THE

INDIAN ANTIQUARY,

A JOURNAL OF ORIENTAL RESEARCH

IN

ARCHÆOLOGY, EPIGRAPHY, ETHNOLOGY, GEOGRAPHY, HISTORY, FOLKLORE, LANGUAGES,
LITERATURE, NUMISMATICS, PHILOSOPHY, RELIGION, &c. &c.

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AND

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VOL. XLVIII.—1919.

Swati Publications
Delhi
1985
नई दिल्ली
र.891-05.72 A.
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A JOURNAL OF ORIENTAL RESEARCH

VOLUME XLVIII.—1919

THE CHRONOLOGY OF THE WESTERN CHÂLUKYAS OF KALYÂNI.

BY A. VENKATASUBBIAH, M.A., Ph.D.; MYSORE.

(Continued from Vol. XLVII p. 290.)

The numerous inscriptions of his time that have been found in Mysore and Madras contain the names of many of his feudatories and officers. Excluding those mentioned in FDKD., p. 400ff., the more important of them were:—The Mahâmâyajñana Tribhuvanamalla-Kâmadéva belonging to the Pâṇḍyas of Hafälle, who was ruling over that district in 1112 (EC. VII, Sk. 99; p. 120); the Mahâsâmanâdhipati Mahâprachâvaladâyanâyaka Sridharayya who was governing the vañkarâvula and the two bhaktas in 1080 with the Mahâmâyajñana Pervesch Chaungadévayya as his deputy in the Banavâse province (EC. VIII, Sh. 388; p. 141); the Mahâpradhâna Manevergade-dâyanâyaka Bhûgârayya who was governing the Banavâse twelve-thousand province in 1125 with the assistance of Mûdïmâyaya (who was the dâyanâyaka of the vañkarâvula). Châmurîsârayya, Sûripârayya and others (EC. VIII, Sh. 170; p. 263); the Mahâsâmanâdhipati Mahâprachâvaladâyanâyaka Baladévaiya who was ruling over the suvâka of the Banavâse province and the eighteen agrotâras in 1079 (EC. VII, Sk. 297; p. 263); in subordination to prince Jayasimha III; the Mahâsâmanâdhipati Mahâprachâvaladâyanâyaka Gûpaârayya who was ruling the vañkarâvula, hârjulâ, etc., of the Banavâse province in about 1100 (EC. VII, Sh. 111; p. 150); the Mahâsâmanâdhipati Mahâprachâvaladâyanâyaka Sarvâdèva who held some office which is not mentioned in 1093 (EC. VII, Sh. 114; p. 151); the Mahâpradhâna Manevergade-dâyanâyaka Sûripârayya under whom the Mahâpradhâna Rûnârayya was governing the Banavâse province in 1123 (EC. VII, Sk. 246; p. 249); the Mahâsâmanâ Boppârasa who was ruling at Bandânjike in 1213 (ibid.); the Mahâmâyajñana Châtarasâ of the Sûnda family who was ruling the Eevalâte seventy in 1118 (EC. VII, Sk. 216; p. 271); the Mahâsâmanâdhipati Mahâprachâvaladâyanâyaka Sûrya who with his brother the Mahâsâmanâdhipati Mahâprachâvaladâyanâyaka Íditya, held some office in the Nójambavâlî province in about 1125 (EC. XI, Dg. 90; p. 119); the Mahâsâmanâ Nâgârayyanâyaka who was ruling a kâmpapa of the Mûnulî one-thousand in 1111 (EC. VII, Hl. 10; p. 280); the Dâyanâyaka Mûdirdája who was governing the vañkarâvula and suvâka of the Banavâse province in subordination to Anantarâpâlayya in 1099 (EC. VII, Sk. 13; p. 84); the Mahâpradhâna Madhuvâppa who was the perryâde of the Banavâse province in 1084 (EC. VIII, Sh. 235; p. 76); the Mahâpradhâna Sêñipâti Dâyanâyaka Mallâiyârasa who was the bheggâde of the same province in 1089 (EC. VII, Sk. 166; p. 196); the Mahâsâmanâdhipati Mahâprachâvaladâyanâyaka Jekkâmarasâ who held some office in the Banavâse province in about 1100 (EC. VII, Sk. 111; p. 150) the Dâyanâyaka Gôpanarasa who was ruling the Banavâse province in 1116 (EC. VIII, Sh. 337; p. 124); the Mahâsâmanâ...
Oṣtighaṭṭiṃaṇa who was ruling the Chilārubṛṇa thirty in 1076 (EC. VII, HI. 14; p. 281); the Mahāśāṃtasādhikāri Mahāprachāṇḍadāntaṇḍāya Mahāpradēhāna Hirisandhiṣṭvira
Tambarasa who was governing the Sāntalighe one-thousand and the apataraḥs in subordination to prince Jayasainīha III in 1079 (EC. VIII, Sh. 109; p. 211); the Mahāmāṇḍalēśvara
Kirttidēva or Kirttīvarman who was ruling the Banārāse province in 1104 (EC. VIII, Sh. 421, p. 149); the Mahāmāṇḍalēśvara Nannī-Sāntara who was ruling at Paṭṭi-Pomburchheha in 1077 (EC. VIII, Nṛ. 36; p. 255); his successor Vikrama-Sāntara (ibid., Nṛ. 40, p. 268); his successor, the Mahāmāṇḍalēśvara Rāya-Sāntara Tālāpācēva who was ruling in 1089 (ibid., Sa. 103; p. 207); the Mahāmāṇḍalēśvara Tribhuvanamalla Bhujabala-Gaṅga-Permmāḍi who was ruling the Maṇḍalī one-thousand from 1076 to 1120; his successor, the Mahāmāṇḍalēśvara Tribhuvanamalla Nanniya-Gaṅga-Permmāḍi who ruled till 1123, and his successor, the Mahāmāṇḍalēśvara Tribhuvanamalla Vira-Gaṅga-Permmāḍi who was ruling from 1125 to 1129; the Mahāśāṃta Dākaraṇa who was governing the hējjuśka of the Nojambāvē province in 1083 (EC. XI, Hk. 3; p. 192); the Mahāśāṃta Sindhārava who was governing the vaiddarāvuda of the above province in 1109 (EC. XI, Jl. 12; p. 152); the Mahāmāṇḍalēśvara Rāya-pānāya who was ruling the same province in 1127 (EC. XI, Dg. 122; p. 130); the Mahāmāṇḍalēśvaras Jōyimavaya (No. 519 of 1915), Kaliyamarasa (No. 515 of 1915), Sīgarasa (No. 516 of 1915), Ballaya-Chōla-mahārāja, Chikarasā (No. 56 of 1915), and Mālarasa (No. 505 of 1915), who were all ruling the Šindavāji province between 1076 and 1109; the Mahāpradēhāna Heriliśāsandhiṣṭvira Daṇḍāṇḍāya Rāvivyā, mentioned in an inscription at Yēwār of 1077 (EL. XII, p. 283); the Mahāmāṇḍalēśvara Gaṅgarasa, son of the Mahāśāṃta Chāvunārāsa and ruler of the Māsāvēji one-hundred-and-forty in 1082 (No. 527 of 1914); the Mahāmāṇḍalēśvara Yēnemarasa of the Ahihāya family, mentioned on p. 293 of EL. XII; and another Mahāmāṇḍalēśvara Gaṅgarasa, different from above, who was ruling the Kukka-vādi three-hundred in 1127 (EC. XI, Hk. 68; p. 206).

We have seen above that the last recorded date for Sōmēśvara II is 24th January, 1076 and that Vikramāditya VI was anointed on the throne, probably, on or before 11th February, 1076. From that time onwards he ruled without a rival till his death after which he was succeeded by his son Sōmēśvara III Bhūlōkamaṇa.

It is difficult to determine when these events, namely, Vikramāditya's death and his son's accession to the throne, took place. For, on the one hand, there is an inscription at Gaṅjaganār (EC. XI, Hk. 68; p. 206) which relates that Tribhuvanamalla, i.e., Vikramāditya VI was reigning on 24th January, 1127; and, on the other hand, one at Udri (EC. VIII, Sh. 141; p. 47) would seem to indicate that Bhūlōkamaṇa was the reigning king on 8th February, 1126. This equivalent, however, of the date of the latter inscription is not so reliable as the equivalent of that of the former inscription; and it is therefore better to believe with the Gaṅjaganār inscription that Vikramāditya was reigning on 24th January, 1127.

Vikramāditya VI, then, was succeeded, probably in 1127, by his son Sōmēśvara III Bhūlōkamaṇa. The earliest dates for him are 27th October, 1128 given in an inscription

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1 These Gaṅgas bear, in some inscriptions (EC. VII, Sh. 57, 44, 39, etc.) the titles Satyavākya Koṅguvarmanma-dharmanamahārajadhīhṛīṣa and Paramēśvara.

2 An inscription, however, at Dojla-Bāṇagere (EC. XII, Sh. 7; p. 155) relates that the Chālukya sovereign who was reigning on 24th December, 1128 was named Trailōkymallaka. Similarly, the inscription Dg. 99 referred to above, also gives the name of the Chālukya sovereign as Trailōkymallaka; while the Mahāmāṇḍalēśvara Mallideva-mahārāja had, as was mentioned above, the prefix Trailōkymallaka to his name. It seems therefore that Sōmēśvara III had the cognomen of Trailōkymallaka also.
at Chitrāññha (EC. VIII, Sb. 80; p. 23)\(^{21}\) and 8th November, 1123 given in an inscription at Iggālsāvar (KLISI, No. 220). The latest dates are 24th December, 1133 given in an inscription at Pedda-Tumbalum (No. 499 of 1915)\(^{22}\) and 23rd February, 1135 given in another at Sōmadēvarakoppal (EC. VIII, Sb. 415; p. 148).

Among his feudatories and officers (see FDKD., p. 456) we have to include the Mahāmāya-dēvaraka Mallidevarasa of the Ahihaya family (EC. XII, p. 293), the Mahāmāyā-dēvaraka Bāghiya or Bāghāra of the Sinda family who was ruling Sindavāda in 1132 in subordination to prince Tailapādēva (No. 502 of 1915); the Mahāmāya-dēvaraka Trālikyamalla Mallidevaramahārāja who was ruling the same province in 1133; the Mahāmāya-dēvaraka Trihuvalamalla-Pāṇḍya who was ruling the Nośambava thirty-two-thousand in 1128 (EC. XI, Dg. 99; p. 124); Bhālākamalla Vira-Gaṅga-Permādēvi who was ruling the Mādī one-thousand in 1129 with the titles of Satyavādyāya Kuṇḍaviratūṇa-Dharmamahārajārājēva and Paramēvaraka (EC. VII, Sb. 99; p. 78); the Mahāpradhāna Maṇendravajjē-devāntāyaka Masa-māyāya who held some office in subordination to the Kāsambara Mahāmāya-dēvaraka Tailapādēva in 1128 (EC. VIII, Sb. 141; p. 47); the Kāsambara Mahāmāya-dēvaraka Madhukarasa who was ruling the Banavāce province in 1135 (EC. VIII, Sb. 414, 415; p. 148); the Mahāvisṣumanta Sōmarasa of Sōmēvara who was ruling the Nāgarakhaṇḍa seventy in 1135 (EC. VIII, Sb. 414, 415; p. 148); and the Mahāmāya-dēvaraka Ekkalarasa who was ruling at Uddhāre in 1130 (EC. VIII, Sb. 3. 7; pp. 1 and 3).

Sōmēvara III was succeeded, probably in 1137, by his son Pernma-Jagadekamalla who had the distinctive title of Pratāpa-chakravartin. The earliest date for him is 23rd December, 1137\(^{23}\) given by an inscription at Managōli (KLISI, No. 232);\(^{24}\) and the latest dates are 25th December, 1150 given by an inscription at Chinnam-Tumbalum (No. 317 of 1915)\(^{25}\) and 13th April, 1151 given by an inscription at Kuṇā (EC. VIII, Sb. 86; p. 24).\(^{26}\)

His chief feudatories and officers, excluding those mentioned by Dr. Fleet (DKD., pp. 457-8), were:—The Mahāmāya-dēvaraka Ekkalarasa, mentioned above, who was ruling at Uddhāre in 1145 (EC. VIII, Sb. 132; p. 36); the Mahāpradhāna Yōgēsvara-daṇḍanāyaka who was ruling the Banavāce province in subordination to the Daṇḍanāyaka Bannāyāya in 1142 (EC. VIII, Sb. 125; p. 34); the Mahāmāya-dēvaraka Mallidevarasa who was ruling the Haive five-hundred and other divisions in 1143 (EC. VIII, Sb. 58; p. 94); the Mahāmāya-dēvaraka Goraṇādeva of the Kāsambara family who was ruling the Banavāce province in about 1146 (EC. VIII, Sb. 67; p. 20); the Mahāmāya-dēvaraka Vikrama-Santarā who was ruling the Sāntalīge province in 1146 (EC. VIII, Nr. 37; p. 257); the Mahāmāya-dēvarasas Baḷāriya Bivarasa (Iṣmaṇṭi-Bhimarasa) and Baḷāriya Bārahmellara, two brothers who were ruling the Sindavāda province in 1142 (Nos. 204 and 206 of 1913); the Mahāpradhāna Daṇḍanāyaka Bāghimāyāya who was ruling the suska of the Banavāce and other provinces in 1141 (EC. VIII, Sb. 390; p. 144); and the Mahāmāya-dēvaraka Lōkādītya of the Ahihaya family (EI. XII, p. 293).

Jagadekamalla II was followed on the throne by his brother Taila or Tailapa III who had, usually, the cognomen of Trālikyamalla. The earliest date for his reign is 24th

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\(^{21}\) VSSDI., p. 4; No. 1.  
\(^{22}\) VSSDI., p. 21; No. 30.  
\(^{23}\) In the light of what has gone above, the observations that I made in VSSDI., Introd. p. xiii, footnote, and p. 141, No. 233, are no longer tenable and must be given up. I now prefer to rely on the Managōli inscription referred to above and to believe that it was Jagadekamalla II who was reigning on 23rd December, 1137.  
\(^{24}\) VSSDI., p. 139; No. 227.  
\(^{25}\) VSSDI., p. 49; No. 55.  
\(^{26}\) VSSDI., p. 55; No. 85.
December. 1151 given in an inscription at Chițăru (EC. VIII, Sb. 510; p. 165); and the latest dates are 10th May, 1161 given in an inscription at Bairêkoppa (EC. VIII, Sb. 367, p. 174) and 17th June, 1163 given in an inscription at Paṭadakal (KLISI, No. 243).

Among his feudatories and officers (see FDKD., p. 460) must be mentioned the Mokamõulévarasa Jagadevarasa and Ekkalarasa (the Second) who ruled at Uddhare ; the Mahâmunâlélêvarasa Mallidêvarasa, mentioned above, of Haive (EC. VIII, Sb. 369; p. 133); Bannarasa, the Mahâmulâkika of Gatti (EC. VIII, Sb. 54; p. 17) in 1153; and the Mahâmâmâlélêvarasa Rayâ Taipadêva of the Sântha family (EC. VIII, Sa. 159; p. 231).

There are a small number of inscriptions with dates falling in Taila III’s reign which give the name of the reigning Châlukya sovereign as Tribhuvana-malla. These are: an inscription at Sigeâgi (EC. XII, Ck. 32; p. 139) dated in 1162; one at Tiptur (EC. XII, Tp. 61; p. 89) dated in 1162; one at Bairêkoppa (EC. VIII, Sb. 567; p. 174); one at Herkere (ibid., Sa. 159; p. 231) and one at Bidare (EC. VI, Kd. 72; p. 46) dated in 1162. It would thus seem that Taila III had the cognomen of Tribhuvanamalla also.

There is an inscription at Elagalâ (EC. VIII, Sa. 28; p. 182) which records, that, on 3rd April, 1161, when the Châlukyan emperor Bhûlêkamalla was reigning and the Mahâmômâlélêvarasa Jagadevarasa was ruling the Banavâse province, a certain Boppaya took part in a fight and was slain. It is not unlikely that this Bhûlêkamalla was the same as the Kâsîrâ Bhûlôkamalladêvarasa who is mentioned in a Belâgas inscription (EC. VII, Sk. 165; p. 198), dated 9th May, 1149, of Jagadevarasa II. He was perhaps a son of Jagadevarasa II’s brother Taila III and might have been in charge of some provinces during these two kings’ reigns. But we do not hear of this Bhûlôkamalla again, which seems to indicate that he died before his father (?) Taila III. It is not likely that he could be meant by the term Bhûvâllabha-permâli which occurs in several inscriptions (EC. VI, Kd. 35, 36, etc.).

3 FSSDI., p. 44, No. 62.

An inscription, however, at Uttaïgi (No. 530 of 1914) cites for Jagadevarasa a date which corresponds quite regularly to 21st May, 1156; this must be a mistake. (Note that the year Pramâthin mentioned in the date refers to the southern lunisolar year of that name and that there is no mistake made in the inscription in citing the Jovian year).

4 FSSDI., p. 151, No. 249.

In p. 162 of DKD., Dr. Fleet has asserted that the above inscription is incorrect in that it mentions the Sunda Châvûrdâ as a feudatory of Taila III in May-June, 1163 when, as a matter of fact, "Taila III died certainly before the 19th January, a.d. 1163, which is the English equivalent of the Anâmâkōṇj inscriptions of Rudradēva in which the fact that he was then dead is mentioned." The date of this inscription is given in IA, XI, p. 12 and XXII, p. 111; and it reads as follows:—Śakavasamalula 1084 vamana Chitrâbâdhu samasavana Mâgha-su 13 Vâjâyâramu-nâñjû. Dr. Fleet has, on p. 252 of IA, XXII, taken that the term Vâjâyâra used here means Saturday and set down Saturday, 19th January, a.d. 1163, as its equivalent, while Kiellior, taking Vâjâyâra in the sense of Sunday, set down (loc. cit., p. 111) Sunday, 20th January, 1163, as its equivalent.

It will be seen, in the first place, that this date belongs to the type which cites the week day as the only veritable detail and which are therefore capable (see VSSDI., § 60; p. 82) of denoting any one of about four different days. And, secondly, I have shown in § 26, ibid.) that Vâjâyâra frequently means Thursday.

Saturday, 19th January, 1163 is not therefore the only possible equivalent of the above date. An equally likely equivalent is Thursday, 30th December, a.d. 1163, on which day Mâghasu 13 ended at 10th, 23p. after mean sunrise and considering the fact that the above Pâtâdakal inscription gives the certain date of 17th June, 1163 for Taila III, I am inclined to think that it is this latter day, (30th December, 1163) that is the correct equivalent of the date in the Anâmâkōṇj inscription, and that there is no reason to mistrust the Pâtâdakal inscription, which informs us that Taila III was living in June, 1163.
It was in the reign of Taila III that the Kajachurya usurpation of sovereignty took place in 1156. The usurper, Bijjala or Bijjana, was an officer of Jagadēkamalla II and was, later, a Mahākāmarudrakāliṇavara under Taila III. He was, as such, entrusted with the supervision of the administration of the whole empire and made use of the opportunities he had to usurp the sovereign power in 1156. He ruled till about 1163 after which he was succeeded, in turn, by his four sons who continued to rule till about 1183.

Taila III, too, on the other hand, continued to reign, as we saw above, even after 1156 over such parts of the empire as still remained to him. And the last date for him was, as we saw above, 17th June, 1163.

He was succeeded in the same year by a certain Jagadēkamalla whose relationship to his predecessor is not known. The inscriptions of this Jagadēkamalla, whom I shall hereafter call Jagadēkamalla III, are found in such parts only of the Chitaldrug district as formerly belonged to the Nolambavāḍī thirty-two-thousand province. There are three of such inscriptions—one at Harihara (EC. XI, Dg. 43 : p. 91) dated 26th December, 1163 ; one at Bannikōḍa (EC. XI, Dg. 77 : p. 112) dated 23rd January, 1167 ; and one 31 at Chitaldrug (EC. XI, Cd. 13 : p. 8) dated in 1183.

The Mahākāmarudrakāliṇavara Vijaya-Pārīvya is mentioned as his feudatory in all these inscriptions: his capital is nowhere mentioned.

The next Chalukyan emperor was Vira-Somēsvara or Somēsvara IV Trikāvamalla who was a son of Taila III and who ascended the throne in, probably, the year A.D. 1184. The inscriptions of his time are not confined to the Chitaldrug district (the Nolambavāḍī province) but are met with in the Dharwar, Shimoga and Bellary districts, i.e., in the Banavīse, Haive and Sindavarī provinces also.

The majority of inscriptions apply to him the usual Chālukya titles only, namely, Sama-tabhavanadāraya, Sripriyāchallohaka, Mahārājadhikāra, Paramēśvara, ParamabhadraDasaka, Satyāparapradiptakahaka, and Chālukyabharana. To these titles, an inscription at Belagutti (EC. VII. HI. 46 : p. 296) adds that of Chakravarthi while an inscription at Nandavaram (No. 546 of 1915) gives him the title of Vira-Nāriyaya and another at Malakapuram (No. 555 of 1915) calls him Trailokyamalla Bhuja-bala-vira Rayamuniri Sōmēsvara.

The two latter inscriptions represent that Sōmēsvara was ruling from Jayantipura or Banavīse as capital in 1184 and 1186: and so also does an inscription at GārēraTVi (EC. XI, Cd. 33 : p. 17) which is dated in the year 1187 and another at Medakerepura (EC. XI, Cd. 36 : p. 19) which is dated in the year 1200.

The earliest date for him is 5th November, 1184 32 which is given by the Malakapuram inscription referred to above; the latest is 17th January, 1200 given by the Medakerepura inscription, likewise referred to above.

3 In FSSDI, p. 138 (No. 228), I have set down 23rd March, A.D. 1119 as the equivalent of this date, because I then followed Drs. Fleet and Kielhorn in believing that it belonged to the reign of VIKRAMA-

2 This is the correct equivalent of the date cited in the inscription. Mr. Swamkamu Pullai has, to be sure, rejected this equivalent (Madras Epigraphics Report for 1915-16: p. 102) on the ground that there was no solar eclipse on that day: but, as the distance of the sun from the node was 1-00, a solar eclipse did certainly take place on that day. And although this eclipse was not visible in India, there seems to be no doubt that it is this day, 5th November, 1184, that is the correct equivalent of the given date. Regarding invisible eclipses, see FSSDI, pp. 21, 22.
Among his feudatories and officers (see FDKD., p. 465) are to be mentioned the Mahâmudrâlâyâra Kâplemarâsa who was ruling the Banavâse province in 1187 (EC. VII, Sb. 47: p. 13); the Mahâmudrâlâyâra Sôvidêva who was ruling at Bandânike in 1185 (EC. VII, Sk. 249: p. 250); the Mahâmudrâlâyâra Mallîdêvarâsa who was ruling at Belagavartti or Belagutti in 1188 (EC. VII, III. 46: p. 296); the Mahâmudrâlâyâra Vijaya-Pâñjâya, mentioned above, who was ruling Nojambavâsi; his successor, the Mahâmudrâlâyâra Tribhuvanamalla-Pâñjâya who was ruling in f200 (EC. XI, Cd. 36: p. 19); the Mahâmudrâlâyâra E.âharâsa who was ruling at Udihare in 1187 (EC. VIII, Sb. 47: p. 15); the Mahâprâjâpati Mâjâparâsa who was ruling the Sindavâsi one-thousand in 1184 (No. 555 of 1915); and Padmidêva and Vatsarâja who were ruling the above province in 1186 (No. 546 of 1915).

Dr. Fleet has (on p. 465, n. 6 of DDKD.) referred to some inscriptions which show that Sômêsvâra IV was ruling from Amujgâre (in the Dharwar district), and later, from Kalyâni as capital, while I have, above, shown that he had his headquarter at Banavâse at various times. These places passed into the hands of the Hoysalas (see EC. VII, Sk. 138: p. 188) and of the Yâdavas (see FDKD., p. 504) about 1200 or even earlier, with the territories surrounding them; and the Châlukyan empire thus came to an end, having been absorbed on the north by the Yâdava empire and on the south, by the empire of the Hoysalas.

The revised chronological table of the later Western Châlukyas may now be written as follows:—

Vikramâditya IV Tribhuvanamalla I

(1) Tâila II
973-997

(2) Irivabe jâiga-Satyâraya
997-1008

Dašavarmâna or Yâdîvarman

(3) Vikramâditya V
1009-1014

(4) Ayyaya II
1014

(5) Jayeinvha II, Jagadekamalla
1015-1042

(6) Sômêsvâra I
1042-1068

(7) Sômêsvâra II
1068-1076

(8) Vikramâditya VI
1073-1127

(9) Sômêsvâra III
1127-1136 ?

(10) Permta-Jagadekamalla II
1136 ?-1151

(11) Tâila III
1151-1163

(12) Jagadekamalla III
1163-1184

(13) Sômêsvâra IV
1184-1200
There are a number of Hoysala inscriptions contained in vols. VI, V, and XII of the *Epigraphia Carnatica* in which the overlordship of the Chālukyan emperors is acknowledged by the mention of their names in the opening. These names, however, do not agree with those given in the inscriptions of the Chālukyas themselves as can be seen by a comparison of the table given below with that given above:

<table>
<thead>
<tr>
<th>Number of Inscription</th>
<th>Date</th>
<th>Name of Chālukyan Emperor mentioned</th>
</tr>
</thead>
<tbody>
<tr>
<td>V, Cn. 248</td>
<td>9th April, 1133</td>
<td>Tribhuvanamalla</td>
</tr>
<tr>
<td>V, Ak. 124</td>
<td>25th April, 1135</td>
<td></td>
</tr>
<tr>
<td>V, Cn. 228</td>
<td>24th December, 1150</td>
<td></td>
</tr>
<tr>
<td>V, Ak. 117</td>
<td>23rd January, 1156</td>
<td></td>
</tr>
<tr>
<td>XII, Tp. 61</td>
<td>18th April, 1162</td>
<td></td>
</tr>
<tr>
<td>VI, Cm. 161</td>
<td>23rd January, 1138</td>
<td></td>
</tr>
<tr>
<td>VI, Kd. 76</td>
<td>24th December, 1135</td>
<td></td>
</tr>
<tr>
<td>VI, Kd. 72</td>
<td>23rd December, 1162</td>
<td></td>
</tr>
<tr>
<td>VI, Kd. 30</td>
<td>A.D. 1170</td>
<td></td>
</tr>
<tr>
<td>XII, Gb. 34</td>
<td>23rd December, 1128</td>
<td>Āhavamalla</td>
</tr>
<tr>
<td>V, Ak. 30</td>
<td>23rd November, 1134</td>
<td></td>
</tr>
<tr>
<td>XII, Ck. 13</td>
<td>A.D. 1181</td>
<td>Jagadēkamalla</td>
</tr>
<tr>
<td>XII, Ck. 14</td>
<td>16th November, 1187</td>
<td></td>
</tr>
<tr>
<td>XII, Ck. 16</td>
<td>18th January, 1195</td>
<td></td>
</tr>
<tr>
<td>XII, Ck. 20</td>
<td>A.D. 1188</td>
<td></td>
</tr>
<tr>
<td>XII, Ck. 21</td>
<td>25th May, 1159</td>
<td></td>
</tr>
<tr>
<td>VI, Kd. 35</td>
<td>A.D. 1136</td>
<td></td>
</tr>
<tr>
<td>VI, Kd 36</td>
<td>1202</td>
<td></td>
</tr>
<tr>
<td>VI, Kd. 38</td>
<td>1191</td>
<td></td>
</tr>
</tbody>
</table>

It is scarcely probable that the names cited above of the Chālukyan sovereigns as ruling on the dates shown is correct. I have shown above that Taila III had perhaps the cognomen of Tribhuvanamalla; and the inscriptions V, Ak. 117, XII, Tp. 61 and VI, Kd. 62 may therefore perhaps be correct inciting that name. It is not, however, probable that Sōmēśvara III, who had the cognomen of Bhūlēkamalla and perhaps, as shown above, of Trailōkymalla also, could have had the cognomen of Tribhuvanamalla as V, Cn. 248, etc., would indicate or that of Āhavamalla as V, Ak. 30, etc., would indicate. And, similarly, it is equally improbable that Sōmēśvara IV, who had, as shown above, the cognomens of Tribhuvanamalla and Trailēkymalla, had in addition the cognomens of Jagadēkamalla and Bhūvallabha-Permmāḍī.

It is therefore my opinion that these inscriptions are unreliable so far as the mention of the reigning Chālukyan sovereign is concerned. The incorrectness in this respect was perhaps due to the fact that the Hoysalas, while nominally the feudatories of the Chālukyas, were, from about 1120 onwards, so independent that they were content with the mention of some Chālukyan king as overlord in a few of their inscriptions.  

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33 This table is not complete as I have here, for the most part, included such inscriptions only as contain dates that yield a reliable English equivalent and have rejected the other inscriptions.

34 Note in this connection that the inscriptions VI, Kd. 35, 36 and 38, referred to above, all represent the Chālukya Bhūvallabha-Permmāḍīrāya as ruling from Kalyāṇi as capital in 1136, 1202 and 1191.
IDENTIFICATION OF VINAYASAMUKASE IN ASOKA'S BHABRA EDICT.

BY SAILENDRANATH MITRA, M.A., CALCUTTA.

In course of collecting materials for the University publication of a monograph on Asoka's Dhamma as a landmark in Indian literature and religion, a work which my estimable friend Dr. B. M. Barua, M.A., D.LITT., so kindly invited me at the instance of Sir Asutosh Mookerjee to share with him, I lighted upon a paragraph of a discourse in the Majjhima, which struck me so much that I though it might be identified with the much disputed passage contemplated by Asoka's Vinayasamukase in the Bhabra Edict. The discourse is entitled the Sappurisa-sutta (Majjhima. III. P. T. S., pp. 37-45) and the paragraph in question is as follows:


The extract may be rendered as follows:

Once again, Bhikkhus, there may be a bad man who is well versed in the Vinaya. He reflects thus: 'Verily am I a vinayadharo, and these other bhikkhus are not'. He, by the very reason of his being a vinayadharo, exalts himself and disparages others. This, too, Bhikkhus, is the way of the bad man. The good man, on the other hand, Bhikkhus, deliberates thus: 'Verily, by the possession of Vinaya-learning only, neither the states pertaining to greed, nor those pertaining to hatred and delusion go to destruction. A man may not possess the Vinaya-learning, but if he has rightly pursued the path of the Norm and wisely, and acts up to it, he, by that very reason, is worthy of honour and of praise.' Having only borne in mind the progressive course, i.e. by reason of his being vinayadharo only, neither exalts himself nor disparages others. This too, Bhikkhus, is the way of the good man.

In the occurrence of the words vinayadharo and attā' ukkaññeti in the foregoing extract, one may hardly resist the temptation of discovering a clue to the identification of Vinayasamukasa. But the simple discovery of a discourse or a paragraph having only a seeming resemblance of words, does not, I think, constitute a sufficient reason by itself for establishing an identification beyond doubt. The suggestion offered concerning the identification should therefore be studied in the light of evidences cited in these pages.

Mr. Edmunds seems inclined to identify it with the Dhammacakkapavattanasutta, the first sermon, as he thinks, delivered by Buddha at Isipatana (Buddhist and Christian Gospels. I, p. 60). But the sermon, wherever it occurs, whether in the Vinaya texts or in the Nikāyas, would seem wide of the mark, since it is difficult to conceive any direct connection between the Dhammacakkapavattanasutta and Asoka's Vinayasamukasa, which latter, as its title implies, must have bearing upon the subject of Vinaya (i.e., discipline in the widest sense); and judging from the precision with
which the Buddhist emperor enumerated his other passages, we are led to think that the 
Dhammadakkhasamathavasutta would hardly justify its meaning; for this particular sermon 
no more represents the Vinaya as a whole than a detached sutta taken at random from 
the canon.

Prof. Oldenberg's conjecture is that Aśoka probably had in contemplation the 
Pātimokkha, the criminal code of the Buddhist Order. It is still a matter of dispute if the 
Pātimokkha rules, as we now have them, were put together in the form of a code at or 
before the time of Aśoka, considering that the Pātimokkha was not included amongst the 
texts recited in the first Buddhist Council.1 The word pātimokkha occurring in such 
stock phrases of the canon as pātimokkhasaṅgaraṇasaṅgavaṇa, is of course old enough, 
probably older than the Pātimokkha itself, and certainly much older than the 
time of Aśoka, but we must remember that the word, although a technical term, 
connotes quite a different meaning from that of a book or a formal code as is now 
denoted by Pātimokkha. In the later texts, notably the Milinda, we have an adjectival 
form of the word qualified and preceded by another adjective (vāra-pātimokkhya).2 
Here, too, we must note that the term does not denote the formal code called the 
Pātimokkha, but signifies a wider meaning, tentatively, discipline. In this con-
exion we are reminded of an important passage in the Aṅguttara,3 (where the Thera 
Upāli distinguishes between sikkhāpada (moral precepts) and pātimokkha (disciplinary 
code), both of which he regards as auxiliary to vinaya in its widest sense (vinayin-
gahaṇa). We can imagine that with the progress of time, especially after the death of 
Buddha, the need of a formal code made itself felt strongly enough, when schism after 
schism broke out within the community threatening its existence as an organized 
association. Therefore, the Pātimokkha, judging from its main object, has little bearing 
on the religious ethical system upheld by Aśoka.

Dealing with the list of recommended passages in the Bhabra Edict, Prof. Rhys 
Davids says, "There is a word at the commencement of this list, which may either be 
an adjective applied to the whole list, or the name of another passage" (Buddhist India, 
p. 170). Of these two suggestions brought forward by so learned a scholar as Prof 
Rhys Davids, the latter, viz. that Vinayasamudaka may be the title of a separate passage, 
would seem, judging from the manner of Aśoka's enumeration of the Dhammadapariyāyas, 
more acceptable and true.

The Rathavīnīta Sutta (Majjhima-N., I, pp. 146-151), rightly identified by 
Dr. Neumann (Buddhist Reden, I, p. 152) with Aśoka's Upatissa-Pasīne, contains two

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1 Buddhaghosa, in his enumeration of the texts recited in the First Buddhist Council, does not 
mention the Pātimokkha as a work by itself. The texts recited were Mahāvibhaṇga, Ubbato-vibhaṇga, 
Khandaka, and Parivāra (Suttaṅgalavāsini, pp. 12-13). He further points out that some of the texts 
included in his time in the Vinayapitaka were not recited in the first Council and his remark, judging 
from the above list, applies exclusively to the Pātimokkha. Cf. Suttaṅgalavāsini, I, p. 17. — Tattha 
pasāhama sāgītāya sāgītāya sabba pi samodhānetva ubhayāya pātimokkhānā dvāvhaṁ 
avastu khandakā aśa paivārati idam vinayapitakaṁ nāma

There is occasional mention of ubhayāni pātimokkhatā in a few passages on Vinaya in the Aṅguttara 
Nikāya. But, the date of the passages being disputed, we are not justified in fixing the date of the 
pātimokkhatā on the evidence of the Aṅguttara alone.

2 Milindapuṇḍita, p. 34. 3 Aṅguttara-N. part V, p. 70. 4 Viz., Vinaya-Sāravaka.
expressions, viz. Upatissa and Pañhā, which are highly suggestive as furnishing a clue to a possible identification, inasmuch as they admit of a compound Upatissa-Pañhā, i.e., Upatissapāsine in Aśoka’s language. But this linguistic semblance as a ground for identification, would, as we have said, hardly find favour with us, had it not been corroborated by a closer and more striking resemblance between the teachings of Upatissa’s questions in the Majjhima and Aśoka’s system, the supreme goal of both of which is clearly stated as the attainment of Nibbāna or Sambhā.</p>

Carrying our investigation on similar lines, we rather discover that in recommending the Rāhulovādasutta, the king was careful enough to discriminate it from other suttas of the same name, by mentioning its subject-matter, viz. conscious falsehood (mudāvīdānā adhigīcaya). It seems that the king was not satisfied with the method of the compiler of the canon in distinguishing the several Rāhulovādasuttas with the different attributes Ambalaṭṭhikā, Mahā and Culla, which gave no idea of the different subject-matters thereof, and that therefore he felt the necessity of clearly stating the particular one he meant, by mentioning its subject-matter. Similarly, the naming of Muniyāthā (identified with the Munisutta in the Suttanipāta) would seem, from its style, more accurate than that of the earlier compiler.

From all this a presumption may arise that in attaching samukase to vinaya, the king had a very special object in view, which was to distinguish a certain canonical passage on Vinaya from others devoted to the same or similar subject, and that there may be a discourse somewhere in the canon which contains expression that might suggest the very title of Aśoka’s Vinayasamukase. But what is that? The Sappurisuttā in the Majjhima is the one which strikes our imagination. Curiously enough, it actually contains certain expressions, e.g. vinayadhara and attān’ (i.e., attānaśa) ukkhaṇeti, which suggest at once a derivation of samukase other than that by which it means ‘excellent’ (uttama), we mean sāman (attānaśa) ukkhaṇetī sāmukkaśa. Perhaps the strongest philological proof in support of this derivation of samukase is the occurrence of attukkhaṇsaka, a form derived similarly in the Majjh.. I. pp. 19, 95, 97, 98. We admit that the expressions vinayadhara and attānaśa ukkhaṇetī cannot be combined so happily as ‘Upatissa’ and ‘Pañhā’ to make up the title vinayasamukase, meaning primarily the discourse where Buddha deals with a person who exalts himself by his vinaya-learning (vinayadharmacchena avān’ukkhaṇetī) and disparages others (paraśa saṃbheši) not learned in the vinaya, and who should, learned as he is in the vinaya, follow the way of the good man, which aims at the extinction of greed, hatred and delusion (lobha, dosa, moho). Moreover the sutta, of which the paragraph on the conduct of the vinayadhara may be taken as a type, deals with vinaya, not in its narrow sense of Pātimokkha or criminal code, but in its wider sense of training (sikkhā), moral and spiritual. Besides, the sutta inculcates, by comparing and contrasting the ways of a good man and those of a bad man—both learned—that those persons should be honoured and praised who, although not well versed in vinaya, although not powerful preachers of the Norm, etc., follow the rules of the Norm to the spirit and not to the letter merely. It is apparent from this that the sutta has a close bearing on the principle of toleration taught

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5 Majjhima, I. p. 150

6 The Divyavadāna, evidently a work of post-Aśokan date, refers (p. 20) to the Munissita by the name given to it by Aśoka, i.e., Munipūra—allayamaḥ Chrogo bhagavatā kriyavākāya, arṣeṣā parantikāya guptikāya udānat pāśyāni satyaśructaṣaḥ, paścaśiṣṭaḥ munigāthā aryavargyāni ca saṃrāṇi vistaraṇa svāraṇa svādhīnaye karoti.
by Aśoka, particularly in his Twelfth Rock Edict, the very expressions of which betray a likeness,—so much so that the king’s principle might be regarded as a logical inference drawn straight from the teaching of the sūtra, as can be seen from the summary given below with a view to facilitate comparison:—1. The Sappurisāsuttisu. — A bad man, although learned, who follows a certain course of conduct, exalts himself by his learning and system and disparages others who are not learned likewise, and do not follow exactly the same system; whereas a good man, instead of exalting himself because of his learning and method, and disparaging others who are not likewise learned and do not follow the same method, considers a person worthy of honour and praise (pujjo, pāsaññayo), if the latter has only adhered to good form and if he only acts up to the Norm. Thus what the Sappurisa really bears in mind (antarāni karoti) is the conformation of people to the path (pātipeṭṭaṁ yeva), i.e., the standard.

2. The Toleration Edict.—Aśoka as a good man inculcates on the same lines that he cares not (na manati, Khālsī text) “so much for gifts or external reverence as that there should be a growth of the essence of the matter (sāraṇīkhi,1 Gīmrār text) in all sects. The growth of the essence of the matter assumes various forms, but the root of it is restraint of speech, to wit, a man must not do reverence to his own sect or disparage that of another man without reason” (ātipāpaṇaṇaṇāva na parapāpaṇaṇaṇāva naḥ bhava aparattamam, Gīmrār text).

In an interesting note on the Bhāra Edict (JRAS., 1915, p. 805 ff.) Dr. B. M. Barua calls attention to a number of dialogues in the Nikāyas, the themes of which are moral, characterised by the familiar expression ariyassa vinaya. He appends a list of these dialogues, although he lays great stress upon the Śīlāgolāvadasutta (Dīgh. Vol. III, P.T.S.), otherwise styled the gihivinaya in the Sāmaṇḍaraliśāmi, the fifth-century commentary on the Dīghanikāya. But, although he seems to come much nearer the truth, the vagueness attaching to his long list is evident. In calling attention to the ariyassa vinayas and emphasizing the Śīlāgolāvadasutta, he seems to have taken his clue from the character of Aśoka’s ethical system, which is evidently meant for the householders. The adjectival genitive ariyassa (of the Elect) corresponding to the adjective sāmukkhaṇika (meaning utama and attached to dharmadesanā and pañkhā in the canonical texts), is not without its influence upon him. But, as we are persuaded to think, the clue ought to have been taken from the naming of Aśoka’s selections and then verifying the result obtained, by the bearings of the selected canonical text upon Aśoka’s system as a whole. I am, however, grateful to Dr. Barua for drawing my attention to a discourse in the Aṅguttara, called the Sugalavinaṇa, the theme of which is the stability of the saddhamma (saddhammasa phili); and it is interesting to note that this also was the single object that Aśoka kept in view in selecting his dhammapalavīyas (saddhamme cilakhitike ḍasatiti). Whether or not the Arijassavinaya or the Sugalavinaṇa may be identified with Aśoka’s Vinayaśamukha is an open question, but it cannot be denied that they have an intimate bearing on the teaching inculcated by the Great Maurya.

1 The Sāropamanusutta of the Majjhima may be taken alongside of the Sappurisa to account for sāramani, implying a wider notion of toleration. The Mahāsaropama extends toleration expressly to all religious sects.
KÂTYÂYANA AND PARTHIA.

The पार्थिव of Kâtyâyana, is given under Pâñini, 2. 1. 60 in the Gaṇa-pâtha. The Kâśikâ also gives it under that rule. But I find it commented upon under rule 2. 1. 69 (वर्तिका वर्णम्) in the Bombay edition of the Mahâ-Bhâshya. The last location is clearly wrong as Patañjâli in his remarks on the vârttika quotes वर्णम् which proves that it could not have been under that rule. Nor has the vârttika any connection with the rule. We must therefore fall back on the Kâśikâ and the Gaṇa-pâtha and go to the rule 2. 1. 60. It is given in the Gaṇa-pâtha because it refers to a group: शाक-पार्थिवपूर्वक उपसंबन्धानम्. It may be noted that to this original vârttika Patañjâli would add उपसंबन्धानम् (उपसंबन्ध:) and the later writers have treated the vârttika as reading शाक-पार्थिवपूर्वक उपसंबन्धानम्.

The Gaṇa-pâtha gives three examples of this group introduced by Kâtyâyana: शाक-पार्थिव, कुलपीपुरुष, भाषा-समस्याति. This proves that शाक and पार्थिव are not independent members of the group of Kâtyâyana, but they go together.

Patañjâli explains these three as the Śāka-sâting (शाकसूत्रेजी) Parthiva, the blanket-wearing (कुलपीपुरुषति) Sauruta (a descendant of Sûrûta and the goat-dealer (कुलपीपुरुषति) Taulvali (one of the family of Tulvala). The authors of the Kâśikâ reject Patañjâli's explanation of the vegetable-eating Parthiva and give their own: शाकवपूर्वको: पार्थिव: 'Parthiva, the chief of the Śakas.' It is possible to explain Patañjâli's interpretation in another way: 'the Śaka-ruling' Parthiva. But it seems strained.

Patañjâli's interpretation of the other two expressions of Kâtyâyana, they being old Brahmanical expressions, ought to be taken as correct. A particular Sauruta was known as the "blanket-Sauruta" and a particular Tulvala as "the goat-(man)" Tulvala. The value of these examples consists in the fact that we have to take the other example, our Śāka-Parthiva, as a tattvamasa compound. In view of the rule 2.1.57 (कुलपीपुरुषति) which governs all the succeeding rules up to 2.1.60, we have to take शाक as the qualifying member (वर्तिका) and Parthiva as the principal member (वर्णम्). Pâñini is dealing from 2.1.57 to 2.1.60 with compounds formed of adjectives and nouns: वर्णम् (वर्णम्) the Śêkâ, Maudgalya) to the class for which Pâñini gives 3 or 4 rules. The supplementary examples belong to the vârttika-वर्णम् class with that difference that the two members of each compound of Kâtyâyana are in apposition to each other (समानवर्णम्), as according to Patañjâli and the Kâśikâ authors, Kâtyâyana said or implied. Therefore this much is clearly deductible that although the chief word in the compound is Parthiva, Śêkâ is very nearly the same. Similarly the nick-names Kutapa, Ajî and Yashô really are the same persons as Sauruta, Taulvali and Maudgala.

It must be noticed that the word Parthiva does not denote here 'king', for the rule is limited to Parthiva.

Now who could be this man called Parthiva and Śêkâ at the same time? It must be, it seems to me, the "Scythic Parthian" king.

To denote the king of the Partharasa, we ought have, to be exact. Parthara. Kâtyâyana living on the North-Western Frontier, or even at Pâñaliputra, would have heard of the king who set up the Parthian monarchy (or one of his powerful successors) and would have adopted the nearest approach in Sanskrit, Parthiva. Compare the Yavana of Sanskrit. It seems to me Kâtyâyana was reproducing the official designation of the Parthian king Ar-Staces (the ruling Śêkâ) by his Śêkâ-Parthiva.

K. P. JAYASWAL.

1 And cannot be extended to râjân or any other word.

2 A Pandit friend of mine persistently calls Mr. Montagu Montagu even to-day.

3 The later Indian Śêk = âri, very probably.
THE WORDS NĪVĪ AND VINĪTA AS USED IN INDIAN EPIGRAPHS.

BY RADHA GOVINDA BASAK, M.A.: CALCUTTA.

In February last, ante, Vol. XLVII, pp. 50-56, Mr. K. P. Jayaswal has published a very learned article under the heading “The Arthaśāstra Explains”,—in which he has attempted to make clear with the help of Kautilya’s Arthaśāstra, the meaning of some words used in some of the Indian epigraphs. Students of Indian Epigraphy will very gratefully accept the explanation he has offered for the words evača and evaḥabāṁika (with some reservation with regard to the foot-note on p. 55) as used in the Asokan Edicts and for the word praṇaya as used in the Junagadh rock inscription of Rudradāman’s time. But I am afraid the explanations he has proposed for the term nīvī as occurring in several old inscriptions and the term vinīta as used in Asoka’s Rock Edict VI will not meet with the approval of scholars.

Let us take up the word nīvī first. Mr. Jayaswal has very likely kept in view the meaning vastra-bandhanaṁ, as offered to this word by lexicographers, when he proposes that the word “nīvī” of the inscriptions is to be translated as “document” or “despatch” and “akṣaya-nīvī” as “permanent document”, and the reason he sets forth for the acceptance of such an explanation is that the meaning “despatch” is to be derived from the physical feature,—“the string,” which was tied round the despatch or official return in ancient days. In support of this view he refers his readers to some passages in the Arthaśāstra (pp. 61, 62 and 64). I suppose that the most important meaning of the word nīvī, as given in Amara’s and Hemachandra’s lexicons, that would suit the passages in the inscriptions and in the Arthaśāstra, has escaped the notice of Mr. Jayaswal, otherwise he would never have proposed such an unsuitable meaning for the word. In Amara Book II. 9, 8) we find that the word nīvī has been put as a synonym for paṇippaṇa and mūlādhaṇa (i.e. the capital or principal in sale and purchase and such other transactions) [“Krāya-vikrāya-ādi-vyavahārā yaṁmula-bhānaṁ tasya”—Bhaṭṭojādikśa]. So has Hemachandra (II, 534) put mūladāvya as a synonym for nīvī. It may be seen that wherever the word nīvī occurs in Indian inscriptions (e.g. in l. 1 of Ushavadāta’s Nāsk Cave Inscription, Epi. Ind., Vol. VIII, p. 82; in l. 26 of the Bihar Stone Pillar Inscription of Skandagupta, Fleet C.I.I., Vol. III, No. 12, p. 50; and in l. 3 of the Sanchi Stone Inscription, ibid. No. 62, p. 261), it is to be explained as “the fixed capital out of the interest (vṛddhi) on which a particular expense is to be met.” In the passage in the Nāsk Inscription, we find that Ushavadāta granted 3,000 kārṣṭaṇa as perpetual endowment (aṅkṣyaṇīvi kārṣṭaṇa-sahasrāṇi tiṇi) which were invested in two parts. viz. in 2,000 and 1,000 in two weavers’ guilds, and it has been explicitly mentioned that these kārṣṭaṇa are not to be repaid (aṅpadi-dātava), their interest only to be enjoyed (vadhi-bhōjavā). In the passage in the Sanchi Stone Inscription also, it is found that upāsikā Harisvāmini made a grant of 12 dināras as akṣaya-nīvī to the Saṅgha in the great monastery of Kākanādabōta (akṣaya-nīvī dattā dināra dvādaśa), and there also it is clearly pointed out that a bhikṣu is to be fed daily out of the interest that accrues from this endowment (ēśam dināraṁ yā vṛddhir = upajāyate taṇā divasē diverṣe saṅgha-modhya-pravishyaka = bhikṣuṁ ēkhaṁ bhōjavāyateḥ). In the passage again in the Bihar Inscription of Skandagupta we read of the grant of a grāma-kṣetra (village-field) as an akṣaya-nīvī (a permanent endowment). So I do not see how these passages in Indian Inscriptions can be explained at all by taking nīvī to mean a “despatch” or a “document.” Moreover, the passages from the Arthaśāstra referred to
by Mr. Jayaswal can be cited in refutation of the meaning of nivi as suggested by him, for, the word there means that which remains as “net balance” after consideration of all items of receipts (āya) and payments (vyaya). If we accept the meaning proposed by him, we cannot explain the term in the following passage in the same Arthaśāstra (p. 65), where Kauṭilya prescribes the various forms of punishment for scraping off, eating up and destroying the nivi (nīvarṇā avalikhitova vyayaḥ. bhakṣhayat vartet. sthaṇitaḥ paścabandhatā pratidānam cha). A document cannot certainly be “eaten up.” That nivi cannot mean “despatch” can also be shown by a reference to another passage in the Arthaśāstra (p. 64), where we read of the samānayana (bringing together or verification) of “receipt” (āyaḥ samānayet), of “expenditure” (vyayaḥ samānayet) and of “net balance” (nīvarṇa samānayet). In one of the five copper-plate grants of the Gupta period discovered at Lamodarpur in North Bengal, I mean the Plate No. 1 (to be shortly published in the Epigraphia Indica) dated 124 G.E. (=443-44 A.D.) of the reign of Kumāragupta I., it is found that the Brāhmaṇa Karppatiya applies to the local Government for permission to purchase fallow (khaṭa) field (khetraṇa) at the usual rate prevalent in the locality and prays further that the field may be granted to him according to nivi-dharma (aratha).

. . . . . nivi-dharmēṇa dātum = uiti). With regard to such passages it may safely be stated that to make a gift of land or money according to nivi-dhara is to give it on condition that the endowment is to be maintained as perpetual, and that in cases of akṣhaya-nivi also, the grantee could not destroy the principal, land or money, but had to make use of the income accruing from it. There is also evidence of a reversal of this process when the former grantees perhaps transferred the gift to later grantees by nivi-dharma-kṣaya (cf. 1. 8 of the Dhānāidaka copper-plate grant of Kumāra Gupta 1’s reign, JASB., 1909, pp. 459-61). If the meaning attached by Mr. Jayaswal to the word nivi thus fails, we cannot accept his suggestion in the same article that Prof. Hultzsch’s corrected reading nipista for dipista of the Aśokan Edicts may be translated as nivistha in Sanskrit, meaning “reduced into document or recorded.” It is also not clear why the Aśokan Inscriptions beginning with the phrase “dīvānāḥ piyē Piyadasi tāja āvān aha” are to be regarded as “Proclamations” and not “Edicts” as has hitherto been done by all scholars. An “edict” is nothing but “an order proclaimed by authority.”

Let us now take up the word vinīta as used in Aśoka’s Rock Edict VI. Bühler translated the word by “carriage” and Senart by “retraite religieuse.” Mr. Jayaswal refers to Chapter XX of the Arthaśāstra on the “Duties of a King” for finding out the meaning of the word vinītamhi or vinītasi or vinītaspī (all in the locative case form) as used in the Aśoka Edict. He points out that according to the daily routine of duties prescribed for a king, it is found that during the seventh ‘eighth’ division of a day, i.e. towards afternoon, the king should inspect the elephants, horses, chariots and soldiers [sap-tamē hastyi=aśa-rathī=vudhīyaṇa paścya], p. 38]. But the other passage (p. 10) referred to by him, viz. pūrvaṁ aharbhāgaṁ hastya=aśa-ratha-praharana-vidyāsu vinayaṁ gachchhē refer not to a king but to a young prince “under training.” I am afraid Mr. Jayaswal has missed the plain meaning of the latter passage which clearly means—“during the first part of the day (he) should obtain (gachchhē) instruction or training (vinayaṁ) in the arts concerning elephants (hasti-vidyā), horses (aśa-vidyā), chariots (ratha-vidyā) and weapons (praharana-vidyā).” My point is that the word vinaya in this passage simply means sīkṣā (training or instruction). The two passages referred to above mention of inspection of military resources and training in military arts,—this is no reason why we
should take the word vinīta of the Aśokan Edict as equivalent to vinaya as used in the
second passage in the Arthaśāstra quoted above, and should wrongly suppose that it
means "military exercise," which is never the meaning of the term vinaya. I doubt very
much if any authority can be cited to prove that vinaya ever means "military exercise,"
as supposed by Mr. Jayaswal simply on its occurrence in a passage of which the subject-
matter only is "military exercise or training," viz., āśva-ratha-praharaka-vidyā.
Hence, the meaning of the passage in the Aśokan Edict (Rock Edict VI) cannot mean
that the communicators (pativēdakas) should communicate people's business to the king
even when he may be in a vinīta, i.e., even when he attends to "military exercise." But
it is undoubtedly very hard to conjecture aright the meaning of the term vinīta. Sanskrit
lexicographers, however, help us in ascertaining, to some extent, the meaning of the term.
Amara has "vinīṭaḥ sādhuvāhinaḥ"—Book II, 8, 44, i.e., well-trained horses; so has
Mēdini "vinīṭaḥ suvaḥāvī sāyūḥ," when used in genders other than the neuter. We have
also another word vaṁśalakā in Amara (=vinīśaka of other lexicons) which means a mediate
vehicle, e.g., a porter carrying a litter or a horse dragging a conveyance (cf. Amara Book II,
8, 58—"paramparā-vāhanaḥ yat = id = vaṁśalakām =astrapāyām"). So it seems plausible that
the king, might have meant such a thing as a horse or a vehicle through the term vinīta in his
edict. But yet we cannot be very certain about its meaning.

CONTRIBUTIONS TO THE STUDY OF THE ANCIENT GEOGRAPHY OF INDIA.

BY SURENDRANATH MAJUMDAR, SASTRI, M.A.; CALCUTTA.

(1) Present state of our knowledge and the pioneers in this field of research.

1. Mr. Francis Wilford, Engineer.—"A learned and laborious, but injudicious
writer" (Wilson's Hindu Theatre, I. 9). His essays—on Egypt and the Nile from the
Ancient Books of the Hindus; the Sacred Islands in the West; etc. (Asiatic Researches,
III, IX, XIV); the Comparative Geography of India (published posthumously in 1851).
His great merit was to point out the existence of Sanskrit sources of geography. His
account of the Nile from Sanskrit sources enabled Lieut. J. H. Speke to discover its source.
(Speke's Discovery of the Source of the Nile, chaps. I, V, X).

2. H. H. Wilson.—In 1824 he contributed to the Oriental Magazine (Vol. II, p. 181),
an article in which he described a Skr. MS. professing to be a section of the Bhārāvya
Parāśa which elucidates the local geography of Bengal. In his translation of the Vīhāra
Parāśa he commented on the Parāśa geography. His Notes on the Index of Ctesias was
published in 1836. (Oxford). The geographical portion of his Ariana Antiqua (London,
1841)—an account of the coins and antiquities discovered by Mr. Masson during his travels
in Afghanistan—is full and valuable.

3. Christian Lassen.—(a) His Pentapotamia Indica (1827) gives an account of the
Punjab from the "classical" sources and from the Mahābharata, the Kośas and other
Skr. sources. (b) In the geographical section of his Indische Alterthumskunde (Bonn,
1843)—the very learned and exhaustive work on the antiquities of India—he described
the physical features of India and gave (especially in the footnotes) whatever information
he could collect from classical and Skr. sources. Though "his system of identification
is based on a wrong principle" (M'Cride's Ptolemy, Preface, p. vii) and hence many of
his identifications are wrong (Pargiter in JASR., 1895, p. 250), these works of erudition are
precious mines of materials utilized by later scholars.
4. Vivien de Saint-Martin, the father of the geography of Ancient India.—(a) His Étude sur la géographie et les populations primitives du Nord-ouest de l'Inde d'après les Hymnes Vediques (Paris, 1860) is the sole work on Vedic geography. Its treatment is masterly in the extreme. But as he relied solely on M. Langlois's French translation of the Rigveda—"a version which does not seem altogether to have commended itself to later interpreters"—and as much Vedic research has been done since that time, it is necessary to revise this Étude.

In his (b) Étude sur la géographie Grecque et Latine de l'Inde, et en particulier sur l'Inde de Ptolémée and (c) Mémoire Analytique sur la carte de l'Asie centrale et de l'Inde (appended to Vol. III of Julien's translation of Hwen Tsiang, 1858), he critically examined the classical and the Chinese sources. "His identifications have been made with so much care and success that a few places have escaped his research and most of these have escaped only because the imperfection or want of fullness in the maps of India rendered actual identifications quite impossible" (Cunningham's ASR., II, Preface, p. 85).

5. Sir Alexander Cunningham, the father of Indian archaeology. He came to India as a "Royal Engineer." The influence of Prinsep—"the decipherer of the early Indian Alphabets"—made him to fix his eyes on the antiquities of this country. In 1861 he applied to Lord Canning to sanction an "archaeological survey" which he justly showed in letters to be the only means for the reconstruction of an account of Ancient India. He was appointed the Archeological Surveyor in January 1862; but after a few years the post was abolished, he went home and produced The Ancient Geography of India, Vol. I (1871). In it he gave a summary of the results of V. de St. Martin and Lassen revised and corrected in light of his own researches and discoveries due chiefly to his vast travels in this country—an advantage which the earlier writers did not possess. Thus he brought to a focus the then accumulated knowledge into a single English volume which is still the work to which every student of this subject has to refer to. But it must be borne in mind that—

(a) Cunningham (following St. Martin and Julien) gave in most cases the proposed restorations of foreign sounds as the Skr. names. Though nothing more than this could have been possible, it is clear that such restoration of a Greek, Latin or Chinese transcript of an Indian proper name could not always be identical with the original one. Hence one ought to search for the original names from Indian sources and there is no doubt that they would eventually be found out. Thus Pāṇini furnishes Kāpiṣṭā (IV. 2. 99), Sāṅkala (IV. 2. 73.), Varuṇa (IV. 2. 103; IV. 3. 93), Puraṇa (IV. 2. 143), etc.—the Sk. forms of Kapiṣṭa, Sangala, Fa-la-na, Po-lo-to, etc. (I.A., Vol. I, p. 21). Kāñkā supplies Ayomukhi (Aye-μukha). Rajatarangini mentions Udabhāraṇapura. (Wu-to-ka-ha-nu). Vinaya Texts ii, 38 and Jātaka iv, 30 supply Kajā-gala (Cunningham's Kajagāra). Inscription No. 14 of El. VI shows that the Skr. form of Kong-yu-to is Koṅgoda and not Konyodha as given by Cunningham.

(b) In utilising the accounts of Fa Hian and Hwen Tsiang—undoubtedly his chief sources—he took 6 li of Hwen Tsiang as one mile and one yojana of Fa Hian to be 6.75 miles. But later researches have shed much light on this subject causing a scrutinization of his work.

(c) Cunningham usually says that Hwen Tsiang made mistakes when his evidence is not in accord with what he (Cunningham) wishes to prove. It is very easy to say that
Hwen Tsiang meant East when he wrote West, or that instead of a thousand he meant a hundred. But one must not do this without any strong proof.

(d) He estimated Ptolemy's geography to be of much value (C. A. G., Preface, vii). But it is otherwise.

(e) Cunningham himself has, in his voluminous reports (ASR.) in 23 volumes (the first two only of which were written, though not published, before the publication of his Geography), embodying his researches occupying a period of more than a quarter of a century, abandoned many of the identifications stated in his Geography. And the researches of various other scholars—M'Cride, Stein, Fleet, Smith, Watters, &c.—have shown that not only are many of his identifications doubtful but that some are positively wrong.

6. H. Yule.—His annotations on Marco Polo; his map of Ancient India from classical sources in Dr. W. Smith's Atlas of Ancient Geography (1875); etc.

7. Dr. M'Cride, the translator of Megasthenes, Arrian, Strabo, Periplus, Ptolemy, &c.—His geographical notes give a summary of 1—6.

8. Mr. Purser.—Geography of Rama's Exile (JRAS., 1894), Eastern Indian Nations (J.A.SB., 1895), Eng. translation of Markandeya Purana, Nations at the time of the Great War (JRAS., 1908).

9. Baba Nabin Chandra Das.—Geography of Asia compiled from the Ramayana (1896). Of no importance.

10. Nandalal Dey.—Geographical Dictionary of Ancient and Medieval India. (A dictionary and not a systematic treatise. Grounds of identifications and references are generally not given)

11. Prof. F. Pullé.—Cartography of India in the Studi Italiani di Filologia Indo-Iranica, Vols. IV & V.

12. Dr. M. Collins.—The Geographical Data of the Raghunatha and Dajakumiracharita.

(2) Sources of the Historical Geography of Ancient India.

I.—FOREIGN.1

(1) Classical.

Though a few references to India may be gathered from the Phoenician and Persian sources, they are not of any importance. Hence of the foreign accounts we have first to turn to that of the Greeks. Their earliest notion of the earth was that it was a flat and round disc encircled by the mighty river—Ocean. Homer and his contemporaries knew very little beyond Greece, the Archipelago, Asia Minor, Egypt, Sicily and a part of Italy. But the colonizing spirit expanded their knowledge; and the first introduction of maps, at least in Greece, and the discovery of an instrument to fix the latitude by Anaximander, a disciple of Thales, helped this expansion.

Hecataeus (500 B.C.), the first Greek geographer, knew of two continents only—Europe and Asia (a part of which was Africa). His "Survey of the World" is lost.

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Herodotus (484-431 B.C.), the Father of History, was a traveller. He rejected the flat theory of the earth, but gave none of his own. He knew something of the countries from Scythia to Abyssinia and from India to the Pillars of Hercules. But “his knowledge of India was meagre and most vague. He knew that it was one of the remotest provinces of the Persian Empire towards the East; but of its extent and exact position he had no proper conception.” (M'Crindle’s Ancient India, p. 1). Hence though his work can be utilised as a source of history for informing us of Skylax’s Voyage, etc., it contributes little towards the geography of India.

The Indika of Ktesias (398 B.C.), the royal physician of Persia, is full of old wives’ tales not to be trusted.

Alexander the Great’s march through the Punjab and Sindh brought, for the first time, the direct Greek knowledge of India to the banks of the Sutlej. The great invader caused the whole of India to be described by men well acquainted with it (M’Crindle’s Invasion, p. 6, f. n.). Some of the eminent men of science and letters who had accompanied him wrote invaluable memoirs which are now totally lost, but they furnished materials to subsequent writers—1. Diodorus (100 B.C.—A.D. 100. He mixed history with fiction). 2. Plutarch. 3. Strabo. (60 B.C.—A.D. 19). 4. Curtius. (A.D. 100, he was ‘deficient in the knowledge of Geography. Chronology and Astronomy’). 5. Arrian (A.D. 200)—the best of Alexander’s historians. 6. Justinus (not later than A.D. 500). As none of these abstractors had even a very slight personal knowledge of India, their works, though based on accounts written by persons who actually visited India, are not so much invaluable for geography as for history. A little vagueness due to want of personal knowledge and a few mutual contradictions diminish not a little of their usefulness as a source of the geography of the North-Western and Western districts of India. Hence it is that a “few of the places mentioned in them have been identified with any real approach to certainty” (Fleet in IA., 1901, p. 24) and a greater number of identifications can only be made from Indian sources and not from them.

Megasthenes (305 B.C.). His long stay in the very heart of India might probably have given his work great authority in topographical matters also: but, unluckily for us, it exists only in fragments preserved as quotations. In the existing fragments we can only find out his idea of the shape of India, names of some mountains and an important but doubtful catalogue of the Indian races and tribes.

About 240 B.C. Eratosthenes, who was placed in charge of the great library established by the Ptolemies at Alexandria, brought Mathematics to his aid and laid the first foundation of a really scientific geography. Accepting the theory which is said to have originated from Thales (600 B.C.) but the credit of which ought to go to Pythagoras, he took the earth to be spherical and as lying in the centre of the universe. Though he had various errors, Sir E. Buntbury has justly pointed out that his geography is not only much nearer to the truth than that adopted by Ptolemy three centuries later, but it is actually a better approximation than was arrived at by modern geographers till about (three) centuries ago. (Hist. of Ancient Geography, Vol. I, p. 635). He described India on the authority of Alexander’s historians, Megasthenes, and the Register of Stathmi or Marches.

After the lapse of about two centuries flourished Strabo (60 B.C.—A.D. 19) whose object in writing a new geography was ‘to correct the earlier works in light in the
increase of knowledge' due to the foundation of the mighty Roman Empire. He "did not carry us much further than Eratosthenes. Indeed in some respects he is even inferior to his predecessor." He distorted the shape of various countries. But he conceived rightly, noticed the difficulty of correctly representing a curved surface on a plane and perceived that a projection must be to some extent erroneous. As for his account of India, he himself has admitted that it cannot be absolutely true. As an apology he has pointed out the difficulty of getting correct information about India owing to its great distance and to the fact that only a few have ever visited it, that those few have visited only a part of it, and that those again were ignorant men unqualified to write an account of the places they have visited. (Strabo in Macrindle's Ancient India, pp. 17 and 9.)

Pliny, the Naturalist, (A.D. 23-79) dealt with everything under the sun in his long array of books. Having no new theory of his own and having read (as he himself has said) more than 2,000 books, he became an industrious collector from every source. But "his love of the marvellous disposed him to accept far too readily even the most absurd fiction." He is also liable to the charge of occasional carelessness in his citation. His notices of Asia are fuller and indicate an increasing trade between Europe and the East. And the discovery, made at this time by Hippalus (a navigator who made a study of the winds of the Indian Ocean), of the periodic nature of the monsoons enabling the European navigators to take a direct route to India and not a coasting course, became a valuable aid to the commercial relations with India. The hearsay tales of these rough sailors were mixed by Pliny with the accounts of Alexander's companions and of Megasthenes in his geography of India. (VI Book of his Natural History).

The increase of trade with India created the demand of a guide-book which was produced in the form of the "Periplus of the Erythraean Sea" by an anonymous writer (first century A.D.). Erythraean sea was the whole expanse of the ocean reaching from the coast of Africa to the utmost boundary of ancient knowledge of the East. It was so called from the entrance into it by the straits of the Red Sea—the "Erythra" of the Greeks. This Periplus contains the best account of the commerce carried on from the Red Sea and the coast of Africa to the East Indies during the time that Egypt was a Roman province. It mentions river-mouths, ports, etc., with distances from one another, exports, imports, and such other details as a merchant would most value. The author of the Periplus evidently sailed in person round the coast of India. But owing to the occasional shifting of sea-side emporia, we cannot now expect to find every place on the coast mentioned by him. As to inland details, he was not correct. Thus he placed Paithan at a distance of twenty days' journey to the south of Barygaza while it is 200 miles to the southeast of it. Thus we cannot trust it as a geographical source for inland knowledge, though we can take its mention of commercial products to be true.

The greatest figure of this period—Ptolemy, whose name marks the highest pitch of perfection in early geography. Klaudios Ptolemaios who flourished in Alexandria (circa A.D. 150) was a musician, mathematician, astronomer and geographer. His work on geography is a sequel to his great "Almagest." It is not a descriptive geography like that of Strabo, but is exclusively a mathematical or cosmical one. His object was to correct and reform the map of the world. So he explained the geometrical principles of geography and pointed out that the only scientific basis on which a map could be constructed must be made on astronomical observations. Hence in describing places he
gives their longitudes (calculated from Ferro in the Canaries) and latitudes (parallel of Rhodes). These scientific features are the causes of his wide celebrity. But his system has many defects:—

(1) He placed the equator at a considerable distance from its true geographical position and vitiated his Eastern longitudes by about seven degrees.

(2) He took every degree of latitude and of longitude measured at the equator as equal to 500 stadia instead of 600 stadia (or 60 geographical miles). And thus if he had arrived at the conclusion that two places were 3000 stadia from each other, he would place them at a distance of ten degrees apart and thus, in fact, separate them by an interval of 6000 stadia.

(3) As only a few astronomical observations were made in his time, he had to rely (and specially so in the case of India of which he had not even the slightest personal observation) upon second-hand information—reports of travellers, navigators and works of previous writers.

(4) In general shape his countries are narrowed at the north and enormously extended as they approach the south; so that the eastern parts of Asia are carried a long way beyond their true distance from Europe and Africa.

(5) As the result of the above defects, the shape of India is utterly distorted in his map. His results would place Paithan in the Bay of Bengal, make Ceylon an enormous island, make the Ganges flow into the sea somewhere near Canton, make the Mahanadi river run over Siam and Cambodia, carry Patalphiputra to the east of a line from Tonquin to Pekin, etc.

Thus we see that unless we have a thorough adjustment of Ptolemy’s results for India, it is with but little confidence that we can use it with only our present means of applying information given in it towards reconstructing the geography and political divisions of Ancient India.

It is needless to mention the other classical writers [translated by M’Crindle in his Ancient India], though they supply some historical information, they do little more than mentioning a few distorted Indian geographical names without the specification of any distance or direction. Nor was the old classical culture destined to live long after Ptolemy and the author of Peutinger Tables (A.D. 222).

(2) Early Christian.

The spread of Christianity ruined the old “pagan” culture. The Hebrew theory of flat earth surrounded by the ocean and having massive pillars at the edges on which the heaven rests like a roof banished the Greek spheroidal view. While the old classical structure was undermined, little was done to further any knowledge. The only work of this period in which we have any interest is The Christian Topography of the Universe [M’Crindle’s translation of the complete work published by the Hakluyt Society, 1897] by the Egyptian monk Cosmas, nicknamed Indicopleustes (Indian traveller), who travelled from Egypt to India and Ceylon (A.D. 547). Reviling the impious old pagans for their spheroidal view, he depicts the world in his map—the earliest Christian map—as a flat rectangular island surrounded by the sea beyond which are other regions. He had no idea of what geography is and his work contributed little to the historical geography of India. All that we can learn from him is the name of certain Western and South Indian places and their trade.
(3) Arabic.

As Arabic enterprise extended their commercial relations far beyond the limits of Ptolemy's world, their knowledge was wider than his and far sounder for many regions in the east and south (Eastern Asia, Africa). In geography, as in astronomy, they had worked on the old Greek lines, but on them they had built up their own structures by independent researches on mathematical calculations and reports of travellers. But Arabic geography never got beyond a certain point. It never threw up a truly great writer like Strabo or Ptolemy. What they did was to preserve the Greek traditions and to improve it, while Europe was degrading into barbarism owing to ecclesiastical authority. "Men like Masoudy (A.D. 956), Alberuni or Edrisi (11th century) had a better and more adequate conception than any Christian before A.D. 1300. The construction of maps and globes reached a considerable proficiency in their hand while the Christian ones are almost ridiculous." Besides the above writers, Sulaiman (A.D. 851), Abu Zaid (A.D. 916), Ibn Kurdaiba (A.D. 912), Al Itakiri (A.D. 951) and Alkazwini (A.D. 1275) have written about India. But the distortion of Indian names in their works perplexes much. Alberuni's knowledge of Sanskrit enabled him to give a transcript as faithful as the use of the Semitic alphabet allowed him. But his geographical account of India is not a new account; it is mainly a synopsis [chaps. 25, 29] of the Hindu accounts—Bhuvana-kosha and Kūrmavibhāga. He has only added a few notes on them. His original contribution [chap. 18] is the account of 16 itineraries which seem to have been communicated to him by the military and civil officers of Mahmūd. Here he mentions directions and distances in farsakh (= 3.75 miles approx.) [Ibn Batuta in Sind, JRAS., 87, p. 401 ff. and a map in 1889; Rashiduddin's geographical notices of India—Col. Yule in JRAS., 1869-70, p. 340 ff.].

(4) Chinese.

Having discovered the use of magnet as early as the third century A.D., the Chinese could make extensive sea-voyages. They are even alleged to have discovered what is now known as the North America in A.D. 500 (Beazly's Dawn of Modern Geography, pp. 489-90; 493). The conversion of this nation into Buddhism which was introduced into their country in A.D. 67 caused a series of pilgrims to visit India—the land of Buddha—and write invaluable accounts of it.

As the Greeks and the early Arabs visited India either in the track of some invader or as merchants, their accounts chiefly inform us of the military glories of nations or of kings little known or altogether unknown in Indian literature which is deficient in the historical sense, or of the trades of places which have long ago been deserted or buried in the silts of rivers and are no longer remembered. Hence though these sources give much information, they do not contribute much to the study of geography. Rather it requires much research to elucidate these foreign accounts.

But the case is different with the Chinese. These pilgrims, saturated with Indian ideas, visited their holy land and described the sacred monuments of places which have been immortalized in Sanskrit or Pali literature, some of which still retain their celebrity, while the ruins of some others still exist enabling us to understand their Chinese description. This fact explains the importance of the Chinese sources.

Of the various Chinese accounts, those of Sung-Yen and Hui Song (A.D. 600; translated in Beal's Records from the Western World, Vol. I; and in Bull. de l'Ecole Fr
of the Indian Antiquary [February, 1919

d'Extrême Orient, Hanoi, 1903) and of O-Kung (a.d. 800; translated in the Journal Asiatique, 1865) are very short, describing a few places of North-Western India (Kabul Valley, the Punjab and Kashmir).

Itsing landed at Tamralipti, the then port on the Bay of Bengal, in A.D. 673 and visited Nalanda, Gridhrakuta, Buddhagaya, Vaisali, Kuśinagara, Kapilavastu, Sravasti, the Deer park, Cock Mountain, and left India from Tamralipti. [Translated by Dr. Takakusu, C. P. S. Oxford, 1896.]

Still more important are the accounts of Fa-Hian (a.d. 399-414) and Hwen Tsang (a.d. 629-45) or Yüan-chwang (as Mr. Watters prefers to spell it). Fa-Hian entered India from the North-West, travelled over the whole of the Aryavarta and left it at the port of Tamralipti. His record (Fo-Kue-Ki) is truthful, clear and straight-forward. Though a devout Buddhist, he was a sensible and not often a hysterical pilgrim-traveller. The earlier part of his work is strictly geographical but when he reached India, religion had the better of his geography. Still his geographical notices are valuable for their precision, as he generally fixed the position of every place that he visited by its bearing and distance from that which he left.

Yüan Chwang also entered India from the North-West, travelled through the whole of it and left it by the same route. His records—Si-Yu-Ki—are fuller than even that of Fa-Hian and it is almost impossible to exaggerate their importance.

In utilising materials from these sources a student should note that:

I. In giving the direction of a place from another Fa-Hian mentions only the four principal cardinal points. [Hence his E. may mean NE. or SE.; and so with the other points.] Yüan Chwang also generally does the same; and very seldom does he give the direction as due N.E., etc. But still there are other points of the compass beyond these eight.

II. (a) In stating the distance of a place from another, Fa-Hian states it in the yojana and Yüan Chwang in the yojana and the li measure. Dividing the known-distance-in-miles by the number of yojanas which the distance covers according to these pilgrims, Cunningham asserted that a yojana of Yüan Chwang is 6'75 miles while that of Fa-Hian is 6'71 miles.

Mr. V. Smith takes a yojana of Yüan Chwang to be 6'5 miles and one of Fa-Hian to be 7'25 miles.

M. Julien and probably Dr. Stein take 8 miles as equal to one yojana of Yüan Chwang, while in the opinion of Mr. Giles a yojana of Fa-Hian varies from 5 to 9 miles.

Now Yüan Chwang has himself stated (Watters, Vol. I, p. 141-2) that a yojana is a day's march for a Royal army; that there are three kinds of yojanas of 16 li (found in Sacred Writings), of 30 li (common reckoning in India and of 40 li (old Chinese account). He has also stated that a yojana consisted of eight kroias (a kroia being originally the distance that the bowing of a cow can be heard. He has also given figures to change a kroia into "bows", "cubits", "figures" and "barley-corss." Making calculations from these materials Fleet tried to prove that there were three kinds of yojanas:—

I. Magadha yojana (used by the Buddhists) of 16000 hastas or 454 miles; II. General yojana of 32000 hastas or 946 miles; III. A third yojana (which was according to Yüan Chwang 1/4 of the general yojana) of 1212 miles. This third yojana was, according to Fleet, the original yojana (from yuj, to yoke)—the yoking distance—the distance along which a
pair of bullocks could draw a fully laden cart. This yojana was taken by the Chinese pilgrims as equal to 100 "li"s. [J.R.A.S., 1906, p. 1011.]

In making the above calculations Fleet took a hasta = \( \frac{1}{3} \) yard. But Major Vost has shewn from Medieval and Ancient Chinese and other sources that the hasta was formerly taken to be a little larger than is done now. [J.R.A.S., 1903, p. 65.] Hence taking his calculations the three yojanas will be—I. 5288 miles or 5.3 miles very nearly; II. 10.6 miles very nearly; III. 14.2 miles very nearly.

Thus 100 "li"s or a yojana denoted the distance occupied in making a day's journey. The said day's journey averaged very closely about fourteen miles. But being actually determined in each case by such considerations as the nature of the country traversed and the distance between the villages, surais and other convenient halting places, it might easily be anything from twelve to sixteen miles and in exceptional cases might have even a wider range in either direction.

II. (b) Again, as Fa-Hian gives distances in yojanas only and not in fractions of it, his one yojana may be any distance more than \( \frac{1}{2} \) yojana and less than \( 1 \frac{1}{2} \) yojanas. Yuan Chwang also uses round numbers, such as 300 "li"s, 600 "li"s, etc. Hence we may allow a certain margin and take his 500 "li"s as any distance above 450 and below 550 "li"s. Thus the distances of both the Chinese pilgrims can be taken only as approximations.

II. (c) Yuan Chwang's dimensions of various countries are generally taken to be exaggerations. It became a common practice of Cunningham to take his thousands as hundreds. But as Yuan Chwang has not stated these details in the decimal system of notation, he is not justified to do so. Nor can we condemn his details of this kind in general terms without considering how they can be applied. For as he usually stated these details in thousands of "li"s any one of them may be 50 miles too great or too little. Again re-entering angles may increase a perimeter very considerably, while reducing the area inside it. Conventional ideas as to the size of a country may also have caused some errors in his details. [J.R.A.S., 1907, p. 641 ff.]

III. As the names of a country and its capital are sometimes identical [and even when not identical Yuan Chwang has not mentioned them both] and as Yuan Chwang has not always precisely stated whether by a certain place-name he means a capital or a country, the distances and directions given by him cannot precisely be traced on the map, though the best way would be to take them as from each capital to the next one.

IV. The peculiarity of Chinese phonetics caused Yuan Chwang to insert vowels between Skr. conjuncts and to use "k" for Skr. k, kh, g, gh; ch for Skr. ch, chh, j, jh; t for th, d, dh, k, ksv, stv; t for d, t, th, d, dh; p for p, ph, b, bh; l for r, l; f for b and v. Hence the difficulty in finding out the true Skr. form.

V. Again cases of discrepancy between the "Records" and the "Life" and some apparent mutual contradictions and a few various readings show that the writings of Yuan Chwang have not been correctly transmitted to us.

We thus see that even the very heart of the foreign sources are not fully satisfactory and though the results arrived at from them are of great value, they cannot be taken as anything more than mere approximations.

The Chinese source also includes various notes on India—in the Chinese histories and specially in the Chinese translations of Indian works—translated by M. Sylvain Lévi and other scholars.

(To be continued.)
MISCELLANEA.

'SATIYAPUTA' IN THE ROCK-EDICT II OF AŚOKA.

Scholars have been much exercised as to the identification of the Satiyaputa (Satyaputra) kingdom. Sir R. G. Bhandarkar would place it near Poona on the strength of the existence of Satpute families in that district. Bühler identifies the Satyaputras with the Satvatas. Mr. V. A. Smith would look for them in the Tujjua country or in Satyamangalam in the Western Ghāța.

The various versions of the Edict may now be examined—


3. [Choḍa] Pa(m)diya Satiya [putr.] Keralaputra . . . bapaṇi . . . tiyoke nāma Yona.—(Maṇḍapa).


It is clear from the above that the correct form of the name is Satyaputra and that the kingdom or people who went by that name must have had its seat somewhere in South India. Aśoka says that among the nations and princes mentioned above, who were his neighbours, he founded two kinds of hospitals—hospitals for men as well as for animals. No evidence has been adduced for the view that Satyaputra may be the Tujjua country. It is therefore satisfactory to note that Mr. Smith has abandoned this view. To his new identification of the place with Satyamangalam the objection is that there is no evidence of that place having been the seat of a kingdom or people in Aśoka’s time or far later. Nor is there any evidence to connect Aśoka with the Satvatas.

We may compare the data of the Aśoka edict with those found in Patañjali’s Mahābhāṣya which is admitted on all hands to belong to the middle of the second century B.C.—i.e., less than a century after Aśoka. Patañjali mentions Pāṇḍya, Chola, and Chera kingdoms along with Kāṣhva. Satyaputra is conspicuous by omission as Kāṣhva-puram is in the Aśoka edict. One may be inclined to ask whether the one name could be identified with the other.

On the Buddhist side there are traditions of Kāṣhva-puram having been a flourishing city in Aśoka’s time. Yūn Chwaṃ mentions these traditions as current in his day. He says that Aśoka built a stūpa there, one of them being 100 feet in height, and that the city was the birth-place of Bodhisattva Dharmapāla. Even to-day we find unmistakeable evidence of ancient Baudha vestiges in Kāṣhva-puram.7

There is very strong evidence that the country round Kāṣhva-puram was known as Satyavarta in the Meḷupāka grant of Mahādeva Sarasvati we read Satyavarta nāmāṅkita Kāṣhva Divya Kēṭṛa (line 6). The same term is used in the Gūravaparāda of the Śaṅkarāchārya Matha as well as in that of Pimpalagīya Pillai, three generations from the great Rāmānujaḥārya. The statement of Yūn Chwaṃ that the country round Kāṣhva was the Drāvida country, as distinct from the Chola, may be taken along with the tradition embodied in the Bhāgavata Purāṇa that Satyavarta was the lord of Drāvida.

It may thus be established that the Pāṇḍya, Chola, Keralaputra and Satyaputra kingdoms of the Aśoka Rock Edict II correspond respectively to the Pāṇḍya, Chola, Kerala, and Kāṣhva of Patañjali. Satyaputra was the name of the country or people having Kāṣhva-puram as its capital.

S. V. Venkateswara.

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1 Indian Review, 1909.
2 Ep. Ind., II. 468.
3 Early History, 1914, p. 163, 185 n., 439.
4 Ep. Ind., II. 449, 450.
5 Mahābhāṣya, IV. 2. 2
6 Beal, Buddhist Records, II, 229, 230.
7 Cited by me in Ep. Ind., XIII, 122, see fn. 5. The grant is being edited in the Ep. Ind. by my brother Mr. S. V. Viswanatha.
INSCRIPTIONS ON TWO PATNA STATUES IN THE INDIAN MUSEUM.

BY RAMAPRASAD CHANDA, B.A.; SIMLA.

VISITORS to the Bharhut Gallery of the Indian Museum are familiar with the two big Patna Statues presented to the Asiatic Society of Bengal so long ago as 1820. These statues have been described by Cunningham in his Report, Vol. XV, pp. 1-3. Both these statues are in the round and are made of grey sandstone which has been highly polished like all edict-bearing pillars and statues of the time of Asoka.” About the position and date of the inscriptions Cunningham writes, “A broad scarf crosses the left shoulder to the right hip, hanging down in a loop in front of the breasts, and in a long train behind. The folds of the scarf are marked by deep parallel lines, between which, at the back of each figure, there is a short inscription. At first I thought that the statues might be of the age of Asoka; but the forms of the letters show that they must be of a later date, somewhere about the beginning of the Christian era.” Some of the letters of these inscriptions “are doubtful owing to the deeply cut parallel folds of the scarves on which they are engraved.” Cunningham thus reads the records:—

A. Yakhe Sanatananda.
B. Yakhe Achusamigika.

Recently these short epigraphs have been made the subject of special study by Mr. Jayaswal, who, on the strength of these records, proposes to recognise in these statues the portraits of two Sāisūnāka kings, Udayin and Nandī Varthana, in an article entitled Statues of two Sāisūnāka Emperors (483-409 B.C.) in the Journal of the Bihar and Orissa Research Society, Vol. V, pp. 98-106. Mr. Jayaswal starts with the assumption that the inscriptions are contemporaneous with the statues. He writes:—

“After a long scrutiny I came to the conclusion that the letters had been carved before the parallel lines to denote the folds on the scarf were chiselled. I consulted Mr. Arun Sen, Lecturer in Indian Art to the University of Calcutta, on the point, and he confirmed my view. The fold-lines have continued in spite of the letters. Over the letters they have been delicately handled: while the symmetry of the lines have been kept on, the forms of the letters have not been interfered with, the original strokes of the letters being scrupulously avoided and kept separate.” (pp. 90-91.)

The last statement is not correct as the plate will show even in accordance with Mr. Jayaswal’s own reading of the records. In A (his b) the base line of the triangular lower parts of kha and va has not been kept separate and in B (his a) the base line of n of ni and the letter that he recognises as Sāisūnāka dh has been interfered with. The more reasonable view seems to be that the scarves with the folds marked by lines were modelled first and the letters were engraved by a different hand sometime after the statues had been finished. The method followed by Mr. Jayaswal in deciphering the short inscriptions is thus explained by him:—

“The letters, however, which Cunningham had declared to be later than Asoka, presented to me a wonderful problem. They did not fully tally with characters of any period yet known to Indian Epigraphy. While one letter, ṇ at first appeared to belong to a later age, all others disclosed forms more archaic than the oldest known Brāhma characters. The archaism was so marked that four letters, afterwards identified as bh, dh, i and a appeared to be new forms. To them value could be assigned only on presuming them to be ancestors of such Asokan letters to which the latter can be carried back on principles of epigraphic evolution.” (p 90.)
Characters that do not tally with characters of any period yet known, that is to say, are unknown, cannot be necessarily considered archaic. An unknown thing cannot be recognised as archaic until its affinity to something that is known to be archaic is established. The principles of epigraphic evolution cannot be very different from the principles of organic evolution. In the organic world if points of similarity are noticed in the structures of two species of animals, the species with the less developed structure is either recognised as the ancestor of the species with more developed structure, or both the species are traced to a hypothetical common ancestor. So two known quantities are necessary for postulating an unknown third, either as an intermediate form or a common source. The process of evolution of an isolated species whether in the organic or in the epigraphic world cannot be traced backward with the assistance of imagination only.

The theory regarding the origin of Brāhmi lipī that now holds the field is that of Bühler according to which it is derived from the oldest form of North Semitic alphabet which was introduced into India by traders about 800 B.C. But this theory is not universally accepted. Cunningham never subscribed to it. Another eminent authority, Flett, suggests that either the oldest Semitic alphabet and the Brāhmi lipī were derived from a joint original source;” or Hindus “were the independent inventors of that which was emphatically their national alphabet.”¹ The relationship between certain Brāhmi letters and old Semitic letters is undeniable, and I prefer the first alternative proposed by Flett to the second. But even if we accept the latter view and altogether ignore Semitic forms in our investigation of the origins of the Mauryan Brāhmi alphabet it is impossible to recognise the letters of the Patna image inscriptions as fifth century (B.C.) predecessors of the third century B.C. forms without independent evidence. Not only has Mr. Jayaswal failed to offer any independent evidence to prove his case, but his statement that the characters used in these two short records do not “fully tally with characters of any period known to Indian epigraphy” appears to be absolutely wrong. I hope to show that the characters of the epigraphs under discussion nearly fully tally with the Brāhmi characters of the Kushan period.


