	—————

FROM 8TH DECEMBER 1864 TO 27TH NOVEMBER 1865.

BOWS (2), 2 sets of ARROWS, 2 Arrow Heads, said to be highly poisoned, 3 Spears (all the weapons from the east coast of Africa) ; 1 Chair, richly carved, and 1 Hat of Palm Leaves	Hon. W. E. Frere, C.S.
COIN (gold Cufic), of the Abbasite Dynasty, found at Zanzibar	Col. R. L. Play- fair.
COINS (2) found in cutting a road in the village of Wurthul, of Mahoodha Pergunna, in the Col- lectorate of Kaira	T. H. Stewart, Esq., C.S.

	DONORS.
COINS (2), 1 silver and 1 copper	The University of Christiania.
——(6), 2 gold, 2 silver, and 2 copper	Hon. W.E. Frere, C.S.
MEDALS, 1 silver, and 1 bronze, awarded by the Agricultural Exhibition of Oude to Dr. G. C. M. Birdwood.	Dr. Birdwood.
SPECIMENS (Geological), A beautiful Collection from South Devon	A. Rogers, Esq., C.S.
——(Geological) of Crystal of Chloride of Sodium from Kishin Salt Lake, and Chloride of Sodium from Ormuz	Dr. Johnstone.

ORIGINAL COMMUNICATIONS.

	COMMUNICATED BY
BHA'U' DA'JR'.—A Brief Survey of the Indian Chronology from the 1st century of the Christian Era to the 12th	The Author.
———Translation of an Inscription in Kathiawar, giving the names of five Sáh Kings, with Remarks	_____
BIRDWOOD (G. C. M.)—A Catalogue of the Trees of Matheran	_____
BLANFORD (W. T.)—On the species of Otopoma occurring in Western India.....	_____
BÜHLER (J. G.)—A first Notice of Sakatâyana's Grammar	_____
CARTER (H. J.)—Description of so-called "Lichen," found by the Honorable W. E. Frere on the Thull Ghât; with an Illustration	_____
D'SOUZA (Mr. Apothecary)—A Catalogue of the Fishes indigenous to Sindh, &c	_____
FORBES (The Hon. Mr. Justice) "Puttun Somnath."	_____
WEST (Arthur A.)—Copies of Inscriptions from the Caves near Bedsa, with a Plan.....	_____

PROCEEDINGS, OFFICIAL, LITERARY, AND SCIENTIFIC.

FROM 10TH DECEMBER 1863 TO 30TH NOVEMBER 1864.

At the Monthly Meeting of the 14th January, 1864, Dr. Birdwood, the *Honorary Secretary*, read Mr. Blanford's paper, as follows :—

“A species of the genus *Otopoma*, distinguished by a completely closed umbilicus, and differing widely in form from all other Indian operculated land shells, occurs abundantly in Kathiawar, and probably in other parts of Western India. It has been referred to *O. Clausum*, Sow., a shell originally obtained from Arabia and the island of Socotra. Having had, about a year since, the advantage of seeing original specimens of *O. Clausum* in the collection of Mr. Hugh Cuming, in London, I find that the Indian species is unquestionably distinct.

“Distinguished from *O. Clausum*, Sow. by its less depressed form, by the umbilical callus not being deeply excavated as in that species, and especially by its very different sculpture, and much smoother surface—that of the Arabian species being marked by close spiral lines.

“Mr. Theobald, who collected this shell in Kathiawar, remarked that it possessed the divided foot of the true *Cyclostomas*, and of which there is no trace in the genera *Cyclophorus*, *Pupiora*, or *Helicina*, and their allies. It appears, however, that this is not the only instance of members of the typical group occurring in India, for the species referred to *Cyclotus*, e. g. *C. Semistriatus*, Sow., have the same structure. It is not probable that many more representatives of the genus *Otopoma* will be found in India; the form belongs to an African type, and should other species be met with, they will probably be inhabitants of Sind, Beluchistan, or the Panjab, in which the similarity of climate to that of Persia and Arabia is accompanied by a prevalence of both animal and vegetable forms similar to those of South-Western Asia and Northern Africa.”

At the same Meeting Dr. Bühler read a first notice on the Grammar of Sanskrit Shákátáyana. He announced that he had succeeded in procuring large fragments, and had hopes of recovering the whole of this interesting work.

The work ascribed to Shákátáyana is entitled the Shabdánushásana, and as the quotations from it contained in Panini's grammar are actually found in it, there can be no doubt that the book really belongs to his famous predecessor.

Dr. Bühler's paper was chiefly occupied by the proof of this, and by determining further the relation of the two grammarians. It would appear that Panini's work is based on Shákátáyana's, and is hardly more than a new edition of the latter. This fact throws a curious light on the credibility of the Hindu tradition according to which the grammarian Saint Panini received his grammar, or its seeds, from Shiva himself, and is represented as the head and founder of grammatical science.

The recovery of this work will be one of the most important steps in advance lately made by Sanskrit lore, as it promises to give entirely new information, not only regarding the history of Sanskrit, but also regarding the general literary history of India, the most curious fact being that Shákátáyana is asserted to be a Jaina.

At the monthly meeting of the 14th July, 1864, Dr. Birdwood, the Honorary Secretary, having read the following resolution of the Committee of Management :—

“That the Society be informed in their next meeting of the receipt of Mr. Cowasjee Jehanghier Readymoney's present of works on Oriental Literature, of the value of Rs. 5,000, and that it be recommended to the Society that acceptance of it be acknowledged in an appropriate letter addressed to the donor.”

It was then proposed by Ráo Sáheb Vishvanáth Náráyan Mandlik, seconded by the Rev. Francis Gell, and unanimously carried :—“That the warmest thanks are due to Mr. Cowasjee Jehanghier Readymoney for his most valuable present to the Society of Works on Oriental Literature of the value of Rs. 5,000, as now reported by the Committee of Management.”

At the same Meeting Ráo Sáheb Vishvanáth Náráyan Mandlik said, “The Translation of an Inscription in Kathiawar, giving the names of five Sah Kings, with remarks, which has just been read by Dr. Bháu Dájí, though short, is not on that account of less importance. By supplying the names of five kings, it will help to fill up a large gap

in the history of Kathiawar, and throw light on the history of Central India and the provinces adjoining. It will, I believe, also assist in fixing the chronology of early Indian history, and may throw considerable light on the era of *Shalvákána* and *Vikramáditya*. Probably the next paper will give us more information on these bearings of to-day's paper. But in itself the paper read to-day is a very important and useful one, and deserving of the warm thanks of the Society.

At the Monthly Meeting of the 8th September 1864, Dr. Birdwood, the *Honorary Secretary*, read the following letter from Lieutenant J. D. Swiney, Deputy Consulting Engineer for Railways, Central India, dated Jubbulpore, 10th August 1864:—

SIR,—During the last few months I have been collecting implements in flint and stone, which are numerous in this neighbourhood. I generally come across them in granitic gravel, a few feet below the surface, and often broken pieces of them, on the surface of granite hills; others I have found in the bed of the Nerbudda River. They are of various kinds. Some resemble in every particular the knives spoken of by Sir Charles Lyell in his Treatise on the Antiquity of Man. Some are perfect, others in fragments; some are bleached white; many of these I have broken, and they mostly contain a core of coloured flint in the centre. This, I fancy, proves the age of these implements. But the most curious amongst my findings are some of which I have not been able to discover anything in books; they are in section polygonal, the facets being curved; many are barbed, others are trimmed for insertion into a spear-shaft. They vary from $\frac{1}{2}$ to 3 inches long, and from $\frac{1}{4}$ to 2 inches in diameter. I have also secured a number of flint hatchets, oval and circular in plane, triangular in section; and one large axe, a most perfect specimen.

Curiously enough, many of the implements are marked with an instrument much resembling our punch, the diameter varying from that of a threepenny-piece, to that of a pin's head.

Can you inform me whether any of these flint tools have been discovered before in this country? I am aware that some tribes have, within a not very remote date, been in the habit of using flint tools—but did any such tribes dwell near Jubbulpore? And do not the bleached surfaces and coloured core of many of the knives point to an

earlier date? Again, does not their connection with granite correspond with their position in the European strata where they have been found?

I have written a paper on the subject, which I have forwarded with my best specimens to Sir Charles Lyell by overland route; and as I imagined the scientific societies at home would take an interest in the matter, my working parties are still continuing their search, and I have already obtained about 200 more since the despatch of about 300 to Sir Charles Lyell.

If your Society takes an interest in these matters, I shall be happy to forward them a few specimens to examine.

At the same Meeting Dr. Birdwood, the *Honorary Secretary*, also read the following paper from Assistant Apothecary V. D'Souza:—

Natural history of fish indigenous to Sindh, arranged according to Monsieur Goan's system, viz, "*apodal*," "*jugular*," "*thoracic*," and "*abdominal*." The fish found in *fresh water* are of spurious kinds, and only a few suitable to European taste, although the Sindhis eat greedily of every kind.

No. 1, "Sooria." Thoracic, prickly-finned. Is common throughout Sindh, and plentiful during the months of September, October, and November, the fin covering the gill with nine rays. Is supplied with two filaments on the upper lip; flesh pretty good, not bony; has air bladder.

No. 2, "Singallee." Thoracic, soft finned, has no scales. A membranous fin runs along the back, the fin covering the gill with six rays. Has three filaments of variable size on each side of the lower and upper lip; the back and side fins are armed with a sharp strong style, by which it inflicts a painful wound. The use of the fish aggravates *skin diseases*.

No. 3, "Paboona." Thoracic, soft-finned, head shaped like "cat-fish." Has fleshy beard on the upper lip, the fin covering the gill with seven rays. The abdominal, anal, and caudal fins united.

No. 4, "Goj Boowan." Apodal, the fin covering the gill with sixteen rays; grows to a foot and a half in length. Head terminating in a beak; body rounded. Plentiful during the subsidence of inundation. Is not a bony fish; flesh unlike that of eel. Abdominal, caudal, and dorsal fins united.

No. 5, "Moondee." Jugular, soft-finned; dorsal fin is lengthened as far as the tail; the abdominal also reaches as far back as the tail in the same manner. Anus situated in the centre of the abdomen, at the commencement of the fin, the fin covering the gill with fifteen rays. Does not die quickly on removal from its element. Flesh pretty good, not bony. Has a very large head. It is a mud fish.

No. 6, "Cago." Abdominal, soft-finned, the fin covering the gill has nine rays. Is armed with a strong indented bony spine on the back and the side fins, the one on the back has a bony foot-plate, to which it is attached by ligaments. The joint has three rounded heads fitting in the three cavities in the foot-plate, and moved by means of muscles. The mechanical construction of the fitting of this joint is such as to enable it to move on every side without difficulty or inconvenience. This fish can inflict a serious wound. However, it is fortunate that the spine becomes paralysed instantly on removal into the fresh air. It has a strong indented bony armour round the neck. Is a scavenger. The Sindhis prize this fish for its flesh.

No. 7, "Tallee." Abdominal, prickly-finned, the fin covering the gill with seventeen rays. Is found abundantly in marshes and stagnant pools. The flesh has a muddy taste, and the use of it brings on fever. It is sold at a very low price, consequently largely eaten by the natives.

No. 8, "Marookee." Abdominal. Prickly-finned, scaly, the fin covering the gill with fifteen rays. This also, like the above, is plentiful in stagnant water, but its flesh is dissimilar.

No. 9, "Dumbree." Abdominal, prickly finned. Grows to a good size, and weighs from eight to twelve pounds. Is tasty and good when caught in large tanks, the River Indus, and in canals; but if taken from stagnant water, the flesh is then similar to that of the fish above described. The fin covering the gill with fifteen rays.

No. 10, "Gunddew." Jugular, soft finned, fin covering the gill with eleven rays; wedge-shaped, having a remarkably small head as compared to its size. Tail cocked, the jugular, thoracic, abdominal and caudal fins united, forming a fringe on the lower edge. Has a filament on each side of the upper lip, grows to a great size, and weighs from forty to eighty pounds. Is found chiefly in the River Indus and large canals; flesh has no flavour; it is eaten freely by the Sindhis.

No. 11, "Deud." Prickly finned, thoracic, fin covering the gill with fifteen rays. During the subsidence of inundation found abundantly in canals, fields, and every spot where the land has been subject to inundation. It is an inch and a half in length. Collected largely by the Shikarees and Moonas, and oil is extracted from it by allowing it to putrefy. The oil is sold in the market at two annas a seer, and employed chiefly for burning purposes.

No. 12, "Soor." Thoracic, soft finned, the fin covering the gill with four rays. Is found in pools, and in canals on the subsidence of water. Is of a dark mud colour, and armed on the back and side fins with a sharp spine, by which it inflicts a most painful wound. Has no scales, head flat, has four filaments on the upper and lower lips. The Sindhis say it is good eating.

No. 13, "Jerka." Thoracic, soft finned, the fin covering the gill with eleven rays. Head large and bearded. Is found in tanks, the river Indus, and large canals; grows to a great size, and weighs from twenty to forty pounds. Has air-bladder. Pretty good when small, and during the months of January and February.

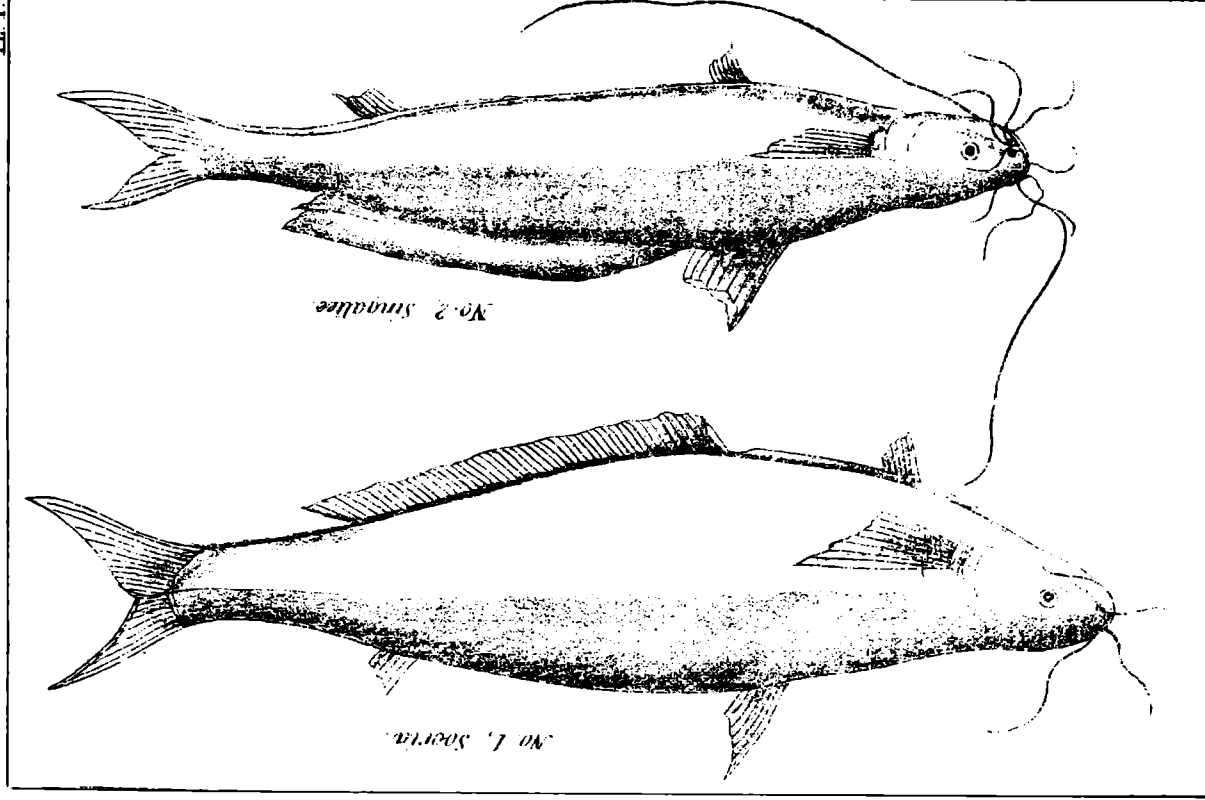
No. 14, "Pallow." Prickly finned, abdominal, and migratory, the fin covering the gill with fifteen rays. Grows to about a foot and half in length, and weighs about four pounds. This is the most excellent fish in Sindh. It is tasty, but bony. It supplies the Sindhis with food, and Government with a good revenue. It is salted and exported to various parts of India. They commence their migrations about February, and ascend upwards, against the force of the current, as far as Bukkur Fort, near Sukkur, to deposit the spawn. The Sindhi fishermen say that this fish does not go beyond the fort—reason not given. The privilege of catching this fish is farmed out yearly by the Deputy Collector.

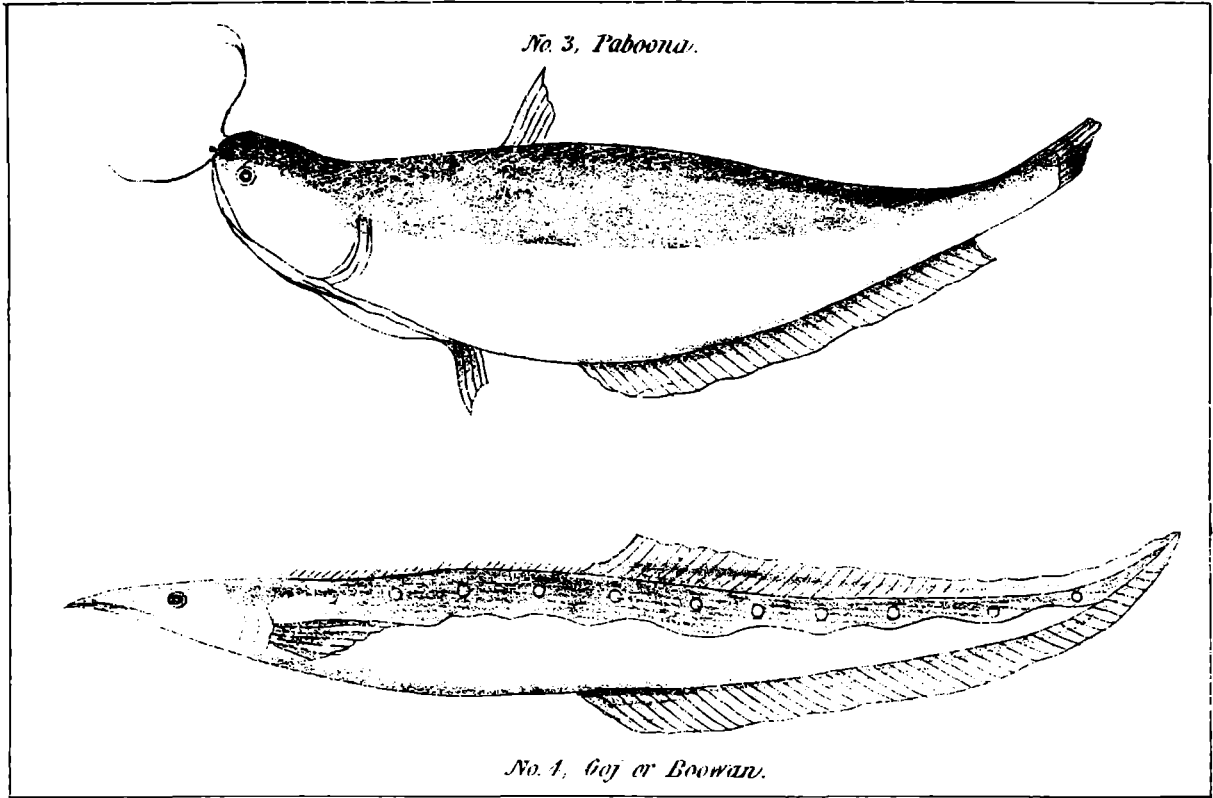
No. 15, "Dye." Thoracic, prickly finned. Is a flat fish, the fin covering the gill with nine rays. In lieu of a thoracic fin, there are a pair of filaments proceeding from the chest; the dorsal and caudal fins reach as far as the tail. Body covered with scales, and variegated beautifully with blue and gold: collected plentifully during the subsidence of inundation. Flesh not good.

Remarks.—This forms nearly the whole catalogue of fresh-water fish found in Sindh. Several of them are caught in marshy situations, and their use has been found to be injurious. The only fish which are tasty, and fit to be eaten, are the "*Dumbra*" and "*Pallow*." The

ABSTRACT OF THE SOCIETY'S PROCEEDINGS,

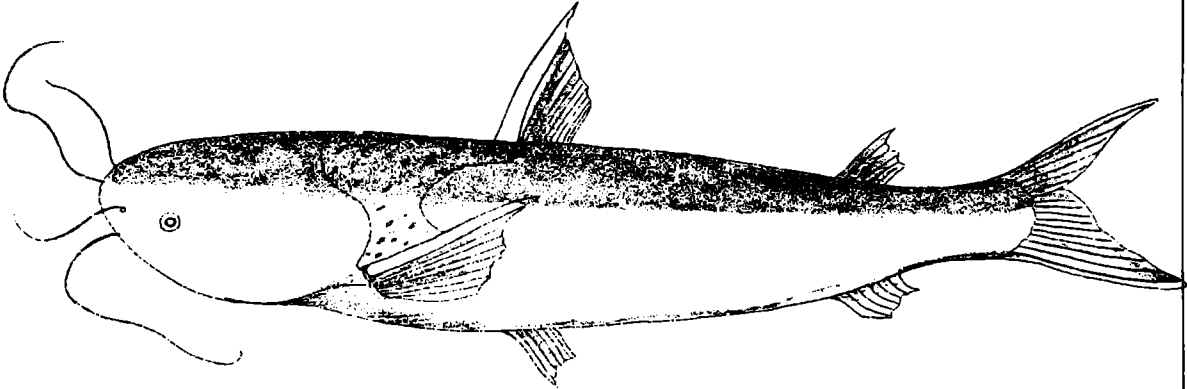
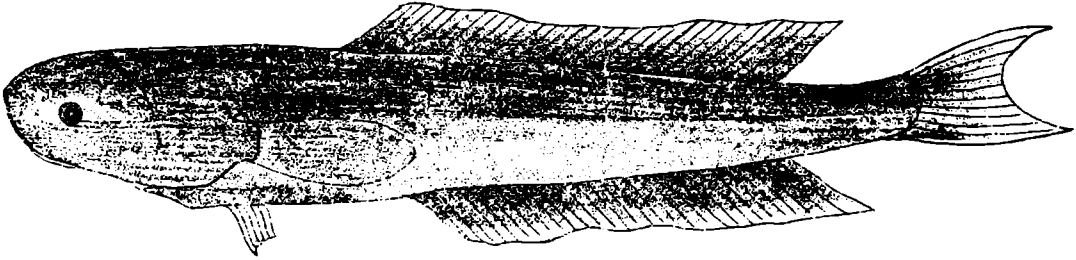
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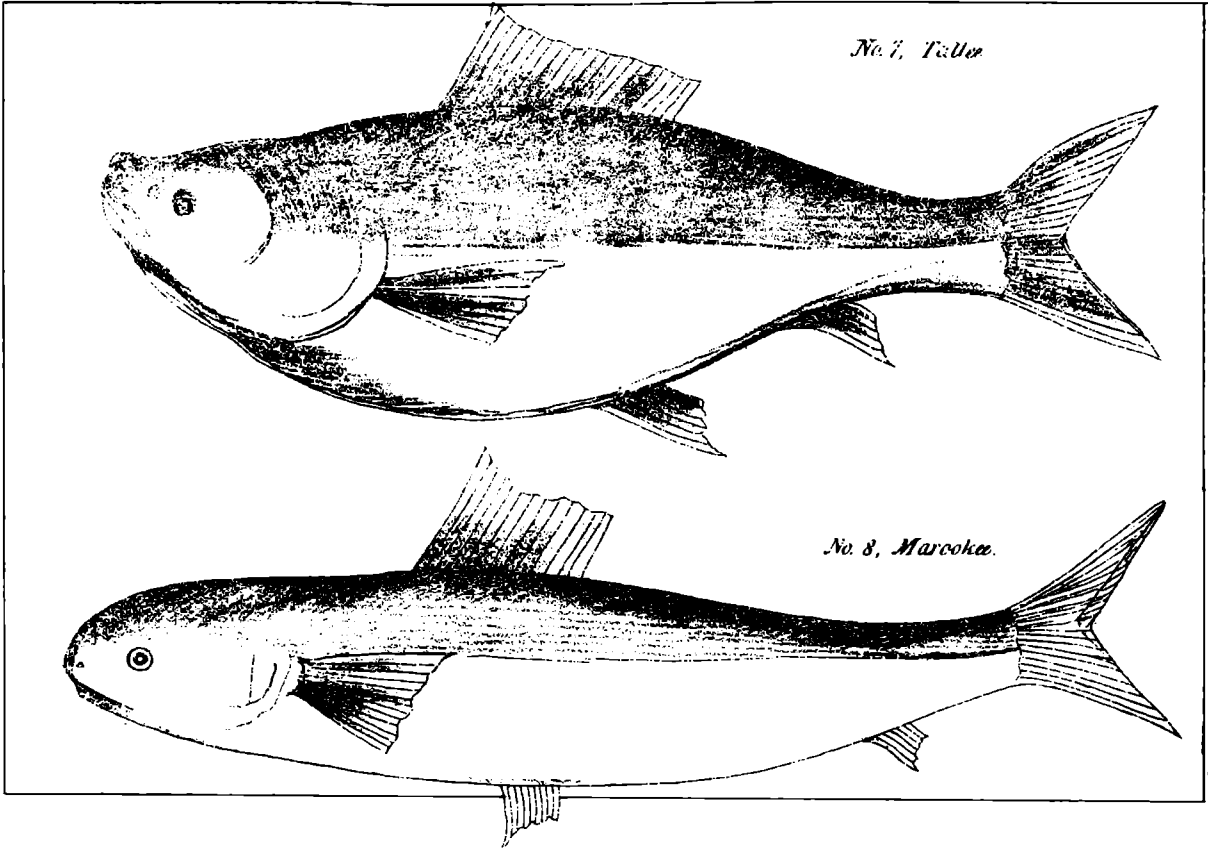


ABSTRACT OF THE SOCIETY'S PROCEEDINGS,

No. 5, *Moondee*.



No. 6, *Cago*.

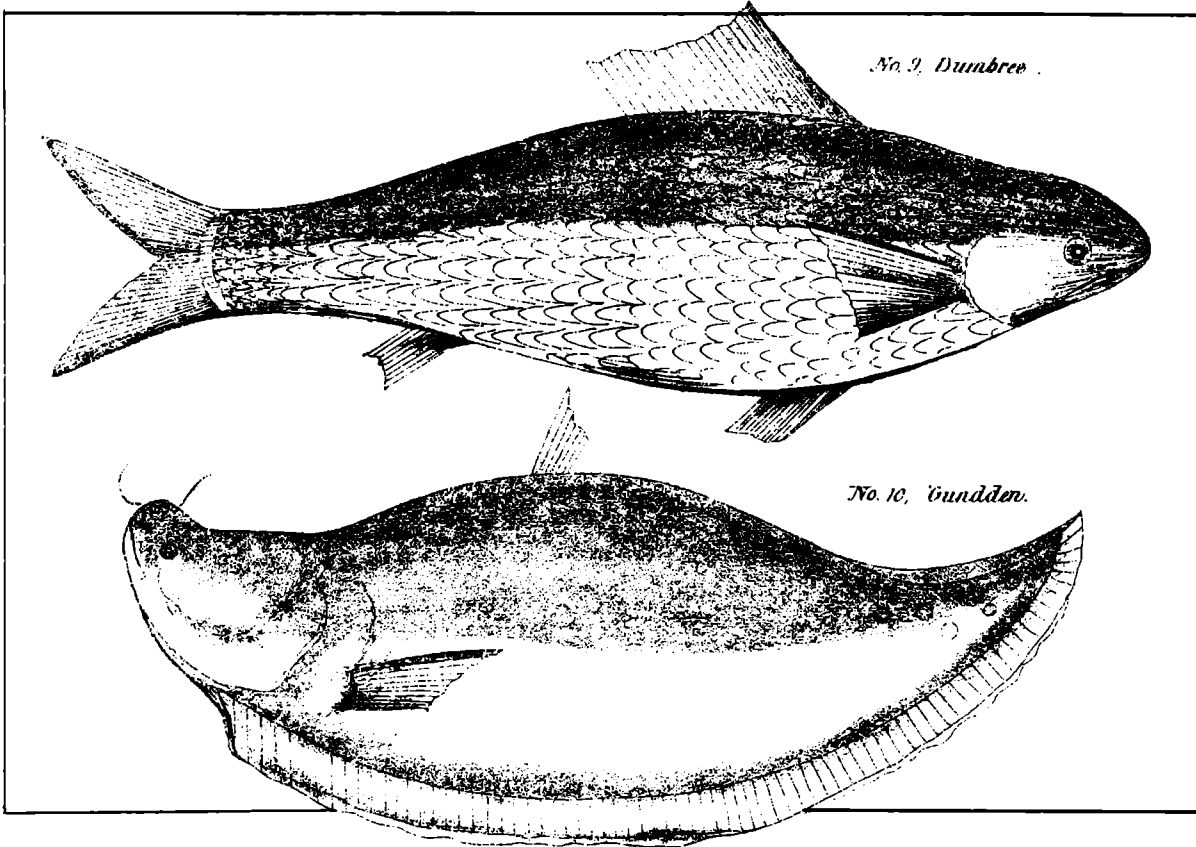


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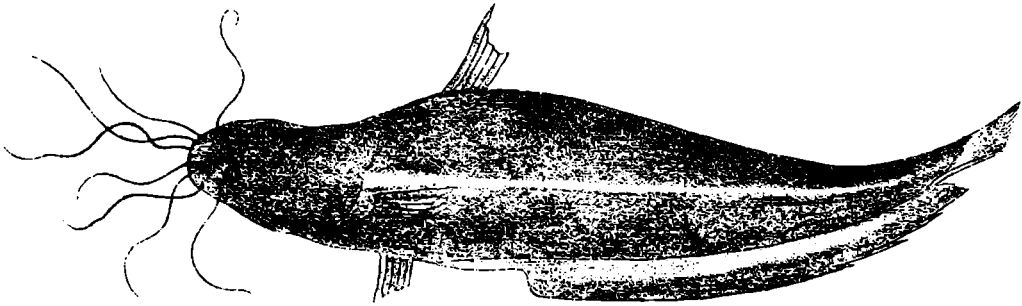
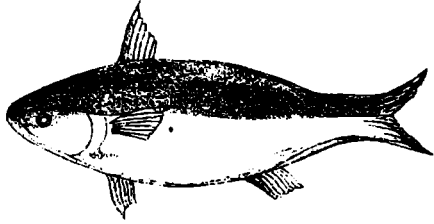
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No. 9, Dumbree.