Cunningham—Yakhe Sanatananda.
Jayaswal—Sopa (Shapa ?)–Khete (Khete ?) Vapa (Vega ?) Nanidi: (p. 95).

(1) Mr. Jayaswal’s Sopa or shapa is a clear Ya of the Kushan period with equal verticals, and an angular right limb and a semi-circular left limb (CLU). Cunningham reads the letter correctly and any one can easily recognise it from the good facsimile published with Mr. Jayaswal’s article.

(2) Mr. Jayaswal’s method is best illustrated by his remarks on the second (his third) letter. He agrees with Cunningham in reading it as kh. Like kh in the inscriptions of the time of the Kushan kings and in the Girnar inscription of Rudradaman it consists of a triangle with a hook turned to the left (A). Quite oblivious of this Mr. Jayaswal writes, “The third letter, kh, again, has an older feature. The body is formed of four lines, which becomes round or tends to disappear in Asoka’s time.” (p. 94.) I do not see the medial e with Kh and so I read the two first letters as Yakha (Yaksha).

(3) The third letter which Cunningham reads as sa and Mr. Jayaswal as ta is a doubtful one. Its left leg is a little curved like the left leg of a sa, but its right leg looks more like the right leg of sa. With Cunningham provisionally I propose to read this letter as sa.
(4) Cunningham's reading of this letter as "u" does not seem to be correct. It looks like a "u" of the type met with in the inscriptions of the Kshatrapas and the Kushans with triangular lower part. The two side strokes are not curvish, as stated by Mr. Jayaswal (p. 94), but straight. The longish vertical above is probably superscript r.

(5) No wide difference of opinion is possible with regard to the reading of the last three letters. The "na" with curved base-line is Kushan in type; but "d" of "di" is archaic. So the inscription may be read:—

Yakha Sa (?). reyanandi.

The figure has the remnant of a chaurei (fly-whisk) on its shoulder. Though the reading of the name is doubtful, there can be no doubt that when this short epigraph was engraved the figure was recognized as the image of an attendant Yaksha.

B

Cunningham—Yakhe Achusaniqika.
Jayaswal—Bhege Achhoni'dhiie.

(1. 2) Cunningham appears to be wrong in reading the first two letters as Yakhe. These two letters were evidently engraved after scraping off the lines that marked the folds in this part of the scarf and the first two letters were engraved on the clear space. The scraping was then discontinued and the other letters engraved over the lines. Mr. Jayaswal takes the first sign as "bha" (IPLE. We come across three types of "bha" in the Mauryan and later inscriptions—\[\begin{array}{c}
1. \pmb{\Gamma} \\
2. \pmb{\Gamma} \\
3. \pmb{\Gamma} \\
4. \pmb{\Gamma}
\end{array}\]

A comparison of No. 1 with Nos. 2-3 makes it self-evident that more strokes are necessary for writing the latter signs than the former. I would like to take No. 1 as an incomplete bha. The next letter is a round "gu". Angular "ga" (\[\begin{array}{c}
\pmb{\Lambda}
\end{array}\]) is met with in the inscriptions of the third and the second centuries B.C., and round "ga" in later epigraphs.\(^3\) The letters that follow "bha" (?) "gu" that are larger in size and engraved over the lines of the scarf appear to be the work of another hand and may not be connected with these two letters. What the engraver intended to incise was probably "bhagavā", "the blessed one."

(3) The "a" with space between the arms is not an old form as Mr. Jayaswal asserts but a late form.\(^2\)

(4) It may be "chu" or "cha".

(5) This letter is a "chha" of the butterfly type met with in Brāhma inscriptions from the first century B.C. onward.\(^2\)

(6) Mr. Jayaswal is right in taking it as "ni."

(7) Cunningham is wrong in taking this sign as "g", for an angular "ga" is out of place in such a late record. But it is not "a new form" as Mr. Jayaswal asserts (p. 92), but a triangular "v" of the Kushan period.

\(^2\) Memoirs ASI., No. 1.
(8) As Mr. Jayaswal himself admits, this letter looks like a ka of the Gupta period. Such ka with curved arms is also met with in the Kushan records. Mr. Jayaswal thus states his objections to recognising this sign as ka: "The absence of serif and the lower flourish together with the number of strokes would dislodge that proposal." (p. 93.) The absence of serif is due to the fact that the top of the letter merges in the line of the scarf. All these letters are very carelessly engraved in a place where there is no room for giving them finishing touches. So the letters following: bha(?)-ya may be read as

Achachhanîtkâ.

Achachha may be taken as uchchha = aksha(ya). Nîri or nivi also means 'capital', 'principal', 'stock'. So aksha(ya)niśka probably means 'the owner of inexhaustible capital', evidently denoting Vaiśravaṇa, the King of Yakshas.

The inscriptions on these two Patna statues therefore show that about the second century A.D. they were recognised as the images of two Yakshas, Sa(?)rvaṭanāṇḍi and Vaiśravaṇa. The humbler rank of Yaksha Sa(?)-rvaṭanāṇḍi is indicated by the remnant of the chauri and the superior rank of Akshayanîvīka by the more elaborate armlet.

Epigraphy is not the only ground on which Mr. Jayaswal assigns these statues to the fifth century B.C. Plastic considerations have also been requisitioned for the purpose. The main argument under this head is an argumentum ad hominem, the opinion of Mr. Arun Sen, who declared the statues "on art considerations to be pre-Mauriyana" even before the data of inscriptions were disclosed to him. (p. 95.) What these art considerations are we hope to hear some day from Mr. Sen himself. Mr. Jayaswal has, however, noted one of these:—

"The general vigour and realism of the statues make one assign a pre-Mauriya period to the monuments. The decadence which marks the imperial art of Asoka does not even begin in the statues. Mr. Sen had not to think long in declaring them emphatically "Pre-Mauriya! Without doubt." Yet the statues prove a previous history of the art of the Indian sculptor." (p. 105.)

Every object indicates a previous history. Even a chipped stone proves a long, long, previous history for the race of the fashioner of that rude implement. The only known specimens of the "imperial art of Asoka" are the capital of the edict-bearing monolithic columns. What are the signs of decadence according to Mr. Jayaswal that mark these magnificent sculptures as compared to our Patna statues? Is it a lack of "general vigour and realism"? As regards realism I doubt very much whether any one who has seen the capitals of the Asokan columns in the vestibule, and the two statues in the neighbouring gallery, of the Indian Museum, can agree with Mr. Jayaswal. "Vigour" is something more subtle. But it is well-known that others who have also made special study of Indian art admire the vigour of the animals of the Asokan capitals. To this writer the Patna statues seem quite lifeless as compared to the lions, and particularly the reliefs, of the Sarnath Capital of the Asoka column. If the decadence of vigour and realism is to be recognised as criterion of age, the Patna statues should be assigned to post-Mauriya rather than to pre-Mauriya period.

Therefore, both on epigraphic and plastic considerations, it appears very difficult to subscribe to the following statement in the Annual Report of the Bihar and Orissa Research Society, 1918:— "These monuments are now proved to be amongst the oldest royal statues in Asia and Europe and stand amongst the greatest historical treasures of the World." It will be a pity to remove these two Yakshas, though hailing from Patna, from the company of their kith and kin on the Bharhut rail.
ALLEGED SAIŞUNĀGA STATUES.

BY R. C. MAJUMDAR, M.A., Ph.D.; CALCUTTA.

In the Bharut gallery of the Indian Museum, Calcutta, are preserved two remarkable statues, which, as the label on the pedestal informs us, were originally found at Patna. Although Buchanan discovered them there as early as 1812, they excited little curiosity or interest, till, by some chance a few months ago, they attracted the attention of the assiduous scholar Mr. K. P. Jayaswal. About the end of January last, Mr. Jayaswal showed me the short inscriptions which are incised on the fold of the scarf just below the shoulders on the back of the statues and explained their bearing upon the identity of these. He has since elaborated his ideas in a paper contributed to the JBOBS., March 1919, wherein, on the basis of his reading of the inscriptions, he maintains that the statues represent two Sāiśunāga Emperors, viz., Udayin and Nandivardhana.

The very great importance of this conclusion is sufficient excuse for a further treatment of the subject. When Mr. Jayaswal first communicated his views to me, I expressed my doubts about their validity on palæographic considerations; for I was of opinion that the letters of the inscriptions could not be earlier than the Kushan period. As we could not agree on this point, I waited for his forthcoming article which was to contain an elaborate exposition of his views. As soon as this was published I applied to Prof. D. R. Bhandarkar, the officer in charge of the Archæological section of the Indian Museum, for good impressions of the two inscriptions. With his usual courtesy he not only supplied them to me but also afforded me facilities for reading the inscriptions in the original along with him.

Thus equipped I began to study the subject afresh, and elaborated my conclusions in the form of an article ready for the press. Before, however, it was actually sent for publication, I came to learn that Babu Ramaprasad Chanda was also engaged in studying the inscriptions. We compared notes, and found to our agreeable surprise that we had both come to the same conclusion regarding the probable age of the characters. In view of the startling theories advanced by Mr. Jayaswal, the correct determination of the period to which the inscriptions belong, came to be the most vital problem in connection with the statues on which they occur. The perfect agreement on this point between Mr. Chanda and myself seems to me to be a substantial step in our gradual advance towards the final solution of the problem. The very fact that we had both worked out independently to the same conclusion, which was upheld by Cunningham long ago, goes a great way in demolishing the heavy structure so laboriously built up by Mr. Jayaswal. This, in itself, is no small gain, for it will considerably narrow the issues and make the proper understanding of the record a much easier task than before.

I now proceed to set forth my grounds for maintaining, in common with Mr. Chanda, that Mr. Jayaswal's estimate of the age of the letters is highly untenable.

"The letters," says Mr. Jayaswal, "presented to me a wonderful problem. They did not fully tally with characters of any period yet known to Indian Epigraphy. The archaism was so marked that four letters, afterwards identified as bh, dh, s and ñ, appeared to me to be new forms. To them value could be assigned only on presuming them to be ancestors of such Aśokan letters to which the latter can be carried back on principles of epigraphic evolution" (p. 90).

It thus appears that the central pivot of Mr. Jayaswal's theory is the assumption that the letters did not fully tally with characters of any known period. This seems to be the
capital mistake which has vitiated all his conclusions. For anyone who looks at the inscription on the statue without the head cannot fail to recognize the familiar squat Kushan letters $y$, $kh$, and $n$. To remove all doubts, the first, second and sixth letters may be compared with the figures represented in Bühl’s palaeographic chart Tafel III, IV 31, III 8, III 25. Mr. Jayaswal so far as I have noticed this, and instead of trying to read the letters by the similarity they possess with the characters of the Kushan period, he has been guided by the preconceived principle, laid down by himself, that they represent earlier forms from which the Aśokan characters have been derived. The result is, that he has been faced with archaism where there is really none, and assigned value to “new forms” in consideration of their being imaginary prototypes of certain Aśokan characters, whereas they are really well known forms of characters of a later period. Let me take a characteristic example, viz., the first letter in the inscription No. 1. Mr. Jayaswal remarks: “The first letter is taken to be $bh$. The upward projection of the top line as it appears in Aśokan $bh$ is not present here. That is a later evolution.” (p. 91.) Thus he imagines it to be a prototype of Aśokan $bh$ although no such form has ever been known. The defect of such argument is obvious. For one might similarly suggest that the letter is a prototype of Aśokan $b$, the base line being a later evolution. As a matter of fact there is no need to indulge in these speculations, for the letter may very well be taken as an angular $g$ of a later period.

No useful purpose will be served by criticizing in this manner the value of each letter ascertained by Mr. Jayaswal on his proto-Mauryan theory. It rests on the assumption that “the characters of the inscription do not fully tally with those of any period yet known to Indian Epigraphy” and must stand or fall along with it. I shall, therefore, next attempt to show that the characters really belong to the second or third century of the Christian era, and if I succeed in doing this, no further argument will be needed to prove that Mr. Jayaswal’s position is an untenable one.

The statues which contain the inscriptions were, as already observed, found at Patna, and it may be fairly presumed that they originally belonged to that place or its immediate neighbourhood. The locality of the inscriptions, thus ascertained, is an important factor, for while, generally speaking, the Kushan inscriptions represent the alphabet of Northern India in the second or third century of the Christian era, we must not lose sight of the fact that, more correctly speaking, they merely represent its western variety. The existence of an eastern variety is conclusively proved by the Allahabad Inscription of Samudra Gupta; for if one compares its letters with those of a later date but belonging to the western parts, e.g., the Indore copperplate of Skandagupta, the latter will be seen to possess greater affinity with the Kushan letters. Take, for instance, the letters $g$ and $l$. The $g$ of the Indore plate is a curve like that of the Kushan inscriptions, but in Allahabad inscription we already meet with the complete angular form. The $l$ of the Indore plate also closely resembles the Kushan character, but that in the Allahabad inscription is quite different, inasmuch as the base line is entirely omitted and the left hook is attached directly to the right vertical line. These peculiarities must therefore be ascribed to an eastern variety and if we meet with them in our inscriptions it will be readily explained by their locality. It would further follow, that the letters in a Patna inscription of the second or third century A.D., while retaining general resemblance with Kushan characters, may also exhibit those peculiarities or tendencies which we meet with in the Allahabad inscription.

1 For a full account of the discovery see Mr. Jayaswal’s paper.
With these short prefatory remarks I proceed to the detailed examination of each inscription.

I.—Inscription on the statue with the head on.

Cunningham: — Yakhe Achu Sati (or ni) gika.

Jayaswal: — Bhage Acho chhondhse.

Chanda: — Bha (?) ga Achachha niskra.

Cunningham's reading of the first two letters has been dismissed as improbable by both Mr. Jayaswal and Mr. Chanda, and it may be at once conceded that the two letters, as they appear to us at present, can scarcely be read as ya khe. There are, however, one or two small points which may be considered in this connection. In the first place, the two letters are considerably smaller than the others, and secondly, the space which they occupy is peculiar in this respect, that it does not contain the deeply cut parallel folds which appear on its right as well as on its left. It is thus certain that the space has been rubbed over and polished, and if this has taken place after Cunningham's time it is just possible that the two letters are really fragments of what was visible to him. Now it is indeed curious that if we cut off the lower portion of the letters ya khe, there will remain something very nearly approaching to what we have at present. The eye copy of the inscriptions which accompanies Cunningham's reading shows the full form of y and kh and it is difficult to suppose that anyone could have drawn such a sketch unless he had before him something very different from what meets the eye at present. In these circumstances I cannot dismiss Cunningham's reading offhand, but commend it to the attention of the scholars.

As it is, the first letter seems to be an angular form of y though the top stroke is as the case with all other letters in the inscription.

The second letter may be read as te. The top stroke of t is faint but just where it begins the reverse shows something like a dot, which denotes the starting point of the letter, although later inscriptions from the western parts of the country retain the Kushana form (cf. Bühler's Tables). It would appear, therefore, as already observed, that this was a peculiarity of the eastern parts. The upper hook denotes the conjunct e or i. Numerous instances of the use of this form along with the regular e stroke occur in the Hathi gumpha inscription of Khāravela (cf. for example che in Cheta rāja (l. 1), le in lekharupa (l. 2), and se in rājave in the plate facing p. 472 of JBORS, December 1917). But similar stroke denotes i in Kuda Cave inscription (Bühler's Tafel III, XV-33).

3 Cf. the excellent facsimile published with Mr. Jayaswal's paper. He has very prudently given us the reproduction of the reverse side, inasmuch as it is sometimes of invaluable help in tracing the correct outline of the letters.


1 What appears as the horizontal stroke in the first letter may be taken as part of the dot.

2 Mr. Jayaswal noticed this feature although he drew a quite different conclusion. (p 92.)
The fourth letter is ch. Mr. Jayaswal rightly observes that this is composed of three strokes whereas the Aśokan ch is made up of only two strokes. He fails to notice, however, that this is the characteristic of later ch, and is led to remark:—"The only exception to this in Aśoka chs is the third specimen at Gikon which is the nearest approach to our ch, in the whole range of Indian Epigraphy." (p. 92). The fact is, however, that our letter has a far more striking resemblance to the third specimen of Kushana ch represented in Bühler's Tafel.

The next letter is chha. Here again, Mr. Jayaswal has rightly remarked that our letter consists of three strokes while the Aśokan tends to a two-stroke composition, but he ignores the legitimate conclusion therefrom, viz., that it belongs to a later period. The letters ch and chh seem to be joined together by a stroke.

The sixth letter is unfortunately blurred and offers considerable difficulty. The chisel marks may be more or less made out by holding the reverse of the stampage before a looking glass. The distinct portion consists of an indented vertical line ending in a loop on the left. A closer examination, however, reveals the fact that the upper portion of the indented line also has a similar loop on the left whereas a similar though a smaller loop appears at the right end of the vertical line. The letter thus seems to consist of three big dots and may be read as i, while, along with the conjunct i sign at the top, the whole thing may be taken to represent ओ. It may, however, be justly doubted whether the faint loops on the upper left and the lower right ends really form part of the letter. If they do not, the letter may be read as vi as it greatly resembles the vi in Allahabad inscription represented in Bühler's Tafel (IV, II-35).

The last two letters seem to me to be really numerical symbols. The first of them consists of an upper and a lower portion. The upper portion, which is entirely above the top line of the letters in the inscription, consists of two equal vertical lines joined by a base of about equal length. The lower portion consists of the downward projection of the right vertical line and a slanting line issuing from it on the left just a little below where it is joined by the base line. The whole thing thus looks like a big ṣṭha and this is the well-known symbol for 40.

The last symbol has also two distinct parts. The lower one is a figure like ka, and the upper one consists of a vertical line joined by a slightly slanting base line with the vertical line of ka. This was the well-known form for 4 during both the Kushana and Gupta periods and we may interpret the symbol in our record as such. (Of course if the last two signs are to be read as letters, Mr. Chanda is right in reading them as त्ति.)

The complete inscription may, therefore, be read as:—

Gat (yaṅkha?) Lechchhat (vi) 40, 4.

It may be translated as:

"the year 44 of the Lechchais or Lechchhavis having expired."

The Lechchhais is the same as the well-known Lichechhavi. The form Lechchhat also occurs in the Jaina Kalpasūtra. The Lichechhavi era is also well known and its initial date according to the calculation of M. Sylvain Lévi, falls in the year A.D. 110-11. The inscription may therefore be taken to denote that the statue on which it was incised was made in the year 44 of the Lichechhavi era which is equivalent to A.D. 154-155.

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6 Kalpasūtra edited by Jacobi, p. 65.
II.—Inscription on the statue without the head.

Cunningham:—Yakhe Sanatananda (bhurata?).
Chandra:—Yakhe Saṇṭara ndānī.

Jayaswal:—Saṇṭakhe Vāṭa Nāndi.

The first letter is a characteristic Kushan y, as remarked by Mr. Chandra, and no comment would have been necessary but for the fact, that in his article Mr. Jayaswal has referred to me in a manner which might imply that I read it as s. The fact is that I read it as y the very first time it was shown to me by Mr. Jayaswal, but he contended that the two parts of what I read as y were really two separate letters, and I suggested that in that case the left portion may be taken along with a fine line I discovered above it and read as s. I have since examined the inscription with great care and am convinced that the fine line is not a chiselled one but has been produced by a crack in the stone, and that the first letter must be read as y.

The second letter may be read as ḍhe although the e stroke is not quite distinct. The third letter has no doubt the appearance of t, but the reverse of the estampage shows that the right hand stroke ends in an upward hook. So I am inclined to take it as s along with Messrs. Cunningham and Chandra. There is a deeply impressed dot on the top of the line, such as occurs on the sixth letter. I take it to represent an anusvāra. The letter may therefore be read as saṭ.

The fourth letter is undoubtedly v. The fifth letter I read as ji. Mr. Jayaswal reads it as jṭ but the central bar is quite clear. Mr. Jayaswal apparently takes it as part of the fold line but Professor Bhandarkar, who examined it along with me, agrees in my view that it is more deeply impressed than the rest of the line and must be taken as part of the letter. It may be noted that the eye-copy of Cunningham distinctly preserves the central bar and Mr. Chandra also admits the possibility of reading it as j. The i sign is marked by a slanting line at the top which is clearly visible on the reverse.

The sixth letter is nām. The lower base is a clear curve, a characteristic of the Kushan n (cf. Bühler’s Taffel II. III-25). The anusvāra sign, a deeply impressed dot, occurs on the mātrā line and a slanting stroke on the right ending in a dot is faintly visible on the reverse of the estampage.

The last letter, looked upon as an archaic d by Mr. Chandra, I take to be a numerical symbol. Its upper portion consists of a hook attached to a vertical on the right. Its lower portion is formed by another hook, with a long downward projection, joined to the lower end of the vertical line. Now the figure for 70 on Kshatrapa coins also consists of a vertical with two hooks at its two ends (Bühlers Taffel IX, col. v). Its lower hook, is, however, attached to the right end of the vertical, whereas the symbol in our record has its hook on the left. This seems to be an eastern peculiarity, for we find that the Gupta figure for 70 has its lower hook on the left of the vertical line exactly as in the present case (ibid., col. ix). The only real difference lies in the fact that in our symbol the lower hook shows a considerable projection such as is met with neither in Kushan, Kshatrapa or Gupta period. This seems to be due to an attempt, on the part of the engraver, to enlarge the size of the symbol so as to distinguish it from the letters of the inscription. This suggestion is based on a comparison of Inscription No. 1. As already observed, both the numerical symbols in that

1 This form is used along with the Kushan form for 70.
The inscriptions are distinguished from the letters of the inscription by the smaller size of their size. Any one who looks at Bühler's table for numerical symbols may satisfy himself that only a general, and by no means a close, resemblance is noticeable between the symbols for the same figure, in the same period. To take an instance, one may compare the two Kusān symbols for 70 given by Bühler. Under these circumstances, it is permissible. I hope, to read our symbol as 70 inasmuch as it shows a general resemblance with the Kusān form, which appears to be interchangeable with the Kusān form, as well as with the Gupta form.

The whole inscription may thus be read as

Yakhe sau Vajini 70

and may be translated as

"(The figure of a) Yaksha, (made) in the year 70 of the Vajjis."

Now the word Vajji is the wellknown Prakrit equivalent for the tribal name Vajji, the confederate group to which the Lichchhavīs belonged. The era of the Vajjis may, therefore, be taken to be identical with the Lichchhavī era, the same era being apparently designated either after the confederate tribe or its most influential section at the time. For we know that other members of the tribe are lost in oblivion while the Lichchhavīs established a kingdom in Nepal and entered into matrimonial alliance with the Gupta Emperors.

Thus the year 70 of the Vajjis would be equivalent to A.D. 180-181.

If my reading and interpretations be correct, the inscriptions must be looked upon as of great historical importance. I do not wish to dilate upon this point till the substantial correctness of my views is established beyond dispute, but shall content myself merely pointing out the various directions in which the inscriptions are expected to throw important light.

First, they will prove that the statues really represent Yakshas as Cunningham maintained long ago, in spite of the objection raised thereto by Mr. Jayaswal from the point of view of Indian art.

Secondly, as the statues bear a known date, they may be used as an important landmark in the evolution of Indian art, and, in particular, we shall have to abandon the views of Mr. Jayaswal, apparently endorsed by Mr. Arun Sen, that the statues were pre-Mauryan.

Thirdly, the inscriptions will go a long way in proving the political supremacy of the Lichchhavīs over the Imperial city of ancient India, shortly before the time of the Guptas. This has been long suspected but never proved with any definiteness. The inscriptions thus not only fill a blank in the history of Pāñji Jura but also explain the pride of the Imperial Guptas on their connection with the Lichchhavīs.

Fourthly, they supply us with early dates of the Lichchhavī era coming from a locality far away from the Nepāl Valley where alone it is so far known to have been used.

I shall conclude my remarks on the Patna statues with a short reference to the note on the subject by Mr. R. D. Banerji, M.A., Superintendent, Archaeological Survey, Western Circle, in the latest number of the JBOAS, which is just to hand. Mr. Banerji remarks: "There may be difference of opinion about the different parts of Mr. Jayaswal's theory but there cannot be two opinions about the readings Aco and Vaja Nandi and therefore Mr. Jayaswal's identification of these two pieces of sculpture as statues as against images and as statues of two Sāiṣunakā Emperors, Aja Udayin and Vartan Nandin, rests on very solid grounds." (p. 210.)

Now, as has been shown above, there is room for difference of opinion as to the readings.

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Acho and Vaṭāṇaṇḍi, but even assuming that the readings are correct, these letters, by themselves, certainly do not lead to the identifications proposed by Mr. Jayaswal; for Acho and Vaṭāṇaṇḍi may be merely part of bigger words, as, for example, in the reading proposed by Mr. Chanda. But let us concede that they are independent words, and even further, that they are proper names. Does it necessarily follow that they are to be taken to refer to the Saiṣuṇāga Emperors whose names bear real or fancied resemblance to them? The unreliable nature of this argument may be better demonstrated by an example. In Epigraphia Indica, Vol. I, p. 385, we have got the text of an inscription incised on the base of a large statue. Now the word Pushyaṃitra occurs in this record. Arguing on Mr. Banerji's lines the identification of the statue as that of the founder of the Saṅga dynasty may be said 'to rest on very solid grounds.' The context, however, proves beyond doubt that the word Pushyaṃitra is the name of a 'Kula' or family. Again, another record on a statue, published in Ep. Ind., Vol. I, p. 388, contains the word aya, which is really part of the word ayasaṃagamikaṇa. Is Mr. Banerji prepared to maintain that the identification of the statue with that of king Azes 'rests on very solid grounds'? The absurdity of these conclusions is too patent, but the position assumed by Mr. Banerji in the case of Saiṣuṇāga statues is of precisely the same type. He reads the inscription on one of these statues as bhū (?)ge acho chānōci. He cannot explain the rest of the sentence, but simply because there are two letters in which may be construed as the name of a Saiṣuṇāga emperor, he concludes that it is a statue of this illustrious personage.

Next comes the much more important question, do the names Acho and Vaṭāṇaṇḍi, assuming they are such, really denote any Saiṣuṇāga emperors? Mr. Banerji has assumed that they do, evidently on the authority of Mr. Jayaswal, and as he has not furnished any arguments in support of this assumption, we can only take into consideration those that were put forward by the latter (p. 97). Now there is no monarch called 'Aja' in the Purānic list of Saiṣuṇāga kings as one may satisfy himself by looking at Pargiter's Purāṇa Text, pp. 20-22, but Mr. Jayaswal maintains that the Bhāgavata Purāṇa gives 'Aja' in place of Udaiyin, and that it refers to Naṃdivardhana as son of Aja (Ājeya). As a matter of fact, however, the Purāṇa does no such thing. In the first place the Bhāgavata Purāṇa has Ājaya smṛtah which means 'remembered as Ājaya (invincible)' and not Āja (unborn); and Mr. Jayaswal's attempt to split up ajayah into āja and yuh is inadmissible on two grounds. First, it violates grammatical rules, the correct form being ājo yuh. Secondly, the corrupt variant readings in the Viṣṇu Purāṇa such as anaya, danaya, etc., seem to show that the word really consisted of three syllables, as Mr. Jayaswal himself argued elsewhere, in order to find out the true form of the name Oj̄raha.9

Mr. Jayaswal's second assertion that Naṃdivardhana is called son of Āja in the Bhāgavata Purāṇa is equally unhappy. The word used is Ājeya, which according to ordinary rules of grammar cannot yield the meaning 'son of Āja', but 'son of Ājeya', which, like Ājaya, means invincible. Mr. Jayaswal's reference to Pāṇini is indeed unfortunate. "The Subhra group," says he, "contains many proper names out of which Āja seems to be one." The one name in the group which makes any near approach to it is, however, ajavastī. Is Mr. Banerji prepared to maintain, along with Mr. Jayaswal, that this should be split up into āja and vastī? Mr. Jayaswal has further sought to strengthen his position by a reference to the Pradyota list, but all his arguments are of no value so long as he cannot independently establish a king Āja in the Saiṣuṇāga list, and in this, as we have seen, he has completely failed.

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9 JBO, 1917, p. 474.
Again, Vātanaṃdi, as the name of a Saśunāga emperor, is not to be found in any of the Purāṇas. But Mr. Jayaswal identifies him with Naṃdivardhana in a most ingenious manner. He notices that Vāyu Purāṇa calls him Vartī Vardhana, and assuming "that Varti ought to be Varta", he takes the latter to be another name of Naṃdivardhana. He apparently overlooks the fact that the Vāyu Purāṇa has got three variants, not one, viz. Varti Vardhana, Vardhīi and Kirtīi, and that all of them end in 'i'. But let us grant that Varta was another name of the emperor Naṃdi who had the imperial title Vardhana. But, then, how to explain the curious form Varta-Naṃdi, composed as it is of the two variant proper names? We can expect either Naṃdi Vardhana or Varta Vardhana, but surely no one would expect Naṃdi Varta or Varta Naṃdi. There are no doubt historical instances of kings possessing double names. Thus Chandragupta II was also known as Devagupta, and Vigrahapāla had a second name Sūrapāla. But who has ever heard of compound names like Chandra-Deva or Deva-Chandra, and Sūra-Vigraha or Vigraha-Sūra?

We hope Mr. R. D. Banerji, who has endorsed the view of Mr. Jayaswal, would offer satisfactory explanation of all these difficulties. He admits that the inscriptions on the statues are of a considerably later period, and simply because there are some letters in them which by a stretch of imagination, more remarkable for ingenuity than soundness, can be equated with two names in the Saśunāga list, he unhesitatingly endorses Mr. Jayaswal's theory that the statues are to be looked upon as those of the two Saśunāga emperors!!!

Regarding the age of the inscriptions Mr. Banerji remarks: "Even if we reject other evidence about the date of these two specimens the script of the short inscriptions on their backs would be sufficient to prove that the statues of Kanishka is decidedly later in date than the Patna ones." (p. 210.)

In other words, the script of the Patna statues is, in the opinion of Mr. Banerji, decidedly earlier in form than the early Kushan alphabet. Yet when Mr. Banerji proceeds to examine in detail the paleography of the inscriptions on Patna statues, he notes that—

(1) "the vowel A in Aco very closely resembles in form the same vowel in the Sarnath Inscriptions" (which the editor of the record referred to the year 40 of the Kushana era on paleographic considerations).10

(2) "the form of co...in the Patna inscription resembles that in a Mathura inscription of the year 62 of the Kusanā era."

(3) "the form of cha in choni...in the Patna inscription resembles the Kusana form."

(4) "examined palaeographically the inscription on the statue of Varta-Nandn also points to the same conclusion." (p. 213.)

It is difficult to reconcile the results of this detailed examination by Mr. Banerji with his general statement that the script of the Kushana inscriptions is decidedly later in date than that of the inscriptions on the Patna statues. On the whole, the logical outcome of Mr. Banerji's argument is that the inscriptions on the Patna statues really belong to the Kushan period, and in this view Mr. Chanda and myself are in entire agreement with him.

Mr. Banerji's argument to explain the occurrence of a late inscription on an early statue (p. 214) is weak in the extreme and need not be seriously considered. It is enough to point out that if it were the object of 'somebody connected with the Art gallery' to make the Saśunāga statues familiar to the people who had altogether forgotten them, he should certainly have chosen a most conspicuous place to insert the name which, by the way, would most probably have been associated with usual royal titles and the family name, viz. Saśunāga.

NOTES ON CURRENCY AND COINAGE AMONG THE BURMESE.

BY SIR RICHARD TEMPLE, BR.

IN 1887—something over thirty years ago—I commenced making notes and selections for a series of elaborate articles on the currency and coinage of the former Kingdom of Burma, as I felt myself to be in a position to rescue from oblivion an ancient system which was inevitably passing away beyond recall, and as at the same time that system had in it a great deal that explained the more advanced methods obtaining in other parts of the world, while it retained much that threw light on the methods of ancient and even primitive times. The point of special interest was that I could study going on around me in Upper Burma the ways of a civilised people that was still carrying on its domestic life and its commerce without coin of the realm as its medium of exchange. The ideas as to money and money values involved in such conditions are so entirely at variance with those that have prevailed in the western world and even in the Near and Middle East for many centuries, that it seemed to me, for the sake of a scientific knowledge of the true meaning of habits of such transcendent importance to mankind as the modes of conducting commercial relations, to be worth while to make what collection of facts and comments thereon I could before it was too late.

The heavy obligations of a busy official life, however, prevented my putting my notes and observations into print until 1897, in which year I commenced the contemplated series of articles in this Journal (Vol. XXVI, p. 154). I then examined firstly, currency without a coinage, taking peasant currency for my first detailed subject (p. 157), passing on to the use of clipped bullion (p. 160), the effect of bullion currency (p. 197) and valuation by weight (p. 204). Next I considered the evil of bullion currency (p. 211), an important and much misunderstood point, as articles in the daily papers of England alone show to this day. After this, I examined the age of bullion currency in Burma (p. 232) and made a complete enquiry into the history of the terms dinya (p. 235) and tickal (p. 253).

Retracing my steps somewhat, the next subject examined was the general one of barter and metallic currency (p. 260), considering barter generally (p. 261) and then the many special articles which have been used by man as the medium of exchange, both natural (p. 281) and manufactured (p. 285). This led me to the study of conventional non-metallic articles used for money (p. 290), which was followed by brief notes on the history of exchange in the Far East (p. 309), with some additional notes on barter (p. 311).

The research into the above questions led to an historical consideration of the vast subject of bullion weights (p. 313), commencing (p. 314) with the all-important fundamental low denomination or standard found in the seeds of the abrus (yu) and the adenantha (yu-ji, yu-ygyi). This enabled me to examine the Burmese weights and compare them usefully with those of India and the surrounding nations (p. 318). Then (in Vol. XXVII) found myself deeply involved in the question of the history of the bullion weights used in many countries and at many times, commencing with Siamese and Shan weights from English and French sources (p. 1) and going on to Chinese weights (p. 29) and Malay weights (p. 37). To complete the subject, I examined the weights used in Southern India (p. 57) including those reported by many early European travellers (p. 63 and again, p. 85).

Going back to Burma, the next subjects taken up were those of the Pali and old Burmese weights (p. 113) and the standard weights of the Burmese Kings (p. 141).
I am afraid I then became rather lost as to my main subject in an enquiry into the ways of the minor peoples inhabiting what is now known as Burma and its neighbourhood, because it involved an examination of their languages (p. 141) so far as they related to money, currency and weights. In this way the following languages were searched, so far as they were known at the date of writing, 1898:—Karen (p. 144), Taliang (p. 150), Manipuri (p. 169). Kachin-Naga Group (p. 197), Chin-Lushai Group (p. 253). The time and space spent on this enquiry was not altogether wasted, as it enabled me from personal enquiry to provide a working transliteration or rather transcription of Karen, which at that date did not exist, making it a sealed tongue to all who could not study the language on the spot, and also of all the other tongues above mentioned, in such a way that general Oriental scholars could readily understand the terms used and compare them with other languages. The enquiry as to Manipuri was specially useful, as it disclosed an illuminating system of monetary reckoning of a very ancient type and explained much that has been puzzling to students of Oriental weights and measures and monetary systems, besides being in its essentials a system that is at the bottom of habits that have obtained in countries very far removed from Manipur in history and civilisation.

The next thing that happened was that the pressure of official duties in the Indian Empire prevented my resuming the research further until my retirement in 1904. and since then I have found, as many others have found, that a return to life in England meant a pressure of fresh duties as heavy as that of official life in the East, with the consequence that until now I have been unable to publish anything further on this subject. The close of the European War, however, and the hope of a partial cessation of work connected therewith and of postal difficulties have determined me to publish what I still can of notes collected so long ago, as they contain information which, so far as I know, is not to be found elsewhere.

Some of the old notes I found to be almost ready for press, some to be far advanced and some still in the stage of being mere notes; and as it is now more than a quarter of a century since I was in Burma, I am not able to do more than publish what there happens to be already collected or to maintain the strict sequence of the former articles. I will therefore print those notes that are most advanced first, leaving the rest to follow in such order as may be found convenient.

The articles above described do not cover all that I have written on the general subject of currency, for opportunities have been taken as they have arisen to examine other phases of the same and kindred subjects. Thus in 1899 (Vol. XXVIII, p. 104) I published some Notes on the Development of Currency in the Far East, showing how all the existing Troy weights and currencies in India and the Far East are based on one, and sometimes both, of two seeds, the ubrus and the adenantha, the latter being double of the former, and that the whole currency of the Far East is based on the Indian Troy weight system. I also showed that in ancient India there were two concurrent Troy scales, which I called the literary and the popular, on one or other of which all the scales of modern India or of the neighbouring countries outside it are based. This led me to state that the modern Burmese scale is identical with the literary Indian scale, and so are the scales of all Far Eastern peoples possessed of the Indo-Chinese civilisation—the Siamese Shars and the Malays especially. I then passed on to show that neither in form nor in nomenclature is the so-called Chinese currency of the modern merchants trading in the Far East originally Chinese, but that it is an international system, entirely Malayan in origin, constituting the latest development of the ancient Indian literary scale.
On the other hand, the old Indian popular scale was caught up by the Muhammadan invaders of the 13th century A.D. and transmitted by them to the Europeans and Indians of to-day. It has found its way to the wild tribes of the Indian and Tibeto-Burman frontiers and to ancient China itself, before the days of the decimal scale in that country introduced by the Mongols in about the 13th century A.D.—a circumstance that has deeply affected the modern Chinese commercial scale, which is nowadays the Malayan scale in form and nomenclature and chiefly decimal in character.

I have here spoken practically in terms of Troy weight, because the Far Eastern peoples have never separated the ideas of Troy weight, currency and coinage.

The two Indian scales may be thus stated for clearness as 96 rati to the tölā for the popular scale and 320 rakṣikā to the pañJa for the literary scale; this last corresponding to 320 yuṣṭī to the bōi for Burma, 320 hūng to the tamlūng for Siam, and 320 kündari to the bōŋkal for the Malays.

In 1900 (Vol. XXIX, pp. 29 and 61) I published an elaborately illustrated article on the beginnings of Currency which took me all over the world and over all time, ancient and modern. In it I discussed the three points of Barter, Currency and Money in their earliest and simplest forms. Barter was defined as the exchange of possessions pure and simple; Currency as the interposition of an article in common domestic use between the articles bartered, the interposed article being the medium of exchange. Money as the use of purely conventional articles as the medium of exchange. That is to say, Barter is the exchange of one article for another; Currency implies exchange through a medium; Money, that the medium is a token.

I then gave many instances of pure barter between savages and semi-civilised peoples and the civilised, and showed by instances how the border between barter and currency was crossed. The process is not difficult, but the passing of currency to money involves getting over many difficulties from the use, for the medium of exchange, of roughly measured natural articles of many kinds to carefully measured and officially marked manufactured articles, leading eventually to the use of gold, silver and copper money as the survivals of the fittest of almost every conceivable article tried at some place or at some time or other. A clear understanding of this fundamental subject is necessary to a complete comprehension of discussions such as that opened up by a consideration of the present enquiry or one analogous to it—that is, of the Currency and Coinage of any given country.

In 1913 I published in Vol. XLII, pp. 1-73, a long and elaborately illustrated article on the Obsolete Tin Currency and Money of the Federated Malay States, which had occupied my attention for some time previously. There were mysterious exhibits in museums of articles in tin, thought to be old Malay toys. A very careful examination, however, of all the available specimens showed them to be beyond question specimens of some system of a forgotten currency or money. There were among them tin ingots on a scale and tin tokens, also to scale, representing the tin ingots—that is, these specimens represented a tin currency and a tin money in use among the Malays. Other specimens were models of animals, also to scale, representing a former tin currency. These discoveries led to an examination of the literature likely to illuminate the subject, and it was then discovered that there was a long continued, though now obsolete, currency and money in tin in the Malay Peninsula for at least 500 years up to quite recent times.
conducted in the more modern times on two scales—one representing the old Dutch and the other the British monetary system introduced into the Peninsula by Europeans.

Incidentally the enquiry led to many interesting discoveries, e.g., the true explanation of some of Tavernier's plates of Oriental coinage (1678) and of many other specimens of coins in museums, books, and so on, and of Albuquerque's Portuguese Oriental Coinage (1511).

The scales used in this Tin Currency proved to be of a most interesting nature, opening up, through the Manipuri system already mentioned, a wide vista of analogous developments all over the world: in Russia, in old Portugal and Holland practically every country of modern Europe from the days of Charlemagne in the 7th century; in ancient India and Kashmir, and even Egypt, Assyria and Persia. The enquiry took one in fact nearly everywhere in ancient and modern times, showing that one was here on the track of some working of the human mind that is universal.

It is this consideration that in reality makes such a study as the Currency and Coinage among the Burmese possess an interest for outside the boundaries of the country now known as Burma, because in Burma we have in this matter, as it were, a living link between the present and the past.

I have gone thus at length into what I have written on this enquiry so that the reader may be put into possession of what has preceded the present notes and make himself, if he so wishes, acquainted with so much of the subject as will render them the more intelligible and useful.

I commence my further notes with some on lump currency, beginning with silver.

LUMP CURRENCY.

1.

SILVER.

The raw lump currency of Upper Burma consisted of gold, silver, and lead, but not of copper, so far as I know, as that metal is not, I believe, to be found in the country.

1 From the Shan State of Thien-ni: Yule, Ann., p. 258; Laurie, Our Burmese Wars, p. 373. For interesting references to lump gold, see Moor's Indian Archipelago, pp. 77, 217.


In reference to copper, Dr Anderson, Siam, p. 179, tells a gold story of a lie in defence of delinquencies. When Potts, the factor at Ayuthia, at the time that the factory was burnt in 1682, was called upon to account for the losses, he explained that 500 chests of Japan copper, which the Company had specie in Ayuthia, had been eaten by white-ants. Alexander Hamilton, the original raconteur of the tale, however, remarks that "Copper is thought too hard a Morrel for them." In his Mandalay to Momien, p. 468, Anderson gives the same vernacular word for "copper" and "brass." Yule, Ann., p. 345, has a very interesting note on the manner in which copper was procured in Upper Burma from the process of changing coarse (i.e., heavily alloyed with copper) silver into fine. "In this way," he says, on the authority of Mr. Spears, "that about 12,000 viss (above 20 tons) of copper annually reached the capital.
The purest recognised silver in Burma is called Shàn b’ò, or pure silver, and is extracted from lead ore in the Shàn country. It is also known, on account of its appearance, as chaubin-bauk b’ò and k’ayûbât-ngûc. There is silver known as Burmese b’ò, and the process of extraction would appear to be the same in both cases.

The appearance of Shàn b’ò is shown by fig. 1, Plate I, a point which will be alluded to later on, while a piece of Burmese b’ò, which has undergone the process of chipping for currency, is shown in fig. 2, Plate I. Shàn silver is said to contain six per cent. of gold, and reddish yellow spots, caused by salts of gold created in the process of extraction from the ore, are frequently to be seen on the reverse surface of Shàn b’ò.

Yule says, Ava, p. 260. that b’ò was the currency obtaining between the Burmese and foreigners, but that the King refused it as such, owing to the greater difficulty of testing it than of testing dain, a lower quality of silver. He also says on the great authority of Col. Burney that k’ayûbât-ngûc was an inferior quality to b’ò, thus differing from my information.

For the high quality of Shàn b’ò, we have an interesting reference in McLeod’s Journal, where he says, “The silver current is of the best description, either the Chinese stamped square coin or bau [b’ò] silver, or the Burmese yuettî [yuettî].”

Prinsep (Useful Tables, pp. 30, 31), who saw a great deal of Burmese silver in the first quarter of the last century, agrees with Yule, and so far disagrees with me in differentiating between b’ò and k’ayûbât-ngûc. He says that the k’ayûbât silver “is supposed to denote a particular fineness, which by Burmese law but [ought] to be ten-ninths yuettî in value; i.e., 9 tikals of k’ayûbât pass for 10 of yuettî silver; or it should contain 19⁴⁄₅ b’ò and ⅓ copper.”

As to b’ò he makes a curious, but natural, mistake. I will give his statement verbatim. He says, “Bann signifies ‘pure’ or ‘touch,’ and is the purest obtainable by the Burmese process of refinary. This word is synonymous with banny of the Ayen Akbery [bâni of the Ain Akbari]; bunwary [banwâri] is the Indian name of the touch-needles used in roughly valuing the precious metals.” Now the word b’ò is usually spelt by writers as bau or bau and was mistaken by Prinsep in Burney’s MSS. for ban. Hence all his wrong etymology and inferences. The mistaking of au for an in Burmese words containing the sound which I write as o (= aw in awful) is very common in books. Some are full of such mistakes e.g., the value of Macmahon’s Kares of the Golden Chersonese is entirely marred by this printer’s error, and so is that of many papers on Burma and the neighbourhood printed by the House of Commons.

The second quality of silver is called dain running about 89 to 93 per cent. of b’ò. It is known by the marks of striation on its upper, or obverse, surface. A specimen is shown in fig. 3, Plate I. This was the silver used, according to Yule, Ava, p. 260, for the trade with China.

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3 By “appearance” is usually meant in these pages the upper, or obverse, surface of the metal. The lower, or reverse, surface takes usually the form of the crucible or pot in which it has been melted.

4 From 2% to 4% worse.

5 Bowring, however, says exactly the reverse, and states that in the Laos Country oval ingots of base metal circulate: Siam, Vol. II, p. 21.

6 He writes the word kharobat.

7 It is really the name for “pure silver.”

8 Yule says, Ava, p. 345, 95 per cent. of b'ò
Prinsep, op. cit., p. 31, says that in his time dain was the most common form of bullion in circulation, and was so called from an assessment levied during the late King’s reign (Bodop’ayâ) upon villages and houses: dain signifying a stage, or distance of two miles. He says it was supposed to be 10% better than yuetsni, but varied in reality from 1% to 10% better; and he points out that to admit it to be 10% better would make it equal to K’ayubât, which was not the case.

For the statement that the word dain was derived as Prinsep says I have often tried to find corroboration, and there are difficulties in accepting it as correct. E.g., dain (spelt dôn) means in Burmese, without the heavy accent, (1) a petty chief, foreman of works, the controller of an establishment, such as a gambling-house, opium-den liquor-shop: (2) a class of Government servants in charge of petty offices: and (3) according to Judson, Burmese Dict., “a silver of a certain quality better than yuetsni.” Whereas the word for “a stage or distance of two miles” is lain or atain, spelt tōi or atōi. Tain, without the heavy accent, means (1) a post, a column: (2) to ask leave: (3) to reach, arrive: (4) to use for a warp in weaving, to set the time in singing. Atain, without the heavy accent, means (1) the measure of 1000 tōs about two miles (cf. the kōs of India): (2) a warp: (3) the right hand ox in a team.

The special assessment alluded to by Prinsep is that mentioned in Spearman’s British Burmah Gazetteer, Vol. I, p. 447, who says that “in 1799 A.D. a call of 33 1/3 ticals of silver was made from every house. This took two years to collect and produced about Rs. 6,000,000. What the actual amount levied from the people was it is impossible to ascertain!”

Prinsep gives us another class called madain, which Burney stated to be equal to yuetsni, but it was in reality much worse. He says it has been extensively circulated and was a “late introduction,” say about 1825, and consisted of silver mixed with lead.

Malcolm, Travels, Vol. II, p. 269, says that “Dymg has the flowered appearance over all the cake in larger and longer crystals [than yuetsni], and is cast into cakes weighing about twenty ticals, but varies exceedingly in fineness, being of qualities from Huei-ne [yuetsni] to ten per cent. purer. It is assumed to be five per cent. purer.”

Ngwélô and maingyôn-ngwô, the latter a Shân (Mûngyang or Mûngông) silver, both known by their appearance, are said to be equal to dain in fineness. A specimen of ngwélô is figured in fig. 4, Plate I, and of maingyôn in fig. 5, Plate I. The latter is much worn.

The third quality of silver is called yuetsni, about 85 per cent. of bô,11 and is especially interesting as having been the old native Burmese standard of silver; at any rate when the Burmese Court was at Ava, Amarapûra and Mandalay, so much was it the standard in King Mindôn’s time that Yule tells us (Ava, p. 260) that dain was frequently valued in terms of yuetsni. A specimen of yuetsni is shown in fig. 6, Plate I. Like Shân bô this silver is frequently thickly covered on its reverse surface with spots of litharge salts of gold.12

(To be continued.)

11 My idea is that dain, in its application to silver, merely means “chief” or “best” or “principal.” See Stevenson, Burmese Dict., s.v.
12 Yule, Ava, pp. 260, 345, says it varied from 85 per cent. to 90 per cent. of bô, the alloy being copper. At p 344 he values gold in terms of “yuetsni” (yuetsni) silver; but on p. 345 he calls it “yu-wetsni.”
13 It is probably the ngwéngwét (spotted silver) of the consignament from Sir Frank Gates in 1889, which never reached me.
PATNA MUSEUM INSRIPTION OF JAYASENA.

BY N. G. MAJUMDAR, B.A.; CALCUTTA.

The subjoined inscription was discovered in a village called Jamibigha situated at about 6 miles to the east of the modern site of Bodh-gaya, whence it has now been removed to the Patna Museum. It has already been published by Mr. H. Panday, of the Archaeological Department, with a preliminary note on its importance by Mr. K. P. Jayawal, in the Journal of the Bihar and Orissa Research Society, Vol. IV, p. 266 ff. and Plate. As Mr. Panday's transcript and translation are, I am afraid, anything but accurate and as Mr. Jayawal's historical conclusion unfortunately, is open to serious doubt, I am compelled to publish this paper and I sincerely hope, that my remarks and emendations will receive the due attention of Mr. Panday who I hear, is engaged upon editing this inscription in the Epigraphia Indica.

The inscription is carefully engraved on a piece of stone. It contains 14 lines of writing which cover a space of about 9¾” x 7¾”. On the whole it is in a good state of preservation; but a portion of the stone has broken away from the left margin, thus the beginning letter of l. 9 has totally disappeared, and the beginning letter of l. 10 has been partially damaged. The size of the letters varies from ½” to ¾”. — The alphabet belongs to the Proto-Bengali type of the 11th and 12th centuries A.D., and is the same as in the Bodh-gaya inscription of Asokachalla, of the year 74 of the Lakshmana Sena era.1 With regard to the forms of individual letters, attention may be drawn to the following: the medial u is shown in a variety of ways, e.g. by an angle at the base of a letter, as in purāṇa (l. 1), by a slanting right hand stroke at the base, as in Buddhaśinā (l. 8) and also by a curve turning to the left from the end of the stem, almost like a subscript t in shape, as in ādi (l. 14); the subscript t and t are almost similar in stāla (l. 3) and dushta (l. 11); the subscript th in the conjunct letters uth and sth in Koṭhālā (ll. 4-5) and sthala (l. 4), as well as the conjunct tm in ṭmaṇā (l. 8) deserves specially to be noted: the superscript r is put on the top of a letter, as in ā-chandākaṇa (l. 5); it occurs in two forms, as in Maṅgala (l. 6) and Lakshmaṇa (l. 13); the anusvāra is of the form of a circle, either detached from the vertical, as in purāṇa (l. 1), or touching the same, as in jinānāṁ (l. 2); the visarga resembles the English figure 8 and sometimes carries a tail, as in sahitah (l. 4) and kṛitiṇah (l. 7), an abnormality noticed by Bühler regarding the sign as it occurs in North-east Indian inscriptions and MSS. of this period;3 the sign of anagaha is employed only in sīṣṭa 2ṭhavā in l. 11; and the sign for ṭun (l. 1) is exactly similar to that in the inscription of Aśokachalla mentioned above. — The language is Sanskrit, and with the exception of the introductory phrase ṭun svasti in l. 1 and the concluding words which express the date in ll. 13-14 the whole text is in verse. As regards orthography, it may be noticed that gh has been substituted for h in Śinghalasya in l. 6; the same sign has been used both for v and b; a consonant is doubled after a superscript r, only in ā-chandākaṇa in l. 5; and that an anusvāra is wrongly employed in parampaṅrīsa in ll. 1-2.

1 Ep. Ind., XII, 27 ff.
2 Regarding this matter see Kiellhorn's remarks, Assam plates of Vallabhacāva, Epi. Ind., V, 182. Mr. Panday speaking of the medial u says that the 'triangular type' of it occurs in purāṇa (l. 1) — JBOIRS, IV, 276. This is, however, not a fact. Such inconsistencies, I regret to say, are not rare in Mr. Panday's paper. E.g. in l. 13 he would read a symbol for 4 in between the two signs of punctuation that occur after the word maṛi, and remarks that 'the fourth verse of the record ends here.' I could not, however, trace anything of the kind either on the stone or the plate published by him.
3 Indian Palaeography (Eng. Text), 59.
4 For another instance of this substitution see inscription of Asokachalla, of the year 51 of the Lakshmanasena era. — Ep. Ind., XII, 29, ll. 9-10.
It belongs to a king named Jayasena who is styled Acharya and Pithipati, i.e. 'Lord of Pithi', and it carries back the genealogy to only one step further, viz. to Buddhaseva, father of the reigning king. After the initial words Ṣa ṣa, the inscription opens with a verse in honour of the city of Mahabodi and the Bodhi-tree. It then notifies the free gift of the village of Kottihala, which is in Saptahatta, together with its land and water, and plough-tax to the Vajrasana for the residence of the Bhikshu Mangala-svamin, come from Ceylon, in whose hands was placed the charter registering the grant. Then follows the date, the year 83 of the Lakshmanesana era, the 15th day of the bright half of the month of Karthika. This date does not admit of verification. It would correspond, according to the calculation of Diwan Bahadur L. D. Swamikannu Pillai, to (Friday) 1st November, A.D. 1202, 'on which day Karthika sukla 15 ended at 60, i.e. 36 ghaṭikās after mean sunrise.'

Of the localities referred to in the inscription only Pithi has been found mentioned already in two other places, though it cannot be, at present, definitely identified. The word occurs in the commentary to the Rāmacarita of Sandhyākara Nandi (Memoirs A.S.B., Vol. III, pp. 36, 38) and the Sārnāth inscription of Kumarađēvi (Ep. Ind., Vol. IX, p. 323, l. 5). Dr. Sten Konow, in his paper on the inscription, put forth the conjecture that this Pithi is but another name for Piṭṭapuram in the Madras Presidency. It was Mr. R. D. Banerji, who first definitely said that it must lie near the boundary of Magadh (Memoirs A.S.B., Vol. V, p. 87). Mr. Jayaswal now points out that the commentator of the Rāmacarita explains the word Pithipati by Magadhāhīpa (JBORS., Vol. IV, p. 267). The conclusion which now suggests itself to us, is that Pithi and Magadha are practically identical. At any rate, this much is certain on the strength of the present record, that it included Bodd-gaya and the region around it, as the inscription has been discovered in that locality. This conclusion is forced upon us also by another inscription, the main contents of which will be discussed presently. The other localities mentioned in the inscription, I am unable to identify.

The importance of the record lies in the fact that it enlightens us about two hitherto unknown kings ruling over Bodd-gaya, viz. Buddhaseva and his son and successor Jayasena. The former, it is to be marked, is not designated king in the inscription; and from this Mr. Jayaswal infers that he never was a king properly so called, he was only some 'collateral' of the contemporary Sna king (op. cit., p. 267). But from an independent piece of evidence which will now be considered here for the first time, it appears that he did reign. It is contained in an epigraph discovered at Bodd-gaya many years ago. It is now missing, but fortunately enough a photo-lithograph of the inscription was published by Cunningham in his Mahabodi, 5 which, therefore, is our mainstay at present. Cunningham concluded, that it was a record of the reign of Aśokachalla, perhaps because his name is found mentioned in l. 8. But he did not publish a reading of the text, nor has any other scholar done so, till quite recently an attempt was made to decipher the inscription by Pandit B. B. Vidyasvainode of the Indian Museum, Calcutta. 6 But comparing his reading with the plate itself I find that in many places the text should be read differently. The most important information contained in it and which has not yet been noticed, is, that the record belongs, not to Aśokachalla as Cunningham took it to be, but to a quite different individual—Buddhaseva by name, who bears the titles Pithipati and Acharya just like

5 Pl. XXVIII, No. C.
6 Faingiya-Sāhityaparishat-patikā (Bengali Journal), 1317 B. S., 217.
Jayasena of the Patna Museum inscription. This Buddhasesa, who is beyond doubt Jayasena's father Buddhasesa, of our record, is represented in his inscription as registering a donation (vrittta) to one Bhikshupandita Sri-Dharmmarakshita, the religious preceptor of the king of Kamā (Kumaon), who seems to be no other than Asokachalla himself; and it further appears that Buddhasesa makes a similar grant to a number of Ceylonese sthaviras (ll. 13-14). At the end of the inscription there is mention of two officers, apparently of Buddhasesa, whose titles are respectively Sādhani-Kāṇaka and Māṇḍalika (ll. 19-20). It is in the form of a declaration issued to the inhabitants of Mahābodhi including their elders and also the tillers of the land. These characteristics are enough to prove that Buddhasesa did actually reign. Moreover, the declaration, as it is issued to the inhabitants of Bödh-gayā, shows that his dominions must have included at any rate the modern district of Gayā and its adjoining territory, or in other words, this was a part of Pùhi of which he was the sovereign. Now, I must admit that it is very difficult to restore the actual and entire text of the inscription from the plate published by Cunningham. And though I have prepared a reading of it myself, I do not venture to place the whole transcript before scholars, as I consider it merely tentative in many places. Still I reproduce here the following extract, as it constitutes by far the most valuable portion of the record and especially as there cannot be, I hope, any great difference of opinion about the general correctness of its reading:—

1. svasti [ ] . . . . 7 pāṭakāt [Pl.]
2. thī-paty-āchārya 8 - Buddhasesanad [ēva] [Bu]dha-sām
3. gh-ādi-sakala-śriman - Mahābodhi-ṛṣi-
4. tter = yathā - pradhān - ādi - pratīvāsinō
5. janapadān karshakām = śch = āropayāt 9
6. āvadati vidvāmatam 10 = astu bhava
7. nō (?) 11 vṛttir = asmābhīr = aty-ādīnā 12 Rāja - Śrī-
8. Asogachalla-dvānānā 13 mukhyatamā -
9. nāṁ cha Kamā - rājaguru - bhikshu - paṇḍita-
10. Śrī - Dharmmarakshita - charaṇānām = ā-chandrā-
11. srkkāṁ sama[rpp]i tā . . . . .

From the above passage we learn that a king named Buddhasesa was ruling over Bödh-gayā at the time when Śrī-Dharmmarakshita, the religious preceptor of the king of Kamā (Kumaon), came to visit the place. Another inscription too, dated in the year 1813 of the Nirvāṇa era, mentioning the name of Asokachalla, 14 and likewise discovered at Bödh-gayā, tells us that at the time when Dharmmarakshita visited the place and was there engaged in superintending the construction of a certain gandhakṣī by a prince named Purusbottama, Bödh-gayā was under the rule of a king who belonged to the Chhindā

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1 There are five letters visible on the plate which no doubt form the name of the place whence the record has been issued. But I fail to clearly read them.
2 This portion was completely misread by Pandit Vidyvinod
3 Read aropya.  
4 māta is superfluous.
5 Should be corrected to bhaṇvrīm.
6 Should perhaps be corrected to ̀itvādīnā.
7 Read Asokachalla dvānānām.
family. The presumption is therefore natural that he is the same as Buddhāsena, father of Jayasena of our inscription. It is interesting to note that before the family of Buddhāsena came to power in Pithi, there ruled in this part of the country another family of Pithi lords called the Chhikkoras. They were connected, through matrimony, as we know from the Sarnath inscription of Kumaradewi, with the Gāhadavala kings of Benares, and Bōdh-gayā must have been under them, at least in the time of Govinda Chandra, whose dates range from A.D. 1114 to 1168. These Chhikkoras seem to have been dispossessed of their territory towards the end of the 12th century A.D. by a new family of Pithi rulers, viz. the family of Buddhāsena. It is very likely, that it was he who first established the greatness of the Chhinda line; because, in his inscription, there is no mention of his predecessors and in the inscription of his son Jayasena too, the genealogy is carried back to his father only. It has, however, been assumed that these individuals, viz., Buddhāsena and Jayasena, represent, though indirectly, the family of the Śenās who for about a century and a half ruled the political destinies of Bengal. This inference is logical. Considering the fact that these kings have their names ending in Śena and that Taranātha in his list of the later Śenā kings mentions one Buddhāsena, it no doubt seems tempting to suppose that they belonged to the Śena dynasty; but, according to Taranātha himself, this Buddhāsena was succeeded by his son, whose name is not Jayasena but Haritaśena. Thus no evidence can be put forward to connect this family of rulers with the Śena dynasty save and except the name-ending Śena on which, however, we cannot lay much stress. Moreover, there is absolutely no proof that the Śena rule really survived in the heart of Magadha immediately after the Muḥammadan invasion. On the other hand, in the Tabkati-Nasiri (p. 558) there is a definite assertion to the effect that the Śenās continued to rule for a considerable period after the passing away of Lakṣmānaśena, in the country of 'Bang,' i.e. Eastern Bengal, and not on the Bihar side. Again, at the time of the Muḥammadan invasion, as it follows very clearly from the same authority, there was absolutely no trace of the Śena power in Bihar. As a matter of fact, Bakhtiyar passed through it and came upon Bengal where only he could find the Śenās ruling. At any rate, even if a portion of Magadha were under the successors of Lakṣmānaśena during this period, their central power rested not in Bihar but in Bengal. Again, only the use of the Lakṣmānaśena era at Bōdh-gayā or Tirhut is not in itself any definite proof of the continuance of the Śena rule in Bihar. Under these circumstances, therefore, it cannot be maintained that at a later period, the Śenās became masters of Magadha and called themselves Pithipatis—a title which they did not adopt even during their palmy days when they actually carried their victorious arms through Magadha. Then again, we never find the title Āchārya attached to the name of any Śena king in the whole range of Śena inscriptions. Another important point, however, on which I should lay special stress, is that the Muḥa-

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13 This inference is based on the following verse: Prakhydtam hi Sapādalaksha-iṣkhari-kaṃpyāṇa-chhiddāmoṣṭāmbhi ṭrīmad śisakachallaṁ apī yāte navād viṅgiya svājan[a charna = Chchinda-narēndram = Indra-sadāṣṭāṁ bhraṅkṣu muniḥ śānand athiẓāḥdham = asau chakāra param = Āchāryaḥ kalau durjijayaḥ.—Above, X, 342, v. 11.—cf. also Prof. D. R. Bhandarkar's remarks, ibid, 1913, 84.

14 See Kielhorn’s Synchronistic Table for Northern India.

15 JBOws, IV, 266.

16 Above, IV, 337.
madan invasion took place in or about A.D. 1199 and after that according to Taranath came the later Senas who were subordinate to the Turushkas or Muhammadans. The first of this series of subordinate Senas is Lavasena II who was succeeded by Buddhaseṇa. The latter, if Taranatha is to be believed, should, therefore, naturally be placed much later than A.D. 1202 and as such could not probably be the father of Jayasena.

Text. 20

1. Ōṁ 21 svasti || 22 Sriman- Mahābodhi-purāṇam 23: purāṇam paramaṁ 24 -
2. rūpaṁ niyataṁ Jināṇāṁ | hy = adhvaṣṭhitānāṁ sthitī -
3. r = asti yatra saṃbódhīhāyē 25 Bodhitarās = talaṁ cha || [1*]
4. 26 Srimaṅ- Vajrāsanāya sthala - jala - sahitāḥ Kōṭṭha -
5. lā-grāma 27 ēṣha ā-chandrārkkaṁ pradattas = tad - adhvāsaṁ -
6. ye Maṅgalesvāmī - bhikshōḥ || hastē śrī - Siṁghalasya 28
7. tripiṭaka - kṛitiyaḥ śasanikṛtya rājñā nir - vyā -
8. jaḥ Ṣapaghatte halakara - ka[li]tā 29 Buddhaseṇ - ātmaje
9. [na] 2 || [2*] 30 Dattō 11 dānāṁ = imaṁ grāmaṁ Jayasena sa bhūpatiḥ |
10. [P]i thi-patir = uvāc̄ - ēdam = Aćharyāḥ satyavāg = vachāḥ || [3*] 2 Vamśe
11. madiyē yadi kō = pi bhūpaḷi - iśhōŚ thāvā dushṭaṁ-
12. rō vinashṭah | vyatikramaṁ c = ātra karōti tasya tā -
13. tāḥ karaṇā sūkrikā cha mātā || [4*] || Lakṣhmanā -
14. sōnasā 11 = Aṭṭa - rājye 33 Sam 83 Kārttika Sudi 15.

20 Loc. cit. See also V. A. Smith, Early History of India, 3rd ed., 421-2.
21 From the original stone. Above the writing there is a representation of Buddha seated in the bhūmisparśamudrā under the Bōdhī-tree, and the sun and the moon on both the sides, showing perhaps the permanency of the grant. For a similar representation cf. Epi. Ind., IX, II opposite p. 265.
22 Expressed by a symbol. = Metre: Upajāṭi.
23 Mr. Panday reads it as pradānā. To show that it is not so one has got to compare these two letters with praṇaṁ in praṇaṁ (l. 3) and puraṁ in puraṁ (1. 1) occurring just after the word in question. Further, the reading pradaṇā would offend against the metre and render the construction grammatically impossible. If mahābodhīś-pradoḥ is taken to be an adjective of bōdhī-tarās = talaṁ, which Mr. Panday apparently prefers, then the particle cha has nothing to be connected with. My reading puraṁ removes all these difficulties. For srimaṅ-Mahābodhi as a place name see e.g. Epi. Ind., XII, 29; and above, XVII, 310. Bōdh-gaẏā used at this time to be called Mahābodhi. Cf. Purushottama's Bābhārūti (III, 3, 137), a work of the 12th century A.D. which cites Mahābodhiṁ gandīṁsaṁ as an illustration. and Cunningham's Mahābodhi, p. 3.
24 Read prampāṇa.
25 Read saṁbhōga.
26 The letter m has been damaged.
27 The upper portion of the i-stroke has peeled off. Read karōtā.
28 Wrong for datātā.
29 Below the writing there is an indecent, traditional representation of this curse which is, however, not the first instance that has come to notice in Bihar, as Sir Edward Gait says—J BORS., v. 5. For this see also an inscription of Aśokachalla, now in the Indian Museum, Calcutta.—Epi. Ind., XII, 28, pl. Cf. also Jō(ya)yāṁśa kārōti tasya gahbhāḥ pitaṁ sūkri mātā in a Nāgayānī inscription—ibid, IX, 164; X, 34 and 42. The earliest representation of the above figure, so far as it has come to my notice, is to be found on a Bharhat relief, in the Indian Museum. After the word mātā and before the word Lakṣhmanasenaṁsaya there is a blank space. To show the importance of a particular proper name in Indian epigraphy a space was occasionally left blank before it. Is the space left here to make the name Lakṣhmanasenaṁsa appear more prominent than it would otherwise have been?
30 The letter n has been so engraved that it looks like s.}

31 Mr. Panday wrongly reads it as rājya-saṁ. But the i-stroke is very clear. In the two inscriptions of Aśokachalla also we got adita-rājya. Apparently through an oversight this phrase in the above records was mis-read by Mr. Banerji as adita-rājya—JASB, N. S., IX, 217-2; but c', Epi. Ind., XII, 29, 30. Curiously enough this erroneous reading has been supported by Pandit Gaurishankar Ojha in his new edition of the Prāchīna-lekhāmdaṁ, 185, n.
Translation.

Óh. Hail!

(v. 1)—I invoke the illustrious, ancient and traditional city of Mahābodhī wherein constantly reside the Jinas who are on the Path and also the foot of the Bōdhi tree.

(v. 2)—This village of Kāṭhālā in Saṁtaghaṭa, with its land and water and the plough-tax, is made over without reserve to the illustrious Vajrāsana, for as long as the sun and moon endure, for the residence of the Ceylonese monk Maṅgalasvāmin, versed in the Tripiṭakas, in whose hands is placed the charter (of the grant) by the king, the son of Buddhāśaṇa. (v. 3)—Having given this village as a grant king Jayasena who is truthful (and is called) Piṭhipati (Lord of Piṭhi) and Īchārya, uttered these words:

(v. 4)—If any king of my family, (apparently) gentlemanly, wicked or depraved, violates this (grant) his father is a jackass and (his) mother, a sow.

On the 15th day of the bright half of Karttikeya, of the year 83 since the commencement of the reign (now) passed of Lakshmanaśaṇa.

NOTES AND QUERIES.

NOTES FROM OLD FACTORY RECORDS.


7 January 1717. Consultations at Fort St. George. Whereas great numbers of these small Pagodas have been clandestinely built, without the knowledge or permission of the Government, and more are daily begun upon, which tend to raise disputes among the Casts none shall be built henceforward without the permission of the Governor and Council.

No colours [flags] for the Future shall be used at any Feast in Madras but the English commonly known by the name of St. Georges colours with a white Field and red cross. (Madras Public Consultations, vol. 87.)

R. C. T.

36 Samā grid meaning "to call to." See Monier Williams, s. a.
37 I. e. the Buddhists, past, present and future. Mr. Panday's translation is 'Conquerors.' For Jīnas meaning past, present and future Buddhāśaṇa of Steureraprabhadha ed. Sarat Ch. Das (Buddh. Text Soc.). 23. This passage reminds one of the list of sacred places where the Bōdhisattvas were re destined to live for all time. See above, XXXIII, 80-81.
38 I. e. to salvation. The word adhikaritā here means the Bodhisārga, i. e. the Path of Knowledge.
39 I. e. free.
40 I. e. from.
41 The word adhāvitarā has been taken to mean a 'monastery' by Mr. Panday, though along with that Mr. Jayaswal suggests that it could also mean the residence of the monk. This latter alternative explanation appeals to me as the more natural one. Vasati no doubt means technically a Jaina temple, (Pischel, Grammatik, § 207) and it is also well known that its Prākrit equivalent is vasahi or vasahikā and Kannada tadbhava basadi or basati (Hultsch, Epi. Ind., VIII, 200, n. 1 and Kiellhorn, Epi. Ind. IX, 118, n. 2, 4-5); but nowhere do we meet with a word derived from adhi and vas to denote the sense of temple, either in Jaina or Buddhist literature. The word should therefore be better taken in the sense of "settlement" or "residence."
42 For the use of the honorific śri. before the buddha form of a place-name e. g. Śrī-Samataṭikā, meaning 'come from Samataṭa', in a Bōdhi-gayā inscription—See ASR., 1908-9, 138.
43 Regarding the word satyavāduk Mr. Panday says that this is an 'epithet' of king Jayasena and may be compared with the same epithet in the Deopāra inscription of Vijayasena. But unfortunately it has escaped his attention that the word satyavāduk to be found in l. 10 of the epigraph, in the passage satyavāduk kaṅkhābhūtān which refers to Hemantasena, is not an epithet at all for the simple reason that it does not qualify anything. Kiellhorn accordingly translated the clause, 'in his throat true speech,' etc.—Epi. Ind., 1, 312. Satyavādu in our inscription is a Bahuvrīhi compound, whereas in the other one it is a Karanādhyaya compound, and as such would be wrong to take the latter as an attributive.
44 This rendering is after Kiellhorn—above, XIX, 2.
NOTES ON CURRENCY AND COINAGE AMONG THE BURMESE.

By SIR RICHARD TEMPLE, Bt.

(Continued from p. 42.)

PRINSEP, *Useful Tables*, p. 31, tells us a good deal about *yweñi*, *yowetnee* as he writes it; and among other things that it was the standard in his time. He calls *yweñi* "(red-leaved) flower, or star silver"; and says it was "so named from the starry appearance of the melted litharge on its surface." He further remarks that it was sometimes written by Europeans, *rowance*, *rouni*, and *roughanee*. As to its quality he says the legal (standard) touch was 85% of 80° but that the average 60,000 *télás* of *yweñi* "in the late Ava remittance" turned out 2 duts. worse owing to a loss of more than 1% in melting from the exterior scorls.

*yweñi* must also be the silver referred to by Crawfurd (*Ava*, p. 410) as used for the payment of fines to the so-called Courts in his day (1827), for he says they were paid in *tickals* of silver of 10 per cent. alloy. This *tickal* was taken by English merchants in the early part of this century at half-a-crown.13

In his examination by Mr. Crawfurd in 1826, Mr. Gouger (afterwards author of *The Prisoner in Burma*) speaks constantly of *tickals* of "flowered silver"14 in valuing produce. Mr. Judson, the well-known missionary, used precisely the same expression in the same circumstances.15 That "flowered silver" meant *yweñi* or standard silver, we gather from Symes, writing a generation earlier, and also from Cox, who wrote a year later than Symes. The observant author of *Two Years in Ava*, p. 280, also must have meant *yweñi*, when he says, "The flowered silver is the least adulterated with alloy."

Symes, in his account of the Burmese currency as he found it in 1795, goes considerably wide of what must have been the true facts. He was aware that "the quantity of alloy varies in the silver current in different parts of the Empire. At Rangoon it is adulterated 25 per cent. At Amarapura, pure, or what is called flowered silver, is most common. In this latter all royal dues are paid." Here he evidently refers to *yweñi* or

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14 Groenewoldt’s extracts from the *New Tang History* (a.d. 618-906), Bk. 222, Pt. 2, in *Indo-China*, 2nd Ser., Vol. I, p. 142, seems to allude to smelting like this, when he quotes as to Java (Kaling):—
"They cut leaves of silver and use them as money." The Burmese expression for "flowered silver" is *meeñi* (silver flower), which Stevenson, *Dict.*, s.v., explains as "a flower that appears on the surface of good silver, thence called flowered silver." The expression "flowered silver" indeed seems to have been known in China, for Yule, *Marco Polo*, Vol. II, p. 59, quoting Pauthier’s extracts from the *Yumese, or Annals of the Mongol Dynasty*, says that "on the issue of the paper currency of 1287 the official instructions to the local treasuries were to issue notes of the nominal value of two strings, i.e., 2,000 wen or cah, for every ounce of "flowered silver.""

standard silver, as his table given below shows; but this “standard” silver of the Court was never “pure” silver, or anywhere near it. He writes:—

“The several modifications are as follows:—

Rouni, or pure silver,
Rounika, 5 per cent. of alloy,
Rounizee, 10 do. do.
Rouassee, 20 do. do.
Moowardzo, 25 do. do.
Wombo,18 30 do. do.”

Rouni17 is merely a rough attempt to transcribe yuentic into English characters (y = r in this as in many Burmese words, and the t is hardly heard): rounika is perhaps for yuentic, a lump of yuentic: rounizee = yuentic, a piece of yuentic: rouassee, perhaps = yuentic, a piece of leaf, or flowered silver:18 moowardzo, I can only conjecture to be mojo, a gold standard, to be described later on: wombbo, there is little doubt, must stand for ruum-b'o, i.e., official “pure” silver. I think we may, therefore, take it that whatever Symes was told as to alloys referred to yuentic as the standard, and that he was either misinformed about or misunderstood the vernacular terms for the various classes of alloyed silver.19

The question, however, as to what was meant by “flowered silver” may be looked upon as settled by the observations of Malcolm in his Travels, Vol. II, p. 269. He there tells us:—“The price of a thing is always stated in weight, just as if we should say in answer to a question of price, ‘an ounce’ or ‘a drachm.’ When an appearance like crystallisation is upon the centre of a cake, it is known to be of a certain degree of alloy and is called ‘flowered silver.’ Of this kind which is called Huetsne [yuentic] the tickal is worth fifteen per cent. more than the Sicoa rupee. The Dyng [dain] has the flowered appearance all over the cake in larger and longer crystals.” Flowered silver, then, meant firstly ‘yuentic’ and secondly ‘dain.’

That Symes, irrespectively of the above remarks, meant yuentic silver when he speaks of standard or recognised payments is proved by his remarks, Awa, p. 317. Talking of the military tax, he says:—“Commonly every two, three or four houses are to furnish among them the recruit, or to pay 300 tickal in money, about £40 to £45.” Taking the English pound to be in his day Rs. 10, then 300 tickals are equal to Rs. 400 to Rs. 450, or 1 tickal = Rs. 1-5-0 to Rs. 1-8-0. In other words, he reckoned the tax in yuentic silver. Cox, however, intending, I think, to speak in terms of yuentic silver, works out the tickal (Burman Empire, p. 44) at Rs. 1-4-0, when valuing the outturn of the Yenangyaung oil wells.20

16 For the true names of alloyed standards, see later on in these pages.
17 The variants of this word are given later on.
18 Of Java we read in the Chinese New Hist. of the T'ang Dynasty:—“They cut leaves of silver and use them as money.” See note 14 above.
19 As late as 1889 I was given equivalents in lead for silver in terms of yuentic. It should be remembered that Col. Symes was a real pioneer, and though his book shows him to have been an acute observer and quite the right kind of man to send on the delicate embassy he had to conduct, he was evidently not an Oriental scholar. Hence his statements must be taken with the caution that these two facts demand of the enquirer. His mistake as to yuentic being “pure silver” is natural enough, for in 1883 an official born and bred in Rangoon and an intelligent man, told me that yuentic and b'o were one and the same thing!
20 In an account of these wells, communicated in 1801 to Asiatic Researches, Vol. VI, p. 132, Cox says distinctly:—“The cost of sinking a new well is 2,000 tickals flowered silver of the country, 2,500 sicoa rupees.”
Spearman, British Burma Gazetteer, Vol. I. p. 450, writing in 1870, says:—The amount remitted from the various districts of Pago by the second Anglo-Burmese War [to the King] has been ascertained with some approach to accuracy. The revenue was paid in rwek-nee [yuwetwi] silver and taking a viss (lbs. 3.65) or 100 tickals of this as equal to Rs. 130,21 the annual remittances were, etc.

Horace Browne, in his account of the District of Thayetmyo. 1874. pp. 95ff., 101ff., 107 and 111, makes, for the present subject, most valuable notes on Burmese currency and revenue at all dates from 1733 to 1852, and he says distinctly that the revenue was collected in yuwetwi silver which he calls 22 "5 per cent. alloy," no doubt under a misapprehension. At any rate, he gives, in every instance, a statement of the rupee value of the old revenue, which is stated in viss of silver, and his calculations show that the tickal of revenue was worth about Rs. 1-7-0. This proves that it was paid in yuwetwi even if General Browne had not said so in so many words. On one occasion there was, however, a remarkable divergence from this standard. On p. 96 it is stated that the Myê-ê township was greatly harassed by the officials of Kings Thärâwadi and Pâgân (1838 to 1852), and that "sums were wrung from the people with the maximum of oppression and extortion." There are seven separate calculations in rupees of the value of the silver extorted in viss at this period. In each case the calculations work out at a trifle over half a rupee per tickal, showing that the demand must have been paid in a very debased silver, worth about 30 per cent. only of yuwetwi.

In La Louzare's time, 1888, the practice in Siam was clearly to refer to a standard silver, the stamped tickal. Thus he says in the quaint English Translation 23:—"Some informed me, as a thing very remarkable, that the Siamese sold course Silver by weight, because they had seen in the Market that Commodity in one of the Scales, and silver Money [stamped tickals] which served as a Weight in the other. The same names do therefore signify the Weights and Money both... Gold is a Merchandize amongst them, and is twelve times the value of Silver, the purity being supposed equal in both the Metals." 24

Yuwetwi silver was current as a standard in Kiang Tung in 1836, as is shown by McLeod's valuing wholesale prices there in yuwetwi.25

The Kings of Burmä seem to have kept their treasure in pigs of silver presumably of standard quality. Here is Mr. Gouger's interesting account of the Treasury in 1823.26 The King "took his walk to the Shwai-êike [Shwëdaik=Treasury], in front of which, exposed in the open air, were arranged some hundreds of logs of pure silver, shaped like pieces of ships' kentledge, but unfortunately for me, wanting the handle with which kentledge is furnished for the convenience of lifting. The King made some remark about them. 'Your Majesty,' said I, 'must have honest subjects: in my country they would be stolen.' 'They are too heavy,' he rejoined, 'They cannot be lifted; each piece weighs 100 viss.' 'My countrymen are very strong—they would walk away with them on their shoulders. I could almost do it myself, Your Majesty.' 'Try,' said the King, 'if you can lift one, I will give it you.' The calculation ran through my head in an instant—365 lbs. av. of pure silver!

21 An interesting variant of value to that usually given, viz., Rs. 125.
22 Vide pp. 101, 103.
23 A New Historical Relation of the Kingdom of Siam, Vol. I, p. 72: see Bowring, Siam, Vol. I, p. 257ff., where the custom is shown to be the same in 1855.
24 See also Mandelaro, Travels, Eng. trans., Vol. II, p. 130.
25 Parl. Papers, House of Commons, No. 420 of 1889, pp. 61, 81.
26 The Prisoner in Burma, p. 111f.
It is worth trying for at all events. I was young and not deficient in strength. Up went one foot of the login an instant, and I believe the Golden Foot was for the moment terrified lest I should run away with it. Had there been a handle I should certainly have accomplished the feat of lifting it: but the sharp edge of the block cut my hands like a knife and I was obliged to give it up, amid the bantering laughter of the King and his Courtiers."

It may not be out of place to note here the light that the existence of this standard silver in the XIXth Century after Christ—standard by custom and rightly described by Yule as "understood to be the medium of payment when no stipulation as to kind of money is made"—throws upon a transaction recorded as having taken place in the very dawn of Biblical history.27 When Sarai died, as a stranger in the land of Heth, at Kirjath-arba, "the same is Hebron in the land of Canaan," Abraham wished to treat with Ephron, the son of Zohar, for the sale to him of the cave of Machpelah, "which is in the end of his field." "For as much money as it is worth ye shall give it me." And Ephron answered, "The land is worth four hundred shekels of silver." So "Abraham weighed to Ephron the silver . . . four hundred shekels of silver, current money with the merchant." 28

Abraham, then, did precisely what a purchaser in Mandalay would have done a few years ago: he paid for his land by weight of silver of the ordinary recognised standard.29

Thák'wá, of about the same fineness as yuwtái, is used in Bambó chiefly, and is said to be extracted by the Chinese across the border. It is really known by its spongy appearance on its reverse surface, and by the rings caused by the settling down of the molten metal on the obverse surface. Two specimens are shown in figs. 7 and 8, Plate I. The latter has been chipped for use.

It is possible that this is not of Chinese, but of Shán make, as, in a plate facing p. 315 of his Among the Shans, Colquhoun gives a picture of "cast silver in use in the Independent Shán States, which from its appearance is Thák'wá silver." 30 Colquhoun, however, gives no explanation of this, and, I may add here, of many another Plate in the book.

Descending from and concurrent with the specially named qualities of silver, there is a large quantity of recognised alloyed standards with local names signifying the amount of alloy contained in the lump. The Taungwin Mingyi, second minister to King Thibò, gave me a list of twenty-two from memory, but the ordinary trader only recognises about eight.31

27 The passage is, however, supposed to be a late interpolation; see Ridgeway, Origin of Currency, p. 246.


29 The whole sale recorded in the 23rd Chapter of Genesis, whence these quotations are taken, is replete with customs still obtaining in North India. Other Biblical references to similar pecuniary transactions in precurrency days are:—Gen. xvii. 13; xx. 16; xxxi. 19; xlii. 21; Exod. xxx. 15; Job, xlii. 11; Judges, ix. 4; xvi. 5; xvii. 21; I Sam. ix. 8; xxiv. 24; I Chron. xxii. 25; Is. xxxiii. 18; Ezra, vii. 25.

30 Names for qualities of silver do not appear to be constant throughout the country, e.g., in this instance. I have known Shán chulón silver called thápđit.

31 See Phaye, Int. Num. Or., Vol. III, Pt. I, p. 38, who, however, gives a very imperfect note on the point. Yule, Aeo, p. 345, says that the silver standards varied from pure to 60 per cent. alloy.
The Lists as respectively given me are as follows:—

**Taungwin Mingyi's List.**

Looking on *bó* as pure silver\(^{32}\) and on *dain* and *yuextn* as nearly pure, the Minister proceeded with his list thus:—

<table>
<thead>
<tr>
<th>Item</th>
<th>Rs. Alloy in Rs.</th>
<th>Silver (bó)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tamàtkè</td>
<td>1/10</td>
<td>97 1/2 %</td>
</tr>
<tr>
<td>Ngàmàtè</td>
<td>1/10</td>
<td>95 %</td>
</tr>
<tr>
<td>Thòng: màtkè</td>
<td>2/10</td>
<td>92 1/2 %</td>
</tr>
<tr>
<td>Tasègè</td>
<td>10</td>
<td>90 %</td>
</tr>
<tr>
<td>Ngàmàtè</td>
<td>12 1/2</td>
<td>87 1/2 %</td>
</tr>
<tr>
<td>Sèngàjàtkè</td>
<td>15</td>
<td>85 %</td>
</tr>
<tr>
<td>Tajàtko'ni'mùgè</td>
<td>17 mūs</td>
<td>83 %</td>
</tr>
<tr>
<td>Nasègè</td>
<td>20</td>
<td>80 %</td>
</tr>
<tr>
<td>Àsèkkè</td>
<td>25</td>
<td>75 %</td>
</tr>
<tr>
<td>Thòngzègè</td>
<td>30</td>
<td>70 %</td>
</tr>
<tr>
<td>Thòngzèngàgè</td>
<td>35</td>
<td>65 %</td>
</tr>
<tr>
<td>Lèzègè</td>
<td>40</td>
<td>60 %</td>
</tr>
<tr>
<td>Lèzèngàgè</td>
<td>45</td>
<td>66 %</td>
</tr>
<tr>
<td>Ngàzègè</td>
<td>50</td>
<td>50 %</td>
</tr>
<tr>
<td>Ngàzèngàgè</td>
<td>55</td>
<td>45 %</td>
</tr>
<tr>
<td>Chauksègè</td>
<td>60</td>
<td>40 %</td>
</tr>
<tr>
<td>Chauksèngàgè</td>
<td>65</td>
<td>35 %</td>
</tr>
<tr>
<td>Ko'ni'sègè</td>
<td>70</td>
<td>30 %</td>
</tr>
<tr>
<td>Ko'ni'sèngàgè</td>
<td>75</td>
<td>25 %</td>
</tr>
<tr>
<td>Shi'sègè</td>
<td>80</td>
<td>20 %</td>
</tr>
<tr>
<td>Shi'sèngàgè</td>
<td>85</td>
<td>15 %</td>
</tr>
<tr>
<td>Kòzègè</td>
<td>90</td>
<td>10 %</td>
</tr>
</tbody>
</table>

**Traders' List.**

The eight kinds of silver used ordinarily in the bazaar are, in terms of *bó* silver, as follows:—

<table>
<thead>
<tr>
<th>Item</th>
<th>Silver (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tamàtkè</td>
<td>97 1/2</td>
</tr>
<tr>
<td>Ngàmàtè</td>
<td>95</td>
</tr>
<tr>
<td>Thòng: màtkè</td>
<td>92 1/2</td>
</tr>
<tr>
<td>Nasègè</td>
<td>80</td>
</tr>
<tr>
<td>Tajàtko'ni'mùgè</td>
<td>83 %</td>
</tr>
</tbody>
</table>

The *shi'sègè*, or 80 % alloy, quality is, however, not uncommonly met with.

"Rupee silver" is *chaukmàgè*, i.e., 6 mūs alloy in 100 mūs, or 94 per cent. of *bó* silver.

Of this fact we have two very interesting proofs. In Judson's *English and Burmese Dictionary*, 1849, we have "rupee—chaukmà-*dì*ngà", i.e., "six-mūs coin" and in Lane's *English and Burmese Dictionary*, 1841, we have precisely the same information: while in Judson we have also "tikal—*äk*yat," showing that the rupee was then differentiated from the *tikal* and reckoned *chaukmàgè* silver.

Yule says, *Ara*, p. 261, in noticing the low classes of silver above mentioned, that all below 50 per cent. silver were liable to confiscation by the King, and that they were practically confined to the provinces. He says further that before the War of 1824, the currency at Rangoon, which was then a mere provincial seaport, had only 25 per cent. of silver in it, and after the War but 10 per cent.\(^{34}\)

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\(^{32}\) Which it is not, by the way. See Prinsep, *Useful Tables*, p. 50.

\(^{33}\) I cannot help thinking, on a careful comparison of the two books, that Judson is more indebted to Lane than the absence of acknowledgment would lead one to infer.

\(^{34}\) See also Symes, *Ara*, p. 337.
In 1786 Flouest says that in Rangoon the best silver was of ten per cent. alloy, and that silver of 25, 30, 40, and 50 per cent. was current. He gives a letter in full from 'Bassim' [Bassein], dated ‘le 15 sbre, 1784’ in which the writer says he ‘had settled an account, which at the present moment has reached 735 ticals, or ‘roupis’, of 25 per cent.’