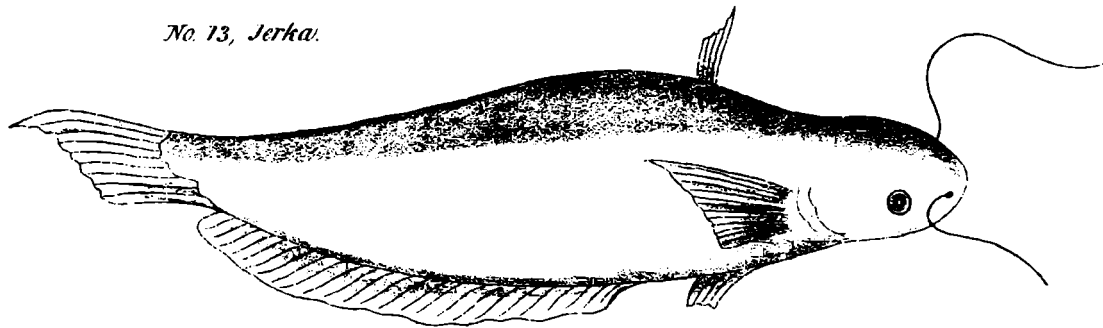
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No. 11. Dend.

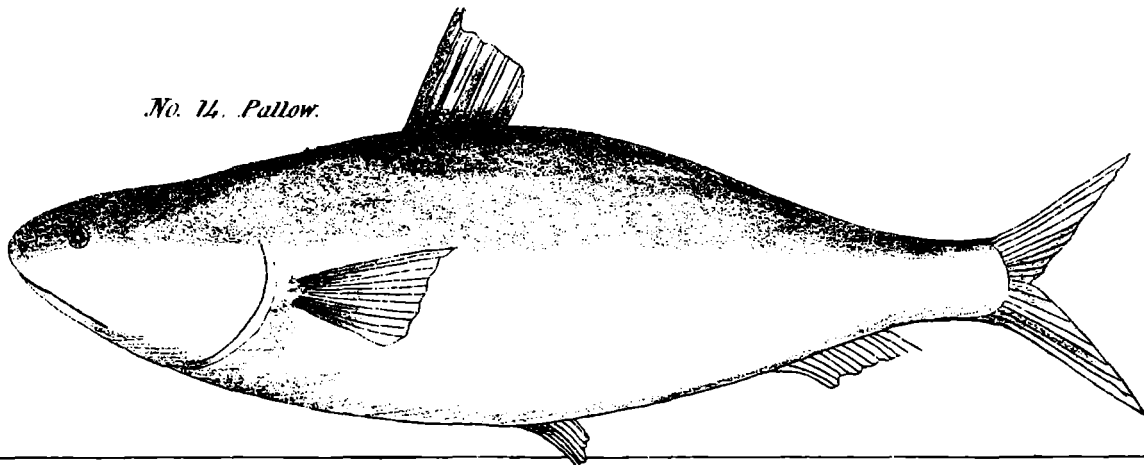


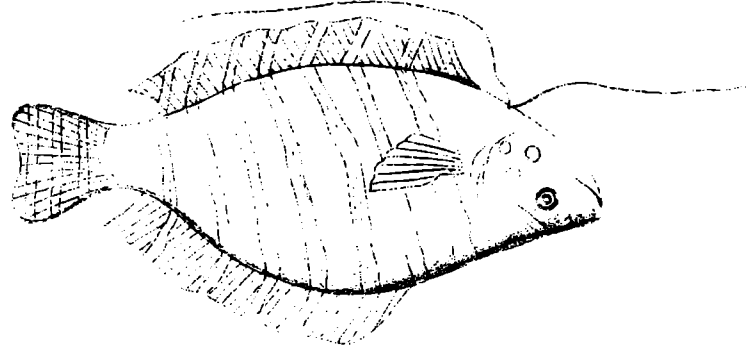
No. 12. Loor.

No. 13, Jerka.



No. 14, Pallow.





Wrasse

former, when caught in a running stream, is most excellent. *Pallow*, being a migratory and salt-water fish, should not be numbered among the fresh-water. I have, however, included it among the Sindh fish, as here this fish is caught in its highest perfection. I have seen and eaten similar fish near *Marmora*, but found it inferior in taste when compared to Sindh *Pallow*. Occasionally shrimps are brought to the market, which are of a dirty black colour, and have long slender claws, which is not observed in the marine shrimp. They are, however, pretty good in the absence of better ones.

At the Monthly Meeting of the 13th October 1864, the Honorable W. E. Frere read the following :—

The accompanying rupee and half-rupee of the Emperor Jehangheer were, with others, dug up at Ahmedabad, some days ago, in making the foundation of a Cotton Press, and were kindly given to me by Mr. McIlwraith to present to the Society.

The coins are not to be found in Marsden, and I at first thought they were coins of Jehangheer and the Empress Noor Mahal; but on examining them more closely, I find the legend on the obverse is San Noorodeen Jehangheer bin Akber Padshah, the same year 1815, and on the reverse, By the grace of God coined at Ahmedabad.

The year on the rupee is 1029. The year on the half rupee is not perfectly distinct, it is clearly 103; but as on the obverse of the half rupee the year of his reign is given as 16, the date should be 1030.

This legend, though, as I have said before, is not to be found in Marsden, I have seen on one of Jehangheer's zodiac rupees "Cancer," which was sent to me from Dholka, the difference being that instead of the legend being divided as on these coins, the whole legend on the zodiac rupee is on one side, and the year of the reign is 13.

ANNIVERSARY MEETING,

WEDNESDAY, 30TH NOVEMBER 1864.

The *Honorary Secretary*, at the request of the Honourable the President, then read the

ANNUAL REPORT OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY FOR 1863-64.

GENTLEMEN,—*Members*.—In the past year 52 resident and 5 non-resident members were elected, against 41 resident and 2 non-resident

in 1862-63. 5 members died in the past year, none withdrew, leaving 198 members, viz., 157 resident and 41 non-resident on the Society's roll. Of these, 33 are away in England or non-paying. On the same date last year we had 146 members on the roll, of whom 25 were in England.

Library.—In the past year 681 works in 1,408 volumes, not counting periodicals, were bought for the Society's Library, against 368 works in 955 volumes bought in 1862-63.

Presentation of works on Oriental Literature, by Mr. COWASJEE JEHANGHIER READYMONEY, and of *Works on Natural History* by the Honorable JUGGONATH SUNKERSETT.

Out of this number, 198 works on Oriental Literature in 292 volumes were bought for the Library by Mr. Cowasjee Jehanghier Readymoney for Rs. 5,000, and 13 works on Natural History in 165 volumes by the Honourable Juggonath Sunkersett. Mr. Cowasjee's present came to hand in July last; and at our Ordinary Meeting held on the 14th of that month the following Resolution in acknowledgment of it was passed:—"That the warmest thanks are due to Mr. Cowasjee Jehanghier Readymoney for his most valuable present to the Society, of works on Oriental Literature to the sum of Rs. 5,000." Mr. Sunkersett's present is of the same sum (viz., Rs. 5,000), but as it has not all been yet received, the formal thanks of the Society cannot be made to the giver.

Ordinary Presents.—Fifty-five miscellaneous works, in 60 volumes, and 16 pamphlets were also presented to the Society.

Periodicals.—The Periodicals taken in by the Society were as follows:—*Literary* 5, *Illustrated* 4, *Scientific* 32, *Reviews* 7, *Newspapers* 9, *Medical Journal* 1, *Law-papers* 2, *Register and Army Lists* 7, *French Periodicals* 9, *American* 5, *German* 4, *Indian Periodicals and Newspapers* 17, *Batavian* 3. Total Literary and Scientific Periodicals 93, Newspapers 23, out of which 32 are given in exchange for the Society's Journal.

Tabular Statement.—The following table shows the number of works added to the Library, by purchase, in the past year, exclusive of periodicals:—

Class.	Subjects.	Works.	Vols.
I.	Theology and Ecclesiastical History	28	44
II.	Natural Theology, Metaphysics, &c.	5	6
III.	Logic, Rhetoric, and works relating to Education	0	0
IV.	Classics, Translations, &c.	4	4
V.	Philology, Literary History, and Bibliography.	7	9
VI.	History, Historical Memoirs, and Chronology.	34	89
VII.	Politics, Political Economy, and Statistics ..	14	23
VIII.	Jurisprudence	10	63
IX.	Parliamentary Papers, Public Records, &c.,	43	56
X.	Biography and Personal Narratives	53	79
XI.	Antiquities, Numismatics, Heraldry, &c.	13	20
XII.	Voyages, Travels, Geography, and Topography	59	76
XIII.	English Poetry and Dramatic Works	24	40
XIV.	Novels, Romances, and Tales	33	139
XV.	Miscellaneous, and Works on several subjects by the same author	25	69
XVI.	Foreign Literature	7	26
XVII.	Natural Philosophy, Mathematics, &c.	7	7
XVIII.	The Fine Arts and Architecture	11	13
XIX.	The Science of War, and Works on Military subjects.	6	8
XX.	Natural History, Mineralogy, Geology, &c.	23	138
XXI.	Botany, Agriculture, and Horticulture	22	100
XXII.	Medicine, Surgery, and Anatomy.	3	5
XXIII.	Physiology, Dietetics, and Medical Jurisprudence	1	1
XXIV.	Transactions of learned Societies, &c.	26	58
XXV.	Dictionaries, Lexicons, Vocabularies, &c.	27	32
XXVI.	Oriental Literature	196	303
Total of Works and Volumes..		681	1,408

Catalogues of the Library.—Manuscript catalogues, both alphabetical and classified, of the works added to the Library from 1st December 1863 to 30th November 1864, are laid on the table ready for the press. A classified catalogue of the books received in 1863 was published, and presented to all members early in this year.

Museum.—The Museum has received presents of Geological specimens and Coins from Colonel Pelly, Mrs. Hough, Mr. Kennelly, and Mr. McIlwraith.

Present of Coins from Mr. Cowasjee Jehanghier.—Mr. Frere having told the *Secretary* that he intended to part with his collection of coins before leaving India, Dr. Birdwood mentioned to Mr. Cowasjee Jehanghier that it would be very desirable to purchase it for the Society. This Mr. Cowasjee authorized Dr. Birdwood to do at once. It consists of modern coins, European, American, and Asiatic; of ancient Bactrian, Parthian, Sassanian, Cufic, Gupta, and Sah coins; coins of the Pathan and Moghal dynasties of India, and possibly the most complete collection ever made of rupees current in Western India, which were in 1844 called in and withdrawn from circulation. One room will be entirely given up for the exhibition of this collection and the coins already belonging to the Society.

Original Communications.—In the past year 9 original communications were read before the Society against 5 in 1862-63.

Journal.—A printed number of the Society's Journal ought to have been laid on the table to-day, but the authors of some of the papers have delayed its publication, owing to the time they have taken in carrying their papers through the press. But two volumes, bringing the transactions down to the end of the year, will be brought out together without delay. For the future, to prevent disappointment, each paper will be printed as read, and the copies given to the author for distribution amongst his correspondents.

Reduction of Subscription.—The Committee have again had the question of the reduction of the annual subscription under consideration, but regret that they cannot recommend any reduction for the present.

Alteration of Rules.—The Committee beg, however, to submit a Resolution to the Society, extending full privilege of membership to those members residing at any station upon the G. I. P. and B. & B. Rail-

way lines who may wish to avail themselves of it, by the payment of the usual subscription of Resident members.

Government Grant.—The Committee are happy to report to you that they have succeeded in their application to Government for a grant of Rupees 300 a month to assist the Society in the publication of a Bibliotheca, and their interests generally.

Financial Statement.—The Financial statement is satisfactory.

The Rev. Dr. Wilson rose to move the adoption and approval of the report read by the able and zealous Secretary. It was in all respects a satisfactory document, testifying as it did to the continued prosperity and usefulness of the Society, one of the most important institutions in Western India, and to the deep and effective interest taken in its advancement and efficiency by all its office-bearers during the past year. It was gratifying to observe the increase of its membership, more especially when it was remembered that its constituency now comprehended intelligent and liberal-minded natives of India, as well as Europeans who were its original founders and long its exclusive supporters. The enlargement of the library during the year was most thankworthy, more especially when the general character of the fourteen hundred volumes, which had been added to it was adverted to. In connexion with them it was most becoming in the Society to express the great obligations under which it had been brought to two of its honoured and generous native members. The presentation made by Mr. Cowasjee Jehangier had done much to supply the immediate wants of the Society in the matter of Oriental literature as furnished by the press of Europe. Through means of it the Society was now able to profit by the progress made in Eastern research in many of the countries of the West. Of similar importance was the considerate gift, of the same pecuniary value, of the Honorable Mr. Juggonath Sunkersett, which had furnished the valuable and beautiful works on Natural History which were deposited in the adjoining room, and which must prove a great help to every ardent and scientific student of the works of God in Bombay. The diversified character of the works purchased by the Society was also worthy of notice: literature, science, and art seeming to have had, what is so desirable, their proportionate attention. The museum, also, was evidently becoming richer and richer from year to year. The coins, ancient and modern, which had been obtained as mentioned in the report, and which would soon be displayed to advantage

in the new room lately granted to the Society by Government, were a most valuable acquisition. But what, it may be asked, have been, and are to be, the fruits all the Society's literary and antiquarian accumulations? The reply must chiefly be found in the works of its members, and in its transactions and journal. That no number of the journal had appeared for a very considerable time was to be regretted, though the report afforded hopes that this state of matters would not long continue. The great argument for the commencement of a local journal had been rapidity of publication, but this rapidity of publication had not at all times been realized. The remedy proposed by the committee was certainly an excellent one—the printing of each paper immediately after its presentation to the Society, without waiting for the number of the journal in which it would finally appear.

It would be observed, Dr. Wilson continued, that he had moved not only the reception, but the approval, of the Report of the Committee. If this motion were carried in its entirety, it would fore-close a separate action in the matter of the proposed reduction of the subscription to the Society, of which the Committee had expressed the opinion that it could not be carried into effect at present with a due regard to the interests of the Society. Should this course of procedure in the case be agreeable to the chairman and the meeting, he would now attempt to produce reasons for concurring with the views of the Committee, leaving it open to the friends of reduction to propose an amendment expressive of their views of the case. [The chairman here intimated that the course now proposed was quite consistent with the order of the meeting.]

The reduction of the subscription to the Society, Dr. Wilson then remarked, had often been proposed, and was certainly desirable, especially in the view of the now inadequate salaries of many of the officers of Government, if it could be effected without injury to the Society. Attempts to lower the subscription had been periodical throughout the past generation, as the learned General Vans Kennedy had assured the Society when he occupied its chair; and they had been periodical during the present generation, as many here present well knew. The last serious movement in this direction had been made by their zealous friend Col. French, under the auspices of the President for the time then being, the able and learned Judge Sir Erskine Perry. The proposal was then discussed most fully and freely; and it was negatived at the largest business meeting of the Society ever held, from

the conviction arrived at, after the examination of facts and figures, which showed that the Society would lose a third of its income, and effect an infusion of membership probably sympathising but in a limited degree with the objects it had been instituted to promote, by the reduction suggested. The first of the questions to be raised in inquiries respecting the matter was—Do the members contributing a hundred rupees per annum to the Society receive the value of their money? No one has yet ventured to answer this question in the negative, and no one can answer it in the negative who reflects on the advantages derived from the standard library, the best in Asia, here established; from the fresh supply of books constantly received from Europe; from the numerous newspapers and periodicals spread over the tables; from the numerous curious and interesting objects of nature and art to be found in the museum; from the airy and commodious rooms to which there is at all times access; and from the agreeable and profitable literary and scientific fellowship which are here enjoyed. Comparisons are sometimes made between the charges of the learned societies at home and this Society in a distant land. Attention was directed for example, to the Royal Society, the honour of our country, the annual subscription to which was only four pounds, after the payment of ten guineas as entrance money. This, it was justly said, was only about half the contribution paid to the Asiatic Society in Bombay. Be it so: India is not England; and the Royal Society is not the Bombay Asiatic Society. The Royal Society has its national and general endowments, and requires only a token of the homage of its members; but this Society has, from first to last, though not without Government patronage, been principally dependant on itself for support. Though not for a moment to be compared to the Royal Society it does for its members what the Royal Society does not profess to do for its members. It furnishes the reading of most of them in all departments of authorship, and particularly the literature of the East; it furnishes them with specimens fitted to assist in the study of both natural history and antiquities; it gives them, for meeting with one another and their friends, rooms, far more airy and capacious than those of any of our clubs; it combines the advantages of the learned societies at home, with, to a good extent, those of the London *Athenæum*. It does all this in subordination to the commendable object for which it was instituted—the investigation of the tongues and tribes, and customs, and manners, and literature and art of the East. It was found, after a

canvass of Bombay a few years ago, that the reduction of the subscription by one-half would get only a third, or a fourth, more members, which would diminish the resources of the Society, at the same time that it would increase its expense. It will be for the advocates of reduction to show it can be effected without injury to the finances of the Society, and to the intelligent and appreciating sympathy necessary to the prosecution of the higher objects which it has in view. It was not for the speaker to make light of what might be brought forward on these matters, though he had a right to allude to the real exigencies of the case. He concluded by moving the adoption and approval of the Report of the Committee, expressing at the same time the best thanks of the Society to all the office-bearers for their efficient services during the past year.

Mr. Kennelly, in proposing the following amendment, viz., in Art. XXI., that for the words "one hundred" there be substituted the word "fifty," and that for the word "fifteen" there be substituted the word "ten" said he, as a comparatively junior member, felt somewhat diffident in accepting a position which pertained to some member with more weight and influence with the Society than himself. He had long felt the necessity there existed for a reduction in their annual subscription, which he thought, however well such might support the views of the book-reading portion of the Society, had a tendency destructive to its operations and views as a scientific body.

He heard it had been said that to lessen the subscription would be in a measure to vulgarise the Society. This, he trusted, could not be true of any member; but granted that an argument of such a nature had been attempted, it was met by the simple fact that whether the subscription remained at Rs. 100, or became reduced to Rs. 50 per annum, as he proposed, the principle of admission by ballot was left untouched. The chief argument brought forward was, that to lessen the annual subscription would be to cripple the Society's usefulness, or, in other words, the income of the Society would thereby become so curtailed as would necessitate a reduction in the number of books, &c., supplied to members.

Mr. Kennelly said he did not attach great weight to this argument, or he believed that the reduced subscription would add considerably to their list of members, and if not at once, would before long place the Society in a position with regard to funds as favourable as it now holds.

But granted the soundness of the argument. The Society ought not to lose sight of the fact that its legitimate aim is the advancement of science; and that to tolerate any rule inimical to such an aim is to nullify the intentions and wishes of the founders. The subscription of Rs. 100 Mr. Kennelly held to be such a rule, for it tended to exclude gentlemen, some known to him, who, with a lower subscription would gladly seek membership, and give to the Society that of which it now feels the loss, namely, matter for its transactions. He could not but feel surprised that while the Royal Society—the first Society in the world, he did not hesitate to say—levied an annual subscription of £4, with, he believed, a large fee for entrance, the Chemical Society £3, the Royal Astronomical Society £2, and the Royal Geographical £2; only this Branch of the Royal Asiatic levied £10—a fact from which he held there could be but one deduction, namely, that it tended to exclude useful and working, but not wealthy members, to the sacrifice of the Society's best interests and aims. He appealed, therefore, to the Society to throw down the barriers that existed against the admission of such a class, and thus place the Society on a foundation consistent with the principles marked out for it, by its founders, as a scientific body.

Dr. Birdwood said Mr. Kennelly ought to have founded his amendment upon figures. He had long wished to have the subscription reduced, and so had the Hon'ble President. The Society from the first had been chiefly kept up by the servants of Government, but now, crushed as they were under the prosperity of the country, they found it hard to subscribe, while very few of the numbers of Englishmen brought to Bombay by its trade cared to join the Society. He had therefore proposed to the Committee to reduce the subscription to Rs. 75—the lowest rate which he, as a responsible officer of the Society, could recommend. As they had just received a grant of Rs. 300 from Government, this reduction would not involve any direct loss—in fact it would leave a working margin of Rs. 790. Others thought that a reduction to Rs. 75 would satisfy no one, and also that the Government grant should be left out of all calculation on the point. Hence the Committee would not recommend any reduction, and they would vote together against it. If, moreover, Mr. Kennelly's amendment, viz., to reduce the subscription to Rs. 50 a month were carried, he would regard it as a vote of want of confidence, and leave it to the mover of the amendment to carry on the business of the Society for the year ensuing.

Dr. Kane said that he would only ask permission to make a few remarks in support of what had been said by Mr. Kennelly. It had come to his knowledge on various occasions that military officers on the staff, chaplains, and missionaries, any of whom would have been a credit and an ornament to the Society, had been prevented by the *res angusta domi* from joining its ranks, and he thought that a rate of subscription which excluded such a class from the Society ought to be reduced.

Mr. Gumpert said the increase of members during the past year and the state of the accounts, showed clearly enough that the present rate of subscription worked very well. He referred to the rates of subscription and entrance fees for admission to our social clubs which furnish "food for the body," as being high in comparison to the rate of our learned Society which supplies "food for the mind," and said his opinion was that the present rate would not be a bar to any who otherwise intended to become members, and cared for the advantages offered them by this, the principal learned and scientific Society in Western India.

While opposing Mr. Kennelly's amendment, he felt assured Mr. Kennelly had brought this subject forward because he thought conscientiously that he would further the interests of the Society, and he was sorry to hear the learned Secretary of the Society consider the subject as one involving the question of confidence or no confidence in the committee.

Mr. Taylor said the arguments that had been adduced in favour of reducing the subscription to the Society were neither adequate nor convincing. Even on financial grounds it would require more than double the recent large accession of members to keep up the income of the Society to its present amount, which did little more than cover the expenditure, an expenditure inevitably increasing in every way; and he did not believe it was possible to obtain such an increased number of subscribers at a reduced subscription, of those who were most suitable and eligible to be members of the Society, and at the same time keep up the funds of the Society in their present flourishing state.

Mr. Taylor believed that the present rate of subscription was never an element in the consideration of those who wished to become members of the Society, nor prevented any one from joining whose taste and inclinations would otherwise lead him to do so.

The practice of the Royal and other learned Societies at home was adduced in favour of the proposed change, but he believed when all the circumstances were taken into consideration, the analogy derived from these Societies would be found in favour of our present practice. True Mr. Kennelly had said that he knew of many persons learned and versed in science who were prevented from joining the Society on account of the high subscription, but as no particulars and no facts were given it was of course impossible to grapple with mere assertions. One assertion was as good as another ; when the names of the men of science and Oriental lore— which no doubt the Society needed—were mentioned, Mr. Taylor said he would believe in them ; but in any case he thought it would be most unwise on the part of the Society to alter a rule which hitherto had worked so well—under which the Society had prospered, and he had no doubt would go on prospering and prosper.

Mr. Maclean agreed with Dr. Birdwood that the propriety of reducing the subscription depended solely on the financial condition of the Society. Now, referring to the balance-sheet before the meeting, he found that the average annual expenditure (including the increase mentioned by the Secretary) amounted to about Rs. 13,000. The resident members of the Society, now paying Rs. 100 a year each, numbered 115. Supposing the subscription were reduced to Rs. 50, the income from this source would be Rs. 5,750, and adding Rs. 300 for non-resident subscribers, the total subscriptions would come to Rs. 6,000. The Government grant of Rs. 300 a month, added to this, made their income Rs. 9,600 a year ; so that the balance of expenditure over income would only be Rs. 3,400. After a year then, 68 new members in 1865 would supply this deficiency ; and as more than 50 new members had joined in 1864, paying the higher rate of subscription, it was reasonable to expect that the members of the Society would be increased by at least 100, were the subscription reduced. There seemed, therefore, nothing to fear with regard to the pecuniary results of a reduction. In conclusion, he would venture to say that Dr. Wilson took somewhat too scholarly a view of the position of the Society. The library might be made much more generally useful than it is at present, without lowering the character of the Society ; for, if a rush of novel-readers did take place, surely the influence of the men of science on the Committee ought to be sufficient to keep the crowd in due subordination.

Dr. Wilson, in reply, said that it appeared from the indulgent view which had been taken of the finances of the Society by the advocates of reduction on this occasion, whose motives were of the best character, that they were founding to a good extent on the liberal contribution of three hundred rupees a month lately voted to the Society by Government. This sum would no doubt be an important item in the future income of the Society; but it must be borne in mind that it had a special destination. It was not intended to relieve the members from their usual contributions to the support of the library, and the establishment maintained for their own benefit; but for the extension of the labours of the Society in Oriental research. The similar contribution long given to the Asiatic Society in Bengal, was wisely devoted to the publication of the *Bibliotheca Indica*, a most valuable collection of Sanskrit, Arabic, and Persian texts; and we, too, in Bombay, it must be remembered, have a similar work to effect. The publication of Oriental texts proceeds but slowly, and it needs all available help in the West as well as in the East of India. We have here, too, peculiar duties devolving upon ourselves. We have the principal *documenta* on which the History of the Maráthás is founded, to collect, arrange and illustrate, for as yet we have fewer of these *documenta* in our possession than are to be found in the collection of the late Colonel Mackenzie, at Madras. We have the literature of the Maráthás, (for they have a literature forming a curious commentary on many of their institutions and customs) also to collect and illustrate. Even the printing of our Journal, for which no charges have been made during the past year, is a serious matter, especially in view of the high charges necessarily made by the press in Bombay. It would certainly be very unbecoming for the Society to do less than usual for its interests now when the Government has come forward to give it liberal assistance in the least personal department of its operations.

The Hon. the President confirmed what had just been said by Dr. Wilson respecting the objects of the monthly sum granted by Government, and expressed his belief that it would not be a very proper or graceful act for the Society, on the receipt of this bounty, to diminish its own contributions to its general fund.

Mr. Kennelly, on this assurance from the chair, begged to withdraw his motion.

The following amendment in the Society's Rules was submitted for discussion by the meeting:—

Art. VII. "That after Caranja add, or station on the line of the G. I. P. and B. B. & C. I. Railroads."

This having been put to the vote was carried.

The Hon'ble Mr. Frere, in resigning the office of President, then made the following address to the Society :—

In a paper which he read to the Society at the Annual Meeting held on the 22nd November 1855, our Honorary President reviewed the present state of Oriental, Antiquarian, and Geographical Research connected with this side of India : —

"Doctor Wilson concluded by pointing out what he thought were our then *desiderata*. I will not reiterate what has been said by one so much better able to address you on that subject than I am ; but I will now with your permission, at this the last Anniversary Meeting at which I shall preside, carry out what it was my intention to have done at our Annual Meeting in 1854, the first after I had the honor of being elected your President. It was then my wish to have given you an outline of the *History* of this Society. The occasion would have been most suitable, as the Society had then been just fifty years in existence. Circumstances, however, prevented my fulfilling my intention, and an equally favourable opportunity could not recur, but we may perhaps be allowed to accept the present as not a very inappropriate one.

"The History of the first ten years of this Society is given in the advertisement to the Transactions of the Literary Society of Bombay, published in 1819. From that we know that the first Meeting of the Literary Society of Bombay was held at Parell, on Monday the 26th November 1804. Seventeen persons were present. Among them, the Governor Jonathan Duncan, Sir James Mackintosh, Lord Valentia, Dr. Helenus Scott, Mr., afterwards Sir C. Forbes, Sir Jasper Nicholls, Major, afterwards Colonel Moor, Mr. Erskine, and Mr. Salt ; an array of names, the equal of which we may, I fear, seek for in vain, among any seventeen who could now be collected together in Bombay or in India. Of the Infant Society I cannot probably do better than read the description given by Mr. Mackintosh in the life of his Father, Vol. 1., p. 236.

"Mr. Mackintosh says,—'Before leaving England Sir James had resolved to do all in his power to promote the progress of knowledge within the future sphere of his influence ; and, among other means of effecting that purpose, to institute, at Bombay, a Society for the

purpose of investigating the philosophy, sciences, arts, literature, geography, and history of India. He was, perhaps, at first somewhat discouraged by finding many fewer persons at the Presidency who took an interest in such inquiries than he had expected. From the early period of life at which all gentlemen intended for the civil and military services in India left home, few of them could have received the benefit of a scientific or classical education. Their early studies had had a practical direction, and the bustle and activity in which they had spent their lives after entering the service had left little leisure for pursuits merely literary, or for historical investigations that seemed to terminate in mere curiosity. Yet, having seen much of a new country and strange manners, they had something to tell, if they had not fallen into that error which is so difficult to be shaken off, even by the most intelligent men, the notion, what has long been familiar to themselves, cannot be the object of surprise or curiosity to others. Besides few of them had any habits of writing except on official concerns, and they were in general unwilling to commit themselves on what to them seemed new and dangerous ground. Even the medical gentlemen, whose education was necessarily more complete, had in general left Europe at the earliest practicable period: when they had finished the studies strictly necessary for their admission into the service, in order that they might not lose rank, which depended solely on seniority; and in consequence few of them had possessed leisure or opportunity to enter deeply into those important collateral branches of study, chemistry, botany, mineralogy, natural history, &c., for an acquaintance with which we generally look to the members of that profession. Sir James, from the commanding view which he took of the varied subjects of human knowledge and of their comparative value, from his frank, open character, his candour and indulgence for even the most imperfect effort to please or instruct, was admirably fitted to urge forward and direct such an institution. But, perhaps, the very splendour of the reputation which had preceded him to India had its evils, and partially obstructed his designs. Convinced, however, that to bring together men who were engaged in the same pursuit was the best mode of kindling their zeal, and of enabling them mutually to verify the extent of their acquirements. After some previous communication, he had called a meeting of 'several of the leading men of the Island at his house at Parell, on the 26th day of November, when the Literary Society of Bombay was formed.'

“Of the original members of the Society Governor Duncan was a proficient in the Persian tongue, and intimately acquainted with the characters and manners of the natives of India; Major Edward Moor was the author of an interesting narrative of the proceedings of Lieutenant Little’s detachment, which threw much light on the habits of the natives of the interior of India, and on the geography of parts of the country then little known; Dr. Robert Drummond had published a grammar of the language of Malabar; Major David Price, who has since been distinguished by his memoirs of Mohammedan History and other valuable works on Oriental subjects, was already known for his acquaintance with Persian Literature. Colonel Boden, who has since founded the Sanscrit professorship at Oxford, had made some progress in Mahratta learning. Captain (the present Major General) Sir Jasper Nicolls was one of the first to promote the views of the Society by his remarks on the temperature of the Island of Bombay; and Dr. Helenus Scott was known as a physician by various chemical speculations. Lord Valentia (now Earl of Mountnorris), and Mr. Salt (afterwards Consul-General in Egypt), being then in Bombay were present at this Meeting, and became members of the Society. A proposal made to appoint the Governor Patron of the Society was, after some conversation, set aside, on the ground that, as a literary body, it should preserve a character of perfect independence; an opinion in which Mr. Duncan himself warmly concurred; conceiving it to be sufficient honour for any man to be allowed to forward such objects, as an associate, on terms of perfect equality.

“The Society soon after, on the suggestion of the President, published an advertisement,* intimating an intention to offer annually a gold medal as a prize for the best essays on subjects to be announced. That for the first year, and no other was ever published, was ‘to illustrate as far as possible, from personal observation, that part of the Periplus of the Erythrean sea which contains the description of the coast from the Indus to Cape Comorin.’ Sir James translated from the Greek a portion of the Periplus referred to, which was printed for distribution. It was a literal translation, with a few useful notes, containing the conjectures of former writers as to the appropriation of the ancient names to modern places. No essays, however, were presented, and the plan was not persisted in.

* Dated 31st December, 1804.

“ Soon afterwards a plan for forming a comparative vocabulary of Indian languages engaged his attention. His philosophic views enabled him to see that the execution of such a design was better fitted than almost any other to throw light on the descent and connection of various nations of the east, as it might afford data for penetrating far beyond the period of recorded history. His plan he explained in a paper, read in the Society on the 26th of May 1806, exactly two years after he landed in the Island. It was printed and circulated at the time, and has since been reprinted in the first volume of the Society's Transactions. It was founded on the celebrated comparative Vocabulary of the Empress Catherine, and contained about two hundred and fifty additional words. ‘It is my intention,’ says he, ‘to transmit to the various governments of British India, a list of words for an Indian Vocabulary, with a request, that they will forward copies to judges, collectors, commercial residents, and magistrates, directing them to procure the correspondent terms in every jargon, dialect, or language spoken within the district committed to their trust; and respecting the languages spoken without the Company's territories, that the same instructions may be given to residents at the courts of friendly and allied States, as far as their influence may extend. I shall propose that they may be directed to transmit the result of their inquiries to me; and I am ready to superintend the publication of the whole vocabulary. It is particularly desirable that they should mark with great precision the place where any one language, dialect, or jargon, or variety of speech ceases, and another begins; and that they should note, with more than ordinary care, the speech of any tribes of men, uncivilised, or in other respects different from the Hindoo race, whose language is most likely to deviate from the general standard. Mixed and frontier dialects, for the same reason, merit great attention.’

“ A short time before the publication of the comparative vocabulary (Feb. 24, 1806), Sir James, as President of the Literary Society of Bombay, had addressed a letter to the President of the Asiatic Society, proposing a general subscription to create a fund for defraying the necessary expenses of publishing translations of such Sanskrit works as should seem most to deserve an English version, and for affording a reasonable recompense to the translators where their situation made it necessary. It is written with his usual extent of views and felicity of language. Some difficulties occurred to the Committee of the Asiatic

Society to whom the letter was referred ; but that body came to the resolution of publishing, from time to time, in volumes distinct from the Asiatic Researches, translations of short works in the Sanscrit and other Oriental languages, with extracts, and descriptive accounts of books of greater length. The Notices des Manuscrits de la Bibliotheque du Roi, and the publication of the Oriental Translation Fund (for the institution and support of which Eastern learning owes so much to the Earl of Munster), afford practical examples of the assistance to knowledge that may be afforded by such a plan.'

" In 1805 the Society bought for Rs. 16,000 the Bombay Medical and Literary Library which had been founded in 1790 by the Medical gentlemen of Bombay, and increased by additions from England, which I must mention to the honour of the late Court of Directors, were sent out from time to time freight free on board the Company's ships. I have not been able to find a catalogue of the Library, but the books must have been but few ; for one of Sir James Mackintosh's last acts before leaving Bombay on the 5th November 1811, was an attempt to rectify the want which was felt from the Society not possessing a good Library. The remedy applied was a request to Sir James to send out a collection of standard books best fitted to the formation of a Public Library, as well as to order annually the principal New Publications as they appeared, on a scale suited to the Funds of the Society. But even with this assistance no very large Library was formed, for the first Catalogue I find of the Library printed in 1817 contains only 1412 works including those then expected from England, and a collection of books on Oriental Literature presented to the Society by Government in 1812.

" Since this, in 1820, Mr. Elphinstone presented the Library with a large collection of books in foreign languages, and Government in 1826 gave us a handsome present of MSS., so that with other presents and purchases the Library now contains about 20,000 works.

" In 1815 it was agreed, on the motion of Captain Basil Hall, R.N., to open a museum for receiving antiquities, specimens in Natural History, the arts and mythology of the East. I cannot find any list of the contents of the Museum at any given date, but an acquaintance with the Society of upwards of 30 years enables me to say that it languished for several years until we received presents of coins from Sir Alexander Burns, and minerals from Dr. Malcolmson, and since then our coins

have increased, so that with the present just made to us by Cowasjee Jehanghier, we have a handsome and valuable collection of coins, and above 12,262 specimens of Antiquity, Natural History, Arts, and Mythology in our Museum.

“The Transit Instrument presented to the Society in 1815 by Mr Money “as a small tribute of his grateful respect” was made over to the Observatory at Colaba in 1823, the Society never having been in possession of a room in which it could be placed; though it was in the same year in which they received the Instrument that the Society recommended Government to erect an Observatory, and informed them that the Society had a Transit Instrument fit for the object contemplated. The Court of Directors in 1818 sanctioned Rs. 2,000 for erecting an Observatory, the Society engaging to defray any excess beyond that amount. The Observatory is now, I know, engaging the attention of Government and the Geographical Society, and the subject originally taken up by this Society belongs rather now to the Geographical Society than to us.

“In 1815 Sir James Mackintosh and Sir John Malcolm were appointed to revise the contributions to the Society, and in 1821 the Society published these revised contributions in three volumes of Transactions, which met with the reception they deserved from all interested in Oriental literature, and have become a standard work, procurable, however, I am sorry to say now with great difficulty.

“In 1827 the Literary Society of Bombay was grafted as a Branch on the Royal Asiatic Society of Great Britain and Ireland, and from that time to 1841 all literary communications from the Branch Society were sent to the Parent Society in England, and appear in the journal of that Society.

“In 1841 it was determined to publish a Quarterly Journal of our own, and Mr. Orlebar, our then able and accomplished Secretary, undertook the duty of Editor, and his successors in the office have continued to perform the same duty. The journal never was what it was originally intended to be, a Quarterly journal, but in the last 20 years, six volumes of some 4 or 500 pages each, have been published, and if we may judge from the applications made for copies of it by Societies and individuals, not only in England, but on the Continent and in America, we have no reason to be ashamed of our work.

"I mentioned above that the first meeting of the Society, held in November 1804, consisted of 17 persons, we now number 204, of these about 160 are Europeans and the rest natives. In 1811 subscribers were admitted to the Library but not the privileges of members, and it was in that same year that the subscription was raised from Rupees 65 to Rupees 100 per annum, at which amount it has continued ever since.

"Those of you who have been as long connected with the Society as I have been, will recollect the great opposition which was made in the year 1833 to the admission of a native as a member of the Society. It is a good rule of our Society that no record is ever kept of those who have been proposed as members and black-balled, but it is now a matter of history that notwithstanding the exertions made by some of the most popular and influential of our members, they signally failed in getting this native admitted into the Society as a member, and it was not until Manockjee Cursetjee had been elected a member of the Royal Asiatic Society, and his friends claimed as a right for him to be admitted a member of this Branch Society, that the door was opened. All honour be to him for his characteristic perseverance and indomitable courage on this as on all occasions. After he was admitted—the Hon'ble Juggonath Sunkersett, Sir Jamsetjee Jejeebhoy, and others soon followed: and good reason we have not only to be proud of our native members, but to be grateful to them for the splendred additions they have made to our Library and Museum. To whom are we so much indebted for presents of Books, and a large and costly collection of coins as to Cowasjee Jehanghier Readymoney, Esq., and the Hon'ble Juggonath Sunkersett; and have not Bal-Gungadhur Shastree, Dr. Bháú Dájí, and Dhunjeebhaee Framjee been large and useful contributors to our journal. Gifts and contributions such as these may well make the Society proud, and grateful to our native members. Sixty years ago, the year after the Society was formed, Sir James Mackintosh wrote to Government suggesting the Establishment of a public Library, and the building of commodious apartments for its reception, and in which the Society might hold its meetings. He also asked for Philosophical Apparatus. Government sanctioned the Society's raising by Lottery for one or two seasons, the funds necessary for this undertaking, and which were estimated at a lac of Rupees. But it was not until 1817 that the Society subscribed Rupees 10,000 towards building the Town

Hall. I have not been able to discover where the Society met after they ceased to meet at Parell, until their meetings were held in the Rooms where first I knew the Society, near the Bank, now occupied, I believe, by Jaffer Sulliman & Co. You will imagine that the space there was confined, and that it was with great satisfaction that, on the 26th November 1830, the Society moved into these rooms which had been furnished for them by Government. There was however, one loss which we sustained, and that was in our camphor-wood book-shelves and cases. It was not remembered until after they were sold as old furniture, for, I think, less than Rupees 200, that the book shelves were all of camphor-wood, and that it would have been good economy to have kept them.

“We are now again feeling cramped for space, and though our energetic Secretary is making the most of the rooms, we hope the day is not far distant, when, if the Society flourishes as it has hitherto done, we shall be obliged to ask assistance from Government in the grant of more rooms.

“The time will probably be deferred, if the company now forming in Bombay to establish a circulating Library be carried out. You will then no longer require to be supplied with novels and light literature, you may even part with that you have; but then you will be obliged to reduce your subscription and your number of subscribers will certainly be reduced, for we are well aware that not all our members care to belong to the Society purely for the reasons for which it was founded “the investigation and encouragement of Oriental Arts, Science, and Literature.” But many will leave us when they can be better supplied with the literature of the day for Rs. 50 or less per annum. When that day arrives, and for its early dawn you must be prepared, the Society will become what Sir James Mackintosh intended it to be, and we might then open the doors more widely to those who would seek entrance to a purely scientific and learned Society. But we must continue to bear in grateful remembrance the obligations we are now under to those who, looking only for the literature of the day, have by their subscriptions and membership enabled us to carry out the higher object our Founder had in view, and I think it has always been lost sight of in the discussions we have had on the subject of reducing our subscriptions, that the comparison in the rate of our subscription is not with the Royal Society, the R. G. S. or R. A. S., but with any Learned

and Scientific Society plus the Circulating Library and the Reading Room. When to the subscription in England to the R. A. S. is added the subscription to the Circulating Library and the Reading Room, the subscription to our Library, with the expense of getting books out here will not be found extravagant.

“There is also another way in which you may increase your members and your funds even after the secessions. I have just mentioned a method which you have this day sanctioned and adopted. Few persons until they become resident in Bombay derive any benefit from the Library, they pay as members but get nothing for it. The Railways, however, now make Poona, Sholapore, Ahmedabad, and Malligaum as accessible as Tanna and Caranjah were when the first meeting of the Society was held, or when I joined it 30 years ago, and when light reading ceases to be supplied by the Society there will not exist the same objection as there might be now to works being sent to out-stations, or at any rate to those stations which are on the Railway. But when that day arrives you will require an entire change in the way in which books are distributed, and you will find the absolute necessity of recalling all books once in the year to ensure books not being “lost” (which is I believe the accepted phrase) as I regret to say, they now too often are.

“Among the points deemed worthy of record regarding the Society were the names of the Presidents, Secretaries and Treasurers, and were it not that I see I have held office as President longer than any of my predecessors, and have I fear nothing to shew you in requital for the honour done me, I would ask you to look at the annexed list, and bear in mind what your Presidents have done for Oriental and General Literature. When among the Presidents appear the names Mackintosh, Taylor Money, Elphinstone, Malcolm, Vans Kennedy, Wilson, Stevenson, it appears presumptive to have allowed my name to be among them, and it is with scarcely less diffidence that I tell you, that though it is advisable to select your President sometimes from those who have not literary powers and accomplishments to recommend them, it is to the Secretaries you must look for the substantial benefits to your Society. The Society is honoured by having such men as those I have named above as its Presidents; but it is nothing new that I should tell you that it is to Mr. Erskine, Colonel Kennedy, Cotton Money, Orlebar, Malcolmson, Bird, and

Carter, that we owe our material prosperity. You are probably surprised at my finishing the list with Carter, and you have good reason to be so. Those I have named have all passed away from us, and have become as it were subjects of history which all may canvass; and I have entirely misunderstood our present Secretary, Dr. Birdwood, whose ability, research, and science, and whose energy and zeal in our service is second to none of his Predecessors, are beyond all praise and known to you all, if I did not, while saying to his face what truth and justice alike compel me to do, at the same time apologize to him for what I have done.

“The Society, has ever acknowledged its obligation to their Secretary, an address was presented to Mr. Erskine, the first Secretary, on his leaving the Society in 1823, in which the formation and prosperity of the Society is attributed principally to his unremitting and judicious exertions; and similar obligations have been admitted to be due to most of those gentlemen who have accepted that office. In 1842 more than Rs. 2,000 were raised for a memorial to their much lamented Secretary, Dr. Malcolmson. A like sum was raised for a monument and memorial of General Vans Kennedy, who was for 8 years Secretary to the Society,—a longer tenure of office than any held, except Dr. Carter.

“I cannot draw comparisons between the two Secretaries who have assisted me while President of the Society. Our intercommunion has been the means of forming a sincere friendship between us, founded upon feelings of deep esteem. Dr. Carter has added much to science, and communicated many papers to our journal, and we have acknowledged to him our appreciation for his services; and if Dr. Birdwood is only granted health and strength for an equal length of time, if we may judge from the great additions to our library and accommodation which he has obtained for us in the last two years, his resignation of office will also call forth as substantial a recognition of his services on your part as any of his predecessors have received.

“I cannot conclude without noticing the great desiderata which Dr. Wilson pointed out in the paper to which I referred at the beginning of my address.

“1 ‘The regular publication of the journal at intervals not exceeding six months in ordinary circumstances, it being understood that the Secretary with a view to the abridgment of his labours, in editing it,

shall enjoy the assistance, when practicable, of the members furnishing articles to its pages.'

"This is very desirable, but it must depend entirely upon the contributions and contributors whether it can be carried out. It must depend upon the number of papers contributed, and upon the state of completeness in which they are sent to the Secretary. I know that the publication of the present number has been long delayed from the authors' correction of their papers, and I also know that other occupations, which cannot be postponed, prevent the completion of many papers members have commenced, or the commencement of much which members, had they leisure, would do. These preclude the possibility of the regular publication of the journal, though I recommend it most seriously to your consideration to furnish all the information you can in papers to the Society, and send them to the Secretary as complete as possible for publication.

"2. 'The presentation to the Society, by Government, of all official articles of a Literary and Scientific character, bearing upon the objects which it is intended to advance, for illustration and comment and precise scientific editorship in the journal. For example, the copies of old inscriptions which appear in the valuable volume on Kolápur published by Government might have been handed over to the Society and given forth in a suitable form, with an identification of the dynasties, &c., to which they belong. The Ethnographical papers, too might well go through the ordeal of the Society. This disposal of them, in the first instance, would not be inconsistent with their subsequent introduction into the Government Selections which are carefully edited by Mr Thomas and others, for official and general use.'

"Government have never failed to avail themselves of the services of the Society for any information they may require, nor to hand over to the Society all articles or copies of inscriptions which might be better preserved or treated of by the Society than they could expect to be if retained by Government.

"3. 'The Society should systematically seek to enlarge its library of printed books and manuscripts in the Oriental and Scientific departments, so as to afford every facility to its members to engage in those peculiar studies which it professes to countenance and advance. In the case of needful Oriental manuscripts our library is particularly defective. Though not one of the richest members of the Society, the

exigencies of my own engagements have forced me to purchase, from first to last during the last few years, a vast many more than the Society has done in its collective capacity. For an indiscriminate purchase of manuscripts, however, I would not plead. I ask only the acquisition of those which are needful for our actual research."

"I hope the arrangements which were made to meet this have been successful in supplying this desideratum, but we must bear in mind that the members of the Society have different objects and pursuits in their studies, and that all the exigencies of all the members cannot be supplied at once, and I fear that the more works we purchase in different branches of study, the more will be the want felt by those pursuing only one or two researches, of the want of manuscripts or books of reference in our library needful for their own particular use.

"4. 'The Cave commission should be empowered by Government to employ a learned native, acquainted with the Cave character, to collate transcripts of the inscriptions made by Mr. Brett, and published in the Journal with the originals, with the view of correcting errors, which, for reasons already mentioned, are abundant, notwithstanding the care of Mr. Brett.'

"5. 'The learned native should afterwards be retained in the service of the Society, like the Pundit of the Asiatic Society in Bengal, for aiding it in decipherment, translation, and other similar occupations. Colonel LeGrand Jacob, who feels a particular interest in the objects of this meeting, attaches much importance to such an arrangement as this. Why should we not immediately take steps for the publication, in connection with Government, of a *Corpus inscriptionum* embracing the whole of the ancient *documenta* on stone and copper to which we have access?'

"On this subject I will not suffer myself to speak. The failure of the Cave commission, and the waste of the salary paid to the 'learned native' are beacons which mark dangers I trust the Society will always in future avoid.

"6. 'It is desirable that one of the clerks employed by the Society should have a knowledge of natural history to give effectual assistance to the Secretary in the care of the Museum.

"I would add that in my opinion every department whether Books, Manuscripts, Natural history, Fossils, Sculpture, Weapons, Coins,

should have a clerk or an assistant secretary to give effectual assistance to the secretary in the care of every article in the Library or the Museum.

“7. ‘A monthly grant of money in aid of the objects of the Society should be solicited through Government from the Court of Directors of the East India Company. Large sums are given to the Bengal Society while nothing is given to that of Bombay, but presents of Books and the rooms in which we hold our meetings and accomodate our Library and Museum. It is to be observed that our voluntary pecuniary contributions to science and Oriental literature do not fall short of those made on the banks of the Ganges. They amount in round numbers to about a thousand pounds per annum.’

“This grant from Government has now been obtained, the sanction of the Government of India to a grant of Rs. 300 per mensem having this day been communicated to you. I must however correct the mistake of supposing that these Rooms are a free gift to us by Government, I have already shown you how the Society subscribed Rs. 10,000 towards this building.

“8 ‘The library of the Society should continue to be available on easy terms to all parties seeking to advance the objects of the Society, whether they be members or not.’

“I have never heard any complaint against the Society for not throwing its doors sufficiently open to all persons seeking to advance the objects of the Society. The Society professes, and, I believe, acts up to its profession to allow all indigent students, occupied in the pursuit of any study, free access to its library; and I am sure I only echo the feelings of all members of the Society that the day may never come when it can be said that a single honest and deserving student, was ever on any plea refused the free use of the Library.

“I trust you will now see and admit that though the Society has fluctuated, at times being presided over by eminent men in all relations of life, and assisted by Secretaries fit coadjutors for such heads, while at others it has languished, still it has on the whole faithfully fulfilled the object for which it was founded; but I cannot too thoroughly impress upon you that there are but few men who, in this country do not daily see something to tell of, ‘if’ in the words I read to you before, ‘they have not fallen into that error which is so difficult to be shaken off even by the most intelligent men, the notion that what has long been familiar to

themselves cannot be the objects of surprise or curiosity to others.' Let me therefore entreat your attention to what we know were our first President's objects and wishes in founding this Society, and what we see the Society have been able to effect, and beg you earnestly to increase, and not relax in your exertions.

"The Society is now, I may say, on the verge of a Revolution. It cannot extend its Library as a circulating Library, and at the same time it cannot afford to declare itself to be purely literary and scientific. It will soon cease to attract those who require the one and will be too expensive to be maintained as the other. You must be prepared to meet this danger when it arises, and when those who want only a circulating Library leave you, you must in cutting off that branch of expense invite those who in the pursuit of science alone are now unable to join the Society as now constituted. I cannot contemplate the vast increase in the number of Europeans I now see in Bombay, nor the high standard of education required by the University, without feeling confident that there must be many among the Europeans who have pursuits higher and more learned than that of mere money-getting; and that there must be recruits for our Society among them; and I will not believe that a hundred men can graduate at the University without ten of them at least becoming not only members, but working members, of the Society.

"We shall then, I trust, find the Motto of the Parent Society verified, and that our branch, though never severed from the Parent stalk, may still itself claim to be a tree."

The President then said, I will only detain you, gentlemen, a few moments longer, the subject is personal to me, and I will be as brief as possible. It is now ten years since you did me the honour of electing me your President. I regret how little I have been able to do for the Society; but whatever I have been able to effect is to be attributed to the confidence you have always so kindly placed in me, and the support I have at all times received from you. The period of my residence in India is now drawing to a close. In a few months I shall finally leave these shores, and as this is the last anniversary meeting I shall ever attend I must request you to allow me also to make it the last meeting at which I shall preside, and permit me to resign the proud situation in which your kindness and favour more than my deserts has so long sustained me.

There are many things, some few for the Society itself, which will demand my fullest attention during the few short months I shall now remain among you, and I feel that I cannot do justice to all I have to do as well as to the situation of President of this Society, and that I must give up one. I therefore beg you to relieve me of that in which I know you can easily do more than replace me, and with that view I would most strongly recommend to your notice the Hon'ble Mr. Justice Newton, a ripe and accomplished Sanskrit scholar and Numismatist, and one who has already done more for the honour of the Society, than it has ever been in my power to do.

The Honorable Mr. Frere then vacated the chair, which was filled for the rest of the evening by Dr. Stovell, Vice-President.

Dr. Wilson moved that the best thanks of the Society be offered to the Honorable Mr. Frere for the able and interesting address which he had just read to the Society. It must have cost the author much inquiry and research ; and it was the more valuable that many of the facts connected with the history of the Society, which it noticed, were fast passing from the memory of even the oldest members of the present generation. The Hon'ble President had placed the Society under great obligations by preparing it at a time when his important public duties, as well as his private affairs, in the prospects before him, must be making great demands on his time and attention.

But something more was due to Mr. Frere on this occasion than the expression of thanks for the document, to the reading of which they had all listened with so much interest. The intimation made at its close that he must now resign his office as President of the Society, which he had so long held with great credit to himself and benefit to the Society, reminded the Society of far higher obligations which it owed to him as a member and an office-bearer. Of these obligations he (Dr. Wilson) could speak both with confidence and accuracy, as the oldest surviving member of the Society now in India, and one who remembered Mr. Frere's services in connexion with it from his entrance into it in 1831 till the present hour. The interest which Mr. Frere exhibited in the objects and proceedings of the Society, and the intelligence and judgment which in his individual capacity he had brought to bear upon them, led to his appointment, at an early period of his Indian career, to the office of Secretary, on the efficient discharge of the duties of which so much depends. The selection made in the case

was soon proved, as was anticipated, to be an excellent one. Nothing could exceed the attention, care, promptitude, and acuteness with which at a busy period of the Society's history, Mr. Frere discharged the duties to which he was called. After two years efficient service in the capacity now referred to, Mr. Frere was obliged to leave Bombay ; but he did not then suspend his interest in the well-being and advancement of the Society. The Museum contained some valuable and curious objects which he acquired for it in the Southern Maráthá country, and elsewhere, and which he liberally presented to its stores. On his permanent settlement in Bombay, he renewed his attendance on the meetings of the Society, and again manifested his peculiar interest in its business. Ten years ago he had been cordially and unanimously elected President of the Society ; and for the long period he had been spared to preside over it, he had with great ability, zeal, and judgment performed the duties of the chair. His attendance at the meetings had been singularly regular, notwithstanding the pressure of public duties, now more abundant than ever, in the case of every member of an Indian Government, and notwithstanding much personal inconvenience to himself, instances were known of his coming even from the Dakhan that he might be here at his post in the Society. It was well-known that he was a distinguished Numismatologist, and his experience in this capacity he had turned to the benefit of the Society, by furnishing valuable reports on coins submitted to his inspection ; and by carefully arranging and cataloguing all the collections of the Society, a work requiring great skill and labour. To the Museum he had lately given most valuable articles, illustrative particularly of Hindu sculpture ; and it was very much owing to him that this Department of the Society had got the accommodations with which it is now happily furnished ; its removal from the library, in which it was confounded, having been effected also at his own expense. The Society had flourished during his term of office, aided as he had no doubt been by zealous coadjutors, and specially by the distinguished Secretaries, Drs. Carter and Birdwood. Good-will and order had prevailed at all the meetings over which he had presided. A spirit of commendable native liberality, greatly to the advantage of the library, had been called forth in two remarkable instances already specified. Mr. Frere had been an effective representative of the Society with Government, though it was believed that other willing hearts were there ready to help the Society in its public endeavours to aid in revealing the peculiarities and

history of this great country to all desiderants of Oriental knowledge. He (Dr. Wilson) would beg to propose—"That the Committee of Management be requested to prepare a memorandum of the Hon'ble William Frere's services to the Society from first to last, for presentation to it at an early Meeting; and that it be accompanied with a suitable expression of the thanks of the Society for the favours and benefits which he has conferred upon it, especially during the long period he has so honourably and efficiently filled its chair."