Anderson in *Mandalay to Momien*, p. 44, has an unconscious and exceedingly interesting note on the manufacture of *lizégé*: silver (40% alloy). He says that at Bamó in 1868, a few persons were employed in melting silver for currency. ‘To six ticals of pure silver purchased from the Kakhyens [Kachins], one tical eight annas of copper wire are added, and melted with alloy of as much lead as brings the whole to ten ticals weight.’

Strettell, *Ficus Elastica*, p. 76, has an interesting but confused reference to silver standards on information taken from Capt. A. B. Bower’s *Bhamo Expedition Report*, 1868, though he says it corresponds exactly with what he found to be the case himself. He says that the legal amount of alloy allowed in silver is that given below:

Nga-yaw (= *ngázégé*), very rough, containing 1 tical silver, 1 tical lead, 4 ticaks copper.

Ah saik-gnway (= *asékké*), rough, contains 1 tical silver, 2 ticaks lead, 4 ticaks copper.

Hnit-mat-gnway (= ‘naségyé*), 1 tical silver, 1 tical lead, 1 tical copper.

The only value the above information has lies in the fact that it shows how silver was alloyed for currency. The standards above referred to would be 50%, 25% and 80% silver respectively; the last being apparently what he understood to be standard silver, a long way below *yuweñ* or real standard silver.

The specimens figured in Plate I are:—*sengjáké*, 15 per cent. alloy, fig. 10; *asékké*, 25 per cent. alloy, fig. 11, the ‘*oyster-shell silver*’ of Ridgeway (p. 22); *lizégé*, 40 per cent. alloy, figs. 9 and 13. The quality of the *sengjáké* and *asékké* specimens could be judged by their appearance, but I had to get the *lizégé* specimen tested by the usual assay process before an opinion was passed on it.

Fig. 12, Plate I, represents a class of silver sometimes met with and called *ngwemá* ‘mother of silver.’ It has a fictitious value, as it is valued as a charm, because it contains within the bulge (visible in the figure) some grains of sand or grit, probably by an accident in the process of smelting, which make a sound when it is shaken. 37

I have already remarked that value is estimated by reference to silver standards, and hence fineness or touch is itself reckoned in terms of tickals, mós and pós, or more conveniently nowadays in terms of rupees, annas and píes. All the names of standards in the lists above given are terms directly indicating touch on this principle.

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35 *Teung Pau*, Vol. II, p. 41. Hunter, who was in Pegu the year before Flouest, says much the same thing in his *Pegu*, p. 85:—“The purity of the silver, of which there are three degrees established by law or by custom; the 25 per cent., the 30 per cent. and the 75 per cent. The first has one-fourth part; the second one half; the third three-fourths of alloy.”

36 The word really means ‘one quarter alloy.’ The specimen given in the Plate has three small stamps on it, no doubt of the mark of fineness; and so this particular piece should be referred to the class of stamped lumps. The specimen shown, however, was chosen for its remarkable freshness as an illustration, and it is not usual to find *asékké* silver stamped in any way. See later on. It is the *ngwé*, the ‘moderately alloyed’ silver of Stevenson's *Dict.* He also gives it the name *ngweñ*: (hairly silver) from the ‘hairy or feathery appearance (*naungmgré daung*) on the surface of silver moderately alloyed.”

37 With this may be compared the term *shufmad*, “mother of gold,” which, however, Stevenson, *Dict.*, says is “pure gold ore,” meaning thereby (f) nuggets or gold-dust.

The confusion between mós and annas is nothing new, for Bayfield writing in 1836, says (*Tales from Assam and Burmah*, p. 229):—“Each Burman, Shan, or Súngphó labourer pays six Burman annas (about half a rupee) for permission to dig.” Here meant six mós of *yuweñ* or standard silver.
A comparison of Prinsep's tables and statements with those above given by myself will be found a useful contribution towards the phase of the present subject. I therefore record below what he has said word for word in his Useful Tables, merely changing the spelling of the Burmese words so as to conform with that above used.

In explanation of the terms used, he says, p. 36, that the following will serve as examples of the mode of evaluating bullion:

- **Dain**, kômuéth is dain 9 per cent. better (than **yowetnï**).
- **Dain**, ngâmuéth is dain 5 per cent. better.
- **Yowetnï** is standard (85 touch).
- **Yowetnï kyâtkê** or **takëgê**, is 1 tikal or 1/10 alloy (meaning 1/10 weight of alloy added to standard).
- **Yowetnï, chaukôngâjâtkê**, is 6 tens 5 tikal alloy (meaning 65 per cent. alloy added).
- **Yowetnïjôr**, hal is **yowetnï** (and half alloy).

At p. 50 he gives the following valuable table of assay, in which the reader will find no difficulty in referring his transmutations to mine.

### ASSAY OF AVA SILVER.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ban (supposed to be pure)</td>
<td>pure silver.</td>
<td>100</td>
<td>Br. 16.5</td>
<td>98.6</td>
<td>151.57</td>
</tr>
<tr>
<td>Kharoobst (shell circled)</td>
<td>5 % under silver</td>
<td>95</td>
<td>Br. 6.5</td>
<td>94.3</td>
<td>145.16</td>
</tr>
<tr>
<td>Dain, ta Kyat det</td>
<td>10 above standard</td>
<td>92.6</td>
<td>Br. 2</td>
<td>92.5</td>
<td>142.28</td>
</tr>
<tr>
<td>Do. Ko moo det</td>
<td>9 do.</td>
<td>91.8</td>
<td>Wo. 4</td>
<td>90.0</td>
<td>138.44</td>
</tr>
<tr>
<td>Do. Sheet moo det</td>
<td>8 do.</td>
<td>90.9</td>
<td>Wo. 3</td>
<td>89.7</td>
<td>139.08</td>
</tr>
<tr>
<td>Do. Kwon, neet moo det</td>
<td>7 do.</td>
<td>89.7</td>
<td>Wo. 5</td>
<td>87.6</td>
<td>137.79</td>
</tr>
<tr>
<td>Do. nga moo det</td>
<td>5 do.</td>
<td>89.7</td>
<td>Wo. 42</td>
<td>74.1</td>
<td>114.08</td>
</tr>
<tr>
<td>Modain, (alloyed dain)</td>
<td>85.0</td>
<td>Wo. 4</td>
<td>90.0</td>
<td>138.44</td>
<td></td>
</tr>
<tr>
<td>Yowetnïe (red flowers or star)</td>
<td>Ava standard</td>
<td>73.9</td>
<td>Wo. 38.5</td>
<td>75.6</td>
<td>116.32</td>
</tr>
<tr>
<td>Do. Kyat gé</td>
<td>10 % alloy</td>
<td>73.9</td>
<td>Wo. 14</td>
<td>85.8</td>
<td>132.03</td>
</tr>
<tr>
<td>Do. tshay nga Kyat gé</td>
<td>15 do.</td>
<td>73.9</td>
<td>Wo. 34</td>
<td>77.5</td>
<td>119.21</td>
</tr>
<tr>
<td>Do. neet tshay gé</td>
<td>20 do.</td>
<td>73.9</td>
<td>Wo. 72</td>
<td>61.6</td>
<td>94.85</td>
</tr>
<tr>
<td>Do. thom tshay gé</td>
<td>30 do.</td>
<td>60.7</td>
<td>Wo. 77</td>
<td>59.6</td>
<td>91.65</td>
</tr>
<tr>
<td>Do. le tshay gé</td>
<td>40 do.</td>
<td>60.7</td>
<td>Wo. 88</td>
<td>55.0</td>
<td>84.60</td>
</tr>
<tr>
<td>Do. nga tshay gé</td>
<td>50 do.</td>
<td>60.7</td>
<td>Wo. 109</td>
<td>50.4</td>
<td>71.14</td>
</tr>
<tr>
<td>Do. Kyouk tshay</td>
<td>60 do.</td>
<td>60.7</td>
<td>Wo. 109</td>
<td>50.4</td>
<td>71.14</td>
</tr>
<tr>
<td>Do. Khwommet tsay gé</td>
<td>70 do.</td>
<td>60.7</td>
<td>Wo. 107</td>
<td>51.3</td>
<td>72.42</td>
</tr>
<tr>
<td>Do. sheet tshay gé</td>
<td>80 do.</td>
<td>60.7</td>
<td>Wo. 112</td>
<td>49.3</td>
<td>69.22</td>
</tr>
<tr>
<td>Do. Ko tshay gé</td>
<td>90 do.</td>
<td>60.7</td>
<td>Wo. 116</td>
<td>43.5</td>
<td>66.65</td>
</tr>
<tr>
<td>Yowetnïe gyan</td>
<td>42.9</td>
<td>Wo. 131</td>
<td>37.0</td>
<td>57.94</td>
<td></td>
</tr>
<tr>
<td>Rangoon Yowetnïe</td>
<td>5 per cent. better than Ava standard</td>
<td>90.0</td>
<td>Wo. 4</td>
<td>90.0</td>
<td>138.44</td>
</tr>
</tbody>
</table>

* A deduction of 1 per cent. should be expected from the produce of Ava Bullion on account of the vitreous coat of lath and adhere to the lumps.

* Some of the silver given to Prinsep to examine is probably still in existence in the Indian Museum, Calcutta Mint Collection: see Nos. 982, 983, 984, 991, 992.
"This table is abstracted from the examination of 35 specimens of silver specially prepared in Ava, in presence of the Resident, purposely for the comparison of the Burmese with the English assay."

The lowest class of silver above noted is that containing 80 per cent. alloy, but Yule, *Aea,* p. 343, beats even this low rate by stating that, among the Shan, silver often contained fully 100 per cent. alloy. This would, however, mean strictly that there was no silver left, and what he really means, I take it, is a reference to the *ngdzege* or half silver standard, which of course contained only 50 per cent. alloy.

The great number of qualities of silver above noted is thus accounted for by Alexander Hamilton, *East Indies,* Vol. II, p. 43:—"Silver of any Sort is welcome to them (Peguers). It pays the King eight and an Half per cent. Custom, but in lieu of that high Duty, he indulges the Merchants to melt it down, and put what Alloy they please in it, and then pass it off in Payments as high as they can. Rupee Silver which has no Alloy in it, will bear twenty-eight per cent. of Copper-alloy, and keep the Pegu Touch, which they call *flowerd Silver,* and if it flowers, it passes current."

The above statement refers to dealings at about A.D. 1700 and proves that the standard silver of the Peguan Kingdom was of a most inferior quality, for assuming rupee silver to have always been about 94 per cent of *bô,* or modern Burmese pure silver, the standard of old Peguan flower'd silver must have been about 66 per cent. of *bô.* 

I regret that I have been unable to find anywhere a table of Shan silver standards to compare with the Burmese, because it is pretty evident that the two nationalities have in reality much the same customs as to currency. A search through Cushing's *Shan Dictionary* would unearth a good many of the terms used by the Shâns for silver and gold in their various forms, but unfortunately he never gives any definite renderings of the words he records. However, for future research it is something to have an idea as to what the terms are, and so I give here such as I have come across in my many wanderings through this valuable work.

*Kom* is gold, and we find, p. 79, *k'əmkik,* pinchbeck (mojo); *k'amyòngpin,* very fine soft gold. *Ngün* is silver, and we have, p. 122, *ngünkiù,* very pure silver; *ngünëìng,* *dãin* 41 silver; *ngünmaì,* alloyed silver in cakes. *Kìa* is described as very pure silver, at p. 29, of two kinds, *kùmaisì* and *kìapàntang.* *Töm'kò* is given at p. 268 as very pure silver, and is (1) *tòkùrd* silver. And at p. 479 we have *lòng-ngün,* flowered silver. At p. 375 are given *pìr* "silver from the crucible, Shan silver, pure," —the Burmese *bô:* and at p. 265 we have *tìi,'* "pure silver:"

Then there is at p. 234 *nàranî* and *hàranî,* a good variety of gold, evidently the *ndyânî-shòv* and *ndyàkî-shòv* of Stevenson's *Burmese Dict.*; but what standard of gold these words represent I do not know.

My own efforts in this direction are hardly more satisfactory, and I merely give the terms for what they may be worth, thus:—

**Burmese.**

*bô* (but I should be *daïn*).

chaubinbank (but I think *ywnà* is meant).

chaubaukngwè (chaubinbank).

ngwèlàn.

mòjò (bad quality gold, half gold, billon).

(lowest quality silver).

**Shan.**

ngündai.

nak'ônbat.

ngümài.

màwain.

taungnà. 42

ngûnpadi, papa.

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60 On this point see my remarks later on under the head of "lump lead," when comparing lead, copper and silver standards in modern Barars.

41 Given as being to me by a Shan from the Thalùn (Satàng) State.

42 For (1) *taungnà,* copper quality or "copper fine."
NEW LIGHT FROM PREHISTORIC INDIA.

BY PROF. PANCHANAN MITRA, M.A.; CALCUTTA.

I.—Scripts and Signs from Indian Neoliths.

In the course of my studies of the prehistoric artifacts of India deposited in the Indian Museum (as arranged and catalogued recently by Mr. Coggins Brown), I began to come across distinct marks or engravings on some neolithic specimens. A list of these marks is given here and they are of special interest; not so much as giving us "marks" sometimes similar to those found by Mr. Yazdani from the prehistoric pottery of the Madras Museum (vide the Journal of the Hyderabad Archaeological Society, 1917, pp. 56-79), as being almost identical with some signs and scripts of prehistoric Egypt. Already the systematic search in Southern and Western Europe has brought to light marks belonging to prehistoric ages from various parts of the Iberian peninsula. Thus Estacio da Viega 1, found them from Fonte Velha near Bensafrim, from Portella, the harbourside of Bartholomew de Messines, from Monte de Boi, from the environments of Martin Longo and other places of the provinces of Algarve and Almetjo and also in Minho and Trazos-Montes. So also Delgado 2 reports similar marks from Alcala del Rio, northward of Seville and Gongora Y Martinez. 3 from Fuenteclanite, the cave of the Léteros, cavern of Cero del Sol and other places of Andalusia. And the seven signs from Pouca d'Aguilar in the province of Trazos-Montes in Portugal have been ascertained to be of alphabetic value and even to indicate a prayer to the Sun-god by Severo. 4 These belong to the early Neolithic period there, which is reckoned roughly as belonging at least to 5000 B.C. 5

Similarly when dealing with the later brilliant Bronze Age of the Egean culture area in the Histoire Ancienne dans l'Antiquité, 6 in 1894, Monsieur Perrot had felt justified in summing up as follows:—"The first characteristic which attracts the historian's notice when he tries to define pre-Homeric civilisation is that it is a stranger to the use of writing. It knows neither the ideographic signs possessed by Egypt and Chalæa, nor the alphabet properly so called, which Greece was afterwards to borrow." Yet in 1893-4 seal-stones began to be discovered in Greece by Greville Chester 7 and Crete by Evans, and by the year 1895 it was possible to conclude, not only that the engravings of certain seal-stones showed all the characteristics of a system of writing, but even that the script was of the nature of a syllabary. If such was the state of affairs in Europe, no wonder that the reviewer of the Megalithic monuments of the Deccan would pass on with a hasty mention of some cup-markings, 8 and Brecks in his classic Primitive Tribes of the Neighbours, while giving us a plate photographing a prehistoric cromlech at Melur with some evident inscriptions, did not care to describe what it was. But the pity is even

2 Nuevo metodo de clasificacion de las monedas autonomas de España, Book I, p. 132.
3 Ant. prehist. de Andalucia (Madrid, 1888), pp. 65, 67, 73, 131.
5 Vide Südwest Europäische Megalithkultur und ihre Beziehungen zum Orient, by Dr. G. Wilke, (1912), p. 46.
6 English Translation, p. vi.
7 Vide Man, 1903, Art. No. 28.
8 Proceedings of the Asiatic Society of Bengal, 1870, p 55.
Bruce Foote, while pointing out that some of the prehistoric potteries contained "ownership-marks", and giving us in one of his plates (No. 47) of his second volume of *Prehistoric and Proto-historic Antiquities* some interesting pottery "marks", did not think they were worth a passing thought. It was only in 1917 that Mr. Yazdani, while conducting some excavations in Hyderabad cairns, being struck with the notable similarity of some prehistoric pottery marks with the Brāhmi script, his memory being still fresh with the inscriptions of the Moski edict, which he had to copy down, undertook a list of these marks which he published in a table as already mentioned. But so much were the Indian antiquarians prepossessed by the idea of the lateness of Indian script that the thought of its occurring in prehistoric artifacts in India got no place in their minds and so Mr. Coggin Brown naturally failed to notice that there were not only isolated marks on several but also continuous signs on two which bore his catalogue number. As soon as it was clear to me that definite continuous marks occurred on two Indian Neoliths I at once realised the immense value of these finds on the question of the origin of Indian script, and I lost no time to hasten upstairs to subject these specimens to the sound epigraphic knowledge of the officer in charge, Professor D. R. Bhandarkar. The eminent professor has already been kind enough to refer to these finds and now he deciphered one satisfactorily by finding out that the signs looked like primitive Brāhmi characters reversed and holding the thing before a mirror gave a reading which would see has been corroborated by other evidence. The two Neoliths bearing continuous signs come from almost contiguous parts of North-Eastern India, the one from Assam and the other from Bihar.

The first one is a well-polished celt sharpened at the edge and narrowed near the top in the characteristic manner of specimens from Assam though not formed into well defined shoulders like some other beautiful artifacts of the locality. It bore the Catalogue No. 998 and apparently could not be traced after having been catalogued. What was remarkable about the script was a continuous line at the bottom which evidently had run into a perpendicular at the left extreme. This no doubt indicated that the script ran from right to left. It is hardly worth the while to point out that such writing has been considered to be the most ancient form in historical India and also that such specimens of Brāhmi and Kharoshthi have been reported from Eran and North-Western India and none from the North-East. Moreover, the continuous line at the bottom naturally reminded me of the plate number XXXIV of Estacio da Viega's *Antiquidades monumentales de Algarve* 9 figuring an inscription from Fonte Velha near Benafrem in Bezirk-Lagoa, Portugal, which our Nūdithic signs resemble most in the bold linear type of character measuring alike in both the cases nearly one mm. in length and ending also in a perpendicular at the left side of the line. It did not seem to have become independent of the bottom line or to have developed into the well-marked art of the linear script from Crete, tables of which have been given by Mr. Solomon Reinach in *L'Anthropologie*. 10 Besides the bottom line and the perpendicular at the left extreme, four distinct signs lying clearly apart from each other may be easily differentiated from each other. It is rather fortunate that within the last ten or twelve years prehistoric paleography is being placed more and more on a very sound footing by a comparative study of the numerous signs unearthed from the Iberian peninsula, the Mediterranean culture area and prehistoric Asia Minor and Egypt. A systematic table of the signs have been given long ago by Horne in his *Natur-und*
Urgeschichte des Menschen and the latest can be found in the Scientia\textsuperscript{11} from the learned pen of Doctor W. M. Flinders Petrie. If we take for granted that similar signs have similar aerophonic value and alphabetic character (which is not much doubtful) then we can read with the help of the last table at least three signs. The sign on the extreme left “\textit{u}” is set down without any difficulty as identical with the Egyptian “\textit{Y}” and also Carian sign for “\textit{X}” and “\textit{h}” third from the left similarly to the sign for “\textit{I}” in both these places. We should have been surprised if some of the signs from Assam had not presented some difficulty when being judged by a key which holds good of things from far-off Egypt. The second sign from the left resembles more a reversed Asokan “\textit{ga}” with the two lines more at right angles than the prehistoric Egyptian sign for “\textit{g}” which can be said to be a reversed Asokan “\textit{ga}” with a short line joining the lower end at an acute angle. The fourth sign from the left appears to be even much more primitive. It harks back to the flag-like sign from the dolmens of Alvaio in Portugal, but with this difference that the loop at the right hand top is not closed in the Assam specimen. It possibly represented the “\textit{A}” vowel-stroke. The final perpendicular may be taken as a repetition of the “\textit{I}” sign only joined at the bottom and lengthened a little or it might mark the end of the script in the same manner as the parichchedha mark at the end of a sentence in later days in India. Thus putting things together we get roughly a reading like “\textit{IYIA}.”

Now the surest test of the correctness of a reading is when it admits of a rational explanation and bears a meaning. In India alone probably of all countries of the world the hard setting of different cultures at different stages can be definitely ascertained, and thus to the wonder of the prehistoric archaeologist he can actually hear the language spoken which was perhaps the dominant tongue of a pushing race long before the Semitisation or Aryanisation of the world. Our hopes have not been belied and turning to the primitive tribes of Assam whence came our Neolithic, we had little difficulty in tracing the meaning. A Khasi vocabulary and grammar would at once point out that “\textit{I}” is the diminutive article of both genders as “\textit{U}” is the masculine and “\textit{Kaa}” the feminine article and “\textit{gyo}” in Burma and “\textit{kiwi}” in Khasi means a hoe, primitive in shape but still in use locally. Now, why a spade should be written a spade or a hoe, is clearly realised when we find from the following extract how the word is connected with the thunder-weapon in folk-lore especially in the neighbouring districts (vide Coggin Brown’s article in Journal of the Asiatic Society of Bengal, New Series, Vol. V. No. 8. 1909). Thus Mr. Gurdon writes in his celebrated book The Khasis\textsuperscript{12} : “Now the peculiarly shaped Khasi hoe or \textit{mo-kiwi}\textsuperscript{13}, with its far-projecting shoulders, is merely an enlarged edition of the Naga hoe described by Peal and may therefore be regarded as a modern representative in iron, although on an enlarged scale, of the ‘shoulder-headed celts’.” Another interesting point is that according to Forbes, the Burmese name for these stone-celts is \textit{mo-gyo}. Now the Khasi name for the hoe is \textit{mo-kiwi}. The similarity between the two words seems very great. Forbes says the name “\textit{mo-gyo}” in Burmese means “Cloud or sky-chain” which he interprets “thunderbolt”, the popular belief there as in other countries being that these implements fell from heaven . . . . . . When it is remembered that these stone-celts are of a different shape from that of the stone-implements which have been found in India (with

\textsuperscript{11} 1918. I—XII.


\textsuperscript{13} ‘Mo’ in Khasi means large, as “\textit{I}” small.
the exception of Chota Nagpur) there would seem to be some ground for believing that the Khasis are connected with people who inhabited the Malay Peninsula and Chota Nagpur at the time of the Stone Age. That these peoples were, what Logan calls, the Mon-Annam may possibly be the case. Mr. Peal goes on to state "the discovery is interesting for other reasons, as it possibly amounts to a demonstration that Logan (who it is believed was the first to draw attention to languages of the Mon-Annam or Mon-Khanver and those of the Munda and the Khasis) was correct in assuming that at one time the Mon-Annam races and influence extended from the Vindhyas all over the Ganges Basin, even over Assam, the northern border of the Ultra Indian Peninsula." So if we were disposed to think that a chance coincidence merely made the prehistoric palaeographic Egyptian key fit in to an Assam Neolith, the probability of correctness becomes more when the meaning is made clear and patent by a systematic anthropo-philological enquiry. What is rather more important and an interesting link in our arguments is convincing proofs have already been brought forward by a learned savant, Mr. H. Frey, in 1905 in *Egyptiens prehistoriques identifiques avec les Annamites* mainly on linguistic grounds, that the prehistoric Egyptians and the present Annamites, are identical. Thus he wrote in page 6: "We mean to state finally and principally and we hope to be able to impart the conviction to those who are interested by these studies, that the language spoken in Egypt in prehistoric epochs, that is to say, 6000 years and more before Christ, was none other than what is but spoken to day by the Annamites and which in the monosyllabic form, as it then was, in some sort crystallised, (as much as time allowed has maintained) much of its primitive purity." We have already seen that the Khasi language bears marked affinities with the languages of the Annamite group. It is rather remarkable that the Khasis as they are, do not possess the art of writing and in fact they have adopted the English alphabet lately for their new growing literature. But still tradition is strong among them that they possessed the art of writing in some antediluvian age and they lost their book and arts while swimming for life during the flood.\(^{14}\) Lastly, the following quotation gives us a clue that this Neolith inscribed in some ancient Khasi tongue was probably used as a token of submission\(^{15}\) :—"The Rev. H. Roberts in his introduction to his *Khas Grammar* states that tradition, such as it is, connects them politically with the Burmese to whose king they were up to a comparatively recent date rendering homage, by sending him an annual tribute in the shape of an axe, as an emblem of submission." To prehistoric archaeology, which saw its birth to make some Müllarian myths melt in air and unearthed the cup of Priam and the seals of Idomeneus' treasury, which has brought forth sure proofs of very ancient connections between such widely scattered tracts as Scandinavia or Spain and Crete or Egypt, and which is well nigh inclined to assign to a single race the thousands of megaliths spread almost all over the world, the connection between Neolithic Assam and predynastic Egypt is not much surprising. Some very interesting intermediate stages and 'missing links' will be adduced in the next two papers, which will go well nigh to demonstrate a great prehistoric Indian race, whom I should like to call Indo-Eryrhemian, was possibly responsible for some highly finished cultures, which almost simultaneously (or rather the more Eastern, the more ancient the culture) had its rise in prehistoric India, predynastic Egypt and proto-Sumer and Accad. And as botanists would call that the place of origin where certain plants are still


\(^{15}\) *Ibid*
found wild, so anthropologists would tend strongly in favour of the land as the primitive and original home where the earliest wild stages are still as unmistakably found as the later higher developments clearly missed. Lastly it must be remembered that if Petrie's arguments that proto-Egypt is the ultimate source of all prehistoric signs in Europe and Africa, as it possesses the largest number, is sound, prehistoric India is in a much more vantage ground, as Mr. Yazdani's already published signs, together with the signs found later by himself and me, far outweigh in number those from Egypt.

With these words I pass on to the other remarkable artifact, the piece of red earthy haematite whose very make suggests to Egyptian hieroglyph for representing roughly a 'k' 'n' sound joined to the symbol for 'aah' ə. Its immediate deciphering speaks volumes of the soundness of the Indian palæography as well as the epigraphic abilities of Prof. D. R. Bhandarkar, whose reading has been more than amply justified by the hieroglyphic indication of the value of the artifact itself as well as independent evidence from another quarter. I may mention here that another small beautifully shaped Neolith (Catalogue No. 20991) is identical in shape with the Egyptian hieroglyphic sign for "R'd" or "R'j."

Coming now to the script itself, we start with the clue of the hieroglyphic determinative which gives us the idea that the word is an "aah-ta" ending word, so if any doubt remain that the word was to be read from the left to the right is at once done away with and we also get the value of the large symbol as "TA" and we have already stated that Prof. Bhandarkar's reading from the purely Indian palæographic standpoint gave us the identical value when it was taken for granted that it was a reverse Brâhmi "Ta", whose existence has always been pre-supposed from the older manner of writing of the Brâhmi script notably in Eran. Similarly the first symbol on the extreme right was once for all settled for "Ma" though the right hand horn on the loop forming a straight line with the right hand side of the loop itself showed that it was of considerable antiquity—much more anterior to the Eran form. For though historic palæography has a tendency to pre-suppose a later date, the straighter the lines, prehistoric palæography has given once for all the lie direct to it, for the more we go back for at least the history of the prehistoric script in S.-W. Europe we do not often get the preceding picture-writing but definite bold stroke. It seems that to the earliest man as to the young child it was easier to give indiscriminate dots and dashes rather than faithful artistic representations of objects round them not to speak of attaching a philosophic or rationalistic symbolical meaning to them, which pre-supposes a considerable development of the intellect taking thousands of years in the history of human culture. It is for this reason perhaps that the Hieratic has been definitely disproved to be merely a cursive development of the Hieroglyphic, as archaeological excavations have given us a long series of its foro-runners at a time when probably the latter was unknown. That is why also, perhaps, pre-Columbian Mexico whose civilisation left little to be desired or at least was not at all rude and primitive, glowed in the possession of probably the best form of picture-writing the world has ever known. In short we are even tempted to say that the palæographer's occupation is gone in the face of Piette's epoch-making discoveries of the painted symbols from Masl'Azil of which the modest date would be more than 6000 B.C. and which give us the capital letters "E" or "I" or "L" in a form which leaves little to be desired in the twentieth century A.D. At least now no one should enter into the question of the origin of the alphabet.
in any part of the old world without full note of their long tale in the prehistoric dawn. These digressions apart, which were entered into merely to show that probably the laudable attempts of the great Cunningham to pre-suppose and evolve a fore-running Hieroglyph or Pictograph from the existing Brāhmi type were but love's labours lost, I pass on to the script in question which was deciphered as "Maat." We have already referred to the Acrophonic value of the artifact and now we would point out that "Maat" as an euphony is very common amongst Egyptian sovereigns (witness name "Ra-maat" of queen Hatashu or Hatshepshet). The word mat, mat, mat, meaning 'eye' also runs through several of the Mon-Annam languages to which the Munda of Chota Nagpur bears remarkable affinities, e.g., Mon, mat; Sieng, mat; Bahmar, mat; Annam, mat; Khasi. Khat (dialectic mat); (vide Gurdon, p. 206).

Before passing on to other questions it is well to consider the probability of the knowledge of writing in Neolithic India. Bruce Foote in his masterly second volume on the Prehistoric and Protohistoric Antiquities, (Notes on the Ages, etc., p. 15) points out: "That the Indian people of Palaeolithic times did occasionally make drawings and engravings for special purposes, seem, however, more than probable, because implements suitable for the preparation of such drawings have been found, notably the 'chert-burin' from Jubulpur resembling one from Les Eyzies." Thus what Mas' Azil has established in Europe, the Jubulpur 'chert-burin' would lead us to in far-off India, namely, that alphabeticoid signs (Alphabeticum Zeichen) first arose in the transitional period between the Palaeolithic and the Neolithic ages. Moreover, graffito etchings remarkably resembling those from the "Rein-deer" period of prehistoric Europe have been reported from Neolithic Kappalai hills of the Bellary District. Similarly Mr. C. W. Anderson has reported of the Rock-paintings of Singapore in the Journal of the Bihar and Orissa Research Society for September 1918, of which plate 8, depicting the folded palm of a hand, makes a near approach to the shape of our piece of Hema.rite.

Now not much doubt should remain as to the antiquity of our finds, which was collected by competent savants of the Geological Survey and catalogued as a genuine artifact of Neolithic India by the unassailable Indian geological and anthropological knowledge of Mr. Coggin Brown, as these Egyptian similarities unmistakably point to the same mysterious prehistoric connections to which I have referred already. At least the mere fact that Indian archaeology, which takes us back to Naks-i-Rustam and Behistun tablets of the sixth century B.C., has not a word to say on this shows how far anterior to that period would have been the time of the contact of the Egyptian and Indian cultures as there can be proved to have been some, by these and subsequent evidence. Here we have two Neoliths, one of which we have read with a key supplied by prehistoric Egypt and the other harking back to some characteristics which are unmistakably Egyptian, so can we not say that they belong to a time when either prehistoric India was being influenced by predynastic Egypt (for the key which we have used belongs to pre-hieroglyphic and proto-hieratic period) or vice versa, or a common culture was swaying both the lands? Though the prehistoric data from India have not yet been exhausted, five catalogues have already enabled me sufficiently to enter into the same interesting problem in a second paper on the vestiges of a prehistoric race of India and a third paper on the chronology of the Indian early Iron Age and it would be seen that the conclusions, which prehistoric paleography clearly hints at, would be rendered highly probable by a comparative study of some ancient skulls and would almost settle into a valid scientific induction by the tests of prehistoric archaeology and metallurgy of India.
One word more,—my friend Mr. S. Kumar who has piloted me often by giving me timely warnings of the pitfalls ahead suggested that these might be talismans or tribal sept-marks. It does justice to his strong commonsense and clear insight, for on turning over the pages of the Anthropological Journal, *Man* (1902, Article 28), at his suggestion I found that exactly the same doubts were thrown on Cretan stones when they were being unearthed in the late Nineties of the last century. But it is now held by a comparative study of talismans all over the world, that these are invariably bored for being used as pendants and both our Neoliths betrayed no trace of any boring. As to their being sept-marks, the mere fact that we have been able to decipher them by a key which reads alphabets and also that the reading has been rendered correct by the probable meanings which we have found quite suitable renders improbable the idea that they were mere uncouth symbols looked upon with reverential or superstitious awe.

Lastly, the "Maata" of our Neolith, written undoubtedly with reverse Brâhmi characters according to Prof. Bhandarkar (who was kind enough to point out also that the reverse form could not have been due to its being used as a seal for the signs were inscribed or rather etched in very narrow lines on a very uneven part and thus could not have been meant for impression elsewhere), means a headman or chieftain. We have seen it forming a part of Egyptian royal names. It survives to-day curiously enough, such is the degradation of words brought about probably by social circumstances in the lowest degraded class in India, the cleaners of refuse—the "mehtar" and the "mehtua." Russell and, if I remember right, also Risley, have long ago pointed out that the word "mehtar" means a prince or head-man. The very depth of the social scale to which these peoples have sunk, shows the vast lapse of ages which must have gone by since the time these very people were actually princes and chieftains, from which position they sank and sank till the last of Indian primitive conquerors who gave it its dominant culture, the Sindhu-bank dwellers—the Hindus—came from the direction of "Ariane" and evolved a rigid social system which has shown little signs of any great modification since those ancient times, except it be in these days of mass education and British enlightenment. So these words, as it were, gives a side-light to those remote Neolithic pre-Aryan times, when a piece of red earthy hematite much prized by prehistoric Indians, shaped in a beautiful symbolical manner and inscribed with a word meaning a leader, might have been part of the paraphernalia of some pre-Aryan patriarchal ruler. Now it is well known that village government has often been shown by others to be of South Indian pre-Aryan (Dravidian or pre-Dravidian) origin. And as village government in India was seldom touched by the imperial ruler of India and has gone on in much the same way for thousands of years, I am inclined to think that we can still trace the rule of a Maata in the modern village headman "Mahto", which word should not be connected by false philology with the much later Sanskrit word "Mahat" as Prof. Bhandarkar pointed out that in Sanskrit the word for a chief is "Mahattama" and "Mahattama", the comparative and superlative forms and not simply "Mahat." It seems very probable that the non-Aryan word "Mehtar" was identified with Sanskrit "Mahattara" and by false analogy the superlative "Mahattama" also came into being. About the modern "Mahto" rule I would refer to Russell's *Tribes and Castes*, etc., Vol. I, p. 386, and Risley's *Tribes and Castes*
Bengal, Vol. II, pp. 43-44, and also give the following excerpt from the Census of India, 1911, Vol. V, Part I, p. 466—

"In Shahabad every goola village has a head-man called 'Mahto' for a group of villages, and in the case of towns for the whole of the town, there is a superior caste official who is called 'Barka-Mahto', i.e., a 'Mahto' of 12 villages. When a breach of caste rule takes place the village 'Mahto' is first informed about it. In petty cases he gives judgment in consultation with the castemen of the village. In serious cases the 'Barko-Mahto' is referred to, and general panchayet of all the castemen in the villages under him is convoked. Among other sub-castes (except the Goria), the panchayet's jurisdiction is restricted to a group of villages, the head of which is called a 'Mahto'."

Russell and Risley make it clear (vide references ante) that this term is very common amongst the goolas. However much these may have a tendency recently to group themselves under the third Aryan caste group, the Vaishyas, the following extract from Captain Mackintosh's Account of the Mhadeo Kolus would make it clear that they clutched quite a different tradition about their origin, when modern education had not yet percolated to them, on the strength of which they may be with a fair degree of probability ascribed to be remnants of a pre-Aryan Megalith-bearing race of the Deccan:

"There is a popular tradition among the people in that part of the country, that the Goursees were the original inhabitants of the Dakhan, and that they were displaced from the hilly tract of the country by the race of Goullies or cowherds. These Goullies, it is said, subsequently rebelled against their lawful prince, who detached an army that continued measuring in their exertion until they exterminated the entire race of Goullies. It is a common practice with such of the inhabitants of the plains as bury their dead as well as the hill-tribes to erect thargaks (tombs commonly of a single stone) near the graves of their parents. In the vicinity of some of the Koly villages and near the site of deserted ones, several of those thargaks are occasionally to be seen, especially near the source of the Bham river. The people say they belong to the Goursees and Goullies of former times. The stones, with many figures in relief roughly carved upon and one of them holding a drum in his hand and in the act of beating tune on it, are considered to have belonged to the Goursees who are musicians by profession. The other thargaks with a saloonka (one of the emblems of Mhadeo) and a band of women forming a circle round it with large pots on their heads, are said to be Goullie monuments. This may be reckoned partly confirmatory of the tradition."

I append below a list of the signs heretofore discovered by me:—

<table>
<thead>
<tr>
<th>Neolithic signs, found by me.</th>
<th>Catalogue number of the pieces on which they occur.</th>
<th>Locality.</th>
</tr>
</thead>
<tbody>
<tr>
<td>II G, 17 I</td>
<td>C. B. P. 131; Neolith No. 998</td>
<td>Assam.</td>
</tr>
<tr>
<td>III A</td>
<td>C. B. P. 131; Neolith No. 866</td>
<td>Assam.</td>
</tr>
<tr>
<td>IV Y</td>
<td>C. B. P. 74; Neolith No. 2626</td>
<td>Bellary.</td>
</tr>
<tr>
<td>V X</td>
<td>C. B. P. 126; Neolith No. 3294</td>
<td>Behar.</td>
</tr>
</tbody>
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(To be continued.)

THE HUN PROBLEM IN INDIAN HISTORY. 1
By Prof. S. KRISHNASWAMI AIYANGAR, M.A.; MADRAS.

The Huns were an Asiatic people who, according to accepted history, dominated the world during the 4th and 5th centuries of the Christian era. Gibbon says of them: "The Western world was oppressed by the Goths and Vandals who fled before the Huns; but the achievements of the Huns themselves were not adequate to their power and prosperity. Their victorious hordes had spread from the Volga to the Danube, but the public force was exhausted by the discord of independent chieftains; their valour was idly consumed in obscure and predatory excursions; and they often degraded their national dignity by condescending, for the hope of spoil, to enlist under the banners of their fugitive enemies. In the reign of Attila, the Huns again became the terror of the world, and I shall now describe the character and actions of that formidable Barbarian, who alternately insulted and invaded the East and the West, and urged the rapid downfall of the Roman Empire.

"In the tide of emigration which impetuously rolled from the confines of China to those of Germany, the most powerful and populous tribes may commonly be found on the verge of the Roman provinces. Their accumulated weight was sustained for a while by artificial barriers; and the easy condescension of the emperors invited, without satisfying, the insolent demands of the Barbarians who had acquired an eager appetite for the luxuries of civilized life.

"Attila, the son of Mundzuk, deduced his noble, perhaps his regal, descent from the ancient Huns, who had formerly contended with the monarchs of China. His features, according to the observation of a Gothic historian, bore the stamp of his national origin; and the portrait of Attila exhibits the genuine deformity of a modern Calmuck: a large head, a swarthy complexion, small, deep-seated eyes, a flat nose, a few hairs in the place of a beard, broad shoulders, and a short square body, of nervous strength, though of a dis proportioned form. The haughty step and demeanour of the king of the Huns expressed the consciousness of his superiority above the rest of mankind; and he had a custom of fiercely rolling his eyes, as if he wished to enjoy the terror which he inspired." 2

The Huns in the East.

At the other extremity of their influence at about the same period, a more recent historian has the following:—"Référence has already been made to the Yueh-Chi as having in 163 B.C. dispossessed the Sakas from their habitat in the Tarim Basin. In 120 B.C. the Yueh-Chi drove the Sakas out of Bactria, which they occupied and which remained their centre for many generations. In 30 B.C. one of their tribes, the Kwei-Shang, subdued the others, and the nation became known to the Romans as the Kushan. Antony sent ambassadors to this people and Kushan chiefs appeared in Rome during the reign of Augustus. Their power gradually waned, and they were finally supplanted by a race known to the Chinese as the Yeta, to the classical writers as the Ephthalites or White-Huns, and to the Persians as the Haythai: the new-comers, though of a similar stock, were entirely distinct from the Yueh-Chi whom they drove out. This powerful tribe crossed the Oxus about A.D. 425, and according to the Persian chroniclers the news of their invasion caused a widespread panic." 3

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1 The Inaugural Lecture before the Madras Christian College Associated Societies.
These Huns seem to have made their appearance first on the eastern frontier of Persia about the year 350 in the reign of the Persian King, Shapur the Great, and, according to Persian historians, Shapur defeated them and made them enter into a treaty with him so far successfully that, when he had to go to war against Rome a few years after, he was supported by an army of these Huns; but soon after the year A.D. 425, when they crossed the Oxus, Bahram Gur defeated them completely and made them cross the Oxus back again for the time being. Though defeated for the while, the White Huns hung like a cloud on the eastern frontier of Persia and constituted the principal pre-occupation of the Persian monarchs that succeeded him. After a prolonged series of operations, Shah Firuz of Persia suffered in A.D. 481 a crushing defeat from the "Khush-Nawaz", the High-minded, and he himself fell in the battle. What was worse for Persia, the White Hun monarch imposed a tribute on the Great King who succeeded Firuz, which was paid for two years. It was left to a son of this valiant Firuz, Kobaš by name, to destroy the power of these Huns. After a war which lasted from A.D. 503, to 513 he defeated them, and the White Hun peril which had threatened Iran for so long had passed away.

The Huns in India.

It is these Ephthalites or the White Huns that figure prominently in the History of India of the same period. Their first appearance so far as is known to us at present was in the reign of the early Gupta Emperor, Kumāragupta, whose death took place in A.D. 455. He suffered a defeat at the hands of the Huns, serious enough to shake the foundations of the empire; but the disaster was averted by the energy of his son Skandagupta, who inflicted a crushing defeat on the Barbarians and averted the danger for the time, about the year A.D. 455. The Huns appeared again barely ten years after, about A.D. 465, occupying Gandhāra, the North-Western Punjab. Five years after this they advanced further into the interior and Skandagupta's exertions to stem the tide of the invasion were not uniformly successful. Under his weaker successors, they continued their advance till they were completely defeated some years before A.D. 533, either by a combination of Narasimha Gupta Bālāditya, the Gupta ruler, and Yaśodharman of Malva (either as a subordinate, or more likely as an independent ruler); or each of these inflicted a separate defeat upon these Huns. We have records of two Hun rulers in India, father and son, by name Toramāga and Mihiragula. Mihiragula, the Golfias of Cosmos Indikopleustes, is described by Hiuán-Tsang as "a bold intrepid man of great ability and all the neighbouring states were his vassals." He wished to study Buddhism and the Buddhists put up a talkative servant to discuss the Buddha's teachings with the king. Enraged at the insult he ordered the utter extermination of the Buddhist Church in his dominions. When he recovered from the defeat at the hands of Bālāditya, he found that his place was not available to him. His younger brother having taken possession of the throne, he took refuge in Kashmir, and here he repaid hospitality by treachery and having murdered the king he made himself ruler. Then he renewed his project of exterminating Buddhism, and with this view he caused the demolition of 1600 temples and monasteries, and put to death nine kṣitias of lay adherents of Buddhism. His career was cut short by his sudden death, and the air was darkened, and the earth quaked, and fierce winds rushed forth as he went down to the Hell of unceasing torment. 4

What the Hindu and Jain sources have to say of him is no less gruesome, and he was taken away to the relief of suffering humanity.

The Huns in Indian Literature—Kālidāsa.

It is the invasion of the Huns and the particular period of active migration of this nomadic people that scholars have laid hold of in connection with all references that may be found to the Huns in Indian literature. One of these latter references is contained in the Rāghuvaṃśa of Kālidāsa. Among the many achievements of the hero has to figure, according to accepted canons of literary criticism, a description of his conquest of the four quarters. This forms Book IV of the work. Ślokas 60—80 of this book give the details of the western conquests of Rāghu and his progress northwards till he crossed the Himalayas back into the Madhyadēśa of the ancients. The geography of this progress is worth careful study. Rāghu is brought in victorious career along the west coast to Trikūṭa, which is west Avanti on the farther side of the Vindhyas. Then he started for the conquest of the Pāraśīka by the landway. He left the field of the battle with the army of cavalry of the westerners covered with the bearded heads, cut off by the crescent darts of his bowman. He magnanimously pardoned the survivors who surrendered to him with their turbans removed. The victors rid themselves of the fatigues of the battle by draughts of wine in the surrounding vineyards in which sheets of leather were spread for seats. Then he set forward northwards as if he were bent upon uprooting the northern monarchs. By rolling on the banks of the Sīndhu (Vaiṅśu) the horses of Rāghu’s army not only got rid of the fatigues of the journey but also shook off the pollen of the saffron flowers sticking in their manes. The display of his valour on their husbands exhibited itself by the red colour in the cheeks of the Hūṇa Woman. 5

The Kambjas unable to resist his valour bent down before him as did their Walnut (Aksoda) trees broken by his elephants tied to them. They sent in their tributes in heaps of gold and herds of horses repeatedly; pride never entering the mind of Rāghu all the same.

Then he ascended the Himalayas, the mountain-father of Gauri, the mineral dust raised by his cavalry appearing to be intended to enhance the heights of its peaks. The breeze rustling among the birch-leaves, and whistling musically among the bamboos, carried the spray droplets of Ganges water which refreshed him on the way.

The Kīrāṇas who reached his abandoned camps learned the height of his elephants from the marks on the deodars left by the neck-ropes of these elephants.

Rāghu fought a fierce battle with the Pārvatiyas (the seven gaṇas of Utsavasaśākētas). Having made them lose the taste for war, he got his poemia of victory sung by the Kinnaras.

Having raised his pile of unassailable glory on the Himalayas as if to put to shame the Rāvaṇa-shaken Kālidāsa of Śīva, Rāghu descended the Himalayas.

Criticism of the Reference.

The substance of the twenty stanzas of the book given above, gives a sufficiently correct indication of the point of view of the author though three points of view seem possible. In such connections an author may simply follow a conventional method in which states and parties are alike figments of the imagination; he may equip himself with such historical information as may be available to him and try to project the political condition of the age of his hero; or he may just project anachronistically the political condition of his own age. Which exactly is the actual point of view of the author in any particular case has to be settled upon its own merits in each case, and the decision will depend upon the actual knowledge of the age it is possible for us to bring to bear upon the question. Profoundly well-read in the Epics and the Purāṇas, as Kālidāsa apparently was, he does not appear

5 This is a product of Yuan-Chwang’s Kapisa. S. Beal’s Si-Yu-Ki, I, 54 and notes, 190 & 191.
to follow the Paurāṇic convention in this case. It is well on the surface that he does not quite attempt the historical surroundings of the age of Raghu, as a comparison of this progress with the corresponding section of the Rāmāyaṇa or the Mahābhārata will abundantly show. It is in all probability, the third course that he has adopted in this case, and has tried to depict the political surroundings of his own age. On this assumption it is that those scholars who have investigated the question have ascribed to Kālidāsa the particular historical periods to which they ascribe him, rejecting as untenable the traditional age of Vikramaditya of Ujjain. It will appear in the course of our study of the history of the Huns, that this settlement so far, at any rate, as it rests upon Kālidāsa's reference to the Hūnas, is anything but the crucial test that it is but too readily taken to be.

The Geographical Data of Kālidāsa.

Let us examine the text a little more closely. Kālidāsa leads Raghu from Trivikrama by the landway to Pārasikā which must be Fars (ancient Persia) from which the name has descended to the whole country. The specific mention of the landway suggests that the usual way was the waterway. If Raghu came from Aparantaka, (the Bombay Coast) he must have crossed the Vindhyas near the west end through his own Anupa, and Trivikrama must be located in the Western parts of Central India, the roadway must then go across the margin of the desert to Sukkur, and thence by way of the Bolan Pass to the Kohak Amran mountains, wending round them to Girishk, and thence across to South Persia along the Helmand, that is, the region of Persia hallowed by the early activity of Zoroaster and his patron Darius Hystapes. Then follow some points of detail which indicate accurate knowledge of the characteristics of the Persians and the Parthians before them. They were both of them essentially horsemen, and the Pārasikās are described in the poem. When they were defeated, and they resolved to surrender, the usual custom among them was to take off their turbans, throw them round their necks, and appear as suppliants. Whether the term "Apanita Sinasthāna" conveys all this it would be hard to say, but it seems unmistakably to indicate this peculiarity of the Persians. Both Persians and Parthians were alike bearded men, as the poem says.

Having conquered these, Raghu starts northwards as if to uproot the kings of the northern people—among whom figure only two, the Hūnas and Kāmbobos. As a clear indication of what this north means we are given the specific hint (in iloka 67) that the banks of the Sindh were reached. The word Sindh is more likely to be a misreading, as six manuscripts out of the nine have Vaṅkuśu instead of Sindh. The most popular and authoritative commentator among these, Mallinātha, adopting the reading Sindh, gives the meaning a nāda in Kashmir, meaning a westward flowing river, according to his own definition. He has been driven to this by the obvious unsuitability of the ordinary significance of the word Sindh. It is very likely that the correct reading is Vaṅkuśu. If it is so, what is Vaṅkuśu? This is usually identified with the river Oxus, which is derived from the term Vakṣu or Vaṅkuśu. The Oxus is a long river the sources of which lie not far from the Pamirs, and its course then lay across the whole width of Mid-Asia from the Pamirs to the Caspian Sea. The Vaṅkuśu is not the Oxus, however, but is the name of one of the many tributaries which pour their tribute of water into the actually smaller Oxus to make it the great river. Among four such in the upper reaches of the Oxus, there

are two, Wakshab and Akshab, between which lay Khuttal, as it is called by Arab geographers, but Haytal by the ancient Persians, from which the name Ephthalites was given to the later Huns. The Wakshab of the Arabs is apparently the Vaikṣyū referred to by Kālidāsa, by far the greatest tributary of the Oxus.

Immediately to the east of this and enclosed in a huge semi-circular bend of the Oxus is the division known by the name Badakshan, ‘a country in which rivers carried down gold sands.’ To the east of this again and reaching almost to the very source of the Oxus lay Wakh-Khan, which brings us to the very frontiers of Kashmir, but on the farther side of the Karakoram branch of the Himalaya mountains. There is but a narrow strip of country at the foot of the Pamir between the upper course of the Indus, the sources of the Oxus and those of the Yarkhand river, which in medieval times formed the road of communication between Turkistan and Tibet. The junction of the Wakshab is reached from Balkh by a road going into the territory of Khuttal, a little to the east of the junction, 7 and if Kālidāsa had any roadway in this region in his mind, Rāghu’s march must have taken the road that Alexander took, up to Balkh and then turned north-eastward from Balkh, through Badakshān and Wakh-Khan to the frontier of Kamboja, instead of the slightly north-western road which led into Sugd, the Sogdiana of the Greeks. There is then another point for remark in this connection. This itinerary for Rāghu seems to mark the outer boundary in the west and north-west of India from the Achaemenian times onwards almost up to the middle of the 3rd century A.D., if not even up to the time of Yuen Chwang (Huüen-Tsiang).

Rāghu marched eastwards from the Vaikṣyū apparently till he reached the frontiers of the Kambojas who submitted without a fight. After this it is that he began his ascent of the Himalayas. There is a well-known route for commerce through Ladak and eastern Kashmir into Tibet, but the region was occupied by the warlike Dāradas (Dards). 8 Rāghu’s route according to Kālidāsa, must have lain further east as there is no mention of these Dāradas, and as śloka 73 states that his army was refreshed, on its laborious mountain journey, by the breezes from the Ganges. There is the further reference (in śloka 80) to the Kailāśa being perhaps in view. He then descended the Himalayas probably by the passes of Gangotri and Kērnāth into the Doab between the Ganges and the Jamna. Here ends this part of his victorious progress, Kālidāsa transferring him to the banks of the Lauhitya (Brahmaputra) immediately on his eastern conquests.

The real question requiring explanation.

This detailed investigation makes it clear that at the period of time referred to by Kālidāsa in this connection, the Huns were in that particular region on the northern banks of the Oxus, which became characteristically their own in the centuries of their active domination both over Asia and Europe, that is, in the 4th and 5th centuries A.D. When they actually did come in there, and whether those that were in occupation of that region before them could by any means be known to the Indians of their days by the name Hun or Hūsa are points on which light would be welcome.

The Hun in Chinese History.

The name Hūsa can be traced back in Chinese history to the very beginnings of the history of that country. These were a people who occupied the north-western corner

7 Vide The Lands of the Eastern Caliphate by Le Strange, Chap. ‘The Oxus.’
8 For the position of the Dards and Kambojas see Pargiter’s Map J.R.A.S., 1908, p. 332.
of China proper and were known to the neighbouring Chinese under three forms of the name, written differently no doubt but pronounced exactly alike. Their earliest name seems to have been Hün-Yu, the first part being Hun or Kun indifferently; later they were called Hien Yün, and finally Hiung-Nu, the common sound of all these being Hun. This takes on an affix 'U' in Persian becoming Hunu, Sánk. Húpa. These Hiung-Nu were the leaders of the Turkish, Mongolian, and Hunnu peoples, who overran the continent of Eurasia in the centuries above referred to. They referred themselves to the dynasty of Hia. founded by the great Yu, son of the minister Kun in B.C. 2205. The seventeenth ruler of this dynasty was banished in 1766 B.C., because he was a tyrant. His son Shun-wei migrated with 500 members of the family of Hia to the northern borders of the district of China, and these, Chinese tradition referred to as the forefathers of the Hiung-Nu. Dr. F. Hirth says: "Under Huang-Ti, we find the first mention of a nation called Hun-Yu, who occupied the north of his empire and with whom he is represented to have engaged in warfare. The Chinese identified this name with that of the Hiung-Nu, their old hereditary enemy and the ancestors of Attila's Huns. Even though the details of these legendary accounts may deserve little confidence, there must have been an old tradition that a nation called Hun-Yu, occupying the northern confines of China, were the ancestors of Hiung-Nu tribes, well-known in historical times, a scion of whose great Khans settled in the territory belonging to the king of Sogdiana during the first century B.C., levied tribute from his neighbours, the Alaua, and with his small but warlike hordes initiated that era of migrations, which led to the over-running of Europe with central Asiatic Tatars."9 Coming down the centuries, the kingdom of China broke up in the seventh century B.C. into seven feudal kingdoms: Tshu, Chao, Wei, Han, Yen-Chao and Ts'i, and Ts'in. Of these the northern kingdoms Yen-Chao and Ts'in were neighbours of the Hiung-Nu. In the year 321 B.C., and again three years after, the first six of these kingdoms under the leadership of the Hiung-Nu attacked the Ts'in dynasty. The allies were, however, entirely conquered by the Ts'in, and Shi-Huang-Ti of the Ts'in dynasty became the first universal emperor about the year 246 B.C. This emperor made Hien Yang (the modern Si-Gan Fu) his capital. He abolished the feudal system and divided the country into provinces over which he set governors directly responsible to himself. He was also the author of roads, canals, and other useful public works, and having assured himself of order in the interior of his kingdom, he proceeded against his enemies, chief among whom were the Hiung-Nu Tartars, whose attack for years had been disconcerting to the Chinese, and the neighbouring principalities. He exterminated those of the Hiung-Nu that were in the neighbourhood of China and drove the rest of them into Mongolia. Overcoming his enemies on the other frontier as well, he extended the empire to make it of the same extent as that of modern China proper. As a protection against the repetition of attacks by the Hiung-Nu, he supplemented the efforts of the three northern states by completing the great wall of China along the northern frontier extending from the sea to the farthest western frontier of the province Kan-Suh. This great work was begun under his immediate supervision in 214 B.C. Finding schoolmen and pedants holding up to the admiration of the people, the feudal system that he overthrew, he ordered the destruction of all books having reference to the past history of his empire. But the result of this piece of vandalism was a great deal undone by his successor Hwei-Ti (194—179 B.C.), the contemporary of our Pushyamitra and Khâravela, and of the Bactro-Indian Greek Memander, the Milinda of the Buddhists.

9 Encyclopaedia Britannica (XI Ed.), Vol. 6, p. 192.
The Huns and the Yueh-Chi.

During the last years of Shi Huang-Ti, the Hiung-Nu Shan-Yu, Teu-Man by name, was driven from the throne and murdered by his son Mao-Tun in the year 209 B.C. Subjugating twenty-six of his neighbouring tribes, Mao-Tun extended his kingdom from the Sea of Japan to the river Volga. At the head of an army of 300,000 men he recovered from the Chinese all the northern territory inside the great wall, which they had seized from his father. The Han ruler Hwei-Ti (194–179 B.C.), when he ascended the throne, started by giving every encouragement to the literature and doing all that was possible for him to undo the destruction brought about by Shi-Huang-Ti. During his reign, the empire enjoyed internal peace, but there was only one enemy on the frontiers and that was the Hiung-Nu people. They suffered many defeats in their attacks upon his empire; and, thwarted in their attacks on China, they spent their fury upon the kingdom of the Yueh-Chi, which had grown up in the western extremity of Kan-Suh. The Yueh-Chi were all dislodged from their place and driven away to the territory beyond the Tianshan mountains between Turkistan and the Caspian Sea. The Chinese emperor attempted to form an alliance with the Yueh-Chi against the Hiung-Nu and ultimately succeeded. Changk’ien, the ambassador sent on this commission, was able to visit Bactria, which was a recent conquest of the Yueh-Chi and when there his attention was first drawn to the existence of India. It was during this visit of his that numerous elements of culture, plants and animals were imported for the first time from the west into China. Under Wu-Ti (140–86 B.C.) the power of the Hiung-Nu was broken and Eastern Turkistan became a Chinese Colony through which caravans could go forward and backward in safety, carrying merchandise and art treasures from Persia and the Roman market. About the beginning of the Christian era, the Han power was overthrown, and there was civil disorder till a prince of this dynasty was able to make his position secure from about A.D. 58. It was in the reign of his successor that Buddhism was introduced from India into China in A.D. 65 under Ming-Ti. It was about the same time that the celebrated general Pan-Chao went on an embassy to the king of Shen-Shen in Turkistan, and brought under Chinese influence the states of Shen-Shen, Khoten, Kucha, and Kashgar, all on the northern frontiers of Trans-Himalayan India. It was after this period that the northern Hiung-Nu were finally dislodged from their place. They came and settled in the neighbourhood of the Sogdians, “conquered the Alans, called prior to the Christian era Yen-Ts’ai (Massagetae), killed their king, and captured their country whereby, under the name of Huns, they were the cause of the folk migrations, which have recently been proven by the German Sinologist, Dr. Hirth, in numerous dissertations.” 10 The southern Hiung-Nu, on the other hand, later acknowledged the supremacy of China after their last Shan-Yu had abdicated in favour of the Chinese emperor in A.D. 215. When the central power of China grew weak in the third century A.D. owing to its division into three independent kingdoms, often quarrelling with one another, the Hiung-Nu renewed their incursions into the empire in the beginning of the 4th century. The weakening of the Chinese empire naturally was the occasion for the Hiung-Nu, who in their now familiar name Huns, spread themselves from the frontiers of the Roman Empire to those of India.

The Hiung-Nu—Hun theory.

In regard to this Hiung-Nu being the Huns, there were three theories that held the field till within recent times. The first is the Hiung-Nu—Hun theory, the second Hiung-Nu—Turk theory, the third Hiung-Nu—Mongol. It is the first, that the Hiung-Nu were

10 The Imperial and Asiatic Quarterly Review for April 1910, p. 354.
the Huns, that has the best authority at present, and the proof of this rests upon several facts other than geographical. In the Latin map of St. Hieronymus, preserved in the British Museum in London, there appears the name *Hunisetae* in the neighbourhood of the Chinese Empire. This map was compiled between the years A.D. 376 and 420, when the Huns were already in Europe. The appearance of this name on this map is remarkable, though it is scored out on the map itself as it is at present, and "Seres Oppidum," inserted close to it. Scholars now hold that this correction was made by the geographer Orosius, (a pupil of St. Hieronymus) whose geography was translated into English by King Alfred. In this geography, the compound folk name Huni-Seytha occurs. What is more remarkable is that this name occurs in the neighbourhood of *Ottorokorra* (*Uttarakuru*). It is generally believed now that this Orosius introduced the correction on the map of errors copied either from the Latin map, drawn on the Wall of Polla Hall in Rome, under the orders of the emperor Augustus in 7 B.C., or from the work *Orbis Pictus* of Agrippa, which was in general use. "The Latin writers therefore of the Hiung-Nu age had really heard of the Hun under the Chinese Great Wall, although they did not know their history." 11

Among Strabo's notices of India, we find the statement that "The Greeks who occasioned its (Bactria's) revolt became so powerful by means of its fertility and advantages of the country that they became masters of Ariana and India, according to Apollodorus of Artemita. Their chiefs, particularly Menander, (if he really crossed the Hyphasis to the east and reached Isanus), conquered more nations than Alexander. These conquests were achieved partly by Menander, partly by Demetrius, son of Euthydemus, king of the Bactrians. They got possession not only of Patalene but of the kingdom of Saraoctus, and Sigerdia, which constitute the remainder of the coast. Apollodorus, in short, says that Bactriana is the ornament of all Ariana. They extended their empire even as far as the Seres and Phryni." 12

**The Huns: the Fauni of Strabo.**

In this extract where the boundary of Bactria in her best days is referred to as the Seres and Phryni, it is now clearly demonstrated that the second word Phryni is an error for Fauni, which in the sense of forest-folk, finds support in the Gothic tradition concerning the origin of the Hiung-Nu. The following extract from the Gothic historian Cassiodorus, as preserved in other works, shows clearly that the Huns were forest men born of Hun fathers and Maga mothers:—

"In those days the Hun people, who for a long time had been living enclosed in inaccessible mountain fastnesses, made a violent attack upon the people, the Goths, whom they harassed to the utmost, and finally drove out of their old habitations, which they then took possession of for themselves. This warlike people originated, according to the traditions of hoary antiquity, in the following manner:

"Filimer, King of the Goths, son of Gadaric the Great, who was the fifth in succession to hold the rule of the Getae after their migration from the island of Scindea, and who, as we have said, entered the lands of Seytha with his tribe, got to know of the presence among his people of certain 'Maga women,' who in Gothic language are called *Afrumae*. Suspecting these women he expelled them from the midst of his race, and compelled them to wander in solitary exile far from his army." 13

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11 For this and various other points in this matter, I am indebted to the article "Hiung-Nu—Hun Identity" by Rabban Namazi in the *Arias Quarterly Review* for April 1919.

12 McCrindle's *Ancient India*—Strabo, p. 106.

Menander and the Huns.

This idea of forest-spirits is found supported by another designation given to these people, namely, Spiritus Immundis, which means demons, and can be equated with the expression Fauni Ficari on the authority of the Church Father, St. Hieronymus. This idea of the Huns being regarded as forest-spirits is in keeping with the notion Davā (Demon) of the Zend Avesta. That the Hiung-Nu on the Chinese borders, were the people known to the early Latin and Greek writers under the name Fauni, finds historical support from the dating of Strabo’s reference to them. According to Strabo’s geography Menander extended his borders up to the frontiers of the Chinese empire and the Fauni in the year 190 B.C. The period of Menander would correspond to the reign of Hwei-Ti of the Han dynasty. The Fauni kingdom, of which Apollodorus of Artemis gives an account in his Parthikas, could be no other than the Hiung-Nu kingdom, which at the time happened to be ruled over by one of their most powerful Shan-Yu, Mao-Tun, the Attila of the Hiung-Nu people. Beyond this mere synchronism, there is the startling testimony that these Hiung-Nu were also known to the Chinese by another name Kuy-Fang, where the first word means as much as a demon, and this designation for the Hiung-Nu occurs in the Chinese text, which says clearly that the Yin called the people Kwei-fang whom the Han designated Hiung-Nu. It is also noteworthy that it is the Second Dynasty that called them by this name. The second word ‘fang’ probably meant the district. This notion is confirmed in what the early Chinese historian See-ma-Chang has to say about it. “According to See-ma-Chang, the Hiun-Yu in the time of Yao-Shou were called the mountain Yong or Hiun-Yu; in the time of Hia, Shon-Wei; in the time of In dynasty, their land was Kuy-fang; in the time of the Chao they were called Hiun-Yun, and in the time of the Han, Hiung-Nu.”

It thus becomes clear that the Hiung-Nu of the Chinese were considered by the Chinese themselves at a particular period of their history as something analogous to demons, and this notion got abroad in the folk-name Fauni of Strabo’s geography, and in the Gothic tradition regarding the paternal stock of the Huns. Therefore, it may be taken as satisfactorily proved that the Hiung-Nu and the Huns were in the estimation of their neighbours the same people.

The maternal stock of the Huns—the Massagææ.

In regard to the maternal stock of the Huns, the Maga women must have belonged to the Getæ, who were also in the neighbourhood of China. All the contemporary historians of the Huns knew them only either as originating from the Massagææ that came later to be called the Huns, according to the concurrent testimony of the Greek, Roman and Latin historians, who all state “that the Huns lived among the most dreaded of people, the Massagææ.” There is besides the clear statement of Ammianus Marcellinus, who “records that the Huns in every respect were similar to the Alans, who lived in that stretch of country from the river Don to the Indus, formerly known by the name Massagææ.” The Chinese called these people before they were conquered by the Hiung-Nu, An-Ts’ai, or according to the present pronunciation Yen-Ts’ai. Therefore then the people, called Massagææ by the Latins and Greeks, were known to the Chinese as An-Ts’ai. The notion of Maga women as connected with the Huns seems to have had its

14 A. Q. R. quoted above, pp. 366-67. In this connection attention may usefully be drawn to the title Daivaputra or Daivaputra on the coins of the Kushans rulers of the Punjab: Kaniska, Huvishka and Vasudeva. The Daivaputra are again under reference in the Allahabad Pillar Inscription of Samudragupta. Is then the question established that the Ch. Kuy-fang = Ind. Daivaputra = Cl. Fauni or Spiritus Immundis? Ind., Anti. XV, p. 249.
origin in the general notion that they were associated with Witchcraft and as such being fit
mothers for the demon-breed of the Huns.

Indian evidence on the question.

But coming down to the Indian side of the evidence, we have already noticed that
in the geography of Orosius, the characteristic Huni-Scythæ name occurs in the neighbour-
hood of Uttarakuru. The term Uttarakuru designated according to the Indian authorities
a race of people on the other side of the Himalayas. The Paurānic associations of these
people give them an unbelievable longevity and ascribe to them other attributes which remove
them from the realm of an actual race of people. This notion of their being a legendary
people gets only confirmed by the early Greek accounts of them, which describe them as
they do the Hyperboreans of the Greeks. The Mahābhārata refers to them as quite an
earthly people among whom polyandry prevailed in the days of Pāṇḍu.16 But if we get
back to the earlier literature of the Hindus, we seem to be on more historical ground, and
the Uttarakuru would be a race of human people, who lived on the other side of the
Himalayas. The Aitareya Brāhmaṇa16 describes them merely as located beyond the
Himalayas. Their country is described as ‘the lands of the gods’ no doubt, but it is at the
same time stated that the disciple of Vasiṣṭha Satyahavya, by name Jānantaṉī Atya-
rāti, was anxious to conquer it. It cannot therefore be regarded as mythical. They are
generally mentioned in connection with another people, the Uttara-Madras, who them-
selves get connected with the Kambojas, as a Kamboja Aupamanyavya is described as
a pupil of Madragāra.17 There is the further interesting detail in the Satapatha Brahmaṇa18
of a dispute between the Kuru-Pāṇchāla Brahmans and of the Northern Brahmans
in which the latter got the better of it. These Northern Brahmans are described as
having speech similar to that of the Kuru-Pāṇchālas. Their speech was regarded as
celebrated for purity, and the Brahmans are described as going to the north for purposes
of study. This is confirmed by the Buddhist tradition that Gandhāra was famous as a
University centre to which even such an exalted personage as Praśnajit of Kosala, the
contemporary of Buddha, went for education as a prince.19 It might also be noted here
that the Mahāvamsa refers to the region of the Uttarakuru as one to which some priests
were directed to fetch a stone for working the relic chamber of the Great Stūpa.20 We
would not therefore perhaps be far wrong if we located this Uttarakuru somewhere in the
Tarim Basin in what is known as Chinese Turkistan, so that they would be on the fron-
tiers of China and India and in touch with the Hiung-Nu.

Hsiian-Tsiang’s reference to the ‘Rats’ in the City west of Khotan.

That this is the identical location of the Hiung-Nu in the earlier periods of their
history, as known to the Chinese, is in evidence in the account of Khotan in the Chinese
Traveller Hsiian-Tsiang’s travels. He says there “in old days, a general of the Hiung-Nu
came to ravage the borders of this country with several tens of myriads of followers.”
A body of rats of extraordinary size, who had their habitat not far from Khotan are, according
to the story, said to have miraculously overthrown the Hiung-Nu.21

15 Adiparvan, Ch. 123.
16 See Haug’s Translation, VIII, 14 & 23.
17 Vedic Index by Macdonell and Keith, I, 84.
18 XI. 4, 1, 1 III, 2, 3, 15, Eggeling’s Translation in the Sacred Books of the East.
19 Rhys Davids’ Buddhist India, pp. 8, 28 & 203.
20 Geiger’s Trans., p. 203.
It is also noteworthy that to reach this, the traveller had to cross the river Sita, which must be the Paurânic Sita, one of the seven holy rivers that took their rise round Mêru or Sumêru, the Paurânic centre of the earth. It is this river that again seems to be referred to by the classical writers generally by the term ‘Silas.’ It seems now clear that the land of the Uttarakuru was in the valley of the Tarim in the north-western margin of what is now known to Central Asian travellers as the Takla Makan desert on the eastern slopes of the out-spurs of the Tianhan Mountains. A mere glance at a map of Asia will show clearly that in the days of the Hiung-Nu—Hun ascendency that must have formed the road of communication between China and India, from the middle of the first century B.C. onwards. If the Chinese knew the Hiung-Nu in this locality, it is just possible that the Indians might have heard of them in the same region, and as such it would be untenable to draw, from the occurrence of any reference to the Hûpa, the inference that it is necessarily made to the Ephthalite Huns.

Conclusion.

The Huns may no longer exist, perhaps as a people, but the Hun is not yet dead, and if according to what Professor Maitland said in one of his addresses that history is lengthening both forwards and backwards, here is an illustration of the backward extension of the Hun history. In the days of his dominance, the Hun was universally regarded as the destroyer of civilization and his activities in this evil work were experienced alike all along the frontiers of civilization beginning from the walls of China along the Tarim basin down to the sources of the river Oxus, and along the river Oxus itself to the Caspian Sea, and across the southern coast of Russia through the whole length of the Roman frontier extending from the mouth of the Danube to the lower Rhine, if not to the mouths of the Rhine. It is to the good fortune of humanity that the principles of civilisation triumphed ultimately all along this frontier.

APPENDIX.

Raghuvamsa Book IV.

पारसीकांस्तो जेठ ग्रहणे स्वत्वावस्मना
हरिकावस्मन मिथुंस्तत्तताति न कथनी || 90 ||
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12 Referred to as 'Śālodbam' in the Mahâbhârata, 11, 42.
13 The alternative reading given is Vaikû. Even where the reading Sindhu is adopted the com-
tent is made referring it to that part of the course where it flows westwards.
NOTES FROM OLD FACTORY RECORDS.

13. The Pillory as a Punishment.

29 November 1716. Consultation at Fort St. George. Mr. Hastings reports that one Poinde Kisnara [Pavinda Krishna] formerly Chief Dubash of Fort St. David has been fully convicted before the Choultry Justice for having practised with a Pandaram [pandaram, Hindu ascetic mendicant] to bewitch Kittee China Narnain [Kithoo Chenna Narayan] his Kinsman the Present Chief Dubash. Also that the said Kisnara has lately taken an unwarrantable liberty to make several Scandalous and groundless reflections upon the Government. The board taking into consideration the ill effect it may have upon our Settlements if such evil practices are not severely punished, that this Kisnara has always been a turbulent, Saucy, and abusive fellow ever since he was turn'd out of his employ, That he was the main instrument under Mr Raworth [Deputy Governor of Fort St. George] for oppressing the Merchants and inhabitants till he turn'd him off.—Agreed that the said Poinde Kisnara be fin'd five hundred Pagodas towards the Bridge &c. Buildings now in hand and that he be sent to Fort St. David with the Deputy Governor with orders to make him stand before the Pillory with a label about his neck containing an Account of his crimes, that others may be deter'd from such vile practices, and especially such as owe all they have in the world to the Honble. Company's Service.

24 December 1716. Kitty Narnain for Poinde Kisnara pays into Cash Pagodas five hundred for the fine laid upon said Kisnara in Consultation the 29th ultimo And humbly petitions that the punishment of the Pillory may be remitted for his sake. Agreed that in consideration of the said Narnain's good services to the Honble. Company and this, That the Deputy Governor and Council of Fort St. David be order'd to excuse Kisnara the disgrace of standing before the Pillory but that he be not permitted to reside longer in that settlement where he has always caus'd great mischief and disturbance. (Madras Public Consultations, vol. 87).

R. C. T.

24 Seven Gase or classes of Utavamuktes are stated to have been defeated by Arjuna in the Mahabharata II, XVIII, 16.
DEKKAN OF THE SATAVAHANA PERIOD.

By Prof. D. R. BHANDARKAR, M.A.; CALCUTTA.

(Continued from Vol. XLVII, p. 136.)

Religious, Social and Economic History.

In the preceding chapter I have given the political history of the Dekkan during the Satavahana period. The inscriptions, which throw light on this history, throw light also on the religious, social, and economic, condition of Maharashtra. Let us first see what they tell us about the religious condition. Of course, Buddhism was in an exceedingly flourishing state. Almost all the early caves so far found in the Dekkan are dedicated to Buddhism, and, what is strange, were excavated during the Satavahana period. They were of two kinds, one called Chaitya-grihas or temples, and the other Layanas or residential quarters for Bhikshus or Buddhist mendicants. The first are with vaulted roofs and horse-shoe shaped windows over the entrance, and have interiors consisting of a nave and side aisles with a small stūpa at the inner circular end. They are thus remarkably similar to Christian basilicas, and were most probably their prototypes. The second class consists of a hall surrounded by a number of cells, each cell containing as a rule a stone bench for the monk to sleep upon. Each Layana cave had one or two rock-cut cisterns attached to it. Different parts of all these caves, whether Chaitya-grihas or Layanas, were caused to be excavated, i.e. the expense of cutting them in solid rock was borne, by all sorts and conditions of men, showing what hold Buddhism had over the popular mind. They not only incurred the cost of excavating these caves or any parts thereof but made ample provisions for their repairs and for the maintenance of the Bhikshus who resided there. For repairs villages were generally granted. For feeding the Bhikshus pieces of land and sometimes villages also were given. It was also a custom in the Dekkan at any rate to supply them with new robes (chivara) and a coin to boot. Provision for these items was generally made by investing large sums of money in a neighbouring guild, the annual interest on which was used for that purpose. The Bhikshus occupied the caves during the rainy season only, the remainder of the year being spent by them on religious tours just as Jaina sādhus do to the present day. It appears that certain caves were reserved for certain sects of the Buddhist monks. Thus Cave No. 3 at Nasik, as we have seen, was assigned to the Bhadrānyiyas by Gautamiputra Satakarni's mother. The cave at Kārle belonged to the Mahāsaṅghikas, and at least one cave at Junnar to the Dharmottariya sect. The caves at Kārle and Junnar are situated in the passes leading from the Konkan to the Ghāts. It appears that the Buddhist mendicants were travelling freely from the Konkan to the Ghāts and from the Ghāts to the Konkan. Nay, they seem to have travelled by sea also. This explains why we have caves at Chipuṇ, Mahā and Kudā situated on the creeks.

Brahmanism also was in an equally flourishing condition. We have seen that Satakarni I. and his queen performed a number of sacrifices the description of which has been partly preserved in the mutilated inscription at Nānāghāti. They seem to have celebrated no less than twenty sacrifices. Āsvamedha was twice performed; so also Gavāmayana. Some of the other sacrifices were Agnyādhyeya, Rājasya Āptoryāma, and so forth. The daksinā or sacrificial fee consisted of villages, kārshāpaṇas, ordinary and milch cows, elephants and horses, horse-chariots, silver pots, silver ornaments, dresses...
and so on. The highest number of cows given is 11,000 and of kārshāpānas 24,400.
This was certainly Brahmanism of a most vigorous type. The same Nānāghāṭ inscription
that gives an account of these sacrifices begins with adoration to Dharma, Indra,
Saṃkarṣaṇa and Vāsudeva, the sun and the moon, and the four guardians of the
quarters—Yama, Varuṇa, Kuhera and Vāsava. The names of Saṃkarṣaṇa and Vāsudeva
prove the early prevalence of the worship of Kṛṣṇa and his family in the Dekkan. The
obeisance to Indra also suggests that worship of that god survived almost to the begin-
ing of the first century A.D. This is also corroborated by the fact that according to the
practice of borrowing names of gods we find Indradeva to be the name of a private
individual in a Nāsik cave inscription. We similarly meet with the name Dharmadeva,
agreeing with the Nānāghāṭ inscription in showing that there was at the time a god
of the name Dharma who was worshipped. Who this god exactly was is, however, not
clear. Other names of lay-donors specified in cave inscriptions which bear witness to the
survival of the worship of some of the Vedic gods up to this late period are, besides
Indradeva referred to above, (1) Mitradeva, (2) Agnimitra and (3) Indrāgniḍatta. The
names Gopāla, Vishudatta and Vīshupalīta furnish evidence for the development of
Vaishnavism, and confirm the inference already drawn from the Nānāghāṭ record. Worship
of Śiva appears, however, to be far more prevalent in the Dekkan if we may take names
as our evidence. Names such as Bhūtapāla, Mahādevanaka, Sīvadatta, Sīvaghoṣha,
Sīvapālīta, Sivabhūti, Sīvadāta, Bhavagopa and so forth clearly show that this god was
popularly worshipped under four names, viz., Śiva, Mahādeva, Bhava and Bhūtapāla. That
his vehicle, the bull, was also adored may be seen from the names, Nandin, Rishabhānaka
and Rishabhadatta. The names Skandapālīta, Sīvakandila and Sīvakandagupta show
that the god Skanda was worshipped both separately and conjointly with Śiva. Such
names again as Nāga, Sarpa and Sarpila point to the prevalence of serpent worship.

What is perhaps the most important feature of the religious condition of this period
is that we find many foreigners embracing either Buddhism or Brahmanism. I have
already told you that during this period India was infested with such alien tribes as the
Yavanas, Sakas, Palhavas and Abhiras. We have incontestable epigraphic evidence to
show that they not only embraced either Buddhism or Brahmanism but also adopted
Hindu names. In cave inscriptions we find Yavanas frequently mentioned as making
gifts in connection with Chaityagāhas or monastic residences. Thus at Kārle we have two
Yavanas, one named Sihadhaya (Śīhadhvaja) and the other Dharma. At Junnar we find
mention of three called Īrīla, Chīta (Chītra), and Chandra. At Nāsik the name of only one
Yavana is specified, viz., Indrāgniḍatta, son of Dharmadeva. It will be seen that these
Yavanas had turned Buddhist lay-men and that all of them except perhaps one had assumed
Hindu names. The same was the case with the Sakas. I have in one of my previous
lectures spoken to you about Ushavadāta. This name is only a Prākrit form of the Sanskrit Rishabhadatta or Viśabhodatta. His wife’s name, we have seen, is Saṅghamitā,
i.e., Saṅghamitrā. Both these are indisputably Hindu names. But in an inscription at
Nāsik we are distinctly told that he was a Saka. His foreign origin is also indicated by
the names of his father and father-in-law. The former is called Dānka and the latter
Nahapāna, both decidedly un-Indian names. Nahapāna, again, is styled a Kšatrapa,
and is said to be of the Kšaharāta family. Kšaharāta is a non-Hindu name, and
Kshatrapa, we know, is the Indian abbreviated form of the old Persian title Kşhrapāvan, corresponding to the Greek Satrap. All these things unmistakably point to the alien origin of Ushavadāta, and, in particular, to his having been a Saka, though his and his wife's names are distinctly Hindu. Now let us see what the inscriptions, above all Nāsik inscription No. 10, tell us about him. Ushavadāta is called tri-go-śata-sahārasa or the giver of three hundred thousand kine. He is further spoken of as having granted sixteen villages to the gods and Brāhmaṇas. He is also stated to have furnished eight Brāhmaṇa with the means of marriage at the holy place Prabhāṣa, i.e. Somnath-Paṭan in Kāśi; in other words, he incurred the merit of accomplishing eight Brāhmaṇ marriages. And, to crown the whole, he is said to have annually fed one hundred thousand Brāhmaṇas. This reminds us, as Sir Ramkrishna Bhandarkar has aptly said, of the grand feast given, not many years ago, to Brāhmaṇas by the father of the present Maharaja Scindia of Gwalior. These charities undoubtedly stamp Ushavadāta as a very staunch adherent of the Brahmanical religion. Yet in origin he was a Saka, and, therefore, a foreigner. There are many other instances of Sakas and Ābhīras having turned either Buddhists or adopted Hindu names.2

Another feature of the period is the catholic spirit of religion. We have seen what a firm follower of Brahmanism Ushavadāta was. But he was by no means a bigot, and we find him excavating a cave for Buddhist monks at Nāsik and granting a village for the maintenance of the Bhikshus settled in the monastic establishment at Kārle. Such was also the case with the Śatavahāna king Sātakariṇī, his mother Gautami, and his son Pulumāvi. We know they were Brahmanists, and yet their charities were not confined to their faith but extended freely also to Buddhism. I have mentioned above that Gautami caused one cave to be cut near Nāsik, and presented it to the Bhadrāyāṇyakas. For the maintenance of the monks and repairs to the cave, Sātakariṇī and Pulumāvi granted a piece of land and a village respectively. They similarly gave a village to the Buddhist establishment at Kārle. A third noteworthy feature of the religious condition of this period is that the espousal of a different religion did not entail the loss of caste. Perhaps the most typical case is that of a Brāhmaṇ called Ayitilu, whose wife Bhāyilā makes the benefaction of a Chaitya-grīha to the Buddhist community settled in the Kudā caves.3 That her husband Ayitilu was a Buddhist is certain, because he has actually been called an upāsaka. And though he was thus a Buddhist, he had not lost his caste, because he still called himself a Brāhmaṇ. The truth of the matter is that Buddhism was a revolt not so much against caste distinction as against the sacrificial system and the authority of the Vedas to dictate the path of salvation. Buddhism left its followers to perform their domestic ceremonies entirely according to the Vedic ritual, just as Jainism did up till twenty-five years ago.

A glimpse into the constitution of the Hindu society in the Dekkan at this period is afforded by the status or caste names not unfrequently specified of the donors mentioned in Cave inscriptions. Those of the highest rank among these were of course the Mahārāḥis

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2 Above, 1911, 15 & ff.

3 Lüders' List, No. 1030.
(Mahārāṣṭrīkas), Mahābhobjas and Mahāsenāpatis. They seem to have occupied the position of the feudatory chieftains. The Mahābhobjas seem to have held the present Thāna and Kolāb districts of the Bombay Presidency as is clearly seen from the Kudā and Kasperi cave inscriptions, and the Mahārāṭhis the Poona and neighbouring districts as is attested by the Bhāja, Bedā, and Kārle epigraphs. One dynastic name from among the Mahābhobjas was Mamūva. Of the Mahārāṭhis two families are known—one called Okhālakiya—a and the other Aiyiya. Next in rank come the officers such as Amātya or Rājāmātya, Mahāmātras, Bhandāgārikas. The former two correspond to the modern Subahs or district collectors and the third to the treasurer. Of the same social status are Naigama, Sārthavāha and Sreshthīn. Naigama apparently is an ordinary merchant, and Sārthavāha the leader of a caravan of traders. Sreshthīn, of course, denotes the head of a guild or of the board of trade. The latter two, again, correspond to the aldermen, and took an important part in the administration of the town corporate. Descending lower in the social scale we have Lekhakas (scribe), Vaidya (physician), Hālakiya (cultivator), Suvarṇakāra or Hāranyika (goldsmith), and Gāndhika (druggist). To the lowest class have to be assigned Vardhakī (carpenter), Mālikā (gardener), Lohavājī (blacksmith) and Dāsaka (fisherman). One curious social feature of this period is represented by the terms Grahapati or Kujumbin which as a rule are found applied to the mercantile and cultivating classes. Sometimes they are used alone and without the specification of any caste. It seems that the middle class, which consisted chiefly of cultivators and mercantile people, was split up into a number of grīhas, i.e. homesteads, or kujumbas or kulas, i.e. families, the head of each one of which was considered to be so important a personage as to require to be designated Grahapati or Kujumbin. In later times, however, the first term was entirely forgotten, and the second was employed exclusively to denote the cultivators, and is no doubt traceable in the Marāṭhi word kuṁbī and the Gujarāṭi kaṁbi.

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4 If we separate the honorific suffix mahā, Raṭhi and Bhoja can easily be recognised to be the same as Rāṣṭika and Bhoja of the Aiśka Rock Edicts V and XIII respectively. But what is the meaning of the term pataṇaka which is associated with them both in the Aiśka inscriptions? I should like in this connection to draw the attention of the scholars to a passage from the Aṅguttara-Nīkāya (III, 76 & 300), which runs as follows: Yassa kaścāya Mahābhobjas kalupatassu pāsāka dharmā sāmājikajānti... yadi vā raṭhikāsā pataṇikāsā yadi vā sendyā sendapataṇikāsā, etc., etc. We have here a list of rulers from the king downwards. The ruler of the second rank is pataṇika Raṭhika. What is worthy of note is that Raṭhika is here called pataṇika, and it seems that even in Aiśka's Rock Edict V, Rāṇikas are meant to be styled pataṇikas and that the two terms in that Edict ought not to be separated as has been done by scholars. Now, pataṇika of the Aṅguttara-Nīkāya passage has been explained by the commentator once as pīkāt ca ṛttaṃ saptaeyam bhūṣayati (=one who enjoys property given by father) and in another place as bhūṣāṃbhūtcā bhūṣayati. It appears that these Raṭhikas (=Rāṣṭrikas) were originally governors of Rāṣṭras or provinces who afterwards made themselves more or less independent and became their hereditary rulers. Similar was the case with Bhojas, who too are called pataṇikas in Rock Edict XIII. A Nāsik cave inscription (El., VIII, 94) speaks of a Mahāsenāpati and his wife Mahāsenāpatini exactly as other cave inscriptions speak of Mahārāṭhi and Mahārāṭhini or Mahābhobja and Mahābhobja. As Senāpati is mentioned as a class of rulers in the passage of the Aṅguttara-Nīkāya quoted above, the Mahāsenāpati of the Nāsik inscription also must be taken to denote a ruler like Mahārāṭhi or Mahābhobja. Senāpati were originally generals who afterwards made themselves independent or semi-independent rulers.

5 Liders' List, Nos. 1037, 1045, 1049, 1052, 1058 and 1111.

6 Ibid., Nos. 1100 and 1112.

7 Thus in one inscription a Hālakiya or cultivator is spoken of as Kuṭubika (Kuṭubikā) and his son Gahapati (Gahapati) (Liders' List, No. 1121). We also hear of Gahapati-Negama (Ibid., Nos. 1001, 1127, and 1153), Gahapati--Sahi (Ibid., Nos. 1066, 1073, 1075) or Gahapati-Sathavaha (Ibid., No. 1062).

8 El., V, 120, 1818; VI, 342, 83, and 355, 62; above, XX, 416, 17.
noteworthy custom of this period is for a male individual of the Kshatriya class to specify his metronymic along with his proper name. In North India the practice was to form the metronymic from the name of the country over which his mother’s father ruled. Thus Ajatasatru of Rājagriha, who was a contemporary of Buddha, styles himself Vaidheiputra, i.e. son of the daughter of the Videha prince or Chief. But curiously enough, in South India the custom seems to be to adopt the metronymic not from the name of a country but from that of a Brāhmaṇa gotra. Accordingly we have got such metronymics as Gantami, Vāsishthi, Mādhari, Kautsi, Kauśikī, etc., all derived from Brāhmaṇa gotras. It is not reasonable to argue from these that these rulers were Brāhmaṇas. It is not possible that they all could be Brāhmaṇas, because in an inscription on the Jaggayyapeṭa Stāpa in the Kistnā district we read of a prince Vrāpurushadatta who styles himself Mādhariputra, but he belonged to the Ikshvāku family, and was, therefore, a Kshatriya and not a Brāhmaṇa. Bühler, therefore, seems to be right in supposing that these metronymics were framed from the name of the gotra of the spiritual preceptor of the Kshatriya family to which the mother originally belonged.

One other curious fact may also be noticed. We know how Gantamiputra Sātakarni and Mahākāshatra Rudradāman were related to each other. A son of the former was son-in-law of the latter. Rudradāman was a Saka and was of foreign extraction. The matrimonial alliance between his and the Śatavahana family is, therefore, all the more curious and reminds us of the marriage of Chandragupta, founder of the Maurya dynasty, with the daughter of the Greek king Antiochus Nicator.