Dr. Bháu Dájí spoke as follows :—In seconding this resolution I concur with all that Dr. Wilson has said in its support. Although this resignation had been expected, it has taken us all by surprise, yet we cannot accept the resignation of our President without expressing our deep regret and our warmest thanks for his valuable services during ten years. Mr. Frere has been most regular and punctual at our Meetings; and has paid the closest attention to the details and minutæ of the Society's business. During his regime the library has been considerably enlarged and improved; especially when seconded by the zeal of our Secretary. A number of native members contributed handsome donations for adding to the Oriental and Natural History Departments, and also to the Numismatic Department. A new and improved catalogue of books has been prepared with the assistance of zealous members; and the Museum has been transferred to a larger and better lighted room at the expense of the President. He has arranged the coins in the cabinet, and furnished several valuable reports on coins which have appeared in our journal. We have had the benefit of his advice and influence in another quarter. The Society is indebted as much to our President as to the Government, of which he forms a distinguished member, for the monthly grant of Rupees 300, to be devoted to the Oriental and Scientific Departments of the Society's Library, and to the publication of a Bibliotheca of valuable Gujarati, Maráthá, and Sanskrit texts. We are also indebted to his advice and intercession for additional rooms in the Town Hall. And in all his dealings with us we have met with courtesy and that gentlemanly conduct of which our President affords a bright example. I consider that the high *status* acquired by this Society and the strict order which marks all its proceedings, and its great success as a Library, is entirely due to the personal character of the President, and the conscientious way in which he has ever performed the various and often thankless duties of his important office

The motion of Dr. Wilson was then put, and carried with acclamation.

The Honorable Mr. Frere cordially thanked the Society for the honours now conferred upon him, saying that he was in the predicament of the client who said he did not know his own case till it was expounded before the court by his advocates. Mr. Frere concluded by proposing the Honorable Mr. Justice Newton as his successor.

Dr. Wilson begged to propose Dr. Bháu Dájí as a Vice-President of the Society in the room of Mr. Justice Newton, now called to the chair. It was with much satisfaction that he made this proposition. He had been one of the first advocates of the admission of native gentlemen and scholars into the Society, under the persuasion that they would most materially and effectively contribute to advance its interests. Facts had amply confirmed his anticipations in this matter. The late professor Bál Gángadhár Shástrí, so early removed from this earthly scene, and Dr. Bháu Dájí in particular, had indeed proved conspicuous ornaments of the Society. The learned doctor had already a European as well as an Indian reputation; and he had both the desire and the means of contributing much to the Society's progress. Well did he merit the honour which it was hoped would now be unanimously accorded to him.

This motion was seconded by Dr. Sinclair, and carried.

The following is the list of office-bearers elected for the year 1864-65 :—
President—The Honorable Mr. Justice Newton—*Vice-Presidents*.—M. Stovell, Esq., M.D; the Honorable Mr. Justice Forbes; Colonel W. R. Dickinson; Bháu Dájí, Esq., H.M.R.A.S. *Members*.—J. Peet, Esq., M.D.; Brigadier-General Tapp, C.B.; W. Loudon, Esq.; Colonel J. B. Dunsterville; W. C. Coles, Esq., M.D.; George Foggo, Esq.; Dhunjeebhoy Framjee, Esq.; Cówasjee Jehanghier Readymoney, Esq.; James Taylor, Esq.; M. Kane, Esq., M.D., M.A. *Auditors*.—W. Loudon, Esq.; George Foggo, Esq. The newspapers and periodicals to be added were then voted one by one:—The *Publisher's Circular*; the *Reader*; the *Economist*; the *Englishman*; and the *New Geological Magazine*; and the *Calcutta Engineers' Journal*, were voted to be added to the list of periodicals.

APPENDIX TO THE PRESIDENT'S ADDRESS.

List of Presidents, Secretaries, and Treasurers of the Bombay Branch of the Royal Asiatic Society.

Date of Election.	Years in Office.	Names.
<i>Presidents.</i>		
November 26th, 1804	7	The Honorable Sir James Mackintosh.
" 25th, 1811	2	Robert Stewart, Esq.
April 27th, 1813	2	William Taylor Money, Esq.
November 28th, 1815	4	O. Woodhouse, Esq.
" 29th, 1819	8	The Honorable Mountstuart Elphinstone.
" 25th, 1827	3	Major Genl. the Hon. Sir John Malcolm.
December 31st, 1830	1	John Romer, Esq.
November 12th, 1831	4	Colonel Vans Kennedy.
" 30th, 1835	8	The Rev. John Wilson, D.D.
March 8th, 1843	1	The Honorable George W. Anderson.
April 10th, 1844	2	The Honorable James Henry Crawford.
" 8th, 1846	3	The Honorable Lestock Robert Reid.
March 7th, 1849	2	The Honorable John Pollard Willoughby.
June 12th, 1851	1	The Honorable Sir Erskine Perry, Kt.
November 29th, 1852	2	The Rev. John Stevenson, D.D.
June 15th, 1854	10	The Honorable William Edward Frere.
<i>Secretaries.</i>		
November 26th, 1804	11	William Erskine, Esq.
" 28th, 1815	1	W. A. Morgan, Esq.
" 25th, 1816	1	William Erskine, Esq.
" 24th, 1817	2	Dr. John Taylor.
" 29th, 1819	8	Captain Vans Kennedy.
" 26th, 1827	2	Captain George Ritso Jervis.
April 28th, 1832	4	Robert Cotton Money, Esq.
November 25th, 1833	2	William Edward Frere, Esq.
March 11th, 1835	1	Lieut. T. M. Dickinson.
November 28th, 1836	1	S. Fraser, Esq.
July 26th, 1837	5	A. B. Orlebar, Esq., A.B.
June 8th, 1842	2	Dr. J. G. Malcolmson.
April 10th, 1844	3	James Bird, Esq., F.R.G.S.
November 29th, 1847	15	H. J. Carter, Esq., F.R.S.
June 12th, 1862	2	George Birdwood, Esq., M.D.
<i>Treasurers.</i>		
1804, Charles Forbes, Esq.		1815, Messrs. Forbes & Co.
1811, Mr. Money.		1847, The Bank of Bombay.

*“ A Discourse at the Opening of the Literary Society of Bombay. By
Sir JAMES MACKINTOSH, President of the Society.*

Read at Parell, 26th November 1804.

“ GENTLEMEN,—The smallest society brought together by the love of knowledge, is respectable in the eye of reason ; and the feeble efforts of infant literature in barren and inhospitable regions, are in some respects more interesting than the most elaborate works and the most successful exertions of the human mind. They prove the diffusion at least, if not the advancement, of Science ; and they afford some sanction to the hope that knowledge is destined one day to visit the whole earth, and in her beneficent progress to illuminate and humanize the whole race of man.

“ It is therefore with singular pleasure that I see a small but respectable body of men assembled here by such a principle. I hope that we agree in considering all Europeans who visit remote countries, whatever their separate pursuits may be, as detachments from the main body of civilized men, sent out to levy contributions of knowledge as well as to gain victories over barbarism.

“ When a large portion of a country so interesting as India fell into the hands of one of the most intelligent and inquisitive nations of the world, it was natural to expect that its ancient and present state should at last be fully disclosed. These expectations were indeed for a time disappointed : during the tumult of revolution and war it would have been unreasonable to have entertained them ; and when tranquillity was established in that country which continues to be the centre of the British power in Asia, it ought not to have been forgotten, that every Englishman was fully occupied by commerce, by military service, or by administration ; that we had among us no idle public of readers, and consequently no separate profession of writers ; and that every hour bestowed on study, was to be stolen from the leisure of men often harassed by business, enervated by the climate, and more disposed to seek amusement than new occupation in the intervals of their appointed toils. It is, besides, a part of our national character, that we are seldom eager to display, and not always ready to communicate, what we have acquired. In this respect we differ considerably from other lettered nations : our ingenious and polite neighbours on the continent of

Europe—to whose enjoyment the applause of others seems more indispensable, whose faculties are more nimble and restless, if not more vigorous, than ours—are neither so patient of repose nor so likely to be contented with a secret hoard of knowledge. They carry even into their literature a spirit of bustle and parade—a bustle indeed which springs from activity, and a parade which animates enterprise, but which are incompatible with our sluggish and sullen dignity. Pride disdains ostentation, scorns false pretensions, despises even petty merit, refuses to obtain the objects of pursuit by flattery or importunity, and scarcely values any praise but that which she has the right to command. Pride, with which foreigners charge us, and which under the name of a sense of dignity we claim for ourselves, is a lazy and unsocial quality; and in these respects, as in most others, the very reverse of the sociable and good-humoured vice of vanity. It is not therefore to be wondered at, if in India our national character, co-operating with local circumstances, should have produced some real and perhaps more apparent inactivity in working the mine of knowledge of which we had become the masters. Yet some of the earliest exertions of private Englishmen are too important to be passed over in silence. The compilation of laws by Mr. Halhed, and the *Ayín Akbári*, translated by Mr. Gladwin, deserve honourable mention. Mr. Wilkins gained the memorable distinction of having opened the treasures of a new-learned language to Europe.

But, notwithstanding the merit of these individual exertions, it cannot be denied that the era of a general direction of the minds of Englishmen in this country towards learned inquiry, was the foundation of the Asiatic Society by Sir William Jones. To give such an impulse to the public understanding, is one of the greatest benefits that a man can confer on his fellow men. On such an occasion as the present, it is impossible to pronounce the name of Sir William Jones without feelings of gratitude and reverence. He was among the distinguished persons who adorned one of the brightest periods of English literature. It was no mean distinction to be conspicuous in the age of Burke and Johnson, of Hume and Smith, of Gray and Goldsmith, of Gibbon and Robertson, of Reynolds and Garrick. It was the fortune of Sir William Jones to have been the friend of the greater part of these illustrious men. Without him, the age in which he lived would have been inferior to past times in one kind of literary glory. He surpassed all his contemporaries, and perhaps even the most laborious scholars of the two former centuries, in extent and variety of attainment. His

facility in acquiring was almost prodigious, and he possessed that faculty of arranging and communicating his knowledge, which these laborious scholars very generally wanted. Erudition, which in them was often disorderly and rugged, and had something of an illiberal and almost barbarous air, was by him presented to the world with all the elegance and amenity of polite literature. Though he seldom directed his mind to those subjects of which the successful investigation confers the name of a philosopher, yet he possessed in a very eminent degree, that habit of disposing his knowledge in regular and analytical order, which is one of the properties of a philosophical understanding. His talents as an elegant writer in verse, were among his instruments for attaining knowledge, and a new example of the variety of his accomplishments. In his easy and flowing prose we justly admire that order of exposition and transparency of language which are the most indispensable qualities of style, and the chief excellencies of which it is capable when it is employed solely to instruct. His writings everywhere breath pure taste in morals as well as in literature; and it may be said with truth, that not a single sentiment has escaped him which does not indicate the real elegance and dignity which pervaded the most secret recesses of his mind. He had lived perhaps too exclusively in the world of learning for the cultivation of his practical understanding. Other men have meditated more deeply on the constitution of society, and have taken more comprehensive views of its complicated relations and infinitely varied interests. Others have, therefore, often taught sounder principles of political science; but no man more warmly felt, and no author is better calculated to inspire, those generous sentiments of liberty without which the most just principles are useless and lifeless, and which will, I trust, continue to flow through the channels of eloquence and poetry into the minds of British youth.

It has indeed been sometimes lamented that Sir William Jones should have exclusively directed inquiries towards antiquities. But every man must be allowed to recommend most strongly his own favourite pursuits; and the chief difficulty as well as the chief merit is his who first raises the minds of men to the love of any part of knowledge. When mental activity is once roused, its direction is easily changed, and the excesses of one writer, if they are not checked by public reason, are corrected by the opposite excesses of his successor. "Whatever withdraws us from the dominion of the senses, whatever makes the

past, the distant, and the future predominate over the present, advances us in the dignity of thinking beings."

It is not for me to attempt an estimate of those exertions for the advancement of knowledge which have arisen from the example and exhortations of Sir William Jones. In all judgments pronounced on our contemporaries it is so certain that we shall be accused, and so probable that we may be justly accused, of either partially bestowing or invidiously withholding praise, that it is in general better to attempt no encroachment on the jurisdiction of Time, which alone impartially and justly estimates the works of men. But it would be unpardonable not to speak of the College at Calcutta, of which the original plan was doubtless the most magnificent attempt ever made for the promotion of learning in the East. I am not conscious that I am biassed either by personal feelings or literary prejudices when I say that I consider that original plan as a wise and noble proposition, of which the adoption in its full extent would have had the happiest tendency to secure the good government of India, as well as to promote the interests of Science. Even in its present mutilated state we have seen, at the last public exhibition, Sanscrit declamations by English youth; a circumstance so extraordinary* that, if it be followed by suitable advances, it will mark an epoch in the history of learning. Among the humblest fruits of this spirit I take the liberty to mention the project of forming this Society which occurred to me before I left England, but which never could have advanced even to its present state without your hearty concurrence, and which must depend on your active co-operation for all hopes of future success. You will not suspect me of presuming to dictate the nature and object of our common exertions. To be valuable they must be spontaneous, and no literary society can subsist on any other principle than that of equality. In the observation which I shall make on the plan and subject of our inquiries I shall offer myself to you only as the representative of the curiosity of Europe. I am ambitious of no higher office than that of faithfully conveying to India the desires and wants of the learned at home, and of stating the subjects on which they wish and expect satisfaction, from inquiries which can be pursued only in India. In

* It must be remembered that this discourse was read in 1804. In the present year, 1818, this circumstance could no longer be called extraordinary. From the learned care of Mr. Hamilton, late Professor of Indian Languages at the East India College, a proficiency in Sanscrit is become not uncommon in an European institution.

fulfilling the duties of this mission I shall not be expected to exhaust so vast a subject, nor is it necessary that I should attempt an exact distribution of Science. A very general sketch is all that I can promise; in which I shall pass over many subjects rapidly, and dwell only on those parts on which, from my own habits of study, I may think myself least disqualified to offer useful suggestions.

The objects of these inquiries, as of all human knowledge, are reducible to two classes, which, for want of more significant and precise terms, we must be content to call physical and moral; aware of the laxity and ambiguity of these words, but not affecting a greater degree of exactness than is necessary for our immediate purpose.

The *Physical Sciences* afford so easy and pleasing an amusement; they are so directly subservient to the useful arts, and in their higher forms they so much delight our imagination and flatter our pride, by the display of the authority of man over nature, that there can be no need of arguments to prove their utility, and no want of powerful and obvious motives to dispose men to their cultivation. The whole extensive and beautiful science of *Natural History*, which is the foundation of all physical knowledge, has many additional charms in a country where so many treasures must still be unexplored. The science of *Mineralogy*, which has been of late years cultivated with great activity in Europe, has such a palpable connexion with the useful arts of life, that it cannot be necessary to recommend it to the attention of the intelligent and curious. India is a country which I believe no mineralogist has yet examined, and which would, doubtless, amply repay the labour of the first scientific adventurers who explore it. The discovery of new sources of wealth would probably be the result of such an investigation; and something might perhaps be contributed towards the accomplishment of the ambitious projects of those philosophers who from the arrangement of earths and minerals have been bold enough to form conjectures respecting the general laws which have governed the past revolutions of our planet, and which preserve its parts in their present order.

The *Botany* of India has been less neglected, but it cannot be exhausted. The higher parts of the science,—the structure, the functions, the habits of vegetables,—all subjects intimately connected with the first of physical sciences, though unfortunately the most dark and difficult, the philosophy of life,—have in general been too much

sacrificed to objects of value indeed, but of a value far inferior: and professed botanists have usually contented themselves with observing enough of plants to give them a name in their scientific language, and a place in their artificial arrangement. Much information also remains to be gleaned on that part of Natural History which regards animals. The manners of many tropical races must have been imperfectly observed in a few individuals separated from their fellows, and imprisoned in the unfriendly climate of Europe.

The variations of temperature, the state of the atmosphere, all the appearances that are comprehended under the word *weather* and *climate*, are the conceivable subject of a science of which no rudiments yet exist. It will probably require the observations of centuries to lay the foundations of theory on this subject. There can scarce be any region of the world more favourably circumstanced for observation than India; for there is none in which the operation of these causes is more regular, more powerful, or more immediately discoverable in their effect on vegetable and animal nature. Those philosophers who have denied the influence of climate on the human character were not inhabitants of a tropical country.

To the members of the learned profession of medicine, who are necessarily spread over every part of India, all the above inquiries peculiarly, though not exclusively, belong. Some of them are eminent for science, many must be well informed, and their professional education must have given to all some tincture of physical knowledge. With even moderate preliminary acquirements they may be very useful, if they will but consider themselves as philosophical collectors, whose duty it is never to neglect a favourable opportunity for observations on weather and climate, to keep exact journals of what they observe, and to transmit through their immediate superiors to the scientific depositories of Great Britain, specimens of every mineral, vegetable, or animal production which they conceive to be singular, or with respect to which they suppose themselves to have observed any new and important facts. If their previous studies have been imperfect, they will no doubt be sometimes mistaken, but these mistakes are perfectly harmless. It is better that ten useless specimens be sent to London, than that one curious specimen should be neglected.

But it is on another and still more important subject that we expect the most valuable assistance from our medical associates: this is the

science of medicine itself. It must be allowed not to be quite so certain as it is important. But though every man ventures to scoff at its uncertainty, as long as he is in vigorous health, yet the hardest sceptic becomes credulous as soon as his head is fixed to the pillow. Those who examine the history of medicine, without either scepticism or blind admiration, will find that every civilized age, after all the fluctuations of systems, opinions, and modes of practice, has at length left some balance, however small, of new truth to the succeeding generation, and that the stock of human knowledge in this as well as in other departments is constantly, though it must be owned very slowly, increasing. Since my arrival here I have had sufficient reason to believe that the practitioners of medicine in India are not unworthy of their enlightened and benevolent profession. From them, therefore, I hope the public may derive, through the medium of this Society, information of the highest value. Diseases and modes of cure unknown to European physicians may be disclosed to them; and if the causes of disease are more active in this country than in England, remedies are employed, and diseases subdued, at least in some cases, with a certainty which might excite the wonder of the most successful practitioners in Europe. By full and faithful narratives of their modes of treatment they will conquer that distrust of new plans of cure, and that incredulity respecting whatever is uncommon, which sometimes prevail among our English physicians, which are the natural result of much experience and many disappointments; and which, though individuals have often just reason to complain of their indiscriminate application, are not ultimately injurious to the progress of the medical art. They never finally prevent the adoption of just theory or of useful practice. They retard it no longer than is necessary for such a severe trial as precludes all future doubt. Even in their excess they are wholesome correctives of the opposite excess of credulity and dogmatism. They are safeguards against exaggeration and quackery, and they are tests of utility and truth. A philosophical physician who is a real lover of his art ought not, therefore, to desire the extinction of these dispositions, though he may suffer temporary injustice from their influence.

Those objects of our inquiries which I have called moral (employing that term in the sense in which it is contra-distinguished from physical) will chiefly comprehend past and present condition of the inhabitants of the vast country which surrounds us.

To begin with their present condition. I take the liberty of very earnestly recommending a kind of research which has hitherto been either neglected or only carried on for the information of Government. I mean the investigation of those facts which are the subjects of political arithmetic and statistics, and which are a part of the foundation of the science of political economy. The numbers of the people ; the number of births, marriages, and deaths ; the proportion of children who are reared to maturity ; the distribution of the people according to their occupations and castes ; and especially according to the great division of agricultural and manufacturing ; and the relative state of these circumstances at different periods, which can only be ascertained by permanent tables, are the basis of the important part of the knowledge. No tables of political arithmetic have yet been made public from any tropical country. I need not expatiate on the importance of the information which such tables would be likely to afford. I shall mention only, as an example of their value, that they must lead to a decisive solution of the problems with respect to the influence of polygamy on population, for the supposed origin of that practice in the disproportioned number of the sexes. But in a country where every part of the system of manners and institutions differs from those of Europe, it is impossible to foresee the extent and variety of the new results which an accurate survey might present to us.

These inquiries are naturally followed by those which regard the subsistence of the people ; the origin and distribution of public wealth ; the wages of every kind of labour, from the rudest to the most refined ; the price of commodities, and especially of provisions, which necessarily regulates that of all others ; the modes of the tenure and occupation of land ; the profits of trade ; the usual and extraordinary rates of interest which are the price paid for the hire of money ; the nature and extent of domestic commerce, everywhere the greatest and most profitable, though the most difficult to be ascertained ; those of foreign traffic, more easy to be determined by the accounts of exports and imports ; the contributions by which the expenses of Government, of charitable, learned, and religious foundations are defrayed ; the laws and customs which regulate all these great objects, and the fluctuation which has been observed in all or any of them at different times and under different circumstances. These are some of the points towards which I should very earnestly wish to direct the curiosity of our intelligent countrymen in India.

These inquiries have the advantage of being easy and open to all men of good sense. They do not, like antiquarian and philosophical researches, require great previous erudition and constant reference to extensive libraries. They require nothing but a resolution to observe facts attentively, and to relate them accurately. And whoever feels a disposition to ascend from facts to principles, will in general find sufficient to his understanding in the great work of Dr. Smith, the most permanent monument of philosophical genius which our nation has produced in the present age.

They have the further advantage of being closely and intimately connected with the professional pursuits and public duties of every Englishman who fills a civil office in this country—they form the very science of administration. One of the first requisites to the right administration of a district is the knowledge of its population, industry, and wealth. A Magistrate ought to know the condition of the country which he superintends ; a Collector ought to understand its revenue ; a commercial resident ought to be thoroughly acquainted with its commerce. We only desire that part of the knowledge which they ought to possess should be communicated to the world.

I will not pretend to affirm that no part of this knowledge ought to be confined to Government. I am not so intoxicated by philosophical prejudice as to maintain that the safety of a State is to be endangered for the gratification of scientific curiosity. Though I am far from thinking that this is the department in which secrecy is most useful, yet I do not presume to exclude it. But let it be remembered, that whatever information is thus confined to a government may, for all purposes of science, be supposed not to exist. As long as the secrecy is thought important, it is of course shut up from most of those who could turn it to best account ; and when it ceases to be guarded with jealousy, it is as effectually secured from all useful examination by the mass of official lumber under which it is usually buried. For this reason, after a very short time it is as much lost to the Government itself as it is to the public. A transient curiosity, or the necessity of illustrating some temporary matter, may induce a public officer to dig for knowledge under the heaps of rubbish that encumber his office. But I have myself known intelligent public officers content themselves with the very inferior information contained in printed books, while their shelves groaned under the weight of MSS., which would be more instructive if they could be read. Further, it must be observed that

publication is always the best security to a Government that they are not deceived by the reports of their servants ; and where these servants act at a distance, the importance of such a security for their veracity is very great. For the truth of a manuscript report they never can have a better warrant than the honesty of one servant who prepares it, and of another who examines it. But for the truth of all long uncontested narratives of important facts in printed accounts published in countries where they may be contradicted, we have the silent testimony of every man who might be prompted by interest, prejudice, or humour, to dispute them if they were not true.

I have already said that all communications merely made to Government are lost to science ; while on the other hand, perhaps, the knowledge communicated to the public is that of which a government may most easily avail itself, and on which it may most securely rely. This loss to science is very great ; for the principles of political economy have been investigated in Europe, and the application of them to such a country as India must be one of the most curious tests which could be contrived of their truth and universal operation. Every thing here is new ; and if they are found here also to be the true principles of natural subsistence and wealth, it will be no longer possible to dispute that they are the general laws which every where govern this important part of the movements of the social machine.

It has been lately observed, that “ if the various states of Europe kept and published annually an exact account of their population, noting carefully in a second column the exact age at which the children die ; this second column would show the relative merit of the governments and the comparative happiness of their subjects. A simple arithmetical statement would then perhaps be more conclusive than all the arguments which could be produced.” I agree with the ingenious writers who have suggested this idea, and I think it must appear perfectly evident that the number of children reared to maturity must be among the tests of the happiness of a society ; though the number of children born cannot be so considered, and is often the companion of one of the causes of public misery. It may be affirmed without the risk of exaggeration, that every accurate comparison of the state of different countries at the same time or of the same country at different times, is an approach to that state of things in which the manifest palpable interest of every government will be the prosperity of its subjects, which never has been and which never will be advanced by any other means than

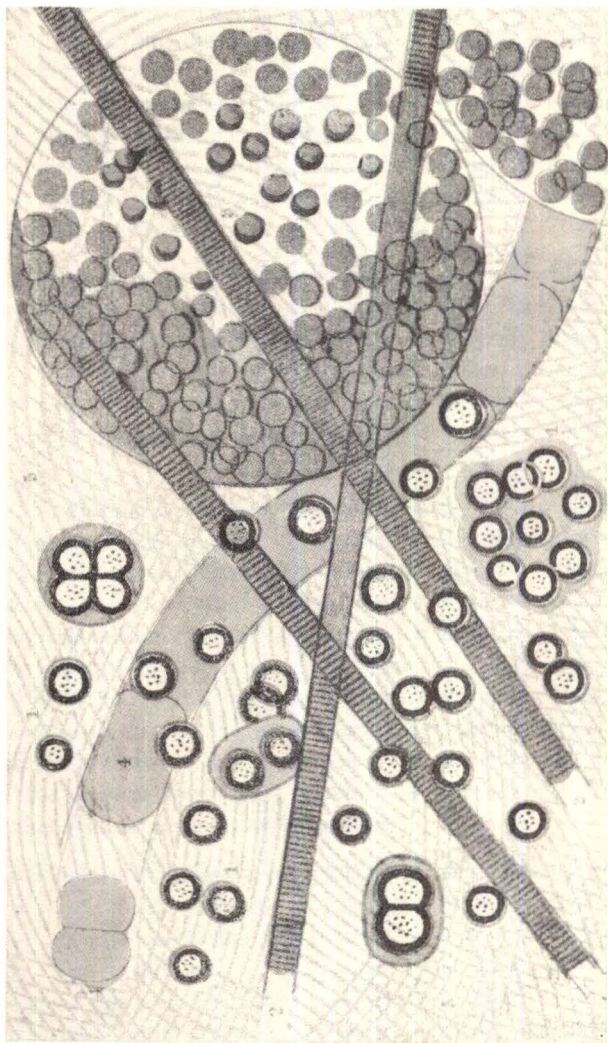
those of humanity and justice. The prevalence of justice would not indeed be universally ensured by such a conviction ; for bad governments, as well as bad men, as often act against their own obvious interest as against that of others ; but the chances of tyranny must be diminished when tyrants are compelled to see that it is folly. In the mean time the ascertainment of every new fact, the discovery of every new principle, and even the diffusion of principles known before, and to that great body of slowly and reasonably formed public opinion which, however weak at first, must at last with a gentle and scarcely sensible coercion compel every government to pursue its own real interest.

This knowledge is a control on subordinate agents for Government, as well as a control on Government for their subjects. And it is one of those which has not the slightest tendency to produce tumult or convulsion. On the contrary, nothing more clearly evinces the necessity of that firm projecting power by which alone order can be secured. The security of the governed cannot exist without the security of the governors.

Lastly, of all kinds of knowledge, political economy has the greatest tendency to promote quiet and safe improvement in the general condition of mankind ; because it shows that improvement is the interest of the Government, and that stability is the interest of the people. The extraordinary and unfortunate events of our times have indeed damped the sanguine hopes of good men and filled them with doubt and fear. But in all possible cases the counsels of this science are at least safe. They are adapted to all forms of government ; they require only a wise and just administration. They require, as the first principle of all prosperity, that perfect security of person and property which can only exist where the supreme authority is stable.

On these principles nothing can be a means of improvement which is not also a means of preservation. It is not only absurd but contradictory to speak of sacrificing the present generation for the sake of posterity. The moral order of the world is not so disposed. It is impossible to promote the interest of future generations by any measures injurious to the present ; and he who labours industriously to promote the honour, the safety, and the prosperity of his own country, by innocent and careful means, may be assured that he is contributing, probably as much as the order of nature will permit a private individual, towards the welfare of all mankind.

" LICHEN (*so called*) *found by*
HON^{BLE} W E. FRERE ON THE THULL CHAT.



SCALE $\frac{1}{2}$ 5 TO 6000" 3.

The hopes of improvement have survived in my breast all the calamities of our European world, and are not extinguished by that general condition of national insecurity which is the most formidable enemy of improvement. Founded on such principles, they are at least perfectly innocent. They are such as, even if they were visionary, an admirer or cultivator of letters ought to be pardoned for cherishing. Without them, literature and philosophy can claim no more than the highest rank among the amusements and ornaments of human life. With these hopes, they assume the dignity of being part of that discipline under which the race of man is destined to proceed to the highest degree of civilization, virtue, and happiness, of which our nature is capable.

On a future occasion I may have the honour to lay before you my thoughts on the principal objects of inquiry in the geography, ancient and modern, the languages, the literature, the necessary and elegant arts, the religion, the authentic history and the antiquities of India, and on the mode in which such inquiries appear to me most likely to be conducted with success.

Description of so-called "Lichen," found by the Honorable W. E.

FRERE, on the Thull Ghât.

WITH ILLUSTRATIONS.

Characters.—Lichenoid encrustinæ: extremely thin, of a "bright red" (minium?) colour when fresh, becoming violet when dry, but when wetted again presenting some of the red cells which gave it its original colour. Found on gravel (?) rubble (?) or mortar (?). Composed of four distinct organisms, viz.:—Figs. 1,1,1 (see illustration), a red *Palmella* (?); 2,2,2, a green *Anabæna*, with its sporangi; 4, an *Oscillatoria*; 5,5, another *Anabæna*, reflecting a violet colour when dry.