I shall now touch on the economic condition of Mahārāṣṭra prevalent during the Andhrabhūtya period. Let us first turn our attention to the currency of the province. We have already seen that at the end of Nāsik Inscription 12, Ushavadāta speaks of his having given away 70,000 kārshāpaṇas to gods and Brāhmaṇas. There we have been distinctly told that these 70,000 kārshāpaṇas were in value equivalent to 2,000 suvarṇaś, thirty-five of the former class of money making one of the latter. Kārshāpaṇa was a type of coinage indigenous to India, and we had both copper and silver kārshāpaṇas. Here, of course, silver kārshāpaṇas are intended. Again, the reference to the Suvarṇa coins, as Prof. Ranson rightly says, must surely be to the contemporary gold currency of the Kushanas. We have already seen that Ushavadāta’s father-in-law, Nahapāna, was a Kshatrapa not only of Kujula Kadphises but also of Wema Kadphises, who was the first Kushana sovereign to introduce gold coinage. No foreign ruler, either the Indo-Bactrian, or the Indo-Scythian, seems to have struck it before him. Wema Kadphises’ gold coinage must therefore be supposed to have been current in Nahapāna’s kingdom. The rate of exchange between the indigenous silver kārshāpaṇas and the new foreign gold Suvarṇa was thus 35:1. But there was also another class of silver money, I mean that introduced by Nahapāna himself and called Kuśana. In the last chapter I have mentioned that on mount Trirāmī near Nāsik Ushavadāta excavated a cave which accommodated twenty monks, and that each was to be given a Kuśana for every one of the four months of the rainy season. Evidently, therefore, eighty Kuśanas were needed every year. These were to accrue from the annual interest on the sum of 1,000 kārshāpaṇas deposited by Ushavadāta in a neighbouring guild. And this annual interest, we have been told, amounted to 90 kārshāpaṇas. We thus see that 80 Kuśanas were equivalent to 90 kārshāpaṇas, or in other words, the rate of exchange between these two classes of coins was 9:8.

9 CIC.-AMK., Intro. CXXXV.
A unique feature of the economic condition of this period is the institution of Śreṣṭi or craft-guild. At Govardhāna near the Nāsik or Trirāṣṇi caves there were no less than four different descriptions of guilds, viz., titāpiṣṭaka or oil-millers’ guild, odāyantrika or guilds of artisans fabricating hydraulic engines, kularika or potters’ (?) guild, and koliqa-nikāya or weavers’ guild of which there were two. In the town near the Junnar caves there were at least three guilds, one of dhanaṃkikāras or corn-dealers, the second of vaisnākaras or bamboo-workers and the third of kāśāıkāras or braziers. There must have been many more guilds not only in Govardhāna or near Junnar but also at other district towns about which no mention has been made. The Jātakas or Birth-Stories of Buddha, which portray social life of the sixth century B.C., make mention of several such guilds. The conclusion is plain that both North and South India was studded with guilds from the sixth century B.C. to the third century A.D. Now the prevalence of these craft-guilds shows that institutions of self-government were by no means uncommon in India. Secondly, in Europe a craft-guild comprised all the artisans in a single branch of industry in a particular town. This does not seem to be the case with those in India, at any rate in the Dekkan. We have seen that at Govardhāna there were not one but two guilds of weavers. Thirdly, Śreṣṭi of India were not simply trade guilds but were also something like modern banks, because anybody could invest any sums here and receive interest on them. Fourthly, any sum deposited in such guilds was called akṣayayā nivṛti or perpetual endowment. We have seen that Ushavadāṭa made two such permanent endowments—one for providing for new robes to the monks residing in his cave and the other for making money payments to them. We have also seen that Ushavadāṭa was a personage of high rank. He was the son-in-law of the Kṣatrapa Nahapāṇa ruling over Rājputānā, Central India, Kāṭhiāwar, Gujarāt and the Dekkan. If he occupied such a high status, could he not have arranged for the robing and money payment of his monks from the local district treasury? Why, then, had he to make two investments in two different guilds? The reply most probably is that empires were looked upon as of short duration, but guilds as lasting institutions. An empire may be established and destroyed in no time, but a guild lived from age to age. This must have been the experience of the people, and this alone can explain why Ushavadāṭa deposited sums in the two guilds. Fifthly, we have seen what the rate of interest was. One guild paid at the rate of 12 per cent. per annum and the other 9 per cent. Sixthly, it is worthy of note that money was deposited in these guilds in indigenous coin, i.e. in kāṛṣṭāpaṇa, and not in Kuśā or Suvarṇa which were both moneys introduced by foreign dynasties. Seventhly, it was not enough to deposit a sum in a guild, if it was to be a permanent endowment. The procedure did not end there, for what guarantee was there that interest on that sum would be paid by the guild from generation to generation after the death of the depositor? We know from Nāsik Inscription No. 12 that Ushavadāṭa after investing his sums in the two guilds of Govardhana, had his charities proclaimed in the town assembly (nigama-sabhā) and registered at the record office. It appears in ancient times each such town had its local self-government which was like a trade-guild looked upon as a permanent institution, and could insist upon the latter carrying out from generation to generation the original intention of a donor provided the exact nature of his benefaction was recorded in the town archives.

Again, there seems to have been frequent and pretty smooth communication between the different parts not only of the Dekkan but of India. Thus we have the benefaction of persons residing at Sopārā recorded in the caves at Kārla, of those of Kalyār at Kālpurā.
or Junnar, of Nāsik at Bejasī, and so forth. This clearly shows that the communications were perfect all over the Dekkan. But this is not all. We have got gifts of the natives of Bharukachha or Broach mentioned in caves at Junnar, of Vaijayantī or Banavasi (?) at Kārlī, of Dāttāmitrī in Lower Sind at Nāsik, and of Karahākaṇḍa or Karhāl and Nāsik at the Bharaut Stūpa between Jubbulpore and Allāhābād. Unless the roads were at least tolerably good and not infested by robbers and thieves, it is not possible that inhabitants of one part of the country could go to a distant one and make benefactions.

Foreign commerce and trade were flourishing, and Dekkan took no insignificant part in the commercial relations of India with the West. An account of it is contained in the Periplus of the Erythrean Sea, which describes the Egyptian trade with East Africa and India. Ships from the Western countries sailed down the Red Sea and followed the Arabian Coast as far as Kane, from where the route to India diverted, some ships sailing to the Indus and on to Barygaza (Broach) and others direct to the ports of Limyrîke (Malabar Coast). In these voyages, the ships made use of the monsoon, starting from Egypt in July. From Barygaza the coast immediately adjoining stretched from the north directly to the south, and the country is, therefore, called Dakshinabades (Dakshinapatha). Among the marts in the inland part of this South Country, there were two of particular importance—Paithana, which lay south from Barygaza, a distance of twenty days, and Tagara, ten days east of Paithana, the greatest city in the country. Paithana is, of course, the modern Paithan, and Tagara has been identified with Ter in the Naldurg District, Nizam’s Dominions. From Paithan was carried down to Barygaza a great quantity of onyx-stone, and from Tagara ordinary cottons in abundance, many sorts of muslins, mellow-coloured cottons, and other articles of local production brought into the east coast. The harbours along the coast south of Barygaza were Souppara (Soparā) and Kalliena (Kalyān near Bombay). In regard to the last port we are informed that it was raised to the rank of a regular mart in the time of the elder Sargana, but after Sandanes became its master its trade was put under the severest restrictions; for if Greek vessels, even by accident, entered its port, a guard was put on board and they were taken to Barygaza. The elder Sargana is most likely Sātakarni, the third king of the Satavahana dynasty, and he seems to have made Kalyān a commercial centre connected with the inland emporia Paithan and Tagara. When the Sakas, however, seized the north part of the Dekkan, every endeavour was made to divert the trade through their dominions from Broach direct to Paithan and Tagara, with the result that Kalyān speedily lost all its importance and is not mentioned at all by Ptolemy who wrote only six decades after the author of the Periplus. As the communication from Broach to Paithath and Tagara was of recent origin, it is no wonder that the commodities were carried along roads of extreme difficulty as we no doubt learn from the Periplus. Who Sandanes was is not clear, but it is not unlikely that he was the officer of the Sopara District under Nahapana. The other sea-ports of commercial importance farther south were Semulla, Mandagora, Palipatmai, Melizegara and Buzantion. Semulla has rightly been recognised to be Caisal of the Kolaba district and 23 miles south of Bombay. Mandagora is taken to be Mandangad to the south of the Bākto Creek and Palipatmai with Palnaheh Mahāl. Personally I think Palipatmai corresponds to Vā(śa)lipatama mentioned as a sea-port in the Silāhara inscriptions. Melizegara, according to some, is Jeygad, and, according to others, Janijir. Buzantion no doubt corresponds to Vaijayantī, but with what place the latter is to be identified is far from clear. Some place it near Chipilin, and some near Banavasi. The last identification is less probable, because it is far too south. Banavasi, again, is in the interior and not on the sea-coast.

(To be continued.)

10 Above, VIII, 143 & ff. 11 JRAS., 1901, 557 & ff. 12 Above, IX, 38 & n., 47.
ANCIENT HINDU CORONATION AND ALLIED CEREMONIALS.

BY NARENDRA NATH LAW, M.A., B.L., P.R.S.

SECTION I.

Rājaabhishēka.

The Vedic work from which the rites of coronation derived their sanction, is not the Atharva-Veda alone, as will be apparent from the statement of the Nātimayākha, which gives details of the ceremony. "according to the Gopāthu-Brāhmaṇa of the Atharva-Veda, as also those not dependent on its authority." The existence of the coronation can be traced much earlier than the Gopāthu-Brāhmaṇa. The Taśtriya-Brāhmaṇa gives its details as an independent performance in three sections which are separate from those devoted to the rājasya. Wilson and Goldstücker observe that "the rites of the Abhisheka which is not part of a rājasya sacrifice, but a ceremony performed at a king’s accession to the throne, are similar to, but not identical with, those of the Funarabhishēka; they are founded on the proceedings which took place when Indra was consecrated by the gods as their supreme ruler, and which forms the subject of the 38th chapter of the Aitareya-Brāhmaṇa." If the Taśtriya-Brāhmaṇa be older than the Aitareya, as Prof. Macdonell suggests, then the similarity between the abhisheka and the punarabhishēka cannot be taken as indicative of the derivation of the one from the other. Abhisheka appears therefore to have been an independent ceremony existing side by side with the rājasya.

The abhisheka as detailed in the Taśtriya-Brāhmaṇa begins with seven mantras to be uttered by the priest for performing a homa before the ritual of sprinkling takes place. The first mantra speaks of the prince’s rebirth as the son of the ṛitikṣs (sacrificial) acts, with his vigour immensely increased by his symbolic entrance into the homa fire and exit therefrom, and wishes him capability to keep his subjects from sinul ways. The second wishes him an extended kingdom, a stout physique for its efficient administration, and a good supply of cattle for the performance of the sacrifices. The third wishes him to be the guide of men, and wants him to solemnly say that he would protect the good and punish the wicked. The fourth and fifth invoke blessings on him for prosperity. while the sixth and seventh for the glorification of the castes by his power, the prosperity of his subjects, and the extension of Prajāpati’s protection to him.

In these mantras, two points are noteworthy: (1) The belief of the prince’s rebirth as the son of the sacrificial priests; which appears akin to the rebirth of the twice-born by the upanayana sacrament for their initiation into the study of the Vedas. The prince, as it were, becomes a totally different being with his faculties and physical vigour renewed and increased for the discharge of the new duties that the assumption of kingly office will devolve upon him. Such a belief perhaps made the performance of the coronation ceremony

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1 Nātimayākha by Nilakantha Bhāṭa (MS in ASB, No. II, A. 23), p.3. The discourse on coronation in the Bhāratacchaṇḍa (in Bengali) by Ramādha Sena cites a short passage from the Gopāthu-Brāhmaṇa without any reference to its location in the Brāhmaṇa. I could not trace it either in the Bibliotheca Indica, or the Bombay edition of the work. I do not understand why, unless the passage has eluded my search, it should be omitted in the editions.

2 Taśtriya-Brāhmaṇa, II, 7, 15-17. Ṛg-Veda, X, 173-174, refer to rituals for steadying the king in his office by the propitiation of certain deities. It is not clear whether they have any connection with the coronation, if any, prevailing at that time.

3 Goldstücker’s Dictionary, p. 277, under “Abhisheka.”

4 Prof. A. Macdonell’s History of Sanskrit Literature, p. 203.
an imperative necessity to every prince; for, otherwise, in the estimation of the people, the prince will stand bare of the "kingly fitness" which he omits to formally bestow upon himself by the ceremonial, and for which no natural capabilities of the prince, however great, could perhaps be an adequate substitute. After the death of a king or after his retirement, some time must have elapsed before the coronation rituals could be performed by his successor; and hence, the question naturally suggests itself whether the latter could exercise the rights and duties of a full-fledged king immediately after the end of the previous régime without formally going through the ceremony. In the case of the initiation sacrament, the uninitiated boy had no right to the acquisition of sacred lore before he went through the necessary rite; but not so perhaps in the case of the coronation ceremony, as will appear from evidences later on. (2) The solemn assertion by the prince, which looks very much like the coronation oath, to protect the good and punish the wicked, that is to say, the paramount duties of the protection of life and property of his subjects and an impartial administration of justice.

After the performance of the homa, a tiger-skin is spread with the mantra "Thou art the sky, thou art the earth," and the prince is seated thereon. The priests bless him saying, "May you be unconquerable, may the various quarters protect you, may your subjects be loyal, and may the kingdom never slip away from your rule," and sprinkle him with water in which barley and dūvā grass have been steeped, the ritual being accompanied with blessings.

The prince is then asked to repair to and ascend a chariot standing before the āhavanīya fire of the sacrificial ground where the ceremony is taking place, appropriate benedictory formulas (some of which are repetitions of those used in the sprinkling ceremony) being uttered during the time. The object of this ascension of the car appears from the last formula addressed to the charioteer: to be a symbolic expression of the desire that the prince might achieve success in his rule. The king next prays the royal priest to help him by a faithful discharge of his duties that serve to keep the realm free from danger, and contribute to its well-being. He then asks the charioteer to sit on the car and hold the reins. The king then recites to the effect, "May I never hear within my dominion the sound of bows of my enemies coveting my kingdom, may that harsh sound change into a sweet one by making the hostile army friendly."

The brāhmaṇas as well as the king’s friends and relations embrace him, after which his body is smeared with unguents. At this time, the king has to look towards the sun, and the royal priest addresses him thus: "May this king be lustrous like the noon-day sun; may my blessings be likewise powerful in their effects; may you (king),—glorious sun, attain prosperity by my blessings; may my words be in a special degree discriminating of right and wrong; may my blessings be firm in their efficacy; may the rivers (in the kingdom) be full, clouds rain in time, and crops fructify; may the king be the lord of a rich country veritably flowing with milk and honey."

After oblations to the fire intended for the keśins, i.e., Agni, Vāyu and Sūrya, the king is asked to sit on a throne of udumbara wood, when the purohita says, "O king, subdue your enemies completely. Now that I have finished the consecration bearing the two names of Vātīni and Ugra pay fees to the purohita. May you attain long life and

5 Called Vātīni, because the ceremony is believed to bring the subjects under the king’s control.
6 Called Ugra, because it effects the subjugation of enemies.
be freed from Varuṇa’s snares.” Then the priest shaves the king’s head with a mantra, which indicates that it is an imitation of what Prajāpati had done for Soma and Varuṇa. The hair is collected on a tuft of kuṣa grass, serving thereby to preserve the king’s strength. The king is then anointed with a mixture of milk and ghee with the same object in view with a formula which asks the Āsvins to have the king’s beauty devoted entirely to the queens.

The Rāmāyaṇa and the Mahābhārata speak of a few coronations of princes, the former those of (1) Sugrīva, (2) Vībhishāṇa, (3) Rāma, (4) Kuṣa and Lava, (5) Aṅgada and Chandraketu, (6) Satrughnā’s sons Subhū and Śatrughnāti, and the latter those of (1) Janamejaya, (2) Vichitra-vīrya, (3) Puru, (4) Yudhishṭhira, (5) Sarabha, son of Śispāla, and (6) Parīkhī. Full ritualistic details are given nowhere in the epics. The common features of the rituals, so far as we can gather them from their fragmentary descriptions in the first named epic, are collection of waters from seas and rivers in gold pitchers, sprinkling of same on the prince seated on a throne, crowning and prince’s gifts to brāhmaṇas, while their distinguishing features are (1) the performance of a homa (in Sugrīva’s coronation), (2) presents offered by the subjects to the prince (e.g., in Vībhishāṇa’s coronation), (3) presents offered by the prince (as in Rāma’s coronation), (4) difference as to persons who sprinkle water, and (5) difference as to those who put the crown on his head.

The Mahābhārata furnishes some details of the ceremony of only one prince, Yudhishṭhira, who sat on a throne made of gold surrounded by others seated likewise. To begin with, he touched white flowers, auspicious symbols (svastikas), unhusked barley-corns, earth, gold, silver, and jewels. Auspicious articles, such as earth, gold, gems, and other things necessary for the coronation were brought by the subjects, who came there headed by the priest. Jars made of gold, udumbara wood, silver and earth, and full of water as well as flowers, fried rice, kuṣa grass, cow’s milk, iāmī, pipal, and palāśa wood, honey, ghee, ladies of udumbara wood and conches decked with gold, were there for the ceremony. The royal priest, Dhaumya, made an altar sloping north and east and marked with the necessary signs. The prince with his consort Draupadi was then seated upon a firm and effulgent stool called sarvatobhadra covered with tiger-skin, and Dhaumya poured libations of ghee upon fire with appropriate mantras. Kṛṣṇa poured water from a sanctified conch upon the prince’s head, as also Dhritarāṣṭra and the subjects. The presents brought by the people were formally accepted by Yudhishṭhira, who in turn honoured them with presents in profusion and gave a thousand nīkṣkas to the brāhmaṇas who uttered benedictions for his welfare.

Most of the features of the coronation as found in the epics have been reproduced in the Aṣṭi-Purāṇa which, as usual with the Purāṇas, adds to them new rituals making

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7 Similar belief is noticed in connection with the keśaropaniya ritual of the Rājasūya.
8 Rāmdīya, Kuśikināhā-kāṇḍa, sarga 26.
9 Ibid., Yuddha-kāṇḍa, sarga 112.
10 Ibid., Yuddha-kāṇḍa, sarga 128, and Uttar-kāṇḍa, sarga 67.
11 Rāmdīya, Uttar-kāṇḍa, sarga 107.
12 Ibid., Uttar-kāṇḍa, sarga 108.
13 Ibid., Adि-Parva, ch. 101.
14 Ibid., Sṁś-Parva, ch. 40.
15 Ibid., Mahāprasthānta-Parva, ch. 1.
16 Cf Yuktika-kalpa-taru, (edited by Paṇḍit Icchandra Śāstri); Sāmānyāsanaoddhe, p. 56, ślok 402.
17 Aṣṭi-Purāṇa, chs. 218-219.
the whole ceremony much more elaborate. The main divisions of the ceremony may be marked out into (1) Āindri-Śānti on a day previous to that of abhisheka, (2) (On the abhisheka day).

(a) Performance of Homa.

(b) Symbolic bathing (i.e., touching the prince’s body with earth brought from various places—mṛittiḥ-smāna).

(c) Sprinkling of water on the prince by ministers.

(d) Sprinkling of liquids by Rig-Vedic and Šāmra-Vedic brāhmaṇas and the royal priest.

(e) Sprinkling of water through a pitcher (perforated with a hundred holes) by the royal priest.

(f) Rites by the Yajur-Vedic and Atharva-Vedic brāhmaṇas.

(g) Seeing auspicious things.

(h) Crowning.

(i) Presentation of officials to the prince.

(j) Payment of fees to brāhmaṇas and coronation feast.

(k) Royal procession through the metropolis.

(l) Return of the procession to the royal palace and gifts to the people.

If the reigning king installs his successor on the throne just before his retirement, he may have the abhisheka performed under his auspices on a day prescribed as appropriate for the purpose. If, however, he dies without performing this ceremony for his successor, the Agni-Purāṇa allows for the latter a provisional abhisheka which can be celebrated irrespective of the auspicious or inauspicious nature of the day on which it is held. The reason for such a provision is obvious: the formal vesting of regal powers in the prince in order to enable him to discharge kingly duties cannot be long postponed; for such postponement may lead to difficulties. The rituals of the ceremony are succinctly mentioned as symbolic bathing of the prince with sesame and white mustard at which the royal priest and the astrologer officiate, the hailing of the prince with the cry of victory after which he sits on a bhadrāsana, proclaims safety for his subjects and issues orders to his officers for releasing prisoners. The coronation whether performed under the supervision of the retiring king, or in the case of his death, after the provisional coronation, has to be held on an auspicious day which is fixed in accordance with recommendations of the texts on the subject.

Details of the aforesaid main divisions are:—Re. (1). The Agni-Purāṇa does not furnish its rituals, which, however, are given in later works like the Niti-mayikha which may be summarised thus: After the formal declaration of the king’s intention to perform the Āindri-Śānti, the officiating priests are formally entrusted with these duties:—A vedi (altar) is constructed and upon it a Mahāvedi (great altar) on which three lines are drawn on sand,

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The Agni-Purāṇa, ch. 218, devotes ślokas 5 and 8 to this provisional abhisheka and the real meaning of the passage can easily elude the reader unless light be focussed on it from other works such as the Viṣṇu-dharmātara, pt. II, ch. 18.

See, for instance, Viṣṇu-dharmātara, pt. II, ch. 18, ślokas 5-14; Goldstücker’s Dictionary refers to Jyotisha-mahā-saṁhitā and Mahābhāsa-chintāmaṇi on this point.

Niti-mayikha (MS. in ASB.), pp. 4-10. Minor details and mantras have been omitted in the above summary.
a censer made and refilled with sand, Earth bowed to, and fire ignited. A gold, silver or copper pitcher full of water is covered with a piece of cloth and an image of Indra made of gold is placed on two eight-leaved lotuses drawn on the cloth. This is followed by offerings to Indra, five oblations to fire and the seating of the Brahman priest, who with the Hotri next engages in the offering of the following oblations, viz., eight to the four cardinal points, and seventeen to Agni and other deities followed by samradddhi, samana, upashrayas, vṛṣāṇayī, śrayōtāśā, śānyāsita, samāna and samprāyā-bhāga homas. Then follow offerings to the ten presiding deities of the ten quarters of heavens, and to demons of various descriptions. The Pāryāhuti comes next and then the throwing of the remnants of homa-fire into holy water. In the concluding rite of śānti for averting evil, the king with his consort, relatives and ministers, is sprinkled by the hotri with water from the idhti pitcher. Then both the king and the queen take bath in water mixed with herbs, wear white dresses and garlands, and smear their bodies with the paste of white sandal. Gifts are made to the priests, and the gold image of Indra after symbolic relinquishment is given to Āchāryya. The whole ceremony is then brought to a close by the feasting of brāhmaṇas.

The object of this ritual is no doubt the welfare of the king implying that of his relatives, officials, and subjects but the central idea in it is the coronation of Indra, the king of the gods. We have seen in connection with the Rājasūya that the mantras for the Punarabhisheka, are uttered in unison with those of the Aiṇḍra-mahābhisheka, which goes upon the supposition that the king of the gods was installed on his throne in remote antiquity with the self-same mantras which appear in the Aiṭaṇya-Brahmaṇa in connection with the Aiṇḍra-mahābhisheka, and which, when uttered at the Punarabhisheka, bring on special well-being of the subject of the Punarabhisheka. In the coronation ceremony with which we are now dealing, much more prominence is given to the idea by devoting a special day with its special rituals to Indra, who is worshipped to make the coronation of the mortal king as much fraught with potentialities for good as his own coronation was in the remote past.

Re. (2). On an auspicious day fixed for abhisheka, the king has to formally declare his intention (saṅkalpa) to perform the abhisheka.

(a) After the ignition of fire²³ and the offering of seventeen oblations as previously mentioned in connection with Aiṇḍra-Śānti, the purohita has to perform homa with five sets of Atharva-Vedic mantras, viz. īrma-nirma, svastiyayana, āyushya, abhayā, and aparājitā, which are intended to secure for the king welfare for himself personally and his kingdom. On the southern side of the homa-fire is kept a gold pitcher (samplatavatān kalasa) in which are deposited the residues of offerings. Brāhmaṇas learned in the Vedas as well as brāhmaṇa, Khattriya, Vaīśya and Sūdra ministers are honoured with presents and seated at the place where the ceremony is to take place. The royal priest, who has to fast on that day, puts on garland and turban and enters into the bathing-house where he has to put nine gold pitchers with waters from various places of pilgrimage as well as an earthen pitcher with water, a gold pitcher with ēhi, a silver pitcher with milk, copper pitcher with curd, and an earthen pitcher with water in which kuśa grass has been soaked. A gold pitcher with a hundred perforations as also an earthen pitcher filled with water from well and the four seas are also to be there.

²³ Certain characteristics of the flame of this fire, such as brightness like melted gold, resemblance to rosie mark, &c., were regarded as portents for good or evil.
(b) The prince is then bathed symbolically with various descriptions of soil. This bathing consists in touching his head with soil from the top of a hill, ears with that from the top of an anthill, face with that from a temple of Vishnû, neck with that from a temple of Indra, chest with that from a royal palace, right arm with that dug up by an elephant by its tusks, left arm with that dug up by a bull by its horns, back with that from a lake, belly with that from a confluence of rivers, sides with that from the banks of a river, waist with that from the door of a brothel, thighs with that from a sacrificial ground, knees with that from a cowshed, shanks with that from a horse-stable, and feet with that from the wheel of a chariot. This ceremony is concluded by the final ablation of his head with pañchagavya (a mixture of milk, curd, clarified butter, and cow’s urine and dung).

(c) Four vessels made of gold, silver, copper and earth are filled respectively with clarified butter, milk, curd and water. The Brâhmaṇa, Kshatriya, Vaisya and Sudra ministers take the gold, silver, copper and earthen vessels in succession and sprinkle their contents on the prince’s head from the east, south, west and north respectively.

(d) After the ministers, a Rig-Vedic brâhmaṇa sprinkles honey and a Sâma-Vedic brâhmaṇa water (in which kuśa grass has been immersed) upon the prince’s head. The royal priest commits the sacrificial fire to the care of the sadanyas (assistants) and sprinkles from the aforesaid sâmpâtâvan pitcher with the mantras 27 that were uttered in connection with anointing forming part of the abhishekanîya of the Râjâsûya.

(e) The prince is then taken to the base of the altar and seated upon a bhadrâsana. The royal priest sprinkles water on his head through a gold jar perforated with a hundred holes, uttering “yâ oshadhîḥ, &c.” 28 as also perfumed liquids, and water in which flowers, seeds, gems and kuśa grass have been dipped, with the recitation of other formulas. 29

(f) The Yajur and Atharva-Vedic brâhmaṇas touch with Ruchaṇa (yellow pigment) the prince’s head and throat with the mantra “Gandhâvârâ, &c.” 30 This rite is brought to a close by the assembled brâhmaṇas sprinkling on the prince’s head water brought from various sacred places. 31

(g) Auspicious things such as jar filled with water, chowry, fan, mirror, clarified butter, and jar filled with water and herbs are brought before the prince, music is played, (eulogistic songs are sung by the bards, and Vedic psalms chanted by the brâhmaṇas). 32

25 It was perhaps believed that people before entering it parted with their religious merits at the very entrance, and hence, the sanctity of the soil from the place.

27 Sîkṣa 22 of ch. 218 of the Agni Purâṇa speaks of these mantras. That they are borrowed from the Râjasûya ceremony is not clear from this sîkṣa, but appears to be so from works like the Nîtimâyâka. Had the first verse of the couplet commenced with the words, rajâsîyâbhishekâ cha instead of with rajâsîyâbhishekâ cha, the meaning would have been clearer. 31 See Rig-Veda, X, 97.

28 Some explanatory details have been taken from the Nîtimâyâka. The formulas referred to have been borrowed as follows:


(ii) “Sahû sikhino, &c.” Rig-Veda, X, 103, 1.

30 Rig-Veda, Khila, V, 87. 9.

31 According to the Nîtimâyâka (MS, pp. 2 & 11) not only the brâhmaṇas but also the assembled Kshatriyas, Vaisyas, Sudras and persons of mixed castes sprinkle water as above.

32 Nîtimâyâka (MS, pp. 2 & 11). The work puts after the above rite the sprinkling of propitiatory water (Sântijána) from the Sâmpâtâvan pitcher by the astrologer. This rite is accompanied by the utterance of a long mantra “purastâm abhishekântum,” etc., of about 180 sîkṣas addressed to the gods, heavenly bodhis, clouds, continents, hills and mountains, places of pilgrimage, sacred rivers, birds, horses, elephants, universal monarchs of yore, satyás, Vedas, fourteen branches of learning, weapons, supernatural beings, in short, to quite a string of divine, natural, or supernatural forces with powers ‘or good or evil, in order that they might all be propitiated to the prince about to be coronated. The location of the mantra in the ceremony is not manifest in the Agni Purâṇa but has been indicated by works like the Nîtimâyâka.
(b) The royal priest, in the meantime, makes offerings of milk and honey to the divinities and sits on a chair covered with a tiger’s skin. So seated he binds the prince’s head with a fillet and puts on it the crown with the formulas “Dhruvadyah, &c.,” an English rendering of which is given below:

“Firm is the heaven, firm is the earth, firm are these mountains, firm is this entire world, so may this king of men be firm.”

“May the royal Varuṇa, the divine Bṛhaspati, may Indra and Agni ever give stability to thy kingdom.”

“With a constant oblation we handle the constant Soma; therefore may Indra render thy subject people payers of (their) taxes.”

The throne-seat, on which the prince is next seated, is covered with the skins of five animals, bull, cat, wolf, lion and tiger. A symbolic meaning, not given in the texts, was no doubt attached to the spreading of these skins one over another. The tiger skin, as has been seen in connection with a previous ritual, indicated kingly power.

(i) The Agni-Purāṇa next speaks of the Pratihāra presenting officials to the king. It is added by the Nātaṇayūkha that distinguished townmen, merchants and other subjects are also admitted to this honour.

(j, k & l) The king now presents the royal priest and the astrologer with cows, goats, sheep, horses, &c., and honours the other brāhmaṇas with similar gifts and a sumptuous feast.

After going round the sacrificial fire and saluting the Guru and one or two minor rituals, he sits on a sanctified horse but gets down the next moment to sit on the state elephant similarly sanctified and rides through the principal thoroughfares of the metropolis amid a gorgeous procession. After return to his palace, he accepts the presents made by his subjects, whom he receives with honour and entertains to a feast. Presents in return are also made by the king to his subjects.

It will not be out of place to recount succinctly the principal features of the English coronation of the past in order to show the degree of parallelism between it and that of the Hindus. The early English coronation had many features found in those of other European countries in the past, and may, for this reason, be taken for our purposes as a type of the early European coronations generally.

1. The prince attended by a large number of nobles and government officers made a stately progress to the Tower of London where he resided a day or two to dub as Knights of the Bath a number of candidates who had to perform vigil and other rites preparatory to this honour.

2. Amid a solemn and gorgeous procession in which the new Knights of the Bath, nobles, government officers, and clergymen occupied the particular positions allotted to them, the prince under various marks of honour displayed by the citizens rode to Westminster Hall on the day previous to the day of coronation.

33 Rg-Veda, X, 173, 4-6 (translation by Prof. H. H. Wilson).
34 The Mānasāra, as quoted in Goldstucker’s Sanskrit-English Dictionary (p. 284, under abhikshaka) names two officers aṭhāpani and sthāpaka taking part in a function not detailed in the texts used above. The queen is also mentioned as sitting on a throne along with the king.
35 For the following information on the European coronation, see Chapters on Coronations, author not mentioned; Glory of Regality by Arthur Taylor, and Encyclopaedia Britannica, 11th edition, under “Coronation.”
3. Next morning, the nobles and others, marshalled according to their respective ranks, accompanied the prince to the adjacent Westminster Abbey, some of the regalia being carried by certain persons having title to this honour.

4. The first rite performed within the Hall was Recognition in which the Archbishop declared to the people assembled there the prince's rightful claim to the throne and asked them, whether they were ready to give their assent thereto. In this rite were laid the traces of development of coronation from an earlier form of election.

5. Next came the First Oblation, the essence of which was the rite in which a "pall of cloth of gold, and an ingot of gold of a pound weight" received by the prince from the Lord High Chamberlain were made over to the Archbishop of Canterbury, who placed them on the altar.

6. In the Proper Service of the Day, prayers were said for blessings upon the prince.

7. At the conclusion of the sermon forming part of the previous rite, the Coronation Oath was administered by the Archbishop. The prince swore to govern the kingdom according to the established laws and usages, administer justice tempered with mercy, and uphold the religion of the land, and the rights and privileges of the members of the church.

8. The Dean of Westminster anointed with oil from the Ampulla, the palms of the prince's hands, his chest, shoulders, arms, and the crown of his head.

9. The next rite consists in investing the prince with vestments, girdle, buskins, sandals, spurs, sword, &c., which were made over to him on this occasion. Two noteworthy features of this function are that the Archbishop (a) while passing the sword to the prince requested him to protect the church, people, widows, orphans, restore things gone to decay and maintain those that were restored; and (b) while delivering to him the Orb with the Cross he uttered the formula "Receive this Orb, and remember that the whole world is subject to the power and empire of God, and that no one can happily reign upon earth, who hath not received his authority from heaven." At the time of Augustus, the Roman emperor, the Orb was regarded as the symbol of universal dominion. The Cross was affixed to it by Constantine the Great, signifying that universal dominion was but possible by faith.

10. The Archbishop assisted by other clergymen put the crown on the head of the prince seated on St. Edward's Chair, saying, "God crown thee with a crown of glory and righteousness, with the honour and virtue of fortitude that (thou) by (our ministry having) a right faith and manifold fruits of good works, thou mayest obtain the crown of an everlasting kingdom, by the gift of Him whose kingdom endureth for ever. Amen."

11. The Sovereign was invested with the Ring of faith, held the Sceptre of kingly power, the Rod of virtue and equity, and the Bible. He then received the Archbishop's Benediction in appropriate words.

12. The Sovereign was conducted to the throne by the Archbishop who was followed by the bishops and great officers of state. After he was seated on the throne, the Archbishop delivered an exhortation and took the Oath of Fealty. This Oath was also taken by the bishops and the premier Duke, Marquis, Earl, Viscount, and Baron, each of them

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36 The principal Regalia are:—St. Edward's Chair, St. Edward's Crown, Crowns and Circlets, Orb with the Cross, Sceptre with the Cross, St. Edward's Staff, Ampulla (or Golden Eagle), Ivory Rod, Chalice, Paten, Swords, Rings, Spurs, Curtana (or pointless Sword of Mercy), and the Bible.

37 Chapters on Coronations, pp. 27, 118.
representing himself and the rest of his rank. During the performance of the Homage, medals of gold and silver struck for the occasion were thrown among the people, and if there were any general pardon, it was read publicly by the Lord Chancellor.\textsuperscript{35}

13. In the Holy Communion, the Sovereign advanced towards the altar after the commencement of the Communion Service and made an offering of bread and wine. Then a wedge of gold, called a mark, weighing eight ounces, was received by the Archbishop from the Sovereign and laid upon the altar. This constituted the second oblation.

The Sovereign then returned to Westminster Hall attended by the clergy and others marshalled as before.

14. A noticeable feature of the Coronation Feast held in the Westminster Hall was the proclamation of a challenge to the effect that if anyone dared deny the rightful claim of the present Sovereign to the throne, he was a liar and false traitor, and the Champion was there to fight a duel with him to prove the falsity of his assertion. The Champion threw down his gauntlet, which after a short time was taken up by the Herald. Until the completion of the arrangements for the feast, the Sovereign reposed in the Court of Wards. Several tables were placed in the Hall, the royal table being set on a raised platform. Special duties in connection with this feast were allotted to special officers or noblemen: the royal table, for instance, was covered by the sergeant and gentleman of the ewery; the first course of hot meat was served up with the combined assistance of the sergeant of the silver scullery, and two gentlemen-at-arms or two Knights of the Bath, and other dishes were brought with a procession composed of several officers. A full delineation of this coronation being outside the scope of this section, details of this as well as other functions, which may have value for other purposes, have been omitted.

In the evening were held a general illumination, a display of fire-works in Hyde Park, the principal theatres being opened free to the public.

The features common to the two systems of coronation of India and Europe may now be summed up. The commonness is due in some instances to the very nature of the ceremony, and in others, to other causes.

Both the systems are endowed with a religious character, difference lying only in the degree. In the one, God, His Son, and the Holy Ghost were solicited by prayers and offerings to bless the Sovereign and secure the welfare of his kingdom, while in the other, the divinities together with various natural and supernatural forces credited with powers for good or evil, were for the same purpose entreated or propitiated through a multiplicity of prayers, offerings and other religious rites.

The coronation of the Hindus, in its later form, lost all traces of its connection with the elective principle pointed out elsewhere\textsuperscript{36} to have been operative in the epic period, in which it could be traced in the recognition forming part of the installation ceremony. In the European form of coronation, it was traceable in the formulary of election expunged in later times, as also in particular functions incorporated in the coronations of various European countries pointing to some form of election as their origin, e.g., the practice of elevating a sovereign on a shield among the later Romans, and the custom of having stone circles to serve as seats for electors and a large stone in the centre for the Sovereign.\textsuperscript{37}

\textsuperscript{35} The rites in which the Queen Consort took part have been omitted.

\textsuperscript{36} See the Modern Review, 1916 (Sept.), p. 307.

\textsuperscript{37} See Chapters on Coronations, ch. I & IX, p. 99.
The practice of taking an Oath to protect the people and perform other regal duties existed in the Hindu coronation, as evidenced by the Taittiriya Brāhmaṇa, but it disappeared later on. Therefore the similarity of the European and the Indian systems in this respect is not found at all along their respective lines of development.

Smearing with unguents in the Indian type may be taken to correspond with anointing in the Western, sprinkling of liquids obtaining greater prominence in the former.

Crowning, blessing for universal dominion, presentation of nobles and officials, jail delivery, stately progress through the metropolis, feast and the devotion of a day or two to a ceremony preliminary to the coronation proper, may also be regarded as points of similarity between the two types.

SECTION II.

Yauvarājaabhisheka.

It is in the epic period that we find the first mention of the ceremony for the inauguration of the crown prince. Prof. Goldstücker is doubtful as to whether this ceremony is hinted at in the passage of the Atharva-Brāhmaṇa relating to the 'king-makers' (rājasāyakārītāraḥ) in the chapter on the mahābhisheka. These ‘king-makers’ refer, in the Atharva-Veda and the Śatapatha-Brāhmaṇa to ‘those who, not themselves kings, aided in the consecration of the king.’ According to Śaṅkara's commentary on the aforesaid passage of the Atharva-Brāhmaṇa, the king’s father is one of the king-makers, and this was a ground for Prof. Goldstücker’s doubt whether the ceremony in which the father took part might be that for the installation of a crown-prince. A closer examination would, however, make it clear that such a doubt is baseless for the following reasons:—

1. The mahābhisheka is not an independent ceremony, and the chapter devoted to it is meant to bring out that in days of yore, the abhisheka of Indra (called Mahābhisheka) took place on certain lines with certain mantras followed later on by several emperors of antiquity on the occasion of the celebration of the Rājasāya, and if these rituals and mantras are woven into the Punarabhisheka (i.e., the second abhisheka, the first having been performed at the time of installation to a simple kingship) of the celebrant of a rājasāya of later times, they will be of great efficacy.

2. The inclusion of the king’s father in the list of king-makers by Śaṅkara, is not borne out by the Vedic texts themselves.

3. The presence of the father in any installation ceremony cannot of itself raise the presumption that the son performing the ceremony must needs be a crown prince. First, the father might not at all have been a king, and possessing therefore no kingdom to which he could choose his son as successor; and secondly, he might be retiring from his regal position, making his son a full-fledged king by the ceremony.

4. The question of installation to crown-princeship cannot at all rise in view of the setting, in which the king-makers are mentioned, namely, the delineation of the rites and formulas of Indra’s mahābhisheka intended to be woven into the punarabhisheka of the rājasāya.

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41 Atharva-Brāhmaṇa, VIII, 17, 5.
42 Atharva-Veda, III, 5, 7.
Hence, there are at present no evidences by which the ceremony of the installation of the crown-prince can be traced to the Vedic period.

References are found in the Epics to the yaunārajābhīshēka of Rāma, 45 Aṅgada, 46 Bharata, 47 Yudhishthira, 48 Bhishma, 49 Bhīma, 50 and Saṭyāvāna. 51

Details of the ceremony are not forthcoming from any of the works consulted by me. The Rāmāyana furnishes a short account of the preparations made for Rāma’s yaunārajābhīshēka, but as they are not perhaps exhaustive, we cannot draw from them any correct inference as to either the things needed for the ceremony or the rituals and functions in which they were used. The short account is, however, striking in that it does not include water or soil brought from various places, forming a prominent feature of the coronation ceremony and as such receiving the first attention in the preparations for Rāma’s coronation. 52

There was no restriction as to the age at which a successor to a sovereign was installed as the crown-prince Rāma was twenty-five 53 years old at the time of his proposed installation to crown-princeship and Bharata about forty 54 when he was so installed; both Yudhishthira and Saṭyāvāna were young 55 when they went through the ceremony, but Bhīma was far more advanced in years when he became a crown-prince. There was, therefore, no hard and fast age-limit for this ceremony, though it seems to have been the usual practice for the king to choose his successor as soon as the latter completed the prescribed period of studies and was ready to share as crown-prince the responsibilities of a ruler.

No instances are forthcoming to show whether yaunārajābhīshēka was a bar to the subsequent celebration of the coronation ceremony when the crowned-prince became the king. Yudhishthira’s coronation after the recovery of his kingdom and subsequent to his yaunārajābhīshēka cannot be taken as a case in point in view of its merger in that of restoration to a lost kingdom. 56 That the recovery of a lost kingdom was an occasion for a fresh coronation stands clear from the case of Dvumatsena. 57 Prof. Goldstücker inclines to the view that the performance of the yaunārajābhīshēka “held good for the inauguration of the prince at his accession to the throne, after the father’s death, since no mention is made, in the epic poems, of a repetition of the ceremony. The object of the inauguration of a prince as yaunāraja is to secure to him the right of succession, and, besides the advantages supposed to arise from the religious ceremony, as mentioned before, a share in the government, or perhaps all the privileges of a reigning king. For when Daśaratha intends to make his son Rāma a yaunāraja, he addresses him with these words (in the Ayodhyā-kāṅga, 58): “Rāma, I am old; . . . . To-day, all my subjects want thee for their king; therefore, my son, I shall inaugurate thee as junior king.” 59 In the above argument, stress is laid on the words spoken by Daśaratha to the effect that the subjects wanted Rāma as their king (narādhīpa) but the force of the very next words uttered by him, viz., “therefore, my son, I shall inaugurate thee as junior king” is ignored. What-

45 Rāmāyana. Ayodhyā-kāṅga, ch. 3.
47 Ibid., Yuddhā-kāṅga, ch. 128, ślok. 92.
48 Ibid., ch. 190, ślok. 43.
49 Ibid., Vana-parva, ch. 298, ślok. 11.
50 Ibid., Aranyā-kāṅga, ch. 47, ślok. 10.
51 Ibid., Vana-parva, ch. 293, ślok. 25.
52 Ibid., Śante-parva, ch. 40.
53 Rāmāyana, Ayodhyā-kāṅga, ch. 40.
54 Mbh. Adi-parva, ch. 141, ślok. 27; Vana-parva, ch. 293, ślok. 25.
55 Ibid., Saṭyāvān, ch. 18.
56 Ibid., Saṭyāvān, ch. 28, ślok. 13. 49 Mbh. (Mahābhārata), Adi-parva, ch. 139, ślok. 1.
57 Ibid., Śante-parva, ch. 41, ślok. 9.
58 Rāmāyana, Yuddhā-kāṅga, ch. 128, ślokas. 48-57.
59 Ibid., Bāla-kāṅga, ch. 18.
60 Ibid., Vana-parva, ch. 298, ślok. 11.
ever Daśaratha might have said on the occasion, the ceremony was nothing else than 

gṛva-rīṣīdhiṣheka and should be viewed as such.

References to the inauguration of the commander-in-chief are found in the 

Mahābhārata in connection with the inaugurations of Bhīshma, Droṇa, Karṇa, 

Salya, and Aśvatthāmā as the military heads of the Kaurava army. This inauguration ceremony 
is modelled on that of Kārttikeya, the commander-in-chief of the gods, whose inauguration 
again followed in some respects the still earlier vāja-dhiṣheka of Varuṇa, the water-god. 

Details of the ceremony aggregated from the several descriptions are scanty. Those 
that are expressly mentioned, are oblation to the Homa-fire, seating of the Commander 
on an appropriate seat, sprinkling of water on his head from a vessel, the utterance of 
the big formula "surāstvām abhisitāchantu," &c., which happens to be the same as used in 
the coronation ceremony just before crowning and gifts of coins, bullion, cows, clothes, &c., 
to Brāhmaṇas. It is superfluous to mention that the rituals were accompanied with music, 
eulogies sung by bards, and joyous and beneficent ejaculations. The inauguration of 
the several commanders-in-chief mentioned above was performed in the battlefield. In times 
of peace the same ceremony is likely to have been celebrated on the occasion of the 
assumption of his office by the commander-in-chief. It is probable that in the former case, 
the exigencies of the situation compelled a curtailment or abridgement of the rituals which 
could be allowed to be in their full form in times of peace.

THE LUNAR ZODIAC IN THE BRĀhmaṇAS.

BY B. V. KAMŚVARA AIYAR, M.A.

In the Preface to the fourth volume of the first edition of the Rigveda, the late 
Professor Maxmuller wrote: "In conclusion, I have to say a few words on an hypothesis 
according to which the discovery of the twenty-seven nakṣatras was originally made at 
Babylon and from thence communicated at a very early time—that date is not given—to 
the Indians in the South, the Chinese in the East and sundry Semitic nations in the West. 
Such an hypothesis seems almost beyond the reach of scientific criticism, though with the 
progress of the deciphering of the Babylonian inscriptions, some facts may come to light 
either to confirm or to refute it. At present, however, all that can be brought forward in 
proof of such a theory is vague and uncertain and could not stand the test of the most 
forbearing criticism . . . ."

This was written in 1852. Twenty years later, he again examined this theory in his 
lectures on "India—What Can It Teach Us?" (pp. 123—133, first edition) and concluded, 
"With due respect for the astronomical knowledge of those who hold this view, all I can 
say is that this is a novel, and nothing but a novel, without any facts to support it . . . ."

This theory of the Babylonian origin of the Indian nakṣatras was started by Weber 
and supported by Whitney, and apparently ceased to be advocated after Maxmuller’s vigorous refutation. I was therefore surprised to find Professor A. B. Keith 
reviving the theory in the Journal of the Royal Asiatic Society (January 1917, pp. 133,


64) Ib., ch. 35, ślokas 36-43. 65) Ib., ch. 45.

66) Ib., ch. 45, ślokas 22.

67) In the legend, the water of the Saravati was sprinkled on Kārttikeya from a golden jar.

68) In the legend of Kārttikeya’s inauguration to generality the above formula was not recited at 
all; deities named in the formula personally appeared before him to take part in the sprinkling.

1 Whitney, however, maintained his view to the last. He wrote in 1894, "Weber and I, on whatever 
other points we may have been discordant, agreed entirely, some thirty-five years ago, that it must have 
been introduced into India, probably cut of Mesopotamia; nor, I believe, has either of us seen any 
136. He writes "... in the absence of any evidence as to the real origin of the nakshatra, the priority of Kritikas has been insoluble. But the Babylonian hypothesis of their origin still remains the most plausible and for an ingenious argument I would refer to a comparatively recent article by Lehmann Haupt. If so, then the effort to prove the origin of the position of Kritikas by Indian literature must be unsuccessful!"

I have not been able to get a copy of ZDMG. (Lxvi) containing this ingenious argument. But from the way in which Prof. Keith writes I am inclined to think that he does not attach much value to it. Now that Prof. Keith has chosen to revive a theory long given up, he should, in fairness, bring together all the fresh evidence that Babylonian research might have brought to light since 1882 and discuss their evidentiary value and at least show that the theory is not so baseless as Maxmuller had pronounced it to be. It is an important question involving wide issues and deserves, more than a dismissive bit that the Professor has chosen to give it.

To a lay mind it would appear that there is nothing in common between the Indian ecliptic of the twenty-seven nakshatras and the Babylonian zodiac. (1) The former is lunar: the latter, by all accounts, was solar. (2) In the earliest Indian literature where it is found, that is, the Brahmanas, there is no attempt to divide the 27 nakshatras into 12 sections and allot two or three to each section and there is no reference to the planets. "The Chaldeans chose three stars in each sign to be the Councillor gods of the planets." (3) The first sign (whether Aries, so far as records go, or Taurus, as later traditions indicate,) coincided with the vernal equinox. There is no evidence in Indian literature to show that the Indians began their year with the vernal equinox before the introduction of the Alexandrian School of astronomy into India1 about the fourth or the fifth century A.D. (4) There is not the slightest evidence in the Brahmanas literature to show that the Brahmanas of the Brahmana period were aware of the twelve signs of the Babylonian or the later Indian solar zodiac or any pictorial representations of these signs, such as the Ram, the Bull, etc., or that the words mesha, vishabha, etc., were used technically to denote the signs of a solar zodiac. (5) In Babylonia "we find a week seven and another of five days" (Ency. Brit.., 11th ed., Vol. 3, p. 167). The Brahmanas know neither, but have instead a period of 6 days (Shadha), five of which made a month. (6) In Babylonia, the 12 months were named after the 12 zodiacal signs. In the Brahmanas, the 12 months are named after the 12 nakshatras at or near which the moon successively became full. (7) The Brahmanic asterismal system commenced with the Pleiades. There is nothing to show that the first sign in Babylonia was headed by this asterism.

Maxmiller wrote in 1882:4 "Now the Babylonian zodiac was solar, and, in spite of repeated researches, no trace of a lunar zodiac has been found, where so many things have been found, in the Cuneiform inscriptions. But supposing even that a lunar zodiac had been discovered in Babylon, no one acquainted with Vedic literature and with the ancient Vedas ceremonial would easily allow himself to be persuaded that the Hindus had borrowed that simple division of the sky from the Babylonians .... Surely it would be a senseless hypothesis to imagine that the Vedas shepherds or priests went to Babylonia in search of a knowledge which every shepherd, might have acquired on the banks of the Indus . . . . . ." And after thirty years' further Babylonian research and exploration, the

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1 Encyclopaedia Britannica (edition of 1911, art: "Zodiac").
2 Vide, for instance, the Journal of the Royal Asiatic Society, July 1917, p. 499, footnote: "... Only the Roman Calendar and the year of Nabonidas reckon from the spring. Dr. Fleet thought that Brahmanas must have visited Rome. Perhaps so; but it is more probable, I think, that they took the spring equinox for their starting-point from the year of Nabonius. When the Alexandrian astronomers reformed their Calendar in the reign of Diocletian, they based their reform upon the Nabonius era; and these astronomers were the teachers of the Indians.
3 India—What Can It Teach Us? (first edition, pp. 126, etc.)
latest edition of the *Encyclopædia Brittanica* (art: "Zodiac") could only write: "The alternative view, advocated by Weber, that the lunar zodiac was primitively Chaldean, rests on a very shadowy foundation. Euphratean exploration has so far brought to light no traces of eclipitical partition by the moon's diurnal motion, unless, indeed, zodiacal associations be claimed for a set of twenty-eight deprecatory formulæ against evil spirits inscribed on a Ninevite tablet."

In the Brāhmaṇa literature, including the Taittirīya and other later Saṁhitās, we find only the lunar ecliptic, with the twenty-seven nakshatras with the Krittikas leading the list and no mention of mesha, Vrishabha, etc., as the signs or representations of a zodiac. On the other hand, no reference has been found in Babylonian inscriptions to the division of the zodiac based on the diurnal revolution of the moon among these asterisms. There is not a single point in common between the Babylonian zodiac, so far as it is known and the Indian ecliptic, as it is found in the Brāhmaṇas. The Brāhmaṇa literature (Vāj.: Sam. XXX. 10: *Taitt.: Br. III. 4-4-1*) refers to observers of stars (nakshatras-darias) as a profession; and yet it is assumed that the Brahmagñās must have borrowed the elementary scheme from some country which shows no traces of such a scheme.

Professor A. A. Macdonell, in his review of my dissertation on the age of the Brāhmaṇa, which was intended for the Oriental Congress which was to have assembled at Oxford in 1915, wrote to me, "The origin of the Nakshatras is an unsolved mystery and so long as this is the case conjectures based on their original signification must remain without value as proof of any theory."

We find the lunar ecliptic of 27 nakshatras referred to in several places in the later Saṁhitās and the Brāhmaṇas. We find a knowledge of this lunar ecliptic in the marriage hymn of the Rgveda (X. 85-13) where the expressions aghās and arjunyoh mean "on the days when the moon is in conjunction with these asterisms." As the *Encyclopædia Brittanica* (art: "Zodiac", 11th edition) says of the Indian Zodiac: "We find nowhere else a well-authenticated zodiacal sequence corresponding to so early a date." Why then should one seek for the origin of the nakshatras in any other ancient country, where no traces of the same have been found after years of research. You find it there in ancient Indian literature and you do not find the like of it in any other country at so early a period. It is again a scheme which could have been easily worked out in the land of the Indus, by a people with as much knowledge of civilised life as is exhibited in the Rgveda. Would it be fair or competent criticism, then, to say that the ancient Indians must have borrowed the simple scheme from some country not definitely known (from Babylonia or China), at some unknown or indeterminable period, simply because a Biot, a Weber, or a Whitney had started theories which half a century of further research has left where they stood when they were started?

Scientific criticism is concerned with evidence and so long as no evidence is forthcoming, if not to prove, at least to lend some amount of probability to the foreign origin of the Nakshatra ecliptic, it will not be fair to reject as valueless any legitimate inference that may be drawn from the statements about the nakshatras that we may find in the Brāhmaṇas; leaving aside the conjectures based on the etymological significance of the names of the nakshatras, such as those indulged in by Bentley for instance, which have of course little value as evidence.

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5 Only 27 are given in the earlier list in *Taitt. Saṁ. IV. 4, 10, 1-3* and in *Taitt. Br. I. 5-1*. *Taitt. Br. I. 5-2* adds that in addition to the 27 nakshatras mentioned in the previous annaśka, there is another called abhijit (a Lyre) which should be looked for in the sky between the (uttara) aśāhās and the Śrāvāṇa and that the Devas conquered the Asuras under this nakshatra and therefore expeditions should set out under it. This nakshatra is accordingly included in the nakshatras-āśī in *Taitt. Br. III. 2-1-6*, notwithstanding its remoteness from the ecliptic.
CHANDRA’S CONQUEST OF BENGAL.

By RADHAGOVINDA BASAK, M.A.; CALCUTTA.

In the early part of the fourth century A.D., there was a great defeat of the people of Bengal (Vaigā) by a king named Chandra. This event is mentioned in an inscription incised in early Gupta characters on a pillar of cast iron known to historians as the “Mahārāja Posthumous Iron Pillar Inscription of Chandra.” There has not yet been an end of discussion as to the identity of this Chandra. The late Dr. Fleet thought that the characters of this inscription “approximate in many respects very closely to those of the Allahabad posthumous inscription of Samudragupta” and remarks that he “should not be surprised to find at any time that it is proved to belong to him,” i.e., Chandragupta I, the first mahārājadhirāja of the Gupta family, of whose time we have as yet no inscriptions. Dr. Hoernle assigns the inscription to the beginning of the fifth century A.D.; and Mr. Vincent Smith, in the second edition of his “Early History of India”, expressed his conviction that the Chandra of the inscription was Chandragupta II, who, he thought, had to quell a rebellion of the people of Bengal when they offered him an united resistance in battle. If the inscription could be ascribed to the time of Chandragupta II and the king Chandra be identified with the latter—it may be well said with Mr. Allan that “the enemies who had united against him in the Vaigā country were probably peoples who had taken the opportunity of his absence in the west to cast off the yoke under which his father had laid them.” But Mr. Vincent Smith has since changed his opinion and has accepted the view of Mahāmahōpādhyāya Haraprasīd Sāstri, that the Chandra of the Iron Pillar Inscription was not at all a Gupta ruler and that he should be identified with Chandravarm. men mentioned in the Allahabad Pillar inscription of Samudragupta’s time. This Chandravarm. men, it should be remembered, was one of the nine kings of Āryāvarta who were violently extirpated, during his campaign of conquests in Northern India, by Samudragupta, who thus increased his majesty in the North. Pandit Sāstri while proving this identity of Chandra of the Iron Pillar inscription and Chandravarm. men (king of Pushkara, Pārshvan or Pukarā of Rañaputāna) based his arguments on two inscriptions, viz., (1) the Mānasa stone-inscription of Naravarm. men of the Mālava era 461, and (2) the Susumān Hill inscription of Chandravarm. men, king of Pushkara. From the first of these inscriptions, we have the following historical information: “This Vaishnavite inscription was incised in 461 of the era of the Mālava, i.e., in A.D. 404, when king (gāthika) Naravarm. men (using the title mahārāja), son of king Sīhavarm. and grandson of king Jayavarm. was ruling that part of the country, i.e., Mālava.” We know from epigraphic records that in A.D. 404 Chandragupta II was on the imperial Gupta throne. Hence we may safely suppose that Mahārāja Naravarm. men was Chandragupta II’s feudatory in the Western region, probably having his headquarters in the town of Daśapura (modern

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5 Indian Coinage—Gupta Dynasties, Introduction, p. xxxvi.  
7 Ep. Ind., Vol. XII, No. 35, p. 315ff.  
Mándasor), just as we gather from other records⁹ that his son Viśavivarman and his son Bandhuvarman were feudatories of Kumāragupta I. The second inscription which is inscribed in early Gupta characters of the Northern variety records the dedication of a wheel in honour of a god (evidently Viśnu) named Chakravāmin and it only states in its two lines ¹⁰ of writing that this dedication is a pious deed (kṛitiḥ) of mahārāja Chandravarman, son of mahārāja Śiṁhavarman, king of Pushkaraṇa. The use of the subordinate title of mahārāja with the names of these kings shows that Pushkaraṇa was one of the many small states that were being ruled independently before their subjugation by Samudragupta. In the first inscription we have mahārāja Naravarman as the son of Śiṁhavarman and in the second mahārāja Chandravarman as the son of the same king. This fact led Pandit Sāstri to suggest, rightly enough, that Naravarman and Chandravarman were brothers.¹¹ It has been said before that Naravarman was a contemporary of Chandragupta II, son of Samudragupta, whereas Chandravarman was Samudragupta’s contemporary. Hence it may be rightly supposed that Chandravarman was Naravarman’s elder brother. The identity of Chandravarman of Samudragupta’s inscription and Chandravarman, king of Pushkaraṇa, of the SUSUNIA HILL inscription, as established by Pandit Sāstri seems to be quite right. But there is much difficulty in proving undoubtedly that this Chandravarman and the Chandra of the Iron Pillar inscription are identical. Samudragupta probably destroyed the independence only of the nine kings of Northern India amongst whom Chandravarman was one, and allowed them after their utter defeat to rule in their respective states as Gupta feudatories. Chandravarman, his father Śiṁhavarman, and his grandfather Jayavarman may have had mastery over a greater part of Mālava and had their capital at Pushkaraṇa; and they had thus ruled independently before Samudragupta advanced in his campaign of conquests and reduced the power of the Varman family of Pushkaraṇa by defeating its king Chandravarman and probably placing his younger brother Naravarman to the position of a feudatory chief ruling from Daśapura. It may also be supposed that Naravarman succeeded to the rulership after the death of his elder brother Chandravarman. We have said before that Naravarman’s son, Viśavavarman and his son Bandhuvarman were feudatory kings under Kumāragupta I ruling in Mālava from their capital Daśapura. From the Gangdhar Stone inscription (Fleet, No. 17) we find that Viśavavarman, son of Naravarman, was a very powerful ruler (taśmin prāidśati mahn-nripati-pravirē l. 17-18) in the year 480, evidently of the Mālava era, and from the Mándasor stone inscription (Fleet, No. 18) we know that Bandhuvarman, son of the ruler (gōptā) Viśavavarman was governing the city of Daśapura (kṣitipati-vrishā Bandhuvarmanī [. . . . . .]. Daśapurām =

⁹ Fleet. CII. Vol. III. Nos. 17 and 18.

¹⁰ Cf. “(L. 1) Pushkaraṇa-dhipatēr-mahārāja-Śiṁhavarmanasah putraṣa (L. 2) mahārāja-Śri Chandravarmanasah kṛitiḥ.”—These lines, it should be noted, are inscribed just below the wheel on the backwall of a cave now in ruins on the hill.

¹¹ We may illustrate the genealogy of the Varman family thus:—

\[
\begin{array}{c}
\text{Jayavarman} \\
\text{Śiṁhavarman} \\
\text{Chandravarman} \\
\text{Naravarman (461 M.E.)} \\
\text{Viśavavarman (480 M.E.)} \\
\text{Bandhuvarman (493 M.E.)}
\end{array}
\]
while Kumâragupta I was ruling the earth in 493 M.E. (Kumâraguptâ prathama pravasati, l. 13). Hence, Pandit Sâstri’s statement—Mr. Smith is wrong, in including Mândasor in the map of Samudrarâja’s conquest. For Naravarman and his son Visavarman do not seem to have acknowledged any obligation to the Guptas”—is not vouchsafed by epigraphic evidence which seems rather to lead to a contrary conclusion.

To prove completely that the Chandravarman of Pushkarâva and the Chandra of the iron Pillar inscription are identical, one has to establish, first of all, that Chandravarman came to Bengal on a campaign of conquests. But the Susnávia Hill inscription has not the slightest reference to any conquest by the king of Pushkarâna (Pushkarâvâdhipati). It simply states, as already pointed out, that the dedication of the wheel is a pious “deed of mahârajâ Chandravarman, son of mahârajâ Simhavarman, king of Pushkarâva.” It does not at all say “that Chandra of Pokarna did conquer that part of the country” as boldly asserted by Pandit Sâstri. Chandravarman seems to have gone there on a pilgrimage to the hill-cave to do honour to the god Chakravâmin, and it was probably a very famous place of pilgrimage in old days also. It may be advanced as an argument that as the wheel in the Susnávia Hill cave and the flag-staff (drona) of the Iron Pillar are both sacred to the god Vishnú, it favours the identity of Chandravarman and Chandra. But we know that the Gupta rulers too were themselves devotees of Vishnu (paramabhâgavata).

Let us now consider the historical data that can be obtained from the Mâhârauli Iron Pillar inscription—:

(i) King Chandra destroyed his enemies in Bengal (Vaṅgēšu) who offered an united resistance against him.
(ii) He, in course of war, crossed the seven mouths of the Indus (Sindhu) and overcame the Vâhlikas.
(iii) The Southern Ocean was to-day (even after his death) being perfumed by the breezes of his prowess, i.e., who probably proceeded towards the South for making conquests.
(iv) His majestic glory still lingered on earth in the shape of fame even after his death.
(v) He enjoyed for a very long time lord-paramount (aikâdkhirâjya) on earth earned by the strength of his own arms (svabhuj – ārjitaś), i.e., he was a mahârajâdhirâja, a title which he himself earned by his own prowess.
(vi) He was a Vaikrama and established this pillar as a flag-staff of the god Vishnú on the Vishnupada hill.

From these data we find that Chandra was a mighty monarch and had the title of mahârajâdhirâja (stated for metrical exigencies as aikâdkhirâja-prāpita, l. 5), whereas Chandravarman is simply mentioned in the Susnâvia inscription with the title mahâraja, which, in early times especially during the Gupta period, was used by kings of smaller states and by feudatory rulers. The datum (v) above is most significant. The statement that Chandra earned supreme sovereignty in the world by means of his own arms (svabhuj – ārjitaś aikâdkhirâjaś) and enjoyed it for a long time (chirnā) and that he led his arms of conquest to the distant countries of Vaṅga in the east and to the country washed by the mouths of the Indus on the west, and also towards the south, applies more

12 Junc, 1913, p. 218.
to an early Gupta ruler of the fourth century than to any local king of any of the small states then ruling independently in Northern India. There is no Paurânic or epigraphic evidence to show that any other family of kings made any attempt in the fourth century a.d. to assume imperial dignity by conquering distant lands. So it is very likely that Samudragupta's father, Chandragupta I, whom we know to have been the first mahârâja- dhinâja of the Gupta line, began to establish the empire by going out for making conquests in Bengal, in part of the Panjâb and also in the South, and perhaps succeeded in incorporating portions at least of these provinces into his own kingdom, which, after his death, passed into Samudragupta's hands. It is perhaps for this reason that we find in Samudragupta's Allahabad Pillar inscription no mention of Bengal being conquered by that monarch who inherited his father's self-made empire which had already comprised Bengal. Where is the evidence that Bengal had ever been in the possession of Chandravarman? Had it been so, we would have to seek for evidence to prove that Bengal was afterwands recovered from the hands of the Varman rulers of Mâlava by the Gupta rulers. But we have as yet got no such historical evidence, nor can we expect to get it in future. On the contrary, we know from the newly discovered Dânuâlarpur plates of the Gupta period that Bengal was under the direct political jurisdiction of Kumâragupta I and his successors. It seems plausible that Samudragupta ordered this posthumous inscription to be inscribed on this costly pillar of iron which his late father mahârâjâadhinâja Chandragupta I caused to be erected as a flag-staff in honour of Vishnu; and as the ancestors of his father were local chiefs having the use of the title mahârâja only, Samudragupta did not perhaps ask the court-poet to refer to any genealogy in the inscription. Hence we are inclined to believe with the late Dr. Fleet that the Chandra of the Iron Pillar is the first Gupta mahârâjâadhinâja Chandragupta I, and this accounts for the striking paleographical similarity of this inscription with the Allahabad Pillar inscription of Samudragupta's time.

In discussing the age of the compilation of the dynastic account in the Purâṇas Mr. Pargiter writes:—"The Guptas are mentioned as reigning over the country comprised within Prayâga, Sâketa (Ayodhyâ), and Magadha, that is exactly the territory which was possessed at his death by Chandragupta I, who founded the Gupta dynasty in a.d. 319-20 and reigned till 326 or 330 (or even till 335 perhaps), before it was extended by the conquests of his son and successor Samudragupta;" and he holds the view that as the Paurânic account does not take any notice of Samudragupta's conquests nor of the Gupta empire, the narrative was closed during the interval which elapsed between the time when Chandragupta I established his kingdom from Magadha over Tirthu, Bihar and Oudh as far as Allahabad, and the beginning of Samudragupta's reign. But it may also be presumed that this Paurânic account of the extent of the Gupta empire had been compiled before Chandragupta I defeated the people of Bengal and the Vâlhikas, which even probably took place towards the end of the reign of Chandragupta I. Or, it may be supposed that the Magadha of the Purâṇas probably included the portions of Bengal conquered. Had the conquest of Bengal fallen to the lot of Samudragupta the event would have very likely found mention in his Allahabad Pillar inscription. Moreover, the discovery, in parts of Bengal, of coins of various types belonging to Samudragupta and his successors, may be cited as an evidence, though somewhat insufficient, of Gupta supremacy in Bengal during the early period of Gupta rule in India.

12 Dynasies of the Kûla Amu.—Introduction, p. xiv, § 29.
TIPU SULTAN’S LETTERS AT SRINGERI.

The labour of Mr. E. Narayindaiah, Officer in charge of the Archaeological Researches at Mysore, have recently been rewarded with the discovery of some letters of Tipu Sultan, in the Sivaceti Matha of Shri-Syevarakshara, that shed a new light upon the character of the last Sultan of Mysore (ante, 1919, p. 156). Their purport, however, is apparently so incredible and contrary to all received views that we would certainly hesitate to accept them as genuine, had not other materials from quite an unexpected quarter been available, for their confirmation. The Shri of Syevarakshara was generally styled as the “Shiva Dhwajaputra,” or religious and social quarters were referred to him for decision by the Peetha, to whom the spiritual successor of Shri-Syevarakshara was almost a semi-divinity—a Fone, an exponent of divine will. Yet these letters tell us that a Maharratt army, under the command of a Bohura general, Namuram Bha Adadhan, had ruthlessly plundered the temple and village and carried their sanctity so far as to unmask and deface the image of the goddess Srikata. All these details, however, are confirmed by two letters written from the daharata Camp. Both of these have been published in the 9th volume of Mr. V. V. Khare’s Sridasa-Lekha-Sangraha, but an English translation may here be added, for those who are not acquainted with Marathi. The first of these was dated the 23rd of April, 1791, and was addressed to Bajj Sabe at Miraj. Nilkantha Apropa, the correspondent of Bajj Sabe, writes: “The Lamsa and the Peshisari went from the army of Bajjar Dadda Sabe, plundered the temple of Syevarakshara. Shri and took elephants and other property worth about a lac of rupees. They brought these things, yesterday, to a place, about a kos from this camp, and some of our people went there and saw them. Thereupon, a letter has been addressed to Dadda Sabe, about their confiscation.”

This letter, written just after the incident, omits all its horrible details: but the second correspondent, who wrote about a month later (the 14th of May), gives a more minute description. Trimbak Ravi Bhalal wrote to Bajjar Sabe: “Before the army crossed the Tugabhadra the Lamsa and the Peshisari had gone towards Sivamogha. They plundered the Shri’s village of Syevarakshara. They looted the Shri’s belongings, including his Danja and Kamandalu and left nothing. Women were violated and some of them committed suicide. The Devala and other images belonging to the
death of Bhow’s brother, Hurry Pant’s army, which left Serengapatam at the same time, was not at all molested.” In all probability, the Svámi of Sringeri fell a victim to Bhau’s hatred, because he happened to be the Sultan’s subject.

Another point that may surprise the reader of these letters is, that Tipu should help the Svámi substantially in reinstalling the image. Tipu is generally represented as a bigoted follower of the prophet of Mecca, and we learn from the evidence of Hushein Aly—a contemporary and by no means a hostile historian—that Tipu was not at all favourably disposed towards the Hindus. Yet both Moore, an English writer and an enemy of Tipu, and Michaud, a French historian, testify to the happiness and contentment that ordinarily prevailed in Mysore, during Tipu’s reign. According to Michaud, “the Sultan was very popular, very affable, and very well informed.” Moore says: “It has fallen to our lot to carry onetime in Tippo’s dominions and to travel through them as much as, if not more than, any officer in the field during the war, and we have reason to suppose his subjects to be as happy as those of any other sovereign: we do not recollect to have heard any complaints or murmuring among them, although had causes existed, no time could have been more favorable for their utterance, because the enemies of Tipoo were in power, and would have been gratified by any deviation of his character. The inhabitants of the conquered countries submitted with apparent resignation to the direction of their conquerors, but by no means as if relieved from an oppressive yoke in their former Government. On the contrary no sooner did an opportunity offer, than they accepted their new masters, and gladly returned to their loyalty again.” About the intolerant doctrines of Muhammadanism, Michaud remarks that “the sweetness of peace removed all that is fierce in the doctrine of Mahomet.” This appears to be inconsistent with Hushein Aly’s evidence, who says that the Sultan conferred on the Hindu population of Nargood and Kittur, the good fortune of circumcision and conversion. The apparent contradiction is not however difficult to explain: Tipu tolerated the practice of Hindu religion within his own territories, and became popular with all his subjects, but the same tolerance was not extended to the population of the enemy countries by the zealous Muhammadan ruler of Mysore.

S. N. Sen.

BOOK NOTICE.


The publication of these two memoirs marks the beginning of a new epoch in the study of the history of Rajputana. The author himself is well known to students of Indian History as the author of Hindu Superiority. These two monographs are the successors of a series, as the author himself explains in his preface to MHAIRA N KUMBA. Colonel Todd’s celebrated work is now being amplified, corroborated by epigraphic and other literary evidence and checked by counter-reference to the chronicles of Muslim historians on the subject. This, in fact, is the application of modern critical methods of historical research to the history of Rajputana.

Rajputana, like Nepal, possesses the unique distinction of having being under Muhammadan rule, and here we see the gradual transformation of the mediaeval period of Indian History into the modern. Elsewhere in India, the mediaeval period of Indian History closes with a spasm as the native sovereignty is overthrown by the Muhammadans. History becomes an imperfect chronicle of the wars of Muhammadan princes and their subordinates on their neighbours or on scattered Hindu principalities which had succeeded in maintaining a precarious existence in impenetrable, out-of-the-way places. In Rajputana the situation is entirely different. Here old dynasties continued to rule and to defy the attempts of successive dynasties of Muhammadan kings to subdue the last strongholds of the mohawks. Sovereigns of Northern India and their descendants sought refuge in this country when ousted from their ancestral territories by Muhammadans. In this respect the history of Rajputana is as valuable and as interesting to the student of Indian History as that of Nepal or of distant Tibet.

In the monographs under review Mr. Sarda has presented the history of the powerful kingdom of Rajputana, i.e. Mewar, from A.D. 1364 to 1526 Incidentally he informs his readers of the major events of other States, such as Marwar, Sirohi, etc., as they are inseparably linked with the history of Mewar in this period.

The first monograph opens with the period of the reign of Rana Keshar Singh, the son of the celebrated Raghu Manoria Deva and the great-grandfather of Mahairea Kumba (chapter II). It gives a concise and very lucid summary of the reign of Kshetra Singh, Lakhia and Nokal, and describes the days of rather influence in the court of Mewar. The next chapter deals with the short
The second memoir of the series, Mahārāṇā Sāigī, is a larger work and deals with a shorter period. The opening chapter gives a short sketch of Sāigī's character, while the following three chapters contain an excellent summary of the period intervening between the death of Mahārāṇā Kumbha and the accession of Sāigī. Here the author has shown how the weak rule of Sāigī's predecessors led to the dismemberment of the vast dominions of Kumbha and how dissensions among members of the ruling clan led to the weakening of the power of the Mahārāṇā of Mewar. In the end of the fifth chapter the author deals with Sāigī's first war with the powerful Muhammadan kingdom of Gujarat, and in the succeeding one his first war with the Sultans of Delhi when Ibrāhīm, the weak successor of Sikandar Lodī, was defeated and forced to fly. A second expedition led by the foremost Afghan leaders met with no better result and the frontiers of Mewar reached those of the Afghan Kingdom of Delhi, incidentally paving the way for the final struggle at Khāna. The seventh chapter deals with the struggle between the Hindu and Muhammadan vassals of the kingdom of Malwa which led to its extinction by its powerful neighbours, and Sāigī's victory over and the capture of the person of Sultan Mahmud Khilji II. The conquest of Malwa brought about a war with the Sultans of Gujarat, which is described in the eighth chapter. The struggle between Mewar and Gujarat is continued in the next two chapters, where the futile counter-expeditions from Gujarat are described.

The most important chapters of the work are those which describe the struggle of Mewar with the oncoming foreigner, the Mongols, as they are called in India, Mughals. The eleventh chapter gives a short description of the earlier adventures of Zahruddin Muhammad Babar Padshah, and the twelfth gives a succinct summary of the various stages which brought the two important figures of Indian History, Babar and Sāigī, face to face.

The author's detailed description of the events preceding the battle of Khatam and that of the battle itself shows that the Indian method of warfare (dharma-yuddha) was not the proper method in a war with foreigners, and confirms one of the most prominent conclusions of Indian History, that the fall of Indian Empires has always been due to defection and treachery rather than to weakness and defeat. The thirteenth chapter of the work gives us the first chapter of the history of the struggle between the Siūlīya and the Chagatai from a new standpoint, the Rajput or Indian standpoint, which has more or less been systematically ignored by European historiographers.

R. D. Banerji.
NOTES ON CURRENCY AND COINAGE AMONG THE BURMESE.
BY SIR RICHARD TEMPLE, BR.

(Continued from p. 56.)

2.

Gold.

**Pure raw gold is called k'ayabákké**. Shoddy commercial gold is called mojó. It contains 50% of valueless alloy.

Gold, being so much more valuable a material than silver, the alloy is reckoned in mūs only, in naming these standards, thus:

<table>
<thead>
<tr>
<th>Standard</th>
<th>Proportion of Pure Gold</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kômúpè</td>
<td>9 1/2 mūs out of 10 mūs</td>
<td>95%</td>
</tr>
<tr>
<td>Kômú</td>
<td>9</td>
<td>90%</td>
</tr>
<tr>
<td>Shi'múpè</td>
<td>8 1/2</td>
<td>85%</td>
</tr>
<tr>
<td>Shi'mú</td>
<td>8</td>
<td>80%</td>
</tr>
<tr>
<td>Ko'ni'múpè</td>
<td>7 1/2</td>
<td>75%</td>
</tr>
<tr>
<td>Ko'ni'mú</td>
<td>7</td>
<td>70%</td>
</tr>
<tr>
<td>Chaukñúpè</td>
<td>6 1/2</td>
<td>65%</td>
</tr>
<tr>
<td>Chaukñú</td>
<td>6 1/2</td>
<td>60%</td>
</tr>
<tr>
<td>Chóò</td>
<td>half gold</td>
<td>50%</td>
</tr>
</tbody>
</table>

I have met with in the bazaar another known standard, viz., kójáthauknú, or Rs. 9 mūs 6 out of Rs. 10 of pure gold (k'ayábákké) = 96%.

Prinsep adds, *Useful Tables*, p. 32, that the Burmese called gold mohara 8½ mūs standard, i.e., shi'múpè; and I may add that English jewelers' gold they insist on calling brass.

It will be observed that, in reckoning the troy of silver and gold respectively, the sense of the terms is reversed. In reckoning silver the amount of alloy in the piece is mentioned whereas in reckoning gold the amount of gold in the piece is mentioned, Indian fashion.

Many standards of gold between k'ayábákké and mojó (spelt properly mógh; kroò) are, however, known to jewelers, and I give below a representation, two-thirds full size, of a set of touch needles or standards, which I procured from a bankrupt jeweller in Mandalay in 1889, showing nine standards, viz., 95%, 90%, 85%, 80%, 75%, 70%, 65%, 60%, 50%.

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75%, 70%, 65%, 60%, and 30% respectively of pure gold, the last being called mójó. These are shown in the figure from left to right, the smallest pieces being of the highest and the longest of the lowest intrinsic value.\footnote{The Malays used 20 to 24 needles in a set. JASB. May 1836, in Appx. to Moor’s Indian Archipelago, p. 71. See also Crawford, Ann. p. 434. For Indian touch-needles (banwari), see Ain-Akbari, Gladwin’s Trans., Vol. I, p. 66; Blochmann’s Trans., Vol. I, p. 18ff.}

In reference to touch needle for gold, the observer Lockyer is worth quoting here. At p. 132 ff. Trade in India, 1711, he writes as to Canton especially:—

“Gold is a Metal of such Value, that a small Mistake in its Fineness may be two or three per Cent Loss to the Buyer. The Chinese reckon by Touches, 100 is full fine, and equal to 24 Caracts English: wherefore a Set of Touches with Silver Alloy, from 50 to 100 touch, rising gradually as you are able to discern the Difference of Colours on a Touch Stone, would be a great Help: tho’ it must be a nice Judgment to distinguish a Touch (or 100th part) . . . . . Sometimes they make it not above 50 or 60 Touch, and gild it four or five times over; so that relying on your smooth Stones, you are liable to be imposed on: Therefore I look on the rougher ones that are used by the Banians of Indostan, with a Ball of Black Wax, to be the best: But for want of these raise the Sides with a Graver, or cut it half through with a Chisel, and break the rest; whence you may see the Colour and Grain, and easily detect their Fraud: should you cut it quite thro’, the Chizel will so draw the Gold over the Alloys that you can learn nothing by it.” Again, after explaining that copper alloy will make gold appear to be of better quality than pure silver alloy, or mixed silver and copper alloy, Lockyer goes on to quote the advice (p. 137) of one Mr. Hynmers as to the use of touchstones:—

“You only want a little Practice to confirm you in this; and if you have Touches made with the three different Alloys I mention’d (Copper, Copper and Silver, and Silver) you cannot be easily deceiv’d with the Copper Alloys. \textbf{Now the use of your Touch-stone:} You should during the Term of your Voyage, especially a Month or two before you arrive at China, often practice your Touches, rubbing them on your Stone one by another, till you can know the Difference, which your constantly doing will confirm you in. When your Touch-stone is full’d, you may clear it by rubbing it with a Piece of fine Charcole and Oyl, or fine Emery Powder and Oyl, or Scuttle-fish Bone; but remember the smoother you rub the Stone the better will your Touches appear on it, and to wash off the Oyl well after cleaning: For the Touches will not take well, the Stone being Oily And after you have at any time rubb’d your Touch, and Gold on it, lick it over with your Tongue, and it makes it appear better to know the Difference. If you continually practice and mind these Directions, it will not be
an easy matter to deceive you in that Commodity, or put a false Piece upon you: Tho' I must confess ther's no way so sure, certain, and so much to be confid'd in as an Essay by Fire, both for Gold and for Silver, &c." "

From Bock, *Temples and Elephants*, p. 398a., we get a set of six Siamese gold standards,\(^1\) said by him to date so far back as A.D. 1347: —

1. Nopakum-kow-nam ... ... ... 90\%  
2. Nua-peat ... ... ... 80\%  
3. Nua-phet ... ... ... 70\%  
4. Nua-hok ... ... ... 60\%  
5. Nua-ha ... ... ... 50\%  
6. Nua-see ... ... ... 40\%  

At least, the above is what I gather Bock's informant meant to convey, because "nopakum-kow-nam" would mean in Shan "nine fine in a hundred," or something like it: and pit, set, hûk, hä and st mean eight, seven, six, five and four respectively.

By way of comparison with the above remarks on Burmese gold standards, the following information, culled from Stevens, *New and Complete Guide to the East India Trade*, ed. 1766, is of much interest. At pp. 126-127 he gives a series of Chinese characters Whereby you may form some Judgment on the Value of their Gold." From this can be extracted the following recognised standards, taking "sycee" as pure or 100 touch.\(^2\)

1. Twanghan: in bars wrapped in stamped paper... ... 94\% to 95  
2. Seong Kutt or Soang Catt ... ... ... 90 to 92  
3. Tungzée ... ... ... 96  
4. Tungzee, Yeungzee or Tingwan ... ... ... 95  
5. Tooze or Toujee ... ... ... 92  
6. Cheauzee or Swazjee ... ... ... 92  
7. Seong Pou or Soang Pau ... ... ... 93\%  
8. Yeukxzee, Soongyeux or Song Yeux ... ... ... 94 to 95  
9. Pouzee or Seong Po ... ... ... 94  
10. Chuzee or Chuja: in bars ... ... ... 94  
11. Chauzee or Swarhzy: in shoes ... ... ... 93  
12. Ouze ... ... ... 90 to 93  
13. Tooze ... ... ... 92  
14. Pouzee or Seong Po: in bars ... ... ... 93  
15. Cutzee or Songcatt: in shoes ... ... ... 90  
16. Yeukzee: in shoes wrapped in paper, stamped "the double-ring chop" ... ... ... 95 to 96

Lockyer is equally interesting on the subject of Chinese gold standards, p. 132ff. —

"Gold-makers (as they are commonly call'd) cast all the Gold, that comes thro' their Hands, into Shoes of about 10 Tale weight, 12oz. 2dwt. 4gr. of an equal Fineness: As one makes them 99 Touch, another is famous for 94, &c. A private Mark is stamped in the Sides, and a

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\(^2\) On p. 125 he has the following remarks: — "China Weights. . . . The finest gold among them is 100 touch, called sycee, that is pure gold without any alloy in it. . . . gold bought touch for touch is when ten tale weight of sycee silver is paid for one tale weight of gold. . . . the sycee gold . . . ."
Piece of printed Paper is pasted to the middle of them, by which every one's Make is known as our Cutlers, and other Mechanicks do in their Trades. Both Ends of the Shoos are alike and bigger than in the middle, and thin Brims rising above the rest, whence the upper Side somewhat resembles a Boat; from the middle, which in cooling sinks into a small Pit, arise Circles one within another, like the Rings in the Balls of a Man's Fingers, but bigger: The smaller and closer these are the finer the Gold is. When Silver, Copper or other Metal is inclosed in casting, as sometimes you may meet with it in small Bits, the Sides will be uneven, knobby, and a rising instead of a Sinking in the Middle. . . . They are call'd after the Makers Names, or from the Places whence they come; but I think the former: for, there is a great deal made at Pekin; but none of that Name. Ch'yuja and Ch'ukju are 93 Touch. T'ingza, Shing, and Gwanza 94. Of these the former turn to the best Account: Sinchopoa and Chuchepoa are reckon'd 96 and 95 Touch. . . . Gold in Bars or Ingots comes chiefly from Cochinchina and Tonqueen, and differs in Fineness from 75 to 100 Touch. 'Tis of several sizes, and easier much than the Shoos to be counterfeited. . . . Bargains for Gold are always so many Tale weight of Currant Silver, 94 Touch, which is really 93." This last remark gives us a valuable hint that travellers and commercial writers, when talking of the "touch" of gold, may not be referring to a percentage of pure gold, but merely to a ratio between gold and some local standard of silver.

Lockyer further lets us into the secret of how the wily European merchant of the early days made a profit for himself out of the inveterate habit of the dealers of the Far East of adulterating their gold. At p. 136, he says:—"All the Eastern people ailay their Gold with Silver . . . . The coursest, or Gold of the lowest Touch is most advisable: For, in a parting Essay you get all the Silver that is mix'd with it for nothing, viz. 80 Tale weight Touch 58, is 58 Tale of pure Gold, and 22 Tale of Silver Allay, which you pay not a farthing for." This then was the reason why merchants of A.D. 1700 made themselves familiar with the various sorts of inferior gold, and the next quotation goes to show that the same desire existed a century later.

In that curious book, Comparative Vocabulary of the Burma, Malayu and T'ai Languages, 1810, p. 53, we find mōjō (there spelt mōkūn) in Burmese equals in Malay usā and in Siamese (T'ai) nāk. It is translated "usā, a mixture of gold and copper," showing that this quality of gold was then best known to Europeans by its Malay name. 56

A correspondent of the Singapore Chronicle in 1827 57 gives an account of the Residency of the North-West Coast of Borneo, and says that "Gold is found in almost every part of the Residency," and that "The price at the principal ports may be taken at about two dollars and ninety cents per touch, or say 26 Spanish dollars of Sintang gold of nine touch," meaning by a "touch" one-tenth pure or standard in the Indian fashion. He also says that gold "takes many names, being invariably designated by the name of the place

1 See figs. 7 and 8. Plate I; but the specimens there shown are thākuā silver, supposed to be a Chinese production.

54 Compare a merchant's advice as to Siain in 1833 in Moor's Indian Archipelago, p. 230.

55 Crawford, Malay Grammar, Vol. I, p. clxxv, gives this word as suwōa, and says that neither copper nor silver is found in the Malay Archipelago. In Vol. II, p. 178, he says that "suwōa is an alloy of gold and copper in about equal parts," and that the word is common to Malay and Javanese.


57 In Moor's Indian Archipelago, 1837, p. 8.
where it is procured.” Now from his statements we can make out a table of gold standards for Borneo in 1827 of a precisely similar nature to those prepared already for China and Burma thus:—

<table>
<thead>
<tr>
<th>Sintang</th>
<th>90</th>
<th>Sangao</th>
<th>90</th>
</tr>
</thead>
<tbody>
<tr>
<td>Landak</td>
<td>90</td>
<td>Muntuhari</td>
<td>85</td>
</tr>
<tr>
<td>Mandor</td>
<td>78</td>
<td>Sambas</td>
<td>90</td>
</tr>
<tr>
<td>Sapan</td>
<td>80</td>
<td>Larak</td>
<td>85</td>
</tr>
<tr>
<td>Siminis</td>
<td>80</td>
<td>Salakao</td>
<td>75</td>
</tr>
</tbody>
</table>

In a Report on Borneo submitted to Sir Stamford Raffles in 1812, it is said that “The standard of Slakow gold at Pontiana is fixed at 23 Spanish dollars the bonkal of two dollars weight. The Songo and Laurat is 25 dollars the said bonkal.” But the price obviously depended really on the touch.

In yet another Report, dated c. 1836, on Johole in the Malay Peninsula, the writer gives first a most interesting, for the present purpose, account of the “bonkal” and then of some contemporary gold standards in those parts. He says:—“The gold dust is again carefully washed and dried by means of a red-hot piece of charcoal being repeatedly passed over its surface. After the adherent finer particles of sand have been removed, it is weighed into quantities, generally of one tael each, which are carefully folded up in small pieces of cloth. These packets constitute the Bunkals of Commerce. In Sumatra, according to Marsden, the parcels or Buncles, in which the gold is packed up, are formed of the integument that covers the heart of the buffalo. The Bunkals are, as in Sumatra, frequently used as currency instead of coin.”

After explaining that the Malayan mutu is the same as the Indian touch, the writer gives the following quaint, but withal useful, table of standards:—

| Gold of Reccoan [Aranak] | 95 | Mount Ophir  | 92½ |
| Chimendros and Taoen | 95 | Pahang and Jelye | 92½ |
| Tringanu | 92½ | Calantan | 92½ |

From Calantan gold of 10 mutu [100 ‘touch’] is sometimes obtained.

As a curious instance of gold being used purely as a money of account I may quote from the Chinese Tung Hei Yang K’au, c. 1618, in Indo-China, 2nd. Ser., Vol. I, p. 199:—“When the men of Jambi [in Sumatra] bargain for goods, the price is agreed upon in gold, but they pay only with pepper: e.g., if something costs two taels of gold, they pay a hundred picols of pepper, or thereabout. They like to buy outside women, and girls from other countries are often brought here and sold for pepper.”

3.

Lump lead currency, well known also in Lower Burma, is called simply k’egò, or lump lead. Fig. 14, Plate I, shows a piece which has been chipped off a large one, and used, I believe, for genuine currency. I procured it from an old woman in 1888 at Mandalay, who told me that she had kept it by her for forty years, since the days of Shwèbò Min. Now Shwèbò Min, the King Tharrawaddy of most European writers, reigned 1837-1846, so her

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58 Moor’s Indian Archipelago, Appendix, p. 19.
59 JASB, May, 1836, in Moor’s Indian Archipelago, Appx., p. 706.
61 In the Malay Peninsula. See op. cit., p. 68.
statement was sufficiently accurate. A large lump, partly chipped, with hammer and chisel, just as procured from a village stall in the Mandalay district, is now in the British Museum. 63


Florest, writing of Pegu and Rangoon in 1786, says (*Toung Pao*, Vol. II, p. 41) the same thing:—“La monnoye courante dans les bazarcs ou marchés est du plomb coupé par morceaux de différentes grosseurs: ils ont des balances dans lesquelles ils mettent d’un côté ce qu’on achète, et de l’autre le plomb. La viande et le poisson se vendent quelquefois à poids égaux. C’est à dire que pour vingt cinque livres de viande on donne 25 livres de plomb. Les légumes et autres articles de peu de valeur se vendent à proportion. On se sert rarement de ce métal pour des fort es sommes.”

The expression used by Hunter, *Pegu*, p. 86, writing in 1785, is “for the payment of smaller sums, they use money of lead, which is weighed in the same manner as the former” (i.e., as silver). 65

At p. 256 of his *Embassy to Ava*, Yule further shows how some of the many variations in the statements of writers as to exchange between silver and lead have come about. 66 “Lead is brought from the country about Thein-ni, in the Shan States, some 70 or 80 miles East of Amarapura. The mines, it is believed, are worked for the silver that is contained in the lead, which pays the expense of smelting and gives a profit. The king [*Mindon Min*] last year (1854) purchased 800,000 viss of lead at five tikals for a hundred viss and sold it at twenty tikals.” This means that he bought at an exchange of 2,000 to 1 and sold at an exchange of 500 to 1, making a profit of 400 per cent, i.e., if he dealt fairly in the quality of the silver paid out and in, which is doubtful. Yule in calculating his profits (same page) at 120,000 tickals on the transaction seems to assume that he did. But the inference of importance for our present purpose from the above quotation is that, in a statement of the relative values between silver and lead by a traveller, a great deal would depend on whether he got his information before or after the lead referred to reached the Royal Treasury, or whether he was writing as to places in or out of the reach of the Royal Monopoly. Thus, for 1786, we get quite a different ratio between lead and silver from any of those above given, out of a statement by Florest (*Toung Pao*, Vol. II, p. 41, n. 1), who is writing of Pegu and Rangoon, and says:—“Le plomb vaut 6 bizes [viss] ou 6 bizes et demie pour un tical,” i.e., the ratio is from 600 to 650 to 1.

In Stevens’ *Guide to the East India Trade*, ed. 1766, we read, p. 115, of Acheen, that “their Money is in Mace and Cash; the Mace is a gold Coin, about the size of a Two-penny Piece, but thinner, weighing about nine Grains; the Cash is a small Piece of Lead, 2500 of which usually pass for a Mace.” On the same page we read:—“8 Mace Acheen make 1 Pagoda Madras.” So one mace must have been nearly half a tickal. This gives us a ratio roughly of 1,000 to 1 between silver and lead, or pretty nearly that of Burma. The trouble

63 Or Oxford Museum, for I forget to which of the two I gave it.
65 As to what commercial writers of Hunter’s time meant by “bullion, coin and money,” we have a very instructive note in Stevens, *Guide to East India Trade*, ed. 1775, p. 93, where he quotes Sir James Stewart’s *Principles of Money*, 1773, to the following effect:—“By bullion, we understand silver or gold, the mass or weight of which is not determined, though the fineness may be known by a particular stamp . . . By coin we understand pieces of gold or silver of determinate weights and fineness . . . . By money we understand nothing more than the denomination which determines a proportion of value,”
66 For general remarks on exchange between silver and lead, see ante, Vol. XXVI, 310.
in the calculation, and no doubt also the reason for the great variation in the relative values above stated, is, as Stevens says, that "the Achineers do so adulterate the Coin." 67

In 1889 I procured some bazár ratios between silver, copper and lead, as current in Mandalay, and, though I do not place complete faith in them, they are interesting and instructive in the present connection. My informant called all the silver yuètni, but divided it into eight qualities from yuètni to "yuètni-50-go²"; the lead he called simply kyì, and the copper paisidmbyà, i.e., copper coins, piece. Of the first standard, yuètni, he says that "it was current in the time of Pagan Min, 1206," i.e., B.E. = A.D. 1844: and of the second, yuètni-10-go², that "it was current in the time of Mindon Min, 1214," B.E., i.e., A.D. 1852. The third standard is yuètni-15-go², i.e., 85% of yuètni, say, 70% of bò, and is, from his statement, the current silver of the bazárs, which cannot, therefore, be much better than that of Pegu in Hamilton's time. 68

**BAZÁR STATEMENT.**

<table>
<thead>
<tr>
<th>Number of standard</th>
<th>Silver</th>
<th>Weight</th>
<th>Lead in bulk: viss tickals</th>
<th>Copper coins: tic.</th>
<th>mû</th>
<th>ywè</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>yuètni</td>
<td>2½ mû</td>
<td>2 50</td>
<td>15 6 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>10%</td>
<td></td>
<td>2 25</td>
<td>7 0 4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>15%</td>
<td></td>
<td>2 0</td>
<td>4 1 8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>20%</td>
<td></td>
<td>2 0</td>
<td>3 1 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>25%</td>
<td></td>
<td>1 60</td>
<td>2 0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>30%</td>
<td></td>
<td>1 50</td>
<td>1 5 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>40%</td>
<td></td>
<td>1 50</td>
<td>1 1 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>50%</td>
<td></td>
<td>1 50</td>
<td>0 8 0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**RATIOS.**

<table>
<thead>
<tr>
<th>Standard</th>
<th>Silver</th>
<th>Copper</th>
<th>Lead</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>62.4</td>
<td>1,000</td>
</tr>
<tr>
<td>2</td>
<td>1</td>
<td>28.13</td>
<td>900</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td>16.6</td>
<td>800</td>
</tr>
<tr>
<td>4</td>
<td>1</td>
<td>12.5</td>
<td>800</td>
</tr>
<tr>
<td>5</td>
<td>1</td>
<td>8</td>
<td>640</td>
</tr>
<tr>
<td>6</td>
<td>1</td>
<td>6</td>
<td>600</td>
</tr>
<tr>
<td>7</td>
<td>1</td>
<td>4.53</td>
<td>600</td>
</tr>
<tr>
<td>8</td>
<td>1</td>
<td>3.2</td>
<td>600²</td>
</tr>
</tbody>
</table>

The above figures indicate considerable laxity in estimating ratios in so gross a form of currency as lead, and the following example as to how bazár dealers work out "change" in lead, given me by the same informant, shows it further:—

Ex:—A man goes to the bazár to buy oil: he has 1 mû weight of silver: 12 ywèts = 1 mû. He buys 8 ywèts worth of oil. The bazár dealer has no change in silver for the 4 ywèts due to him. Two viss 50 tickals of lead = 1 mât (0 2½ mû = ½ tickal). The bazár dealer must therefore give in exchange 31 tickals, 4 pêts of lead, which is the equivalent of 4 ywèts of silver.

The sum is however worked out wrongly. Thus:—

(a) 4 ywè = 1/3 mû = 1/3 x 1/10 tickal = 1-30 tickal.
(b) 1 tickal silver = 250 x 4 = 1,000 tickals lead.
(c) Therefore, 4 ywè silver = 1,000 by 30 tickals lead = 33 tickals, 3 mû, 4 ywè lead.

67 Compare Lockyer's remarks, Trade in India, p. 396.
68 See ante, p. 49.
69 These figures argue that these people do not know much about copper, which is the fact. The ancient ratio in India seems to have been 64 to 1 and it was the same in the days of Akbar. Colebrooke's Essays, Vol. II, p. 533, note, and Thomas, Chronicles, pp. 407 ff.; 70 to 1, however, in Akbar's time according to Thomas, note to p. 22 of Primrose's Useful Tables.
THE LIFE AND TIMES OF CHÂLUKYA VIKRAMÂDITYA.

BY A. V. VENKATARAMA AYYAR, M.A., L.T.; KUMBAKONAM.

PART I.—INTRODUCTORY: VIKRAMÂDITYA'S ANCESTRY.

The name 'Châlukya' and its variants.

The Châlukyas are variously known in inscriptions as 'Chauñayyas', 'Chauñayyas', 'Chalukyas', 'Chalukyas', 'Chalikyas', 'Chalikyas', 'Chalikyas', 'Chalkyas', and Bihâra calls them in addition 'Chulukyas' or 'Chulukyas'. In Guzerât they are more commonly known as the Solaikâ or 'Solakis'.

The Châlukyas and their modern representatives.

They are at present represented by the Solaikâs in Rajputâna, by the Châlkes and the Sâlukes, in the Marâthi-speaking districts and by the Châlukas in Bihâr.

The mythological origin of the Châlukyas.

The legendary origin of the Châlukyas, according to Bihâra, is as follows:—Brahma was once engaged in his Sândhya devotions when Indra came to him to complain of the growing godlessness on earth and requested him to create a hero that would be a terror to the wrong-doers. He then directed his eyes to the 'chuluka', i.e., the hand hollowed for the reception of water in the course of devotional exercise, and from it sprang a mighty warrior whose descendants were known as the Châlukyas. A somewhat similar account is also to be found in the Handârki inscription of about the same date as that of Bihâra's work. Another version, slightly different in its details, is that the Châlukyas were the descendants of one sprung from the 'chuluka' of Drôna when he was once ready to curse Drupada of Pârshuâla for having insulted him. Elsewhere they are said to have sprung from the chuluka of the northern sage Hâriti Pâñchâsiâka. These accounts represent merely the tradition that was current about the origin of the Châlukyas and clearly betray by their variance an effort on the part of their authors to trace the origin to a mythical ancestor born of 'chuluka'—an origin suggested by the name itself.

Their original stock.

In P. ihaûrâjianda of Chand Bardâi we are told that the Châlukyas were the descendants of the Agnikulas, but as there is not a single epigraphic record in which their origin from the fire-altar is even hinted at and as the statement stands almost alone unsupported by any other literary work, it cannot be taken seriously.

1 Vikramâdityas charita, V. 53. 2 Rilley's Costas and Tribes of Bengal, 175; Ind. Ant., XL.
3 Yk. charita, I. 31-56. 4 JRAS., IV, 8.
5 Epi. Ind., I. 237. 6 Inscription of Yuvarâja II of the Haihaya or Kalachuri family.
7 Ind. Ant., VII, 74; Bom. Gaz., IV, 339.
8 Tod's Ann. of Rajastân; Ojha's Hist. of the Solaikâs.
9 Ind. Ant., XL.
10 Pandit M. Raghavayyangar has included the Châlukyas among the Vêjir kings (vide infra 113). In Pûranamâra, verse 201, Irungâvôi is mentioned as one of the forty-nine Vêjir kings sprung from the 'Tadavu' or 'Dähav' of the northern sage. The stanza runs as follows:—'śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâma śâ
Prof. D. R. Bhandarkar is of opinion that the Chalukyas constitute a foreign element in the Hindu population and that they are a second Rajput tribe of Gujar origin. There is no doubt, he says, that Gujarāt (a corrupt form of Gurjaratrā but not of Gurgara-rāshastra) of the Bombay Presidency known for a long time as Lāṭa bore the new name only after the Chalukyas had conquered and occupied it. But as he himself admits that there is no epigraphic evidence in support of his assertion, it is too much to infer for certain the race of a people merely from the name of the province they occupied.

Mr. M. Raghavayyanger has classed the Chalukyas under the Vēḷiḷir community which would appear to have once held large sway in the Dekkan. He has based his conclusion on certain Tamil classics and later Chōla inscriptions. He would also point in support of his statement to several towns in India beginning with Vēl or its corrupted forms, such as Bēluṭṭi, Bēla, Belgaum, Vēḷapur, etc.

The Chalukyas themselves, as is seen in records, both literary and inscriptive, claim to belong to the lunar race, Mānavaṇya gōtra and call themselves the descendants of Hārīti and the ornaments of the race of Satyāśraya. Perhaps historically it is not possible at this distance of time to state more definitely who they were and to what stock they belonged.

Their original abode and early migrations.

Nor is it possible to trace step by step, except in broad outline, when and whence they came to the Dekkan. Prof. D. R. Bhandarkar has shown that their original habitat in India was Ahichchatra, the capital of the old Sapādakaha country in the Sawalākh (Siwālik) mountains in the north. Bilhana states that they first ruled at Ayōdhya and that, desirous of further conquest, they went south. The Mirāj and Kauthum grants and the Yēvūr tablet confirm the same with some greater detail: "One less than sixty ruled at Ayōdhya; after that, sixteen kings born in that lineage ruled the country that includes the region of the south"—evidently not the Dekkan but the Gāṇgetic valley south of Ayōdhya. Hence all that can be said with some certainty about their migrations is that they came from the north.

The early Chalukyas.

The first historically famous prince of the early Chalukyas was Satyāśraya Sri Pulakēśi Vallabha Mahārāja, who crossed the Narmadā and made Vatāppura (modern Bādami in the Kalāgi district of the Nizām’s dominions) their capital. The fortunes of the family reached their zenith in the days of his grandson Pulakēśi II (A.D. 609 to A.D. 642). He crushed the power of the Pallavas in the south and was undoubtedly the greatest king of the early Chalukyas. He performed an advāmēdha or horse-sacrifice and became the paramount

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sovereign of the Dekkan as far as the Narmadā, beyond which lay the dominions of Silāditya or Harshavarmanh of Kânya-kubja (modern Kanauj), the lord-paramount of all Northern India. It was about this time that Yuăn Chhwâng, the Chinese Buddhist pilgrim, visited India and stayed long in Harsha's court. He too testifies to the valour of the Châlukyas and records that they alone did not submit to Silāditya but beat back his invasion and effectually prevented him from extending his dominions to the south. It was during the same reign that Kubja-Vishṇuvardhana, a brother of Pulakâśi II, led an expedition to Vêgi between the Gôdâvari and the Kîrshâ and became the founder of another branch of the Châlukyas, now known as the Eastern. More than a century later, the fortunes of the family were impeded in the time of Kirtivarman II about A.D. 757, when Dantidurga of the Râshtrakûṭa race vanquished him and wrested the sovereignty from him.

The Râshtrakûṭas.

The Râshtrakûṭas continued to be the sovereign rulers of the country for nearly two centuries and a quarter from A.D. 748 to A.D. 973. All this time the Châlukyas undoubtedly held a subordinate position under them as their feudatories and were divided into many branches.

The later Châlukyas.

During the time of Khôjika, the thirteenth of the Râshtrakûṭas, Sri Harsha alias Siyaka, the Paramârâ king of Mâlava, invaded his dominions, looted his capital Mânya-khêta (Mâlkheṭ in the Nizâm's dominions) in A.D. 972 and thus weakened the power of the Râshtrakûṭas. Immediately after, Khôjika died and was succeeded by his nephew Karkara or Kakkala. It was then that the feudatory Châlukyas, headed by Tailapa, whose father seems to have remained near Mysore, seized the opportunity and restored the glory of the house by overcoming Kakkala and Raṣastambha in battle some time after 24th June, A.D. 973.

 Relation between the early and later Châlukyas.

Dr. R. G. Bhandarkar is of opinion that the main branch of the early Châlukyas became extinct after Kirtivarman II, but that several minor offshoots continued as feudatories of the Râshtrakûṭas and that one of these in the person of Tailapa restored the fortunes of the Châlukyas. He also asserts that the later Châlukyas were not a continuation of the earlier and that Tailapa belonged to quite a collateral and unimportant branch. His reasons are (1) "the princes of the earlier dynasty always traced their descent to Hâriti and spoke of themselves as belonging to the Manava gôtra, while these later Châlukyas traced their pedigree to Satyâśraya only and those two names do not occur in their inscriptions except in the Mirâj grant and its copies where an effort is made to begin at the beginning"; (2) "the titles Jagadëkamalla, Tribhuvanamalla, etc., which the later Châlukyas assumed mark them off distinctively from the princes of the earlier dynasty which had none like them."

23 Ind. Ant., VIII, 15. Yëvâr tablet. Here Raṣastambha must be the name of a person, son or relative of Karkara and cannot be ‘a pillar of war’ or the name of a place, as has been construed by Messrs. Fleet and Elliot respectively. Mr. Fleet’s translation of the verse in the Kauṭum grant needs modification. The correct rendering would be ‘Easily chopped off on the field of battle Karkara and Raṣastambha, the two sprouts of the creeper of Râshtrakûṭa Râjyalakshmi, who were as it were the two feet of Kali triumphantly roaming about in person—wicked, strong of body and the sprouts of the tree of disrespectfulness to elders.’ Vide Epi. Ind., IV, add. p. v.
24 Early History of Dehkan, 44, 58.
With reference to the first argument it may be observed that every one of the early Chālukya kings had the biruda Satyārāya or ‘refuge of truth’ from Pulakātī I down to Kirtivarman II with the only exceptions of Kirtivarman I and Maigālaka. From the Chālukya genealogy of the Kannaśa poet Raṇya it is evident that the early Chālukyas had a progenitor in Satyārāya who was the first to rule at Ayodhyā. The Ittagi inscription informs us in addition that the family was therefore known as Satyārāyakula and states definitely that this Satyārāya was himself in turn descended from the sons of Hārīta. As regards the second argument of Dr. R. G. Bhandarkar it must be pointed out that, besides some birudas common to the later as well as the earlier branches, such as Malārājādhirāja, Paramāśwara, Bhaṭṭāraka, Paramabhaṭṭāraka and Pithīvallabha, we find some later kings of the early dynasty such as Vikramaditya I and Vinayaditya had even the birudas Rajamalla and Yuddhamalla, thus indicating a leaning to ‘malla’ title, so familiar among the later Chālukyas. Albeit, one is inclined to think that to argue continuity or otherwise from birudas, which so much depend on the caprice and desire for novelty among individual monarchs, seems to be treading on doubtful and even dangerous grounds. Thus it will be seen that Dr. R. G. Bhandarkar’s reasons for the assertion that the later Chālukyas were not a continuation of the earlier are not conclusive enough and that there is nothing to discredit the continuity of the two lines mentioned in the Mīrāj, Kauthem and Yēvūr records where the Chālukya genealogy is given in full.

The political outlook of the Dekkan at the close of the tenth century.

The last quarter of the tenth century witnessed a revolution in the mutual relations of powers contending for supremacy in the Dekkan. Everywhere the old combatants receded to the background and their places were slowly and steadily taken up by new cces. ‘The old order changed, yielding place to the new.’ In the Dekkan the Rāṣṭrakūṭas disappeared from history. The way for their decline was paved, as was seen above, by Śrī Harsha, the Paramāra king of Mālava, and the feudatory Chālukyas, under the leadership of Tailapa, seized the opportunity, extinguished their power and stepped in much to the chagrin of the Paramāras. In the further south the Pallavas of Kāñcī had been thrown out of their foremost place and the Chōlas were already rising rapidly on their ruins. The latter also interfered successfully in the affairs of the Eastern Chālukya dominions of Vērī which was then broken by internal dissensions and a long period of anarchy and interregnum and would appear to have wrested a part of their dominions from even the Gaṅgas of Talakāṭa in Mysore. This revolution contained in itself the germ of future hostility between the rising powers and it must have been clear to keen-sighted politicians that in the place of the old rivalries between the Rāṣṭrakūṭas, Mālavas and Pallavas in the ninth and tenth centuries, the later Chālukyas would have to contend long and hard with the Chōlas in the south and the Paramāras in the north.

Tailapa (A.D. 973–997).

Tailapa calls himself the truly valorous king, terror of the Karahās and Koiya kings, poison to the Rāṣṭrakūṭas, fever to the Gūrjaras, and a consuming fire to the Mālavas.
As for his relations with the Paramāras of Mājava it is claimed for Vākpati Muśja, the uncle of the celebrated Bhōja, that he defeated Tailapa six times. This indicates prolonged hostility between them, at the end of which it would appear that Muśja crossed the Čodāvarī, marched aggressively against Tailapa, was taken captive and executed by the latter after a vain attempt at escape sometime between A.D. 963 and 997. That even as early as Tailapa’s rule hostility between the Chōjas and the Chālukyas showed itself is hinted at in some inscriptions, though details are not forthcoming.

It is somewhat difficult to determine exactly the extent of Tailapa’s dominions. Some records of his time mention definitely the Rāyjas of Saundatti and the rulers of Bansavēse, Sāntalige and Kiskājī territories as his feudatories. It is just possible that the Silāharas of Konkan and the Yādavas of Sēnaḍēsa also accepted him as their overlord. His kingdom certainly included the whole of the southern part of the Rāṣṭrakūta dominions and might have extended into the northern part as well. Lāja (southern Gujarāt) was also under his control, for its lord Bārappa was sent by him against Mūlarāja, the founder of the Anahilwād dynasty in Gujarāt. He is also spoken of as the lord of Thilīga and Karṇāṭa and his kingdom included the whole of the Karṇāṭa country.

Nothing is definitely known about the capital of his vast possessions. Vatāpīpura was made the capital of the early Chālukyas by Pulakēśī I. During the Rāṣṭrakūta sovereignty Mānyakhēta (Mālkē) in the Nizām’s dominions became the capital in the time of Sārva or Amōgavarsa I. Hence there need be no surprise if the same continued as capital even under Tailapa who was so much the political heir of the Rāṣṭrakūtas, as is shown by his marriage of Jākavvā, the daughter of the Rāṣṭrakūta king Brahmā.

Satyāstraya (A.D. 997–1008).

Tailapa was succeeded by his son Satyāstraya who is said to have ruled over the whole of Raṭapāḍi. In his time the danger from the neighbouring Chōjas became thicker, as can be inferred from the two invasions of Raṭapāḍi seven and a half lakh country by Rājarāja the Great, in one of which he conquered Gaṅgapāḍi and Noḷambapāḍi, the bulk of modern Mysore.

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3. In Subhikātavāmśa Sandhā, written in A.D. 993 by the Jaina Sādhu Amitagati, it is stated that Muśja was the then ruler of Mājava. Tailapa ceased to reign in A.D. 997. Hence the reverse, capture and execution of Muśja must be placed between the years A.D. 993 and A.D. 997.
6. Rāsamāla and Kirtikaumudi referred to by Prof. Bhandarkar.
7. Murutuṅga’s Prabhodhachiniṃśaī.
8. For the identification of Mānyakhēta with Mālkē, see Epi. Ind., XIII, No. 15.
9. Ind. Ant., XII, 268; VI, 64; Kardā grant. Epi. Ind., X, 193; IV, 287.
10. Epi. Ind., XIII, No. 15. It is also just possible that there were several minor capitals.
11. Ind. Ant., XVI, 23.
14. The Chōja occupation of Gaṅgapāḍi, which is borne out by a considerable number of records in the Mysore State, was no idle boast. Epi. Rep., 1910, 88. It would, however, appear that the Chālukyas did not quietly acquiesce in such a conquest for any length of time.
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Vikramâditya V (A.D. 1009-1014) and Ayyaṇa II (A.D. 1014).

Satyāśraya, dying childless, was succeeded by his nephews Vikramâditya, Ayyaṇa and Jayasimha. The first two seem to have ruled but for a few years and nothing historical is known of them.

Jayasimha (A.D. 1015-1042).

Jayasimha calls himself in the Balagâmve inscription of A.D. 1019, 'a lion to the elephant Râjendrachôja' and he is said to have 'again and again immersed the Chêra and the Chôla in the ocean.' The Chôla inscriptions inform us that Râjendrachôla, the son and successor of Râjaraja the Great, conquered from Jayasimha, Edâlore, Banavâse and Koñippâk and a few other towns in Raṭtapâdi. As both Jayasimha and Râjendrachôla boast of having conquered each other, the success was probably on both sides alternately or neither of them obtained any lasting advantage. As for Paramâra relations it is narrated in Bhôjacharita that, after Bhôja had come of age and begun to administer the affairs of his kingdom, on one occasion a play representing the fate of Muñija was acted before him and he thereupon resolved to avenge his uncle's death. He invaded the Dekkan with a large army, captured Tailapa, subjected him to the same indignities to which Muñija had been subjected by him and finally executed him. But Bhôja who was certainly dead in or before A.D. 1055 and who ruled over Mâjâva for a long period of 55 years according to Bhôjacharita must have ascended over the throne only about A.D. 1000 and so could not have wreaked his vengeance on Tailapa as recorded in Bhôjacharita. The tradition recorded there, however, might have some kernel of truth in it. The brutal murder of the uncle Muñija by Tailapa between A.D. 995 to A.D. 997 would have sunk deep in the mind of his nephew Bhôja who was then a mere boy. As soon as he took the reins of Government in his own hands his first thought was to right the wrong inflicted and to retrieve the honour of the family. So he formed a confederacy, invaded the Châluksya dominions, vanquished the Karâjas and might have killed, not Tailapa, but some one of his immediate successors. Who then was the Châluksya king that became the victim of Bhôja's revenge? An inscription of A.D. 1019 of Jayasimha calls him 'the moon to the lotus king Bhôja' (i.e., the one that humbled Bhôja as the moon causes the lotus to close its eyes) and details that Jayasimha 'searched out, beset, pursued, ground down and put to flight the confederacy of Mâjâva.' The vindictive tone of the inscription leads one to infer that Bhôja must have inflicted some crushing

<ref>For the revised chronology vide above, XLVII, 285-290 and XLVII-I 1-7.</ref>  
<ref>SII., I, 96, 99.</ref>  
<ref>Bhandarkar's Early Hist. of Dekkan, 90. Mâruttâna's Prabanâdha-chântâmasi.</ref>  
<ref>Epi. Ind., III, 46, 48; Mândhâla plate. Vide infra Part II.</ref>  
<ref>This is not the only historical inaccuracy in Bhôjacharita. The work is not a safe or trustworthy guide in historical matters as it is founded exclusively on the traditions of bards. Even the order of succession to the Mâjâva kingdom has been totally mistaken by its author. Muñija was the elder brother and the predecessor of Sîndhumâja on the Mâjâva throne but not his younger brother and successor, vide the land grants of Muñija and Bhôja (Ind. Ant., VI and XIV). Nâgpur prasasti (Epi. Ind., II) and Padmâgupta's Navavasâkekkhâcharita in honour of Sîndhumâja (Ind. Ant., XXXVI). The legend of the wicked uncle Muñija who is said to have thwarted the succession of the kingdom from the innocent nephew Bhôja must also be given up as baseless.</ref>  
<ref>Ind. Ant., V, 17. The inscription reads as follows:—a-Jayasimha-nûpâjum-Bhôja-nûpâjum. The translation of Mr. Fleet in the Bombay Gazetteer and that of Mr. Rice in the Epigraphia Carnatica are incorrect. Ambôja = lotus, not water-lily as Dr. Fleet takes it, and râjâm = moon, not king as Mr. Rice does.</ref>
defeat such as the conquest of the Kǒika on Vikramādiyā or Ayāṣṭa, Jayasimha's predecessors. Perhaps, as Dr. R. G. Bhandarkar 54 shrewdly guesses, Bhōja even captured and slew one of them. 54 That was probably the reason why Jayasimha tattered to pieces the confederacy of Āhavamalla.

Sōmeśwara I or Āhavamalla (A.D. 1042–1068).

Jayasimha ceased to reign about A.D. 1042 and his son Sōmeśwara who is better known as Āhavamalla 55 (the wrestler in war) succeeded him. It was during his reign that Kalyāha (about 100 miles west by north of Hyderābad in the Nizām's dominions) was made the capital of the Chālukya dominions, perhaps because of its central position and strategic importance. The first epigraphic mention of it is in an inscription 56 of the year A.D. 1053 wherein it is called the 'nēdevātu' 57 (= cantonment or a fixed, permanent or standing camp). As has been pointed out by Mr. Fleet 58 the town is not mentioned in any of the numerous grants of the early Chālukyas, Rāshtrakūṭas or the later Chālukyas till the time of Āhavamalla. The question naturally arises whether it owed its very existence and foundation to Āhavamalla or whether he merely developed it into a capital. Bilhara notices it in a verse 59 which lends

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54 Early Hist. of the Dekkan, 61.
55 Pandit Ojha thinks it was Jayasimha but not Vikramādiyā V who was slain by Bhōja (Hist. of the Śālikas). He bases his conclusion on some verses (canto I, verses 86 and 91-6) in Bilhara's Vikramādiyāvarta, one of which (v. 86) when translated runs thus:—"Filling the whole of Swarga with the fame of his victories Jayasimha received a garland of flowers culled from the Pārijāt tree from Indra's own hands." Then follow the verses about Jayasimha's son and successor Āhavamalla, who in one of his early exploits is said to have sacked Dhārā from which Bhōja had to flee and this event is made much of by Bilhara who celebrates it in some five or six verses. Inferring from the verse translated above that Jayasimha died 'on the field of battle' Pandit Ojha construes the early exploit of Āhavamalla to have been undertaken to avenge the death of his father on the battlefield. But the verse referred to does not lend support to the Pandit's inference that Jayasimha died 'on the field of battle.' According to the Hindu mythology it is usually the Apārāk and not Indra that are said to garland those who die on the battlefield. Indra's garlanding Jayasimha was but an act of recognition on his part of the meritorious deeds of Jayasimha. Such a recognition is met with elsewhere in Satākṣari and Tamil literature, e.g., Kā ṇāsā's Śākuntala (VII, 2), Puṇāmā̄ra, 241. Moreover it is usual with oriental poets to use such periphrastic and euphemistic expressions as 'went to the world of Indra,' 'messengers of Indra were sent to call one to the skies, etc., whenever they wish to say that a man died (Bilhara's Vik. charita, IV, VI; Ep. Ind., II, 29; Nāgpur stone inscription, Ep. Ind., II v. 32). Hence all that can be inferred from the verse is that Jayasimha died—but not necessarily on the battlefield—and was duly honoured by Indra for his valorous deeds. The sack of Dhārā by Āhavamalla was due, as in the parallel case of Āhavamalla's going against the Chōjas, to the traditional hostility between the Chālukyas and the Paramāras; and Bilhara celebrates it as the greatest achievement of Āhavamalla, as Bhōja was an illustrious and powerful ruler of the north and Dhārā was an impregnable fortress. Thus Bilhara's verses on which Pandit Ojha relies do not warrant his conclusion. Morel over the murder of Vikramādiyā V or Ayāṣṭa II as early as A.D. 1014 or thereabouts rather than of Jayasimha as late as A.D. 1042 would better accord with the impatience of Bhōja recorded in Bhōja's charita, considering that Bhōja should certainly have come of age in A.D. 1014 and begun to administer the affairs of the kingdom himself.
57 For the meaning of nēdevātu see Dr. Fleet's note in JRAS, 1917, and Ind. Ant., XII, 110.
58 Rom. Gaz., IV, 427, n. 3. Ibid., II, 335, n. 1.
59 Vik. charita, II, 1.
support either way. It is probable that it existed as an insignificant town from very remote times and that Áhamavalla beautified and enlarged it to make it the capital of his vast dominions.

Bilhaṇa tells us that, as usual with the Chāluṣya princes, he first marched against the king of the Chōjas and defeated him; stormed Dhāra, the capital of the Mālava king Bhōja who was forced to abandon the same; destroyed the kingdom of Dāhalā (Chōdi) and utterly vanquished its ruler Karna; planted a triumphal column on the seashore; defeated the king of the Dravidas who had run to encounter him; stormed Kāñcchi, the capital of the Chōjas and drove its ruler into the jungles. The inscriptions generally confirm Bilhaṇa’s statements and occasionally supplement them with further details. The Chōla contemporaries of Āhamavalla were Rājādhīrāja (A.D. 1018 to 1053), Rājendrādēva (A.D. 1052 to 1063) and Virarājendra (A.D. 1063 to 1070, cīrā), the three illustrious successors of Rājendrachōla, the opponent of Jayaśimha. The 28th year inscription of Rājādhīrāja dated A.D. 1047 records a victorious war against Āhamavalla. The Chōjas followed up this success, set fire to Kolippāk (42 miles from Secunderābād in the Nizām’s dominions) one of the capitals of Jayaśimha, destroyed the gardens and the palace of the Chāluṣya at Kampli (a minor capital of the Chāluṣyas and a town in Hospet Taluk, Bellāry district), planted a pillar of victory there and vanquished the Kalyāṇa. Not content with inflicting these disasters on the frontier of the Chāluṣya dominions, the Chōla brothers, Rājādhīrāja, the elder and reigning sovereign, and Rājendrādēva, the younger and his associate, conjointly penetrated aggressively far into the interior of Raṣṭamānṣālam (Raṭṭapādi), seized Kalyāṇa and planted a pillar of victory at Kolhāpur (in the Nizām’s dominions).

The chivalrous Āhamavalla, righteously indignant at these inroads, invited them to battle at holy Koppa on the bank of the great river—the Kṛishṇa. There in A.D. 1052-4 was

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* Dr. R. G. Bhandarkar takes the word परदेव 'most excellent' attributively rather than predicatively, but the arrangement of the words in the line favours the latter construction, which enhances its elegance. The line when translated would run thus:—

'He (the king) made the city named Kalyāṇa most excellent.'

* Vik. charita, I.

* The word विचिठ्य means literally ‘withered’. Karna’s predecessor died in A.D. 1040, Benares copperplate inscription of Karnađēva is dated in A.D. 1042 (Epi. Ind., II, 303). So Karna must have ascended the throne about A.D. 1040, more or less contemporaneously with Āhamavalla. An inscription of Karna’s son is dated 81 years later in A.D. 1121. Kirtirman the Chandellas (A.D. 109) claims to have defeated Karna; Hemachandra eulogises Bhamavīda 1 of Gujarāt (A.D. 1021—1063) for having defeated him. So it is probable that Karna reigned for a long time and waged many wars and that his power was severely felt by his neighbours. The word must therefore be taken to mean that he was ‘utterly vanquished or defeated,’ rather than as translated by Dr. R. G. Bhandarkar that he was *vēdā or dīpon.*


* Kōḻeppattu-parṇi, VIII, 26:—

'अन्धकर्षणं सुर्यः सेरसं, कृष्णययस्तु सवर्धनं
नास्ति, दशंखमर्कमानु करणीः।'

* Vik. Solan-uld, 19:—

'चंद्राणि. गुणं नित्यं तमाल चिरप्रे
शेषस्माहोत्वं ग्राहस्युः।'

* ‘Koppa on the bank of the great river’ must be identified with Koppa on the Kṛishṇa rather than with Kuppam on the Pālōr or Kōpāl on the Tungabhadra. Epi. Ind., XII, 297. In the Manimandagalam inscription (S.II., III, 63, No. 30) Vījayanāīai (i.e., modern Bezwādā) is spoken of as the township to the ‘great river’ thereby implying the Kṛishṇa. That Koppa was a great pilgrimage centre is also evidenced by Yēvīr inscription (Epi. Ind., XII, 279—S.II., III, 60-3 and Epi. Carn., IX, Bn. 108.

* The latest verified inscription of Rājādhīrāja is in his 35th year corresponding to May 23rd A.D. 1059 (Epi. Ind., VI). Epi. Carn., Sk. 118, which records the death of the Chōja king on the battlefield is dated Saka 976, Jaya, Vaiśākha = May, A.D. 1054. So Koppa must have been fought between May, A.D. 1053 and May, A.D. 1054.
fought one of the most fierce and sanguinary\textsuperscript{69} battles that ever took place. Āhavamalla riding on a mast elephant pierced the head of Rājādhīrāja with the shower of his straight arrows and slew him.\textsuperscript{70} Elated with his success Āhavamalla, not very many years later, undertook a successful expedition to the south against Rājendrādeva. If the latter is identified with \textsuperscript{71} Vijayarājendrādeva who fell asleep on the back of the elephant,\textsuperscript{72} he would appear to have died \textsuperscript{73} in a battle probably with Āhavamalla. Thus it is clear that Āhavamalla prosecuted with great energy the war with the Chōlas bequeathed to him by his predecessors and beat back the advancing tide of the Chōlas who had the audacity to carry fire and sword into the very heart of his dominions.

\textit{(To be continued.)}

\section*{NUMISMATIC NOTES.}

BY K. N. DIKSHIT, M.A.; BANKIPORE

The coins which have been here described are of exceedingly rare types and were kindly placed at my disposal for the purpose of this article by Prof. D. R. Bhandarkar, M.A., University Professor, Calcutta.

\textbf{Indo-Greek.}

(1) Oval-shaped copper coin of Andragoras:

\textbf{Size:} \textit{85 \times 7}; \textit{wt.} 62 grains.

\textbf{Obv:} Head of Alexander the Great r. (as on the coins of Ptolemy I of Egypt).

\textbf{Rev:} Horseman r. with hand extended.

Between horse's feet, monogram $\exists$.

Below, Greek legend: \textit{ANAP} (AGOP -)

This is a unique coin of one of the first Indo-Greek rulers. Only two coins of an Andragoras, one gold and one silver, are known from the British Museum catalogue.

\textsuperscript{69} Kalingattu-paraśi, VIII, 27.


\textsuperscript{71} The late Rao Bahadur V. Venkayya was inclined to identify the Vijayarājendrādeva above referred to with Rājādhīrāja (A.D. 1018-53) on the strength of an inscription in the Nāgāvāra temple at Kumārakōṭam (vide \textit{Epi. Rep.}, 1908). But there are two insurmountable difficulties in the way of accepting this identification, one of which is admitted by Mr. Venkayya himself. Vijayarājendrādeva known in all inscriptions as Parākṣārī but Rājādhīrāja is called Rājākēśārī. Moreover, the Tippa-Samudram inscription of Vijayarājendrādeva (334 of 1906, \textit{Epi. Rep.}) is dated Saka 981 Hōmājamba corresponding to A.D. 1057-8. We know that Rājādhīrāja died at Koppa battle in A.D. 1053-4. So it is more probable that the Vijaya-rājendrā referred to is identical with Rājendrādeva (A.D. 1052-1052) who, in conjunction with his elder brother Rājādhīrāja, captured Kalyāna and Kōlnāpur and anointed himself as Vijayarājendrādeva after the death of Rājādhīrāja at Koppa.

\textsuperscript{72} \textit{SII.}, III, 191. No. 5 of 1899; \textit{Epi. Rep.}, Alangudi inscription.

\textsuperscript{73} That 'Tūniyā' or 'fell asleep' is euphemistic for 'died' is clear from the note of Mr. V. Kana-
kkasūbba Pillai appended to \textit{Mahāmāhōpādhyāya Swaminatha Ayyar's excellent edition of Purāṇadāra.}
Now on the authority of Justin, it is known that there were two kings of that name (1) a Persian noble appointed as Satrap of Parthia by Alexander the Great and (2) a Satrap of Parthia overthrown eighty years later by the first Arsaces. Prof. Gardner thought it probable that the two coins in the British Museum belonged to the second of these rulers. The present coin, in my opinion, may safely be assigned to the first, as the occurrence of Alexander the Great’s head on the obverse suggests that Andragoras must have at first held the dominions in his charge, as Governor, for the great Macedonian conqueror; exactly in the same way as Ptolemy, holding Egypt in Alexander’s name, struck money with the same device as on this coin. The shape of the coin is rather unusual, and perhaps furnishes another proof of its great antiquity.

This coin was originally collected in the Punjab, and is now in the cabinet of the Prince of Wales Museum, Bombay.

**Western Kshatrapa.**

(2) Rectangular copper coin of Jayadāman:

Size: .5 x .4.

Obv: Humped bull to r. facing combined trident and battleaxe, within circular border of dots; Greek (?) legend above: \( \text{ΣΩΧΩΣ} \) (perhaps a corruption of \( \text{ΣΩΧΡΩΣ} \)).

Below: \( \text{I} \) and \( \text{J} \).

Rev: \( \text{Chāitya of 10 arches; to l. crescent; to r. disc of the sun; border of dots} \).

Brahmi legend, \( \text{ra[j]a kshatrapa (sa Svāmī Jn)gadāmāsa} \).

This coin, together with Nos. 4 and 5, was found by Mr. Bhandarkar at Hāthlab, the ancient Ashtavapra, in the Bhavnagar State, Kathiwār. The type is different from the one described by Prof. Rapson (A. & W. K. Cat. coins No. 265 to 268). The legend on the obverse is different, though equally unintelligible. The obverse die in the present coin has been impressed parallel to the sides, while in the other coins, it was impressed diagonally. The \( \text{chāitya} \) of 10 arches on the reverse is not known from any other Kshatrapa coins, and must have been imitated from Andhrā coinage.

(3) Rectangular copper coin of Rudradāman I:

Size: .5 x .45.

Obv: Elephant standing l. within circular dotted border, only partially preserved.

Rev: \( \text{Chāitya of 3 arches, with crescent above; to l. disc of the sun, to r. crescent; Brahmī legend around} \).

\( \text{mu[har] kshatrapasa} \) etc. . . .

This coin, lately acquired for the Watson Museum of Antiquities, Rajkot, can be attributed almost with certainty to Rudradāman I as it was only this Kshatrapa that called himself ‘Mahakshatrapa’ and ‘Svāmī’ on his coins. Together with the next two coins, it brings to light, for the first time, the copper currency of the mighty Satrap Rudradāman I. It is just probable that the copper coinage of this Satrap was issued only in small quantities in the earlier part of his reign and was soon discontinued altogether.

(4) Rectangular copper coin of Rudradāman I:

Size: .5 x .45; wt. 20 gns.

Obv: Elephant standing.

Rev: \( \text{Chāitya of three arches with crescent above; rayed sun to r., and crescent to l., wavy line below. Brahmī legend within dotted border} \).

\( \text{Rājñō Mahakshatrapas[sa] Svām[ī] Rudradām[sa]} \).
This coin is somewhat similar to coin (3) but is much lighter, has on the reverse the positions of the sun and moon reversed, and shows later forms of some letters in the Brāhmī legend, e.g. \( \text{	extit{sa}}. \) The form of the sun is also distinctly ‘rayed’ here, while in coin (3) it is a simple disc. This shows that coin (3) was issued at an earlier date.

(5) Square copper coin of Rudradāman I:
Size: .5; wt. 29 grs.
Obv: Humped bull facing, within circular border of dates; Brāhmī legend:
\[ \text{Sv(ā) \text{m}(i)} \text{ \textit{Rudradāmasya}}. \]
Rev: Traces of Čhaiyā of three arches, with ‘rayed sun’ to l. and wavy line below, as usual. Illegible legend; \( \text{18} \text{3-8} \text{Δ} \)

The legend on the reverse might possibly be Brāhmī, but nothing can be definitely said about it. Two coins of the ‘facing bull’ type, but containing no legend, were rightly conjectured by Prof. Rapson to belong to the period Saka 70 to Saka 125. (\( \text{A. \& W. K. Cat.}, \text{Pl. XII} \); coins 326-7.) They appear to be heavier and more regular in shape than the present coin, and must be slightly later in date (circa 70 to 90 Saka).

There are certain features common to all these coins of Mahākshatrapa Rudradāman. They are all rectangular, almost square in shape, with the devices diagonally impressed upon them. They all give the title Svāmī, which is not found on the silver coins of Rudradāman. They all come from Kathiawar. The decayed condition of the specimens makes it difficult to determine their metrology.

\textbf{Muhammadan (Gujarat Sultans).}

Size: .75; wt. 109 grains. Mint: Mustafābād; date [932 A.H.] = [A.D. 1525-6].
Obv: within peaked square:
\[
\begin{align*}
\text{السلطان} \\
\text{خطير شاه} \\
\text{خانالا مالك}
\end{align*}
\]
Outside square, near circular border
Below: \( \text{شهر} \)
Right: \( \text{اعظم} \)
Above: \( \text{مصطفى} \)
Left: \( \text{باي} \)

Rev: within circular border
\[
\begin{align*}
\text{الموبد بقائيد الرحمن} \\
\text{الدين والدرب ابنا النصر}
\end{align*}
\]
\[ [3] [3] \]

(7) Same as (6), but date (926 A.H.) = (A.D. 1519-20) which is reversed through mistake.

The coins (6) and (7) belong to a treasure trove found in the Jambughoda State, Rewakantha Agency, Bombay Presidency, which was sent to Mr. Bhandarkar for examination. They represent a hitherto unpublished type, and clearly show that the Mustafābād or Gîrnar mint did not cease after the reign of Mahmūd Begara, but continued at least till the end of the reign of his son and successor, Muzaffar II. There are four more undated coins of this type in the above-mentioned hoard, and I have since seen one more in the possession of the late Mr. Framji J. Thanewala, of Bombay.
IS KALKIRĀJA AN HISTORICAL PERSONAGE?

BY PROF. H. B. BHIDE, M.A., LL.B., BHAVNAGAR.

Jain authors have referred to a Kalkirāja who according to some of them flourished about 1000 years after the Nirvāṇa of Mahāvīra, and during whose reign Jain saints suffered persecution at his hands. Mr. Jayaswal and Mr. Pathak have called in aid this tradition while formulating their respective theories which are now known to the readers of this Journal. Their theories are quite different and I am not directly concerned with them at present. My immediate purpose is to show that the Jain tradition is not trustworthy from the point of view of history and that consequently their theories are weakened in so far as they are based upon it.

I first deal with Mr. Jayaswal’s argument. He relies mainly upon Jinasena, the author of the Hariyana. He says that Jinasena’s date for Kalkirāja is presumably correct as he was removed from Kalkirāja by less than 300 years. Now if Jinasena’s statements are to be taken as correct, we shall find on scrutinising them that they do not substantiate the conclusion at which Mr. Jayaswal arrives. The chronology as given by Jinasena is this:

<table>
<thead>
<tr>
<th>Period</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pālaka</td>
<td>60 years</td>
</tr>
<tr>
<td>Vijaya Kings</td>
<td>155</td>
</tr>
<tr>
<td>The Purudhas</td>
<td>40</td>
</tr>
<tr>
<td>Pushpamitra</td>
<td>30</td>
</tr>
<tr>
<td>Vasumitra and Agnimitra</td>
<td>60</td>
</tr>
<tr>
<td>Rāsabha Kings</td>
<td>100</td>
</tr>
<tr>
<td>Naravāhana</td>
<td>42</td>
</tr>
<tr>
<td>The Bāna Kings</td>
<td>240</td>
</tr>
<tr>
<td>The Gupta Kings</td>
<td>231</td>
</tr>
<tr>
<td>Kalkirāja</td>
<td>42</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1000 years</strong></td>
</tr>
</tbody>
</table>

This shows that the 42 years of the reign of Kalkirāja were the concluding years of the 1000-year period which elapsed after the Nirvāṇa of Mahāvīra; that is, we must suppose Kalkirāja to have died in A.D. 473 or A.D. 455 according as we assign the date 527 B.C. or 545 B.C. to Mahāvīra’s Nirvāṇa. In either case the date is too early for Yasodharman of Mālava with whom Mr. Jayaswal wants Kalkirāja to be identified. If we are to rely on Jinasena, we cannot then assert that Kalkirāja began to reign in A.D. 473 as Mr. Jayaswal seems to do. As a fact, however, I hope to show that the Jain traditions regarding Kalkirāja are conflicting and therefore possess no historical importance.

Mr. Pathak attempts to determine the initial date of the Gupta era with the help of Jain authors only. He proposes to identify Mihirakula with Kalkirāja, mentioned by Jinasena, Guṇabhadra and Nemichandra, and then to prove that the Gupta era commenced in the year 242 of the Saka era. I have no quarrel with him as regards the conclusion which can be proved on other grounds; I only wish to point out that the authorities he has put forward are not only in themselves insufficient to prove his case, but are of an extremely doubtful character. I should like to bring to the notice of scholars, (1) that some of Mr. Pathak’s arguments are vitiated by serious flaws in
reasoning; (2) that the three Jain authors from whose works he quotes give us conflicting and therefore untrustworthy accounts; and (3) that there are certain other Jain writers who give for Kalkiraja a date which is removed by centuries from the one given by Jinasena, Guabhadra, and Nemichandra.

Before considering the question of the starting point of the Gupta era, Mr. Pathak incidentally tries to justify the identification of the Malava era with the Vikrama era. The identification may or may not be right; but Mr. Pathak’s mode of its justification is wrong. He says that according to Jinasena Kalkiraja was born in 394 of Saka era expired. (As I have shown above, Jinasena does not say so: but for the sake of argument I allow the statement.) The year 394 of the Saka era roughly corresponds to the year 529 of the Vikrama era. The date of the Maudasar inscription of Bandhuvarman is 529 of the Malava era. Hence Mr. Pathak concludes ‘that the Malava era is the same as the Vikrama era of 57 B.C.’ This is strange reasoning. There is no earthly connection between the birth of Kalkiraja and the inscription of Bandhuvarman. Mere identity of two dates will not mean that they are to be referred to one and the same era. One illustration will make my point clear. The Indian Mutiny occurred in A.D. 1857, which date corresponds to 1914 of the Vikrama era. The present great European war broke out in A.D. 1914. Now suppose a historian 2000 years hence comes across two statements, one to the effect that the Indian Mutiny broke out in 1914 of the Vikrama era, and the other to the effect that a great European war commenced in A.D. 1914, will he be justified in saying that the Vikrama era is the same as the Christian era? Similarly in the present instance we find Kalkiraja said to have been born in 529 of the Vikrama era and a temple repaired in 529 of the Malava era; surely this is no ground for saying that the two eras are identical.

A similar line of questionable reasoning is adopted in proving that the Saka year 394 expired was the Gupta year 153 expired. Mr. Pathak found in the Khoh grant of Parivrājaka Mahārāja Hastin that the Gupta year 136 expired was the Mahā-Vaiśākha year of the Jovian cycle. Calculating backwards we get the Gupta year 153 to be the Mahā-Māgha year of the same cycle. Now according to Jinasena and Guabhadra (as he says) Kalkiraja was born in Saka 394 expired: and Guabhadra further adds that it was the Mahā-Māgha year. Combining these two results Mr. Pathak says that the Saka year 394 corresponds to the Gupta year 153. This is not quite logical. Two years cannot be supposed to be identical merely because they happen to be the Mahā-Māgha years. The Gupta year 165 was also the Mahā-Māgha year: so also the Gupta year 141. If the grant of Hastin had been dated 12 years later: or earlier the same result would have followed. The grant has nothing to do with the birth of Kalkiraja. The grant might well have been made three years after one Mahā-Māgha year, while the birth of Kalkiraja might have occurred in quite another Mahā-Māgha year, removed perhaps by several decades or centuries from the first. When we thus see the unsoundness of the argument, there exists then no room for his conclusion that the Gupta era commenced in Saka 241 expired.

Now let us turn to the Jain authors on whom Mr. Pathak relies for his theory. The authors are three—Jinasena, author of the Hari-vaiśākha, Guabhadra of the Uțarapurāṇa, and Nemichandra of the Trilokadra. Of these Guabhadra and Nemichandra say

---

1 Whether the year is to be taken as expired or current is immaterial here. For the present we may assume with Mr. Pathak that it is expired.
that Kalkiraja was born 1000 years after the Nirvana of Mahavira. What Jinasena has
to say on the point is not quite clear from quotations as adduced by Mr. Pathak. Verse
552 quoted by him says that the Saka king there will arise (presumably, will commence
to reign) when 605 years and 5 months expire after Vira-Nirvana. Verses 487 and 488
quoted by him give us 231 years as the period of the Gupta kings, and 42 years of
Kalkiraja. Mr. Pathak quotes no other verse from Jinasena. There seems to be no clear
connection between v. 552 and vv. 487 and 488. As they stand here they do not explain
whether the 42 years of the reign of Kalkiraja are to be taken as the ending years of the
1000-year period or whether they are to be excluded from it and we are to suppose that
Kalkiraja was born after the expiry of that period. Jinasena's verses are given mutilated
and without context. Mr. Pathak combines the mutilated statement of Jinasena with
that of Gunabhadra and concludes 'that according to Jinasena and Gunabhadra Kalki-
raja was born when 394 years and 7 months had passed away from the birth of the Saka
nishka.' There are two mistakes in this assertion. First Jinasena does not say, as I have
shown above, that Kalkiraja was born when 1000 years passed after Vira-Nirvana; according
to him Kalkiraja's years complete that traditional period among the Jains.
Mr. Pathak may have overlooked the four verses just preceding v. 487 and consequently
fallen into the error. Otherwise he would not have said that Jinasena's date for Kalkiraja
agrees with that of Gunabhadra and Nemichandra. According to Jinasena Kalkiraja
died in 1000 of the Vira-Nirvana era while according to the other two authors, Kalkiraja
was born in 1001 of the same era. This means a difference of 70 years in dates—if we
suppose that according to all the three writers Kalkiraja lived for 70 years. Secondly,
Saka-nishka does not mean 'The Saka king was born' but 'The Saka king began
to reign.' It is not known that the Saka era was inaugurated in celebration of the birth
of a Saka king. But this is a minor point.

It will thus be seen that of the three authorities of Mr. Pathak, one who is the oldest
of the three contradicts the other two. Therefore, their statements are deprived of much
of their value and must be utilised with caution.

The three authors referred to by Mr. Pathak belong to the Digambara sect of the
Jains. There are certain other Digambara writers who have a slightly different account
to give of Kalkiraja. Gunabhadra says that Kalkiraja was the son of Sisupala and Prithvi-
sundari; but Trilocya-prajnapti, a Digambara work written about A.D. 1200, says that he
was the son of Indra.3

The Trilocya-prajnapti notes two somewhat varying chronologies covering the
1000-year period after the Nirvana of Mahavira. There is a slight difference between
the two; but the important point to be noted is that neither of them states that Kalkiraja
was born in 1001 after Nirvana. I may quote the verses here:—

विष्णुपादी वीर्य भवत समाचार समाचार च |
| बारो च समाचारी राज वस्त्रसं दुस्सर धारणा ||
| कोप्याच्छया प्रणाली प्राची चक्रवर्त वासान |
| उस्तो श्रीर दसस्ते वें एव प्रकरणिन ||

3 For what follows from here I am indebted to the several articles which appeared in the December
number of the Jaina-Riwarsh (1917) on this question.

तत्तः कथं जाति हस्ते तत्त्वं तथैव नामिति |
| तत्स्या विदेश अवन्त्रित-विग्रहित रजनीत ||
| काव्या:— |
| तत: कथित्रक्रत न्यायदेशस्य चतुर्वेदवास्य नाम! |
| तवागार्थोपि आयुष्यविणित-एकादिवस: राज्यव |
It is also very interesting to note the various dates of the Nirūṇa of Mahāvīra recorded as traditionally current in this work. According to one account, the Nirūṇa occurred 461 years before the Śaka era; a second account places it 605 years before the same era; a third has 9,785 years and 5 months while the fourth has 14,793 years. Is it that even at the time when the work was written the date of the Nirūṇa was unsettled?

I may be allowed to quote one more verse as it is likely to throw some light on the present question:

This means that every 1000 years a new Kalki arises and every 500 years a new Upakalki. This should lead us to suspect the authenticity of Kalkirāja as referred to by the Digambara writers. Without condemning wholesale Jinasena’s chronology, we still can say that his statement about Kalkirāja merely echoes this tradition, and that therefore it is not based on historical facts. He might have inserted it in accordance with the tradition current in his time. If such be the case, we shall have to discard the tradition as historically valueless.

The same conclusion is arrived at if we refer to the Svetāmbara writers who have also preserved the Kalki tradition. According to Muni Jinavijayaji the oldest Svetāmbara work which refers to Kalkirāja is the Mahāvīracharitam written in 1141 (Vikrama era) by Nemi-
chandra, a disciple of Ambadeva. The date of Kalkiraja is given in the following lines:

\begin{quote}
छहि वासान सुरसं पञ्चहि शतेहि पञ्चनासेि
नम निपथनमयरर उपजिःसह समो बसा || 2169 ||
तेरसासहवहि ननुसरोहि सागर कृष्णमुरे ||
होि सबि परि (v. 1. अमि ) कुलिको संसू सुस्ता || 2170 ||
\end{quote}

‘There will arise the Saka king 605 years and 5 months after my Nirvāṇa. After the expiry of 1309 years of the Saka era there will arise at Kusumapura the wicked-souled Kalki in the Prant-race ( )’. This means that the date of Kalkiraja is 1915 years after the Nirvāṇa of Mahāvīra. Thus there is a difference of more than 900 years between the dates given by the Digambara and Svetāmbara traditions. Nemichandra further says that Kalki will be king at the age of 18 and will reign for 68 years. Thus his death will occur in 2000 of the Vira-era—a difference of exactly 1000 years from the date given by Jinasaṇa!⁴ Again according to Guṇabhadrā, Kalki was reigning at Indrapura while according to Nemichandra his capital is Kusumapura. According to the Digambara tradition, Kalki died at the age of 70; according to the Svetāmbara tradition, at the age of 86. According to the former the name of Kalki’s son and successor is Ajitāṇjaya, while according to the latter it is Datta.⁵ These differences in details should make us cautious in accepting the truth of the traditions. Hemachandra’s Mahāvīracharita gives us an exactly similar account. The whole of this account is given further on in Appendix.

Another Svetāmbara writer called Jinaprābha Sūri has written a work entitled Vividha-Tirthakalpa (about A.D. 1444). His account of Kalkiraja runs on similar lines. He gives the additional information that the year of Kalkiraja’s birth would be 1442 Vikrama era. (We may note that the corresponding year of the Nirvāṇa era is 1912 and not 1914.) The names of Kalkiraja’s parents are given as Jasadovi (Yaśodevi) and Magahāsaṇa (Magadhāsaṇa). Jinaprābha mentions three successors of Kalkiraja—his son Datta who would rule for 72 years; Datta’s son Jitakṣaṇu and the latter’s son Megahghoṣa.

We thus observe a great divergence between the Digambara and the Svetāmbara traditions, about Kalkiraja. The latter put him down 1000 years later than the former. What is this discrepancy due to? There is one obvious explanation. It appears that the Digambara tradition is older; but when the Svetāmbara writers saw that there was no such king as Kalkiraja at the period given by the Digambara tradition they, reluctant to discard the tradition altogether, brought down the date by a thousand years, the reign of Kalkiraja was made to end in 2000 of the Nirvāṇa era instead of in 1000 as the older tradition recorded. That this is the most probable explanation is capable of some proof. When even the Svetāmbara tradition did not come true, another attempt was made to bring still lower the date of Kalkiraja. Muni Jinavijayajī states that he has seen a work in which the date of Kalkiraja’s birth is brought down so low as 1837 of the Vikrama era instead of 1914 of the Nirvāṇa era! This gives us A.D. 1837! A future historian may find in still another work the date given as 2914 of the Vikrama era.

⁴ बहुरास्य य कुमारे यावास सुरसं पञ्चहि शतेहि पञ्च नासेि
�स्वि पुष कादि भो भोि अविश्वरे || 2173 ||
काँधि वारकुण्डः काः वाजसारणि आउँ व संगति ||
नारे उवलक्षसस भगससु देवपरी || 2207||
⁵ तस्मि व दूरी पुरे इसा संसरक्रस्व विषमने |
विषु समसंसरि निवद्ध गणिम संपन्ना || 2208 ||
This is sufficient to prove the utter worthlessness of the Jain tradition about KalkiRāja. It contains no grain of truth. We shall not, therefore, be wrong in concluding that there is absolutely no evidence for identifying this KalkiRāja either with Miśrākula or Yaśodharman.

APPENDIX.

Hemachandra's account of KalkiRāja.

Nemichandra and Hemachandra give the same account of KalkiRāja; the former in Prakrit and the latter in Sanskrit. We give Hemachandra's Sanskrit version. It is given in Sarga XIII of his Mahāvīracharita. When the first Gaṇadhara Gautama asks Mahāvīra as to what will happen in future Mahāvīra says:

—

अविकल्पसम्पाद्यादेव्येवतस्मानस्वस्तानानि

चतुर्दशायाः स नेवस्कुण्डले चापातोविनि

विषार्ग गायच नर्कोहस्य चतुर्दशः

नागाच्छेन विस्मयः पाराशुरामात्रेयः

तत्त्व च पाराशुरामात्रेयः नागार्जुनः

निविवेधस्तव्यस्तनं वानालावर्जयः

कोमारामात्राणां नायानान्तः च रामी

( डामी — Cholera)

तत: वर वर्तमानस्व राजा कल्की भविष्यति

सर्वे पञ्चस्तत्र ज्ञानसुप्रभावितः स

परिपक्वति पापस्वाभाविष्टे जातितः हुः

कर्मविलयति ते सदृशी गुरुसारस्विविशु

नन्दे नाय विनिवारं विवेदितसः

हिङ्गमविनयस्य स्नायुभो तन्ने निग्रेत्ते बह

गायच तलाम: कोंवति बतुष्कृत पुष्यविष्पति

कल्किनारस्वशक्तिः भूरिलोके निष्पक्ष: स

सन्नविविनयाः सत्ता सन्नविविनयाः

वप्पवाच्छेन चतुर्दशः सन्नविविनयाः

नाथोघेऽं महाविंस्त्रविध्वंसविध्वं

कल्किनाः सान्तनसारस्ता न सप्तराजे

नाब्राह्म तन्वर्जी गौरीवेदप्रविष्टे बिलाली

तण्डुलोऽदशिन्यताः सा विनाशायस्तो गुप्त

तथापितअवधोक्तुतमुक्तविध्वं

स्थनिकस्य विनाशस्य सान्तानसारस्त: च

जनोपश्तिकारस्त: नवस्य भवन्तः

पुष्पवा तन्वर्जी सान्तानसारस्तवन्तः

अर्थे वृष्णवेदप्रविष्टे बिलाली

कल्किनाशक्तिः सान्तानसारस्त: च

तत: पश्चायनाः सतधक्क्ते वाचस्यते रत्न

तं च सन्ते प्रवेशस्ते त्व साहसायस्त

अथे: पालकप्रस्तत: करी दूषेन न वस्त्र किर्मः।
IS KALKIRAJA AN HISTORICAL PERSONAGE?

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I may as well point out here that Hemachandra furnishes a good instance of the practice often resorted to by ancient writers of explaining current events as prophesied by some great man. Hemachandra was the religious teacher of Kumārāpāla, the king of Gujarat, under whom Jainism seems to have made great progress. In his Mahāvīra-charita Hemachandra makes the Tirthākara Mahāvīra utter a prophecy to that effect. Nemicandra’s Mahāvīra-charita which precedes Hemachandra’s by many years has, of course, nothing to say about Kumārāpāla and Hemachandra. His eulogy of Kumārāpāla and his deeds takes 66 verses. I give below a few of them; they are in Sarga XIII:

\[\text{[Other text continues here]}\]
THE JOGIMĀRA CAVE INSCRIPTION.

BY K. P. JAYASWAL, M.A. (OXON.), BAR.-AT-LAW; BANKIPORE.

Much confusion prevails about the real sense of this inscription. The late Dr. Bloch who published it in the Annual Report of the Archaeological Survey of India, for 1903-4, thought that it refers to a Devadāsi who attracted lovers. Lüders interpreted it as a record of love between the man of Benares (Balanaise) and the alleged Devadāsi [Taṃ Kamaṇḍika Balanaise = the man of Benares loved her.]

These interpretations make the grammatical mistake of leaving Śutanukā nama Devadāsi hanging in the air—without a predicate. The previous readings also are defective. Neither Bloch nor Lüders reads the ti at the end of the second line. Probably they misread it as being part of the first line and read it as kyi (devadāskyi). The meaning of the expression lupa-dakhe (= rūpadaksha) has been missed. It is a technical, constitutional term which means a city magistrate or some minister. In this definite meaning it occurs in the Mulinda-Pañcho where it gives a beautiful description of an ideal capital, the capital of Dharma, based on the model, no doubt, of the Hindu capitals of its time.

The text of the inscription is an official order or decree by the officer Rūpadaksha in favour of the ascetic woman, and not the love-making, Śutanukā. It relates to her worship of Varuṇa instead of to 'the man of Benares.' The word Balunaše ye has been misread by Lüders as Balanaise. I give below my reading based on an excellent photograph prepared by Messrs. Jhonston and Hoffman of Calcutta, which is reproduced here for reference.

Transcript.

1. Śutanukā [1*] × 2. dev-dāsi [x] 3. Śutanukā nama deva-dan
4. tāmakamayi = tha 5. Devadāsa nama , lupa-dakhe

Translation.

"In favour of Sutanukā, the devadārini."
"(Order) 'Sutanukā', by name, devadārini, of austere life, (is) now in the service of Varuṇa'."
"Devadāsa (= Devadatta.) by name, Rūpadaksha.'"

Devadāsi may be either devadārini or deva-dāsi. In either case, the main interpretation is not affected. That it is in the feminine gender is evident from the case-ending in the super-scription. I prefer the former restoration in view of a datum of the Ādaka, (Vol. VI, p. 586). It mentions the Vāruṇi women who used to prophesy under the professed influence (deva) of god Varuṇa. The restoration Devadarsi (the seeress of Varuṇa) would probably be nearer the original sense. The objection to Devadāsi is that the word is a very late expression. The meaning of tāmakamayi (of austere life) is given in accordance with the Dhātupāṭha: Taki kṛṣchhā-jivane.

It is important to note that the worship of Varuṇa had not gone out of use in the period denoted by the script of the inscription. It cannot be placed later than 300 B.C. The forms of letters, e.g. of ya and ma, are invariably of the older type, while Aśoka's inscriptions have both earlier and later forms. This shows that the inscription is older in age than records of Aśoka.

The existence of the grammarian's Māgadhī in that early period, is attested by this inscription.

The officer Rūpadaksha was an officer in a capital according to the Mūlinda-Pañcho. This indicates that the site of the inscription must have been near some ancient capital. It might have been the Chedi capital.

1 Page 128.
2 List of Brāhma Inscriptions, No. 921. See also Bruchstücke Buddhistischer Dramen, p. 41.
3 Hā. V, 23 (944).
4 Probably two letters—nama.
5 or, tha
6 or, here.
7 See also Rhys Davids, Buddhist India, pp. 235-6.
PRATHÎHÂRAS IN SOUTHERN INDIA.

The Prathîhâras were a clan of people that formed part of the tribe of Gujas or Gurjaras, a non-Aryan people that came to India from the north-west and settled there in about the 5th century B.C. Their name Prathîhâra is also written as Pratihara, Parihara, Padâhara, Padiyâra, and Padjar; and they have been, hitherto, met with in Northern India only, where, in the 8th century and later, there were Pratihara kings that were ruling at Mahâdaya (Kanauj) and in Bundelkhand. It is therefore somewhat interesting to find from inscriptions and literary sources that there were two Pratihâras who lived in Southern India in the 10th century A.D.

* * * * *

1° In a pillar inscription at Kañjû (Epigr. Carnatic, Vol. VI, p. 1), there is mentioned a Padiyâra-Dorapaya who had Pambabbe, the elder sister of the Western Ganga king Bûtupa II as his senior queen (piriy-arasi). He is, later, called Dhôra in a stamine which follows and is identified by Mr. Rice (ibid., Introd. p. 9) with the Dhôrapa who is mentioned in the Saiagamme plates of the year Saka 922 (Ep. Ind., Vol. II, p. 216) and whom Kielhorn proposed to identify with the Râshtrakûta prince Nirupama, son of Amoghavasam III.

This identification seems to me to be wrong; for, Padiyâra, the word used in the inscription, is, as I have said above, but another form of Prathîhâra and shows unmistakably that this Dhôra belonged to the Pratihâra family or clan.

This Pratihâra Dhôra must have been a chief of some importance, for, Pambabbe, the Ganga princess, was given to him in marriage and was called his senior queen. He had three sons of her, all of the Jain faith and living, apparently, in the Gaṅga-vâja province; and he seems to have died in A.D. 942, predeceasing his wife by thirty years.

2° There is a commentary, known as the Laṅgâvarâti, on Udbhâsâ's Kâtyâyâna-kâramârga, which we learn from the colophon and from the opening stanzas, was written by Pratihârindurâja or (as he is elsewhere styled) Pratihârindurâja. The concluding stanza, however, of the commentary gives the name of the author as Indurâja; and it informs us in addition, that he was a Kaukâka, i.e., an inhabitant of the Koṅka country (on the west coast of India). Here also, the prefix Pratihâra attached to the name of Indurâja indicates clearly to us that he belonged to the Pratihâra clan.

We do not know when the Pratihâras came and settled in the Koṅka; nor do we know in what way they were related to the Pratihâras of Mahâdaya and of Bundelkhand. But, as Indurâja's Laghâvarati is believed (see the preface of the edition) to have been composed at some time in the tenth century A.D., we can easily infer from that the Pratihâras must have come to, and settled in, the Koṅka before that time.

Regarding the Pratihâra Dhôra, nothing is known of him except what has been given above. It is, however, not unlikely that he may have been in some way related to the Pratihâras of Koṅka.

* * * * *

In dealing with the above inscription, Mr. Rice has fallen into some mistakes from his not having correctly read it. In p. 9 of his Introduction (ep. cit.), he makes out that Dorapaya, the husband of Pambabbe, was also known as Immaṣi-Dhôra; and in the Translation, p. 1, he further makes out that this Dorapaya was a "sheath-bearer" and that "her (scil. Pambabbe) king was giving her priceless treasures." These mistakes are due to the fact that he read line 1 of the stanza given in the inscription as prasaḥ maḥā-paśjadi-rodvakaṁ Immaṣi-Dhôran odû tann, instead of reading correctly as prasaḥ maḥā-paśjadi-rodvakaṁ Râvaka-mmāṣi Dhôranânil odû tann.

The correct translation of the stanza, therefore, is:

"While Râvaka-mmâṣi held her in great favour and while Dhôra, her lord, was giving her priceless things with affection . . ."

Râvaka-mmâṣi, mentioned herein, was the daughter of the Râshtrakûta Amoghavasam Badega III and was given in marriage by the Ganga Bûtupa II (Ep. Ind., Vol. IV, p. 351). She is also mentioned in the Epigraphia Carnatica, Vol. VIII, No. 35.

A. Venkatasubban.

SURVIVAL OF THE TERM KÂRÔRÎ.

Akbar in 1575-6 divided a large part of his empire into purely artificial areas, each yielding a 'crece' or ten millions of tankas or dâmas, equivalent to a quarter of million of rupees. The officer appointed to make the collections in each of these areas was called a Kârôrî, or sometimes an Âmil. After a short time the new artificial areas fell into disuse, and arrangements were again based upon the traditional pargana areas. The designation Âmil for a revenue collector was familiar almost up to our own times, but the term Kârôrî was supposed to have been disused very soon after its introduction.

I have been surprised to find that it was in use in Bengal as late as A.D. 1770. Mr. C. Stuart, Superintendent of Birbhum, etc., in a letter dated June 8, 1770, from Burdwan, reports 'the result of his inquiry into the conduct of the Kârî, who has been confined by his agent, etc.'

(Press List, Bengal Secretariat, 1769-74; section ii, vol. ii, p. 20; Calcutta, Bengal Secretariat Press Deptt, 1819).

Vincent A. Smith.
THE LIFE AND TIMES OF CHALUKYA VIKRAMAĐITYA.
By A. V. Venkatarama Ayyar, M.A.; Kumbakonam.
(Continued from p. 120.)

PART II.—BIRTH AND PARENTAGE OF VIKRAMAĐITYA: HIS TRAINING UNDER,
AND EXPLOITS DURING, THE LIFE-TIME OF HIS FATHER.

Birth of Vikramādiṭya and his brothers.

Bilhana⁷¹ tells us that amidst all his victories and prosperity Āhavamalla was tormented
by a profound sorrow as he had not the good fortune to be blessed with a son. The
Lakṣmi of the Chalukya dominions which had come to him in unbroken succession from his
ancestors was often fluttering, like the bird on the top of the mast of a ship in the mid-ocean,
for want of one under whom she could take shelter after him. He at last resolved to lay aside
all regal pomp, made over the kingdom to the care of his ministers and, accompanied by his
wife, retired to a temple of Siva to do severe penance and obtain a son through the favour of
his ēkādaśāditya. The royal pair at once exchanged the pomp and plenty for a life of stern
simplicity, privation and austerity. Pleased with their penance, their guardian-deity made his
appearance and predicted “O King! this your wife shall give birth to three sons. The first
and the last will be born to thee by virtue of the merit acquired by thy works, but the second
will come to thee by my favour alone and he shall surpass in valour and virtues all the
princes of ancient times.” In due course the queen bore him a beautiful son who was named
Sōmēśvara. A second time she became pregnant and then she had wonderful cravings
which preaged the future greatness of the child she was carrying, and in a most auspicious
hour and under a most favourable conjunction of planets the wished-for son was born.
Flowers fell from the sky and the gods rejoiced and he was named Vikramādiṭya. Not
long after, the third son was born and he was called Jayasimha.

Bühler⁷⁵ has observed that “the king’s performing penance for the sake of a son
is in harmony with the Hindu customs and in itself not in the least incredible.” Are we
then to accept as a historical truth what Bilhana wishes us to infer that the three sons were
born to Āhavamalla long after his accession in A.D. 1042? No. A slight reflection and
close scrutiny of the inscriptions make this impossible. We learn from these⁷⁶ that as early
as A.D. 1053 Sōmēśvara, the eldest son, was in charge of Beļuvola and Puligēre districts and
only two years later in A.D. 1055 the second son Vikramādiṭya was governing Gaṅga-
pāṭi, Banavāse, Sāntalige and Naḷambapāṭi. They would not have been entrusted by their
father with these important viceroyalties, some of them on the Chōla frontier, unless they had
already come of age to administer them efficiently. Knowing as we do that Āhavamalla came
to the throne about A.D. 1042, we first begin to suspect from the above facts the authenticity
of the penance story brought forward by Bilhana and our suspicions are confirmed and doubts
set at rest by the Chōla records. In the 29th year inscription⁷⁷ of Rājādhērāja of A.D. 1047,
Vikki, who is certainly identical with Vikramādiṭya,⁷⁸ the second son of Āhavamalla,

⁷⁷ SII, III, No. 38; p. 56—\
⁷⁸ Vikki is but a shortened form of 'Vikkalan', so common in later Chōla records, and both are

Epigraphical forms of 'Vikramādiṭya'. Cf. Kikka, Kakkanal, Karkara.
is mentioned as a warrior of great courage. Therefore Vikramāditya must have been of fighting age in A.D. 1047 and even a warrior distinguished enough to have been specially made mention of by the Chōja enemies. He must then have been at least 16 years of age and therefore born at the latest in A.D. 1031. Be it remembered that Vikramāditya was but the second son and had an elder brother in Sōmāvara who must have been born a year or two earlier still in A.D. 1030 or 1029. Therefore it is certain that Sōmāvara and Vikramāditya, the first two sons of Āhavamalla, must have been born at least a dozen years prior to Āhavamalla’s accession in A.D. 1042. The third son Jayasiṃha, otherwise known as Sīnagana and Śīnigī in the Chōja and Chālukya records respectively, is first made mention of only in the 2nd year inscription 79 of Virarājendra of A.D. 1063-4 and so it may be that he was born a few years after Āhavamalla’s accession to the throne. What, then, was the motive of Bihāra in bringing forward a penance story that is historically untenable? There can be no other explanation but this, viz., that occasionally as in this instance, the poet in him prevailed over the historian and he was carried away with a desire, so natural among bards, especially oriental, to cast a halo of divinity around his patron and hero so much gifted with head and heart.

Closely connected with the birth of the brothers there is another question, viz., whether they were uterine brothers or not. Rice 80 infers from their Gaṅga birudas that Sōmāvara and Vikramāditya were the sons of a Gaṅga princess and Jayasiṃha of a Pallava one, and calls them always half-brothers. But this inference is neither necessary nor correct. The attribution of special birudas in each case can be explained as belonging to the ancient rulers of the provinces which they happened to be in charge of. Such investitures were not uncommon even among their Chōja contemporaries. 81 Moreover, Bihāra’s Vikramā- 

kadēvarcharita82 [O King this is your wife (mark the singular)] is decisive on the point and warrants us to infer that all the three were the sons of the same mother. Fleet has placed before us an inscription, 83 which while confirming the fact that the three were uterine brothers, gives us in addition the name of the common mother as Bāchahadēvi, who would appear to be Āhavamalla’s first wife. To what family did Bāchahadēvi belong? Was she a Gaṅga or Pallava princess? In Dēur inscription 84 Jayasiṃha is given not only Pallava birudas but is described as Mahā-Pallavā-dūray, i.e., belonging to the great Pallava lineage, and this would suggest that Bāchahadēvi came of Pallava stock.

Vikramāditya’s magnanimous refusal of the Yuvarāja-ship and the appointment of Sōmāvara as heir-apparent.

When Vikramāditya had come of age and become well-versed in all sciences, especially in military and administrative state-craft, Āhavamalla thought of making one of his sons yuvārāja and thereby designating his successor as was the custom among Hindu rājas—partly to be relieved of the burden of bearing the toil and turmoil of the kingdom all alone in old age and partly to initiate the would-be successor in all the mysteries of state-craft, so as to enable him to maintain the prestige and continue the traditions of the family. Bihāra 85-
tells us that his eyes turned naturally to the more talented and therefore better-fitted, both by his physique and daring, but unfortunately the younger and hence less entitled of his two sons, and that he thought of making him yuvardja in preference to his elder brother Sōmeśvara. Āhamalla soon found himself on the horns of a dilemma and unable to come to a decision, became somewhat troubled in mind. His own inclination and considerations of fitness and state-welfare would point to Vikramāditya, but custom and justice were on the side of Sōmeśvara. In a most vivid and charming dialogue, Bilhaṇa informs us that Vikramāditya, as soon as he came to know the perplexed state of his father's mind vacillating between right and inclination, respectfully but firmly declined the offer, alleging that the dignity of yuvardja belonged more naturally to the elder and that the appointment of the younger as such would not only be a deviation from the time-honoured custom but a blot on himself and the noble father and a stain on the fair name of the Chālukya family. He steadfastly persisted in this magnificent refusal even when his father represented to him that both Siva's word and the decree of the stars pronounced him destined for the succession, but consoled him with the assurance that he would serve him as well as Sōmeśvara and toil for the kingdom under both without the high-sounding title of yuvardja. Finding Vikramāditya not moved by all his exhortations Āhamalla reluctantly raised Sōmeśvara to the dignity of yuvardja.

Bühler has remarked—"This part of the narrative of Vikrama's life which strongly puts forward his fitness for the throne and his generosity to the less able Sōmeśvara looks as if it had been touched up in order to whitewash Vikrama's character and to blacken that of his brother." But even the most impartial historian must admit that there is much substratum of truth in the picture drawn us by Bilhaṇa, as will amply be evident from their later career as rulers. Even the slight touching-up that one might come across was due more to the poetic temperament of Bilhaṇa rather than to any wanton perversion of historic truth.

The question more relevant to our purpose, and really more difficult of decision than this, would be whether Āhamalla ever really and actually proposed the name of Vikramāditya for yuvardja-ship or whether it was merely a poetic fancy of Bilhaṇa to give himself an opportunity to depict Vikramāditya and explain his later accession to the throne. There is nothing inherently impossible, for reasons suggested in what has been narrated above, in such a proposal having ever emanated from the father. Far-sighted as he was, Āhamalla might naturally have preferred the consolidation and expansion of his state—a state for which he had worked so laboriously and so long—under his more talented son to its probable wreckage under another who, though more entitled to, was far less deserving of, the honour. After some vacillation the statesman in him might have prevailed and he might have made up his mind to brush aside a custom which stood in the way of his arrangements pregnant with such great consequences. If it can be allowed that the offer was actually made by Āhamalla, we may be fairly certain that Vikramāditya declined it magnanimously, as Bilhaṇa has it, for Sōmeśvara continued as yuvardja during all his father's life-time and on the demise of the latter at once succeeded to the throne peaceably without any obstruction on the part of Vikramāditya who, as we shall see later, not at all ambitious of the throne, was then far away from the capital, looking after Vēṣiga affairs. As
instances of touching affection between brothers, even royal, in the Hindu household are not altogether wanting, the above may not appear so unlikely as it may seem at first sight.

Vikramâditya's exploits under Ahavamalla.

Though Sômâsvara was designated yuvârâja the real burden of the state rested on Vikramâditya, who was invariably employed by his father to fight all his battles. Vikramâditya set out on a series of military exploits. In a brief compass, Bilhaña gives us a rhapsodic but none the less succinct and more or less historical account of all his doings during the life-time of his father. He is said to have repeatedly defeated the Chôlas; penetrated into the south as far as the ocean; entered the Malaya hills abounding in sandalwood trees; reinstated the king of Mâlava who sought his protection; carried his arms as far north as Gauḍa (Bengal), Kâmarûpa (Assam); passed through the Eastern Ghatas; came to Kâncchi and plundered the same; destroyed the Malaya forests; defeated the lord of Kârâla; took the city of Gaṅgai kutâla, the capital of the Chôlas; plundered Kâncchi once again; thence directed his arms to Vêgî and Chakrâkôta; and while returning to the banks of the Kriṣhna, heard the sad news of the death of his father at Tungabhadrâ.

It is not impossible, though Bühler gives it us as hopeless, in the face of the now available Chôla records which throw light on this portion of history, to determine somewhat the chronological order of these wars embracing a period of nearly a quarter of a century. The most convenient method would be to discuss them.

Vikramâditya's first descent on the south.

Vikramâditya's first intervention in Chôla and Malaya affairs was in A.D. 1047 circa, when Vikki is mentioned as a warrior of great courage.

Who was the king of Mâlava that sought the protection of the Châluksya sovereign and when and under what circumstances did he do it? In the Mândhâtâ plate of A.D. 1055-6 Jayasimha is mentioned as the ruler of Dhârâ, meditating on the illustrious

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Apart from the exemplary Bharata of the Rûmâyana, mention may be made of the Chêra prince Ijarâk-kâdigaḷ who, to avoid the chagrin of his elder brother and the stain of usurpation, is said to have instantly renounced the pleasures of the mundane world and become a sanyâsa (to attain the immortal throne of the gods), when a tactless but unerring astrologer predicted in the open court that he was destined for the succession after the impending death of his father in preference to his elder brother Chêraṭ Sheik Kuttuvan. The original is worth quoting:

"..." 1-2 anna

"..." 1-2 anna

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For other examples see also Todd's Râjâstâna.

10 Vik. Charitæ, III and IV.
11 SII., III. No. 28, p. 56.
13 Epi. Ind., III, 46 s.
feet of Bhōjadēva and this furnishes us, says Prof. Kielhorn, 'a sure and fairly definite limit beyond which the reign of Bhōjadēva could not have extended.' 85 Bhōja must therefore have died in A.D. 1055 at the latest and it is probable that he died only shortly before. The death of Bhōja without issue after a long and illustrious reign of about 50 years (A.D. 1005 to 1055) involved Mālava in difficulties and furnished a golden opportunity to his neighbour and hereditary enemy Karna of Chēdi—one of the greatest warriors of the age—who had formed a confederacy with Bhimadēva I of Gujarāt with a view to attack Mālava from two sides and sacked Dhārā soon after Bhōja's death. 86 Even the Karna would appear to have joined this confederacy for some time. 88 The country was thus invested by enemies on all sides and Jayasiṃha, Bhōja's relative, unable to maintain himself against this powerful combination, requested Āhavamalla not only to secede from the confederacy but also to assist him. Keen diplomat as he was, Āhavamalla began to reconsider his decision and thought that a weak Mālava would swell the strength of Chēdi and Gujarāt and might prove a source of anxiety to the Chāluksya frontier on the north, but a strong and friendly one would not only be a check on the southern aggressions of these neighbours but might go a long way towards healing the old hostile memories of the Paramāra and the Chāluksya which would be of no small value, especially against the troublesome Chōlas in the south. He therefore changed sides and at once marched against Chēdi in person to draw off Karna from Mālava and defeated him in battle. At the same time Āhavamalla directed his son Vikramāditya, who was then in the southern end of his dominions, to go to Mālava and settle its internal affairs. Accordingly the son proceeded to Mālava, successfully interfered in its chaotic domestic affairs, befriended Udayāditya, another relative of Bhōja, who in the meanwhile was defending himself as best he could against Karna and succeeded in reinstating Jayasiṃha on the throne of Dhārā. 89 Not long after Jayasiṃha died he was succeeded by Udayāditya. This conjoint and timely help of both the father and the son for Chāluksya and their timely intervention in the affairs of Mālava

84 It seems customary among the Paramāras to meditate on the feet of their illustrious predecessors on the throne.

85 The discovery of the Mandhāta plate settles beyond doubt the duration of Bhōja's rule over Mālava. In the face of this record Bühler (Vik. Charita, Introduction, 23, n. 1) must give up his contention that 'it is not impossible that Bhōja was alive in A.D. 1063-5' and that 'Bhōja of Dhārā was a contemporary of Bilhaṇḍa whom he did not visit though he might have done so.' Vik. Charita, XIII, 98, on which Bühler relies for his conclusion does not bear him out. Even according to his own translation it runs thus: 'Dhārā is said to have cried to Bilhaṇḍa in pitiful tones—Bhōja, my king, he forsooth is none of the vulgar princes; show me why didst thou not come into his presence while he was alive?'. Bühler misinterprets the above stanza to mean that Bhōja was merely out in camp without having the significance of the italicised expressions (which are our own) which would be true of language to refer to the temporary absence of the king and which certainly suggest the death of the king as a woe which had befallen Dhārā. Rājatarangini (VII, 935-7) states that Bilhaṇḍa left Kashmir during the reign (probably nominal) of Kalasa (A.D. 1062-90). He next stayed for some years in the court of Karna of Dāhāla and then came to Dhārā. So it must have been at least a decade after Bhōja's death when he could have visited Dhārā. Moreover Bilhaṇḍa, who according to Kalasa's Rājatarangini', felt even the splendidness of a poet-laureate in Karna's a deception (VII, 933-7), would not have gone to the Deokan if such a liberal patron of letters as Bhōja were out in camp, without waiting for him, which was not unusual with oriental poets.

86 Lessen places Bhōja's reign between A.D. 997-1033 which is very near the truth.

87 Epi. Ind., I. Udēpur prastāti. Mṛṅtuniga's Prabandhakachintāmasī.

88 Epi. Ind., II, 292. Nagpur stone inscription, v. 32. Ibid. II, 308; Benares copperplate.

89 Bilhaṇḍa's Vik. Charita, III.
was a great stroke of diplomacy and conciliation and it speaks volumes for their statecraft and enlightened generosity that, in glaring contrast to Karna's cupidity, neither the father nor the son tried to utilise the opportunity to rend or to annex the inimical kingdom for himself.

Invasion of Gauḍa and Kamarūpa.

The invasion of Gauḍa and Kamarūpa might have taken place on Vikramāditya's return journey from Mālava. Their conquest is not probable, but it is just possible that he made a cavalry raid on them.

Vikramāditya's second descent on the south. Kūḍalsaṅgamam.