Figs. 1,1,1, *Palmellæa*. Veg. gen. *Palmella* (?). Sp. *Palmella* ———? Composed of spherical cells containing granules and protoplasm with red colouring matter; surrounded by hyaline gelatinous capsules. Cells about $\frac{1}{2,000}$ th inch in diameter. Some single, others dividing, others in groups after division.

Observations.—The "bright red" colour of the encrustation when fresh, was due to a great number of these cells which formed its lower layer, and, with the *Anabæna*, 5,5, chiefly made up the mass; the other

Anabæna and the *Oscillatoria*, being only accessory. This *Palmella* may be the red species called *P. cruenta*, (which is often overgrown by a minute filamentous alga, supposed by some to be *Anabæna subtilissima*, Veg.) but without more extended observation of the *Palmella* in a fresh state it is not possible to determine the species.

Figs. 2,2,2.—*Anabæna*————? (3,3, sporangium divided and filled with sporules). Filaments green, straight, motionless, $\frac{1}{3,000}$ th of an inch in diameter. Sporangium spherical $\frac{1}{200}$ th inch in diameter; sporules of same $\frac{1}{3,000}$ th inch in diameter.

Observations.—Here again the species cannot be determined for the like reasons above mentioned. The sporules will be observed to be of the same diameter as the filaments,—that is, of the compressed cells with which the sheaths of the latter are filled.

Fig. 4.—*Oscillatoria*————? Filaments of a greenish yellow colour. 4¹ is an extruded cell undergoing duplicative division. Filament $\frac{1}{1,200}$ th inch in diameter.

Observations.—There are very few of these present, too few to determine the species, even if fresh.

Figs. 5,5,5.—*Anabæna*————? Filaments exceedingly minute, in locks like curls of hair interwoven felt-like; forming the surface of the encrustation; colourless when fresh (?); reflecting a deep violet tint when dry, which does not disappear altogether when the specimen is again wetted. Sporangia not seen. Filaments motionless $\frac{1}{18,000}$ th inch in diameter.

Observations.—As before stated, an *Anabæna* like this often accompanies *Palmella cruenta*, and has been supposed to be Kützing's *A. subtilissima*, but the fibres of that are grass-green; here some of the fibres on being well soaked presented a greenish tint, and transverse lines indicative of cellular composition internally; perhaps this is their natural colour; perhaps the violet tint arises from the interference of light, as where the surface is made up of minute grooves in a colourless material (*ex. gr.* tendon se.). Undoubtedly here the green contents of the filaments on drying would reflect so little of this colour that their transparent sheaths alone would remain, and thus present the grooved surface mentioned.

The only part of the illustration which is over-coloured is the capsules of the red cells, which naturally present a faint hyaline opalescent blue.

At the Monthly Meeting of the 9th February 1865, the *Secretary* read the following letter :—

MY DEAR DR. BIRDWOOD,—I am glad to give Rs. 10,000 for the purpose of fitting up the Oriental Literature-room, and beg the Honorable Mr. Frere will allow it to be named after him, in the same way as the Natural History cases are after “Malcolmson.”

Yours truly,
PREMCHUND ROYCHUND.

9th February 1865.

The *Secretary* moved, seconded by the Honorable Mr. Justice Newton, *President*, “That the warmest thanks of the Society are due to Premchund Roychund, Esq., for his handsome and most valuable donation to the Society of Rs. 10,000, and that it be expended as directed by Mr. Premchund.”

The *Secretary* read the following report on six coins by the Honorable W. E. Frere, late *President* of the Society :—

“I have the pleasure to present to the Society six coins, two gold, two silver, and two copper.

The first and last I received from Allahabad, having been intended for me by my friend, the late Mr. James Erskine, of the Civil Service, but as he did not live to send them to me, I do not know their history.

The silver were in a ‘find’ of ‘gudhias,’ which my friend Mr. Robertson, the Collector of Kaira, sent to me to see whether there were any among them I should wish to have. I selected these two, which are very much defaced, but are curious as showing the steps by which the Saurashtran coins degenerated into the ‘gudhias.’

The gold coins are of the first Kanouj Series, but I cannot find the same coin in Thomas Prinsep, nor am I able to decipher the legend. The *President* of the Society will probably be able to do it.

On one side of each coin there is a female figure sitting on a peacock—Suruswati. In one the peacock is in his pride and the figure is apparently scattering money with her right hand.

“On the other, instead of the peacock’s tail surrounding the figure, the tail is on the left of the figure, who holds a spear or sceptre in her left, and has her right hand raised above the elbow.

On the other side of each coin there is a male figure apparently feeding a peacock to his right ; the attitude of both the figure and the peacock differs in both.

One of the coins has been drilled and plugged, the other is apparently perfect. The difference in weight is very slight.

The copper coins are much worn. One is a coin of Azis, Indian Bull to the right, and on the obverse the Lion to the right. Prinsep, Pl. VII, figure 9.

And the other one of the great King of Kings the Preserver. The King's head on the obverse and the horseman on the reverse."

The *Secretary* also read the following correspondence relative to the blasting for the main drain and gas pipes, and the exposure of night soil in a state of complex decomposition by the latter blastings :—

“ TO THE CHIEF SECRETARY TO GOVERNMENT.

SIR,—I have the honour to forward, for the inspection of His Excellency in Council, the accompanying blocks of trap-rock blown up against the Asiatic Society's Library rooms, yesterday afternoon, from the blastings for the main drain in the Mint compound.

2. For seven minutes the north-west face of the Town Hall was exposed to a severe bombardment, being struck in every direction over a length exceeding one hundred feet, while the whole compound and the terrace of the library and the library-room were showered with small splinters of stone.

3. The Society is prosecuting the contractors for having already twice conducted the blastings in the Mint compound in a way dangerous to human life.

4. But it is not only the lives of the members and servants of the Society which are endangered, but costly books, many of which could not be replaced.

5. No private prosecution is likely to prevent the recurrence of such dangerous blastings in the very midst of the streets of Bombay, and as it can only be through gross carelessness and disregard for human life that seven or eight successive blastings should all be dangerous, the Society has thought it necessary to report the matter to Government as one calling for their immediate interference.

6. Government is aware that the blastings for the gas-pipes are being conducted equally carelessly in front of the Government Central Museum.—I have, &c.,

GEORGE BIRDWOOD,

Hon. Secy. B. B. R. A. Society.

Bombay, 20th January 1865."

"To G. C. M. BIRDWOOD, Esq., M.D.,

Secy. and Curator of the Govt. Central Museum.

SIR,—I am directed by the Honorable the Governor in Council to acknowledge the receipt of your letter No. 1, dated 20th January, 1865, and to inform you that as the Bombay Branch of the Royal Asiatic Society is prosecuting the persons engaged in blasting for gas-pipes opposite the Town Hall, it seems unnecessary for Government to do so also.—I have, &c.,

H. BIRDWOOD,

Under-Secretary to Government.

Bombay Castle, January 26th."

"To G. C. M. BIRDWOOD, Esq., M.D.

SIR,—I am desired by the Municipal Commissioners to inform you that they have made strict inquiry about the stone which was blown into the Museum of the Town Hall, on the 10th instant, and find that the contractors of the Drainage Works were not to blame in the matter, as the stone proceeded from the Gas Work trenches. Mr. Proud, the agent of the Gas Company, has assured the Commissioners that he has made arrangements which will prevent any further occasion for complaint, having compelled his contractors to use blasting screens in future.

2. The contractors of the Drainage Works have been forbidden to carry on any blasting operations during office hours in the Town Hall.

I have, &c.,

(Signed) J. N. C. BEYTS,

Clerk to the Board.

Bombay, January 17th, 1865."

“ TO THE SANITARY OFFICER OF THE MUNICIPAL COMMISSION OF BOMBAY.

SIR,—I have the honour to bring to your notice that the blastings for gas-pipes before the Town Hall have opened up an old deposit of night soil laid down about three years ago, if I remember rightly, by Mr. Forjett. This collection of organic matter is now in a state of advanced decomposition, and the stench which rises from it is most insufferable and noxious, and a nuisance to every visitor to the Library ; and to those who remain all day in the Rooms causing headache, nausea, and depression as after eating decomposing sausages or putrid cheese.

I have, &c.,

GEORGE BIRDWOOD,

Hon. Secy. Bombay Branch Royal Asiatic Society.

Town Hall, January 21st, 1865.”

“ TO GEORGE BIRDWOOD, Esq., M.D.,

Secretary, Royal Asiatic Society, Bombay.

SIR,—I have the honour to acknowledge your letter dated 21st instant, mentioning that the blasting for gas-pipes before the Town Hall have opened up an old deposit of night soil laid down 3 years ago by Mr. Forjett, and complaining that the stench arising from this is not only most offensive to the senses, but also has actually made several gentlemen using the Library in the Town Hall ill ; and in answer, have the honour to inform you that I lost no time in forwarding your letter to the Municipal Commissioners with a recommendation that the heap referred to should be immediately removed, and that in the cutting already made there should be a quantity of disinfecting powder put.

2. I also suggested that the Engineer in charge of the gas-works should be directed to fill up as speedily as possible this particular place with fresh earth, and if it be necessary to continue the line that each day only so much as can be completed and filled in in one day, be opened.

3. It has hitherto been difficult to persuade some people in this city of the danger of thus utilizing town sweepings (of which this deposit consists) in the centre of populous districts, but I think it must be self-evident to the meanest capacity that the smell evolved from such

deposit is not only offensive, but as in this instance positively a source of preventable disease.

You mention that three years have already elapsed since these town sweepings were deposited. At the time of my inspection I could recognise blades of dry grass, &c., which as yet has not begun to decompose, so that in all probability many years will elapse before all evolutions of gas would cease. I think this evidence should convince those people who have built houses on ground reclaimed by town sweepings (as in the Falkland and Grant Roads) of the danger they expose those who inhabit them to, for these deposits become increasingly dangerous to health until they are perfectly decomposed.

I have, &c.,

T. G. HEWLETT,

Assist. Surgeon, Sanitary Officer to the Municipal Commission.
Bombay, 26th January 1865."

At the Monthly Meeting of the 9th March 1865, moved by A. C. Gumpert, Esq., seconded by Ráo Sáháb Vishwanath Náráyan Mandlik, "That an Extraordinary Meeting of the Society be called on Friday, the 17th instant, for the purpose of presenting the address of the Society to the Honorable W. E. Frere, ex-President, and that a subscription be at once opened for the Bust, the subscription being limited to the members of the Society, and not to exceed two gold mohurs each."

The Society then proceeded, according to notice, to the election of office-bearers, when Colonel J. B. Dunsterville was elected *Vice-President* in the room of Colonel W. R. Dickinson; and A. C. Gumpert, Esq., Dr. George Bühler, and Rao Saheb Vishwanath Náráyan Mandlik were elected *Members of the Committee of Management*, in the room of Colonel J. B. Dunsterville, Dr. Peet, and Dr. Coles.

At the Extraordinary Meeting of the 17th March, 1865,

The *Secretary* read the following extract from the minutes of the proceedings of the last annual meeting of the Society, held 30th November 1864:—

"Proposed by the Rev. John Wilson, D.D., F.R.S., seconded by Bháu Dájí, Esq., Honorary Member R. A. S.—'That the Committee of

Management be requested to prepare a memorandum of the Honorable William E. Frere's services to the Society from first to last, for presentation to it at an early Meeting, and that it be accompanied with a suitable expression of the thanks of the Society for the favour and benefits which he has conferred on it, especially during the long period he has so honourably and efficiently filled the chair.' "

Read the following extract from the minutes of the proceedings of the last ordinary meeting of the Society, held Thursday, 9th March : —

"The *Secretary* read the draft address to the Honorable W. E. Frere, submitted by the Committee of Management to the vote of the Society.

Moved by James Taylor, Esq., and seconded by Ráo Sahéb Vishwanath Náráyen Mandlik,—' That the address now read be adopted as the address of the Society to their late President the Honorable W. E. Frere.' "

THE HONORABLE MR. JUSTICE NEWTON, *President*, then made the following address :—At our last annual meeting the Honorable Mr. Frere resigned the office of President of the Bombay Branch of the Royal Asiatic Society, and the members then present, while reluctantly accepting his resignation, requested the committee of management to prepare an address expressive of the sense which we all entertain of the services which Mr. Frere has rendered to the Society, and of the regret with which we part with him. This address the committee submitted, and at our last ordinary meeting it was unanimously approved of and adopted, and we have now come together (our Patron gracing the assembly with his presence) to render to our late President such honour as we can. And now, Honorable Sir, on me, as your unworthy successor in this chair, devolves the duty of presenting this address to you. Though on many grounds I feel a real and deep regret that the Presidency of the Society should have passed from your hands to mine, I cannot but congratulate myself on this particular result, that I thereby have been called on to take so prominent a part in acknowledging the obligation under which you have laid the Society by the watchful interest, the judgment, the increased zeal and devotion which have characterised your direction of its affairs. I will not, however, attempt, indeed I should not think it becoming in me individually to attempt, further to add to the words in which the entire body of the Society have endeavoured to give expression to their appreciation of your services—services which commenced when very few indeed of those now

in this room were members of the Society, and which have been continued through the longest period which has up to this time been embraced in a single Presidentship. I will at once call on the Secretary to read the address. (*Applause*).

The *Secretary* accordingly read the following address to the Honorable W. E. Frere:—

HONORABLE SIR,—We are met here to-day, and have asked you to meet us, in order to express to you the sincere regret with which this Society has received your resignation of the office of President. You do not need that we should tell you this formally, but no other means occurred to us by which we might give expression to our wish to do you the highest honour in our power. You have been a member of this Society for thirty-three years, and from your first connection with us were distinguished for your hearty interest in our affairs, and the intelligence and sound judgment with which you ever sought to further the objects of the Society. This led to your election to the Secretaryship in 1833, and the Rev. Dr. Wilson, our oldest member in Bombay, has borne grateful witness to the “care, promptitude, and acuteness” with which, at a busy period of the Society’s history, you fulfilled the duties of that office. In 1835, you were obliged, in the course of your public duties, to leave Bombay, but on your coming amongst us again in 1854 you were unanimously called to the chair, which you have ever since filled with the highest honour to yourself and the greatest benefit to the Society. When, soon after your return to Bombay you were made a member of the Executive Council of this Government, notwithstanding the pressure of your public duties, you not only (and often at the greatest inconvenience to yourself) continued your warm interest in our welfare, but used your influence in the Government to our advantage. We cannot too highly value the example of your regular and punctual presence at all meetings of the Society. Those who have the character of this Society at heart have ever felt how greatly it has been upheld by the firm authority with which you have uniformly directed its affairs. The public favour which the Society enjoys, the order and harmony which have marked all its meetings, and the measure of success which it has commanded, we feel to be mainly due to the conscientiousness and firmness with which you have ever discharged the various and often thankless duties of the important office you have now resigned. Many of the most interesting specimens of Natural

History and Antiquities in our Museum are your gifts. You have contributed to our Transactions many most valuable reports on coins ; and you have completely classified and catalogued our collection of coins, which is now one of the best in India. To your influence, and ever watchful interest in our prosperity, we are indebted for the recovery of the two rooms which we now occupy on the eastern side of this building ; and also for the grant of rupees 300 monthly just made to us by Government. Above all, we would most gratefully acknowledge your ready and generous appreciation of the desire of native gentlemen to enter and enrich this Society. To this we owe the strength which we derive from a body of fifty native subscribers, and the truly noble benefactions of the Honorable Juggonath Sunkersett and of Messrs. Cowasjee Jehanghier and Premchund Roychund to our Library and Museum. The importance of your appreciation of the native liberality, during the present critical period of the history of Bombay, cannot be too highly estimated. You have thus helped to give a worthy direction to the wealth daily pouring into this great and growing city, and placed the prosperity of this Society upon a sure, because an indigenous, basis. In truth, Sir, we feel that the ability, the zeal and judgment which you have brought to our service, whether as member, secretary, or president, have bound us in lasting ties of gratitude to you. We part with you with unfeigned regret. Many of us who, through long intercourse, have had the privilege of your friendship, feel your separation from us as a personal sorrow. We trust, however, that you will not, even now, sever yourself completely from the Society. We hope that you will feel that we are anxious to pay you the best compliment we can, and one which you may accept with pleasure, in keeping your name on our roll, as an honorary member of the Society. We also request that you will consent to sit to the sculptor, Woolner, for your bust, to be placed in these rooms (*Applause*). That you may long be spared to continue your honorable career in health, happiness, and usefulness, is the sincere prayer of yours ever gratefully,

(Signed) H. B. E. FRERE, Patron.

JOHN WILSON, D.D., Hon. President.

HENRY NEWTON, President.

M. STOVELL, M.D.

ALEXANDER KINLOCH FORDES.

BHAU DAJI, Hon. Mem. R.A.S.

JAMES BARNES DUNSTERVILLE.

&c.

&c.

&c.

} Vice
Presidents.

THE HONORABLE MR. FRERE in reply said,—It would be affectation—a quality which, I trust, the Society have not found in me—were I to say that the honour the Society have done me was quite unexpected, for I have received too many marks of favour and kindness at their hands for me not to be in some measure prepared; but I can with sincerity declare that I was quite unprepared for such a reception as you have prepared for me to-day, and for what is really the highest honour you or any other body could give me. My connection with the Society, as you have remarked, is of early date. As soon as I could afford it I joined the Society, and was shortly after elected Secretary. I am afraid Dr. Wilson, has, with his usual kindness and charity, been a very partial witness as to how I discharged the duties then required of me. I have a grateful remembrance of that genial kind-hearted man and profound Orientalist, the then President, Col. Vans Kennedy, to whose forbearance I was much indebted; and my predecessor the amiable and accomplished Robert Money, and my successor, the promising and to be regretted Lieut. Dickinson, entirely eclipsed all my humble endeavours, which would long since have been forgotten but for the kindness of your honorary President. I wish I could persuade myself that all you are kind enough to say of my administration was not rather what you wished to think I might have been, than what I really was. When I accepted the office I felt that I had a duty to perform, and not only an honour to enjoy, and I therefore did exert myself punctually to discharge my duties; but I have no right to receive credit for having used my influence in the Government for the benefit of the Society: if the Society perceive that they have received more advantages from Government during the time I filled the President's chair, it could arise only from the fact of there being somebody at hand to bring the objects of the Society to notice, not from any influence used by any individual member of Government. It has been my good fortune, as President, to be assisted by such Secretaries as Dr. Carter and Dr. Birdwood, with both of whom I have always worked, not on terms of friendship only, but of sincere esteem and affection, and to that cordiality, coupled with the great consideration and assistance I have always received from the committee of management, must in a great measure be attributed the success which you say has attended my administration of the duties of President. For the order and harmony which have marked our meetings I am indebted to the Society in general. But for their forbearance and cordial good feeling toward the President, all his labours, wishes, and endeavours would be vain.

I am happy in the idea that it has been in my power to add at all to the prosperity of the Society ; had I allowed any opportunity that I saw to pass, I should have felt that I had neglected my duty, as I feel I often have done in not contributing more papers to our journals ; but public duties which have always had the first claim on my time, and a constitutional dislike to writing, except upon compulsion, have prevented my doing all that I could, and all that I wished to do for you. My regret is, not for the credit I have thereby lost, but that I had not served the Society better. I could not, had I alone written volumes instead of scraps only for your journal, have received higher honor than you do me this day, but it makes me more deeply feel my shortcomings. It has been my good fortune to be President of the Society during this period of unexampled wealth and prosperity on this side of India, and the advantages the Society has enjoyed from the noble benefactions of the Honorable Juggonathjee Sunkersett, Cowasjee Jehanghier, and Premchund Roychund, fully justifies the part I have taken, and the influence I may have used in throwing our doors widely open to native gentlemen. You do not require me to defend my conduct. I may remark, however, that the Society now really is Asiatic, which it hardly was before, but which I trust it will ever continue to be. I feel however, that I leave the Society at a critical time. Prosperity is always more trying to societies, as it is to individuals, than adversity. They are not supposed to require the same anxious care, they become careless, often overbearing in their behaviour, and disinclined to accommodate themselves to the changes of the times. I trust that may not be your case, but that you will watch carefully the signs of the times, and relax your rules and your proceedings to meet them, always recollecting that science and literature are the objects of the Society, and must be kept steadily in view even when necessity and policy require that the severer pursuits should not form the sole end and aim of your proceedings. That the Society may continue to prosper is my earnest wish and hope, and that it will prosper, I entertain no doubt so long as such cordiality and unanimity govern your proceedings as always marked them while I had the honour of being President. I now come to say farewell ; but, before doing so, must thank you most cordially and sincerely for the very high honour you pay me in desiring to enroll my name among your honorary members and to place my bust in these rooms. The honour is more than I deserve, and I know not how to thank you for it. The best way, perhaps, in which I can show my deep sense of it is, without further remark, gratefully to accept it ;

and thanking you for the high honour of placing my bust in these rooms, accept with pleasure the further distinction of having my name enrolled among your honorary members. But I must request you to do me the further pleasure and honour of making use of my services in England, whenever and to whatever extent you may find desirable. I now take leave of you, and thank you from my heart for the kindness you have always shown me, and the honours you have now bestowed upon me, and the kind wishes and prayer with which you have concluded your address. I feel utterly unworthy of all the honour and kindness you have poured upon me. I can only assure you that I am most grateful for them, and trusting that the same health, happiness, and usefulness as you wish me may attend you all, I wish you all sincerely and affectionately, farewell. (*Great applause*).

The Rev. DR. WILSON, Hon. President, moved that the best thanks of the Society be presented to His Excellency the Governor for his attendance on this interesting and gratifying occasion, and for the liberal patronage and support which he had already extended to the Society during his administration. It was not, he believed, the sacred principle embodied in one of the mottoes of his distinguished family—*frere ayme frere*—which alone had brought His Excellency into the Hall of the Society on this occasion, but the genuine and fervent interest which he feels in the proceedings of the Asiatic Society of the West of India, which, with its kindred institutions elsewhere, strives to throw light on the past history and present state of this great country. A right appreciation of these objects had long been a characteristic of our Governor, who had himself taken an active part in Indian antiquarian research. It was both a kind and a wise policy by which he had been influenced in so greatly increasing the accommodations of the Society, and in granting the liberal contributions (of Rs. 300 monthly) in aid of the higher class of its operations; and it was to be hoped that the fruits of the consideration of the Government in this case would very soon appear. The meeting, Dr. Wilson would say, in conclusion, was one of affecting interest to himself, as he had witnessed the entrance of his respected friend the Honorable Mr. Frere into the Society, and all his proceedings since his enrolment in its membership, and could testify to the non-exaggeration of the address presented to him on this occasion. On bidding him farewell, he could not but express the wish, and offer up the prayer (in which many here present would join) that through the continued favour of God, Mr. Frere might yet have a long life of

usefulness, and much personal happiness, in whatever region of the world he may spend the remainder of his time on earth. (*Applause*).

This motion having been seconded by Dr. Bháu Dáji, Vice President, was adopted by acclamation.

The HONORABLE PRESIDENT then addressed His Excellency the Patron as follows:—On behalf of the meeting, on behalf of the Society, I beg to tender to you, Sir Bartle Frere, our sincere thanks. You have placed us under very pleasing obligations, and we are grateful to you for the aid which you have rendered to us by your presence on this occasion. In so readily complying with our request, your Excellency has not only honoured us, but enabled us to enhance the honour which we desired to confer on our retiring President. (*Applause*).

Sir Bartle Frere, in reply said, that his coming hither on this interesting occasion was in every sense a labour of love.

The assembly then broke up, and proceeded to examine the large collection of ancient and modern coins which had been made and classified by Mr. Frere during his residence in India.

At the monthly Meeting of the 8th June, 1865, Mr. James Taylor, the *Officiating Honorary Secretary*, read the following letter:—

“SIR—I have the honour to forward for your inspection, two coins, apparently of a very ancient date, which were found, with upwards of eighty coins of a similar description, in an earthen pot, by some labourers employed in cutting a road in the village of Wurthul, of Mahoodha Purgunna, in this Collectorate.

2. A few of the coins discovered have been purchased by different gentlemen as curiosities, but I have still seventy-five remaining. If you are of opinion, from the specimens enclosed, that these coins possess value as relics of antiquity, I shall be happy, on receiving a communication from you to that effect, to forward, for deposit in the Government Central Museum, all that remain in my possession, or as many as you may require.

I have, &c.,

T. H. STEWART, Collector of Kaira.”

At the Monthly Meeting of the 13th July, 1865, Dr. Birdwood, the *Honorary Secretary*, read the following letters:—

“*Bombay, 18th April 1865.*

MY DEAR BIRDWOOD,—I send you two MSS., one a narrative of the life of Basappa, and the other one an epitomised translation of the

Chanbusappa Puran. They were translated for me some years ago by my friend Mr. Würth, one of the German Missionaries in the Southern Maratha Country, and I have been living in hopes that I should have been able myself to lay them before the Society, but time and opportunity failed me, and I therefore send them to you as Secretary B. B. R. A. S. The Committee of Management might, perhaps, like to revise and print them.

These Translations of the Basappa and the Chanbasappa Purans contain the pith of the oldest and most authentic documents of the Lingayet creed. The Chanbasappa Puran is particularly interesting as giving information regarding the different observances of the Lingayets, which are scrupulously kept to this day. Having lived so long among the Lingayets, I perhaps feel more interest in their works, and attach more value to the translations than others would; but if I do, the Society will, I know, pardon the feeling.

Yours very sincerely,

W. E. FRÈRE.

GEORGE BIRDWOOD, Esq., M. D., Hon. Sec. B. B. R. A. S."

" *Bombay, 23rd June 1865.*

G. C. M. BIRDWOOD, Esq., M. D., Secretary B. B. R. A. Society.

SIR,—I have the honour to send you for the Royal Asiatic Society, a very ancient Sanscrit manuscript, and a *Tarpatra*, or document in the Sanscrit language and Carnatic character. I am willing to give an honorarium of Rs. 200 or Rs. 300 for the translation of these MSS., if you can find any one who will undertake it. I shall be happy to wait upon you at any time should you wish to see me on the subject.

With my best respects, &c.,

BURJORJEE SORABJEE ASHBURNER."

The MSS. sent by Mr. Burjorjee Sorabjee Ashburner, not being of sufficient interest for publication, and one of them being incomplete, were ordered to be returned to the donor, with the thanks of the Society for his bringing them to notice.

At the Monthly Meeting of the 10th August 1865, the present of Coins to the Museum from the Collector of Kaira having been laid before the meeting, it was—

Resolved :—That the coins from the Collector of Kaira and from the Bombay Government, with their letters, be handed over to the Honorable Mr. Justice Newton, with a request that he will be so good as to decipher and report upon them.

Dr. Birdwood, the *Honorary Secretary* then read the following letter, received through the Hon. Mr. W. E. Frere :—

“THE PUBLIC LIBRARY, MELBOURNE,

June 19th, 1865.

SIR,—I do myself the honor to send to you, on behalf of the Trustees of the Melbourne Public Library, a small collection of works published in and relating to, Victoria, which Mr. Frere, now a visitor in Melbourne, has suggested would be acceptable to your Asiatic Society, and which he has kindly undertaken to forward to Bombay.

I have to request, therefore, that you will have the goodness to present them to the members with the compliments of the Trustees.

I may be allowed to suggest that the Trustees of this Institution will gratefully receive any of the Literature of India, or the East, which it may be in the power of the members of your Society to offer to them, as also any surplus specimens of coins or of pottery, arms, or other illustrations of Ethnology, which can be conveniently spared.

You will observe by reference to the Preface of our Catalogue that the Trustees are indebted to the kind attention of the late Governor General of India for a handsome donation of more than three hundred stand of arms, which form an interesting section in our Museum.

Should the members of the Asiatic Society express a wish for any similar illustrations of the Ethnography of Australia, I will use my best endeavours to comply with their desire.

I have, &c.,

REDMOND BARRY,

One of the Trustees M. P. Library.

To the Secretary of the Asiatic Society, Bombay.”

Resolved :—That a complete set of the Society's Journal, and a collection of duplicate coins from the Society's cabinet, be presented to the Melbourne Public Library, in exchange for their publications presented to the Society.

THE HONORABLE JUGONNATH SUNKERSETT.

The Rev. Dr. WILSON, *Honorary President* of the Society, then rose to propose the motion of which intimation had been given in the Circular calling the meeting :—

“ That this Society place on record the expression of the deep sorrow with which they have heard of the death of the Honorable Jugonnath Sunkersett, for twenty years a respected Member of the Society, and a liberal benefactor to its Library ; and who, by a long life of laborious activity and distinguished public usefulness, made himself an honour to Western India.”