As has already been pointed out,100 even the well-contested day of Koppara (A.D. 1053-4) did not pronounce finally between the Chōlas and the Chālukyas. Evidently the Chōla aggression began to ebb slowly ever since the death of Rājādhirāja at Koppara and Rājendravarman, his associate does not seem to have done anything during his independent reign of about 10 years till A.D. 1062. Rājendravarman was succeeded by his son Rājamahendravarman, of whom nothing more is known than that he administered justice three or four times better than the proverbial Manu.1 and that he made a free-gift of a śarpa-kayana (serpent-bed) to the god in the temple at Śrīraṅgam.2 After him the Chōla dominions passed away to his uncle Virarājendravarman, who ascended the throne in A.D. 1062-3, according to Prof. Kilhorn's astronomical calculations.3 Virarājendravarman was far more active and energetic than his immediate predecessor and wanted, if possible, to avenge the death of Rājādhirāja. To keep back the tide of Chōla aggression, Āhavamalla had already appointed 4 his most talented son Vikramāditya to be the governor of Banavasi, Gaṅgāpādi, Sāntaljīge, and Nojambapādi—all on the Chōla frontier—from A.D. 1055 to 1062. An inscription5 of Virarājendravarman as early as the second year of his reign (A.D. 1063-4) records that he drove from the battlefield at Gaṅgāpādi into the Tuṅgabhadra the Mahāśāmantas, whose strong hands wielded cruel bows, along with Vikkalas, who fought under a banner that inspired strength. This was the first encounter of Virarājendravarman 6 with the Chalukka Āhavamalla. In his second exploit he defeated the army which Vikramāditya had despatched into Vēṅgīnādu in the same year and cut off the head of Vikramāditya's daṇḍanāyaka (general) Chāvuṣṭarāja. Meanwhile when the eyes of both Vikramāditya and Virarājendravarman were thus momentarily cast on Vēṅgī, the never-ending struggle between the Chōlas and the Chālukyas on the Tuṅgabhadrā assumed greater proportions.

A fierce battle at Kāḷalāṣaṅgamam 7 at the junction of the Krishnā and the Paṅchagāṅgā.8

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1 Vide Part I.
2 "Kaliṅgattupparoṣṭaṁ, VIII, 28.
3 "Vikramadīvīmaṁsa, 21.
4 Epi. Ind., IX, 197. A.D. 1063-4 may possibly be his first year; see Epi. Rep., 1904, p. 11.
7 SIL, III, No. 29; Karuvār inscription.
8 See Epi. Ind., XII, 298, for this identification.
was fought in the second year of Virarājendra (A.D. 1063-4) wherein Āhavamalla is said to have retreated with his great army along with his two sons Vikkalan and Siṣāganaṇa. The Chōḍa claims this to be his third successful encounter with Āhavamalla, but if we exclude the minor attacks at Gaṅgapāṇi and Vēngī this was his first and the only really great exploit against the Chālukyas and deservedly do the Kaliṅgattupparami and Vikramacāṇumūla refer to him as the renowned victor at Kūḍalaisingamam. Thus the death of Rājādhīrāja at Koppa in A.D. 1053-4 was thus avenged in a way at Kūḍalaisingamam in A.D. 1063, nearly a decade later.

Virarājendra followed up his victory at Kūḍal and claims to have defeated before his fifth year (A.D. 1066-7), on the banks of the winding river—probably the Tuṅgabhadra,—some chiefs, among whom figure the Gaṅgas and the Nolambas, who were undoubtedly the feudatories of the Western Chālukyas. The fifth year inscription of Virarājendra at Maṇīmaṅgam informs us that Āhavamalla, desirous of wiping out the disgraceful defeat at Kūḍal, preferring death to a life of dishonour, at once wrote an autograph letter to the Chōḍa king challenging him to meet him once more on an appointed day at the same Kūḍal, saying that he that evaded the appointment through fear was no king but a liar. Virarājendra duly proceeded to Karanadi (Injal-Karaṇi near Kūḍal) and though he waited there for more than a month after the appointed day, Āhavamalla did not turn up. Virarājendra too readily assumed that his absence was due to cowardice and called him a liar as he did not keep his appointment and made much of the good situation in which he found himself. He claims to have planted a pillar of victory on the Tuṅgabhadra; not content with this he made an image of the Vallabha king (Āhavamalla), tied round its neck the royal necklace, wrote unmistakably on a board how the person signified by the image had escaped the trunk of an elephant (by his cowardly evasion of the appointment as the Chōḍa fancied), suspended the board as well as a closed quiver of arrows to the flowery (because arrow-stricken) chest of the image and thus ridiculed the Chālukki Āhavamalla.  

The latter's failure to appear at Kūḍal on the appointed day was not at all due to cowardice as the Chōḍa king fondly imagined, but was the result of circumstances far beyond his control. He was suddenly seized with

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* Kaliṅgattupparaṇi, VIII, 29.

* Vikramacāṇumūla, 22.

* SII., III, 68, No. 30.—One of the longest but at the same time the most interesting and instructive inscriptions.

* Regarding the identification of Karandai with Injal-Karaṇi, see Epi. Ind., XII, 298.

* The original of the Maṇīmaṅgam inscription relating to the text reads as follows:
a strong fever which owing to unbearable pain culminated in his tragic death the very next year (A.D. 1068). Under these circumstances was it not an unmerited slur on the fair name of Śrāvaka, the wrestler in war, that he should thus have been ridiculed and too readily assumed to be a liar and a coward by the Chōla on the eve of a truly great career?

Let us, then, examine why Vikramāditya went to Vēgi and Chakrākāta as Bilhana has it. Here again the inscriptions confirming Bilhana’s statement give us fuller details. It was pointed out already how Virarājendra in his second year (A.D. 1063-4) defeated the army which Vikramāditya had despatched into Vēginātha and cut off the head of his general Chārvudāra. What was the cause of the despatch of armies by Vikramāditya and the defeat of the same by Virarājendra? A brief survey of the affairs at Vēgi is but necessary before we can shrewdly hit at the right reasons that led to their intervention. It was noticed already how the long period of anarchy and interregnum at Vēgi had been broken by the

Dr. Hultsch understands the expression ‘Gurutālā ṣvā ṣvā’ as ‘the liar who came on a subsequent day.’ But ‘Gurutālā’ here cannot mean the subsequent day but only the previous day. That this is the correct meaning is very well emphasized in Puranāṇuśa, 279 and Kambhāvatārana. Note also the use of the word ‘Gurutālā’ in the same inscription. The term ‘Gurutālā’ can only apply to Śrāvaka who failed to keep his appointment at Kūdāl, as is evident from another reference to him as ‘Gurutālā’ in the same inscription. Dr. Hultsch has, owing to the wrong understanding of the single phrase ‘Gurutālā’, totally mistaken the drift of the inscription. He mistakes the expression ‘Gurutālā’ to refer to Vikramāditya. Vikramāditya cannot by mere stretch of imagination be stigmatised as a liar simply because he was the son of Śrāvaka, who did not keep his appointment. Thus the reference can only be to Śrāvaka who fought on a previous or former occasion though, in vain at Kūdāl, but who, in spite of his autograph letter, failed to meet Virarājendra on the second occasion there and was therefore called the liar. The details of the latter part of the inscription are nothing but a piece of mockery or farce (not uncommon in ancient and even in modern times) and do not allude to any historical events with reference to Vikramāditya, as Dr. Hultsch has supposed, such as that he came on a subsequent day, negotiated with Virarājendra to make him Vallaṇhaka or Chālukya king in spite of his elder brother, and was recognised by him as such. Vide infra Part III. In the light of the above criticism the inscription stands in need of revised editing.

intervention of the illustrious Rājarāja I (the Great) who succeeded in making it a vassal of the Chōla kingdom and compelled Vimalāditya, the first vassal king to marry Kundavvai, his daughter. Vimalāditya was succeeded by his son Rājarāja of the Eastern Chālukya family who ruled for 40 or 41 years\(^*\) from A.D. 1020 to A.D. 1060 or 1061. The latter married Ammaṅgadēvi, the daughter of the Chōla king Rājendrachōla I or Gaṅgaikondachōla. He died leaving behind him a brother Vijayāditya and an only son Rājendrachōla II.\(^*\) The latter in turn married Madhurantakā, the daughter of Rājendrēduva. Thus for

\(^*\) Epi. Ind., IV, 33, V. 21; Puthapram inscription of Mallapadēva gives him 40 years, Epi. Ind., V. 10, V. 4; Ind. Ant., XIV, 35. Copperplate grants of Rājarāja give him 41 years.\(^*\) SII, I, 50, No. 30. Chelūr grant.

Scholars have experienced great difficulty in rightly understanding the meaning of the latter stanza and it has remained almost a puzzle till now. Some have naturally understood the phrase ‘\(\text{कलिङ्गतुपपराशि} \)’ to refer to Chōla Rājarāja the Great (I) of the solar race. But this interpretation contradicts the accepted genealogy of Kulōttunga I or Rājendrachōla II as given in inscriptions (vide genealogical table below). So they consider the mention of Rājarāja to be a mistake for Rājendrachōla I or Gaṅgaikondachōla due to the ignorance of Jayaṅkondan the author of Kalōttunga. But it is wrong to associate such palpable ignorance with a great contemporary from whose admirable and orderly account of the Chōla kings with their characteristic features, the later Chōla genealogy itself can be reconstructed, in the absence of inscriptions even (vide Kanakasabhai Pillai’s Commentary on Kalōttunga in Ind. Ant., XIX). Moreover the above gratuitous assumption of ignorance would conflict with the author’s own specific statement in canto X, 5, in which Kulōttunga is rightly represented to be ‘\(\text{कलिङ्गतुपपराशि} \)’ to claim the Eastern Chālukya kings. His translation of the verse would run as follows:— ‘Vishnu appeared again in the royal womb of the queen of him of the moon which dispels all darkness—Rājarāja’s gracious Lakshmī who was of the rival race of the sun.’ He would point out that both the queen and Lakshmī refer to the same Ammaṅgadēvi whose husband was the Eastern Chālukya Rājarāja. (Vide Epi. Rep., 1901.) But this translation is ingenious and cannot be accepted by Tamil scholars as it runs counter to Tamil diction and grammar. ‘\(\text{களிங்கடுப்பர்பாய்} \)’ here only mean ‘daughter born’ but not ‘gracious Lakshmī’ and the phrase ‘\(\text{சம் சார்ந்து} \)’ must qualify ‘Rājarāja’ but not ‘\(\text{சார்ந்து} \)’ as Mr. Venkayya would have us construe. Moreover the 2 or 3 lines would then refer to the same fact twice over which is considered a defect with great poets (\(\text{சம் சார்ந்து} \) such as Jayaṅkondānē, who is famed as the greatest expert in the composition of Parai, a special kind of Tamil classic. To avoid both the above difficulties—the Scylla and the Charybdis—the word Rājarāja is not to be understood here as a proper noun referring either to the Chōla or Chālukya king. It is to be taken as a common noun meaning ‘king of kings’ similar to (\(\text{சம் சார்ந்து} \) Kalingapraparasi X, 29), a designation as much applicable to Rājendrachōla I or Gaṅgaikondachōla. This is also in consonance with the author’s quality of not using proper names but specifying kings only by their deeds. The above interpretation would avoid all the difficulties caused above and would save the author from the charge of ignorance. The correct translation of the verse would then be— ‘Vishnu appeared again in the royal womb of the queen of him of the lunar race, the daughter of the king of the solar race.’
three successive generations there was a series of important political intermarriages between the Cholas and the Eastern Chalukyas of Vêgi and the latter were more and more leaning towards the Cholas. The adoption of their maternal grandfather's name by Râjârâja and Râjendrâ is itself an indication of this. Râjendrachôla II had become by extraction both on the father and mother's side a Chola at heart. Consequently the influence of the Western Chalukyas over their brethren in the east was waning day by day. Vikramâditya probably wanted to regain the ancient Chalukya influence at Vêgi and to supplant the growing ascendancy of the Chola there and it was probably with a view to accomplish this object that, soon after the death of Râjârâja in A.D. 1061-2, he sent Châvupâraya to Vêgi with a small army. To counteract it and to see that the vassal kingdom of Vêgi did not slip out of his hands Virarâjendrâ should have sent an army of his own which defeated him and prevented him from gaining a hold there. Neither Vikramâditya nor Virarâjendrâ was now directly interested in Vêgi, but each saw in it a lever of influence for the furtherance of his own interests and so keenly desired to exercise his influence on the 'buffer' state. With a friendly Vêgi each could hope to terminate the border struggle on the Tuigañabhadrâ in his own favour.

Immediately after the disastrous Kûdal day (A.D. 1063-4) Vikramâditya seems to have directed his march to the north towards Vêgi and Chakrâkôta,15 as Bihara has it, perhaps to undo the victory of the Cholas on the Tuigañabhadrâ by creating for himself an effective sphere of influence there. This time he did not content himself with despaching his deputies thither as he did on the previous occasion but went in person. There though Râjendrachôla II was duly anointed to the Vêgi throne16 on the death of his father Râjârâja in A.D. 1061-2, yet his ambition was not and could not be confined and cribbed within the narrow limits of Vêgi. So, desirous of a teur of conquest or of the Chola kingdom he bestowed his patrimony Vêgi on his uncle Vijayâditya in the very year of his accession to the Vêgi throne (i.e., A.D. 1063)17 and appointed Vijayâditya his deputy and viceroy.

17 A short genealogical table will make this clear.

Chôla (Solar)

<table>
<thead>
<tr>
<th>Râjârâja the Great (I).</th>
</tr>
</thead>
<tbody>
<tr>
<td>E. Chalukya (Lunar)</td>
</tr>
<tr>
<td>----------------------</td>
</tr>
<tr>
<td>Vimalâditya = Kandâsvai</td>
</tr>
<tr>
<td>Râjendrachôla I or Gangaikondachôla.</td>
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<tr>
<td>-------------------------</td>
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<tr>
<td>Râjârâja = Ammaâgadévi</td>
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</tr>
<tr>
<td>Râjendrachôla II</td>
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<tr>
<td>------------------</td>
</tr>
<tr>
<td>or Kûlôttugâ I</td>
</tr>
</tbody>
</table>


16 *SII.,* I, 59. Chellâr grant of Virachôda—"At first occupied the throne of Vêgi, the cause of the rising of splendour." *Epi. Ind.*, IV, 227. No. 4, v. 27; No. 33, v. 18 & 22—"Râjendrachôla ruled over Aadhrawîshaya: (the Togrâ Country) together with the five Dravijas." Inscription at Tiruvottiyur. *SII.,* III—He ruled over the region of the rising Sun. 'This refers to Vêgi and not Burnah as Prof. S. Krishnaswami Ayyangar takes it; vide *South Indian Association Journal*, Vol. I, 64.

Disappointed in his expectations of Āhavamalla at Kūṭal on the appointed day, Vīrarājendra declared "certain it is that we shall not return without regaining the country of Vēgi which had fallen into our possession on a former occasion. Defend it if you are a Valla-bha."²¹ (strong king). This statement coupled with its tone of determination indicates plainly that Vikramāditya who had been tarrying in the north ever since the Kūṭal day from A.D. 1063-7 had nearly succeeded in establishing his influence in Vēgi and that it was with a view to check this ere it was firmly rooted that Vīrarājendra not content with mere vassalage or alliance, now resolved to conquer and annex Vēgi to the Chōla crown. The same inscription continues—"he defeated the great army which was sent to resist him at Vijayavācchena, near the bank of the great river (modern Bezwāda on the Krishnāt); his elephants drank the waters of the Gōḍāvari; he crossed over to Kālingen; dispatched his armies as far as the further end of Chakrakōṭam, reconquered Vēgi and bestowed it on Vijayāditya who took refuge under his feet, triumphantly returned to Gaṅgāpurī (=Gaṅgaiakauṭaṭapura in the Trichinopoly district), the then capital of the Chōlas, with the goddess of victory who had meanwhile become resplendent."²² The army that Vīrarājendra defeated at Vijayavācchena could have been no other than the advance-guard of Chalukki Vikramāditya which was sent to resist the march of Vīrarājendra. From the statement that Vīrarājendra bestowed Vēgi on Vijayāditya who had bowed before his feet it has been suggested by Dr. Hultzsch and emphatically affirmed by Prof. S. Krishnaswami Ayyanger that Vīrarājendra supported the uncle Vijayāditya against his nephew Rājendrachōla II whose cause, it is alleged, was taken up by Vikramāditya and that it was the disputed succession between the uncle and the nephew for the throne of Vēgi after the death of Eastern Chalukya Rājarāja in A.D. 1062 that furnished the immediate opportunity for the intervention of both Vikramāditya and Vīrarājendra in Vēgi. This inference, plausible at first sight, cannot stand the test of sound historic criticism. The specific statement in the Chellūr grant that Rājendrachōla was duly anointed to the Vēgi throne on the death of his father Rājarāja in A.D. 1063 and that, desirous of the Chōla kingdom or a tour of conquest, he bestowed Vēgi on his uncle Vijayāditya, the fact that Vijayāditya continued to be in possession of Vēgi till his death in A.D. 1077, undisturbed by Rājendrachōla II (Kulottunga I) even after he became Chōla emperor and that after his death Rājendrachōla II peaceably appointed his sons as viceroy of Vēgi, the high terms in which Vijayāditya is referred to in the Chellūr grant of Vīrāchōla, the omission of the name of Vijayāditya—a deputy rather than an indepen-

²² The original runs as follows:—

"शक्लोराजी अलीनकरता अक्षरोत्तरमहाराजानि बहुज्ञातः स्वरूपः सुवर्णम् जयमन्तरः"

Dr. Hultzsch has wrongly translated it thus: "Returned speedily to Gaṅgāpurī with the Goddess of Victory who showed hostility in the internal" and has added in a footnote: "This is an admission of the fact that the Chōdas experienced reverse." But the translation would not suit the context. "स्वरूपः" here means ‘splendour’; not ‘hostility’.

²³ Vide Kāliṅgatapparai, XIII, 92; also Donigalaiakdrum.
²⁴ S.I.I., III, 128. ‘It looks as if the rightful heir Rājendrachōla II alias Kulottunga I had been ousted by Vijayāditya with the assistance of Vīrarājendra.’ The italics is ours.
²⁵ Paper on the Chōlas. South Indian Association Journal, I, 56.—The Vēk country passes into the possession of Vijayāditya, an uncle of Kulottunga I, through the good offices of Vīrarājendra. This disputed succession ought to have brought Vikramāditya on the scene.’ The italics is again ours.
²⁷ S.I.I., I, 69.—Having ruled over the country for 15 years this godlike prince who resembled the lion in power has gone to heaven.”
dent ruler—from all Eastern Châlukya genealogies, the notice of Râjiga (a shortened form of Râjendrachôla in Bilhana’s Vikramâkâdêvacharita as the ‘lord of Vêugi’ just before his accession to the Chôla throne and more than all the enigma of Râjendrachôla II’s position if the disputed succession were allowed, all these taken together go to discredit entirely the story of the disputed succession and prove that the uncle and the nephew were on the best terms possible without any ill-will between them. If Virarâjêndra really conquered Vêugi as the inscription affirms, then it passes one’s understanding why he should have contended himself merely with the status quo of an allegiance and why he should not have annexed in accordance with his former resolve—a country so valuable from a diplomatic standpoint and anticipated the work of Râjendrachôla II or Kulottuiga I by a few years by bringing the two crowns, Vêugi and Chôla under one rule, embracing the whole eastern seaboard. Matters do not seem to have been so entirely favourable to Virarâjêndra as the inscription boasts and the alleged conquest and bestowal of Vêugi on Vijayâditya must betaken cum grano salis. Our suspicions are only increased by the Gaiga grant published by Fleet wherein Râjarâja of Kaliîganagara (a.d. 1068 1 1076), the son-in-law of Râjendrachôla II, is said to have come to the relief of the said Vijayâditya “the waning lord of Vêugi when beginning to grow old, he left Vêugi, as if he were a sun leaving the western sky and was about to sink in the great ocean of the Chôdas.” This Chôla danger could not have been from Râjendrachôla II (Kulottuiga), as Dr. Hultsch takes it, but could have been only from Virarâjêndra. Virarâjêndra, far from being a protector of Vijayâditya, as would appear from the Mathimâgâlam inscription, must have been the very person that threatened his kingdom with annexation for his desertion of the Chôla allegiance and change of sides. The truth was when Vijayâditya, the deputy of Vêugi, was hard pressed by Virarâjêndra with annexation about a.d. 1067 and could not defend himself singly, Vikramâditya, who for years was working in the north against his enemy Virarâjêndra and who was perhaps the root cause of Vijaya- ditya’s desertion, came to his rescue, went to Chakrakoîja and Kaliîganagara and easily formed a triple alliance with the kings of those countries who saw a menace to their own state in the annihilation or annexation of Vêugi by Virarâjêndra. Virarâjêndra tried though

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26 VI, 26.

29 Râjendrachôla II could not have remained in Vêugi if Vijayâditya his enemy had been reinstated on its throne, nor could he have remained in the Chôla dominions for Virarâjêndra, the ally of Vijayâditya, would keep him out. Where, then, was Râjendrâ II down to his accession to the Chôla throne? Vide my forthcoming article on “The Life and Times of Kulottuiga” wherein this question will be more fully threshed out.

21 Vide part III, infra.

Ind. Ant., XVIII, No. 178. Visag. copper-plate grant of Anantavarman Chôdagaîgadâva—”Râjâraja’s agrahâra was Râjasundarî, the daughter of Râjendrachôla.” Ind. Ant., XVIII, No. 179: Visag. copper-plate grant of Anantavarman Chôdagaîgadâva—”Râjâraja of Kaliîganagara wedded Râjasundarî, the daughter of the Chôla king.”

Ind. Ant., XVIII, Nos. 178 and 179.—The Vijayâditya here referred to cannot be, as suggested by the late Mr. Bhâtanâthî Svâmin (Ind. Ant., XII, 217), the half-brother of Vikramâditya who was young, but can only be the uncle of Râjendrachôla II, who was old. Vanapati’s inscription (Ept. Ind., IV, 314, 315) and Anantavarman’s grant (Ind. Ant., XVIII), which apparently contradict each other need not necessarily refer to the same fact as has been assumed.

SIL, III. Dr. Hultsch’s opinion is from the standpoint of the disputed succession between Vijayâditya’s uncle and Râjendrachôla II (Kulottuiga) the nephew which was proved to be non-existent. Vide supra. So it is untenable. Vide also Ind. Ant., XII, 218.
in vain to break up this combination and that was the reason why he had to send his armies to the Godavari, Kaliugam and even as far as the further end of Chakrakōṭam as the inscription has it. The triple alliance was eminently successful in its main object of frustrating the absorption of Vēngi in the Chōla empire though Vijayāditya had to return to the status quo and acknowledge Chōla sovereignty over him as of old. Thus Vikramāditya averted an impending catastrophe in the north and maintained the balance of power by eminently transforming the situation in Vēngi, Kaliuganagara and Chakrakōṭa by means of timely alliances with their rulers. While he was thus returning from his arduous exploits in the north he heard that his father, who had been suddenly seized with a strong fever, finding the pain unbearable and the end inevitable, had gone to the Tuṅgabhadra and after performing the rites of the supreme yōga at Kuruvartti, had drowned himself amidst the din of waves and musical instruments on the 29th or 30th March, A.D. 1088.\textsuperscript{24}

**Résumé of Vikramāditya’s work under Āhavamalla.**

Thus for nearly a quarter of a century, Vikramāditya, the worthy son of a noble father associated himself with the latter in almost all his great undertakings and shared all his burdens. In his two descents on the south, in his successful intervention in the internal affairs of Mālava and in his diplomatic transformation of the situation in Vēngi and the north eminently favorable to the Chālukya interests, he gave tokens of rare strategic capacity, originality of conception, boldness of resolution and rapidity of action which would have won immortal historic fame for any general. Nay, more, in these brilliant campaigns were laid the foundations of Vikramāditya’s future greatness as an administrator, for, talented beyond measure as he was by nature, he had the good fortune to be thus trained under and associated with Āhavamalla, who was without doubt one of the greatest warriors and statesmen of the times.

**MISCELLANEA.**

**RĀṢHṬRIYA.**

According to Rudradāman’s inscription on the great edict rock at Gīmār in Kāṭhiāvāḍa, a lake called Sudarśana near the edict rock was originally made by Pushyagupta, the Vaiśya, who is described as a rāṣṭṛiya of the Maurya Emperor Chandragupta. In the Bombay Gazeteer, Vol. I, Part I, p. 13, the word ‘rāṣṭṛiya’ was taken to mean a brother-in-law. Kishorn, however, in the Epigraphia Indica, Vol. VIII, p. 46, took the term to mean a provincial governor. Neither the Ārthakāra nor the edicts of Piyadasi mention any class of officials called rāṣṭṛiyas. The ‘Kumāras’ are mentioned as the provincial governors in Aiśoka’s edicts. We have, however, excellent testimony to the employment of rāṣṭropāla to designate certain officers

\[\text{whose salary was equal to that of a\ }\text{Kumāra (Kautilya’s Arthashastra Book V, chap. III).}

If, as is probable, rāṣṭropāla and rāṣṭṛiya are synonymous terms, it is reasonable to suggest that the Maurya governors were divided into two classes:

1. The princely viceroys who were called Kumāras.

2. Viceroys not belonging to the royal family who were called rāṣṭṛāḍākas or rāṣṭṛiyas.

**TUSHĀSPA, THE YAVANARĀJA.**

The Sudarśana lake originally made by Pushyagupta was afterwards adorned with conduits for Aiśoka Maurya by the Yavanarāja Tushāspa. Dr. Vincent Smith says that the form of the name shows that the Yavanarāja must have been a

\[\text{death a foliāmāḍīki.}\]
Persian (Early History of India, 3rd edition, p. 133a). According to this interpretation the Yavana Dhammādeva, the Śāka Ushavadāta and the Kushān Vāsudeva must have been all native Hindus of India. If Greeks and other foreigners adopted Hindu names there is no wonder that some of them assumed Iranie ones. There is, then, no ground for thinking that Tushāspatī was not a Greek but a Persian.

Tushāspatī is called 'Yavanaśrīja' and not 'ṛāṣṭriya'. This probably indicates that he was not a salaried official, but a vassal king under the Mauryas. We learn from several edicts of Aśoka (Rock edicts V and XIII) that there was actually a Yona or Yavana principality subject to the sovereignty of the Maurya Emperor. The exact situation of this principality has not yet been determined. But it is constantly associated with Kamboja and Gandhāra in inscriptions as well as in literature, and the Mahāvamsa (Mahāvamsa, p. 229, Turnour translation, p. 110) says that it contained the city of Alexandria or Alexandria. Both these requirements, viz., association with Kamboja and Gandhāra, and the possession of the city of Alexandria, are satisfied by the country of Pocis or Pushkalavati (the modern Chārsada on the Suvat River) "in which is Bucephalus Alexandria" (Schoff's Peripius, pp. 41, 183-4).

Hemchandra Raychaudhuri.

BOOK-NOTICE.

Bhāṣāvṛtti: published by Bimalacharan Maitra, B.L., Aṣṭ. Secretary, The Varendra Research Society, Rajshahi, Bengal. 1918.
Pg. ii + 21 + 614 + ii. Price Rs. 6.

The Bhāṣāvṛtti is a commentary on Pāṇini's grammatical aphorisms excepting those that are exclusively Vedic. The book has been edited for the first time by Professor Sriśchandra Chakravartī, n.a., of the Rajshahi College. We call out a few observations about the author Purushottamādeva from the Introduction. According to Sriśchandra Chakravartī who wrote a commentary on the Bhāṣāvṛtti about A.D. 1650, Purushottama "prepared the Bhāṣāvṛtti at the bidding of the king Laksman Sen" of Bengal. Thus the Bhāṣāvṛtti seems to have been written in the 12th century of the Christian era. "Purushottamādeva was most likely a Bengali. . . . In his exposition of the prayāschatā sūtras, he says—�ুপ্র হল বর্ণ বাষ্প শয়ন পবের, Now অুপ্র and বর্ণ are different in meaning and sound. . . . It is only with the Bengalis that অুপ্র and বর্ণ are identical in form and pronunciation. . . . Unless Purushottama was a Bengali why should he remark পবের ?"

"Again such passages in the Bhāṣāvṛtti as প্রাণান্তিনী যজ্ঞোৎপত্তিঃ (4.1119) and লেখকো নাসিনামায়ক: মহাত্মার (সংস্কার) may support this hypothesis of his being a Bengali, for প্রাণান্তী is apparently the east stream Pada (written in Bengali Padma) on which the Sara bridge stands, and "লেখকো নাসিনামায়ক: was a very familiar analogy with the cld Bengali copyists of Mss." His example may also be cited in support.

The Bhāṣāvṛtti explains the aphorisms of Pāṇini in their original natural order, like the Kāśikā. It does not tear away the aphorisms from their context, like the later works, Praṇāyikāamudī, Siddhānta-kumudī, Mādhya-kumudī and Laghu amudī. So it is easily understandable. It is short. It is a work of undoubted authority, as is evidenced by the fact that it was quoted by Śrīpatīdatta, Sarsanādeva (these two in their turn are quoted by Bhāṭṭoji Dhakshita), Bhāṭṭoji and Gopānātha. The book has been carefully edited and excellently printed. References to other sūtras of Pāṇini occurring in the gloss on any particular sūtra have been inserted, which will greatly simplify the work of the reader. The editor's notes are accurate and well-chosen. They show a minute and extensive acquaintance with the literature on the subject. Is it too much to expect that such a book would find a place in the curriculum of the Indian Universities?

It has been said that the text has been carefully edited. I give only two examples below. The aphorism Ṛṣābhāvyasī prakrut (3-2-139) appears as Ṛṣābhāvyasī prakrut (i.e., से instead of अङ्क) in most printed books, e.g., in the Siddhānta-kumudī with Tatvavedini, Bombay, 1915; in Bhānuji's and Kasiāvānā's commentary on the Amarakośa; in the commentary of Mallānātha on Bhāṭṭi, I, 25, II, 32, 47, Bombay Sanskrit Series; in Principal S. Roy's, J. N. Kaviratna's and Durgaprasad Sivadasa's editions of Śīkṣapadāṅgī; in Professor Devendranākumar Banerji's and M. R

It is interesting to enquire how so many learned editors could commit the same error. The suffix is सन (sna). The हुसि is य according to Kātyāyana who wrote a रासिक in verse on this matter, and also according to Patañjali who explained that रासिक in his Mahābhāṣya. Jayāditya, the author of one part of the Kāśika, held the same view. According to Vāmana (joint author of the Kāśika), however, the हुसि seems to be क्. Now the Siddhānta-kaumudi and such other books say “विष्णू न तु निल” — “the prosthesis has य as हुसि and not क्” [as might be supposed from the fact that क् occurs in the aphorism]. Unless क् occurred in the aphorism this remark would be meaningless. Reference to these commentators and especially to Kātyāya will make this apparent. I am glad that Professor Chakravartī has printed the aphorism correctly both in the Bhāṣāvātī and the Nyāsa as सनसिवेय क् सन

Take another example: पद्मायापात्तस्य निमित्तमुन्न (III, 3.111). The two Bombay editions of the Siddhānta-kaumudi already referred to print it with क् instead of यु (three volumes each book). The explanatory word यु in the Siddhānta-kaumudi might have led to this error. The present edition of the Bhāṣāvātī, the Siddhānta-kaumudi of the late Taranath Tarkavacchangdi, as well as the Pāṇini of Professor Devendrakumar Bānerji print it correctly.

The Bhāṣāvātī is so called because it confines itself to those aphorisms that are required in the Bhāṣā, i.e., the so-called aphorism, as opposed to Vedic, Sanskrit. It excludes the Vedic śūtras as well as VIII, 3. 82-86 on puṣṭa-morva; these latter are hardly required for the bhāṣā, and a Buddhist commentator might reasonably exclude them. Some aphorisms that are explained by Bhāṣṭrī as exclusively applicable to Vedic Sanskrit are, however, included in the Bhāṣāvātī, with a view to justify the use of Vedic formations in non-Vedic literature. Take, for example, the aphorism सत्य (III, 2. 138) according to which सत्यम is formed. Purushottama, following apparently

the Kārānta, makes it a general śūtra, which would justify such passages as विद्वान् प्रेमवेष्टेः, विद्वान् प्रेमवेष्टेः (Kunda, VI, 63); वै विद्वान् प्रेमवेष्टेः (Śikṣānta, 2); वै विद्वान् प्रेमवेष्टेः (Śīnāvadāna, 1, 34). Bhāṣṭrī could not help placing this śūtra in the chapter on general śūtra-tributes, though he took care to remark द्रव्यकोशिं and condemned मायक with the observation विद्वान् कात्यायि, which he borrowed from Haradatta. Mallinātha avoided the difficulty by reading अवधानिभु for अवधानिभु. Amarakīśa allows such usage, for he gives सत्यविद्या and सत्यविद्या as synonyms.

Some other Vedic words found in non-Vedic literature are: समद, भव, भव, भव, भव, भव, नमस्त, सहस, तपस्य which are all found in the Amarakīśa. For accounting for these and others like these (e.g. विद्वान, Purushottama has explained nine or (rather eleven) Vedic śūtras occurring at the end of chapter 4, Book IV in his Bhāṣāvātī. He concludes this section with the remark: “These words are Vedic, still they are sometimes used in non-Vedic language. Such use is in every way correct, for Bhūgū has included them in his Trikāśa (lexicon) or because these are undervisible names (अन्तूराजग्यातव्यादि-वाच्या).” This fiction of regarding a historically derivative name as undervisible would seem strange to a modern philologist; but it follows as an inevitable consequence of regarding the grammatical writings of Pāṇini, Kātyāyana and Patañjali as Smṛiti works composed by all-knowing, infallible men (rishis). The later compilers and annotators of Pāṇini regard his system as a Smṛiti which has repeated earlier grammatical works, such as those of Chakravarman, Gilavā, Kāśyapītā, etc. According to them, everything in Sanskrit must be justified by this threefold grammar of Pāṇini, Kātyāyana and Patañjali. Archaic forms (i.e., strictly Vedic forms) found in non-Vedic Sanskrit are undoubtedly due to the influence of Vedic studies. One who in everyday life uses the prayer देवादेवेर व्रजान्ते might certainly write व्रजान्ते without any explicit consciousness that he was using a Vedic, and therefore, in ordinary Sanskrit, an incorrect form. Purushottama has justified this by the rule देवादेवेर व्रजान्ते which occurs in Pāṇini, I, 3. 1. But it is said that this is not in the
trisvastini grammar: hence such explanations are wrong. We need not multiply examples. It is almost a commonplace of the Pāṇinean system that everything must be forced into it or condemned. Now such forms of  

are, according to the Pāṇinean system, not allowable in non-Vedic literature. Still they do occur in non-Vedic literature. What are we to do? The Pāṇinean, if he is not prepared to condemn them altogether, has to give some such reply:—"They are undervisible, meaningless or proper names अवश्यक संस्कार. This is the reductio ad absurdum of the hypothesis of the Pāṇinean system of grammar being a Smṛiti work of all-comprehensive scope. No modern philologist would reject the derivation of the un-Vedic word सार्वत्रीय from स(यम) + गर्न + य because Pāṇin does not record its use in non-Vedic literature.

The Bhāṣāvyātīti rightly explains many Vedic sātras, as shown above. There are some cases, however, in which it has maintained as Vedic forms and aphorisms which Bhātoji does not deem as confined solely to the Vedas. Thus सर्वस्य (I, 19) is applicable to chhandos only according to our author, though Bhātoji makes it general. Similarly, the word सर्व, which occurs in the Amarakośa, and which Bhātoji and Haradatta permit in classical Sanskrit, is said to be chhandas in the Bhāṣāvyātīti.

The text of Pāṇini as presented in the Bhāṣāvyātīti agrees with what is found in the Kāśikā: thus (i) some सार्वत्रीय have been given as Pāṇinī- sātras, (ii) some sātras have been lengthened out, including in them matter supplied by the sātrikās, or the Bhāṣyā, and (iii) some sātras have been split up into two. As examples of (i) we may mention sātras IV, 1. 166; IV, 1. 107; IV, 3. 132; IV, 3. 133; V, 1. 36; VI, 1. 62; VI, 1. 100; VI, 3. 6. These are not Pāṇinī’s, according to Kāvyāta or Haradatta or Nāgasa. The two gṇa sātras दुर्गति संस्काराद्वितय and नवनामवितय (under सुरसारिकर्ण VI, 3, 98; are generally shown as independent sātras of Pāṇini (VI, 3, 99-100) in the printed text of the Kāśikā and the Siddhānte- kaumudi. The editor of the Bhāṣāvyātīti has also printed them as independent sātras. This seems to be due to an oversight on the part of the editors (and not of the authors of these works). For the authors of Kāśikā, Bhāṣāvyātīti and Siddhānte- kaumudi all mention that सर्वस्य is an अनुवाच यन after नवनामवितय, which shows that they regard these two as gṇa sātras. (ii) As examples of Pāṇini’s sātras lengthened out, we may mention I, 3, 29; III, 1. 95; III, 1. 118; III, 1. 129; IV, 2, 2; IV, 2, 21; IV, 2, 43; IV, 4, 17; V, 4, 5; VI, 1, 137; VI, 3, 40; VI, 3, 83; VIII, 1, 74; VIII, 1, 73; (1st word of next sātra included). (iii) As examples of single sātras of Pāṇini, which have been broken up into two, we may mention I, 1, 17; I, 4, 58-59; II, 1, 11-12; IV, 3, 117-118; VI, 1, 32-33.

The bisection of these sātras was recommended by Patanjali and accepted by the Kāśikā. For this, at any rate, we cannot blame the heretical authors of the Kāśikā solely. Bhātoji also accepted this bisection.

VANAMALI VEDANTATIRTHA.

NOTES AND QUERIES.

NOTES FROM OLD FACTORY RECORDS.

14. Dealings with Native Officials.

1 November 1716. Consultation at Fort St. George. The President acquaints the Board that yesterday a Muscova (masala, boat) laden with Salt Petre for the Dartmouth was by violence of wind andcurrents drove down to Leeward of St. Thoma (San Thome) and fired a Shoar. That Agra Mogheen [Agha Muhd'din] Phouesdar [Jauddar, military governor] of that place seiz'd on the boat and her loading, and upon sending to demand them in a civil manner returned answer that he could not deliver them up before he receiv'd orders for [1 from] the Nabob, which being such a piece of insolence as cannot be suffer'd exposing our selves and the Honble. Company’s Estate to frequent
NOTES ON CURRENCY AND COINAGE AMONG THE BURMESE,

By SIR RICHARD TEMPLE, Bt.

(Continued from p. 111.)

4.

SPELTER AND TIN.

Closely connected with the lump-lead currency there was in use, in Pegu at any rate, a similar currency in the alloys which may usefully be given the generic term of *spelter*. They have gone under many names and expressions among the old travellers and writers, and have been used as currency, side by side with tin and lead themselves, in many parts of the East and Far East. Spelter is properly zinc, but it has often been used loosely to express alloys of lead and tin, lead and copper, lead and brass, copper and zinc and so on, almost precisely in the same way as have its philologically most interesting, though mongrel European-Oriental equivalents, *tunag*, *ganza*, and *calin* in all their kaleidoscopic forms. English trade equivalents have been white copper, white lead, Queen's metal and bellmetal.

Oddly enough, the first of all the accounts I have seen, outside the Portuguese accounts of the currenccies of these parts, itself full of Portuguese expressions, is the only one that calls these mixed metals by their proper name of *pewter*. In the English Translation of the *Collection of Voyages of the Dutch East India Company*, 1703, we read in the diary of the First Voyage, 1595-7, p. 246, of Malacca, "Achem," etc., that "The little Baier contains also 200 Cates, but each of these Cates contains but 22 Tayels, or 32 ounces and an eighth part, for the Tayel of the little Baier weighs an Ounce and an half good weight. They weigh with that weight Quick-silver, Copper, Tin, Pewter, Lead, Ivory and so on." At p. 247 we read, "The Basaruoos' [coins] are the worst Alay, being made of the worst Pewter." In the second voyage, 1598-9, we find again of Bantam:—"As soon as the five Ships cast Anchor, several Pirogues [prows] came on board, and brought all sorts of Refreshments, which they exchanged for *Household Pewter*, and gave for one Spoon as much Victuals as a Man can eat in two days."72

It was under the name of *Ganza* that the lump lead or lump spelter currency of Pegu was known to travellers. In 1534 Nunes found that in Pegu there was no coined money, but that pieces of a broken utensil of "a metal like froseylegra (spelter)" were used for coins, and that this was called *ganza* (in Portuguese), and writing in the same year Caesar Frederick calls the metal *ganza* (in Italian) and says it formed the money of the country. The English version of this last writer, dated about 1567, gives the passage thus:—"The current money that is in this Citie [i.e., Pegu] and throughout all the kingdom, is called *Ganza* or *Ganxa*, which is made of copper and lead. It is not the money of the King, but every man may stamp it that will."73 La Loubère (Siam, E. T., p. 14) writing in 1688, says:—Vincent le Blanc74 relates that the Peguans have a mixture of Lead and Copper

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70 That is, pewter. "Billon," a rather confused term, I have avoided, taking the debased amalgams it is used to represent to contain always an admixture of silver and gold.


72 Just as the Nicobarasee will do at the present day, and, as the same book notes (pp. 107, 109, 115) that the Malagasy did in the 18th century.

73 This, and similar quotations that will be given later on, accounts for the mysterious Tenasserim Medals, that have hitherto been such a puzzle, and turns them into traders' tokens.

74 He was "the physician retained by the King of Siam to work in his mines." Marginal note to La Loubère, loc. cit.
which he calls sometimes Ganze, and sometimes Ganza, and of which he reports that they make Statues and a small Money, which is not stamped with the King’s Coin, but which every one has a right to make. In 1726 Valentijn called it “Peguan Gans (a brass mixed with lead),” and in 1727 Alexander Hamilton talks of “plenty of Ganse or Lead, which passeth all over the Pegu Dominions for Money.”

Lockyer, in his exceedingly intelligent book, *Trade in India*, 1711, uses an expression which might easily be taken to be a form of ganza. At p. 130 he says:—“Tin from Pegu, Jahore, etc., in Gants, or small pieces of two or three Pounds, bears the best price. There is another sort in Slabs of 50 to 60. 1 each, but that is of less value:” We sold one with another for about 94 Tale per Pecull.” Again at p. 150 he talks about “Tin in Pigs and Gants.” Tempting as it is to make the connection, I feel sure it must be abandoned, and that Lockyer’s Gants were the “bundles of block tin” referred to by Terrien de la Couperie at p. xxi, No. 23, of his *Catalogue of Chinese Coins*; the derivation of the word being quite separate from that of Ganza. Gants must, I think, be referred to the Malay Gantang and the Indian Ganda on the faith of the following quotations:—

**GANT.**

1554. Also a Candy of Goa, answers to 146 gantias, equivalent to 15 paraas, 30 medidas it 42 medidas to the paraa. A. Nunes, p. 39 (quoted in Yule, Hobson-Jobson, *s. v.* Ganton).

c. 1596. In going to the Market [at Bantam] you find women sitting by the Palisadoes of the Mesquite or Great Church [Mosque], with Sacks of Pepper, and a measure called Gantam, which contains about three pounds’ weight. *Collection of the Voyages of the Dutch E. I. Coy.*, 1703, p. 187.

c. 1596. They bring [to Bantam] from the Islands of Macassar and Sombaia, a sort of Rice called Brass, and give two hundred Caxas [cash] for the Gantam or Measure, which is three Pounds weight, Holland Weight. *Dutch Voyages*, p. 196.

c. 1596. A great deal of big Salt of which they buy 800 Gantams for 150,000 Caxas, and sell three Gantams at Bantam for a thousand Caxas. *Dutch Voyages, p. 197.*

c. 1596. There is another Measure in Java and in the neighbouring Countries, called Gantan, which contains about three pounds of Pepper. . . . They have also another Measure called Gedeng, and measure all sorts of grains with it, it contains about 4 pounds. *Dutch Voyages*, p. 247.

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18 Stevens, *Guide to E. I. Trade*, ed. 1775, says, p. 113, exactly the reverse.

19 Compare the following quotation from the *Ying-yai Shên-lan*, a.d. 1416 in *Indo-China*, 2nd Ser., vol. I, p. 244:—“Tin is found in two places in the mountains (of Malacca) and the King has appointed officers to control the mines. People are sent to wash it and after it has been melted, it is cast into small blocks weighing one catti eight taels, or one catti four taels official (Chinese) weight: ten pieces are bound together with rattan and form a small bundle whilst forty pieces make a large bundle. In all their trading transactions they use these pieces of tin instead of money.”

17 Yule says (Hobson-Jobson, *s. v.* Gantang) that this word is “mentioned by some old voyagers as a weight or measure by which pepper was sold in the Malay Archipelago: it is presumably gantang.” He is right as to its derivation through gantang, but, as will be seen in the text, it was used for many purposes.

1615. I sent to borrow 4 or 5 gantas of yole of Yaseon Dodo . . . But he returned answer that he had none, when I knew to the contrary, he bought a parcel out of my handes the other day. Cocks, vol. I, p. 6 (quoted in Yule, Hobson-Jobson, s.v. Ganton).

1639. They fetch Rice [in Java], which there they buy for one Satas de Casa [string of 100 cash] the Gantan " . . . " They fetch Salt at a 150,000 Casaes [Cash] the 800 Gantans; and at Bantam, three Gantans are worth a thousand Casaes. Mandalay, Travels into the Indies, E. T., p. 117.

1699. That the Shabundar shall deliver to the Chief of the Factory a Ganton &ca. Tyall weight, which shall be marked with the Kings marke, and with the Compas marke and be the standard measure and weight that all People whatsoever shall be obliged to use in Trade with the English, and that for great Weights the China Pecule [Malay pikul, showing how the word was pronounced] shall be used. General Letter to Borneo. Letter Book, vol. X, p. 53.

1704. Price Courant, Canton, with the Emperour’s Customs, December, 1704 . . . Tin in Pigs and Gants. Lockyer, Trade in India, p. 150.

1711. Tin from Pegu, Johore, &c. in Gants, or small pieces of two or three pounds, bears the best price. Lockyer, Trade in India, p. 130.


1775. At Malacca, a Ganton is 6 lb. Amsterdam; a Last is 500 Gantons; 10 Gantons are 1 Measure; 50 Measures are a Last of 300 lbs.; 800 Gantons are a Quoyane or 1 3/5 Last. Stevens, Guide to E. I. Trade, p. 87.

1775. 1 Last of Rice is 3,066 2/3 lbs., or 46 Measures; 1 Measure is 5 Gantons; 230 Gantons is 1 Last. Stevens, Guide to E. I. Trade, p. 88.

1811. Ganta, from the Malay gantang, a measure of rice, salt, and other dry goods, equal to kulak. Marsden, Malay Dictionary, s.v.

1814. [In the Sulu Archipelago] half a coconut shell is one panchang; 8 panches 1 gantong equal to 4 catties; 10 gantongs 1 raga; 2½ raga is a picul of 133½ avoirdupois; 1 cabban (Manilla measure for paddi) 1 picul. Hunt, in Moor’s Indian Archipelago, Appx., p. 45.

1820. For dry and liquid measures they may naturally have recourse to the shell of coconut and the joint of the bamboo which are constantly at hand. The first called by the Malaya chupa is estimated at two and half pounds avoirdupois. The second is called by some tribes Kulcha and is equal to a gallon, but the most common bamboo measure is the gantung, which is twice this amount. Graafurd, Indian Archipelago, vol. I, p. 271.

1828. Their dry measure [at Manila] is as follows:—8 chupas 1 gantan; 26 Gantas, 1 Caban. I could not procure a sight of the standard. A mean measurement of several new Gantas and Cabans (for they are all clumsily made, though sold at a Government office) gave as follows:—The Caban 4,633 cub. in. Eng.; the Ganta 186,878 ditto. Remarks on the Philippines in Moor’s Indian Archipelago, p. 82.

1830. The weights and measures are nearly the same [in Bali] as those in Java: the picul containing 100 catties; the coyang 30 pleus; the gantang, however, is large, containing about 19 catties. Singapore Chronicle, June, 1830, in Moor’s Indian Archipelago, p. 94.

* Misprint for 3,000 lbs.

*1 This makes the gantong, as a rice measure, over 17 lbs.; see also in the text ater on.


c. 1833. British India, 4 Kau"is make 1 Ganda; 20 Gandas make 1 Pao; 5 Pans make 1 And. Prinsep, Useful Tables, ed. Thomas, p. 2.

1833. 4 chupahs 1 Gantang, 16 Gantangs 1 Nalih . . . . according to Col. Low Note to p. 19, Indo-China, 2nd Series, vol. I.

1834. It has been stated that Nanning produces annually 300 piculas of tin, 16,000 gantams of paddy, and a quantity of coir rope. Newbould in Moor's Indian Archipelago p. 248.

1844. Dumree is commonly known as a nominal coin equal to 3½ or 3¾ Dams, or between 2 and 3 Gandas. " . . . " Like the Dam, the Ganda of account and the Guna of practice do not coincide . . . The Ganda known to the common people is not of stable amount; sometimes four, and sometimes five, and even six, go to a pukka Dumree.

. . . Notwithstanding this variable amount, as a Gunda is equivalent to four Cowpees, to "count by Gandas" signifies to count by fours, or by the quaternary scale, to which the natives are very partial. Elliot, Glossary, quoted by Thomas, Prinsep's Useful Tables, p. 93.

1852. Gantang, name of a dry measure, equal to about a gallon. Crawford, Malay Dict., s.v.

1855. Ganda Gunda, Hind.; Ganda, Beng. To count by Gandas is to count by fours. Wilson, Glossary, s.v.


1885. The basir ser is named as containing so many ganda, a ganda consisting of four toka, or sometimes four pice, and being a constant quantity. Grierson, Bihar Peasant Life, p. 430.

In Tremenheere's Report of a Visit to the Pakhan River, and of some tin localities in the Southern Portion of the Tenasserim Provinces, in 1843, we find that at Ranaung the collectors of tin ore were "paid a nominal price of two (Spanish) dollars for 18 viss of (tin) ore, but as the payment is made by small ingots of tin, the only currency in use, the actual value received by workmen, according to the present selling price of the metal, is Rs. 8 per 100 viss of ore, the same quantity being at Mergui worth Rs. 40."

The following quotation, important in this connection, shows how tin was procured and purchased by the old East Indian merchants. Stevens, Guide to East India Trade, 1775, p. 113, says:—"Tin is to be bought at New Queda, in the Straits of Malacca by a Bazar,

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82 Therefore a ganton is 17 lbs. odd.
83 Therefore this gantam is 43 lbs. odd.
84 I have given these quotations from India, but ganda, a bundle of four, is not necessarily the same word as the Malay ganta, a measure or even bundle.
equal to 419 lb. English. The advantage is considerable if you pay for it in Dollars. . . . The Country Ships generally meet ours, and will sell their Tin for Rupees, instead of Dollars. But observe to get large Slabs, if possible. If you cannot get all large, you may take every thing but their Chain-Stuff, like Jack-Chains, and thin Stuff of Birds, etc. . . . If you buy of a Country-Ship, know whether they sell by the Queda or Salengare Bar (= bahar): The first is equal to 419 lb, the other not so much.” Now their “thin Stuff of Birds” is, I take it, the tin tokens which are now known to numismatists as Pegu and Tenasserim medals vide Plate III, Fig. 6, and Supplement Plate III, figs. 1, 5 and 6; and Phayre, Int. Num. Or., vol. III, p. 38 and Plates III and IV. Stevens on the same page says :-“If you are obliged to take the small Stuff,” and by this “small Stuff” he no doubt meant lumps used as currency.

As to Siam, we find the factors of Ayuthia writing in 1675 to the East India Company 87 that “this King was pleased to give as credit for 40 cattees of silver 300 Bahr of Tinn, 1000 pecull of Sappan wood,” and then that “This King proffers that if your Honours will supply him with silver, whereof hee finds a decay, he will repay them in Tinn at a cheaper rate than he offer[s] to any.”

For the Malay Archipelago, Groeneveldt, quoting the authority of the Hai-yi (Chinese), 1537, 88 says of Malacca :-“In trading they use tin as their currency: three caties of this metal are about equal to one mace of silver.”

That this referred to a lump currency is shown by a paper on the Dutch in Perak (Journal of the Straits Branch, R. A. S., vol. 10.) In which Sir W. Maxwell says, p. 268, “The old Perak currency—lumps of tin, weighing 2½ huti each, called bidor, have altogether disappeared”: a statement which throws light on expressions quoted by him (pp. 246-247) from certain old Dutch treaties as well as on the Chinese record above quoted. Thus:

1650. Contract with the Chiefs of Perak Dependent on Acheen stipulating that the exclusive Tin Trade granted to the [Dutch East India] Company by the Ratoo of Acheen will likewise embrace the state of Perak. . . . The Company to pay the same duty as at Acheen for the Tin it shall export and the value of the Tin Coinage to remain as it is at present, namely, 1 Bidore for ½ Spanish Dollar and 1 bahr of 2 peculs for 125 bidore or 31½ Spanish Dollars. 89

1655. Treaty of peace between the Company and Sultana Todine, Raja Muda Forca and the Chief of Perak, tributary to the Crown of Acheen.—The Chiefs of Perak will pay to the Company a sum of 50,000 reals, partly in Tin (100 bahrs) within a few days.

1660. Treaty of peace between the Company and the Ratoo of Acheen.—The remainder of the Company’s claim amounting to 44,000 reals will be settled by diminishing the price of Tin from 31½ to 30 reals per bar until the debt shall be extinguished.

For the same period we have the evidence of Pyrard de Laval, collected about 1608, as to Malacca (Hak. Soc. ed., vol. II, p. 176), who says that, like gold and silver, the people cut “calin,” i.e. tin, “into pieces to make purchases of goods.”

87 Subsequent enquiries have since shown that by “thin stuff of birds” was meant the tin “cock” ingots used in the Malay Peninsula as currency. These ingots are called gambar or models of animals—elephant, cock, tortoise, etc. See The Obsolete Tin Currency and Money of the Federated Malay States, ante, vol. XXII, pp. 87, 92-94.
88 Anderson, Siam, p. 123.
90 This explains an enigmatical statement in Stevens, Guide to E. I. Trade, p. 87:—“1 Bahar is 3 Pecul (at Malacca the Pecul contains 100 Catty) or 375 lb. or 125 Bid.” Here “Bid” is clearly “bidor.”
For a century later we have the evidence of Stevens’ Guide to East India Trade, 1775, p. 128f.:—“Tocopa. Tin is the only produce of this Port; about 100 Bahars of which may be had, if there has not been any Ship at the Port for some Time before. The only Coin of this Place is Tin, which is distinguished as follows:—3 Pingas are one Puta, 4 Putas are 1 Viss, 10 Viss are 1 Capin, 8 Capins are 1 Bahar equal to 6 Factory Maunds 15 seers Bengal. You must be very careful not to sell upon Trust here, and must always go on Shore armed.”

Maxwell refers to all this at p. 142 of his Malay Manual, 1883, where he says:—“In Perak lumps of tin were formerly current as coin; in addition then, Dutch and Spanish silver coins were also employed. The following are some of the old modes of reckoning:—

Tin coinage: 2 boya are 1 tampang (value the 10th part of a dollar): 5 boya are 1 bidor (value the 4th part of a dollar). The weight of the tampang in Perak was one kati. It was a small cubical lump of tin with a pattern stamped on it. The bidor weighed 2½ kati or the 40th part of a pikul.”

As already noted, lead, spelter and tin have been mixed up by travellers, who have used the same expressions representing vernacular words to express all three. The following passages, quoted under the heads of Tutanag, Callin and Ganza will both give the ordinary equivalents used and show the extent to which the terms and the metals they represent have been mixed up.

TUTANAG.


1644. That which they export (from Cochin to Orissa) is pepper, although it is prohibited, and all the drugs of the South, with Ceylon, Tutanaga, wares of China and Portugal; jewelled ornaments; but much less nowadays, for the reasons already stated. . . . Bocarro, MS. f. 316 (quoted in Yule, Hobson-Jobson, s.v. Tootnague).

1663. The product of the Country thereabouts besides Rice and other eatables is Tutanag, a sort of Tin: I think coarser than ours. . . . For this Tutanag or Tin is a valuable Commodity in the Bay of Bengal and here (Dining) purchased reasonably by giving other Commodities in exchange: neither is the Commodity peculiarly found thereabouts but further Northerly also on the Coast; and particularly in the Kingdom of Queta there is much of it. Dampier, Voyages, Vol. II, p. 171 (quoted in Maxwell, Dutch in Perak, p. 255f).

1675. From thence with Dollars to China for Sugar, Tea, Porcelain, Lacquered Ware, Quicksilver, Tuthing, and Copper . . . Fryer, p. 86 (quoted in Yule, Hobson-Jobson, s.v. Tootnague).

1679. Letter from Decca reporting . . . that Decca is not a good market for Gold, Copper, Lead, Tin or Tutenague. Fort St. George Consultations, Oct. 31, in Notes and Extracts (quoted in Yule, Hobson-Jobson, s.v. Tootnague).


See Obsolete Malay Tin Currency, ante, vol. XLII, pp. 88 ff.
1684. Munday 3 (February). Att a Consultation... Goods to pay Godown Rent... One fanam per Candee for all dead goods, as Copper, Tynu, Tutanague, etc. Pringle, Madras Consultations, 1st Series, vol. III, p. 22.

1688. And 'tis this White Tin which they (Siameses) call Toutanague. La Loubère, Siam, Eng. Trans., p. 14.

1689. (Tea) is so delicate and tender that it is injur'd by the very Breath of only the common ambient Air. For preventing which it is inclos'd in Pots of Totaneg, or in strong large Tubs of Wood, and in them is safely sent abroad. Ovington, Voyage, 1696, p. 309.

1703. "Told me that the Springs in China had pernicious Qualities because the subterraneous Grounds were stored with Minerals, such as Copper, Quick-silver, Alum, Toothenague, etc. A. Hamilton, East Indies, vol. II, p. 223.

1704. I received what goods they were pleased to bring me, but I found wanting 80 Chests of Japan Copper, and some Toothenague that I had weighed off at Canton, and put the Stocks Mark on them... Among which was my 80 Chests of Copper, and 200 Peculs of Toothenague, with my own Mark on them. A. Hamilton, East Indies, vol. II, p. 233f.

1711. Tutanague is a kind of course Tin in oblong Pieces five or six to a Pecull. I never knew but one sort and that generally betwixt 3½ and 4 Tale a Pecull. Quedah and Jahore on the Coast of Malacca afford plenty of it... Having mentioned Quedah and Jahore to afford plenty of Tutanague, I would not be understood as if it was the proper Produce of these Countries, only that large Quantities may be Bought there imported by the Chinese, who make Returns in Ivory, Wax, Tin, etc. Lockyer, Trade in India, pp. 129, 246.

1750. A sort of Cash made of Toothenague is the only currency of the Country. Some Account of Cochín China, by Mr. Robert Kirsop, in Dalrymple, I, 245 (quoted in Yule, Hobson-Jobson, s.v. Toothenague).

1774. Price Current of Goods at Bombay November 10th 1774... China Goods—Tin, per Sur (att) Md. of 40 Srs. Rs. 10: Tutanag, per Sur (att) Md of 40 Srs. Rs. 5... Tin is the Product of most of the Malay Countries, and is used also in China, to mix with their Tutanag... Tutanag is a metal like Tin, but much better and softer. Stevens, Guide to East India Trade, pp. 109, 118.

1780. You find the Port of Quedah: there is a trade for calin or toutenague. Dunn, Directory, p. 338.

1782. Je suis surpris que les Nations européennes qui vont en Chine, n’aient point entrepris d’y porter de l’étain, puisque le calin s’y vend très-bien; peut-être aussi que le préjugé a fait négliger cette branche de commerce; car on a toujours cru que le calin étoit un metal différent de l’étain. On a cru aussi qu’il étoit la toutenague des Chinois; mais ce dernier metal n’est pas naturel, et est formé par un mélange de calin et de cuivre. Sonnerat, Voyage, vol. II, p. 101n.

1797. Tu-tanag is, properly speaking, zinc, extracted from a rich ore or calamine; the ore is powdered and mixed with charcoal dust, and placed in earthen jars over a slow fire, by means of which the metal rises in form of vapour, in a common distilling apparatus and afterwards is condensed in water. Staunton’s Account of Lord Macartney’s Embassy (4to ed.), vol. II, p. 540 (quoted in Yule, Hobson-Jobson, s.v. Toothenague).

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1 See also pp. 71, 111, 150, 229, 245, 263. It is sometimes misprinted in this book Toutanague. Compare Lockyer’s statement, p. 123, “Copper in Bars like Sticks of Sealing Wax.”

2 Although I cannot trace the passage above given in my copy of Staunton’s Embassy, I must endorse Sir H. Yule’s remarks, loc. cit., that Toutanague is not a word of Chinese origin.
1804. The white copper (tutenague) has been tendered to us at sixteen tabi-lo per pikul, but has not been accepted, the prices being too high. Raffles, Java, 2nd ed., vol. II, App. p. xxiv.

1813. The only currency of the country (Cochin-China) is a sort of cash, called sap'ica, composed chiefly of tutenague. Milburn, Oriental Commerce, pp. 444-5 of ed. 1825 (quoted in Yule, Hobson-Jobson, s.v. Saperse).

1854. Tutinagam - Tutenague, pewter. Brown, Dict. of Mixed Telugu, s.v.

1886. Tootnag. Port. tutenaga. This word appears to have two different applications; (a) a Chinese alloy of copper, zinc, and nickel, sometimes called "white copper" (i.e., peh-tung of the Chinese); (b) it is used in Indian trade in the same loose way that spelter is used, for either zinc and pewter (peh-yuen, or "white lead") of the Chinese. The base of the word is no doubt the Pers. tūtī, an oxide of zinc. Yule, Hobson-Jobson, s.v.

1888. This coin (bousuruque, basaravo, budgrook) was minted all through the Portuguese time, generally of copper, sometimes of tin and tutenay [\"misprint for tutanag\]. Gray, footnote to Pyrard de Laval, Hak. Soc. ed., vol. II, p. 68.

1893. Tootnag (nāga, San; tuttinag, Mahr.;\textsuperscript{94} jast, Hind.; jas, Dec.; tambāgaputih, Malay; saddu, Can.; tuttinagamu, Tel.; nāgam, Mal.; tuttinagam, Tam.). Title from Tamul, Son. from naga, San., mountain. Mahr. from tut'ha, San., blue vitriol+nāga, San., lead. Malay from tambāga, Malay, copper+putih, Malay, lead. Tel. from tut'ha, San., blue vitriol+nāga, San., lead. Mal. from Sanserit. Tam. from tut'ha, San., blue vitriol+nāga, San., lead, from its bluish-grey colour. San. also yashada, meaning bright. Zinc. Zincum of chemists. Bluish-white metal which slowly tarnishes in the air . . . malleable, and when rubbed with the fingers emits a peculiar smell. Zinc, oxidised with the ore, is called camamine (modal tootam); its constituent parts are varying proportions of oxide of zinc and carbonic acid (kary poolipp). Zinc has been discovered in the Southern districts combined with sulphur (gandhar) and iron (auhan), forming what is called blende; the greater part, however, is brought from Cochin-China, or China, where both camamine and blende are common. It is from the last, or the sulphuret, that this metal is usually obtained for commerce and it is then called spelter. Madras Manual of Administration, vol. III, p. 914.\textsuperscript{95}

CALIN.

c. 920. Kalah is the focus of the trade in aloes-wood, in camphor, in sandal-wood, in ivory, in the lead which is called al-Kala'. Relation des Voyages, vol. I, p. 94 (quoted in Yule, Hobson-Jobson, s.v., Calay).

1154. Thence to the Isles of Lankialius is reckoned two days, and from the latter to the Island of Kalah five . . . There is in this last island an abundant mine of tin (al-Kala'). The metal is very pure and brilliant. Edrisi by Jaubert, vol. I, p. 80 (quoted in Yule, op. cit., loc. cit.).

\textsuperscript{94} This has enabled me to light on a delightful Anglo-Indianism— 1852. Turiya, tutty. Turiyā akbar, shell whence they make tutty, and so on. Johnson's Pers. Dict., s.v. But Steingass, 1864, Ar. Dict., says s.v., that tātiyā is zinc. However, I think modern compound derivatives of Skr. tātiya, blue vitriol, and nāga Skr., tin or lead, are more likely to be the real source of the word. See also Yule, Marco Polo, vol. I, p. 188.

\textsuperscript{95} Not in Molesworth's Marathi Dict.

\textsuperscript{96} By far the finest work of reference on the general Indian subjects; at the same time the most perverse and irritating, for it has deliberately adopted a spelling of its own for Oriental words, irregular and unique. Were it not for the Index at the end, which is very good, it would be unusable.
1481. He gave Sultân Shâh eight balish of silver, thirty dresses of royal magnificence, a mule, twenty-four pieces of kalâlī'. Embassy of Shah Rukh to China, in Yule, Calâh, vol. I, p. xxvi. Yule's note on this is:—"Tin? Quatre-mère does not translate it. Astly has 'under petticoats!'"

1552. Tin, which the people of the country call Calem. Castenhe da, vol. III, p. 213. . . . It is mentioned as a staple of Malacca at p. 186 of vol. II (Yule, Hobson-Jobson, s.v. Calay).

1606. That all the chalices that were neither of gold, nor silver, nor of tin, nor of calâm, should be broken up and destroyed. Gouveia, Synodo, f. 29b (quoted in Yule, op. cit., loc. cit.).

1608. Another metal called Calin, which is white like tin, but harder, purer, and finer, and much used in the Indies. . . . In these galiots they have a number of drinking vessels like glass water-bottles, but made of cally, a white metal like tin, but much harder. . . . (Malacca) plenty of the metal called calin, which is much esteemed all over the Indies, and even in Persia and elsewhere. It is as hard as silver and as white as tin, and it gets whiter with use. Pyrard de Laval, Hak. Soc. ed., vol. I, pp. 235, 441; vol. II, p. 176 (quoted in Yule, op. cit., loc. cit.).

1608. Some of this money (at Goa) is of iron, the rest of callin, a metal of China. Pyrard de Laval, Hak. Soc. ed., vol. II, p. 68.

1610. They carry (to Hormuz) clove cinnamon, pepper, cardamom, ginger, mace, nutmeg, sugar. calaym or tin. Relaciones de P. Tereira, p. 382 (quoted in Yule, Hobson-Jobson, s.v. Calay).

1613. And he also reconnoitred all the sites of mines of gold, silver, mercury, tin or calem, and iron and other metals. Godinho de Eredia, f. 58 (quoted in Yule, Hobson-Jobson, s.v. Calay).

1644. All the drugs of the South, with Callaym Tutunaga, wares of China and Portugal. Bocarro, MS. f. 316 (quoted in Yule, op. cit., loc. cit.).

1646. Il y a (i.e., in Siam) plusieurs minieres de calâm quiest vn metal metioyen entre de plomb et l'estain. Cardin, Rel. de la Proy. de Japaon, p. 163 (quoted in Yule op. cit., loc. cit.).

1668. This Tin or Calin (of Siam), as the Portuguese report, is sold through all India. . . . The Calin or Tin. All the Calin is his (the King's), and he sells it as well to Strangers as to his own Subjects, excepting that which is dug out of the Mines of Jerusalem [Junk-ceylon] on the Golph of Bengal. La Loubère, Eng. Trans., pp. 14, 94.


1770. They send only one vessel (viz., the Dutch to Siam) which transports Javanese horses, and is freighted with sugar, spice and linen: for which they receive in return calin, at 70 livres 100 weight. Raynal, Eng. Trans. 1777, vol. I, p. 208 (quoted in Yule, op. cit., loc. cit.).

1780. You find the port of Quedah: there is a trade for calin or utenague. Dunn, Directory, p. 388.

1782. Ou y (Pegu) trouve des mines d'or, d'argent, de cuivre et de calin, mais on ne les exploite pas . . . (Malacca) on trouve de calin à la superficie de la terre, espèce d'étain que l'on porte en Chine . . . M. Daubenton a analysé quelques morceaux de
1835. The discovery of tin in the Peninsula cannot be traced, but it is assuredly of ancient date. Part of Perak is said to be the Témals, or land of tin of Ptolemy, and Caling (a name signifying tin in Malay), to be the Malaisian Colon of the same author and the Malaya Culam of the Hindus. Newbowl, JASB., Sept. 1835, in Moor’s Indian Archipelago, Appx. p. 83.

1887. (Calin). This was in fact Malayan tin. The word is originally Malay (kalang), it appears in Arabic kala’i, and in the Portuguese writers as calaim. the form calin seems to have been adopted by French writers from Pyrard, Pyrard de Laval, Hak. Socy. ed., Gray, vol. I, p. 225, notes.


GANZA.

1554. In this Kingdom of Pegu there is no coined money, and what they use commonly consists of dishes, pans and other vessels of service, made of a metal like frolyra (speller broken in pieces; and this is called gamça. Nunes, p. 38 (quoted in Yule, Hobson-Jobson, s.v. Ganza).


96 This is not, I believe, the case.
97 Crawford’s Malay Dict. has no such word: the false derivation is no doubt due to the quotation above given under date 1835.
98 This is an abstract of Yule’s remarks (Hobson-Jobson, s.v. Calay).
99 Yule, Hobson-Jobson, s.v. Calay, suggests the port known as Kalah to the Arab geographers as the origin of kala’i, and notes that kwala in Malay (kwala and kwala in Crawford’s Malay Dict.), ”the mouth or estuary of a river” in Malacca, is meant by Kalah. As to this Lockyer, writing of Achin, says, Trade in India, p. 36:—“On the arrival of a Ship the Shabunder must be applied to for Liberty to trade. At the great Quala or River’s Mouth, those that go first a Shore are examined by the Garda.” In Moor’s Indian Archipelago, Appx. p. 56, we read of Suló:—“Extensive forests of the finest teak, about one mile up from the qualla, of a very large river.” In an early XVith century map, torn out of some book in Latin by some gone collector, and entitled India extra Gangem, qua Europae proprius est; Cap. CX, being obviously based on the “Ptolemeis” of the period, I find alongside Pegu and Tanasari a city Queda, and further South in Malacca another city Queda beside Tacola, where, by the way, Tacola should not be. To carry on the evidence from the maps in my possession, the following show “Queda et Vieu Queda” — Carte des Indes et de la Chine, 1705, by Guillaume de l’Isle; re-issue in colours by Covens and Mortier, c. 1740; re-issue by Dezauche, 1781. L’Inde de la le Gange [sic], by Vander As, c. 1720, founded apparently on de l’Isle, does the same. Le Royaume de Siam by Ottens, c. 1710, shows “Roy. de Queda, Queda, et Petite Queda.” Regni d’Aracou, etc. by Antonio Zatta, Venezia, 1785, shows “Queda a N. Queda.” All this goes to confirm the opinion that the earliest navigators knew of more than one place by the name of Queda. In the Times Atlas, I find, Sheet 82, Old Kedah and Kwa, and on the coast of the Malay Peninsula no less than nine entrances to rivers with the prefix Kwa, and three on the coast of Sumatra. Besides these there are, inland on the Peninsula, as many as six towns and villages shown with the same prefix.

Lastly, in Indo-China, 2nd Series, vol. I, 1887, Dr Rost inserts a map at p. 262 showing “Kora or Kala,” based on his identification of the Chinese Kora of A.D. 650-656, with Kala, p. 241ff., and in a note to p. 243 he says:—“Professor van der Lith, in his dissertation on Kalaah has clearly established what Wackensier and Yule had conjectured, viz., that Kalaah is identical with Kedah (Kedah, Quedah). See Yule, Cathay, vol. I, p. cxvi.

For the identification of Takola, see JRAS, 1897, p. 571, in Gerini’s ingenious paper on the Early Geography of Indo-China.
c. 1567. The current money that is in this Citie (Pegu), and throughout all this Kingdom, is called Gansa or Ganza, which is made of copper and lead. It is not the money of the King, but every man may stampe that will, because it hath his just partition and value; but they make many of them false by putting overmuch lead in them and those will not pass, neither will they take any of them. With this money Ganza you may buy gold and silver, rubies, muske, and other things. For there is no other money current among them. And gold and silver and other merchandise are at one time dearer than another as all other things are. Caesar Frederick, in Purchas his Pilgrimes, vol. III, pp. 1717-18.

1568. This Ganza goeth by weight of Byze (viss) and commonly a Byza (viss) of Ganza is worth (after our account) half a ducat. Caesar Frederick, in Hakluyt, vol. II, p. 367 (quoted in Yule, Hobson-Jobson, s.v. Vissa).

1711. Tin from Pegu, Jashore, etc., in Gants. Lockyer, Trade in India, pp. 130, 150.


1855. The old travellers of the Sixteenth Century talk often of Gansa, as a mixture of copper and lead, apparently stamped, which was the current money of Pegu in that age. Yule, Aza, p. 259.

1888. Ganza the word is evidently Skr. kansa, "bell-metal," whence Malay gansa (the same), which last is probably the word which travellers picked up. Yule Hobson-Jobson, s.v.


(The to be Continued.)

EPISODES OF PIRACY IN THE EASTERN SEAS, 1519 TO 1851.

By s. CHARLES HILL.

Introductory Note by the Editor.

[Mr. Hill, who has been engaged for some years past in an exhaustive enquiry into the History of Piracy, ancient and modern, has been good enough to send to this Journal an account of some thirty episodes of piracy in the Eastern Seas. Mr. Hill has further been so kind as to promise a full history of Eastern Piracy later on.—R. C. T.]

INTRODUCTION.

Piracy is illegal violence committed at sea or in any such place (ports, harbours or the mouths of rivers) as in a modern, civilized State would be considered to be under Admiralty Jurisdiction. The use of the word ill. g. however is confusing, for it implies the existence of Law, and there is not, nor ever has been, any universally accepted Law of the Sea. In trials for Piracy therefore it has been assumed that the accused are subject to the laws of their

100 I have included this quotation in the list, because of the Italian form of the word we are discussing, and because of the forms to be found in the quotations under date 1893. But, as I have shown in the text, this form gana used by Lockyer has no connection whatever with the various forms of ganza.
own State or of those of their victims, and, by a kind of legal fiction, their acts have been held to have been committed within such jurisdiction. That it is a legal fiction is, I think, proved by the fact that in many cases States, on the capture of foreign pirates, have requested the consent of the States to which they belonged to their punishment. But there is a whole class of actions held to be piratical which comes under a different category, viz., instances of violence committed under the sanction of the States to which the pirates belonged: such States as the ancient Illyrians, the Barbary States, the petty States of the Malabar Coast in India and of the Malayan or Indian Archipelago, all of which looked upon Piracy as a national or tribal custom and an honourable means of livelihood. Such also, one must confess, are numerous acts of violence committed under the sanction of religion, e.g., the Crusades, the continual warfare between Muhammadans and Christians in the Mediterranean, the Portuguese attacks on Indian and Arab traders, and the attacks on ships belonging to any Muhammadan or Pagan nation by the early European Adventurers in the Eastern Seas, all sanctioned by the laws of the States to which the pirates belonged, though they loudly proclaimed similar acts to be piratical when their own subjects were the victims. Lastly, and for the same reason, certain acts of inhumanity, such as the cruel treatment bestowed upon Protestant seamen by properly commissioned officers of the Spaniards, are considered piratical, for it is held and rightly, that no commission can cover actions which shock all our conceptions of humanity. In these two categories, it is not the illegality of the action but the inhuman nature of it which makes it piratical, and under them, I think, would come the German submarine warfare and the bombardment of undefended coast towns by German warships.

Instances of piracy under all these categories will be found in the record of Piracy in the Eastern Seas. It remains to point out that Piracy was indigenous to the whole coast of Arabia, Western India, the Bay of Bengal, the Malayan or Indian Archipelago and the Chinese and Japanese Seas, but though, according to the Koran, there was a piratical king in Oman as early as the time of Moses, i.e., about 1550 B.C., it is not until some three thousand years later that we can get anything like detailed accounts of particular instances of piracy.

In the following pages I propose to present to the reader a number of extracts, principally descriptions of sea-fights, taken either from old books compiled, if not published, soon after the events described, or from contemporary newspapers or from letters and depositions of eye-witnesses. From these he will be able to gather a correct view of the ways and manners of the pirates in the Eastern Seas, whether they were natives of Asiatic countries or adventurers from Europe or America.

I have found only two instances of the use of the Black Flag in this part of the world, viz., by the pirate Seager (or England) in 1720 and by a Malay prahu (prow) in 1820. The flag used by the pirates was usually the Red or Bloody Flag. This was the flag long recognised by all European seamen as signifying 'No Quarter' and 'No Surrender'. I have met with no instances of prisoners being made to walk the plank. This particular form of cruelty was apparently limited to European and American pirates.

I.

AN INDIAN PIRATE KILLED BY THE PORTUGUESE NEAR CEUTA, 1519.

The first of these extracts describes a fight which took place, not in the Eastern Seas, but in the Straits of Gibraltar, and is included as showing that natives of India were not wholly destitute of enterprise at a time when the Portuguese were introducing European
Adventurers to the rich plunder offered by Eastern Trade. The fight was a fairly equal one, though the pirates were the more strongly manned. This will be found to be the case in almost all cases of fights with pirates, because it was necessary for them to make up by superiority of numbers what they lacked in discipline, seamanship and gunnery.

"This year [i.e., 1519] there was performed an exploit near Ceuta, inconsiderable with regard to the number of men, but great and illustrious because of the intrepidity with which it was executed. There were two pirates, inhabitants of India and brothers, who with a couple of large ships had for four years greatly infested the streights of Gibraltar and the neighbouring coasts of Africa. Gomez Sylvio Vasconcelo was at this time Governor of Ceuta. One of the pirates lay in ambush amongst the opposite islands, whilst the other kept out at sea, and gave notice to his brother, when there was occasion for his assistance. Vasconcelo, having received intelligence of this, immediately fitted out two small brigantines. One he gave to Andrew Vasconcelo and the other to Michael Sylvio, his two sons. Ceuta stands on a narrow ridge of land which runs out into the sea, so that the city has two harbours, one on the eastern and the other on the western side. The brigantines being fitted out in the western haven, the Governor ordered his sons to double the point and try to surprise the enemy. Michael, the youngest, according to his instructions, was the first to make the attack. Both were fired with the utmost zeal to execute their father's orders, yet both deviated from his council. The younger sailed on in the utmost hurry and did not choose to wait till his brother came up; the elder, on the other hand, was far from making that expedition which the occasion required. Michael in the most undaunted manner set upon the enemy. They, being more numerous, their ship large, their commanders of no less experience than boldness, and all their men well skilled in sea-affairs, looked with contempt on the brigate. There ensued a desperate engagement, but our people being at last filled with the utmost consternation, hid themselves in the hold. The Governor at this time rode along the coast with a party of horse to observe the fight, and when he saw Michael in such distress he called aloud and made signals to his other son to make all haste to the assistance of his brother. But before Andrew could come up, Michael had driven the enemy from his vessel and disengaged her from the pirate. Having roused his men from their lurking holes, he reproached them for their cowardice, and at length inspired them with courage. He then made another attack on the enemy, and, the two ships having grappled each other, the fight was renewed with redoubled fury. The pilot\(^1\) of the brigate was killed, and his son, together with another relation, suffered also the same fate. Pedro Vieira\(^2\) was likewise desperately wounded. Four of the enemy jumped upon the forecastle of the Portuguese vessel. Michael, however, catching hold of a spear, threw it amongst them with great force. Luckily it struck one of the pirate brothers in the throat and killed him instantly. The other three still remained, but Michael, taking up another spear, attacked and drove them overboard, and again disentangled himself from the enemy's ship. Then, running towards the stern to consult the pilot what was proper to be done, he found him and several others dead, and when he looked about for Vieira, a most horrible spectacle presented itself to his eyes. This unhappy man was lying in the utmost agony with his entrails hanging out of his belly. As he was a man of age and experience, Michael asked his advice in the present juncture. 'Go,' answered Vieira, 'drive those cowards from their holes who have

\(^1\) At this time ships carried Pilots into strange seas, either as having been there before, or as expert advisers to the Commander.

\(^2\) Probably the Master or Michael's Lieutenant.
again hid themselves, and, since you are left alone, ply your oars with the utmost vigour, and make off from impending destruction.' He accordingly again brought forth those shameful poltroons from their retreats. But the pirates, seeing several of our people killed some disabled with wounds, and others behaving in such a dastardly manner, renewed their attack on the brigantine. Meanwhile Andrew Vasconcelo appeared. The sight of him greatly discouraged the enemy, who being likewise tired of fighting and disheartened with the loss of their commander, sheered off. Michael Sylvio now consulted Vieira whether he should pursue the enemy. Vieira advised him to make towards the land, and by this means to endeavour to drive the pirates on the shelves. He accordingly followed his advice. The enemy, being not a little frightened, with all their sails and oars made towards the opposite shore. Many of them jumped overboard, the greatest part of whom were drowned. Eight swam a-shore and were made prisoners by the Governor of Cauta. Thus, before Andrew Vasconcelo came up, his brother had finished the whole affair. This youth is certainly worthy of the highest encomiums, nor do I know which to praise most, his bravery, which was so great that he alone, or with the assistance of a few, and these weakened with wounds, did so nobly withstand such fierce and desperate enemies, or his modesty which would allow him to do nothing without consulting those whom he thought superior to himself in age and experience."

[Jerome Osorio. History of the Portuguese. II. 290.]

II.

ANTONIO DE FARIA, BY SEA-FORTUNE A KING, BEGGAR, LORD.

HOLY HOLY THEEFE. CIRCA. 1541.

The Portuguese came to India not merely to trade but to introduce the Christian religion in pagan countries which had been given to them by the Pope. However piratical their actions may have been, they could always throw over them the cloak of religion. On the coasts of Africa and Asia they found, not merely the indigeneous pagan but also the Arab trader with his Muhammadan converts. None of these wished for either the Portuguese trade or the Portuguese religion. When they were strong enough they resisted by force; when too weak by treachery. The Portuguese retaliated with cruel reprisals and the Portuguese traders took the infliction of these reprisals into their own hands. Thus, when de Faria found himself ruined by a Gujarati Muhammadan named by the Portuguese Coja Acem, i.e., Khwâja Hasan, he armed a vessel and set out in quest of his enemy. plundering all infidels on the way. The extracts which I have taken from Purchas, tells how he fought and killed him. His success and the booty he acquired inflamed his avarice and that of his companions, and finally caused him to make a raid upon the tombs of the Chinese Emperors, an act of impiety which was punished by his ship sinking with all hands in a storm. It will be noticed that both he and Coja Acem considered themselves as fighting under the protection of the Deity. It may also be supposed that the pots of powder with which de Faria provided himself for the fight were probably the stink-pots—a kind of combination of hand-grenade and poison-gas—which were early used in sea-fights on the Indian and Chinese coasts.

* Faria and Quïay Pànià (Kwâi-píng) provided themselves there of powder, lead, victuals and other necessaries for money by leave of the Mandarin

2 Most small ships used to carry large oars or sweeps.
3 I.e., rocky banks or shoals.
4 A Chinese pirate who was friendly to the Portuguese and had thirty of them in his pay.
5 This and the other place-names in the narrative appear to be corruptions of the Chinese names of ports and places in the Canton District.—Ed.
(no country in the world being like China for all kind of provisions) and there got two greater junks in truck of the other, and two *Lanattaes* and one hundred and sixty mariners, so that they were in all five hundred persons, of which ninety-five were Portugals. They had one hundred and sixty harquebuses, forty brass pieces and sixty quintals of powder, nine hundred pots of powder, four thousand darts headed with iron, arrows and many fire-works with other weapons. Thus provided, they set forth in pursuit of Coia Acem [Khwajá Hasan], and by a fisher-boat learned that he was in the river Tinlan, there to fit and furnish the junk lately taken from the Portugals, to go with it and two others from Siam, where he was born, about two days thence. Faria sent Vincente Morosa in the fisher-boat with some of his Company 8 to inform himself more fully, which, making a show of fishing with the rest, he easily did and brought word aboard of the easiness of the attempt. In the night they anchored, and went up the river in the morning, the enemy knowing nothing till they came in sight and Faria crying out 'Hey, my Masters, in the name of Christ, to them, to them, Santiago!' Off went the ordnance, the small shot succeed, that none now in the junk durst appear. His small vessels (Lorches) 9 coming from the shore with succour were so entertained with great shot that they could not help themselves, and by our small vessels were fired with the fire-pots, in three of them two hundred persons were slain. Out of the fourth they leaped into the water and were most of them slain by Panián's men.

"Coia Acem, which before was not known, seeing his Moors ready to try the water's courtesy to escape their fiery enemies, armed in buff with plates fringed with gold, cried out aloud that he might be heard, 'La Ilah illallah. Muhammed rojalih!" What, shall you Muslemans 11 and just men of the Law of Muhammed suffer yourselves to be conquered of so feeble a nation as these dogs, which have no more heart than white heïns and bearded women? To them to them! the book of Flowers hath given promise from our Prophet to you and me to bathe ourselves in the blood of these Cafres [kāfir, unbeliever, heathen] 12 without Law.' With these cursed words the Devil so animated them that it was fearful to see how they ran on our swords. Faria on the other side heartened his [men] in the name of Christ crucified, and with a zealous fervour reached Coia Acem such a blow with a two-handed sword on his head-piece of mail that he sunk to the ground, and with another blow cut off his legs. Whereupon his men with such fury assailed Faria, not caring for thirty Portugals which stood about him, that they gave him two wounds, which put such spirit into our men that in a little space eight and forty of the enemies lay dead upon Coia Acem, and the rest they slew all but five, whom they took and bound, the boyes cutting the others in quarters and throwing them into the water with Coia Acem and the King of Bintan's 13

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8 *I.e.*, ship's company or crew.

9 The lorches of the Chinese coast is a launch (Port. *lancha*) fighting or other. Yule, *Hobson-Jobson*, ed. Crooke, *i.e.*, Lorch, suggests *low-chuen* as a Chinese form for a small boat. In Cantonese this form would be *lau-shân*, but according to Eitel, *Chinese-English Dict.*, the word for lorches is *wâ-shân*.—Ed.

10 The Muhammadan Creed: *Li ilâha illillâhu Muhammadîr-Rasûlu'llahu*: (There) is no God except the God; Muhammad is the Prophet of the God.—Ed.

11 Interesting false plural of Musalmân, a Muhammadan.—Ed.

12 According to Pinto (Cap. XX, p. 72) the promise is one of eternal delights *provided* the faithful bathe themselves in the blood of infidels.

13 Bintang (Bentán), island on the south side of the Straits of Singapore.—Ed.
chief Caçiz [kəz] or Priest, the shadder or drinker of Portugal blood as he styled himself in the beginning of his writings, for which he was of that cursed sect much honoured.

"Of the enemies were slain three hundred and eighty, of ours forty-two (eight of which were Portugals). Faris searched the islands and found a village therein of forty or fifty houses, which Cois, Acem had sacked, slaying some of the inhabitants. Not far off was a great house, seeming a Temple, full of sicke and wounded men, ninety-six in number, which the Pirate had there in care, whom he [i.e., Faris] burned, setting the house on fire in divers places, those that sought to escape being received on pikes and lances. The junk, which they had taken from the Portugals six and twenty days before, Faris gave to Mem Taborda and Antonio Anriquez in alms for remission of his sins, taking their oath to take no more but their own. He took special care of the wounded and caused the slaves to be set free. After all this there remained of clear gains one hundred and thirty thousand taels in silver of Japan and other goods which that Pirate had taken along that coast from Sumbor to Fuchea."

[ Purchas his Pilgrimes, II, 2, pars 1-4. ]

III.

JAPANESE PIRATES IN THE FIFTEENTH AND SIXTEENTH CENTURIES
AS DESCRIBED IN THE HAI-KWOH TÜ CHI.\(^{15}\)

This and the next two extracts refer to Japanese pirates. The piracies they committed on the Chinese coasts were primarily due to the treacherous dealings of the Chinese merchants, who took their goods and refused or delayed payment. The Japanese, afraid to return empty-handed to their country, as their goods had been provided by their Government, recouped themselves by seizing Chinese vessels and plundering the coastal villages. Gradually acquiring confidence from their military superiority over the unwarlike Chinese, they extended their raids into the interior and attacked even large and fortified towns. In later times they were assisted by Chinese who had been driven to desperation by Government corruption, or who, refusing to submit to their Tartar conquerors, betook themselves to the sea and to a life of piracy.

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P. 138. The Japanese were naturally cunning: they would always put on board some of the produce of their own country, and at the same time weapons of war; with these they would stand off and on until an opportunity offered, when they would display their arms and make a wild irruption on the coast: should none occur, they would parade their produce, styling it 'tribute to the crown'. The south-coast [of China] was much afflicted by them. Their envoys too often put people to death and otherwise transgressed the laws: the object of all of them in coming with tribute was to benefit by trade, and to connect themselves with the more daring and crafty of the inhabitants of the coast: thus they were either bearers of tribute or freebooters as it suited them.

P. 139. In the time of Shi-tsung (1522–65) . . . . . . . the cunning inhabitants of the coast . . . . . . possessed themselves of the profit of the trade, which continued in the hands of mercantile people, until communication with foreigners was strictly prohibited: it then passed into those of persons of birth or station, who repudiated their debts to the Japanese to a worse degree than the others had done. When they were pressing in their demands for money, these men so scared the officials by their alarming language, that the latter would

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\(^{14}\) Two of his friends who had been plundered by Caiz Acem. Ferdinand Mendez Pinto (Cep. IV) mentions one Jorge Fernandez Taborda owning a ship which carried horses from Ormuz to Goa in 1538.

\(^{15}\) Or Notices of Foreign Countries. The translator (Sir Thomas F. Wade) says this work is by Commissioner Sin.
have exterminated the Japanese; but as soon as the troops were about to take the field, they wheedled them into moving off, telling them 'We do not mean not to pay you the full amount some time or other.'

The Japanese lost the produce of their own country, and being unable to return home, were very indignant. Meanwhile the leading bad characters (of China) such as Wáng Chih, Su Hái, Chin Tung and Mayeh, who had always been lying perdu amongst them, discontented with the Inner Land, escaped to the islands and became the chief advisers of the Japanese whom they induced to make descents upon China, which was accordingly ravaged by large bodies of pirates in separate squadrons, who wore the dress and counterfeited the flags and signals of Japan.

In 1552 Wáng Chih and the Japanese made a descent with a large force: their united ships, some hundreds in number, covered the sea.

P. 141. There were on an average three native Japanese in every ten, the remaining seven (were Chinese who) followed the others. In action they used to drive their prisoners on in front, and their discipline was such that all these fought till they died.

P. 142. Dressed in red with yellow caps, they attempted the great gate of (Nanking) . . . . . . At Hó-yé they were surrounded by the troops and pursued to Yángin Bridge, where they were entirely cut to pieces. In this affair (in 1554) the robbers were never above 60 or 70 in number and yet they marched several tens of li, massacred and wounded perhaps 4000 people, and this during some eighty days before they were exterminated.

P. 151. Extract from the Wu Pi Chi or Annals of the Art of War. It was the custom of the barbarians of Japan to draw up their troops in the form of a butterfly. When they went into action the signal was given by the flourishing of a fan. One of them did this, and the body then rose (or sprang) up brandishing their swords. As they tossed the points of their weapons toward the sky, our soldiers threw their heads back in astonishment and the enemy thereupon cut at them below. Another of their formations was a long, snake-like column, in which they advanced waving a hundred-tailed banner, and marching one after the other like fish in a file. The van was composed of their stoutest men and the rearguard of the like; in the centre the brave and cowardly were mingled together. They rose every morning at cock-crowing and ate their meal squatting on the ground. When this was ended their chief would take a seat in a high place (or above them), the rest listening to his orders (or in obedience to his commands), brought each one his book, upon opening which it was seen what place was to be foraged on such and such a day, who were to command the parties and who to serve in the ranks of the companies. These did not consist of more than thirty men, and moved independently each at a distance of one or two li from each other. At the blast of a conch, which is their call, the company immediately closed up to support that which it had heard give the signal. Sections of two or three also skirmished about irregularly, brandishing their swords. Towards evening they returned, and every one gave in whatever booty he may have seized, keeping nothing back. The chief made a partition of the spoil in proportion to the amount contributed by each. Whenever they captured women, they were sure to pass the night in drinking and wantonness, until at last they feel asleep intoxicated. When they had nearly completed the pillage of a place they set it on fire; the smoke and the fire filled and illumined the skies, and while the population were in a state of alarm at its fierceness, the pirates decamped. They practised this race upon 16 Sir Thomas Wade supposes this work to be by a contemporary historian.
our people for the especial purpose cf diverting them from lying in wait to attack them. When these pirates came upon wine or food amongst the inhabitants, they made them taste before they ate or drank themselves for fear that they should contain poison. In their marches they kept to the thoroughfares and highways, never entering the lanes or byways lest they should fall into (an) ambuscade; neither did they move under the walls of a city lest bricks or stones should be thrown at them by the people thereon. When they marched, it was always in a single file of great length, at a slow pace and in good order; by which means they occupied some miles of ground, and there was no approaching them. They could move rapidly for several tens of days together, and by opening out their body into four or five divisions they would manage to surround their enemy. When their forces were encamped opposite ours, they used to send one or two men who by alternately leaping up and crouching down contrived to exhaust our fire of stones and arrows. In an action with artillery they waited until their antagonists had fired; then they broke in on them impetuously and following up their advantage would drive them to a distance. In the heat of an engagement they would suddenly come forth from ambush on all sides and surround their enemy's flanks, by which manoeuvre they forced our army to disperse in great consternation. They constantly resorted to strange stratagems, such as tying sheep together, or driving women on in front so as to perplex the beholder; the eyes of our people were dazzled by this, and the arms of the Japanese were thus enabled to take effect. They used the double sword exercise; with one sword they made feints above and struck with the other below, which rendered defence difficult. They hid the shafts or butt ends of their halberds and lances, and then, all of a sudden they would hurl them forth so that it was impossible to anticipate (the blow); their bows were long, their arrows large, and as they discharged them close, their shot was deadly. If they lay perdu, they had a marauding expedition in contemplation; if they spread a report abroad (so as to keep people on the alert) they were moving off. Thus they drew up their injured vessels across the stream to make a show of lying by, and straightway they sailed forth and invested Kinshān. At Shingshan they made ladders of bamboo to signify that they were about to storm it, and then they raised the siege. When they were going to take to the country, they pressed upon a city; if they had a march to make by land, they would provide themselves with oars. Sometimes they dug holes as pitfalls for their enemy; sometimes they plaited stubble to entangle him as he fled, or they stuck slips of bamboo in the ground to run into the feet of the fugitives. They used too to make a decoy of precious stones, cloth, gold, silver or women, by which they were enabled to inveigle our troops into ambuscades, and they were pleased when these lay in wait for them or pursued them. They gashed the faces of their prisoners of war, and tied their tongues to prevent it being detected by their answers that they were not Japanese; thus their return home was cut off. They showed great kindness to the people in the vicinity of their ports, and were thus kept fully informed of the truth and falsehood of every report . . . . They made handsome presents to such artisans as fell into their hands, and they were in consequence easily provided with arms. As they employed our people as spies, it is difficult on our side to ascertain (whence they got their information), and by using them as their guides, they became perfectly familiar with all the paths by which to advance or retreat. For their eating or sleeping they would stay in some place where they could break open the wall, and which was high enough for them to keep a look-out, so that there was no chance of taking them by surprise. Should they be closely beleaguered, they would leave some heads as a pretence and retire; some of them wrapping themselves in cloaks of the bamboo leaf and putting on bamboo hats would play the part of labourers
in the fields; some in flowered silk handkerchiefs and shoes of cloth would swagger through the public places of the cities, thus placing our officials in the dilemma of killing the (wrong) robbers by mistake or honest men on suspicion.

Although fighting on the water was not at first their forte, they had the ingenuity to fasten empty vessels together, and to spread light screens over them by which (the fire or assault of) our forces advancing on them was expended; and they would abandon the women and leave money in the way to check us in the pursuit. The bulwarks and spars of their ships were all covered with cloths, quilts and cushions, which they damped to render them proof against fire. In an action, as soon as they came to close quarters, they boarded with rapidity; (their onset was) terrible as the thunder and (those on board) were scattered like the wind.

These pirates kidnapped our people to show them the road and to procure water for them, and as the latter went out in the morning and came home at night they called the roll of their names. At (or for) every place a register was kept in which they inserted their names and surnames, and they divided them into classes, according to which they told them off and inspected them.

There were but few native Japanese amongst them; not above some tens, of whom they formed the van. When the pirates returned to the island to which they belonged, they used to give out that they had come home from trading, and they never divulged aught concerning their comrades whom our troops had captured or slain, so that their neighbours knew nothing of it, but, on the contrary, offered them their congratulations.

P. 155. Extract from the Art of War. The Japanese do not construct their vessels in the same manner as the Chinese. They require beams of a large size and square, in fitting the seams of which they use no nails but band them together with iron plates. Neither do they make use of hempen rope or wood oil in closing their crevices but stop the leaks with sedge grass. Their ships cost much pains and money, and without a large capital it is not easy to build them. The pirates who attacked China were every one of them poor people from the islands, and what has been said in times past about the hundreds and thousands of ships built in Japan is an idle tradition. Their largest craft may carry three hundred men: the middle class one or two hundred, and the smallest from fifty to eighty. They are of a low and narrow build, and find it difficult to hold their own with such large vessels as they fall in with, and they are poorly off when they ground in the mud. For this cause our vessels from Kwângtun and Fukhien are much feared by them, and particularly those of the former province as their sides are perpendicular like a wall. Their ship's bottoms are flat and cannot easily cut the waves. Their canvas sails are set with the mast right in the middle and not one side of it as in China, and both their masts and sails shift about and are not made fast like those of the Chinese; hence they can only carry on with a fair breeze, and if they meet with a calm or a contrary wind they unship the mast and work the long stern sail; they cannot handle the oar. Their vessels could not (formerly) cross from Japan in less than a month, and if they now perform the voyage with greater ease it is because of the treachery of certain of the inhabitants of the coast of Fukhien who bought ships in the outer waters, and when they had added a false bottom to them, brought over the Japanese in them. They had a sharp keel and were able to beat against the sea; in these they feared neither a head wind nor one on the quarter, and their sailing was so much improved that they could now make the passage in a few days.

17 See episode No. XXV, infra, for a similar remark.

The pirates of the period Kittsing (c. 1540) were from Satungma. When Japan first sent trading vessels to Yungki eighteen Japanese fishermen were driven by the winds to China and induced by certain bad characters to commit acts of disorder. The latter trimmed their beards and shaved their heads (in Japanese fashion), mixed up in their speech the local dialect of some distant place, and thus confederated they robbed and plundered. Their gang was called the Wo Nú, Japanese slaves, but when they were at length taken there were but these eighteen men of Japan amongst them. The vessels of that country were thereupon prohibited from trading to Chira, but permission was given to ours (the Chinese) to go to Japan, and up to the present time (1730) no ship from it has ventured hither.

P. 215.  *Extract from the Hwang-teing Tung-kau Se'i-man or Book of the Four Barbarian Races.* From the time of Shunchi (1644) there has been commercial intercourse with the Japanese, but they bring no tribute; the trade too is in Chinese vessels only, which went to Japan, none of her ships coming to China. The commerce with China is carried on at Chángki.

[Chinese Repository, Vol. XIX.]

IV.

CAPTAIN JOHN DAVIS KILLED BY JAPANESE PIRATES, 1605.

In this extract from Purchas, it would be difficult, according to modern ideas, to decide which were the most piratical—the English or the Japanese. The former indeed held a regular commission and, according to the ideas of the day, it was not piratical to attack foreigners who had no treaty of peace or alliance with one’s own country. Thus, Sir Edward Mitchellbourne narrates quite calmly how he plundered Chinese ships. The Japanese, at this period, judging by the absence of any distinction of rank amongst them, were probably pirates pure and simple. Superior force compelled them to allow the English to rummage their ship, which would certainly have been plundered if it had contained anything worth taking. Their policy was too low and to retaliate when they had put the English off their guard. They fought with the courage and resolution which has always characterized the Japanese and the surrender of the solitary survivor with the request to put him to death was in strict accordance with the Japanese code of honour. In all probability he expected to be tortured.

27th December 1605. “Here as I stood for Patane [East Coast, Malay Peninsula] about the twenty seven of December I met with a juncke of the Japons, which had been pyrating along the coast of China and Camboa [Cambodia]. Their Pilote being dead, with ignorance and foule weather they had cast away their shippe on the sholds of the great island of Borneo; and to enter into the country of Borneo they durst not: for the Japons are not suffered to land in any part in India with weapons: being accounted a people so desperate and daring that they are feared in all places where they come. These people, their shippe being splitted, with their shalops entred [i.e., boarded and captured] this juncke, wherein I met them, which was of Patane, and killed all the people save one old Pilote. This juncke was laden with rice, which when they had possessed and furnished with such furniture necessaries and armes as they saved out of their sunken shippe, they shaped their course for Japan: but the badnesse of their juncke, contrarie winds and unseasonableness of the
yeare forced them to leeward, which was the cause of mine unluckie meeting them. After
I had haled them and made them come to leeward, sending my boat aboard them, I found
them, by their men and furniture, very unproportionable for such a shippe as they were in;
which was a junke not above seventy tunnes in burthen, and they were ninetie men, and
most of them in too gallant a habit for Saylers, and such an equalitie of behaviour among
them, that they seemed all fellows [i.e., equals]; yet one among them there was that they
called Capitaine, but gave him little respect. I caused them to come to an anchor and,
upon further examination, I found their lading to be only rice: and for the most part spilt
[i.e., spoiled] with wet: for their shippe was leakie both under and above water. Upon
questioning them, I understood them to be men of warre, that had pillaged on the Coast of
China andCambola, and, as I said before, had cast away their shippe on the sholds of
Borneo. Here wee rood at anchor two dayes, entertainyng them with good usage, not taking
anything from them, thinking to have gathered by their knowledge, the place and passage
of certaine shippes on the coast of China to have made my voyage. 19 But these Rogues, 20
being desperate in winds and fortunes, being hopelessse in that paltrie junke ever to returne
to their countrey, resolved with themselves either to gaine my shippe or to lose their lives.
And upon mutuell courtesies with gifts and feastings betweene us, sometimes five and
twente or sxe and twente of their chiefest came aboard; whereof I would not suffer above
size to have weapons. There was never the like number of our men aboard their juncke.
I willed Captaine John Davis in the morning to possesse himselfe of their weapons, and to
put the [Japanese] Companie before mast and to leave some guard on their weapons, while
they [i.e., the English], searched in the rice, doubting that they by searching and by finding
that which would dislike them [i.e., the Japanese], they might suddenly set upon my men
and put them to the sword, as the sequell proved. Captaine Davis being beguiled with
their humble semblance, would not possesse himself of their weapons, though I sent twice
of purpose from my shippe to will him to doe it. They passed all the day, my men search-
ing in the rice and they looking on: at the Sonne-setting, after long search and nothing
found save a little Storax and some Benjamin, 21 they, seeing opportunitie and talking to
the rest of their Companie which were in my shippe, being neere to their junke, they
resolved at a watch-word betweene them, to set upon us resolutely in both shippes. This being
concluded, they suddenly killed and drove over-board all my men that were in their shippe,
and those which were aboard my shippe sallied out of my Cabin, where they were put,
with such weapons as they had, finding certaine targets in my Cabin and other things that
they used as weapons. My selfe, being aloft on the decke, knowing what was likely to
follow, leappt into the waste, where with the Boate Swaines, carpenter and some few more, wee
kept them under the halfe-decke. At their first comming forth of the Cabin, they met
Captaine Davis comming out of the gun-roome, whom they pulled into the Cabin, and
giving him six or seven mortall wounds, they thrust him out of the Cabin before them.
His wounds were so mortall that he dyed as soone as he came into the waste. They pressed
so fiercely to come to us, as wee, receiving them on our pikes, they would gather on our
pikes [i.e., drag themselves along the pikes] with their hands to reach us with their swords.
It was neere halfe an houre before wee could stone [sic] them backe into the Cabin: in
which time wee had killed three or foure of their leaders. After they were driven into

19 "To make a voyage" meant "to make a successful and profitable voyage," just as "to make
no voyage" meant "to make an unsuccessful and unprofitable voyage."
20 As late as Defoe, Rogue was equivalent to Pirate.
21 Storax and Benoin, balsamic resins.
the Cabbin, they fought with us at the least foure hours before wee could suppress them, often fyring the Cabbin, burning the bedding and much other stuffe that was there. And had wee not with two demy-culverings from under the half-decke beaten down the bulke head and the pumpe [?] of the shippe, wee could not have suppressed them from burning the shippe. This ordnanse, being charged with crosse-barres, bullets and case-shot, and bent close to the bulke-head, so violently marred therewith boords and splinters, that it left but one of them standing of two and twentie. Their legs, armes and bodies were so torne as it was strange to see how the shot had massacred them. In all this conflict they never would desire their lives, though they were hopelesse to escape: such was the desperatenesse of these Japonians. Only one leapt over-hoord, which afterward swamme to our shippe again and asked for grace. Wee took him in and asked him what was their purpose? He told us that they meant to take our shippe and to cut all our throates. He would say no more but desired that he might be cut in pieces.

"The next day, to wit, the eight and twentieth of December, wee went to a little island to the leeward of us. And when wee were about five miles from the land the Generall [Sir Edward Mitchelbourne] commanded his people to hang this Japonian; but he break the rope and fell into the sea. I cannot tell whether he swamme to the land or not."

[Purchas his Pilgrimes, II, 361. Second Voyage of John Davis with Sir Edward Mitchelbourne, Knight, In the Tige and Tigre Whelpe.]

V.

JAPANESE DESTROY A SPANISH SHIP, 1640.

In 1636-7 the Japanese, incensed at the insolent and violent behaviour of the Portuguese and their Christian converts, having massacred the latter, closed their ports to Portuguese ships and forbade all trade. Portuguese ambassadors sent to Japan in 1640 were executed. Spain, being then under the same crown as Portugal, Spanish vessels were included in this prohibition; in spite of which and of their own infamous behaviour to the Japanese, one of their ships ventured into Nagasaki, with the result so vividly described by Kaempfer. The action of the Japanese may be looked upon as a proper assertion of national rights or as a justifiable reprisal, but on the other hand it may be regarded as contrary to international law—then much more vague than now—and therefore, from the place where it was committed, as an instance of official piracy.

The Castilians, for so the Japanese call all Spaniards, took a Japanese junk near Manilla, and sunk it with all on board, thinking that by this means they would extinguish the memory of so barbarous an action. However the Japanese Government obtained word of it. About a year after a Spanish three-decked ship, which had been fitted out in the Philippines for Japan, cast anchor in the harbour of Nagasaki, of which the authorities informed the Court. Thereupon the Prince of Arima received the Emperor’s orders to burn the ship with its goods and crew. The Spaniards were warned by some of their friends and by persons who did not wish them to perish that the thunderbolt was about to fall on their heads and that they should hasten to avoid the danger by a speedy flight. But at first their avarice and then contrary winds prevented their following this salutary counsel. All they could do was to work day and night loading their ship with silver and gold and the valuable merchandise of Japan, filling their vessel as full as it could hold, and then they prepared themselves to depart or to defend themselves against anyone who should attack them. However, the Prince of Arima, appointed to put the Emperor’s orders into execution, arrived in the
harbour with a great number of boats full of soldiers. The Spanish ship was immediately surrounded and, the wind being still contrary, it was impossible to open a passage by which to escape the enemy. The Spaniards finding themselves in this extremity, took the unanimous resolution to sell their lives dearly and that the Japanese should find that it was not as easy as they thought to take and burn their ship. The Prince of Arima, on his side did all he could, encouraging the soldiers by his presence and by promises of reward if they attacked the ship bravely, but seeing that no one was willing to take the first risk, was himself the first to leap on board the ship and was immediately followed by so large a number of his soldiers that the deck was covered by them. Thereupon the Spaniards withdrew below the deck and closed the hatchways after them. The Prince, suspecting some design in this and fearing some nasty trick, leapt back into his boat as if to call up more soldiers, and, a moment after, the Spaniards set fire to some barrels of powder which they had placed under the deck, blowing into the air all the Japanese who were upon it. The first attack having failed, the Prince ordered up fresh troops to board a second time, and the Spaniards retiring under the second deck blew it up in the same manner. So also they did with the third deck when the Japanese attacked the third time, the Spaniards having retired to the bottom of the hold. By these repeated explosions the harbour was covered with the bruised, wounded and dead bodies of Japanese soldiers, before the rest could actually attack the Spaniards, who defended themselves with the greatest bravery for some hours, refusing to surrender, until they were killed to the last man. This combat, in which more than 3000 Japanese were killed, lasted six hours. Later on an incredible amount of treasure was found where the ship sank, and it is said that more than 3000 boxes of silver were fished up. This is the story given by my Japanese author, who says that only a few years ago [written 1690] divers brought up some silver from this place.


(To be continued.)

**THE LAKSHMANASENA ERA.**

BY N. G. MAJUMDAR, B.A.; CALCUTTA.

In this paper I do not propose to discuss all the points concerning this era. I shall here confine my attention chiefly to the question whether the era used in some Bodh-Gaya inscriptions is the same as the Lakshmana-samvat of A.D. 1119, and whether there is any ground for supposing that this era did not originate in the reign of Lakshmanasena.

The Bodh-Gaya inscriptions in question are the three records dated in the *post-regnal* years of king Lakshmanasena, i.e. years counted from the initial point of his reign, even when it had passed away: they are the two well-known epigraphs of the time of Asoka-challa,1 and one of Jayasena2 which has recently been discovered at a place close to Bodh-Gaya. The dates of these three inscriptions are expressed as follows:

I. *Śrimal-Lakhmana(ksava)-senasya = ditta-ṛāgye Saṁ 51.*

II. *Śrimal-Lakshmanasaṇena-devapaddanasya = atita-ṛāgye Saṁ 74.*

III. *Lakshmanasaṇasya = dita-ṛāgye Saṁ 83.*

From the above it will be seen that the three dates are expressed in a uniform manner so far as their wording is concerned. Regarding I and II Kiellhorn came to the conclusion

1 *Ep. Ind.*, Vol. XII, p. 27ff.

that the years 51 and 74 which they contain, should be referred to the era of Lakshaṃasaṇa or Lakṣāṃsa-saṃvat, in which are dated numbers of MSS. discovered in this country, and which according to the calculation of that learned savant, was started from October 7, A.D. 1119. His inference, it is necessary to point out, was drawn from the astronomical calculations based upon the data supplied by the colophons of MSS. dated in the aforesaid era. Kielhorn clearly pointed out that if the dates of the MSS. be referred to an era the initial point of which lay before A.D. 1119, all the dates, including even that of inscription II, referred to above, could not be properly worked out; but, if they be referred to the era of A.D. 1119, they all would work out most satisfactorily. This itself should have been considered sufficient for the identification of the era associated with the name of Lakshaṃasaṇa in these inscriptions (two of which have long since been known to us), with the era known as the Lakṣāṃsa-saṃvat, or in an abbreviated form, as La-saṃ. But some scholars, the most prominent among whom are Messrs. Ramāprasad Chanda and Nagendra Nāth Vasu, have rejected Kielhorn’s theory and maintained that not one but two eras were associated with the name of this Sena king. It has, therefore, become necessary to reopen the question here, and offer my own views on the subject for what they are worth.

The views of Messrs. Chanda and Vasu, which are almost identical, are embodied in their works, the Gauḍa-rājatīkā (Rājashāhī, 1319 B.S.), pp. 64-5, and Bauget Jātīya Itihāsa (Calcutta, 1321 B.S.), pp. 347-52. According to both of them, the years specified in epigraphs I and II, though associated with an era bearing the name of Lakṣāṃsaṇa, should not be referred to the Lakṣāṃsa-saṃvat of A.D. 1119; in other words, they contend that we should suppose the existence of two different eras started at twodifferent periods and bearing the name of Lakshaṃasaṇa. By the clause Lakshaṃasaṇasyādita-rājya Saṃ is meant the year of an era started from the termination of the reign of the king, and according to them this is to be put down about A.D. 1200. Thus the year 74 of inscription II, for instance, would correspond to A.D. 1274 and not A.D. 1193 as Kielhorn calculated. From inscription I, Mr. R. D. Banerji concluded with Kielhorn that the reign of Lakṣāṃsaṇa came to an end before A.D. 1170, apparently because the inscription refers to the rājya as aṭṭita or passed away. He accepted the identity of the era of this and the cognate inscription (No. II), where also the word aṭṭita occurs, with the era of A.D. 1119. But, according to Messrs. Chanda and Vasu, Lakṣāṃsaṇa lived up to the time of the Muhammadan invasion (circa A.D. 1200) when he lost his kingdom. From A.D. 1200 was counted the aṭṭita-rājya era of Lakṣāṃsaṇa. According to Mr. Chanda the other era, viz. the La-saṃ of A.D. 1119, though counted from that year (by a process of backward calculation?), was a much later invention. In other words, according to that scholar, it was not originated as a matter of fact in the year 1119. When did it then actually come into vogue?—and the same scholar replies, this was so when the aṭṭita-rājya era started from A.D. 1200 fell into disuse, and there was necessity for a fresh era to fill up its place. The main evidence that has led him to postulate this theory is the so-called paleographic consideration according to which he finds it difficult, nay even impossible, to refer inscriptions I and II to the twelfth or the first part of the thirteenth century A.D. The same paleographic consideration also compels him to assume that the Gayā stone inscription of 1282 v.e. = A.D. 1175, which was

9 *Aur., Vol. XIX, p. 2; Ep. Ind., Vol. I, p. 308, n. 3; and List of North Ind. Insers., No. 577.
10Regarding the era Mr. Chanda briefly expressed his views also in this Journal, 1913, pp. 286-7.
11 *JASB. (N. S.), 1913, p. 277.
12 The other evidences on which this theory is based have been already examined by Messrs. Banerji and Kumar— *JASB* (N. S.), 1913, p. 274ff; *Aur.,* 1913, p. 186ff and 1915, p. 215ff.
executed in the fourteenth year of Govindapāla, is much earlier in date than inscription I of the year 51. Before proceeding to discuss the very possibility of this theory I must examine the evidence of the paleography of the inscriptions, as Mr. Chanda lays much stress on it, and declares it to be of a very highly convincing character.

The paleographic consideration of Mr. Chanda is chiefly based on the examination of the two test letters \(d\) and \(p\) occurring in the following six inscriptions: the Bodh-Gayā inscriptions I and II of the time of Aśokachalla; the Gayā stone inscription, dated 1232 v.e.—a.d. 1175; the Edilpur grant of Viṣvarūpāsenā; a Chittagong grant, dated a.d. 1243; and the Assam grant of Vallabhādeva, dated a.d. 1184-5. Now, for a comparative study of letters which may be of any practical use for determining dates, it is not desirable that we should mix up inscriptions incised on different materials, e.g., stone, copper, etc., or inscriptions though on the same material, yet connected with different localities far removed from one another by long distances. This procedure, I may say, is certainly, what may be called 'scientific' and that it is so, is clearly borne out by such an expert epigraphist as the late Dr. Fleet, who has made similar remarks in another connection (JRAS., 1913, pp. 973-9). In view of this general principle of paleography I am compelled to reject the last three inscriptions of the above list, for, they are, in the first instance, all copper-plates and therefore, not calculated to furnish any reliable data with regard to the paleography of stone inscriptions; and secondly, inscriptions discovered in Dacca, Chittagong or Assam cannot be brought in a line with inscriptions discovered in Bhar. The real comparison of letters that might be safely instituted therefore, is virtually confined to the first three records which are all on stone and belong to one and the same locality. Now, according to Mr. Chanda, the letters \(p\) and \(d\) in the Gayā stone inscription represent the old Nāgari type and those in epigraphs I and II almost resemble the modern Bengali specimens of the same letters. I quite agree with this observation, but cannot endorse the opinion, that the aforesaid appearances of letters only would justify us to fix in any way the age of the inscriptions, viz., that Nos. I and II are later in date than the Gayā stone inscription. One characteristic of the paleography of North-East India inscriptions from circa a.d. 1050 onwards is that they contain a mixture of Nāgari and later Bengali forms. Curiously enough, we find the Nāgari and the later Bengali forms of some letters used side by side not only at one and the same period but also at one and the same locality. Let us take, for instance, the case of letters \(r\) and \(s\). The \(v\) of the Bodh-Gayā inscription of the year 51 has practically no difference with a Bengali \(v\) of our own period. But strange to say, in the inscriptions of the years 74 and 83, the letter clearly represents its Nāgari prototype. Exactly similar is the case of the letter \(l\) which is proto-Bengali in the first, and Nāgari in the second and third, inscriptions. Again in inscription I we have a Nāgari \(s\), in inscription II it is of proto-Bengali type, but in inscription III which is ex hypothesi later than II the old Nāgari type is again met with. The case of the two letters \(d\) and \(p\) is also not different. In inscription I, \(d\) represents an advanced type of the letter, and there is a close resemblance between this and modern Bengali \(d\). In the Gayā stone inscription referred to above, the \(d\) is doubtless of the Nāgari type; but then, this type we also notice in inscriptions II and III. With regard to the letter \(p\), it must be admitted that the proto-Bengali type alone occurs in the three Bodh-Gayā inscriptions of the years 51, 74 and 83. But, from this if we infer that the Nāgari \(p\) was not in general use in the locality during this period, we shall commit a serious mistake, because, in a Gayā inscription, which like inscriptions I

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\(^7\) Banerji, Mem. ASR., Vol. V, No. 3, p. 109 and Plate XXVIII.

\(^8\) Antq., Vol. X, p. 342 and Plate.
and II, refers itself to the reign of Aśokachalita and is likewise on stone, there is to be found the Nāgari p throughout. The above considerations are, in my opinion, instructive, and enough to prove the futility of such a procedure as the one followed by Mr. Chanda. It will thus be agreed that there remain no reasonable palæographic grounds for saying that the Bodh-Gayā inscription of the year 51 is later than the Gayā stone inscription of Govindapāla.

Let us now proceed to discuss the possibilities of there being two different eras bearing the name of the same king. The résumé of the views of Mr. Chanda, which has been given above, will show that he has committed himself to one important assumption, viz., that the two eras were never current side by side—one was succeeded by the other. According to his theory, the three dates 71, 74 and 83 of inscriptions I, II and III would correspond to the years A.D. 1251, 1274 and 1283 respectively. Therefore, if the La-śaṁ came into vogue after the aṅga-rāja era had ceased to exist, it must necessarily have been so after A.D. 1283; it cannot be said to have flourished before this date. But is it really a fact that there is no date earlier then A.D. 1283 which is expressed in the Lekhimaṇa-saṁvat? Now, in the colophon of a MS. belonging to the Durbar Library, Nepal, noticed by M. M. Har-prasad Sāstrī, its date has been expressed as follows: La-śaṁ 91 Chaitra, Vadi Gura.9 The date which is herein expressed is the year 91 of La-śaṁ corresponding to A.D. 1210. This year, therefore, which is expressed in La-śaṁ, precedes all the three dates, viz., 1251, 1274 and 1283. Thus, the theory that the La-śaṁ came into vogue after the so-called Mṛityu-saṁvat had ceased to exist, at once falls to the ground. Again, if we take the two eras as separate we are driven to the conclusion that they were flourishing side by side from at least about A.D. 1210 to 1283. Thus two eras started from different years but going under the name of the same king, were being employed by the people at one and the same period—a view which is prima facie untenable, and as such will, I am afraid, commend itself to very few scholars.

But this is not all. There is also evidence of a definite character which goes straight against the theory that the era of the inscriptions was started from A.D. 1260. Now, the most important data that can finally settle the question at issue are, of course, those that are furnished by astronomical calculation. In inscription II, dated 74, there are fortunately enough the following details of a date:—

Thursday, the 12th tithi, Vaisākha vadi.

According to the calculation of Kielhorn, who referred the date to the era of A.D. 1119, it corresponded to Thursday, the 19th May, A.D. 1194. The question that now arises therefore, is: whether the above details tally in the case of the year A.D. 1274 which corresponds to the year 74, according to Messrs. Chanda and Vasu, i.e., whether the 12th tithi of Vaisākha, vadi falling in the year A.D. 1274, was a Thursday? As a matter of fact, however, it was not so, and according to the calculation of Dewan Bahadur L. D. Swamikannu Pillai, this detail does not tally with any year between A.D. 1272 and 1277.10 In this period there is no year whose 12th tithi of Vaisākha vadi is a Thursday. It is clear, therefore, that the year 74, and, consequently, the years 51 and 83, cannot be referred, on pure astronomical grounds, to an era having for its initial year A.D. 1200 (or even one or two years earlier).

Let us now consider the exact meaning and force of the expression Lekhmana-saṁsaya = aṅga-rāja Saṁsava, and see whether it in any way supports the theory of Messrs. Chanda and Vasu. The question that arises here is: whether a regnal and a post-regnal year of a king can be expressed in identical language if we want to express them in extenso. The full

10 As I was not personally acquainted with Dewan Bahadur Pillai, Prof. D. R. Bhanderkar was kind enough to request him to calculate the above thing for me.
The expression of a regnal date in words would be, e.g., as follows: Lakṣaṁanasaṇaśa rājya or pravardhamāna-vijaya-rājya Saha. But if we are asked to express fully a post-regnal year of the king, what have we to do? Surely, the above expression will not serve our purpose. There must undoubtedly be alteration of the wording of the date. Of course, pravardhamāna or some such phrase cannot be tolerated: but, even if we score it out and retain only rājya it will also lead to a confusion. For, this might give rise to the idea that in both the years, regnal and post-regnal, the king was actually ruling! To avoid such a confusion it will be necessary to clearly indicate that the reign of the king had passed away, but that the era started from the date of his accession, was being continued. And we have already indicated that our intention is to express it in extenso. Hence the word rājya by itself will not do and we must use some other additional word to show that this rājya or reign had already passed away. The only appropriate phrase that can be employed in the circumstances is some such as atita-rājya.11 It can only mean, in the past reign, i.e., in the reign (now) passed as Kielhorn suggested. It can never mean, as some scholars no doubt suppose, so many years elapsed since the atita-rājya which word being in the locative cannot give rise to the sense of ablative (since).12 As regards the propriety of this expression the following words of Kielhorn may be well quoted: “During the reign of Lakṣaṁanaśeṇa the years of his (Lakṣaṁanaśeṇa’s) reign would be described as Śrīmad-Lakṣaṁanaśeṇa-dēvapādānāṁ rājya (or pravardhamāna-vijaya-rājya) suvart: after his death the phrase would be retained, but atita prefixed to the word rājya, to show that, although the years were still continued from the commencement of the reign of Lakṣaṁanaśeṇa, that reign itself was a thing of the past. In the course of time atita-rājya is apt to become a meaningless phrase, as may be seen from the Śrīmad Vijaya-mādīya-dēvapādānāṁ = atita-rājya Saha.”13 1503 in Mr. Bendall’s Catalogue of Buddhist Skr. MSS., p. 70—ante, Vol. XIX, p. 2, note 3.

I shall now examine another theory, viz., that according to which the initial point of the era, though it is counted from A.D. 1119, does not fall in his reign, but in that of his predecessor. According to some scholars it originated with the reign of Śāmantasena,14 according to others with that of Hemantasena;15 while there is yet a third view according to which we should look upon Vijayaśena as the founder of the era.16 Mr. R. D. Banerji has already made a very relevant remark, that the era which was all along associated with his name, cannot be reasonably ascribed to the reign of any one of his predecessors.17 Hitherto, the earliest testimony of the origin of the era was believed to have been the Akhar-namah of Abul-Fazl which was compiled about the middle of the 16th century A.D. It records a current tradition that the era was started from the year of Lakṣaṁanaśeṇa’s accession. It may here be contended that the Dacca

11 In some seven manuscripts and one inscription we have similar phrases, e.g., Goviṇḍapāḍavijaya-mgata-rājya chaturākṣā-sāmavare to express the dates in which they were written. Mr. Banerji and others contend that these expressions should not be interpreted like the date-words of the Bodh-Gaya inscriptions referred to above. I, however, cannot subscribe to it. My own views regarding them will be published in a subsequent issue of this Journal.

12 In the Sonpur plates of Kumāra Soneśvaradeva, Ep. Ind., Vol XII, p. 240, which were executed in his first regnal year, we have Abhinavaśeṇa (de)varadācārā-rājya by which it is evidently meant that they were issued in the ‘passed reign’ of his predecessor Abhinavaśeṇa. This certainly lends support to Kielhorn’s interpretation of atitarki.

13 Cited also (Vikramaditya-deva) samatita-rājya vandhvatatrayodaśa-satvikatatatmādikham, etc. occurring in a copper-plate noticed by Mr. Banerji. See JASB. (N. S.), Vol. VII, p. 238.


image inscription\textsuperscript{18} discovered by Mr. Banerji furnishes earlier testimony, because it
mentions the Samvat 3 of Lakshmanasena, which shows that the first year of the era falls
within the reign of that king. But, I am afraid, it is by no means the only conclusion
deducible from the expression Śrīmal-Lakshmanasenaṁya saṁvat 3. It can also mean
simply “in the third regnal year of the king” without necessarily having any reference
to the era started by him. Therefore, we do not get any definite clue as to the origin of
the era from this inscription. Let us turn, therefore, our attention to the colophons
of MSS. dated in this era. Now, in one of them we find the expression: abbe Laksh-
manasena-bhūpati-mate,\textsuperscript{19} which can only mean, “in the era which was approved (mata),
i.e. started by king Lakshmanasena.”\textsuperscript{20} The date of this MS. is La-sah 293 = A.D. 1412.
It is thus a century and a half earlier than Abul Fazl and is therefore, the earliest known
evidence about the origin of the era. And, according to this also, Lakshmanasena is regarded
as its founder. I have shown before that the theory that the era was started after the reign
of Lakshmanasena has no ground to stand upon. Likewise, as we now see, it could not
have originated in any reign previous to his own.

Thus, what I have set forth in this paper will all go to support Kielhorn and those
scholars who share in his opinion. I have shown\textsuperscript{1} that there is absolutely no need of assuming
two Lakshmanasena eras: (2) that the era of A.D. 1119 was not a later innovation having
nothing to do with Lakshmanasena: (3) that it was not started to fill up the place of an
improper or ‘death era’ of the king: (4) that the expression atilā-rājya Saṁ which has been
incorrectly taken to yield the sense of a death-era is but the only natural form of fully
expressing a post-regnal date: (5) that even if we imagine the existence of such an era it
cannot, at any rate, be counted from A.D. 1200, because this cannot be supported on
astronomical grounds; and (6) that the earliest tradition about the origin of the era,
headed down to us through manuscripts, points to Lakshmanasena as its founder, and there
is no evidence for fathering it on any one of his predecessors.

\textbf{BOOK-NOTICE.}

\textbf{The Dream Queen,} a translation of the Śrīvīśnavātā of Bhaṭa, by A. G. SIRRELL and
\textbf{Panna Lal.} The Indian Press, Allahabad, 1918.

This is a metrical translation of one of Bhaṭa’s best plays. the discovery of which has made famous
the name of M. M. Pandit Ganapati Shastri of Trivandrum. The short introduction of the
translators gives a summary of the discoverer’s arguments as to the date of the author and touches
brevly or the plot and compares it with the earliest romantic drama of the West, the \textit{Alcestis}
of Euripides.

Though the translation is a metrical one, it is generally faithful. But the translators have followed
an English model and not that of the original in so far as they omitted the \textit{Prakritanā}
and rendered even the prose portions of the original in verse. Thus they have presented this old
Sanskrit play in a modern English garb; and credit must be given to them for their success. As a
specimen we quote the following soliloquy of Vadu-

\begin{verbatim}
I thank my lucky stars that I have seen
This rare old time of mirth and merry-making
For the long-wished for wedding of my lord,
The Vata king. Why, bless me! who’d have thought it?
When we had been soled over head and ears
In such a whirlpool of calamity,
Who would have thought we ever should emerge?
And now, I bask on palace balconies,
Loll by the fountains in the ladies’ court,
Eat the most toothsome and delicious dainties,—
In short, I live in an elysium,
With nothing missing but the heavenly nymphs
But there’s one drawback, and a dreadful one:
This diet plays the deuce with my digestion,
I cannot sleep upon a bed of down
For these discomfited humour in my vitals,
Ugh! ’Tis no joke, I tell you, to endure
These gripping pains. I can’t enjoy my breakfast.
\end{verbatim}

\small{(Ad IV, pp. 21-2).}
\small{S. Sastri.}

\textsuperscript{18} \textit{JASB.} (N. S.), Vol. IV, p. 290.\textsuperscript{19} Cat. of Palm-leaf and Selected paper MSS., Pt I, p. 22.
\textsuperscript{20} Cf. \textit{expressions like} Śaka-nippati-mate, \textit{ibid.}, Pt. II, p. 66.
VI.

THE COMFORT'S FIGHT WITH MALabar PIRATES, 1638.

The Malabar pirates infested the Indian coast from Mangalore to Cape Comorin. They comprised Hindus, Muhammadans and Christians, the last mentioned including European renegades, Portuguese and European half-castes. They were the subjects of petty princes or chiefs, nominally subordinate to the Mughal or, later, to the Marathas. To these chiefs the pirates paid a fixed share of their booty in return for ships, arms and provisions, though, in some cases they received a regular wage for the voyage and a monthly stipend in the off season instead of booty. Their sole object was plunder and their prisoners were almost invariably reserved for ransom, such ill-treatment as they received being due to the necessity of guarding against escape or to cellular indifference to suffering rather than to intentional cruelty. In Europe every little Prince or State owning a mile of sea-coast claimed the right to issue commissions to privateers, whom it was impossible to distinguish from pirates, and the petty Indian chiefs claimed an immemorial right to issue passes to all ships which sailed by their shores and to punish, by forfeiture of goods and cargo, refusal or neglect to purchase these passes, for which indeed they demanded but a paltry price. The enforcement of this claim, and the further claim to seize the cargoes of all wrecks, European traders considered to be piracy, and resisted whenever they were able, whilst the local Governments of the English, French, Dutch and Portuguese tried to force native Indian vessels to carry passes which they themselves issued. It was a pretty game but not one to be commended.

A letter from John Mountney, dated 27th November 1638 (India Office Records, O. C. 1651) says that at this time there were twenty Malabar pirate vessels at sea, and that they approached their intended victims under the white flag (the use of which was well known in Asia as early as we have any record) and then suddenly attacked. This was the case in the attack on the Comfort.

"November the 16th being in the latitude of 11d. 20m, and in 13 fathom we were chased by nine sayle of Friggotts from six in the morning untill eight before they came within shott of us, after which time they kept their distance untill twelve at noone, then falling flat calme; in so much they perceived our shippe could not work any way with her sayles they handed their sayles and immediately rowed all together on board us and lashed fast notwithstanding we placed every shott into them and spoyled [hurt] many of their people.

"Being lashed on board, they entred their men in abundance, the which wee used all means possible to clear, but, finding them so resolutely bent and still increasing so abundantly. I resolved to blow up our upper deck, and effected it with the losse of not one of our people, yet some hurt, and divers of theirs, namely the Mallabars, slayne and maimed.

"This seemed little or nothing to dimnish or quell their courage but wee still continued to defend the opposing enemy by murthering and wounding each other, they being so resolute that they would not step aside from the muzzell of our ordnance when wee fired upon them but immediately being fired heaved in whole bucketts of water, in so much that in the conclusion wee were forced to betake ourselves to the Gun-Deck, upon which wee had but two pieces of ordnance. They then cutting with axes the deck over our heads,
and hearing the hideous noyse and cry of such a multitude, thought how to contrive away to send them all to theire greater adorer Belzebub, which was by firing all our powder at one blast, as many of us as were left alive leaping into the sea, yet intercepted some by those divelish hounds.

"Wee were at that present English 23, being all wounded foure excepted, blacks 4 and Iames 4; slayne English 5, Iames 3 and blacks 13: all which were then living theye took into their Friggotts and carried us on shoare about 24 houres after, where wee, the English, wanted all things whatsoever, irens, hunger and cold only excepted; the manner of our then present estate would be but prolix to write and therefore omitted.

"During all this time of our encounter, which was from 8 in the morning untill 4 in the afternoone, there was not more than three leagues distance from us a Dutch shippe, which could not by any means assist us, in regard of its being calme, yet at 6 or 7 in the evening our lee came fayre by the shippe burning, and so she continued, the enemy not gaining ought that belonged to the Honble. Company, but was enforced to leave her with the losse of more than 1400 men."

[Letter from Walter Clark, Commander of the Company's ship Comfort, to the Council of Bantam, dated 1st April 1639. India Office Records, O. C. 1651 and 1671.]

VII.

THE PIRATE COXINGA TAKES FORMOSA FROM THE DUTCH. 1661.

In 1624 the Dutch gave up their settlement in the Pescadores and, with the permission of the Japanese, settled at Taywan [Tai-ouan]. In the Island of Formosa. Here in 1634 they built a fort which they named Fort Zeelandia. The Japanese soon found it advisable to retire and the Dutch made themselves masters of the whole island. In this position they found it necessary to take action against the Chinese pirates. In 1626 the leader of these was one Chin-chi-lung who collected a large fleet and made himself master of the seas. When trapped and killed by the Chinese authorities in 1646, he was succeeded by one Chin-ching-kung, known to the Europeans by the Portuguese version of his name ric. Coxinga. He had been a tailor at Taywan in Dutch employ and had been baptized under the name of Nicholas Gaspard but dissatisfied with his treatment by the Dutch, he turned pirate. Finding that he could not establish himself in China itself and full of animosity against the Dutch, he formed the project of seizing the Island of Formosa. This he succeeded in doing in the year 1661. How he did so is told by Gauthier van Schouten, who was in the Dutch East Indies at the time. Coxinga behaved with especial cruelty to the native converts and to the Dutch pastors, but such cruelty was characteristic of the Chinese pirates. It was exhibited as fiercely against their own countrymen as against foreigners, and, it is only fair to say, met with equally cruel reprisals.

During and after the Tartar invasion, pillaging and piracy, disorders on land and sea continued incessantly throughout China, as there were always two factions at war with each other. At last the remainder of the party which had been defeated on land betook itself to sea under the command of a famous pirate named Chinchilung or Yquion. He soon found himself master of a great fleet, and at the head of several valiant corsairs, that is, if corsairs deserve that the quality of valour should be ascribed to them.

22 Mandelslo (p. 87) says that some 1,200 of the enemy were blown into the air.
23 The prisoners were ultimately released on payment of ransom and arrived safely at Surat.
24 This was the port of exchange between Japan and China owing to the prohibition of direct intercourse. Mandelslo p. 165.
This fleet having engaged sometimes in piracy, sometimes in trade or private affairs, all together or in parts as occasion required, the forces of Chinehling increased to such an extent that he quickly got together 3000 vessels. This formidable power filling him with audacity he formed the design of seizing the Empire, but the Tartars, more cunning than he, having enticed him ashore with the greater part of his men, defeated and took him prisoner and sent him to Pekin, where they put him to death by poison.

Coxinga, who had been his lieutenant and second in command, took his place, though he came originally from the very dregs of the people, having been a tailor at Taiowan [an Island on the S.E. coast of Formosa] where the Sieur Putman [Hans Putmans] had employed him as such. Later he turned pirate and, having pulled off some considerable coups, acquired a high reputation which placed him in the position which he now occupied.

He hated our nation, which had often interfered with his piratical undertakings and given him some sufficiently important checks, for which he was looking out for an opportunity of revenge. Accordingly he equipped some hundreds of junks, some of which mounted forty guns and all were well manned and carried a number of soldiers. With this force he left the coast of China in order to land at Taiowan.

In Formosa there had occurred several portents of this misfortune. In the month of January, 1661 there took place a furious earthquake which caused all the mountains in the island to crumble and threw down thirty-one houses at Taiowan. The thick walls of Fort Zeelandia were cracked in several places and in others had fallen down. Three vessels in the harbour were tossed about in an extraordinary manner. The waves of the sea were raised to such a height that they looked like mountains and it appeared as if they would overwhelm the island. These tremors could be felt six weeks later though always diminishing in force. It is true that they had often occurred before in Formosa, but never before had they lasted so long or been so violent.

On the 15th April, 1661 at midnight terrible noises were heard on one of the bastions of Fort Zeelandia, named Middelburg, which waked up all of the soldiers who were asleep. Every one rushed to his arms and then towards the place from which the noises came, but look as they might, nothing could be seen. This incident caused extraordinary surprise.

There were three vessels at anchor in the Roads of Baxamboi, which, an hour before daylight, were seen from the land to be on fire and in flames which burst out again and again as if a cannon were being fired, but no reports were heard. On the other hand those who were on board saw the same take place in Fort Zeelandia. At daylight all these phenomena disappeared.

On the 29th April about mid-day there was seen, in front of the new works, a man who rose up three times out of the water and for the third time disappearing was seen no more. About mid-day beneath the Holland bastion there was seen a Siren with long blond locks of hair, who also showed himself three times. There were also several other portents which are thought to have been messengers of the approaching misfortune.

On the morning of the 30th April, as a great fog, which hid the horizon, began to clear, one saw from Fort Zeelandia that the sea was covered with vessels, a forest of masts. This great force was divided into three squadrons. The first, passing in front of Fort Zeelandia, cast anchor three leagues to the south. The second went north to the pass of Lagimoi which lies between Formosa and the long and narrow bank of Baxamboi. The third remained in the same place in which the whole fleet had been first seen, about a cannon-shot from the Dutch vessels in the Roads.
Soon after, the troops being landed spread on all sides, committing all sorts of hostilities, as well against the Chinese themselves and the Islanders as against the Dutch, and putting everything to fire and sword. Four hundred men, who had been sent to reinforce the garrison of Zijkam [Sakkam], being overtaken and defeated by the enemy, some of those who were not killed got into the Fort and others by swimming got back to Fort Zeelandia.

The enemy, laying siege to Fort Zijkam, cut off the watersupply and battered the Fort, which at first was valiantly defended, but the besieged, soon losing courage on account of the smallness of their forces and the want of provisions and water, surrendered at discretion on the 4th of May. The treatment given them was what might be expected from brutal and inhuman people who made them suffer all that one can in the most cruel captivity.

However as soon as the fleet was seen, Captain Thomas Pedel, sallying from Fort Zeelandia with some men, erected three batteries in the outskirts to command the shore. The next morning his son was brought to him with one of his arms cut off. the enemy having caught him with his tutor whom they had murdered. This gallant gentleman, wild with grief, begged of the Governor Sieur Coyet [Frederik Coyett] for permission to take two companies to look for the assassins. Having obtained it he marched along the shore supported by some little vessels which hugged the coast and had small guns.

The Chinese, seeing him coming, sent against him a whole army in order of battle, and after a short cannonade an engagement took place. The enemy came from all sides, the ground being covered by them, uttering furious cries and flashing their daggers and long swords. Pedel defended himself valiantly and made a great slaughter, but at last, overwhelmed by the prodigious number of his assailants, he and most of his people were killed. The remainder of the two hundred men whom he had commanded and who were not more than eighty, threw themselves into the water, and by the help of the little vessels or by swimming got back into the fort.

During this fight on land the three ships Hector, Gravelande and Marie were, according to the orders they had received, fighting at sea. But the powder on the Hector catching fire and blowing her up with more than 100 men, of whom not one escaped, the two others found themselves too weak to continue the fight and withdrew under the cannon of the Fort.

Moreover our people obtained no assistance from either the Islanders or the Chinese who had settled on the island, most of them having taken fright and fled and the remainder, unable to resist so great a force, submitted.

The enemy meeting with no resistance in the island penetrated everywhere and took all the little forts in it, putting to the sword everyone they found in arms, and even free women, slaves and children. They spared no one, neither priests nor officers, neither old people nor people of rank. Next Coxinga laid siege to Zeelandia and, having closely surrounded it, sent in a pastor, named Antoine Hambroek or Hambrou, who had been made prisoner, to tell the Governor that if he would surrender he should have good quarter, but that in case of refusal he would not spare even the infants at the breast nor the prisoners he had taken or should take in the future.

Neither the Governor nor any other person amongst the besieged was inclined to listen to the deceitful offers of the enemy, and Pastor Hambrouc, who had left his wife and some of his children in their hands, could not make up his mind to abandon them. He made a last farewell to two of his daughters who were in the Fort, one of them being married to an officer. One can easily imagine how cruel and pathetic was such a parting. It was in fact a last adieu, for the Pastor and his son and the other prisoners were soon afterwards
decapitated, as well as Pierre Muis [?Mazins], Pastor of Favorlang [?Kelang], and Winshemius, Pastor of Zijkam. Some of them saw their wives violated before their eyes and then cut in pieces with swords. Other women after being violated were given to the Islanders as slaves. In short there was no barbriety or infamy which was not exercised on this occasion.

Governor Coyet, fearing that the two vessels which were left would be taken, sent the Gravelande to Kelang and the Marie to Batavia, where on its arrival the squadron mentioned above was fitted out [i.e., ten ships under Jacob Cacuw].

The enemy having pressed our people so closely that they were forced to abandon the town, they retired in all haste into the Fort with their cannon and set on fire the houses which were nearest to it. But the Chinese, who followed them up closely, extinguished the fire and saved and plundered all they could, and immediately filled with earth and sand the sugar boxes which they found, using them to entrench the streets. They raised cavaliers with batteries upon them; threw a quantity of fireworks; battered the Fort from several sides, after the return of Pastor Hambrone, and hoped to make a breach, but in this they were disappointed.

On the contrary the besieged made a sortie and spiked the guns of the besiegers. They also made play with their mortars, and the Chinese, who had never before seen anything like them, ran to the places where the grenades were falling and were wounded by them. One of their Mandarins or Colonels having been accused of cowardice, had his head cut off.

Herman Clenck [who had been sent to Taiovan as President and Commandant] having arrived at Taiovan and having unloaded a part of what he had with him was forced to go on to Japan. The enemy, continuing their attacks, made two new batteries at Baxamboi, whither up till then the besieged had been able to go to bury their dead, and in this way the Fort was battered on all sides.

On the 9th August twelve Dutch vessels appeared and this great reinforcement made our people hope that the Chinese would raise the siege. They were the ships which General Cacuw brought from Batavia. But it is in vain that men count upon their own forces if it does not please God to bless their designs. Scarcely had this agreeable sight struck the eyes of the besieged: scarcely had the twelve ships cast anchor when there arose a terrible tempest, which obliged them to cut their cables and run out to sea, where the ships were carried to such a distance that the besieged lost all hope of anything like speedy succour, besides which a flyboat named the Urck having grounded, fell into the hands of the Chinese, who by this means got full information of the condition and forces of the squadron.

At length the other vessels returned and disembarked men and provisions. Five of them posted themselves in the harbour behind the town, in order to enfilade the streets. But the entrenchments had been so well made that instead of annoying the enemy, our vessels were so troubled by their batteries that they were forced to retire. In carrying out this manœuvre the Kouwerke also grounded and immediately afterwards was set on fire by the fireworks of the Chinese. The whole poop blew up. Some of the crew were cut to pieces and others, still living, were thrown into the flames which burst from the vessel. Others were drowned and very few indeed were saved.

Next a small flyboat named the Koertboef ran aground, but the greatest part of the crew were so fortunate as to escape by swimming. Only the Master and a few of his men, who had jumped into a boat, were drowned by its capsizing.
However the Commandant of our squadron having armed some sloops and supplied them with a quantity of fireworks, they were sent against the Chinese junks to try to burn them. But the number of the junks was so great and they were so well handled that they surrounded the sloops, took one of them and also two boats and made their crews prisoners. Further the Chinese, holding in their hands great pieces of sailcloth, in which they caught the grenades, immediately threw them back into our ships where they fell wounding our people, who were forced to retire with the loss of three hundred and eighty men, not counting the wounded. The enemy cut off the noses, the ears and the privy parts of the dead who remained in their hands and threw them into the sea with shouts of derision.

After so many disgrace it is not surprising that the besieged lost courage. Heaven, the Elements, the Air, the Winds, the Currents, the Earth, all declared against them, all favoured their enemies. Up to this time the besieged had been able to communicate freely with the ships. The enemy now tried to prevent this. To frustrate their design the Governor caused a small wooden redoubt to be erected, which by its fire caused great annoyance to those of them who wished to establish themselves between the Fort and the ships. Besides this the besieged turned one of their vessels into a fireship without anything appearing outside to show what they had done. The Chinese advancing to fight and take it, the Dutch abandoned it and fled in a pretended panic. When the enemy had carried it off it blew up in the middle of their junks and destroyed a great number of their people. On the other hand their cannon pierced through and broke down the redoubt in several places.

The besieged might still have maintained themselves and forced the Chinese to raise the siege, if a treacherous sergeant, named Hans Jurgen, [Radis] with some others whom he had debauched, had not deserted and reported to the enemy the condition of the place. Three Dutch ships which had gone to the Pescadores to try to get cattle and fish for the sick, were cut off by the enemy and the greater part of their crews killed. Ten of them, whom they caught in the water or on the shore, had their noses and ears and right hands cut off and fastened round their necks, in which condition they were sent back as a final insult to our Nation.

Whilst these things were happening, the yacht Gravelande went to Quelang and took up the Factor Nicolas Lœnius, Marc Masius Pastor and three married Dutch ladies, fifteen inhabitants of that place, sixteen children, twenty eight slaves, &c., in all 170 persons, as the place was defenceless and exposed to the insults of the Chinese. All these people were carried to Japan and landed in the little island of Disna [Deshima].

The Dutch ladies were regarded by the Japanese with extreme curiosity for they had never seen any before, and they treated them very civilly. In the end they were brought to Batavia, whence the widow of the Sieur N. Lœnius, who had married again, had returned to Holland.

Admiral Cœuw, with five of his ships, went to China, to obtain help from the Tartars. But a fresh tempest having again dispersed his little squadron, he, with three of his vessels, was thrown on the coast of Siam, whence he sent them back to Batavia. The two others returned to Taiowan without having been able to get any help.

The Chinese having continuously battered the redoubt and fired more than seventeen hundred shots at it, the besieged were forced to abandon it. The enemy, taking possession of it, one hundred of them were blown into the air in consequence of a lighted match which had been left close to the powder. But the Chinese immediately raised a cavalier in the
same place, put some thirty-six pounder guns in it, and having made a breach prepared to give an assault.

The Fort was by no means in condition to stand an assault successfully. Dropsy, dysentery and scurvy were rife and had carried off a large number of people. The churches were full of sick as also the warehouses; since the beginning of the siege we had lost more than sixteen hundred men, and in fact the only choice was to perish or capitulate. Thomas van Yperen and David Harthouwer went to the enemy’s camp, who sent two hostages into the place, and an agreement was come to on the following conditions, viz., That all prisoners should be returned on both sides. That Fort Zeelandia should be surrendered to the Chinese with all the goods and silver in it, which amounted to some tons of gold [1] and also the cannon of which there were forty pieces. That the besieged, to the number of about nine hundred men, well and sick, should march out with arms in their hands and colours flying.

On these conditions the Fort was surrendered after a general discharge of the cannon, which the Chinese insisted upon to assure themselves that they had not been tampered with. The Dutch then embarked and were transported to Batavia.

The arms used by the Chinese are great swords with long handles which they can use either as spears or scythes. They have bows, arrows and long javelins with white streamers. They carry large ensigns, both pendants and standards, on which are painted monsters, heads of devils and the figures of dragons.

They have armour covering them from the head to the knee and a helmet on the head reaching down to the shoulders, with no openings in it except for the mouth and the eyes. On the top of the helmet is a sharp spike which they use very skilfully for wounding their enemy and throwing him down. Their armour is composed of an infinity of plates like scales, and they wear two or three of them, one over the other, which hang down and flap against their thighs and will resist musket shots. Thus clad they look more like devils than human beings, and indeed many people think them no better than devils. They keep good order in war and in all military operations, and a thousand musket shots will not make them give ground. At the head of each company there is generally an officer on horseback, two others on the flanks and one in the rear, well armed and carrying their swords drawn with which they cut down any one whom they see giving way.”


VIII.

DEATH OF JOHN PETITT, 1684.

The coasts of Cutch (Kachh) and Gujarát, or, speaking roughly, the north-western coast of India from Karáchi to Surat, were inhabited from time immemorial by pirates, each new wave of settlers, including recruits from the local Rájput, taking up the local tradition, and continuing their operations until finally suppressed by the British in the beginning of the nineteenth century. Various names were applied to different sections of these pirates, but, in general, they were referred to by Europeans as Sanganians or Sangadians.

On my reference to Sir Richard Temple as to the origin of this term he writes:

“…The Sanganian pirates of the coasts of Sindh, Kachh and Káthiáwár, especially of Kachh, were so famous among Europeans in the 17th century that Ogelby’s *Atlas* (1670) refers to Kachh as Sanga.
"From your quotations regarding them, they were known as Sanganians, Sangadians, Singaneys, Singanias, representing vernacular forms, such as Sangani, Sangadi, Singani, Singania. All these forms are descriptive adjectives and clearly relate to the name of a tribe inhabiting places in Sindh, Kachh and Kathiawar. Other European spellings of the name are Sanghanians and Sangaries.

"Sanghar, Sangar, Singhar (Changar in the Panjab) is the name of a tribe widely spread in places over Upper India from Sindh to Bengal. There are also Sanghar or Sengar Rajputs. The tribe has been settled in India for a very long time, and was found in Sindh as Sangamera (Tangamera) by the Arabs in the 8th century A.D., and by Alexander's Greeks (4th century B.C.) about the Indus delta of the period as Sangada, Sangara (Bombay Gazetteer, Vol. XIII, Pt. II (Thana), pp. 713-14, footnote).

"They came into Kachh from Sindh with the Samas, splitting into four divisions of Rajputs, and were joined by other Rajputs (Chawara, Chahurun). Some became Muhammadans, or perhaps emigrated as such (Indian Antiquary, Vol. V, pp. 167-174; Sherring, Hindu Tribes and Castes, Vol. II, p. 246).

"It may be assumed therefore that the Sanganians were originally very early emigrants into India through Sindh, settling down eventually as Rajputs in numerous places, and in some instances as 'low castes', like many other tribes. Those on the coasts took to piracy, doubtless a long time ago, and attracted recruits from adventurous men of Rajput origin. Their stronghold originally was at Kachchigad, five miles above Dwarka, and subsequently at Bet (Shankhodar) in Kachh: the Beyt of the Maps and of the Imperial Gazetteer, and the Bey of the older spelling, formerly known to Europeans as Sangania, Singania, from its association with the Sanganians (Bombay Gazetteer, Vol. V, (Cutch), pp. 95, 96)."

Of these people Alexander Hamilton (A New Account of the East Indies, I, 132-33) says:—"Their seaport is called Baet, very commodious and secure. They admit of no trade but practise piracy. They give protection to all criminals who deserve punishment from the hand of justice... They, being confident of their numbers, strive to board all ships they can come at by sailing. Before they engage in fight they drink Bang, which is made of a seed like hempseed that has an intoxicating quality and whilst it affects the head they are furious. They wear long hair and when they let that hang loose they'll give no quarter."

Such were the pirates into whose hands fell Mr. John Pettit, a Member of the Bombay Council, who, having quarrelled with Sir John Child, the President, bought a ship, the George, in which he went trading to the Persian Gulf. It will be seen that, in spite of the defence, which caused the pirates serious losses, these Sanganians preferred ransom to revenge, and then, having landed their prisoners, were so callous to their sufferings and careless of their own interests that they allowed the ransom to slip out of their hands, whilst they haggled about its amount, for the want of a little attention.

The use of bhang (Cannabis indica) to infuriate soldiers before attack was a common practice in the East and is referred to by Orme and other writers in their accounts of fighting in all parts of India.

I Ben Oxoborough being put on board the shipp called the George, which belonged to Mr. John Pettit, himself being on board also, wee sett saile from the Island Bombay upon the

25 So the Spartans at Thermopylae combed out their long hair before they made their last stand against the Persians.
20th day of October [1684] designed for Suratt. Upon the 28th day wee were sett upon by two Sanganyan pyratts, the one a shipp, the other a very large grabb, which wee engaged for about foure houres, but at length, wee having destroyed many of them, they left our shipp, wee sustaining noe damage but the loss of one Englishman. But it pleased God that a very sad accident happened, for our powder took fyre and the Quarter-Deck was blown up, which falling downe, part of it broke Mr. Pettit's head and bruised his right shoulder very much and had undoubtedly prest him to death, but that the timber was supported by a great gunn, by which Mr. Pettit stood, as also he was most lamentably burnt with the powder on the left side of his face and neck and left legg and foot, which was a great torment to him, but with much adoo hee gott out with seaven more Englishmen, myself being one. But the shipp falling on fyre and having noe hopes to quench it, wee betook ourselves to our boates. But the Mate, one Mr. Samuel Harris, gott into the Pinnis with three more Englishmen and most unworthily ran away with her and left us, by reason of which wee were forst to get into the long boate, which had neither saile nor oares, by reason of which wee became a prey to the Enemye, who, seeing our distress, turned head upon us and took us prisoners; and as soone as wee came aboard of them they stript Mr. Pettit of his upper garment onely, which was a great favour, none else experiencing the same, after which hee was put asterne of their grabb in our boate, where wee continued about three houres, at the end of which time they took Mr. Pettit and myself aboard, leaving the other two in the boate, towing asterne all night with nothing for their covering but their shirts and those almost burnt off their backes, by means of which, it being very cold in the night and their burns almost intolerable, the one dyed the next day, the other two dayes after.

For Mr. Pettit's entertainment, it was as followeth: As soone as wee entered wee were put downe into their cookroome where wee were forst to sett almost one upon another, there being seaven lasscarrs with us, and could take noe rest. In the morning wee understood the pyratts held a consultation what to do with us, and at length itt was determined that Mr. Pettit, myself and two Christian lasscarrs should bee put into the pro [†prow or native boat so called] and there to have our throats cutt and so heaved overboard. Accordingly wee were put there. Over the head the sea which came washing us [sic], which was much troublesome to Mr. Pettit's legg. Here wee continued about three houres, but Mr. Pettit, being very uneasy, sent for one of the officers and desired a better place and hee would reward him with five rupees, which as soone as they found there was money coming they granted, which I believe was one cause of our preservation, for after that wee understood they examined the Moore lasscarrs very strictly what itt was, and by two Banyans who was with us they understood the certainty of what hee [Mr. Pettit] was; so from thence wee were removed into their Kernoe [†canoe or boat] upon deck among their sailes, where wee had not continued but a very short time when the soulders upon deck began to bee outrageous and were about to cut us in pieces, but the officers stopt them, upon which Mr. Pettit proffered five rupees more for another place to lye in, which they granted likewise and removed us to the Quarter-Deck, where wee had a Topgallant saile allowed us for a bed and covering; but the next morning the Pylate of the shipp would not suffer us to continue there any longer, upon which Mr. Pettit promised him fifty rupees more for a good lodging where hee might be settled, which they granted also, but did not perform to expectacon, for wee were put down into their hold upon the rock stones which was all

2 Mahr. gurā́́, from Ar. ghorāb, a galley. See Yule, Hā́́boon-Jṓ́boon, s.v. Grab.—Ed.
27 He does not include those killed when the ship was blown up after the pirates had been repulsed.
their Ballis [ballast] and there wee were forst to lye all the terme of the voyage, itt being tenn dayes (which was very hard), in all which time Mr. Pettit never went to stool, which did much disorder him and put him into a feaver and could gett neither Doctor nor Cururgion to give him help but a poor silly Barber, who brought a little white oynment, which I cannot tell whether itt did him good or hurt.

At length wee were carried ashore, Mr. Pettit being soe unwildy hee was forst to be carried out in the Topgallant saile by forse of men, and when on shore was carried up to their towne in a cart. The place being called Ramra, as soone as wee came to their towne wee were called before their Roger [Rájá] or King and examined where hee was, very sivilly treated, and they bid him [Mr. Pettit] feare nothing, for hee should sustaine noe damage but should have what hee desired. But all hee could gett was a little rise and butter, save a great deal of Cow-milk and butter-milk, and the which I believe did him harme, but hee could not be disswaed from itt; alsoe hee was brought to soe low a condicion by reason of his burnses as hee could not turne his legg up on his body but as I turned itt for him, neither could hee make water or goe to stoole but as I turned him and held a piece of potsherds to him to ease himselfe, yet notwithstanding, hee had noe feare nor apprehencon of any danger but seemed to bee very clearly, I endeavoring to promote itt what I could.

At length the Roger sent to him about his ransume and demanded a lack of rupees, but at last fell to ten thousand which hee granted, but the next day they went back of their words and would have five thousand more, which too much troubled him, hee telling me hee would willingly give itt but was afraid if hee should condensend they would stand off againe, and soe hee should never know when hee had done.

The night after, wee having been aashore seaven dayes, I heard him talke idly [deliriously]. In the morning hee was pretty well but I was afraid of him, askt him if hee had any words to send to Suratt. Hee answered Noe. Then I askt him if hee had made his will. Hee told mee Is [Yes], see I would trouble him noe more at that time, hee being inclinnable to sleepe. But at last I, seeing him grwo worse and worse, sent to the Roger to acquaint him that hee was in a very bad condicion and if hee had noe Doctor to afford him present helpe I thought hee could not continue [to live] and see they would lose their ransume, upon which came a great many of the Cheife men and felt of his pulse, some saying hee was not so ill, others shaking their heads at him.

But noe helpe, and in the afternoone, I lyeing by him, hee fell into a very could sweat and in an hourres time departed, which as soone as itt was knowne there was order given for a grave to bee made and myselfe and three of the blacks were commanded to carry him to his grave, which we did. Myselfe was one of the two which put him in. This as near as I can remember is the whole of this sad Axysend concerning Mr. Pettit, which I affirme to be the truth. Witnesses my hand.29

Jany. the 20th. 1684-5.  Ben Oxborough. [India Office Records, O.C. No. 5304.]

The account given by the Mate, Samuel Harris, is as follows:—

October the 29th, 1684. At eleven in the forenoon engaged with the Singaneya, where they boarded us with four or five hundred men, continuing till three in the afternoon, then

28 Arámra, opposite the island of Beyt, on the Gujarát Coast.
29 According to this account, Hamilton’s statement (f. 198, 202) that Pettit died after six months captivity, owing to Sir John Child’s refusal to allow him to be ransomed, is quite inaccurate.
they finding us to be too hot for them, put off and fell astern, then we firing-off musketts out of the Great Cabin windows, the powder room scuttle being open, blew our ship up and killed our commander Thomas Matthews and [the] gunner, four Englishmen more, five lascars and two Portuguese women outright. Then the fire being so fierce we was forced to take to our boats. Mr. John Pettit, Mr. Oxenbon [or Oxborough], six lascars, one Banyan in the longboat, Samuel Harris and the Boatswaine, two Englishmen more, one Portuguese merchant, fifteen wounded lascars, took to the Pinnace, leaving some twenty or twenty-five souls on board the ship alive. The longboat having no oars in her was taken up by the Singaneys, but we got ashore the next morning at Tarrapore [Tărăpur, Cambay] where one Englishman dyed of his wounds and five lascars.

Damages received by him [i.e., from the enemy], lost our head [fore-part, bows] and bowsprit, one man killed. His damage was unknown, but upon our deck we had forty or fifty of his men dead and as many more swam by the board crying for help. This from me

Samuel Harris. [India Office Records, O. C. No. 5233.]

(To be continued.)

SECOND NOTE ON THE HATHIGUMPHA INSCRIPTION OF KHARAVELA.

By R. C. Majumdar, M.A., Ph.D.; Calcutta.

In my previous note† on the edition of the above inscription by Messrs. K. P. Jayaswal and R. D. Banerji, I discussed mainly the passage alleged to have contained the date of the inscription. Since then a new impression of the inscription has been taken by Mr. K. P. Jayaswal, and his revised readings and notes have been published in JBORS, December 1918. It is gratifying to note that the learned scholar has now given up the reading pōnātariya-sāhavasate which was looked upon as the key-stone of the date of the inscription, but which, as I contended in my note, was altogether untenable. Unfortunately, however, the new reading proposed is equally, or rather still more, unsatisfactory. It runs as follows:—“pōnātariya-sāta-sahashehi Muriya kālā”. As no facsimile is given along with the revised reading, we can only take help of that which was first published. Now, unless this is looked upon as an absolute forgery, we fail to understand how the new reading can be evolved at all. Any one who looks at the estampage can easily satisfy himself that the letters can by no means be construed as sata-sahashehi. The editor remarks:—“I examined the passage for several successive days, and so did Mr. Panday along with me. We both came to the definite conclusion that the text is as given above. . . . We had three fresh impressions taken and they all confirmed the above readings. . . . I can with absolute confidence say that the former readings were wrong.” It is indeed unfortunate that the editor did not see his way to publish this new impression, but until that is done, it is legitimate to hold that the new reading proposed by him is sufficiently doubtful. The reader is indeed puzzled, when he finds that the same letters are read, with equally absolute confidence, once as sāhivasaṣate rāja and at another time as sāta sahashehi.

While first editing the inscription, Mr. Jayaswal rejected the theory that the expression beginning with chaṣṭha aṣa satika, in line 16, denoted any date, even when

† Ind. Ant., 1918, p. 223.
‡ To be denoted henceforth by Roman numeral II, the Journal for December 1917 in which the first article was published being denoted by Roman numeral I.
§ II, p. 394.
taken along with the preceding words which were interpreted as year 165 of the time of king Muriya. He now takes the very expression as the principal phrase recording the date by itself, and translates the whole sentence as follows:—"He (the king) completes the Muriya time (era), counted, and being of an interval of sixty-four with a century." It is a very unusual way of expressing dates, to say the least of it, even if we hold that the expression is rightly read and the translation correctly made. There are, however, grounds of doubt in both these respects. With the facsimile before us it is difficult to read किळा in place of कि्ले and वोखहिःव्रस्य instead of वोखहिःव्य, while the proposed interpretation of वोखहिःव्रस्य and अपदायति is certainly not such as carries immediate conviction. We need not pursue the subject further till the new impressions of this very important portion of the record are made accessible to the public. In the meantime we are bound to maintain that no case has as yet been made for those who look upon line 16 of this inscription as containing any reference to a date.

Much has been made of the expression tatiya kaliṅga-rājāvase purisa-yuge in II. 2-3. Mr. Jayaswal has taken this to refer to the "third dynasty of Kaliṅga" and proceeded to discuss the two dynasties that preceded the one to which Khārvela belonged. In his opinion the first dynasty occupied the throne of Kaliṅga from the time of Mahābhārata war to its conquest by Nandivardhana, and the second, during the interval between the fall of the Nandas and the conquest of the country by the emperor Aśoka; the Cheta dynasty to which Khārvela belonged and which reasserted the independence of Kaliṅga being of course the third. According to Mr. Jayaswal the inscription thus indirectly confirms the Purāṇas, which indicate that the Aryan rule in Kaliṅga had come down for some 1300 years.

I am not prepared to concede that the expression certainly means "third dynasty of Kaliṅga." The simple meaning seems to be "the third generation (yuga) of the Kaliṅga kings in the male line." This seems very suitable when taken along with the context. For Khārvela who would thus belong to the third generation of Kaliṅga kings, was a young contemporary of king Sātakarni, who has been generally identified with the first Andhra king of the name and who was the third king of that royal family. It may be assumed that when the disruption of the Maurya empire began, both the Kaliṅgas and the Andhras seized the opportunity and declared their independence, and the one event followed closely upon the other. Although Sātakarni did not probably belong to the third generation, his long reign must be presumed to have covered the period for the third generation.

But, even assuming that the expression really means "third dynasty of Kaliṅga," there is no reason to connect the first dynasty with that described in Mahābhārata. The Nandas and the Mauryas had conquered Kaliṅga and they might be looked upon respectively as the first and second dynasties. The objection that they were conquerors from the north does not carry any weight in view of the presumption made by Mr. Jayaswal that the Cheta dynasty too came from the north. It may be pointed out in this connection that it is

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4 I, p. 450.
5 II, pp. 384-85.
6 Mr. R. Chanda also arrives at the same conclusion after a prolonged discussion. Memoirs of the Arch. Surv. of India, Vol. 1, p. 80.
7 Mr. Jayaswal now reads it as tatiya (II, p. 375 but there is no trace of any anurāśa in the published facsimile.
8 I, p. 436.
9 Mr. Jayaswal himself offers this meaning of yuga (I, p. 437).
extremely unusual for a king to refer to, far less to number, the dynasties that preceded his own and I do not believe there is another instance in Indian Epigraphy. The interpretation assigned by Mr. Jayaswal to the expression is therefore less probable even on general grounds, whereas it is extremely unsafe to look upon it even as an indirect confirmation of the Pauranic statement that the Aryan rule in Kaliṅga had come down for some 1300 years.

From some expression in line 4, Mr. Jayaswal has come to the conclusion that, according to the official estimate, the population of Kaliṅga numbered thirty-five hundred thousand. He has read the expression as Paṇātsāhi saṭa-sahasekhi pakatiyo cha raṁjayati. Now any one who looks at the estampage can satisfy himself that the third letter cannot be ti and that the fifth and the sixth letters cannot be respectively ha and sa. Besides, the second letter has a distinct ś mark on the left and most likely represents no. If the published facsimile is a faithful one, I have not the slightest doubt that the reading adopted by Mr. Jayaswal cannot be maintained.

Mr. Jayaswal has traced the name of the contemporary king of Magadha in line 12. He first read the expression as "Maiga)dhā cha Rājāna(m) Bahapati-mitraṁ pāde vaṁdāpayati\" and sought to identify king Bahapati with the well-known king Bhāhaspati-mitra whose name appears in coins and inscriptions as Bahasati-mitra. In his revised reading he has given the name as Bahasatimitra, thus removing the discrepancy between the two forms. He remarks:—"The rock decided that the name is spelt as Bahasati not Bahapati" and further informs us that a cast was taken of the letters on Plaster of Paris. It is difficult to understand, why, in this case as well as in the all-important expression containing the date, the editor did not think it necessary to give the benefit of his personal examination of the rock to the public in the shape of improved facsimiles. He ought to have considered that expressions containing such important historical information must be placed above all doubts and cannot be accepted merely on the authority of any scholar, however great. I do not mean any disrespect to Mr. Jayaswal or cast any doubt upon his scholarship, but I am bound, in all fairness, to confess, that the facsimile which was published with his original article does not seem to me to lend any weight to his view. After a close and careful inspection of the letters I am of opinion that the reading adopted by Mr. Jayaswal is mostly conjectural. The first two letters are hopelessly indistinct, and the portion that remains of the third letter does not make it likely that it represents dha. As regards the six letters which have been read as Bahasatimitra\textsuperscript{m}, the second letter seems to have a sign attached to it, and the third and fourth letters look like pa and sa. I would propose the tentative reading bahu paṁdātimā which gives good sense. I do not of course deny that the reading Bahasatimitra\textsuperscript{m} might, after all, be proved to be correct but so long as it is not supported by a clear impression of the inscription, all conjectures about the relation of king Khāravela and Bahasatimitra must be altogether given up.

The arguments by which Mr. Jayaswal has sought to identify Bhāhaspatimitra and Pushyasmitra\textsuperscript{19} seem to me more ingenious than convincing. But after what has been said above the topic need not be discussed in this connection.

An expression in line 11 has led Mr. Jayaswal to conclude that Khāravela led out in procession the wooden statue of Ketubhadra, the Kaliṅga hero, who died in the great war, described in Mahābhārata, thirteen hundred years ago. He further observes in this

\begin{footnotes}
\item[10] I, p. 439ff.
\item[12] I, pp. 457, 473ff.
\item[14] I, p. 473ff.
\end{footnotes}
connection that "a careful chronicle had been kept in Orissa. . . . Their record could go back 1300 years." He reads the expression as "nekāsayati janapadabhāvānaṁ cha terasa-vasa-sata-Keṭubhada-titāmara-deha-saghātāṁ." But the letter which has been read as va in terasa-vasa-sata has a distinct hook on its upper left, and although the lower loop is a little larger than usual, it should more properly be read as kha. I therefore propose the reading "nekāsayati janapadabhāvānaṁ cha terasa-Khasa-satāṁ katubhadata ( . . . ) deha-saghātāṁ." It may be translated as follows:—"Expels the thirteen hundred Khasas who were a cause of anxiety to the whole community and who injured the body of the ascetics . . . ." But even if Mr. Jayaswal's reading be accepted, his conclusions about Ketubhadra and the chronicle of Orissa reaching back thirteen hundred years seem to rest on too slender a hypothesis to be taken seriously. Regarding the expression terasa-vasa-sata Mr. Jayaswal remarks:—"It may be said that terasa-vasasata may mean 113 years also. But we have another such expression in the inscription ti-vasa-sata which, as has been shown, can only mean 300 and not 103 years . . . That being so we must take the similar expression terasa-vasa-sata in the same way, i.e., to mean 1300 and not 113." Mr. Jayaswal evidently forgets that a few pages later he explained another similar expression viz. sati-vasa-sata as 160 and not 6,000.

Then, as regards Ketubhadra or "His Highness Ketu," Mr. Jayaswal remarks that "the age given for him in the inscription—thirteen centuries before Khāravela's time (1300·160=1460 B.C.)—takes us to men who lived about the date of Mahābhārata war as given by the Purāṇas (1424 B.C.)". This naturally led him to look into Mahābhārata and there he found, to his agreeable surprise, that "Ketumān commanded the army of Kalinga in the great war as Commander-in-chief of the Kalinga forces. He was the eldest son of the king of Kalinga. He fought a great battle against Bhima and had a heroic end on the battlefield." 15

This is a serious error on the part of Mr. Jayaswal. The chapter 54 of Bhishma-parvan, to which he gives reference, clearly shows that the king of Kalinga named Śrutāyu actually commanded his forces in the battlefield and was killed by Bhima, that his son "who fought a great battle against Bhima and had a heroic end" was named Sakrdeva, and that Ketumān was the name of a Nishāda chief who fought on the side of Duryodhana along with the Kaliṅga chief and met his end on the same day. The following verses, among others, from chapter 54 of Bhishmaparvan leave no doubt on the above points:—

"Tatāḥ Śrutāyuḥ saṅkruddho rājāḥ Ketaṁata saha
Āśvāda rāṣe Bhimāṁ vyādhānīkeshu (chedihu) (6)
Kaliṅga-stu mahe-hvāsaḥ putram ch āṣya mahārathah || (18)
Sakrdeva iti khaśā te jagnathāḥ Pāṇḍavaṁ śaśāh || (19)
(Cf. also verses 24, 72, 75, 77).

Thus Ketumān was not only not a king or even a prince of Kalinga but was a Nishāda by caste (vs. 5 and 7) and his forces are clearly distinguished from the Kaliṅga army. It is a matter of surprise how, in spite of all these detailed descriptions, Mr. Jayaswal could have made Ketumān a Kaliṅga hero and the son of a Kalinga king!!

After all I do not find that much real progress has been made in the elucidation of the record beyond what was done by former scholars with the help of Pandit Bhagawanlal's}

15 I, p. 436ff.
16 The Khasas are mentioned along with the Dravīḍas in the Manu-Saṁhitā (Ch. X, v. 22). The Kha-sas may therefore be supposed to have lived in the south in Khāravela's time.
17 I, p. 438.
18 I, n. 437.
eye-copy, although two reputed scholars, with adequate equipments, have since visited the cave in order to make a scientific study of the inscription. Reliable historical information which they have been able to glean out of the record does not make any substantial addition to what we already knew about it, and this is a great disappointment to those who, like myself, built high hopes on a scientific study of the inscription. The result is no doubt to be sincerely deplored, but one cannot help thinking that it is mainly due to the decaying state of the cave which no longer admits of a sure interpretation of the record, but gives wide scope to guesses and conjectures. It is difficult to give any other explanation of the serious differences which pervade the two separate editions of the text, although both are based upon facsimiles prepared by approved scientific process, and aided by the personal experience of two distinguished scholars. The difficulty is, that we are asked to take on trust many things which do not appear clearly upon the estampage; but, in view of the differences between the two editions we may be excused if we refuse to concede this demand. Whether this state of things will ever be improved admits of doubt, but, in the meanwhile, we should rather confess that we know little than accept conclusions which do not clearly follow from the impression which we actually possess.

In the July–October number of JRAS, 1918, Dr. V. A. Smith contributed a short note on the Hāṭhigumpha inscription of Kārávela, in order, as he says, to give wide publicity to the learned paper on the above subject written by Mr. K. P. Jayaswal in JBORS, Vol. III, p. 425. Dr. V. A. Smith practically endorsed all the views put forward by Mr. K. P. Jayaswal and did not even hesitate to give out as his opinion that the results achieved by Mr. Jayaswal were almost final. A great deal of importance naturally attaches to what Dr. V. A. Smith says on a matter relating to the history of ancient India and this makes it incumbent upon those who hold different views about Mr. Jayaswal’s conclusions to test and analyse them a little more closely than would otherwise have been necessary. The second edition of the inscription with radical changes in the reading and the interpretation of the record is the most emphatic retort to Dr. V. A. Smith’s views about the finality of the results achieved by Mr. Jayaswal. The above discussion is intended to demonstrate that the second edition of the inscription has as much or as little claim to be regarded as final as the first.

THE INTERVOCALIC CONSONANTS IN TAMIL.

By JULES BLOCH,1

So long ago as 1872, at p. 309ff. of Vol. I. of the Indian Antiquary, Burnell called the attention of scholars to a passage in Kumārila Bhaṭṭa’s Tantravārttika, a work composed towards the end of the VIIth century A.D., a passage notable inasmuch as it quotes sundry Dravidian words. In Vol. XLII of the Indian Antiquary (pp. 200, 201) Mr. P. T. Srinivas Iyengar has given a new and corrected reading of this interesting passage, of which it may be convenient to repeat the meaning here:—

“‘So in Dravidian etc. language, in the case of words ending in consonants, we find that by inserted alterations, such as the addition of vowel terminations or feminine suffixes, we obtain words which bear a meaning in our own speech. For example, from cor, ‘boiled rice’, we get cora, ‘thief’. From atar, ‘road’, we make atara, by saying: ‘True, as it is difficult to traverse [dustara], the road is atara or ‘impassable’.’ So, again, the word pāp, ending in

19 The crucial question of date has been determined finally, and all the principal facts stated in and the inferences deducible from the inscription are placed beyond reasonable doubt.” JRAS, 1918, p. 544.
1 Extracted, with additions, from Mémoires de la Société de Linguistique de Paris, Vol. XIX, fasc. 2 (1914, p. 85 ff.), translated by Mr. J. D. Anderson.
the consonant p, signifies 'a serpent'; but by adding the vowel a, we can assert: "True, it is indeed 'maleficient' or pāpa." Similarly the word māl, which means 'woman' can be made into mālā, 'a harem'. "And that is true," we remark. So also the word vaiś, when it ends with r, signifies 'the belly'. But pronounce it as vaiśi and reason as follows: "Yes, in impelling all famished mortals to crime, the belly in fact acts as an enemy, a vaiśi." But though in the case of the Dravidian etc. language, we can accommodate the words at will [to make sense], yet when it is a question of the Persian, barbarian, Greek, Roman and other such languages, we know not how to arrange them so as to arrive at any meaning whatever."

From what speech, then, are taken the words cited by Kumārila? The opinion generally held is that we have here to do with Tamil, or rather chiefly with Tamil, as is sufficiently indicated by the use of the group-word Drāviḍāḍi before the singular bhāṣāyām. The implicitly accepted ground for that opinion, which may be taken to be as valid now as ever it was, is that all the words cited by Kumārila are known to us in Tamil. If we must admit that the word māl in the sense of 'woman' does not occur anywhere, it can nevertheless be interpreted, as Mr. Srinivas Iyengar has explained in his article, as being clumsily extracted from an authentic compound Tamil phrase. Strongest argument of all, two of these words atar and cor, are at present unknown anywhere except in Tamil. Finally, we have Caldwell's identification of the nouns Drāviḍa and Tamil, at pp. 8 to 10 of his Comparative Grammar of Dravidian Languages (3rd ed.), a matter to which I shall presently revert. Subject to the result of possible further investigation of the use of the words in question, and especially atar and cor, in other Dravidian speeches, we can, I think, already deduce some significant indications as to the probable development of the Tamil language from this passage of Kumārila.

In the first place, Mr. Srinivas Iyengar (herein following Burnell) notes that three of the examples quoted by the Sanskrit writer are defective, inasmuch as the words ṭōru, pāmbu and vaiśira have not the consonantal termination postulated by Kumārila. But, with all due deference to Sir G. A. Grierson and Dr. Sten Konow (Vol. IV, Muṇḍa-Dravidian, p. 287 of the Linguistic Survey; cf. also Burnell's South Indian Palaeography, p. 126, n. 2), who think the assumption a rash one, I venture to think that there is no reason to suppose that the existing vowel-endings are not quite modern. Indeed, the terminal vowel is often absent in colloquial Tamil at the present day, and normally disappears in compound words and in oblique cases of the noun. It should also be noted that, in passing from one Dravidian language to another, we find instances of this change. Take, for instance, the affix of the plural, which in Tamil is -pāl (colloquial -gō), in Canarese -pāḷu (colloquial -gōl), in Tulu -kūḷu and in Telugu -lū. Take, again, the classical Tamil īṭ, 'house', expanded into -īḷe as the ending of the locative case, which becomes in Telugu illis, and in Kui īḍu. So the Tamil tanśir (colloquial tanṣi) 'water', becomes in Telugu nīḷu.