The death of the Hon. Mr. Sunkersett, he observed, had made a very deep impression, both among Natives and Europeans in Bombay, and throughout the neighbouring provinces, in which his worth as a native gentleman and citizen were well-known and highly appreciated ; and it was becoming in this Society, which stood in a definite position to education and research, and to friendly intercommunion between the different classes of Society, to express its sense of the loss which had been sustained by the removal of their valued friend, whose talents, and force of character, and energetic action, had been of a very marked character for many years, as would appear from the most general allusion which could be made to the course of his life. Mr. Jugonnath lost his father when he was only eighteen years of age, and when his education was but of a very imperfect character, even when looked at from a native point of view, about forty years ago. He determined, however, as far as practicable, to repair its deficiencies. With the help of the late able and excellent Mr. Murphy, and of Mr. Mainwaring, a well-known instructor, he privately studied the English language, and attained in it a most respectable proficiency, which fully qualified him for the part which he so long and efficiently took in the social and public affairs of this large city. To the vernacular languages, and especially the Maráthí, his mother-tongue, he gave much attention. Sanskrit, even, was not neglected by him, and his progress in it was such that he was accustomed intelligently to peruse some of the olden classics of this country. When he (Dr. Wilson) arrived in Bombay, upwards of thirty-seven years ago, he found him at the head of the Hindu population here, forming by far the largest portion of this diversified community, though he was then only twenty-six years of age. It was somewhat amusing, some months afterwards, to find him,

with all the heads of the native community of this place, engaged in a showy but peaceable demonstration against the Government of Bombay (under Sir John Malcolm), for its resistance to the issue, by Sir John Peter Grant, of an imperative summons addressed to a resident in the interior, held to be beyond the jurisdiction of the Supreme Court. But in the position which he and others (erroneously as they afterwards admitted) then occupied, there was really nothing offensive to the public authorities, who well knew the legal ground on which they themselves stood. The matter, when rightly interpreted, was merely this: the Supreme Court of Bombay had proved so satisfactory to the Natives of this island, that they wished its jurisdiction in an important matter to be extended to the interior. The loyalty of the native gentlemen was not called in question, and many of them, like Mr. Sunkersett, were, in point of fact, highly appreciated by the Government, and, with it, willing co-operators in most important measures. Mr. Sunkersett (when he must have been only about twenty years of age) was made a member of the Committee of the School Book Society, the first native Educational Institution in Bombay, which enjoyed the patronage and aid of Government. He was one of the first members of the Committee of the Native Education Society, which was next called into being, and of which, to the last, he continued the zealous and prudent counsellor and supporter. In the commemoration of Mr. Elphinstone, and in the dedication to the cause of education, through public professorships, of the large pecuniary testimonial which was forthcoming on that occasion, he took a most active and advantageous part; and to the day of his death he remained one of the Trustees of the Elphinstone Fund. When the Board of Education was formed he was appointed one of its members; and he remained in it while it continued, constantly taking a most active part in its business, and aiding it by his sound judgment and wise counsels, as Dr. Stovell, its honoured and efficient Secretary for so many years, and now present on this occasion, could well testify. Mr. Sunkersett's connexion with this Asiatic Society had existed for twenty years, and it would have been much earlier formed had the liberal spirit of the present membership been the characteristic of by-past times. As it was, he was the third native gentleman who entered it. Though he had not directly contributed to its researches (and this was not expected of him) he had often attended its meetings, and taken an interest in its proceedings and those of its Committee, of which he was for some time a member; while he had greatly enlarged its library in an important and attractive depart-

ment, that of Natural History, by his presentation to it of five thousand rupees, which had enabled the Society to purchase the beautiful volumes (bearing his name) now exposed to view in the Society's rooms. Other services to our local literature he had done, though in this matter all his wishes (as in connexion with our University, of which he was one of the Fellows named in the Act of Incorporation) have not yet been implemented. Independently of our more public institutions, he had done his part to forward the good work of education. He was an early friend of native female education, on which so great interests are dependent. Long before the formation of the Students' Society, indeed upwards of thirty years ago, he had given him (Dr. W.) a room for a female school on easy terms on the premises contiguous to his mansion. His own daughters he had taught to read and write their vernacular with fluency and accuracy. He had founded and supported a Girls' School in connexion with the Students' Society. He had founded and supported an Anglo-Vernacular School for boys. He had often given assistance to students attending the Grant Medical College (in which he ever took a lively interest); and he had encouraged native medical practice by founding a Dispensary, from which medicines were gratuitously issued to the poor and afflicted. Many poor students attending different seminaries were his beneficiaries. He declared that he was personally tolerant of the legitimate effects of education, however unexpected they might prove to be to him a Hindu; and in this his usual good sense and kind feeling were apparent. It was scarcely necessary to say a word as to his merits as a citizen of Bombay, in which character he was so well known and universally respected. He was one of the first native Justices of the Peace; and in that capacity he had done his duty in an exemplary and distinguished manner; so much so that it was not to be wondered at that he had been made one of the first members of the Legislative Council, in the exercise of the functions of which he had proved himself entitled to creditable regard. In all matters pertaining to courtesy, to the commemoration of public worth, to philanthropy, to patriotism, to the relief of distress near and afar off, and to the advancement of the general improvement of this locality and its neighbourhood, he was ever ready to give most efficient aid, both by his personal advocacy and liberal contributions. He was constantly called upon to take a prominent part in all the public meetings held in the Town Hall; and though not in any sense a man of obtrusiveness, he did not fail to give a generous response to the numerous calls which were addressed to him. His absence at our future assemblies will long

be noticed with mournful regret. Viewing him as a representative member of the native community and as a citizen of Bombay, we have much reason to cherish a pleasing and grateful remembrance of him ; while at the same time we bear in mind the lesson which is taught to us all by his sudden removal. It was only about a fortnight before his death, that, in his usual vigour and wakeful intelligence, he occupied the chair at an important meeting of our Agri-Horticultural Society, of which he was the president. He is now far removed from this terrestrial scene and all its occupations. To the motion proposed the ready consent of the members of the Society was fully expected.

The motion was seconded by Sir Jamsetjee Jejeebhoy, Bart.

Dr. Stovell said he had listened with great interest to the glowing yet just eulogium passed by the *Honorary President* on the high character and sterling worth of their lamented late member the Honorable Jagonnath Sunkersett. He said it might appear presumption on his part to add a single word to what had been already said, but as the Rev. Dr. Wilson had appealed to his personal knowledge of Mr. Jagonnath Sunkersett's exertions as a member of the Board of Education, he could not refrain from responding to the appeal, and he did so the more willingly as it gave him an opportunity of expressing his entire concurrence in every remark that had been made. It also gave him an opportunity of expressing the feelings of warm personal regard which he had long entertained for the deceased. He had been intimately acquainted with Mr. Jagonnath Sunkersett during a very long period, and had had the honour of being associated with him in the Board of Education for ten years. He (Dr. Stovell) was, moreover, almost the only European now left in India who could testify, from personal knowledge, to the earnestness with which, as a member of that Board, he had devoted himself to the cause of education, ever bringing to its aid great sagacity and sound judgment, as well as a breadth of view far in advance of what was in those days entertained by the native community generally. Mr. Jagonnath Sunkersett was the last of the four great worthies of a by-gone age, whose services ought ever to live in the grateful memory of the rising generation of Western India. He need scarcely say that the other three were Framjee Cowasjee, Bomanjee Hormusjee, and the late Sir Jamsetjee Jejeebhoy. Lofty as the Government educational edifice of this Presidency was now becoming, he trusted it would never be forgotten that its foundations were laid deep and broad by the four large-hearted citizens of this town who have now all passed away—they

spared neither their time nor their money in furthering the cause they had so much at heart, and especially in founding the Elphinstone Professorships, the first great standing point of Government education in this Presidency.

The above proposition was then put to the vote, and carried unanimously.

Proposed by the Hon. George Foggo, seconded by Dadoba Pandorung, Esq., "That a letter enclosing a copy of the Society's Resolution be sent to Mr. Venayekrao Jagonnath, with the expression of the Society's sincere sympathy with him and his family in their bereavement."

This was also carried unanimously.

At the Monthly Meeting of the 14th September, 1865, the *Secretary* read the following letters :—

"MY DEAR BIRDWOOD,—I send you for presentation to the Bombay Branch of the Royal Asiatic Society a gold cufic coin of the Abbasite dynasty found at Zanzibar. It bears in the centre of the obverse the legend :—

'There is no good but God, one, and without partner.'

And round the circumference :—

'Mahomed is the messenger of God. He sent him with the way of salvation and the religion of truth, to make it (him) manifest to all the religion.'

In the centre of the reverse is the inscription :—

'Mahomed is the messenger of God.—Jaffr.'

And round the circumference :—

'Saif ullah (the sword of God) struck this dinar in the year (of the Hejira) one hundred and eight-two'—corresponding to A. D. 798.

This coin belongs to the reign of Haroon-El-Rushid, a name dear to readers of the Thousand and One Nights, and is remarkable as bearing the name of Jaafer-El-Bermake, the Wazeer of that Khalifa.—Believe me, yours very truly,

R. L. PLAYFAIR.

Byculla Club, 16th August 1865."

“ TO DR. G. C. M. BIRDWOOD,

Secretary Bombay Branch Royal Asiatic Society.

SIR,—I have the honour to acknowledge the receipt of your letter of the 15th ultimo, communicating to me the Resolution unanimously passed at the monthly meeting of the Bombay Branch Royal Asiatic Society, held on the 10th ultimo, relative to the death of my father.

I cannot sufficiently express in words the gratification felt by myself and father's family at the distinguished honour rendered to his memory by the Bombay Branch Royal Asiatic Society, in acknowledging their appreciation of his public services in so handsome a manner.

I remain, Sir,

Your obedient servant,

VENAYECKROW JUGONNATHJEE SUNKERSETT.

Sunkersett House, Bombay, 12th September 1865.”

THE LATE MR. JUSTICE FORBES.

The Rev. DR. WILSON, Honorary President of the Society, submitted the following motion to the meeting:—

“That this Society place on record the expression of their deep sorrow for the death of the Honorable Mr. Justice Forbes, one of their Vice-Presidents, and their testimony to his eminent abilities, varied accomplishments, and grace of manner; to his important services in the illustration of the literature and antiquities of Gujarát; and to his high character, and exemplary life, which reflected honour on the British Government in India, and won the affection of all classes of the natives with whom he held public or social intercourse.”

Dr. Wilson remarked that when at the last meeting of the Society he was called upon to express its respect for the memory of one of its most liberal native benefactors, and for many years a most distinguished citizen of Bombay, he little thought he should be required within the short space of one month to ask the Society also to record its deep sorrow for the great loss which it had sustained by the death of one of its most highly esteemed European members and office-bearers, who had been removed from this earthly scene just when he had reached the zenith of his influence and usefulness in the West of India, with which he had been connected for nearly twenty-two years. Yet so it

was in the mysterious working of an all-wise though unsearchable Providence. Many were mourners on this occasion, especially among those more particularly connected with our literary, scientific, artistic, and philanthropic societies and institutions, of which Mr. Forbes was a most active member and an invaluable counsellor. His connexion with some of these associations, indeed, was very peculiar. He was in an important sense the parent, as up to the day of his death he was the main-spring, of the Vernacular Society of Gujarát, which had done much for the development and improvement of Gujarati literature at Ahmedabad, its head-quarters. He was one of the founders and the president of the Gujarátí Society of Bombay, lately formed for the purpose of collecting and publishing whatever might prove to be valuable in the indigenous literature of Gujarát,—a Society to which very large contributions had been made, not only by the opulent native merchants of this city (some of whom were present on this occasion), but by the native princes and chieftains of Gujarát, who were much influenced in the liberality displayed by them by their confidence in a Society enjoying the prestige of Mr. Forbes's name, so well-known and highly appreciated when he dwelt among them as an administrator or judge. He was the President of the Sir Jamsetjee Jejeebhoy School of Art, in which he took the deepest interest, more especially now, when through the continued liberality of that philanthropic family, its staff of practical instructors was being completed, and when his own well-known artistic taste had full scope of suggestion and gratification in connexion with its advancement. He had been for the last nine months the Vice-Chancellor of the University of Bombay, which directs the higher studies of the youth of this Presidency, and certifies to their proficiency after suitable examinations; and neither in the Senate nor in the Syndicate, where his kindness, courtesy, and judgment were generally marked, did he prove unequal to the duties of that important office. This Asiatic Society highly esteemed Mr. Forbes for his connection with it as a member and Vice-President, though he had not enriched the pages of its journal by any contributions.* He had, however, done better than this, by the preparation and publication on his own account of the two goodly octavo volumes now lying on the table, entitled "Rás-Málá, or Hindu Annals of the province of Gujarát in Western

* One contribution from the pen of Mr. Forbes, which was not in type before his lamented death, appears in this No. of the Journal.

India,"—a work replete with curious and valuable information from little known sources, and beautiful illustrations from drawings by the author. To estimate it aright, the importance of the Province of Gujarát, in some respects the most remarkable in India, must ever be kept in mind. Speaking of its peninsular portion, Colonel Tod, the enthusiastic admirer of Rajputáná, had said, "For diversity of races, exotic and indigenous, there is no region of India to be compared with Sauráshtra, where they may be seen of all shades, from the fair and sometimes blue-eyed Káthí, erect and independent as when his father opposed the Macedonian at Multan, to the swarthy Bhill, with keen look, the offspring of the forest." Originally this district must have had a non-Aryan population. In the olden Indian traditions it is said that the (Western) Vinashana, or Banas, hides its face in the sands as it approaches the impure land of the Abhirs, and the Dardas (used in a wide sense), the descendants of whom (in the Abhirs and Dheḡas) are still to be found in peninsular Gujarát, contiguous to the Abiria of the Geographer Ptolemy. The A'ryas, however, soon appeared on that inviting pastoral, agricultural, and commercial field. Among the earliest of these settlers, denominated from their rulers, were the Siñhas, the greatest colonists who have yet been connected with India,—who had various settlements on these western shores; who probably deposited the mysterious Konkanastha Bráhmans in our own neighbourhood; who carried their arms, commerce, and rule to Lanká, which received from them the name of Sinhaladvipa, or the Island of the Siñhas; and who in the course of time extended themselves to the Eastern Archipelago, finding or rather founding there another Lanka, a Mahalanká, or great Lanka. Of these Siñhas, the capital was doubtless Sihor, formerly called Siñhapur, in the territories of the Thákur of Bhávanagar, near the sacred Jaina Mountain of Pálitháná. There too (after the time of Ashoka, whose Buddhist edicts are written with the pen of steel on the rocks at Girnára in the same Sauráshtra Province) probably reigned the Sáhs, a revived dynasty of Siñhas, of whose coins the learned President of the Society had lately discoursed with so much interest. In the open country to the North-East of Sihor are found the ruins of the city Valá, where the Valabhí dynasty reigned, according to Colonel Tod, from A.D. 318 to A.D. 524, or, according to Chinese travellers, till the seventh century. On the antiquities of some of the places now mentioned, Mr. Forbes has incidentally cast considerable light; but it is not with this locality and with these more ancient times that his work has principally to do. Its great effort is

diverted to the elucidation of the Mediæval history of Eastern Gujarát, especially as connected with the several dynasties which reigned at Anhilawáda Pattan, intermediate between Ahmadábád and Dísá, and which extended their sway to the peninsular as well as to the continental province of Gujarát. After some introductory matter, he begins with Van Rájá of the Cháwadas of the eighth century, and then goes over the times of the Solankhis and the Pramárs, noticing in its place the fall of Somnáth under Mahmud of Ghazni. He treats of the Vághelas of Chandravati, and the marvellous structures of their Jaina ministers on Mount Abu. The Múhammadan history of Gujarát he gives at length. He then proceeds to the inroads and ravages of the Maráthás, to the establishment of the Gaikawád power, to the advent of various Rajput Chiefs from Marwar, and to the settlement of the Mahikántá. He concludes his work by a review of the population of Gujarát, and by giving interesting illustrations of its manners and customs. It is quite evident that it has been his aim to do for Gujarát what Colonel Tod has done for Rajputáná. He has been scarcely less successful than his predecessor, whose faults in some respects he has avoided. For the most original part of his work he has been principally dependent, directly or indirectly, on bardic chronicles which he had collected and collated with much diligence. His estimate of these sources of information, as found in the body of the second volume of his work, is well worthy of attention. It is as follows :—

“ Of the poetic value of the bardic chronicles we have in some degree enabled our reader to form his own estimate. Perhaps it may be thought of them (as Johnson thought of the so-called ‘Poems of Ossian’) that ‘nothing is more easy than to write enough in that style if once you begin.’ Where poets form an hereditary profession, the character of the poetry can scarcely be secure from this criticism. Their exaggerations are awkwardly great, and all their little fishes are apt to speak like great whales, their descriptions and their similes have so little variety that they might almost be stereotyped. Still it must, we think, be admitted that there is often in the bardic sketches much of spirit, and of effective, however rude, colour and drawing. Their historical value may be accurately measured by a rule with which the biographer of the ‘Queens of England’ furnishes us: ‘No one,’ says Miss Strickland, ‘who studies history, ought to despise tradition, for we shall find that tradition is, on the whole, accurate as to fact, but wholly defective and regardless of chronology.’ The bardic accounts,

where they are written, and are *intelligible without oral explanation*, may rank with the contemporaneous ballad poetry of other nations : where unwritten, they approximate to common oral tradition. The written genealogies, where they do not ascend to fabulous periods, are doubtless correct in the main. In matters of less strictness, even the bards themselves, though they admit a certain laxity, assert their material accuracy. The following is their canon :—

“ ‘ Without fiction there will be a want of flavour,
 But too much fiction is the house of sorrow.
 Fiction should be used in that degree,
 That salt is used to flavour flour.

“ And in another couplet they assert that,—

“ ‘ As a large belly shows comfort to exist,
 As rivers show that brooks exist,
 As rain shows that heat has existed,
 So songs show that events have happened.’

“ There is one subject, at least, upon which bardic testimony cannot be impugned—the subject, we mean, of manners and customs ; and without contending for what is extravagant, we may remark that the bards, even if by an operation the very reverse of that which is performed by amber, have enshrined in the rude casket of their tradition much of that for which history is more especially valuable. . . . The bardic song, with all its virtues and its vices, its modicum of truth, and its far larger mass of worthlessness, is now nearly silent, and can never revive ; the swords which, if celebrated, are broken or rusted, the race by whose deeds it was inspired, is fast passing away. Perhaps it may be the fate of even these poor unworthy pages to call attention, for really the last time to the verse which has been, for so many centuries, alike a solace in peace and stimulant in danger to the sons of the Kshatris.”

This estimate is as correct as it is happily expressed. Mr. Forbes has treated the bardic chronicles as partial sources of historical information, with judgment, though sometimes with limited literary manipulation. The work of translating or paraphrasing them, with all their exaggerations, dislocations, and frequent misrepresentations, never can be favourable to a clear arrangement and fluent pen. Altogether, Mr. Kinloch Forbes has produced an interesting, instructive, and useful work, which must appear to be the more creditable to him

when it is borne in mind that he had been only eight years in Gujarát when he proceeded to England to effect its publication. How, during this limited period, he could acquire and digest the varied information which it contains, while at the same time he discharged his public and social duties with wonderful fidelity and efficiency, is more than can be well understood. For a second time, in the West of India, and in connexion with the Bombay Civil Service, he has given literary lustre to the name of FORBES—a lustre in this repeated instance like that of the first in the case of the genial, cordial, intelligent, and observant James Forbes, the author of the charming “Oriental Memoirs,” and it might be added as a piece of information to some here present, the grandfather of the eloquent and ingenious Count Montalembert. The “Ras Mala” will undoubtedly attract more attention than it has yet received. It is to be hoped that the Oriental documents on which it is founded may be soon published by the Gujarátí Society of Bombay, in the formation of which, as already mentioned, Mr. Forbes took such a warm interest. It is also to be hoped that if portraits can be procured of some of the chieftains whose characters and deeds he has recorded, they will find a place in the Portrait Gallery of remarkable Natives of India, projected by Mr. Sorabjee Jehangeer, and of the Committee of which, it should have been before mentioned, Mr. Forbes was President. With these hasty remarks the matters referred to in the motion submitted to the Society were not exhausted. He (Dr. Wilson) had purposely avoided repeating what had been so appropriately said in several of the public prints in Bombay. He would leave it to the President and the Hon. Mr. Tucker, who had sat with Mr. Forbes on the bench of justice, to speak of the attention, consideration, judgment, courtesy, and kindness which he ever there manifested. He would leave the seconder of the motion, and other friends here present to call to mind his many personal excellencies of character, disposition, taste and temper, which none could fail to discover, and which, associated with or originating in his sacred, sure, animating, and purifying beliefs, many so highly admired. It was with a melancholy satisfaction, which the speaker would not venture to express, that he submitted the motion for the adoption of the meeting.

RAO SAHIB VISHVANATH NARAYAN MANDLIK, on seconding the motion, spoke as follows:—I beg to second Dr. Wilson’s motion with melancholy pleasure. I had the privilege of knowing the late Mr. Justice Forbes for the last three years. Although my acquaintance

therefore was not of long standing, it was enough to convince me that in him we had lost a true statesman of the Mountstuart Elphinstone type. He was a thorough English gentleman in every sense of the term. With the greatest kindness and generosity of nature, he united the manly firmness and the highest principles of honour; and it was the striking combination of these qualities that had endeared him to all classes of people in *Sauráshtra* and *Gujaráshtra* (wherein he was mostly employed), from the noblest Rajput chief to the meanest peasant. I consider the death of such a man a great calamity—no doubt providentially sent to chasten us; but still a calamity to the country; for it is men like the late Mr. Forbes who are the real strength of the British rule in India; whose presence inspires confidence in the justice and faith of the English Government; and whose example encourages the timid, overawes the forward, and preserves the equilibrium of the political machine. Of his labours as an English scholar, it does not become me to speak; but this I must say, that his principal work, the *Ras Mala*, is a great and well-arranged storehouse of the historical and legendary lore of Gujaráth and Kathiawar; and his mode of treating the numerous subjects therein embraced, and the variety and fulness of his remarks and illustrations, testify to his great scholarship and deep research, as well as to his exquisite taste and artistic workmanship. He spoke Gujaráthí more correctly and with greater elegance than most Europeans whom I have known. He felt and often expressed his regret that numbers of native institutions were passing away of which no record was being kept. He was most anxious to preserve indigenous poetry and annals, as illustrating the manners and customs, the history and antiquities of the country. It is on this account I feel that his loss to the Gujaráthí Vernacular Society (of which he was the founder), and to the cause of Gujaráthí literature generally, will be very great. Science and philosophy are never so attractive as when they are joined with rank and political eminence. They then get as it were into fashion, and confer numerous and lasting benefits on society. Persons like the late Mr. Forbes are the powerful motive forces which promote a cordial combination of the two great aristocracies of rank and of letters. It was under Mr. Forbes's fostering care that the warlike *Kshatríya*, the speculating *Vaishya*, the literary *Brahmana*, and the adventurous *Parsi*, so cheerfully combined to form the literary body whose guiding spirit has just departed. I trust his mantle will fall on the shoulders of some worthy successor, and that the Society may yet be able to bring out some of those works on which he

was engaged. Mr. Forbes's liberality was princely, and was not regulated by colour or creed. Ever solicitous to seek out and encourage native talent, he was indeed a *Vikramāditya* or *Bhoju Rájá* to the poets and bards of Gujaráth. Indeed, an example of his unobtrusive beneficence came to my notice only within a few weeks before his death, which we now deplore.

THE PRESIDENT said :—In putting this motion to the meeting, I must give expression—I trust without impropriety—to my most cordial concurrence in it. It has not been the practice of our Society to record obituary notices of its members, and we have thus the advantage that on an occasion such as this, when one of the most eminent among our number has been taken from us, we come not together in the formal discharge of an accustomed duty when assembled to testify to his worth, and to give utterance to a sorrow which to many of us is a heavy one. It is not for me to say here what Mr. Forbes was to myself—what he was as a friend or as a colleague with whom it was a high gratification and privilege to be associated. But a word may be said of what he was to all of us ; and if I may select one trait of his character from among so many that were to be admired, I could dwell yet for a moment on that unaffected “ grace of manner ” to which a place has been assigned in the resolution, among his more solid, and it may be more important characteristics. It was this distinguishing feature, it seems to me, that cast over the whole man that charm of which we have all felt the influence. It was not the ability nor the acquirements—though these were of a high order—nor the refined taste, nor the cultivated judgment, but the high-mindedness, and springing from this, the true courtesy and gentleness and dignity that so endeared and fascinated. The societies and institutions of this city and of this Presidency have suffered a heavy loss in the removal of one so gifted and so accomplished, and we specially have lost a colleague not to be replaced. If my solicitation could have prevailed, Mr. Forbes would have succeeded to this chair when it was last vacated, but he was kept back, as I well know, by a modesty which was scrupulous as against his own claims, and by other kindred feelings which I can look back on only with respect and admiration.

The above motion having been put to the vote, it was unanimously carried.

At the Monthly Meeting of the 12th October 1865, Dr. David Livingstone delivered a Lecture on the Discoveries in Africa before

a large meeting of the Society and the public in the Great Room in the Town Hall.

The Rev. Dr. Wilson, Honorary Paesident, who occupied the Chair, said, that though the Bombay Asiatic Society had been in existence for upwards of sixty years, this was, properly speaking, the first public meeting which had been held under its auspices. It occurred, it would be admitted, in most favourable circumstances. Dr. David Livingstone, who appeared before that large assembly that afternoon, to deliver a lecture, was a gentleman whose name was known and honoured in every city of civilization, in both hemispheres of the world, and venerated by savage as by sage. He was undoubtedly one of Nature's nobles. He had been trained and educated both in the factories of industry, and in the schools and halls of science. Enlightened, purified, and fortified by religion in its heaven-born form, he had devoted himself to a career of philanthropy and research but seldom exemplified. The scene of his enterprise, as all knew, was the great Continent of Africa, which very much resembled India in its external form, but which was so large, that an India could be cut out of it, without its being very much missed. Travel within its unexplored and unknown regions was very different from travel in India, now patent to all, and provided with so many accommodations for the weary pilgrim. For weeks, months, and years together, Dr. Livingstone had had to rest on the grass of the field, under the open canopy of heaven, or under the shade of bushes or trees. His movements had been among tribes and tongues alike unknown and undescribed. His discoveries had been universally acknowledged to be of the greatest importance. By one of his earliest reviewers (in the *London Athenæum*) he had been denominated the African Columbus, of course not because he had discovered, but because he had revealed the general character of that continent, which had been so long misunderstood and misrepresented. Though Dr. Livingstone had proceeded to Africa (as a Medical Missionary) in 1840, it was not till 1852 that he commenced those great journeys for which he is so celebrated. On that occasion, he had proceeded to the very centre of Southern Tropical Africa. He then travelled to Loanda on the Western Coast, and from this point he returned to Quilimane on the Eastern Coast, thus crossing the whole continent of Africa—an achievement which he was the first to perform. He did all this in his proper character as an Englishman and a Christian, gaining the confidence of the numerous

tribes and peoples with whom he came in contact. In 1856 he proceeded to England, where, after fifteen months' labour, he produced his first great work, which relates the story of his movements and observations with so much simplicity, truthfulness, and interest, bringing to view so many regions unknown to fame; so many lakes and rivers with magnificent waterfalls, and fertile plains and plateaus, the existence of which had not been dreamt of; so many strange and interesting specimens of humanity; and so many curiosities in Natural History. In 1859 he renewed his journeys and researches, in the company, to a certain extent, of other philanthropists and adventurers. Last year he had a second time proceeded to England, and again, in about fifteen months, produced another great volume, which would not yield in interest to his first. He was now in Bombay on his way to Africa, on his third exploratory campaign, and he would try to solve the great geographical problems which had been raised by those who had sought to imitate his example. He was a man of deeds in every sense of the term, resting his claims neither on race nor lineage, however much to be respected in their own position. His motto might well be:—

*Nam genus, et proavos et quæ non fecimus ipsi,
Vix ea nostra voco.*

Yet he devoutly ascribed all his success to the highest source. "Glory to God in the highest, on earth peace, good will to men," was ever his aim. He could not but get the warmest reception on this occasion from all who had come to listen to his lecture. (Great applause.)

DR. LIVINGSTONE, who was received with loud applause, spoke as follows:—Ladies and Gentlemen—As most of you are pretty well acquainted with India, I think that if I mention some of the points of similarity and difference which exist between it and Africa, you may get a clearer idea of that continent than you now possess. We have, in the continent of Africa, very much the same sort of features which we have here. We have low lands which very much resemble the low lands between Bombay and the Ghauts, excepting that while in Bombay you have about 50 miles of low land between the sea and the Ghauts, we in Africa have some 200 or 300 miles of low swampy country, before we come to the African Ghauts, which are somewhat higher than those of India. The Koukan is very much like the low unhealthy African coast belt. There are also large tracts of country which resemble the Deccan as seen from the low lands here. The jungle, like that on the

slopes of the Ghauts, is open, and the grass is exceedingly low. You must endeavour to lay aside the notion that the interior of the country—tropical Africa—is nothing but vast sandy deserts. The prevalent idea in most men's minds was, that it consisted of a great sandy desert, but this is not the case. I never saw a real desert till I came to Suez. After getting up to the highest point of the Deccan, we have a gradual sloping away of the country towards the east. In Africa we have a great slope towards the centre, and from the bottom of this hollow a gradual ascent takes place to a point about 300 miles from the Western coast. There we have ghauts again, and on the other side a low country sloping to the sea. The continent is not all such as I have described, but from this we may get a general idea of the shape of the interior, and of the low lands round the coast. We have at some points high lands coming near the sea, and we have low lands extending very much inland, and in the middle is the hollow in which we have great fresh-water lakes, unlike anything you have in India.

In the geology of the country, Africa differs very materially from the interior of India. Down in the Zambesi we have great coal-fields, which we have observed extending for about 400 miles. In these coal-fields numerous "faults" occur, in which igneous rocks have been shot through the coal; there the mineral is destroyed or converted into a substance like coke; but when we get a few yards off, we have excellent coal, which gave good steam; we found it at other places quite bituminous, and, when burning, it bubbles up exactly like domestic coal in England. These coal-fields extend towards the north, and when we went up the Rovuma, a river near to Cape Delgado, we saw exactly the same formation as we had in the south. I mentioned to a Captain of the Navy, as we were going up the Rovuma, that there was coal in its vicinity, and after going up a little further, we found pieces of fine coal among the sands of the river. Previous to the present state of the country there seems to have been immense fresh water lakes in which the coal was formed; and some of the present lakes—though by no means small bodies of water; Lake Nyassa, for instance, being 200 miles long, and from 20 to 60 miles broad—are only the deep holes which existed in the ancient lakes. Those ancient lakes seem to have been very much larger than the present ones, and they would appear to have been let off by fissures in the lateral high ridges, which form a well-marked physical feature of the country. These ridges have been rent in a most violent manner, and large lakes in the interior have thus

been let off. The Zambesi, for instance, comes through one of those fissures, and at this point forms one of the most remarkable waterfalls in the world. It is quite impossible to describe it, because it is so unlike any other waterfall; but I may say that the river above it is a little over a mile wide, and it falls more than double the depth of Niagara, and below it is seen to have jumped into a crack about 80 yards wide. It forms one of the most wonderful sights I ever saw; and my brother, who was familiar with Niagara, says this is the more wonderful of the two. Almost every river in Africa comes through a fissure in the rocky subtending ridges mentioned; the Congo, for instance, comes through large ridges of rocks, which seem to have been split when the waters of the interior were let off. On going up the Rovuma, we came to cataracts; and the fact that all African rivers have cataracts, seems to have prevented navigators going any distance into the country.

The climate of Africa everybody believes to be exceedingly bad; but in my own opinion, it has not had a good trial. When we travel we have none of the comforts which you have in this country, for we have no means of conveyance, we have no beasts of burden. A fly called the Tzetze exists, and no domestic animal except the goat can live where this fly abounds. It is very remarkable that it kills the horse, the ox, and the dog, but that it does not kill goats, and has no effect upon donkeys. The poison seems to be of a nature that quite baffles all investigations into its nature. Why it should have such an effect upon domestic animals, but not upon men, I cannot conceive. I once thought it was not a fly that did the mischief, but that the animals were killed by eating some plant. Capt. Vardon of the Indian Army said he would put this to the test, so he rode one of the horses up a hill, and while he collected some specimens of the tzetze, did not allow the horse to eat anything; yet in eleven days the animal was dead. Yet this fly has no more effect upon man than a mosquito has.

In the low lands the climate is moist; but as we are obliged to sleep under trees and without tents, it is not giving a man a fair chance. If we had anything like the comforts which the people of India have, or even good food and fair shelter, with abundant occupation for mind and body, it is my belief that on the high lands of Africa Europeans would live and flourish. Some diseases we never have. I never saw a case of consumption or of scrofula. Some diseases which are well-known in Europe are never seen in Africa. Small-pox and cholera are

never known. Cholera, it is true appeared once at Mozambique, but went no further. I think the climate of Africa has not had a fair trial. In travelling we have not the means of protecting ourselves from the dews at night—generally it is a tree under which we sleep, and our beds are made of grass; we are exposed to all the malarious influences which exist—so we have not a chance of knowing whether the climate is as bad as it is reported to be.

One point of dissimilarity with the climate of India is this, that we never have sunstroke. Neither my companions nor I ever wore sun topees. We went about in the sun wearing the common naval cap, and some wore even smaller head dresses, but we were never affected by the sunstroke; nor did we ever hear of a single case of it. Then, looking at the experience of the inhabitants, most of the people go without any head covering at all. We see the natives of this country all particularly careful of their heads, and thus we observe the result of their experience of the danger arising from exposure to the sun; but the natives of Africa take no such precautions. They take greater care of their feet than of their heads, and slave-traders never travel without their slaves' feet being protected by the earth being cooled by the rains. The sun is not so terrible in Africa as it is in this country. This may be because in the interior the climate is dry. We have sometimes as much as 35 degrees difference of temperature between the dry and the wet bulbs of the thermometer, and the dryness of the climate may be some protection from the sun's rays.

Most of you must know the typical negro. Sometimes we see a figure intended to represent him at the doors of tobacco shops at home; but this is not the typical negro at all. It may be the typical negro of the West Coast, who is exceedingly ugly; but in the interior the people are quite different. In many cases they are very comely. The Makololo, for instance, are very good looking. Their noses are a little flatter than ours; but they say our noses stick too much out of our faces. (Laughter.) We think theirs too flat. Now, who is to decide? (More laughter.) Throughout the country the natives have all got woolly hair; but when they see our hair they say "Is this hair? It is a great mistake; that is not men's hair at all; it is lion's mane." (Laughter.) They consider their hair to be the proper sort of hair, and are quite content with it; but ours they do not think the proper sort; and when one is among 40 or 50 of them smiling at one's head gear, he is almost disposed to agree with them. In South Africa,

where we have real Hottentots and Bushmen, it is a scanty crop indeed, and the people look as if their heads had been shaved and pepper corns planted all over them. Grass grows there in the same way, tufts here and there, with bare spaces between. But as we go more inland, vegetation becomes more dense, and so does the crop of hair on the people's heads; and some of them have such enormous masses of wool, that they are as large as many of our friend's turbans there (pointing to the turbans of some Hindoos who were present). These people are so proud of it, that they train it into a great variety of shapes. Some make it into a shape like a dragoon's helmet; some train it backwards; and some imitate the glory round the head of the Virgin, by dressing their hair so as to resemble rays going out to a circle of bamboo—it forms a very good resemblance too. Others, again, train it into the shape of a European hat. They have abundance of it, and seem to amuse themselves with it in the same way as ladies do in all parts of the world. (Laughter and applause.) They are all greatly addicted to following the fashions, and one is the ugliest in the world. I can never get reconciled to it. It is the lip-ring. It is not put in as the nose-rings are in this country, but a hole is made in the lip, and a piece of stick inserted to keep the parts from reuniting. They begin with a small hole, and gradually increase the size of it by putting in little bits of stick until the hole becomes larger and larger, and we have it this size, with an ivory ring which they make to adhere to the edge of the lip going round the outside of it. (Dr. Livingstone here exhibited a life-size drawing of the head of a native with the lip-ring projecting straight forward and from the upper lip to the extent of about two inches, with a portion of the lip encircling it, constituting a most hideous disfigurement.) The doctor then continued:—It is excessively ugly; but it is the fashion. I asked an old chief once—"What induces the women to use such a thing as this?" "Why, beauty, of course. What sort of a creature would a woman be without it?" And he seemed highly diverted by the idea of a woman without a lip-ring. When the muscles of the cheek become flaccid, you can see into the mouth through the ring. I hope no one will introduce this custom into this country; but there is no saying what fashion will do. (Laughter.) I sometimes wondered how the women managed to kiss with such an ornament as this in front of their mouths (loud laughter); but I was afraid to ask, lest the ladies should offer to let me try. (Continued laughter.)

The general characteristic of the people is light-heartedness ; but near the coast, where the slave-trade prevails, they are blood-thirsty. We were fired upon on two occasions without provocation ; but when you get away from the seaboard they are kindly and civil ; and contrasting them with the people I see here, I think the Africans much more cheerful. If a party of them are at work, they are either laughing or joking, or scolding, and the heavier the work the noisier they are. This is much in their favour. Had any other race been subjected to the sufferings to which they have been subjected by the slave-trade, they would have perished from off the face of the earth ; but the African has a light-heartedness which helps him up in the worst situations. He has been called the irrepressible negro. It is quite true. He is irrepressible ; and in spite of the loss of life to which he is subjected in the middle passage, he springs up in the New World and forms the great difficulty there. Some people talk of him as likely to become extinct if he is allowed to live in freedom ; but I do not see that there is any probability in this assertion. If he has withstood all the destructive agencies involved in slavery and the slave trade, he will live on in the presence of all his brethren.

The Africans have no caste. If you give one of them a piece of bread, he immediately shares it with his companions. Their religion is a very simple one. There is nothing of cruelty in it, nothing repulsive. Dahomey is a mere fraction of the country. They all believe in a Supreme Being, and that their souls, after their departure, continue to live. They pray to the departed. A woman prays to her departed mother, and a man to his departed father, and all their prayers are directed to departed spirits. Some people have supposed that they have no knowledge of the Supreme Being ; but from an intimate knowledge of them for many years, I can testify that they all have a knowledge of the Supreme Being. It is never necessary to assert the existence of Deity. Their great fear is against being bewitched. Some believe they would never die but for witches, and when a person is accused of being a witch, they give her a medicine. If she vomits it she is supposed to be guilty ; but if it has any other effect she is not. This seems strange to us ; but looking at the practice of our forefathers by which they tested a witch—if she floated she was guilty, and if she sunk she was innocent—it is not so strange after all. So it is with many nations in this world ; we can see their folly and they can see ours.

The most sensible people I ever met, who had a belief in this ordeal, were the Batokas ; but they gave the medicine to a cock or a cat, and according to its effect the judgment was pronounced. Thus, there was no danger of a man or woman being poisoned by it, as the effect took place merely on an animal. If we believe the Africans to be savages we shall be much mistaken. They are agricultural, and cultivate all the sorts of grain you cultivate in the Dekhan, and I have seen many plants the same as you sow, in the interior of Africa. They live chiefly on those grains.

They cultivate cotton also, and excel the people of this country, inasmuch as they have introduced a new kind of cotton. They had the indigenous cotton of the country, much like the Indian short-stapled cotton ; but they have introduced another kind which resembles Egyptian. We sent some to Manchester, and were told that it was better than the common American. Then they have another long staple, but how it got there I do not know, for we found it in the middle of the country, and none near the coast. It is known as the Pernambuco kind. We found some fruit trees there too, which are only to be found in Cuba and the other West Indies, besides those three kinds of cotton. Almost every family has a patch of cotton, as our forefathers had of flax, which they plant, and of which they make coarse cloth. Cotton is found growing in all parts of the country. That improved cotton, which is called foreign cotton, requires to be replanted every three years ; and when replanted they get the greatest yield from the young plants.

The Africans likewise engage in fishing, and make fishing nets all over the country. They smelt iron, and make capital hoes, spears, and knives, and in one part of the country they smelt copper ore from Malachite, and make copper ornaments.

They are more agriculturists than hunters, and they can scarcely be called savages ; but that which prevents them making any advances, is the slave trade. This it is which keeps them in the state in which they have been living for ages. The slave trade we found to be the source of a great sacrifice to human life. When I went to England in 1857, from the Western coast to the Zambesi, and went down that river to the Eastern coast, I found that this coast was shut up by the Portuguese. They have some forts on the Eastern coast, and on the strength of those forts they claim in Europe the government of the whole country. They claim 1,360 miles of coast, but they pay the natives for all the land which they cultivate. They have been in posses-

sion of the fort of Mozambique, on a small island about one mile long, and a quarter of a mile broad, for 300 years; yet for the land which they cultivate on the mainland the natives make them pay handsomely. There is one hill in sight at Mozambique which the natives will not allow the Portuguese to come near. In other places the natives make the Portuguese pay a heavy rent for all which they occupy; and yet they speak of the whole land as their territory! It is just the same as if the people of the Dekhan made us pay a rent for the cultivation of some of the land on the adjacent mainland.

The system of the Portuguese is to cut out all foreign trade, and the trade of the Eastern coast now consists of slaves and ivory; but that in ivory is not large, whilst that in slaves is considerable. Large numbers of slaves are annually sent to Cuba, to the Red Sea, and to the Persian Gulf, and at the time we were in the country, a large slave trade was going on between the Eastern Coast and the Island of Bourbon. The French sent ships, each with an officer on board, to see that a fair engagement was made with the people; but the Portuguese being on the spot, they shipped off their slaves as free labourers. I have seen the Portuguese sending off their slaves in irons; and this system has gone on until it has ruined the trade of the country. The British Government sent us to go and try to establish legitimate trade with the natives, and in going up the River Shire, the first time the people saw us they thought we were Portuguese, and large numbers ran along the shore, armed with bows and poisoned arrows, ready to repel any aggression which we might make. We had to use the greatest caution, and landed unarmed to cut wood; and in three visits we had completely gained their confidence. On the second visit we went to Lake Shirwa, and on the third, we went up to Lake Nyassa. Lake Nyassa lies exactly north and south, and is very deep. We found the people there all engaged in cultivating cotton; and cotton being then exceedingly precious in England, we thought that by inducing them to cultivate cotton and by buying their produce, we might lead them to a better kind of employment of their energies than by selling each other. We were getting on as well as could be expected; we began to purchase; and the natives, who are all fond of trade, were willing to cultivate the soil and grow cotton; but the Portuguese of the Zambesi sent agents across the country with plenty of guns and ammunition, and by turning one tribe against another, soon brought about wars and produced the utmost confusion

in the country. The great instruments of the slave-traders' power there are guns and gunpowder; for those tribes who have only bows and arrows, cannot stand against those who have guns. It usually happens that one tribe is excited by men against another, so they buy guns and ammunition from the half caste slave traders, and soon are able to capture slaves enough to pay for them. Thus the Vale of the Shire, which was one of the finest valleys in Africa when I first saw it, in two years was completely depopulated, and I never was so struck with the atrocities of the slave trade before as in revisiting that vale. About 1,900 slaves were recorded at the Custom House in Zanzibar when Col. Rigby was there. These were all from the Shiré Valley and Lake Nyassa districts, and a great many others came from other parts of the country. To put a stop to this odious traffic, I wished to get a small steamer on Lake Nyassa, so that we could visit the people of the Upper Shiré and enlist them in the cultivation of cotton instead of the enslaving of people. They were very eager traders, and quite alive to their own interests; and would soon have carried on a good trade had they not been interfered with by the Portuguese agents. But those people were now swept away, the further we went, the further did these men-stealers, acting with the connivance of the Governor, follow us. The labourers were carried away or left dead, and we had not the means of carrying our vessel on to the lake.

The river Shiré, like most other rivers in Africa, has cataracts, There are 35 miles of cataracts, and then 60 miles of river above them and then you sail into the lake. It was no use attempting to go any further in the accomplishment of my mission, so I acquainted the Government that we were followed by the Portuguese slave-traders wherever we went, and that unless a stop was put to this, we should do no good. The expedition was withdrawn, and the vessel, which is made to be carried in twenty-four pieces, and which would have done admirably on Lake Nyassa, is now lying in Bombay harbour. I still regret that my efforts were not successful; for with the steamer I could have done an amount of good which would have allowed me to lie down and die in peace. (Applause.) But I don't like to give it up; for if I had been in the habit of giving up when I met with difficulties, I would never have had the honour of addressing you here. (Renewed applause.)

In my new expedition I propose to go up the Rovuma or Lovuma River. We went up for 150 miles in boats; but as it is not within the

claims of the Portuguese, I am in hopes we may do our duty to the people without being interfered with by them. I still think that if, along with lawful commerce, Christian Missionaries were introduced, it would be the beginning of the end of the slave trade.

I propose taking some buffaloes with me, as we have no draught animals there, although we have abundance of wild ones. The first time I went up the Shiré I counted 800 wild elephants; rhinoceroses and hippopotamuses abound; and once in going up the Rovuma in a heavy boat containing a ton of ebony and several men, a hippopotamus tried to upset it, and when he could not do that, he tried to bite the bottom of it, and gave it a punch which broke one of the planks, and made us scuttle ashore as quickly as we could. The country abounds with antelopes and rhinoceroses, and is probably the most singular country in the world for large game. Many of you have read Gordon Cumming's account. Some things it would have been better not to have said, for people doubt them because they have not been in the country; but as to the quantity of game he speaks of, I have lived in a part of the country where he hunted, and I do not think he exaggerates the account of their numbers at all. But it is decreasing, owing to the manner in which it is destroyed. I have tried to calculate the number of elephants destroyed, and I find from the quantity of ivory brought into the market, that at least 30,000 are killed every year for the sake of their tusks. If this wholesale destruction is to be allowed to go on, the supply of elephants will soon be permanently diminished. Where I am going there is an abundance of game, and the wild buffalo also abounds; and as this animal is not injured by the tsetze, I wish to try the experiment whether the tame one will be injured by the poison of that pest. If we succeed, we shall confer a great benefit upon that country. (Applause.)

My great desire is to see if a settlement of some kind or other with Christian missionaries and traders cannot be formed, as this experiment has never been tried in this part of Africa before, and I have very considerable hopes of its success. On the Western coast both traders and missionaries have had success, and in Sierra Leone and elsewhere their success has been very gratifying. The value of commerce sent out along this coast amounts to about three millions sterling annually, and there is more tonnage employed in carrying this commerce than ever the slave trade employed even in its palmy days. The number of converts is very considerable, but we must take something else than these as a

measure of success. I visited Sierra Leone in 1858, and four years before that the native Christians belonging to the Church Missionary Society had taken to themselves the entire charge of the schools connected with it, and saved the Society the cost of £800 per annum. This shows a tolerable amount of success. It shows that when they contribute so handsomely to the spread of the same doctrines they may have been taught, they must have profited largely by the teaching.

Ever since I was a boy, I have heard a great deal about the spread of the Mahomedan faith, and have always been on the look out for indications of it ; but I never have seen a tittle of evidence that the Mahomedans of the Eastern Coast are anxious to propagate their faith. I met two Arabs at Lake Nyassa, and they had been in the country for fifteen years, yet had made no attempt to propagate their faith. On the Western Coast, as far north as I have been, I never saw any Mahomedans ready to propagate their faith. Sometimes they conquer portions of the country, and avail themselves to a great extent of their power to make the younger people Mahomedans, but the older people they never try to convert. As far as my experience goes, the desire to propagate his faith is by no means strong on the part of the Mahomedan ; the primitive zeal seems to have quite died out. Certainly this is the case on the Eastern Coast, and I do not think that Mahomedan zeal or proselytism is so great in Africa as it has been represented to be. The native Christians, on the contrary, desire to propagate their faith, and I know that they contribute a large sum annually for this purpose. Now, when they do make sacrifices of their property, it shows a desire to propagate their faith ; and it has been very successfully propagated too ; and I declare positively, that wherever Christianity has spread, men have been made better. I hope that something will soon take place which will attract attention, especially to the interior of intertropical Africa—something which at present I cannot conceive ; that it will attract the attention of the people of Bombay more and more, I sincerely hope. It is a vast rich land. I cannot compare it with the interior of this country, because I have never seen it ; but, being within the tropics, all tropical productions grow there most luxuriantly. In different parts native indigo grows wild ; and there are various seeds which would be a profitable article of commerce.

Now, when I looked at slavery in America, that, to my mind, was the most hopeless state of things for the African there ; for I never could conceive how that large slave population should ever be made

free ; yet it has been brought about in our own day in a way that no one could have possibly conceived. It is the most gigantic event which has occurred in our day. We are yet too close to it to appreciate its immense importance. Here are 3,000,000 or 4,000,000 slaves, whose masters determined to move heaven and earth to keep up slavery, and unfortunately their ministers went to the length of finding slavery in the Bible, and yet it has all gone away in spite of them. (Applause.)

I feel very warmly in the cause of missions and missionaries. I am not associated with any missionary society now ; but when I see papers written in a sort of scoffing manner because of the fewness of converts which missionaries make, I think they are treated very unfairly. I don't think that the number of converts is any gauge of a missionary's usefulness. (Applause.) There is a great movement going on through the world which must result in the benefit of man ; better principles are working in the native mind like leaven ; it is not in individuals only ; it is a movement which is affecting the mass of the population. Missionaries are performing a part, and that part cannot be measured. They are not alone in the work. Judges in giving judgment, merchants in just dealing, masters in more kindly and sympathetic treatment of their servant, and in teaching them their duties ; statesmen in devising beneficial measures ; last, but not least, are railways. Railways are doing a most important work in this country. Railway Companies I look upon as so many Missionary societies—they make people know each other. (Applause.) A great deal of the mischief done in the world is caused by people not understanding each other. For instance, the Africans believe that most of us are slave-dealers, and that most of their people who are taken away are taken away to be fattened and eaten. They suppose us to be cannibals, and we suppose them to be savages ; yet when we got away from the influence of the slave trade, we found the people to be very kindly and sympathetic. In cases of death they showed a great deal of sympathy and a great deal of kindness ; and if they knew us a little better, I hope they would think a great deal more of us. (Applause.)

I think most of you will understand the difficulty of getting a position of the kind I have spoken of ; for missionary and trading life differ materially from each other. The country is wide, and is nearly depopulated. You may travel in some parts 100 miles and not meet with a single human being, and in other places you meet a few scattered natives. In general civilized native chiefs are not opposed to white men

living with them. Indeed each chief is rather anxious to get a white man to live in his country, and to keep him to himself and get all the good he can out of him. With the Arab tribes it is different. They have no wish for strangers, and though they may in general treat them well, they do not like white men to remain in their country.

Another of the objects I have in view in going to Africa again is, that the Royal Geographical Society of London may have the watershed of this part of the country explored. In the hollow part of the country there are several lakes which have not yet been explored; among them is Lake Bemba, from which flows the river Loapula, which forms a second and a third lake, which are not of much extent. (The doctor here referred to the map of Africa suspended behind him, and pointed out the localities of the lakes in question, and continued by saying)—Captain Speke went to nearly the northern end of one of these lakes in a canoe, and was told that there a river was flowing into it instead of flowing out of it. It is not quite certain which way it flows. Baker believes his lake to be a large one of 250 miles long, like Nyassa. The lake which Speke discovered flows into Baker's Lake, and that flows into the Nile, so that Baker's and Speke's and Grant's lakes complete the discovery so far as is at present known of the source of the Nile. No doubt Speke pointed out the country in which the true sources of the Nile exist, and it is probable that other waters be found to flow into Baker's Lake; if so, these will be new sources, and Lake Bemba may be a source of the Nile besides. This is one of the objects which induces me to go to the Rovuma; to pass Lake Nyassa, and on past to Lake Tanganyika; and go on past Tanganyika to a part of the country which exists in a portion of the map which is an entire blank. This I propose; but I don't know anything of the people, or the difficulties in the way; but if I live to come back, I hope to be able to tell you better about it. (Loud and prolonged applause.)

Dr. Wilson then submitted the following motion in behalf of the Society:—

“That the warmest thanks of the Society be presented to Dr. Livingstone for the able, interesting, and instructive lecture delivered by him on this occasion; and that in token of their deep-felt sympathy with him in his great enterprize, they resolve to commence a subscription (to be open to the public of Bombay, in aid of the expedition which he at present contemplates.” In supporting this motion, Dr. Wilson,

adverted to the interest which the lecture had doubtless excited in behalf of both the country and the inhabitants of Africa. All things considered, the people of Africa were really a promising and amiable, though grievously-abused and ill-treated race. Their peculiarities, though very striking, were not inconsistent with their claim to recognition as an important portion of the human family. The slave-trade had been their curse; and melancholy it was to learn from Dr. Livingstone, that the cause of this nefarious traffic still continued to a large extent on their eastern coast. It was certainly to the reproach of the Christian name that Portugal, which had had the honour of discovering the passage by the Cape of Good Hope and founding the European power in the East, had so long overlooked, or failed to repress, the atrocities practised in this matter by its sons and their descendants in Africa. It was some consolation to know that its home government durst not express its sympathy with the foul deeds of the descendants of its colonists abroad. Another power was also implicated in the slave trade. It was that of the Arabs on the East coast of Africa, the benevolent and intelligent head of whom had been received with so much honour and satisfaction in this hall last evening. They had immunity by treaty from the search of their vessels by British men-of-war between certain latitudes and longitudes; but how soon they may be led themselves to abandon this undesirable immunity cannot be declared. Providence was at present manifestly interfering in behalf of the African race; and before its omnipotence all difficulties must disappear. The image of Hope, crowned and irradiated with the glorious bow of promise, was rising on the horizon, and told all of bright days yet and speedily to come.

Hope! when I mourn, with sympathizing mind,
 The wrongs of fate, the woes of human kind,
 Thy blissful omens bid my spirit see
 The boundless fields of rapture yet to be.—

Yes! boundless fields of rapture—in which the mountain of the house of the Lord shall be exalted about the hills, and all the nations of the earth shall be seen flowing into it, with swarthy Ethiopia in the train stretching forth her unmanacled hands unto God. (Loud cheers.) With regard to the second part of the motion, he felt that little need be said. Bombay, the great commercial capital of the Indian Ocean, could not be indifferent about what is transacted in the continent bounding that ocean to the west. The present great assembly bore witness to the interest felt in the great hero of discovery and pioneer

of civilization in that promising region of the world ; and that interest would not be allowed to pass away in mere words and plaudits. For Dr. Livingstone himself nothing was desired ; but there was still a margin left for contributions to his expedition. Though the British Government and the Royal Geographical Society had each contributed five hundred pounds to the advancement of its objects, was it too much to expect another thousand pounds from Bombay, so much interested in the extension of commercial transactions on the East African shores ? The great increase of trade at the island of Zanzibar alone within these few years had this morning been strikingly set forth in one of the Bombay daily papers ; and more may be expected when the interior of the continent opposite to it has that safe communication with the coast which Dr. Livingstone is so ably and judiciously seeking to encourage. The merchants of Bombay must be among the first to acknowledge his philanthropic researches and arrangements. The native gentlemen of this city have a case before them which they will view with their usual benevolence and beneficence. The zealous and considerate Secretary of the Society, Dr. Birdwood, had his subscription papers ready, and their inviting pages would not be left unfilled.

This motion having been cordially seconded by Sir Jamsctjee Jejeebhoy, Bart., was carried with loud acclamations.

Mr. Justice Tucker rose and said—

“Ladies and Gentlemen,—I feel assured that I am giving utterance to the wishes of each and all of you when I express to Dr. Livingstone, in the name not only of the members of the Bombay Branch of the Royal Asiatic Society, but of every other person who is here present, our warm thanks for the graphic, lucid, and amusing account of the great continent of Africa with which he has favoured us. Having had the privilege of being a companion of Dr. Livingstone in his recent voyage from Europe, the facts which he has disclosed were not entirely novel to me, but I feel certain that most of you must have been surprised to find how incorrect have been your previously conceived notions with respect to the fourth quarter of the globe ; notions which have been formed in conformity with the traditional errors which have been so long prevalent on the subject. If we may trust the accuracy of Dr. Livingstone’s description, and on this point I think there can be no doubt, it would seem that the much-abused descendants of Ham very closely resemble the rest of the human species who have settled in other parts of the world, and that, for the most part, the odium and

depreciation to which they have been unsparingly subjected by their more fortunate brethren have been undeserved. The chief distinction between the African and the men of Europe, Asia, and America, would seem to be, that he is not so easily *led by the nose*, and it is also clear that his wives and daughters are as skilful as their fairer sisters in more civilized countries, in disfiguring their loveliness and disguising their natural charms by the adoption of ridiculous and (I hope I shall be pardoned the expression) *ugly* fashions. I regret much that official duty should have prevented His Excellency the Governor from being present on this occasion, as he would then have performed with far greater effect than I can, the task which has so unexpectedly devolved upon me. I trust, however, that my friend Dr. Livingstone will not consider this expression of our admiration and gratitude as less valuable, because it has unfortunately been conveyed to him by a weak and unworthy mouthpiece. I speak for all when I say we wish Dr. Livingstone "*God speed*" in the gigantic task which he has set for himself. What can be nobler than to bring whole families of nations who are yet in darkness within the pale of illumination? What instruments are more likely to be successful than those Titanic levers which he proposes to employ, namely Commerce and Education? For myself, I have no doubt of his ultimate success, and that the seed which he has already scattered broadcast, and may still sow, will germinate and eventually produce an abundant crop. It may be that his life may not be spared to witness the harvest, but others will reap what he has sown, and all mankind hereafter will bless the first great labourer in this prolific vineyard. I was not aware, till I came here this afternoon, that funds were needed for the expedition. I would, however, urge upon you all to give in accordance with your means, and with no unsparing hand. What grander project can there be than to dry up slavery at its fountain head, or to unite two such continents as Hindustan and Africa, in the close bonds of trade and of brotherly friendship? I could speak at much greater length on the subject, but the hour has become so late that I will no longer tax your patience. (Applause.)

The Honorable George Foggo,—I cordially second the motion of the Hon. Mr. Tucker. I heartily hope Dr. Livingstone may live to return from the mission, the arduous mission, he has undertaken, and to return by way of Bombay; and I am sure all the ladies will ask him to try.

This motion was also put by the Honorary President, and carried with applause.

Dr. Livingstone briefly acknowledged the compliment, when the proceedings terminated. The assembly on rising gave Dr. Livingstone repeated rounds of cheering.

Previously to departing, several gentlemen entered their names on the subscription list to the amount of Rs. 3,600.

Anniversary Meeting, Monday, November 27th, 1865. The Honorary Secretary, at the request of the Honorable the President, then read the Annual Report of the Bombay Branch of the Royal Asiatic Society for the year 1864-65.

GENTLEMEN,—Members.—During the past year 62 resident and 4 non-resident members were elected, against 52 resident and 3 non-resident elected in 1863-64. Four members died in the past year, leaving 168 resident and 23 non-resident, or in all 263 members on the Society's roll. Of these 63 are in England or non-paying. On the last anniversary, we had 198 members on the roll, of whom 33 were in England. We have therefore to-day 35 more paying members than on the corresponding day last year.

Library.—During the year 541 works in 862 volumes, not counting Periodicals, were bought by the Society, against 681 works in 1,408 volumes bought in 1863-64. But deducting from the number of works bought in 1863-64, the works on Oriental Literature and Natural History bought with the money given by Cowasjee Jehangeer Readymoney, Esq., and the late Honorable Jagonnathjee Sunkersett, 71 works more were bought in the year under report than in 1863-64.

Periodicals.—The Periodicals taken in by the Society are as follows:—*Literary* 5, *Illustrated* 4, *Scientific* 33, *Reviews* 7, *Newspapers* 9, *Medical* 1, *Law* 2, *Registers and Army Lists* 8, *French* 9, *American* 5, *German* 4, *Indian Newspapers* 14, *Indian Calendars and Army Lists* 5, *Indian Journals and Reviews* 13, *Batavian* 3, being a total of 92 Scientific and Literary Periodicals, and 30 Newspapers, or altogether 122 Periodicals, of which 32 are given in return for the Society's Journal. Back numbers also of many Periodicals were bought, amounting in some cases to more than 30 volumes.

Presents to the Library.—53 Miscellaneous works in 121 volumes, and 16 Pamphlets were presented to the Society during the year, and chiefly by the Governments of Bombay, Bengal, Madras, and India.

Tabular statement.—The following table shows the number of works added to the Library during the year, exclusive of Periodicals and Presentations :—

Class.	Subjects.	Works.	Vols.
I.	Theology and Ecclesiastical History.....	40	62
II.	Natural Theology, Metaphysics, &c.....	11	15
III.	Logic, Rhetoric, &c.	5	6
IV.	Classics, Translations, &c.	2	4
V.	Philology, Literary History, &c.	12	19
VI.	History, Historical Memoirs, &c.	29	43
VII.	Politics, Political Economy, &c.....	18	22
VIII.	Jurisprudence.....	6	7
IX.	Parliamentary Papers, &c.....	41	42
X.	Biography and Personal Narratives	36	49
XI.	Antiquities, Numismatics, &c.	4	4
XII.	Voyages, Travels, &c.....	76	101
XIII.	English Poetry and Dramatic Works.....	13	21
XIV.	Novels, Romances, and Tales.....	56	127
XV.	Miscellaneous Works, &c.	42	59
XVI.	Foreign Literature	8	10
XVII.	Natural Philosophy, &c.....	4	4
XVIII.	The Fine Arts and Architecture	12	14
XIX.	The Science of War, &c.	11	11
XX.	Natural History, &c.	32	53
XXI.	Botany, Agriculture, &c.	11	18
XXII.	Medicine, Surgery, &c.	9	13
XXIII.	Physiology, Dietetics, &c.
XXIV.	Transactions of Learned Societies	38	94
XXV.	Dictionaries, Lexicons, &c.....	7	10
XXVI.	Oriental Literature	18	24
Total of works and volumes		541	832

Library Catalogue.—An alphabetical catalogue of all the works received in 1863-64 has just been printed and issued to the members. A classified catalogue of the books received during the same period will be issued within this week. The MSS. of both alphabetical and classified catalogues of the works received during the past year are laid upon the table, and will be printed and issued within three months.

Benefaction to the Library.—Mr. Premchund Roychund, on the 9th of February last, wrote to the Honorary Secretary to fit up the room

resumed by us last year from the Geographical Society with book cases on the conditions of its being given up to the classes of Oriental Literature and Antiquities, and named after our late President, Mr. William Edward Frere; and Mr. Premchund Roychund sent Rupees 10,000, the estimated cost of the cases, with his letter. The best thanks of the Society were voted to him for his liberal and well-considered benefaction, the conditions of which were accepted both by the Society and by Mr. Frere. The room is now completed with the new cases in which the works on Oriental Literature and Antiquities have been placed. It forms a handsome and most substantial addition to the Society's Library. The addition of this accommodation to the Library has enabled the Society to give up a separate room each to the following subjects:—(1) Oriental Literature and Antiquities; (2) Travels; (3) and Natural History. The room of Travels contains about 3,000 volumes, and the completeness of this class has always been remarked by distinguished visitors to the Library. The Natural History collection also is almost perfect.

Museum.—Coins were presented to the Museum during the year by the Honorable W. E. Frere, Robert McIlwraith, Esq., T. H. Stewart, Esq., C.S., Col. R. L. Playfair, Zanzibar, and by the Royal University of Christiania; and Geological specimens by T. B. Johnstone, Esq., M.D., B. M., Staff, and A. Rogers, Esq., C.S., Mr. Frere also presented a general collection of War implements used by the tribes of the Caffre coast.

Original Communication.—Two original communications were read before the Society during the year, and the one by Rao Sahib Visavanath Narayan Mandlik was of great value and interest.

Dr. Livingstone's Lecture.—On the 12th of last month Dr. Livingstone, under the auspices of this Society, gave a lecture in the Town Hall on his African travels before the people of Bombay. Dr. Livingstone was received with the greatest enthusiasm, and the Society has collected Rupees 7,000 towards the new enterprise on which his steps are bent.

Journal.—Three numbers of the Society's Journal are now, from unavoidable causes, overdue.

Extraordinary Meeting of the Society.—An extraordinary meeting of the Society was held on the 17th of March last, to present an address to the Honorable W. E. Frere, on resigning the Presidentship of the

Society (which he had held for 10 years) in consequence of his leaving the country. A subscription was also opened for his bust by the Sculptor Woolner.

Obituary.—On 31st July 1865 died the Honorable Jugonnathjee Sunkersett, for 20 years a respected member of this Society and a liberal benefactor of its Library, and who, by a long life of laborious activity and distinguished public usefulness, made himself an honour to Bombay. On 31st of August following, died the Honorable Mr. Justice Forbes, one of our Vice-Presidents, and the Society, in placing on record the expression of their sorrow for his untimely loss, added their testimony to his eminent abilities, varied accomplishments, and grace of manner; to his important services on the illustration of the literature and antiquities of Guzerat, and to his high character and exemplary life, which reflected honour on the British Government in India, and won the affection of all classes of the natives with whom he held public or social intercourse.

Finance.—The financial state of the Society is satisfactory, there being a balance on hand at this date of Rs. 6,890, exclusive of the sums raised in aid of the Livingstone enterprise and Mr. Frere's bust. The classes of Fine Arts and War are very defective, and those of Classics and History are in great need of selected addition.

The Rev. John Wilson, D.D., Honorary President, seconded by Dossabhoy Framjee Cama, Esq., then moved:—"That the Report now read be adopted, and that the best thanks of the Society be given to the office-bearers for their zealous, able, and effective services during the past year." The motion was carried by acclamation.

In proposing this motion, Dr. Wilson briefly commented on the prosperous state of the Society in the matter of its membership, its funds, and its library and museum. The books purchased by, and presented to, the Society, during the past year, formed an important addition to the large collection of works, especially of those of a standard character, being made in this large and rapidly growing city. They had been wisely selected, in accordance with the expressed views of the Committee, and embraced every department of modern and ancient literature. Some of them had been ordered on the recommendation of individual members of the Society, who were always encouraged to enter the titles of desiderated publications in the order book lying on the table. The endeavours made by the learned and ingenious

Secretary, for the re-arrangement of certain classes of the volumes belonging to the Society, were of a praiseworthy character, and very convenient it would now be for the student and the inquirer to find all the voyages and travels collected into an apartment devoted to themselves ; the Oriental works, of all classes, brought into a second apartment ; the Natural History works into a third, and so on. These changes had not been effected by the Secretary without much labour, for which they stood to him highly indebted. Higher obligations than these they were under to Dr. Birdwood in connexion with the Library and Museum, for which he had not only provided new shelves, but procured the means of filling them. It was well known that he was the confidential adviser of the liberal Native friends of the Society, whose large benefactions they had of late years been called upon so warmly to acknowledge. In alluding to these liberal friends, he (Dr. W.) could not but express the wish that the contribution to the courageous and promising expedition of Dr. Livingstone should not fall short of the sum of ten thousand rupees, named at the great meeting in the Town Hall. While the general funds of the Society had so much increased of late years, it was also confidently hoped that they would not be long left unemployed. The Government donation of three hundred rupees a month could not be better used, in the first instance at least, than in collecting and publishing the *documenta* of Maratha History. Grant Duff's History was invaluable as a composition ; but its references to indisputable authorities were often very indistinct and imperfect. Let the Poona Duff be re-examined for historical purposes ; let the family chronicles and correspondence of the Maratha Chiefs, including the interesting biography of Nana Fadnavis, be procured and printed ; and let an intelligent judgment of the broadest character be formed of the Maratha movements, which extended from Bombay to Bengal, and from Delhi to Cape Comorin. The excellent patron of the Society, Sir Bartle Frere, was much interested in the advancement of a literary enterprise of this character, and had prepared the way for it by privately advising the Maratha Sirdars to collect and combine the annals of their own families.

In conformity with the Society's Rules, Article X., the meeting then proceeded to the election of members of the committee of management for the year 1865-66, and the following is the list of office-bearers elected for the year 1865-66 :—

President—The Hon. Mr. Justice Newton, C.S ; *Vice-Presidents*—

M. Stovell, Esq., M.D.; Bhau Daji, Esq., Honorary Member R.A.S.; the Hon. C. J. Erskine, C.S.; the Hon. Mr. Justice Tucker, C.S.; *Members*—The Hon. George Foggo; Cowasjee Jehangier Ready-money, Esq., Dhunjeebhoy Framjee, Esq.; James Taylor, Esq.; M. Kane, Esq., M.D., M.A.; George Bühler, Esq., Ph.D.; Rao Saheb Vishvanath Narayan Mandlik; Colonel J. A. Ballard, C.B.; T. W. Ward, Esq., F.R.C.S.; R. S. Sinclair, Esq., LL.D.; *Auditors*—James Taylor, Esq., Venayekráo Jaggonnathjee Sunkersett, Esq., and G. C. M. Birdwood Esq., M.D., *Honorary Secretary*.

The Newspapers and Periodicals proposed to be added were then voted one by one, and the following were sanctioned to be taken by the Society :—

1. Punch in India.
2. Fortnightly Review, from the commencement.
3. Pall Mall Gazette.
4. London Directory.
5. Clergy List.
6. Medical List.
7. Bengal Army List.
8. Bombay Builder.
9. Bombay Daily Post.
10. Weekly Reporter.
11. Law List.
12. Journal of the Statistical Society of London (published quarterly), from the commencement.
13. Notes and Queries (published monthly).
14. British Quarterly Review.

The *Honorary Secretary* read the following correspondence :—

Asiatic Society's Rooms, Town Hall, November 20th 1865.

TO DR. DAVID LIVINGSTONE.

SIR,—I have the honour to enclose you a cheque for Rupees (6,450) six thousand four hundred and fifty, on the Bank of Bombay, being the amount received by this Society up to date in aid of your projected expedition into Africa, and to beg your orders as to the disposal of any further sums which may be raised here.

This Society esteems it a most honourable privilege to have been permitted to aid you, even in this most humble way, in your daring adventure, in which it devoutly wishes you God-speed.

I have, &c.,

GEORGE BIRDWOOD.

Malabar Hill, 22nd November 1865.

TO GEO. BIRDWOOD, M.D., Edinb.,

Honorary Secretary, Bombay Asiatic Society.

SIR,—I beg leave most heartily to acknowledge the receipt of your

cheque for Rs. (6,450) six thousand four hundred and fifty, being the amount received by the Asiatic Society in aid of my projected expedition into Africa, and I take the liberty respectfully to offer my warmest thanks to the contributors for this very generous and substantial proof of their interest in the enterprise.

The objects I have in view are partly geographical, and partly the opening of East Africa to the influences of Christian civilization, and as exploration must be attended to first, some little time will elapse ere we can be prepared to enter upon the other more important duty. It appears to me that when I may be able to point out a comparatively healthy locality, if those of the subscribers who are mercantile men could be induced to undertake the commercial part of the project, and with this money and any other that may be forthcoming, make a systematic effort to establish lawful trade, much more favourable results might be anticipated than if it were in my hands. I do not possess the mercantile faculty, but in the hope that the Bombay merchants will yet come forward and re-establish that commerce with the neighbouring continent, which seems to have flourished in the remotest times, I shall deposit the above amount with Messrs. Ritchie, Steuart, & Co., and trust to their public spirit to take it up.

Several of my friends kindly intended their contributions simply as assistance to me in the trials and difficulties I expect to encounter, but their kindness has in many other ways lessened my expenses during my unexpected delay here, and His Excellency the Governor and the Bombay Government have so smoothed my way, and afforded such valuable assistance, that I am in hopes of accomplishing the geographical objects of my journey without drawing any part of the sum in question. Having been a witness of the depopulation and disorganizations which have resulted from the slave trade, I am thoroughly convinced that if the Bombay merchants should succeed in supplanting it with lawful commerce they will perform a most acceptable service to merchants and to their fellow-men.

I am, &c.,

DAVID LIVINGSTONE.

Dr. Birdwood said that he had written to Dr. Livingstone to say that the Bombay subscription to his enterprise was absolutely at his own disposal, and that he had read this correspondence merely to inform

the public that the fund had been disposed of according to the resolution on which it was subscribed.

At the conclusion of the proceedings, the best thanks of the Society were voted to the Honorable the President for conducting the business of the Anniversary Meeting, and the meeting was then adjourned to Thursday, the 14th instant.

LIST OF MEMBERS
OF THE
BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

Patron.

His Excellency the Honorable Sir HENRY BARTLE EDWARD
FRERE, K.C.B.

Honorary President.

The Rev. JOHN WILSON, D.D., F.R.S.

President.

The Honorable Mr. JUSTICE NEWTON, C.S.

Vice-Presidents.

M. Stovell, Esq., M.D. Bháú Dají, Esq., Hon. Member, R.A.S.
The Hon. C. J. Erskine, C.S. The Hon. Mr. Justice Tucker, C.S.

Committee of Management.

The Hon. George Foggo.	George Bühler, Esq., Ph.D.
Cowasjee Jehanghier Ready- money, Esq.	Rao Saheb Vishvanath Narayan Mandlik.
Dhunjeebhoy Framjee, Esq.	Surgeon-Major T. W. Ward, F.R.C.S.
James Taylor, Esq.	Colonel J. A. Ballard, C.B.
M. Kane, Esq., M.D., M.A.	R. S. Sinclair, Esq., L.L.D.

Auditors.

James Taylor, Esq. Venayekráo Jagonnathjee Sunkersett, Esq.

Treasurers.

The Bank of Bombay.

Honorary Secretary.

G. C. M. Birdwood, Esq., M.D.

Honorary Members.

1630 Sir J. Gardiner Wilkinson, London.	1848 M. Felix Bogaerts, Antwerp.
1832 Mons. Garcin de Tassy, Paris.	1819 Captain Inglefield, R. N., London.
1835 Baron C. Hügel, Vienna.	„ B. Hodgson, Esq., Bengal C.S., London.
„ A. S. Walne, Esq., Cairo.	1855 Rev. R. H. Th. Friederich, Batavia, Java.
1839 Prof. T. Pavie, Paris.	1859 E. E. Elliot, Esq., Bombay C.S., London.
1842 N. L. Westergaard, Esq., K.D., Copenhagen.	1860 Dr. Martin Haug, Poona.
„ Prof. C. Lassen, Bonn.	1862 H. J. Carter, Esq., F.R.S., late of the Bombay Me- dical Service, London.
„ Le Marquis de Ferrière de Vayer.	1865 The Honorable W. E. Frere, C.S., London.
1848 Le Vicomte de Kerckhove, Antwerp.	
„ M. Eugène de Kerckhove, Antwerp.	

Members, Resident and Non-Resident.

N.B.—The marks prefixed to the name signify —

* Non-Resident Members.

† Members in Europe.

1830 The Rev. John Wilson, D.D.,	1845 †J. A. Baumbach, Esq.
1832 †Colonel H. B. Turner, F.R.S.	„ †John Peet, Esq., M.D.
1840 †The Honorable H. L. An- derson, C.S.	„ A. H. Leith, Esq., M.D.
„ †Manockjee Cursetjee, Esq.	1846 M. Stovell, Esq., M.D.
1841 The Honorable C. J. Erskine, C.S.	„ †C. J. Davies, Esq., C.S.
1842 His Excellency the Honor- able Sir H. B. E. Frere, K.C.B.	„ †Colonel W. F. Curtis.
1844 †Colonel W. R. Dickinson.	„ *E. P. Down, Esq., C.S.
1845 The Honorable Mr. Justice Tucker, C.S.	„ *L. Reid, Esq., C.S.
	1847 The Honorable Rustomjee Jamsetjee Jejeebhoy.
	„ Sir Jamsetjee Jejeebhoy, Bart.
	„ †W. C. Coles, Esq., M.D.
	„ †Col. J. B. Dunsterville.

- 1847 Manmohandás Davidás, Esq.
 1848 *Venáyek Gangádhur Shás-
 tri, Esq.
 „ †The Rev. J. Glasgow, D.D.
 „ †B. White, Esq.
 1850 Dhunjeebhoy Framjee, Esq.
 „ Sorabjee Jamssetjee Jejee-
 bhoy, Esq.
 1862 Bháú Dají, Esq., Hon.
 Member, R.A.S.
 „ †H. Miller, Esq.
 „ Naráyan Dinanáthjee, Esq.
 1853 †R. Willis, Esq.
 „ †B. H. Bradley, Esq.
 1854 †H. Hebbert, Esq., C.S.
 „ R. A. Dallas, Esq., LL.D.
 „ S. Carvalho, Esq., G.G.M.C.
 „ The Hon. B. H. Ellis, C.S.
 „ †Dadabhoy Nowrojee, Esq.
 „ †Colonel C. W. Tremen-
 heere, C.B.
 „ *J. M. Knapp, Esq.
 „ †Captain W. F. Burton.
 „ E. I. Howard, Esq., M.A.
 1855 R. T. Reid, Esq., LL.D.
 „ Venáyek Wásudeva, Esq.
 „ †T. C. Hope, Esq., C.S.
 1856 The Honorable Sir M.
 Sausse, Kt.
 „ †Colonel H. Rivers.
 „ M. Kane, Esq., M.D., M.A.
 „ †Rev. C. T. Wilson, M.A.
 „ *R. W. Hunter, Esq., C.S.
 „ †Major Thos. Cowper.
 „ A. F. Bellasis, Esq., C.S.
 „ *H. B. Boswell, Esq., C.S.
 „ †William Hart, Esq., C.S.
 1857 J. P. Hughlings, Esq., B.A.
 „ Mangaldás Nathubháí, Esq.
- 1857 G. C. M. Birdwood, Esq.,
 M.D.
 „ *The Rev. R. Montgomery.
 1858 The Honorable J. S. White.
 „ J. P. Bickersteth, Esq.
 1859 †The Honorable Sir J. Ar-
 nould, Kt.
 „ *J. P. Stratton, Esq.
 „ †Assistant Surgeon Gomes.
 1860 The Honorable Mr. Justice
 Newton, C.S.
 „ Sir Alexander Grant, Bart.,
 LL.D.
 „ J. A. Forbes, Esq.
 „ †J. M. Maclean, Esq.
 „ †Thomas Diver, Esq., M.D.
 „ The Honorable George
 Foggo.
 „ G. W. Terry, Esq.
 „ †Captain E. Southey.
 „ The Honorable Mr. Justice
 Gibbs, C.S.
 „ The Rev. D. Macpherson,
 M.A.
 1861 Lieut.-General Sir W. R.
 Mansfield, K.C.B.
 „ †The Honorable A. D. Ro-
 bertson, C.S.
 „ Framjee Nusserwanjee, Esq.
 „ †The Rev. J. E. Carlile.
 „ Miza Ali Mahomed Khan,
 Esq.
 „ †D. J. Kennelly, Esq.
 „ Alexander Faulkner, Esq.
 „ Cursetjee Rustomjee Cama,
 Esq.
 „ †The Honorable W. R.
 Cassels.
 „ †W. Loudon, Esq.

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| <p>1861 C. M. Keir, Esq.
 „ Dádoba Pándurang, Esq.
 „ Captain Thos. Black.
 „ Ráo Saheb Vishvanáth Ná-
 ráyan Mandlik.
 „ †W. Thom, Esq.
 „ †George Scott, Esq., C.S.
 „ Venáyekráo Jagonnáthjee
 Sunkersett, Esq.
 „ †Brigadier Liddell, C.B.
 „ Karsandás Máháowdás, Esq.
 „ *M. J. M. S. Stewart, Esq.,
 C.S.
 „ *W. D'Oyly, Esq., C.S.
 „ *Colonel C. Birdwood.
 1862 †The Honorable J. D. In-
 verarity, C.S.
 „ †The Hon. W. B. Tristram.
 „ †The Honorable Mr. Justice
 Couch.
 „ *J. B. Peile, Esq., C.S.
 „ George Latham, Esq., C.E.
 1863 The Honorable Mr. Justice
 Warden, C.S.
 „ †George Inverarity, Esq.,
 C.S.
 „ Cumroodeen Tyabjee, Esq.
 „ *J. R. Arthur, Esq., C.S.
 „ J. P. Green, Esq.
 „ Sorabjee Pestonjee Fram-
 jee, Esq.
 „ Prof. F. J. Candy, M.A.
 „ †W. R. Hoare, Esq.
 „ F. F. Lidderdale, Esq.
 „ Cowasjee Jehanghier Ready-
 money, Esq.
 „ †Robert Knight, Esq.
 „ Harichand Sadáshiva, Esq.
 „ Javerilal Umishankar, Esq.</p> | <p>1863 Brigadier T. Tapp, C.B.
 „ R. West, Esq., C.S.
 „ *R. H. Pinhey, Esq., C.S.
 „ †W. F. Stearns, Esq.
 „ Homejee Cursetjee Dady,
 Esq.
 „ Cowasjee Manockjee, Esq.
 „ R. L. Tracey, Esq.
 „ George Bühler, Esq., Ph.D.
 „ Cursetjee Furdoonjee Pa-
 ruk, Esq.
 „ †F. F. Arbuthnot, Esq., C.S.
 „ James Taylor, Esq.
 „ Manockjee Sorabjee Ash-
 burner, Esq.
 „ Burjorjee Sorabjee Ashburn-
 er, Esq.
 „ †Lieut.-Colonel Carmichael,
 C.B.
 „ H. M. Birdwood, Esq., M.A.,
 C.S.
 „ A. R. Scoble, Esq.
 „ The Rev. R. Stothert, A.M.
 „ †G. R. Ballingall, Esq., M.D.
 „ W. Dymock, Esq., B.A.
 „ Robt. Haines, Esq., M.B.
 „ Henry Gamble, Esq.
 „ *J. B. Haync, Esq.
 „ *Henry J. Stewart, Esq.
 „ F. King, Esq.
 „ Dhirajlál Mathooradás, Esq.
 „ *W. A. Russell, Esq., A.M.
 „ †T. R. R. Davison, Esq.
 „ J. B. Richey, Esq., C.S.
 1864 L. H. Bayley, Esq.
 „ *Lieut. E. W. West.
 „ Limjee Manockjee, Esq.
 „ Byramjee N. Framjee, Esq.
 „ *Colonel W. F. Marriott.</p> |
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|------|------------------------------|------|------------------------------|
| 1864 | *W. T. Blanford, Esq., | 1864 | *J. S. E. Manley, Esq. |
| „ | R. S. Sinclair, Esq., LL.D. | „ | Thos. C. Hayllar, Esq. |
| „ | G. A. Kittredge, Esq. | „ | †W. C. Bayly, Esq. C.E. |
| „ | Nowrojee Manockjee Wadia, | „ | J. Burns, Esq., C.E. |
| „ | Esq. | „ | H. S. Carter, Esq. |
| „ | A. C. Brice, Esq. | „ | H. W. G. Lawson, Esq. |
| „ | Byramjee Jejeebhoy, Esq. | „ | *Capt. Thos. Waddington. |
| „ | Lieut.-Colonel A. Lucas. | „ | Surg.-Major M. Thompson. |
| „ | Pestonjee Byramjee San- | „ | Venayek Harichund, Esq. |
| „ | jana, Esq. | „ | W. Niven, Esq., M.D. |
| „ | †J. P. Leith, Esq. | „ | James Trubshawe, Esq. |
| „ | †The Rev. F. Gell, B.A. | „ | †J. W. Wright, Esq. |
| „ | Nusserwanjee A. Hormus- | „ | Chas. Gonne, Esq., C.S. |
| „ | jee, Esq. | „ | Prof. R. G. Oxenham, B.A. |
| „ | John Sands, Esq., Junior. | „ | E. W. West, Esq. |
| „ | A. C. Gumpert, Esq. | „ | Robt. Hannay, Esq. |
| „ | †Major J. T. Annesley. | „ | Richd. N. Wylie, Esq. |
| „ | Byramjee Hormusjee Cama, | „ | J. Geo. Thos. Scott, Esq. |
| „ | Esq. | „ | †Charles. J. Shaw, Esq., |
| „ | †W. J. Jeaffreson, Esq. B.A. | „ | Col. J. A. Ballard, C.B. |
| „ | Bhagwandas Purshotum- | „ | †Robt. McIlwraith, Esq. |
| „ | das, Esq. | „ | †Col. W. D. Aitken. |
| „ | *M. H. Scott, Esq., C.S. | „ | The Rev. Ward Maule, S.C.L |
| „ | Cursetjee Nusserwanjee | „ | Mirza Ali Jan, Esq. |
| „ | Cama, Esq. | 1865 | The Rev. D.C. Boyd, M.A. |
| „ | Major G. Clerk. | „ | Dossabhoy Framjee Kuraka, |
| „ | Shantárám Náráyan, Esq. | „ | Esq. |
| „ | *C. H. Cameron, Esq., C.S. | „ | Sorabjee Framjee Patel, Esq. |
| „ | Shapoorjee Dhunjeebhoy, | „ | Premchund Roychund, Esq. |
| „ | Esq. | „ | Cullindas Mohundas, Esq. |
| „ | †John Connon, Esq., M.A. | „ | Ramchandra Balkrishna, |
| „ | Ardascer Cursetjee Fur- | „ | Esq. |
| „ | doonjee, Esq. | „ | Atmaram Pandoorung, Esq., |
| „ | †Gavin Steel, Esq. | „ | G.G.M.C. |
| „ | Surgeon-Major S. M. Pelly, | „ | Dossabhoy Framjee Cama, |
| „ | F.R.C.S. | „ | Esq. |
| „ | Surgeon-Major T. W. Ward, | „ | W. McClelland, Esq. |
| „ | F.R.C.S. | „ | Narayan Dajee, Esq., |
| „ | G. S. Lynch, Esq. | „ | G.G.M.C. |

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| 1865 | Nowrojee N. Framjee, Esq. | 1865 | Dady Nusserwanjee Dady,
Esq. |
| „ | A. J. Hunter, Esq. | „ | F. Kendall, Esq. |
| „ | Arthur Huson, Esq. | „ | N. Fernandes, Esq. |
| „ | Alex. Stewart, Esq. | „ | John L. Scott, Esq. |
| „ | W. B. Thompson, Esq. | „ | A. M. Gubbay, Esq. |
| „ | Surg.-Major W. Collum. | „ | E. D. Sassoon, Esq. |
| „ | Náráyan Vasudevjee, Esq. | „ | †H. J. Giraud, Esq., M.D. |
| „ | John Hodgart, Esq. | „ | *Theodore Cooke, Esq.,
B.A., C.E. |
| „ | Hamilton Maxwell, Esq. | „ | W. J. Best, Esq. |
| „ | *Rao Bahadur Tirmalrao
Venkatesh. | „ | W. Brett, Esq. |
| „ | A. W. Forde, Esq., C.E. | „ | Col. J. Jones, R.E. |
| „ | †Robt. Taylor, Esq. | „ | Heerjeebhoy Manockjee
Rustomjee, Esq. |
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