But the most interesting inferences to be deduced from the form of the words quoted by Kumārila relate to the law, characteristic of Tamil, by which the intervocalic occlusive consonants become sonants. This law is well known (see, for example, Caldwell, p. 135ff.) and may be stated thus. As initials, the occlusive k, t and p remain surds, as also when they are doubled between vowels. But they become sonants (and often even spirants) when they occur singly between vowels, and are also sonants after nasals. Similarly, as an initial s is often pronounced as c, and always when it is doubled; after ā it always becomes j. (Note here the significant difference between Tamil vaiśira and Canarese basīr, 'belly'; cf. Caldwell,
THE INTERVOCALIC CONSONANTS IN TAMIL

p. 153, and Vinson, Manuel de la langue Tamoule, pp. 44, 45). The same rule applies to \( \hat{i} \) and \( \hat{e} \) (both included in the category of ‘strong’ letters as distinguished from ‘middle’ letters, i.e. liquids, and ‘soft’ letters, i.e. nasals), save only that they do not occur as initials; hence, between vowels, we may get either \( \hat{i} \) and \( \hat{e} \) or \( \hat{i} \) and \( \hat{e} \). It is a consequence of this law that such Sanskrit words as kathä, dantäl, pādām, are transliterated in Tamil as kēdēi (there are no aspirated consonants in Tamil), tandem, pāham, and even pāram.

This rule, which is clearly illustrated in Tamil by the system of script, in which the surd and the sonant are undistinguishable from one another, may possibly have operated also in other dialects of the same family. No doubt it is a result of it that in Canarese, no less than in Tamil, we get in compound numerals the form padu- as compared with patty, ‘ten’. But I need not elaborate a chapter in phonetic history whose existence we all suspect, but of which none of us has yet any direct proof.

Be that as it may, the forms pāp and, above all, atar, prove (as Grierson and Steu Konow have already pointed out, op. cit., p. 288) that this law of the voicing of intermediate surds has operated in Tamil subsequently to the time when Kumārila Bhāṭṭa wrote. In fact, the word atar survives in Tamil (and in Tamil only, as aforesaid) in the compound form atar-kkōḷ, ‘highway robbery.’ That the \( \hat{a} \) in this word was once pronounced as a surd by Kumārila’s contemporaries is proved unmistakably by the fact that he identifies the word with the Sanskrit root tar. As for his word pāp, it is evidently the common stem from which we get Tamil pāmbu, Canarese pābu, and Telugu pāmu, to which we must add the adjectival form quoted by Caldwell (p. 202), which gives pāppu-koḍi, ‘serpent banner’. Note the same consonantal changes in the various Dravidian names for the Melia tree, which are in Tamil vēmbu, in Canarese bēvu, and in Telugu vēma; compare again, Tamil kāmbu with Canarese kāvu, meaning ‘stalk’, ‘handle’. We may, then, legitimately infer that nasalisation after a long vowel in all these Tamil words is recent, and that the word for ‘serpent’, in particular, originally ended in a surd \( \hat{p} \).

It is evident, then, that intervocalic surds existed in old Tamil. We may even legitimately ask whether there was not a time when that language contained only surd consonants to the exclusion of sonants. This assumption alone would explain why, when they adopted the northern alphabet, the Tamils came to exclude the symbols representing sonants, just as, owing to the absence of aspirates in their own language, they rejected the symbols of aspirated consonants. So both from the testimony of Kumārila Bhāṭṭa and from the orthographical facts of the language we are led to infer that the present sonority of intervocalic consonants is a secondary and modern development.

But an even more interesting conclusion is now open to us. If we examine the phonetic state of the Indo-Aryan languages towards the beginning of the Christian era, we shall find that in these languages the occlusives occur in the following fashion (see J. Bloch, Formation de la langue marathé, §§ 14, 81) :

Final occlusives have disappeared.

Initial occlusives survive, whether surds or sonants.

Between vowels, we find, firstly, that doubled letters (surds and sonants) have taken the place of the old compound consonants; and, secondly, that single intervocalic consonants are now sonants exclusively, whether they were originally surd or sonant.

If we omit the consideration of aspirated consonants (and those are lacking to all languages of Southern India, including the Indo-Aryan Singalese), we cannot but be struck
by the remarkable similarity of the phonetic changes undergone by the two families of languages. But we can carry the parallel even further. In the subsequent middle-Indian Aryan speeches, intervocalic sonants, we shall find, become spirant or disappear; on the other hand, the doubled consonants which took the place of the classical compound consonants are simplified in the modern Indo-Aryan languages. Exactly in the same way, the intervocalic sonants of modern Tamil tend to become spirants, and double letters as in Northern India, to become single. Nay, the very change of surds into sonants after nasals has a singular parallel, and that at a distant date in the Indo-Aryan dialects of the North West (see Journal Asiatique, 1913, I, p. 331ff).

But if we have established, in medieval and modern times, a singularly close parallel development in the two groups of languages, may we not conjecture a similar parallelism in a more distant past? Suppose, as we easily may, that the Sanskritic languages of Hindustan had only become known to us at that stage of development at which we first make acquaintance with the earliest dated documents of Dravidian speech, and that we were still unaware of their affinities with Indo-European languages. It would obviously be impossible to adduce documentary proof of the earliest stage of these tongues, when they possessed not only intervocalic surds, but compound consonants. For example, there would be nothing to justify us in assuming the existence of a primitive *tr-, either, say, as an initial in the name of the number 'three', which would only be known to us in Prakrit as *t̄ra, in Hindi and in Marathi as *t̄ra, in Singhalese as *tus, etc., nor, again, could we prove its existence in the midst of the word signifying 'leaf', since it would only be known to us as surviving in Prakrit *patta-, in Marathi and Bengali *pata, in Singhalese *pat, etc. Nor would it be possible for us to recognize the primitive existence of an initial *dr- in a word only known to us through its descendants, the Pali *dona-, Marathi *don, Bengali *duni, and Singhalese *dēna, all signifying 'through' or 'boat' . Equally impossible would it be for us to surmise the existence of the same compound *s as a medial in the word meaning 'turmeric,' which we should only know as Prakrit *halidda, haladda, Marathi and Gujarati *halad, Hindi *hald, Singhalese *halada, and so forth. Now, in regard to the Dravidian speeches, we possess only these secondary survivals. But there is no reason to prevent us from assuming that these languages, like those of Northern India, once possessed compound consonants such as, in Sanskrit, have been preserved in written records as *tri-, *pattra-, *don- and *haridrā.

Indeed we may find in Tamil itself modern examples of assimilations similar to those which our theory of Tamil origins postulates. We have, for example, *kt, *c̄k̄ 7k, *ḍ̄d̄ ḍḍ, etc. (see Vinson, pp. 48, 49). It is probable that in such transformations we may find the explanation of changes which are used to express grammatical changes of meaning, such as in the oblique stem of nouns, or in the past tenses of verbs (cf. Vinson, p. 111; Grierson, Ling. Survey, IV, p. 291). But above and beyond these vague indications, there survives to us one word which supplies direct proof of the existence of a parent compound consonant, and that is the word Tamil itself. If its modern form is *tamil, it was adopted into Sanskrit in early times as *dravid-a-, which occurs, for example, in the Mahābhārata, in the Atharva-vedaparāśīta, and in the Code of Manu. Not only has the word thus transliterated survived to us in Sanskrit literature, but it even imposed itself on Tamil men of letters, who retransliterated it into their own characters as tiramida. On the other hand, it has made its way into European scripts. We find it in Peutinger's Table as Damirice, in the Periplus and in Ptolemy as Διμιρίτις, which may well be a抄ist's error for *Διμιρίτις.
(see Burnell, *South Indian Pal.*, p. 51, n. 1; Caldwell, p. 10); the cosmographer of Ravenna records the name as Dimirica. Now, as Dr. Caldwell has justly observed, the transmutation of *dr-* into *d-* is Prakritic (cf. also the Pali Dámilo in the Mahávamsa). How great is the probability that a parallel transformation has occurred in Tamil itself! In any case, it is inconceivable that, when the word *Dravida* made its appearance in Sanskrit, it was not a transliteration of an authentic indigenous word. Whereas it is impossible to suggest any previously existing Sanskrit model on which an indigenous word more closely resembling the surviving Tamil could have been moulded into *Dravida*.

If we now come to consider the chronology of the processes considered above, we may first state that the simplification of the old grouped consonants must have occurred at about the same date in Tamil as in Indo-Aryan languages; at least, if the testimony of the geographers’ records authenticate local usage and not forms belonging exclusively to the Indo-Aryan dialects which borrowed Dravidian place names.

As for the surging of sonant consonants, we have seen it proved for the initial by the modern pronunciation *tamil*, and confirmed for intervocalic consonants by the testimony of Kumárla, and, above all, generally by the absence of sonant symbols in the alphabet of a language which possesses voiced sounds now and which no doubt had them in prehistoric times also. So we may conclude that this loss of sonority must be sought for somewhere between the beginning of the Christian era and the time of Kumárla.

At what date, then, did the surds thus obtained again become sonants, as they now are, between vowels? We do not know. But we may infer that the change is comparatively recent. The *Naṟṟul*, written about A.D. 1200, (see Barnett, *Cat. of Tamil Books in the British Museum*, preface, p. III) still inculcates (II, 20) that in the transcription of Sanskrit words, the first letter of each *varga* represents the three following letters (for example the letter *k* does duty for *k, kh, g* and *gh*, not only without distinguishing sonants from surds, but also without indicating any difference of sound due to the place of the letter in a word). Besides, the existence of doubled consonants is expressly recognized (II, 55), but without the faintest allusion to any difference in articulation. Finally, the doubling of the initial letter of the second members of compound-words (IV, 15ff.), although it may seem to indicate a difference in pronunciation between the initial and the intervocalic consonant, is by no means conclusive, even on that point. Its occurrence may depend on various conditions, among them the nature of the preceding sound (compare *Ko-parakesarîvraman* as opposed to *madirai-konga* in the inscription of Nandivarman the Pallava, VIIIth century; see Hultszch, *South Indian Inscriptions*, II, p. 370); and it is easy to conceive a stage in the history of the language, (whatever be the future alterations), when the initial consonants may have been uttered with a special stress; this would not imply that the intervocalic consonants were necessarily weaker. So we may admit that in A.D. 1200 there is not yet any clear trace to be found of the change in question.

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**MISCELLANEA.**

**PAlE SIMUNDU.**

The *Periplus* applies the name 'Palseimundu' to the island which was called by the ancients 'Taprobane' (Ceylon). Pliny knows the name (VI, 24). Ptolemy too notes that the ancient name of the island was Simundu. According to Lassen the word 'Palseimundu' is the Sanskrit Páli-simúnda, "abode of the law of piety"; i.e., the *Dharma* of Gautama Buddha. (See Schöffl's *Periplus*, p. 249.) This view though ingenious is far from satisfactory.
BOOK-NOTICE.

The Harshacharita of Bāṇabhāṭa (Uchchhāsa 1—VIII), edited with an Introduction and Notes by P. V. Kane, M.A., LL.M. Bombay, 1918.

The Harshacharita is one of the most difficult Sanskrit prose kāyas causing much perplexity to University students; but Mr. Kane's annotations will enable even private students to understand difficult passages full of puns. Mr. Kane has taken great pains to elucidate the language with explanations, references to various Sanskrit texts and parallel passages and has not passed over really difficult passages with the remark spashkam. Rather, he has clearly marked out the hard ones. As for his hard verse 1.18, I like to take it and the next one to mean that our poet says that although his tongue, as if drawn inwards (for it is rashness on his part to write a biography of Harsha), does not set about to write a poem even when he remembers the great encouragement shown to him by the rich king (Harshavardhana who made rich presents to our poet), yet his devotion to the king makes him bold to attempt it, though he is not equal to the task.

But the Harshacharita is not simply a kāya requiring the knowledge of kośa, vyākaraṇa and alankāra only to explain it. It is a historical poem full of obscure historical allusions and Mr. Kane is not so very successful in his historical notes as he is in his explanatory ones. In spite of Dr. Schmidt's assent (Ind. Ant., 1906, p. 215) to Pandit Krishnamachariar's theory (stated in the introduction of his edition of Parvat-parīṣaya Vāsivattam, Skr. Series, Sirrangam, 1906) that the Parvat-parīṣaya was composed, not by the author of Kādambari but by Vāmana Bhṛtṛi-Bāna (of the Vṛṣṇi-gotra), the author of Śodarāstakamukhaṇḍa and Vīrāngaṇayaḥarita (a biography of the Bojji king Vyānaśa Vīrāngaṇayaḥ of the 16th century), Mr. Kane still clings to the old theory without even alluding to Pandit Krishnamachariar's researches. He still identifies, notwithstanding Prof. Pathak's and Dr. Vincent Smith's important contributions to the Vākāṭaka chronology, Devagupta of Magadha (A.D. 680–700) with the maternal grandfather of the Vākāṭaka king, Pravarasena II. He has not a word to elucidate the history of Kumāra alis Bhakara-varman of Pragjyotish from the latter's Nidhanup inscription (El., XII, p. 60). He has no note to offer on the passage (p. 50). अधिविष्करणाय... वर्तमानसिद्धांताय... अदृश्यस्मिनिवासस्थ शून्यस्थः... nor on (p. 51) अवधिते जयं रक्षाकामकु . कामिनी... यशस्वम् अन्बार्यः शक्तिशालिनाः. On Padmāvati, the capital of the Nāgas (long ago identified by Cunningham with Narwar), he writes, "What particular city is meant we cannot say." He quotes the Rājatarangini (1, 172-3) to state that Nāgarjuna was, according to it, a king who lived 150 years after Buddha)—a statement not fully correct for Kalhana says that Bhūmāvara (and not king) Bodhisattva Nāgarjuna dwelt in the ‘forest of Six Arhats’ and flourished during the reigns of Kanishka, Hushka and Juśhka—but not those passages of it (II, 148: III, 54) which refer to Varuca's parasol in possession of the king of Assam and which ought to be quoted to explain the present of Varuca's parasol made by Bhakara-varman to Harshavardhana as described in Uchchhāsa VII. His geographical notes are rather vague: is it correct to state that Gândhāra is Kandhar or that Aiga is North Bengal?

We point out these shortcomings not in the spirit of fault-finding but in order to find the future publications of Mr. Kane to be free from similar defects.

SURENDRA Nath MAJUMDAR SASTRI
EPISODES OF PIRACY IN THE EASTERN SEAS, 1519 TO 1851.

By S. CHARLES HILL.

(Continued from p. 187.)

IX.

FIGHT BETWEEN H.M.S. PHÆNIX AND A SANGANIAN PIRATE.

In the year 1685 Captain John Tyrrel of H.M.S. Phænix of 42 guns, was cruising between Bombay and the Persian Gulf to protect trade, and ran across a Sanganian vessel of 150 tons, 120 men and 8 guns off Versova on the west of Salsette Island. The general account is that she attacked the Phænix mistaking her for a merchantman, but in the first version of the engagement (by an eyewitness) it is stated that the Phænix summoned her to submit to examination which she refused to do. Probably the real truth is that she accepted the fight under the illusion stated and, having accepted it, her crew fought it out with the courage which is characteristic of the Indian Râjpûts, for the Sanganians were of Rājpût descent and their traditions forbade them to surrender. The Lieutenant [George] Byng whose gallantry secured victory to the English was the father of Admiral John Byng who was shot in 1757 for his conduct in the Mediterranean. The Admiral and the great-grandfather of Sir Julian (now Lord) Byng, who has so greatly distinguished himself in the recent war, were brothers.

It is a curious fact that shortly after this date, when European pirates appeared in these waters, the native pirates seem to have taken a rest. One would have thought that they would have resisted any poaching on their preserves, and it is certain that if the Indian merchantmen had fought with anything like the same courage as these Sanganians, the European pirates would have left them alone.

"We set sail [from Bombay] the 11th [September 1685] in the morning with the wind at north-west a small gale and the 13th at 8 in the morning we, being off Cosseer, spied a ship in the offing at an anchor, having her main topsmast and main yards down. We takt and stood toward her, haveling the wind at north-north-west, a fresh gale. At ¾ past 9 she got under sail. We did perseve that she was a country ship by her proe. We fired a gun and shot, but the shot did not come near her, we keeping of our Luf to get up with her, fireing guns to make her bear down to us [in order that we might examine her]. At length she fired at us. Her shot grazed on our bowe near us. Then we kept fireing, and at 11 her boat break lose from her starne, having 2 men in her, and at 12 we was neare unto her. We past a broadside into her. They fired several times at us with their guns and small arms. Our Captain was loth to board her, we passing several broadsides into her and volleys of small-shot, in so much that we did judge that we had done them great damages. They killed but one of our men, which was a passenger as I was. At ½ past

20 It will be seen that the dates given in the two accounts of the engagement do not agree. By Cossee must be meant Aghásh, through Bhásh, Kásh, on the coast just above is seen. — Ed.
21 The native craft were built with long-beaked prows.
22 No doubt because of the large number of her crew, which would make such an attempt very costly as well as dangerous.
23 See, however, the Captain's Log, infra, which gives 3 killed and one died of wounds. — Ed.
one we boarded her but dast not enter a man, for they was very stout and bound in thayr assault with bowes and arrows, lances, swords and targetts and abundance of stones. We boarded her five times and could not keep her fast. The sixth time of boarding we had a fire grapling and chaine at our maine yard and fore yard arms, which we did let drop into her when she was alongst our side, and one of the Sanganers with his Simmeter with 3 or 4 blowes cutt the chaine and she fell astarne without our entering a man. At 6 in the evening we boarded her the seventh time, being in a readiness to board and to enter in him. She was alongst our side. Our gunner raised the mouth of a gun in the West and fired into her, being laden with double head and round [shot]. Lieutenant Binge with 9 more entered and had a hard dispute, but they was concorers. The ship drove astarne, and before we could send the longboat to them, she sinket and we saved all our men, only Mr. Christopher Mason which has the King's letter and one man More which has reserved mortall wounds being disabled of strength and drowned. Lieutenant Binge receive two gangerous [dangerous] cutts on the small of his back. At 8 we came to anchor in sight of the ship, for the head of her mast was above water. No sooner was our anchor down, but we did perseve a great many blacks hanging on our ships ties and wales. We got candles in lanterns and brought them all into the ship to the number of 40 men and boys, placing them fore and aft on the deck a both sides, then seized [tied] their legs and arms one unto another, keeping a good watch over them at night, we having fair weather and a small gale."

(Log of H.M.S. Phaniz, Captain John Tyrrell, by one John Beavan. Sloane MS. No. 854.)

"Fryday the 18th [September 1685], at noone we had the North poynct of Salltssett. 6 Leagues of.

Saturday the 19th. This 24 howers the winds from NNWt. to No. and NbE., Small gails. We keepeing on After A Saile that wayed and stod of, at 1/2 past 2 After noone came up with him, and After Two Broadseis with our upper guns Boarded him. He Broke away 3 times, but Just before sunn sett boarded him Againe and Entered him. He then brake Away and Sunk. We Sent our boats, tock up our men and Came to an Anchor in 8 and 1/2 fathom. They killed us 3 men and one passenger and two drowned. We took up 41 of them; they had 107, the rest killed. He belonged to Singania, to or 3 Islands Lying in A Gulf by the River Indus. We rid till 10 this morning, then wayed and bore Away for Bombay. At past five we Anchored in 7 fathom, the Somost tree on Old womans Island NWbWT., the Sunken Rock NWt.BNo., the fort NBt., and moored with our Streames Anchor.

Killed: Bartholomew Hill, Hugh Mathews, David Dennis.

Drowned: Christopher Masson, John Chipp.

Wounded: Fower.

Thomas Burroughs dyed."

(Log of H.M.S. Phaniz by John Saphier. Admiralty Captains' Logs (Public Record Office) No. 3933.)

31 At this time a distinction was made between boarding (i.e., coming alongside or board to board) and entering (i.e., sending an attacking party on board).
32 Fire-grapling, a grappling iron with which to capture fire ships.—Ed.
33 That part of the ship which lies between the Forecastle and the Quarterdeck.
34 By 'ties' (properly, cross-beams) here is meant the lower ends of the shrouds. The 'wales' or 'bends' running horizontally and projecting slightly from the sides of the ship would afford some hold for the hand.
35 Salsette Island, immediately north of Bombay.—Ed.
A FIGHT AT 'CLOSE QUARTERS,' 1686.

Every man on board a ship in the old days, whether a sailor or not, was expected to give his assistance in time of danger, the sailors themselves being regularly exercised at the guns and the whole crew in the use of the small arms (i.e. fire-arms) and the cutlass. In a merchant-ship of the 17th century the Super-cargo was a very important person. He represented the owners, and in many matters even the captain was subject to his authority. Often he was an old sea-captain himself. 39 It is not therefore very strange that in the following instance Mr. Richard Salvey (or Salwey), when the Captain and Chief Mate had been killed, should have taken command during the rest of the fight. What is most worthy of remark is that, though dangerously wounded comparatively early in the day, he refused to have his wound dressed and kept the deck until the enemy sheered off.

Again, in these times ships were not merely floating batteries. They were actual fortresses with, as it were, citadels to which the defenders could retire when the enemy had forced the outer works. These citadels were known technically as 'close quarters' and were formed by strong barriers running across the breadth of the ship and separating the Forecastle and the Quarterdeck from the Waist or middle part, which in a frigate-built ship was some feet lower. These barriers were provided with loopholes from which the defenders could fire upon the enemy who had entered the ship. So a fight under these conditions was what was properly called a fight at close quarters. If the defenders were absolutely determined not to surrender, they could continue the fight even after the citadels were taken, since they could, e.g. in the case of the Spanish ship at Nagasaki (see No. V), betake themselves to the deck below and then blow up with powder the enemy above them. In the case of the Bauden, the Roundhouse or Captain's cabin appears to have been at the after end of and above the Quarterdeck, beneath which on the level of the Waist were the Steerage and the Great Cabin, with a Companion leading from the Roundhouse to the Great Cabin. The Waist was commanded by the loopholes in the Forecastle and the Quarterdeck. Thus when the crew had retired to the Forecastle and Quarterdeck and the Captain and some picked men to the Roundhouse, they were all under cover in their Close Quarters, in which also were situated all the guns which they had mounted for use. These guns were only part of the armament of the Bauden, other guns having been sent down into the hold as soon as she had come sufficiently far south to be free from any danger of attack by the Barbary pirates, for up to this date the pirates from the West Indies and New England had hardly begun to make the Cape Verde Islands a field for fresh operations.

The fight narrated below is remarkable as one between single ships, pirates not much relishing single combats. Possibly Mr. Salvey was right in supposing that they had intended to get water and refreshments at Santiago. Once to leeward of these Islands it was not easy, at certain times of the year, to get back again. If this were so, they were probably desperate and thought they might risk an attack upon a small ship. From the Sloane MS. 3672 it appears that the Bauden was only of 170 tons and 16 guns and was carrying 29 men and 39 soldiers (probably recruits for the Company's garrisons in India). As we shall see, 39 However, from many expressions in this narrative, it would appear that Mr. Salvey had never been a sailor but was very much of a landsman.
the *Cesar* (No. XI), Captain Edward Wright, was attacked by five pirate ships at once, but she was of 535 tons and 40 guns with 120 men and 116 soldiers.

Mr. Salvey supposed that he was attacked by the French pirate *Trampoos*, meaning presumably *La Trompeuse*, Captain Jean Hamlyn, but the *Trompeuse* had been destroyed by Captain Carlisle of H.M.S. *Francis* in August 1683.

It may be mentioned that the account of this fight, *(Sloane MS. 3672)*, was left (on the 22nd October 1687) at Johanna, an island in the Comoros to the north of Madagascar, at which Indiamen often called, and a copy was there taken by one Nathaniel Warren who was on board of the *Charles*, Captain John Preston, which called at Johanna on the 17th August 1689.

"We set sail from St. Jago on board the *Bauden* Frigatt, John Cribbs Commander, on October the 20th/86 with 36 of the Company's soldiers, being bound for Bombay in India.

Upon the 20th ([? 26th]) October in North Latitude eight degrees about 6 in the morning we descried a sail to the westward upon our starboard quarter, about three leagues distant, standing as we stood, which our Commander and all of us concluded to be the same Dutch built ship that was plying into St. Jago when we were there, and that she was a Dutchman bound our way, in great want (as we conceived) of water and other refreshments, having bin putt by the Port, but we still kept our course with an easy gale, till at the last we had a small squall. We going right before it, brought him right astern of us about three leagues, and a small breeze coming sooner to him than to us, he seemed to fetch upon us, and about 8 of the clock we perceived his boate rowing after us (it being stark calme) which we concluded was to make known his wants; at which time we were not quite idle, but employed in handing up and loading our small arms. About 9 a clock their boate being come within hale of us, they lay upon their oars and haled us in English, we answered of London bound for East India. We asking from whence they came, they answering from Rochill [Rochelle] bound for Brazil. They still kept without musquet shott of us and lay upon their oars, viewing us about half a quarter of an hour, after which wishing us a good voyage they made the best of their way to their ship, their boate being half between both ships.

We made use of our Prospective Glass to discover what she was, with which at last we perceived their ship to row with 12 oars on a side or more. We then being confirmed in our opinion that he was a Rogue [i.e., a Pirate] made ready to receive him as such. We run out our guns double loaded with double and round shott, knocked down our cabbins and all impediments, cleared our decks, slung our yards and fixed our powder chests, two of which we placed on the forecastle and one upon our Poop, where we had powdered melted butter and strowed Pease to make it slippery. We had also two dale boards stuck full of ten-penny Nails with their points upward to prevent their boarding us. We had 4 great guns on our Quarterdeck, one of which we carried into the Roundhouse and levelled out of the Port in the door to cleere [cover] our Quarterdeck, the others we spiked up, by reason the enemy should not turn them upon us. After which our Commander spoke some words to encourage the men, and every one went to his station.

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90 The use of oars or sweeps was, I believe, confined to fighting ships.
91 These were placed on both sides of the Steerage, and, in some cases, of the Great Cabin also. (John Smith. *The Seaman's Grammar*, 1692).
92 These were intended to be fixed in a kind of mine, when the decks were crowded by the enemy.
About 12 of the clock their ship had gott the weather gage of us and came ranging up our starboard quarter with French colours flying. The enemy being within musquet shott of us, upon our Boatswaines windeing his Call, we beate our Drum and gave them three cheers. They being come higher abroaside of us, our Master called to him to bear under our stern43 or else he would fire upon him, upon which one from their boltspritt end in a commanding manner called to us to hoist out our boote and come aboard of them. Our Commander replied he should not do that, but if they had any business with us, their boat being out, they might come aboard. After which one from aboard of them in broken English said, 'We're bound aboard of you.' Our Master replied 'Welcome, win her and ware her.'

No sooner were these words spoken but they sent a volley of small shott into us, which did little harme, upon which our Master and Mr. Salvey fired twice a piece from the Quarter-deck and went to their close quarters in the Roundhouse, and our men giving them a volley from the Waste, retired half of them into the Stearidge (according to order) and the other self into the Forecastle, excepting one, being a soldier, who was shot dead entering the Forecastle doore, which was all the enemy see fall of our men.

We being in close quarters, 'they in the Forecastle brought their aftermost great guns to bear upon the enemys bow, which they fired and see doe execution. Whereupon they run us aboard with their boltspritt in our main shrouds, at which time were discharged both our Stearidge guns, being loaded with double round and Partridge44 shott, which made her salley,45 upon which the enemy made a great outcry and veered so far astern that they brought their boltspritt into our mizen shrouds and lashed fast to our chain plates,46 by reason of which we could not bring our Forecastle guns to bear upon them.

All this time they continued firing upon us with their great and small guns, as we upon them. After which the enemy commanded his men to enter us, which they seemed eager to doe, by coming on their boltspritt and others creeping up our side, where they made a halt, which gave us opportunity as well from our loopholes as otherwise to doe great execution. Some of their men run up our shrouds, endeavouring to cut down our yards, but finding them slung with chains, they were discouraged. They that went up were either shot down and fell in the sea or else went down on the other side and swam round to their ship, they not daring to enter upon our Quarterdeck, seeing us traverse our great guns upon them out of the Roundhouse doore. Neither did they dare to board us on our Poop by reason of our powder chest and other provision made there. Their Commander from on board earnestly pressed them to enter us, but they found our ship too hot for them. They still continued firing upon us, their chief aim being att our Roundhouse, Great Cabbin and Stearidge, through which they fired three great shott, endeavouring to kill our Captain and sett fire to a powder chest, which att the last they accomplished.

Upon its blowing up, the enemy made a great shout and, reasuming courage, entered upon our Poop and with their Poleaxes [endeavoured] to cut down the Antient Staff.

43 To do this was considered a confession of inferiority or submission. So also it was the duty of the inferior to send his boat to the ship of his superior. When pirates could induce a merchant captain to send a boat aboard, they generally detained the crew and sent the boat back crowded with their own men who, especially if the merchant captain had come with the boat, usually met with no resistance.

44 Partridge was some kind of small shot, possibly what is now known as Swan or Duck shot.

45 Query, Jump, shiver or shake. The Oxford English Dict. has 'burst or leap forth' as one of the meanings of 'sally'.—Ed.

46 Plates bolted to the side of the ship, to which the shrouds are fastened.
but our men from our Forecastle and loopholes upon the Quarterdeck fired thick upon them, so that they obleiged them to desist, and their liveing [i.e., those left alive] instead of cutting into us were employed to dispatch their dead out of our sight, but they left one aboard us thus armed (besides several guns, pistols, catich boxes &c., which we took up, the enemy having lett them fall when wounded). He had a long Fuzee, 7 foot in the Barrell, 2 Pistolls, one scimetar, one poleaxe, one stinkpott, a catich box with 23 charges of powder and Bullet for his Fuzee, with lines [ropes] to bind us back to back, 48 which some of our men heard their Commander from aboard bid them take with them.

Our Master coming out the Roundhouse into the Great Cabbin to encourage the men received a mortall wound in his groine, and so soon as he returned, which was about two a clock, he received another mortall shott in his right Papp, which came through his back; he dyeing within half an hour afterwards. After which Mr. Salvey, tho’ very dangerously wounded, encouraged the men to stand to it, and went not down to be drest till the enemy putt off, tho’ he had received his wound before one of the clock.

About this time [2 o’clock] the enemy struck his ensigne, as we all believed his Captain was then killed and they had received a shott from us between wind and water. They still continued to fire upon us till about 4 a clock, when we brought one of our guns to bear upon them double loaded with double round and Partridge (the other being dismounted), upon the firing of which there was another outcry heard in their ship, att which time they cutt loose from us, their ship being fallen astern. Our Chief Mate going into the Cabbin to fir att them received his mortall wound [in his head] by a small shott 49 from the enemy.

We hauing thus cleared ourselves of them, our men gott upon the Pop and besteing our Drum bravely, gave them a what cheer ho. 50 Att which time it began to blow fresh and rain hard, the enemy makeing all the sail they could, when we employed ourselves in mending our rigging, &c., which were much dammifed, the enemy having shott above a thousand small and great shott into us. They being out of shott of us brought their ship upon the Carine 51 to stop her leek.

All the night we busied ourselves in refitting, outrigging and knocking out our gunroom ports, which were called up, that if it should prove calme the next day we might be able to run out those guns, by the help of which we did not doubt but in a little time to make him yeild or sink, but the next morning, so soon as day broke, we looking out for him (it being calme) found by the help of his ears he was gott so far off that we could but just discern him from Topmast head, but if it had proved a gale we should have bin able to have given a better account of him, though we had struck down into our holds severall of our great guns as was usaul in those Latitudes, and he boarded us so advantageously that we could never bring but 3 guns to bear upon him, which with our small arms did much execution. We judge this Rogue to be Trampoos the French Pirate, in a ship of about 300 tons and might carry 30 guns, but she played from her larboard side with not above 12 guns upon us, being so nigh that most of their small shott came through us.

Tis judged by all that there were above 250 of those rogues aboard this Pirate, and by computation we killed at least sixty of them; to the number of 20 we see fall and might

47 Cartouche or cartridge.
48 It was a custom of the pirates to bind men in this way and then to throw them alive into the sea.
49 I.e., a musket bullet.
50 This is probably an earlier form, if not the original, of 'cheerio,' so often heard nowadays.
51 I.e., leaning over on one side to expose the hole made by the shot which struck her between wind and water.
have seen more had they not bin to windward of us, which caused the smoke of the guns to hinder our sight.

We lost in this engagement our Commander, Cheife Mate and 6 more with 16 wounded, their names as followeth, John Cribb Commander, John Allen Cheife Mate, John Bristow, John Beneto Sergeant, John Adamson, Moses Jones, William Jones, Tim Rymer [or Trimer] killed, Mr. Richard Salvey, Mr. Benjamin Henry, Mr. Robert Bathurst, Nath. Branguin Purser, Adam Bushell Gunner, Swan Swanson Boatswaine, James Farlee Quartermaster, Thomas Bodey, Has. Fabeen, James James, Richard Booth, Philip Cockram, Henry Godfrey, William Smith, Richard Dragger, Albert Nasbet wounded, of all which Mr. Salvey is most dangerous.

The enemy by the help of the oars being out of sight of us, we reofficed our ship, making Mr. Baker Master who was Second Mate, with several other officers according to their seniority and desert. So God send us to our desired Port in safety. Amen!""

[Note by Mr. Salvey himself.]

"I the writer of this, having received besides bruises one shot which went a little below my small ribs and struck downwards towards the neck of my bladder above 5 inches and still [22 October 1687] remains in my body but (blessed be God) I feel little pain except upon change of weather."


XI.

SUCCESSFUL DEFENCE OF THE CAESAR, 31st OCTOBER 1686.

Towards the end of the 17th century the Buccaneers, who had previously practised their profession in the West Indies and the South Sea, began to find a great diminution in the number and value of their captures. Accordingly they turned their attention to the East. Some sailed across the Pacific to the Philippines and thence through the Straits to the Bay of Bengal, as we shall see in the next Episode (No. XII). Others sailed to the west coast of Africa, where they could obtain rich cargoes of slaves, gold-dust and ivory from the ships of the Royal African Company or, perchance, pick up a fine haul of treasure from an outward bound vessel of the East India Company or an equally valuable prize of India goods from one on its return voyage. It is true that these ships were well found, armed and manned, but the pirates sailed in small fleets and had the advantage of numbers. In the attack on the Caesar it will be seen that the pirates hoisted red or bloody colours and with a little more courage and persistence would probably have been successful.

"True and exact account of an engagement maintained by the ship Caesar, Captain Edward Wright Commander, against five ships (pirates) in sight of the Island St. Jago 59 on Sunday the last day of October 1686.

"We presume your Honours were advised of our safe tho' late arrival at St. Jago the 26th October, where having refreshed our men as usually, on Sunday following being the last day of the month by sunrising we were got under sail and had scarce opened the

59 One of the Cape Verde Islands.
weathermost of the Road when we had sight of five ships lying by under their sails, waiting our coming, as we found afterwards, for they no sooner espied us but gave chase, crowding all the sail they could possible make after us. We were upon imagin[ing] the worst, and likewise made sail for the gaining time to put ourselves in the best posture we could for defence, which we did by staving down and heaving overboard everything we imagined might be the least hindrance to us. We lined our Quarters with our men's bedding, slung our yards and distributed all our small arms to the shouldiers, sending some in our tops. We then visited each several ports [?] post to see all things fitted and contrived for our utmost advantage, omitting nothing we could imagine in the least requisite on so pressing an occasion, and now, perceiving they gained on us space and that we had already done all that men in our condition could possibly do both for defending ourselves and offending the enemy, our Captain, by the advice and consent of us all, commanded our small sails to be handed, and our mane sail and mizell (sic) to be furled, putting the ship right afore the wind (concluding it absolutely the best manner so to engage) and then exhorting our men to be of good courage, telling them what an eternall credit we should gain to ourselves and nation by baffling the designs and attempts of so many and such subtle enemies and on the contrary what a miserable life would be the consequence of falling into the hands of such desperate, pyratical villains. With such like exhortation all were dismissed to their several quarters.

"And by this time being about 10 in the morning two of the nimblest were come up with us, having (as the rest had) French colours. The headmost fireing three or four shott at us and finding we slighted him, changed his French to bloody colours,33 and then stretching to windward, they lay pecking at us whilst his companions was doing the same asterne, whom our chase gunns, from the great cabbin, soon brought upon the caiern [careen], which wee had scarce done, when the other three ships had got our length (having changed their French to bloody colours) fireing on us amsine. These were ships of burthen and could not have lesse than between 20 and 30 gunns each and full of men. The Admirall and Vice-Admir[all]34 on the larboard side designeing to lay us on board, which the former did on our quarter, but we plied him so warmly with our small shott, which we showered on him like hail from our tops, poop and other posts, that wee heard indeed a voice crying to us in the French tongue to surrender, but say [!] saw] none bold enough to try for possession, but were glad to get cleare of us againe, and falling asterne sunk and cutt away all our boats, which he paid far by the losse of his boltsplite [bowsprit] and abundance of his men." His hull at the same time not being impenetrable to our great shott wee plaid in and thro him. The Vice-Admirall on the bowe had a shortt entertainment and noe better successse, for we spoake some [!] soe] much terrour to him from our forecastle and other quarters (he haveing likewise our frequent cheers and hurahs) bore away in affright, and by that means had the luck to receive both our broadsides, which carried away his foreyards and mizin mastes, whilst our stern chase (for now we had got our gunroome gunns out) soe gave the rest asterne that after five hours sharpes engagement they began to bear away to amend and repaire the damage received from us.

"Which questionless was very considerable, there men, at first coming up, being bold and daring, lay open to our small shott which continued fireing for three hours together without

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33 In token that they would give no quarter.
34 These high titles were in common use even by merchant ships (all armed for defence) when three or more were sailing in company, as they often did for mutual protection.
the least intermission, and there men loading there great guns without hord (as is the
custome of these West India gunner pyrates) were cut of as fast as they appeared to doe
there duty, and this was the reason they fired but few great guns when they bore down
upon us, for which we are beholden unto our small fire armes, and indeed all our men in
general behaved themselves like Englishmen and shewed much courage and bravery. But
our small armes (we mean your Honours’ disciplined shouldiers and there officers, whose
example they seee well imitated, we cannot forbeare to mention in particular), who fired soe
nimblely and with soe much skill and caution of placing there shott to purpose that wee
must acknowledge as there due and merit a large share of the glory and honour of this
days action.

"Woe now brought tooe to see if wee could save our Barge which wee tood asterne full
of water, but finding it not worth our while sent her adrift after the rest of the boats, and
then continued our course with an easie saile imag[in]ing nothing else but they would have
the other bout with us, but they were all bussie upon the Carine, likeing [?] licking] them
whole 55 as well as they could.

"Finding wee were to have noe more of it, wee now began to examine into the damage
already sustained by [from] them and found, as hath already been hinted, all our boats lost,
3000 cwt. of bread hove overboard to cleare our gunroome gunns (and wee had been happy
and they unfortunate could wee have plaied our whole gunn deck tyke, but being soe deep
wee desertnt open never a port betweene deck save our sterne-chase, which however did
us no small kindness) a great shott through our boltsprit, four of our main shrones out and
much of our running rigging, our sailes full of holes, a shott or two throughour hull and many
sticking in our sides.

"They were eager to strike our ancient [ensign] with there gunns seeing they could
not do itt otherways, and made severall shott for that purpose, but wee, knowing there
custome, had ordered it to be seized, [fastened] 56 to the head of the staffe, mistrusting
[suspecting] should they by any means strike our colours it might by encouraging them
add to there advantage. Wee found but one man killed, by name Jno. Stiffe, a shouldier,
and eight wounded, a wonderfull deliverance. Wee conclude the day with offerings
of thanks and prays to Him who had so miraculously preserved us in the midst of soe great
danger. This being a moderate account of the dayes actions, wee have nothing else worth
your Honours notice save assurances of our continuall care and circumspersion for the
discharge of that great trust reposed in us, and wee hope this plaine account will be a
lasting testimony and demonstration of the fidelity of

Your Honours
Most faithfull and obedient Servants.

"This is a copy of what wee have sent home to the Company the 3rd day of the following
December by a Dutch vessell, &c., &c."

[India Office Records, O. C. 5537.]

(To be continued.)

55 Like a wounded wild beast licking its hurts.
56 A little later we find determined commanders nailing the colours to the staff or mast. See
below No. XIII.
EPIGRAPHIC NOTES.

BY N. G. MAJUMDAR, B.A.: CALCUTTA.

1.—Machhapuri Cave Inscription of the time of Khāravela.

This inscription was first edited by Pandit Bhagwanlal Indraji as early as 1885 (Actes Siz. Congr. Or. á Leide, Part III, Sect. II, p. 177f, No. 2 and Plate). In 1912 it was noticed by Prof. Lüders in his List of Brāhmī Inscriptions (EI., Vol. X. App., No. 1346). Its latest edition and interpretation are by Dr. R. Banerji in EI., Vol. XIII, pp. 150-80 and Plate. Recently however, Mr. K. P. Jayaswal in the Journal of the Bihar and Orissa Research Society, Vol. IV, p. 366, has proposed certain improvements upon Mr. Banerji’s reading and has attempted to interpret it also differently. It is to be noted that Mr. Banerji appears to have generally followed Prof. Lüders, in his edition of the record. Mr. Jayaswal’s total disagreement with both these scholars therefore, makes it highly desirable that we should examine the question again and see how far we can agree in his conclusions.

The text as given by Mr. Banerji is quoted here below:—


The object of it is to record (according to Prof. Lüders and Mr. Banerji) the establishment of a cave (lena) for the Kāliga (Kāliṅga) monks (samaṇa) in honour of the Arāhanāsita (Arhata) by the chief queen (agama-mahāśī) of [Siri-Khāravela], emperor of Kāliga (Kaliṅga) and daughter of rājau Lākṣa, great-grandson of Hathisiha (Hastisiha), or Hastisāha or Hastisāhasa (according to Mr. Banerji).—Mr. Jayaswal contends that the queen referred to, has her name mentioned also in the inscription and he claims to have discovered it. On p. 369, foot-note, of JBORS., Vol. IV, he says: “It is considered that she is unnamed in the inscription. What epigraphists have read as dhutund, seems to me to be Dhut[i]nd which would be another Prākrit form of Dhrishti. She was daughter of Lākṣa (Lākṣaḥ), 2 who was son of Hastin, who again was son of Haśa. This last has been missed by the editors of the inscription (EI., Vol. XIII, p. 159). It has been erroneously read with the preceding Hathisa, from which it is really separated by space. The anuvadā on Ha is very, very clearly incised. The supposed name Hathisaḥasa would be absurd, meaning a ‘coward’. The words are to be read (and I read them on the spot): L[ā] lākasā Hathisa Haśasa-papotasa.” To make the above statement clear it must be said that the word Dhrishti to which Mr. Jayaswal refers, as the name of the queen of Khāravela, and which is transformed to Dhuī in the Machhapuri inscription, has been again found by him in l. 7 of the large inscription of Khāravela incised on the Hāthigumpha cave. 3 And there, the form is not Dhuī but Dhrīśi which would be, according to him, another Prākrit form of the original word Dhrīshi. The possibility of reading the queen’s name will be taken up later. First, let us see, whether we could be absolutely certain in regard to the proposed readings. In the place of Hathisaḥasa-papotasa Mr. Jayaswal reads Hathisa Haśasa-papotasa. Now, on reference to the plate published by Mr. Banerji, it appears that Mr. Jayaswal’s reading is

1 I incline to read Hathisaḥasa papotasa and look upon Hathisaḥa as the name.
2 The Sanskrit equivalent may probably be Lākṣaḥ, meaning ‘sun’, which occurs, for instance, in the Banāvan plate of Govindaḥanda, EI., Vol. V, p. 118, l. 18.
quite inadmissible. The á-stroke on the sa of *Ha thi sa* is very carefully incised, and perhaps too clear to be set aside by any stretch of imagination. But unfortunately, the aforesaid scholar has overlooked even such a bold stroke as this and read the word as *Hathisa*, taking it to be the genitive singular form of *Hastin*. Then again, the *anuṣṭhāra* on the ha of *ha sa* is according to Mr. Jayaswal very, very clearly incised, but as a matter of fact, however, it is a mere mark, and to hastily read it as *anuṣṭhāra* seems to me to be rather hazardous. Mr. Jayaswal reads *dhuti* instead of *dhutu*, thinking apparently, that it would be to his advantage in equating it with *Dhrishti*, the alleged name of Khāravela’s queen. But in the first place, the reading of the medial vowel i instead of a is doubtful, as the letter ta itself is a blurred one. And secondly, even admitting Mr. Jayaswal’s emendation, both the forms *dhuti* and *dhutu* would be, in the Prākāt phonetics, easily derivable from *dhiṣṭi*.

There are also serious philological difficulties in the way of our accepting that the form Dhrishti could have been transformed to *dhuti*, to judge from the Prākāt of the Ilāthigumpha inscription. Nowhere in this record does a conjunct *ṣṭhā* change itself to *ṭa*. In every place it becomes *ṭha*, e.g., *Raṭhika* (*ṭāṭhikā*) in l. 6, and *aṭhame* (*ṭāṭhame*) in l. 7. On the analogy of these and similar other instances I do not think it cogenital to hold that *dhuti* or *dhutu* is equivalent to Dhrishti. But even if we accept for the sake of argument the readings of Mr. Jayaswal, the inscription would scarcely give any sense.

Turning to the question of interpretation, we find that Mr. Banerji takes *Lalākasa dhutand* in the sense of ‘(by) the daughter (of)’ Lalāka. *Dhutand* according to him stands in apposition to *uṭyāmahisain* in l. 3; and the latter he takes along with *Khāravelasa* in l. 2 which is in the genitive case. The meaning, provided Mr. Banerji’s reading is correct, should stand therefore thus: ‘by Lalāka’s daughter, queen of Khāravela’. Lalāka is again qualified by the expression *Hathisahasa-papotasa*, i.e., great-grandson of Hathisahasa. Mr. Jayaswal takes *dhutand* as instrumental of the word denoting the name of the queen and separates Hathisa (sic) from Hathisa-papotasa. The most curious thing to notice here is, that the scholar who does so, pari pasva holds that, “She was daughter of Lālāka (Lālākka) who was son of Hastin, who again was son of Haṃsa” — a procedure which I fail to understand. Where is the word for ‘daughter’ we may rightly ask, when once the word *dhutu* is taken in a different sense, and what is the evidence for taking *Hathisa* in the sense of ‘son of Hastin’, and what purpose again does the genitive case of Lālāka serve? The interpretation as well as the reading of Mr. Jayaswal appears therefore to be purely conjectural.

2.—A Passage in the Inscriptions of Maitrakas of Valabhi.

The following passage which occurs at the beginning of almost every inscription of the Valabhi dynasty in reference to their first ruler *Senapati* Bhaṭṭaka has not yet been adequately explained:—

\[Maula-bhūṣa-mitra-ireṇ-bul-āśa-pārājya\]

Fleet in his Gupta Inscriptions (pp. 167–8) translated it as follows: ‘who acquired the goddess of royalty through the strength of the array of (his) hereditary servants and friends.’

\[\text{Ci. dhut (Ib., Vol. II. p. 205, No. 23), dhut (Ibid., Vol. X. p. 121, No. 13) and dhutu (Notes on Amaranati, p. 35) occurring in early Prākāt inscriptions.}\]

\[\text{Both Messrs. Banerji and Jayaswal agree in reading } pāpotsa. \text{ But I do not find the } o \text{-stroke on the plate published by Mr. Banerji. The reading as it stands, is therefore, open to some doubt.}\]

\[\text{Perhaps one of the reasons why he has attempted to read and interpret the passage differently is the fact, that the name of Lālāka’s great-grandfather only, and not that of his grandfather, or of his father, appears in the record. This seems strange no doubt, but every inscription is to be interpreted as it is, without doing any violence to grammar.}\]
The translation of Kielhorn is: 'who had acquired the splendour of royalty by his devoted army (which consisted) of hereditary servants, hired soldiers and men employed in posts'. 

Dr. Hultzsch, in his paper on the Ganeśa plates of Dhrusasena I, has translated it as follows: 'who acquired the glory of royalty by the strength of a devoted body of hereditary servants, hired soldiers and friends'.

Dr. Sten Konow has again offered the following translation of it in editing the Pulitana plates of Dhrusasena I: 'who obtained the glory of royalty by the strength of the array of devoted servants and friends'. None of the above translations, however, appears to be satisfactory. The real meaning of the words Maula, Bhūta, Mitra, Śreni and Bala is quite different from what scholars have hitherto supposed.

The passage in question has now to be interpreted in the light of the Mahābhārata and the Arthasastra of Kautilya. The words mentioned above are all technical terms in Hindu Polity. According to it, Bala means 'army' which consisted of four kinds of troops, viz: Maula (i.e. hereditary), Bhūta (i.e. hired) Mitra (i.e. allied) and Śreni (i.e. guild). This is exactly what we get in the Mahābhārata:

Adādita balam rājā maulaṁ mitrābalāṁ tathā
aśravi-balāṁ bhūtaṁ ch-rīva tathā śreni-balāṁ prabhā.  

The passage in Kautilya also runs to the same effect—'Sa maula-bhūta-śreni-mitrā
āśravat-balāṇāṁ saṁphalguṇāṁ vidyāt', p. 149 (cf. also p. 342).

The expression quoted at the head of this note had therefore been better translated thus, 'who (king) acquired the goddess of royalty (i.e. the kingdom) through the army (consisting of) hereditary, mercenary, allied and guild soldiers'. It has reference, as has been already said, to Bhājakka, a Senāpati, i.e., general, who founded the Valabhi dynasty. The passage shows that he raised himself to the throne by the army, and it further throws light on the part played by guilds in Ancient India, which have thus an exact parallel to the Italian guilds who also maintained armies.

3.—Sravasti and Taralkari of the Sillmpur Inscription.

This important record has been recently edited in the Epigraphia Indica, Vol. XIII, p. 283 ff. and Plate by Mr. Radhagovinda Basak. But before it was published in that Journal its contents were already familiar to scholars of Bengal, it being published by him in a Bengali monthly, and discussed by Mr. Ramanadd Chanda, in his book called The Indo-Aryan Races (1916, pp. 170–71). The passage of the inscription which was the main basis of his discussion runs as follows:—

'Yaśahām tasya Hiraṇyagarv(b)bhava-pusahab-svāga-prasūt-Aṅgiro-
vamā-yanam samāna-gotra-vachan-otkarāh-Bharadvājaṁ |
tesham=ārya-jan-ābhipujita-kulaṃ Tarkkāri=mity=ākhyañ
Srāvasti-pratīvadāddham =asti viditaṃ sthānam punarjñānam ॥
Yasmin=veda-smṛiti-parichay-odbhinna-vaitāna-gārhyapaṛjy-āvṛtt-āhutishu charatām kirttiḥhir=vyommi śubhre ॥
vyabhājantvā pari-parisaraṇa-dhōma-dhāma dvijānam
dugdha-ambhodhi-prasīta-vilesach-chaivał-āli-chay-ābhhā ॥
Tat-prasūtaśca Punḍreshu Sakaṭi-vyavadhanavān ॥
Vareṇḍri-man’anaṃ grāmō Vā(Bā)la-grāma iti śrutah ॥—II. 2—4.

The description embodied in the above verses, is of the donee lived. This is a village called Bālagrāma which was situated in Vareṇḍri, in the Puṇḍra country. It further appears that this village must have had some connection with a place called Tarkkāri which is described as Srāvasti-pratīvaddha, i.e., situated within the limits of Srāvasti. It should be noted that Tarkkāri is mentioned in the record first, and next comes Bālagrāma, the latter being qualified by the phrase tat-prasūta, i.e., ‘born of that’ which can only mean offshoot of, or a young colony from, Tarkkāri. The full significance of it becomes clear when we find it described as a well-known (viditaḥ) centre of Brahmins who were ever devoted to Vedic rites. The inference seems natural therefore, that the nucleus of the Brahmanic community of Bālagrāma was a settlement of Brahmins who had emigrated from Tarkkāri. Now this Tarkkāri, as has been stated above, was in Srāvasti.

But where was this Srāvasti? Is it the same as the Srāvasti of the Gonḍa district, now known as Saheth-Maheth, or a different one altogether? The very fact that there is here recorded a Brahman emigration from Srāvasti, which we find in other inscriptions too, would seem to indicate that it is identical with the Srāvasti of the Madhyadeśa. But Messrs. Chanda and Basak hold a quite different opinion. They contend that it is to be identified with a Srāvasti of the Gauḍādisa, i.e., Bengal, which, according to them, is mentioned in the Matsya and the Kūrma Purāṇas. Thus the former writes in his Indo-Aryan Races, pp. 170-71: "In this record it is said that a place called Tarkkāri, forming a part of Srāvasti, was the original home of the Brahmans of the Bhāradvāja gotra. In the Puṇḍra country there was a village called Bālagrāma which was the ornament of Vareṇḍri."

Between Bālagrāma and Tarkkāri lay Sakaṭi. Mr. Radha Govinda Basak . . . . regards Sakaṭi as the name of a river and places Srāvasti of the record within Puṇḍra (Vareṇḍri). In the early Sanskrit literature we meet with two cities called Srāvasti—one founded by Lava, son of Rāma (Rāmdyana, VII) and another by Srāvasta in Gauḍādisa (Matsya Purāṇa, XII, 30). Cunningham regarded both the Srāvastis as identical and identified Gauḍādisa with the Gonḍa District of Oudh. But in all other texts and records Gauḍā is applied to Vareṇḍri in Bengal or to Bengal as a whole. So it seems more reasonable to identify the Gauḍā of the Purāṇa with Vareṇḍri or Bengal, and recognise in the Srāvasti of Srāvasta an ancient city in Bengal which was separated from Bālagrāma of this record by Sakaṭi."

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19 The statistics are mine.
But let us examine whether the location of Sravasti within the Varendra-bhumi is
deducible from the construction of the verses quoted above. Messers Basak and Chanda say
that between Bālagrāma and Tarkkāri lay the river Sakaṭi. This is how they understand
the expression Sakaṭi vyavadhāna which qualifies Bālagrāma. But in accepting this
there are certain grave difficulties. In the first place, if the two villages had been situated
side by side (the distance between them being only a river), and if it be true that some
Brahman families, who had formerly been living on one bank of the stream, now came to
settle on the other, it would have been quite out of place to describe their former home
in the terms in which Tarkkāri has been described. Were the two places topographically
so closely connected, no sensible writer would have ever thought of specifying their separate
topographical details, viz., that one of them—Tarkkāri is Sravasti-prativaddha, i.e., in
Sravasti and the other—Bālagrāma is in Pundra and Varendri. Secondly, the expression
Sakaṭi vyavadhāna is an adjective of Bālagrāma. Therefore, it cannot have anything to
do with Tarkkāri, which word is at a long distance; and the expression cannot be taken to
mean that Sakaṭi was the vyavadhāna between Bālagrāma and Tarkkāri. The very nature
of the compound shows that the vyavadhāna is in reference to Bālagrāma alone. I there-
fore suggest that the natural meaning would be, ‘the village of Bālagrāma which had for
its boundary, or was bounded by, the river Sakaṭi.’

It follows therefore, that there is scarcely any real ground for thinking that Tarkkāri
was in Bengal. On the other hand, a mass of evidence goes to show that a place called
Tarkkārikā or Tarkāri did exist in Upper India. We learn from epigraphic records that it
was a well-known centre of Brahmanic culture and many Brahman families, formerly living
there, emigrated to other parts of India. Among these records, the number of which is
by no means small, may be mentioned, (1) the Kāṭak copper-plate of the 31st year of
Maḥāsvaṅgupta I, EL., Vol. III, p. 348, (2) the Kaṭak copper-plate of the 9th year of Maḥā-
svaṅgupta, Ibid., p. 353, (3) the Kālas-Badrukh copper-plate of Bhilama III (A.D. 1025),
Ante, Vol. XVII, p. 118, (4) a copper-plate of the Chandella Madanavarmā, Ante,
Vol. XVI, 208, (5) a copper-plate of the Chandella Dhaṅgadeva, Ibid., p. 204 and (6) the
Māndhātā copper-plates of Devapāla and Jayavarman II, EL., Vol. IX, p. 103 ff. Now to
determine whether the Tarkkāri mentioned in these inscriptions was in or outside
Bengal, one has to turn attention to Nos. 2 and 3. In the former we have the following
adjective-clause appended to the name of a Brahman donee: Madhyadesitaḥ śravallagrāma-
veśaṁ nirūgūkmā Odra-deśe Śrī-Śitalghājapāti-vastavyāya Ṭakkām-pravrajya-Bhāravājagotryāyaa.
It is clear from this that he came out of a village in the Madhyadesa and belonged to a
family of Bhāravājagotra Brahmanas which was formerly in Ṭakkāra. This Ṭakkāra, as

11 As vyavadhāna means ‘separation’ or ‘division’ (see Monier Williams, s.v.) Sakaṭi vyavadhāna might well mean ‘having Sakaṭi as vyavadhāna’ i.e., ‘separated’ or ‘divided’ by Sakaṭi.
Fleet has shown, is but another form of the original word Turkārikā (El., Vol. III, p. 350, n. 13 and p 354). The natural conclusion is therefore that Tarkkāra or Takkara was in the Madhyadeśa. This is strongly confirmed by No. 3 which distinctly and unmistakably says that Takkarikā (Tarkkārikā), a bhaṭṭa village, was situated in the Madhyadeśa—in Mathyanādi-ēntakpāti-Takkarikā-himatāram-vinirṛjata. Now as Madhyadeśa did never include Bengal, it naturally follows that Tarkkāra (which was in Madhyadeśa) was outside Bengal. We may therefore, summarise our results as follows:—

(1) There was a famous place called Tarkkārikā, in the Madhyadeśa.

(2) It was a well-known centre of holy Brahmans.

(3) And thence many Brahman families emigrated to the East and South.

I therefore see no objection to identifying this Tarkkārikā with the one mentioned in the Silimupir inscription which places it within Śrāvasti, which certainly formed a part of the Madhyadeśa.

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PAĪŚĀCHI PRAKRĪT.

BY THE LATE S. P. V. RANGANATHASWAMI ARYAVARAGUN; VIZAGAPATAM.

In his Prākrita-kalpataru, Rāmatarkavāgīśa-bhaṭṭāchārya mentions the following eleven Pāśāchis:—

११७५. ११७६. ११७७. ११७८.

What strikes us as peculiar is that the author of Kalpataru included the mixture of dialects under the Pāśāchī. He arrives at the eleven languages given in the above verses in the following way: He at first divides the Pāśāchī into two great classes, pure (iuddha) and mixed (stākriśa). Under the first head he included the following seven dialects:

Kekaya    Pāṭāla    Maghāka    Śākhasmōbhāṣā

Sārasena    Gauḍa    Vrāchada

The mixed dialects he divides into two classes again, viz., pure (iuddha) and impure (aiuddha), the former of which he again divides into two classes bhāṣā-iuddha and pada-iuddha, which latter he once more divides into two classes, viz., ardha-iuddha and chatushpada-iuddha, thus making the mixed dialects four in all. The mixture of dialects in a stanza may take any of the forms given below. The stanza may assume the same form for each of the dialects or one-half of it may be in one language and the other half in another, or again each pada may be in a different language or once more the words in the verses may be of different languages and mixed after the fashion of tilasa-lata as Rāmatarkavāgīśa says. These four classes he respectively designates by the above four names. As an example of the first class may be given the following stanza of

15 The evidence of the Belavo copper-plate of Bhojavarman, l. 43, shows that the province of Rājau was outside Madhyadeśa. See El., Vol. XII, p. 41.

1 These verses are found on folio 1 of the MS. of Prākrita-kalpataru found in the India Office Library, London. No. 1106 of the Catalogue.
Râmātarkavāgīśa himself, which he says can be construed as a verse in Sanskrit or any one of the fifty-five dialects treated of in his work (setting aside Pāñchāla Pāḷiśāchī).

This stanza is given here as it is found in the MS. of the work found in the India Office Library, but is very corrupt. A similar stanza, quoted in Sāhitya-darpaṇa may also be cited and it is said to be identical in form for Sanskrit, Sāuraseni, Prāchya, Āvantī and Nāgarāpabhramā. —

The following stanzas illustrate the second class. The first two are taken from Râmātarkavāgīśa’s work, the first of which is his own while the second is quoted by him as belonging to another. The third, on the other hand, is quoted from Bhoja’s Sarasvatī-kaṇṭhābharaṇa. —

There seems to be a slip in the MS. of Kalpataru belonging to the India Office since there are no verses to exemplify the third and fourth classes. The following verse from Sarasvatī-kaṇṭhābharaṇa may be quoted in illustration of the fourth class: —

In the above classification Râmātarkavāgīśa-Bhaṭṭāchārya designates the mixture of the dialects to Pāḷiśāchī and we may for our purposes leave them out of account without examining the appropriateness or otherwise of the title and say that he recognised only seven dialects under Pāḷiśāchī. Mārkaṇḍeya, on the other hand, excludes these mixed dialects but his scruples not permitting him, he could not abandon the traditional number eleven and so gives a list of another eleven (differing from the list of Kalpataru), including some of the South Indian dialects, to make up that number. But he adds that of these only three, viz., Kekaya, Sāurasena and Pāñchāla were civilised, the rest being of no importance. He considers Saṅkīra (or mixed) dialects as an independent class and says that if those and Sanskrit are taken into account, the number of Prākrit dialects will be altogether eighteen.

3 This line is missing in the MS. of Kalpataru. It is supplied from Sarasvatī-kaṇṭhābharaṇa of Bhoja.
4 Sarasvatī-kaṇṭhābharaṇa reads तम्मीत तल्लो.
5 Should be निर्मित्तिका-विशेषायी. Cf. Hemachandra’s Desināmāmāla, V, 12.
6 Cf. Sānākicchāpyā-क, सातिती अभावी: Prākrit-sarasvata, (edited in the Grantha-Pradarśa of Visagapatam), XX, 16.
Sir George Grierson in his paper on *The Home of Literary Pāli* says, "Rāmatarkavāgīśa, the 17th century) knows two Pāśāchikas, one Kāśyapa and the other (?) Chaska. He adds that if other Pāṛkṛt dialects, e.g. Māgadhī, are used incorrectly, they become aiuddā Pāśāchika." From the above exposition of Rāmatarkavāgīśa's classification of Pāśāchī dialects, we confess we cannot accede to what Sir George says in his paper referred to above. There is only one copy of *Prākṛtika-kalpataru* (that in the India Office Library) that I know of, and it is in Bengali characters and is very corrupt, so much so, that it is impossible to make out the meaning of the passages in certain places. The verse about the classification of Pāśāchī languages, as it stands in the MS., is:—

पैशाचिक नितिविधि पुज्ञसुवर्णवेष्टिने पुरुषोक्तिनां।
सत्तादि समस्तसम पुज्ञसुवर्णवेष्टिने समस्तसमः॥८

The second line of which is evidently very corrupt. As it stands it makes no sense and there is a violation of metre too. Here chaska is a mistake for chaitushka, the tu being lost. The line should run—

तत्ततविं समस्तसम पुज्ञसुवर्णवेष्टिने समस्तसमः।

which is quite in accord with the stanza quoted at the beginning of the paper, and the metre of which works out alright. So there is no question there of Chaska Pāśāchī. It was not possible for me to trace the origin of Sir George Grierson's other remark: "He adds that if other Pāṛkṛt dialects, e.g. Māgadhī, are used incorrectly they become aiuddā Pāśāchī." Probably he derives the information from the following:—

तितलपुरुलब्धा ह भाषा: प्रविष्टविनं बृहप्रकाशुका:।
सरुगुहः॥४

but this means what I said above.

There is another short treatise on the Pāśāchī dialects (which, however, it calls bhūta-bhādshāḥ) in the Deccan College Library, Poona. It is named Shadhbhāshā-vārtika, is in old Kashmiri characters and is Nos. 295–6 of the collection of 1875–76. In this work too the Pāśāchī Pāṛkṛt is divided into two classes, pure (suddā) and mixed (saikṣṛṇa) in the following verse:—

प्राकृताँ च िप्राकृताः प्राकृताः सुधारिता।
प्राकृतां च िप्राकृताः प्राकृताः सुधारिता॥

and he defines the two classes as under:—

प्राकृतां सुधारितां आपा सुधारिताः।
प्राकृतां सुधारितां आपा सुधारिताः।

and here too we do not find any class termed Chaska.

Hemachandra, in his grammar treats of six Pāṛkṛtis, viz., Pāṛkṛtā, Sāuraseni, Māgadhī, Pāśāchī, Chōlikā-pāśāchī and Apabhramsa, and hence he has only two Pāśāchī dialects. Lakshmīdīrha also knows only two Pāśāchīs:—

विवेकविविधानि वैशालिनीं भूष्ट।

Sir George Grierson remarks in the same paper that Hemachandra knew three Pāśāchīs. He says "Hemachandra knew three but does not say where they were spoken." I could verify this statement neither in Hemachandra’s grammar nor in his *Kavyādīkāna*.

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1 Bhandarkar Commemoration Volume, 1917, p. 121.
2 Folio 46a of *Prākṛtika-kalpataru*.
3 Folio 472a, *ibid.*
4 Folio 46b of *Prākṛtika-kalpataru*.
5 Bhandarkar Commemoration Volume, 1917, p. 122.
DATE OF KHARAVELA.

In connection with the date of Suri-Satarkar named in an inscription on the South Gate of Stupa No. 1 at Sanchi, Mr. Ramsaran Chanda of the C. Jutita University writes as follows in his recently published Memoir on the "Dates of the Votive Inscriptions on the Stupas at Sanchi" (Memoir A. S. I., No. 1, pp. 8-12).

The date of this Suri-Satarkar, and consequently that of the southern gateway of stupa 1 at Sanchi, may be approximated by working out the date of the Udayagiri (Hathigumpha) inscription of Khara Vela in which a Sorkarkar is also mentioned. Bhagavansri Indraj, who has published what may be called the editio princeps of the Hathigumpha inscription, read and interpreted a sentence in its 16th line to mean that the 15th year of Khara Vela's reign corresponds to the year 165 B.C. and 164 expired of the time of the Maurya kings. Bhagavansri was inclined to believe that the era begins with the eighth year of Asoka, the year in which Asoka conquered Kalinga, and taking 263 B.C. as the year of Asoka's accession, placed the accession of Khara Vela in 105 B.C. While accepting Bhagavansri's reading and interpretation of the sentence, Bihler pushed the initial year of the Maurya era to the year of Chandragupta's accession. This theory held the field till Fleet questioned the reading and interpretation of Bhagavansri and declared, herein followed by Leden, that "there is no date in the inscription." 1

But recently Messrs. Jayaswal and R. D. Banerji have published a revised version of the Hathigumpha inscription with facsimiles and revived the theory of the Maurya era. 2 As the sentence has given rise to so much controversy I shall reproduce the different versions:

Bhagavansri:

Prakrit text:—Panantaraya sakti-vasa-sat raja-murya-kali' vechhini cha chayatha apanatikatarama ch upadaya
dh. Sanskrit:—Panchottarasahakhi varahata() Murya-rajabali' vechhini cha chayaksha-sahayogasatkari cha upadaya
dh. English:—(He) does (this) in the one hundred and sixty-fifth year of the time of Maurya kings after one hundred and sixty-four years had passed away.

Fleet reads "suka for sakti and takes panantarayasha in the sense of pannatt-aryasaacha, Sanskrit pra-jajt-pratyaya, and referring to texts pronouncing some Jain ariyasachchami, "sublime truth." After raja-Murya-kali' Fleet reads and translates:—vechhine cha chayatha a (or, it am) apanatikatarama cha upadaya. Vechhini (aryvasachchami) cha bhavam apanatik-anmariyam cha upadaya. "and he produces, causes to come forth (i.e., revives), the sixty-fourth chapter (or other division) of the collection of seven aghas." 3

Mr. R. D. Banerji practically follows Bhagavansri in his reading and rendering of the sentence. He rejects Fleet's interpretation for two reasons: (1) "The original has apanatikataram and not apsasatikataram as supposed by Dr. Fleet, . . . The u mark is very distinct at the right lower extremity of a. This mark is not so very distinct at the end of the vertical line of a but the chisel mark is plain enough." 4 But in Pl. IV, attached to Mr. Jayaswal's article, the u mark after t is not at all distinct, but looks more like a detached dot, and the u mark of the ka of Kusuma in line 14 is longer than the u mark of Mr. Banerji's kusumya. The u mark of ka and 1a is not recognised by Mr. Banerji's colleague, Mr. Jayaswal, who reads kusumya (2) Fleet objects to Bhagavansri's rendering of vechhini as vechchhini (vechchhinnayam) and recognises it as the Jain technical term vechchhina=aryavasachchhinnayama applied to the sacred texts which have been "cut off, interrupted." or, in other terms, which have been neglected and lost sight of. Mr. Banerji writes, "The word vechchhini need not be taken in that technical sense in which it is used in modern Jain literature," and that as raja-Murya-kali' "shows that a date has been expressed in the same line," "the only possible translation of the word (vechchhini) is "expired," a meaning derived secondarily from its primary meaning "severed" or "cut" (p. 502). The correct Sanskrit rendering of the Prakrit vechhina (vechchhina) is aryavasachchhina, the dictionary meanings of which are, "(1) cut off, rent asunder, torn off; (2) separated, divided; (3) particularised, specified; (4) marked, distinguished; (5) interrupted (Apte)." In a Jain text, the Kalpasutra of Bhadrabahu, 5 the word is thus used:

(1) Vaya-pijjapanadhan vechchhina (Jina-chhina, 127). Sanskrit commentary:—jásu ka Maha-vira-bhaglaksana aryavasachchhina trujit, 'having cut asunder the tie of friendship which he had for the seer of the Jñati clan.' 6

(2) Vechchhina-dhokal (Jina-chhina, 95) "A pregnant woman whose desires have been fulfilled." 7

(3) Ayahar nirocchchall nevchchhina (Shivapala, 2). "The rest of the Gauḍhabhāra died leaving no descendant." 8

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1 Actes du Sizième Congrès International des Orientalistes, III, pp. 147, 177.
2 See Lemer's List, No. 1345.
7 Ibid., p. 119.
Such examples of the use of vāchehkhina as these do not warrant us in holding that vāchehkhina (vyavachhekhina) may also be used in the sense of a year being ended. In Indian epigraphic records gata or ati is used to denote the expired year, but vyavachhekhina is nowhere else used in this sense. In the early Brāhmī and Kāraṇūthi inscriptions of Northern India the date is expressed by sanvata or sabata, or briefly by sā or sa, and in the Brāhmī inscriptions of Western and Southern India by vasi, varshi, satvakahar or its variants, but never by any term like rājanauriga Kali. The mention again of both the expired and the current years of the same era side by side is both unique and superfluous. Evidently to avoid this difficulty and to provide the verb upādayati (upādayati) with an object, Mr. Jayaswal proposes to read and translate the second part of the sentence as follows:

chhā-yāthi Argasi ti kaṣṭāriyaṁ upādayati

“The cave (kantari, kandara), of six poles, called the arkai (Skt. arkaśā) is made.”

But Plate IV attached to Mr. Jayaswal’s article shows that the reading chhā-yāthi for chhāyātha is impossible. As regards the next word argai, in a Prākrit inscription the language of which is so much akin to Palli, conjunct rya is phonetically impossible, and the mark on the left side of ga in Mr. Jayaswal’s Plate cannot be mistaken for the superscript r. The i-mark of sa also is not visible in the face mimic, and Bhagavanlal and D. Banerji failed to notice it on the rock.

The reading of the first part of the sentence is even more uncertain. The word between panaṁtariya and rājanauriga Kali is enigmatical. In the facsimile the letter after sa looks rather like cha or ca and the next letter is evidently to and not te, for the lower part of it consists of a semi-circle opening below instead of a circle. The three letters that follow to look like satato. But whatever may be the correct reading or meaning of sacha (cha) ta sa ta to, no date can be denoted by this group of letters.

Mr. V. A. Smith works out the date of Khrāvela in a different way. In line 6 of the Hāthigumpha inscription occurs this sentence:

Panaṁtariya cha dānī vasi Na(h)itāraja-ccavata

(p) satavatyaṁ vasi panaṁtariyaṁ naciram parvīva . . . . .

Dr. Luders translates this sentence thus:—“In the fifth year he had an aqueduct (panch) that had not been used for 103 years since king Kṛṣṇa Naṁda (or since the Naṁda Kings) conducted into the city.” Mr. V. A. Smith writes, “If we assume 322 B.C. as the end of the Naṁda dynasty, the fifth year of Khrāvela would be 103 years later, namely 219 B.C. and his accession be placed about 223 B.C.” But the wide difference in form between the alphabet of the edicts of Aśoka on the one hand and that of the Hāthigumpha inscription on the other, already noted by Bhagavanlal, renders this estimate of Khrāvela’s date quite untenable. The most notable characteristics of the Hāthigumpha alphabet are:—(1) A considerable number of letters with thick-headed.

Since the above was in type Mr. Jayaswal has published in JBORS, Vol. IV, Part IV, a second article entitled Hāthigumpha Inscription revised from the Rock (pp. 384–403), wherein in place of panaṁtariya cha dānī vasi Rāja Muriya-Kāla vyochhine chhegath Argasi ti Kuntariyaṁ upādayati in line 18, he now proposes to read, panaṁtariya cha dānī vasi Rāja Muriya-Kāla vyochhine chhegath Argasi ti Kuntariyaṁ upādayati, etc. (p. 402). (a) The substitution of sāva-sahasehi for sava-si-sa-sa-Rāja shows that the old reading is very doubtful. But it is also difficult, if not impossible, to accept Mr. Jayaswal’s new reading, particularly he instead of rāja, as against the impression published by himself with his first article and against the reading of Bhagavanlal and Mr. R. D. Banerji both of whom examined the rock. The elimination of the term rāja renders the acceptance of this solitary instance of Muriya-Kāla as a royal era still more difficult.

(b) Mr. Jayaswal’s rendering of the expression beginning with Muriya-Kāla is also open to objection. He translates it, “He (the king) completes the Muriya time (era), counted, and being of an interval of sixty-four with a century” (p. 39.). The rendering of vyochhine as “counted” is even more far-fetched than “expired.” The particle cha after vyochhine makes it difficult to read it as vyochhine qualifying the substantive Muriya-Kāla. Even if we overlook vyochhine, the passage appears to be a very unusual way of stating a date. Still more unusual is the statement of a date as an independent achievement in a praiasti, for this is how Mr. Jayaswal takes it to be by treating Muriya-Kāla as accusative of upādayati. The root di from which Mr. Jayaswal proposes to derive upādayati means ‘to perish, die, waste, decay, diminish (Apte).’ So the rendering of upādayati as ‘completes’ is also very far-fetched. What, again, is the significance of, “He (Khrāvela) completes the Muriya time (era)” ? Khrāvela was not a Muriya (Maurya) but a Cheta (a name not unknown to literature, as Cheta prince are mentioned in the Vessantara Jātaka), and it is not clear how a king of one line could complete the era of another.

* Vincent Smith, Early History of India, p. 2, note 2 (3rd Ed.).
vertical or serif; (2) ka with the lower part of the vertical prolonged; (3) invariably rounded ga, (4) chaka of the butterfly type with two loops; (5) ta’s having in most cases rounded lower part. These characteristics that the Hathigumpha inscription shares, to a considerable extent, with the inscriptions on the Sānchi gateways, indicate that this epigraph is later in date not only than Aśoka’s edicts and the Beasagar Garuda pillar inscriptions, but also later than the Bhartṛhari śatasaṣṭa inscription, and the Nāṇaghāat inscriptions of the time of the Andhra King Śrī Śātakari I. Therefore Śātakari mentioned in the Hathigumpha inscription, without taking heed of whom Khārāvēla sent a large army to the west in the second year of his reign, should also be identified with Śātakari II whose reign may be tentatively dated between 75–20 B.C. The rise of Śātakari II and Khārāvēla probably synchronised with the fall of the Suviga dynasty and the consequent weakening of the power of Magadha. Śātakarni II evidently claimed some sort of suzerainty over the states that lay to the east of Kalīgāra and consequently Khārāvēla’s expeditions to the west involved defiance of the Andhra power. Khārāvēla probably never again did so after the second year of his reign. His later expeditions were led to the north. In the eighth year Khārāvēla raided Magadha and compelled the king of Rājāgaha (Rājagriha) to retire to Mathurā. In the twelfth year he again invaded Magadha and made the Magadha king bow at his feet.

One grave objection to this calculation of the date of Khārāvēla based on paleographic considerations is ti-vasa-sataḥ in the clause Nandarāja tiwasāstataḥ oṣaṃ. Bhagavanlal reads it as tiwasa-sataḥ and Mr. Jayaswal as ti-vasa-sataḥ (v?!) and evidently Dr. Lüders also does the same and translates it as “103 years”. Śtema sata (hundred) and sahasa (1,000) take plural suffixes in the edicts of Aśoka as well as in the Hathigumpha inscription when denoting plurality of hundreds or thousands. In the Rock Edict I we have vahuni pāṇasaṭasaḥasaṇī, “many hundred thousand animals”; in the Rock Edict IV, vahuni tasaṭasaṇī, “many hundreds of years”.

Hathigumpha inscription:—
L. 4. paṇasāha satasāhaṣṭiḥ, “by 3,500,000.”
L. 7. anekāni sataḥsaṣṭiḥ, “many hundreds of thousands.”
L. 10. ahaṭisa satasāhasaṣṭiḥ, “by 3,800,000.”

If the reading is ti-vasa satāṁ, it must denote 103 and not 300. But, as the facsimile shows, there is no anusvāra sign either above or beside the final ta of tiwasāstaḥ. The absence of vikhyātī (suffix) after tiwasāstaḥ is due to the fact that it forms part of a compound word, Nandarāja-tivasāstataḥ (gh?!) tiwasā, qualifying panāṭaḥ (aqueduct). An objection that may be made to such a construction is that śivasāstataḥ and aṣṭādhaśatāḥ are not combined according to the rule of Sandhi. But this is not the only instance in which the writer of this epigraph has ignored the rules of Sandhi in writing a compound word. In the first line we have obhataṃ-talaḥ khaṇa-yuga-vaśya-vṛṣeṣṭha. Bhagavanlal and Jayaswal read yun-agogatha. But in the facsimile the letter after gu looks more like ya than no, and the two letters after na are spa and not paga. So here ya and na have not been combined. The non-ellision of a of yuga and saga may be due to the fact that in both cases it is followed by a verb beginning with a vowel. Tiwasāstaḥ as a part of the compound may mean either 300 or 103 years. If we take it in the sense of “300 years,” the whole compound denoting “made by king Nanda 300 years before,” the historical evidence contained herein agrees well with the indications of paleography. Mr. Benzerji proposes to identify this Nandarāja with Nandivardhana, the ninth king of the Śīvunāga dynasty. There is nothing in the Purāṇas, our only source of information for Nandivardhana, that he ever had anything to do with Kalīgāra. On the contrary we are distinctly told in the Purāṇas that when the kings of the Śīvunāga dynasty and their predecessors were reigning in Magadha, 32 Kalīgāra, that is to say, 32 kings, reigned in Kalīgāra in succession synchronously. It is not Nandivardhana but Mahāpadma Nanda, son of Nandivardhana’s son Mahanandāri by a Śūdrā woman, who is said to have brought “all under his sole sway” and “uprooted all Khaṭatriyas’ or the old reigning families. So we should identify Nandarāja of the Hathigumpha inscription who held possession of Kalīgāra either with the all-conquering Mahāpadma Nanda or one of his sons. According to the Purāṇas Mahāpadma Nanda lived or reigned for 88 years and his 8 sons in all reigned 12 years. A total reign of 12 years for eight sons indicates confusion. So it appears more reasonable to identify the Nandarāja of the Hathigumpha inscription with Mahāpadma Nanda than with any of his sons. The last Nanda was overthrown by Chandragupta the Maurya in about 321 B.C. Assuming that Mahāpadma Nanda reigned for 50 years—not an inordinately long period for a monarch who ruled all the ancient kingdoms of Northern India to subjection—we have 321 + 12 + 50 = 383 B.C. as the year of his accession; and further, assuming that the author of the Hathigumpha inscription, in putting down “300 years” as the interval between Nanda’s rule in Kalīgāra and the fifth year of Khārāvēla has used a round number, we may put down the accession of Khārāvēla to about 70 B.C. and that of Śātakari II a few years earlier.

R. MAJAPRAASAD CHANDA.

1° Parry's Purāṇa Texts, p 69.
CRUISE OF THE PIRATE *GOOD HOPE*, 1687.

Amongst the Buccaneers who sailed for the Philippines was one John Eaton. According to James Burney (Chronological History of the Discoveries in the South Seas) he behaved very cruelly to the inhabitants of the Ladrone Islands and took much plunder on the Chinese Coast, but what became of him afterwards I do not know. Probably he died in those parts, for some of his crew managed to get to the Bay of Bengal without him, and arrived at the mouth of the Húgli. There they found the East India Company's ketch *Good Hope* and, persuading the Mate, Duncan Mackintosh, and some of the crew to join them, carried her off, Mackintosh being elected Captain. Apparently they made good booty after putting the narrator of the cruise ashore, for, from *India Office Records, O.C., 5690*, it appears that the *Good Hope* arrived at St. Augustine's in Madagascar with a good store of gold and diamonds but very few men, in May 1689. The cowardice displayed by this gang of pirates in their affrays with the Malays and Japanese was probably due to the smallness of their crew, for it was a maxim of the pirates never to take any unnecessary risks.

"The Right Honble. Company's Ketch *Good Hope* arrived in Ballasore Road, Samuell Herron Commander, brought two Pylotts to carry up the Rochester and the Rebecka to Hugily [Húgli]; and May the 2nd was by Sunrising surpriz'd and taken by some of Captain Eaton's men having first bound the Master and myself in the Great Cabbin, and the rest of the men ready assenting to goe and seek their fortunes with them, one George Robinson only excepted. They then cutt the Cable in the house, made saile for the Nincombarrs [Nicobars], before which it was put to the vote whether they should putt the Master and myself on shore upon the Andimans Islands inhabited by man-Eaters. At the Nincombarres they wooded and water'd their Ketch, then proceeding on their Pyrattting designe for the Straights of Malacca. [Of] Acheen they took a small Prow bound to the Port, wherein they put the Master, but would not lett me goe with him. One George Robinson aforesaid went into the boat, thinking to leave them, but was hal'd in by the hair of his head and threatened to be murder'd.

"In the sight of Malacca they came up with a China Junk who had two Portugeze Pylotts on board, one of which with a China Merchant came on board to shew a Dutch pass he had. They detain'd them, mann'd the Junk's boat with their own Rogues, went on board, took her without fireing gun, great or small, plunder'd her, found noe money in her, shee being laden with Sandalla wood and not answering their expectations, tooke out a chest of silke, some cloaths, then cutt holes in her and sunk her. The two aforesaid Portugeze Pylotts inform'd them that there was a Portugeze shipp gon before, and that if they made the best of their way they might come up with her, which fell out accordingly, for in

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57] Mackintosh when he turned pirate took the name of Thompson.

58] This statement is an old error, for the Andamanese have never been cannibals though long reputed to be so.—Ed.
the Straights of Pincompora [i. Sincomora, Singapore] they took her under the King of England's Colours, firing at her three guns. At the first they struck their topgallant sails, the next their topsails, and the third and last hoisted up all, and the Commander with some merchants or gentlemen came on board, who were detain'd as the Chinees had bin before; manning the boat with themselves went on board the shipp, turn'd the major part of the people into the boat, sent her on board the Ketch. As soon as she came, the rest with the Chinees prisoners were put into the boat and turn'd away, first giving them a bag of rice, some pieces of beef with a Totch⁵⁹ to Boyle it in, carried the shipp to Pulo Ladure [i Pulo da Ore=Pulo Awar], where, after they had taken out the plate and jewels and sufficiently plunder'd her, they burn'd her and ran away by the light, from whence they went to Pulu Condore to wait the comming of the ships from the Moneilas [Manila], also two great Junks that yearly goe to Japan, where they remain'd untill the time of the year serv'd for the comming of shipping from China, Japan and Moneilas, then went out a-cruising to windward, having first made the Ketch a Pink by putting another mast into her.

"Riding at the southermost part of the Island they see a shipp, gave her chase, came up with her, fir'd at her without hailing her, who fought them stoutly, killing them one man. The sea was so great they could not board, was forst to lett her goe: after that, below Pulu Ubi they saw a Malais Prow, mann'd their boat in order to take her. When they came under her sterne commanded them on board the Ketch. The Malais answer'd the Sun was setting. In the morning they would come, which occasion'd one Richard Webb to fire his Fuze into the Prow, who return'd a volley that kill'd two men and wounded three, so the Piratta tur'd taile. As soon as the Malais saw it, they nimbly step'd into their owne boaste and persued them untill they were within gunn shott of the Ketch.

"Some time after, to the windward of the Island they gave chase to a Japan Junk, who finding they could not get clear of the Rogues, bore downe upon them and had run them under water had they not imediately lett flie the maine sheet. Nere a Rogue of them dare to thro' a Granada into her, but follow'd her from the Island Pulu Condore to Pulu [i Tanjarg], where they left her, and while anchor'd there saw another Japan Junk, as was by them suppose'd, gave her chase, could not come up with her, fearing they should fall so deep into the Bay of Syam that they could not turn it up again, left of their chase, turn'd up to Pulu [i Tanjarg] and Condore again, of[f] where they cruiz'd a considerable time.

"Provisions growing scarce, they went to some Islands near the Coast of Borneo, at last came to an Island call'd Tymbolan,⁶⁰ which is a days sail of Suckadana,⁶¹ where Eaton had bin before. There I laid a designs to cutt them off, perswaded seven or eight soldiers &c. to assent to the conspiracy. That night it was to be put in execution the Carpenter, a Dutchman, one as deeply engaged by oath as anyone in that enterprize, discover'd it; therefore they put me on shooare, and as many as was willing to goe with me upon an uninhabited Island, four miles distant. About Sunsett it prov'd much thunder, lightning and rain. Wee had nothing to shelter us but the heavenly Canope, from which dropt much moisture. In the morning they sent their canoe to fetch us or board again with whom wee would not goe. Therefore they weighed their anchors

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⁵⁹ Totch, for totchy = ḍục̣ḥ, a saucepan.—Ed.
⁶⁰ Pulo Tymbolan (Balane or Requipal Island), a small group of islands lying nearly midway between the E. end of the Straits of Malacca and Borneo.—Ed.
⁶¹ Suckadana, W. Coast of Borneo.—Ed.
and away they went. Wee made it our business to get up to Tymbolan by wading upon the corally Rocks, sometimes up to the knees, then at once to the neck in water, bare foot and bare legged. At last by Divine Providence came a Fishing boat that call’d unto us and took us in, carried us unto the said Island, where wee continued six weeks, was kindly used by the inhabitants before wee could get to Roe [? Rhio] in the Straights of Malacca, where wee continued six months before we could find an opportunity of going thither [? further], by reason they were embayed in warr with the Dutch and all their neighbouring Princes, from whence they fled to Johore and wee with them.

"A Cessation of Armes hapening, a Dutch sloop came there, upon whom three of us embark’d for Malacca, where at Johore was left three of our Company whom we suspected would turn Mallas or Musulmen. viz., Thomas Steele, Matthew Curtis, Antony Budart. Ourselves arriv’d safe at Malacca, viz., H. Watson, George Robinson, Francis Cooke, where found the Pearle Friggatt, Captain [James] Pernan Commander, and Mr. [John] Hill, who had bin Ambassadore to Syam, with whom we went to Fort St. George, where wee, the three last nam’d, gave in our Narrative upon oath to the Honble. Governour [Elihu Yale] and Sir John Biggs &c."[63]

N.B.—Here follows a list of those of Captain Eaton’s men who took the Good Hope.

"Eaton’s men.

Walter Beard, hanged in Guines.  Antony Budart.
Nicholas Burton. Thos. Steele.
Richard Potter. Matthew Curtis.
John Dunkston. Francis Cook.
John Parnell. Lawrence France, whose wife was hanged at Bombay, killed by Malayers.
Mercus, killed by Malayers, Carpenter. Cornelius Patterson, a Dutchman.
George Robertson, an honest man. Henryk, a Dutchman.
Dunkin Mackindees (Captain Heron’s mate turned rogue) hanged in Guinea. James Williamson.

[ Narrative by Charles Hopkins, dated 30 April 1687. India Office Records, O. C. 5582 and narrative by John Watson, ibid., O. C. 5583. ]

XIII.

PIRATE BASE AT ST. MARY’S, MADAGASCAR, 1690–1698.

It has been mentioned that Mackintosh took his ship to St. Augustine’s in Madagascar. That island had already become a base for European interlopers and pirates who intended to cruise in the Red Sea or Indian Ocean. Madagascar and the islands round its shores were admirably suited for this purpose, but the ports which were chiefly frequented by the pirates were Port St. Augustine (St. Augustine’s Bay), Port or Fort Dolphin (Dauphin) and the Island of St. Mary. As these pirates were chiefly equipped in New

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[63 See Madras Public Consultations, 22 August, 1687.
[62 Sir John Biggs, "lately Recorder of Portsmouth," was appointed Judge-Advocate at Fort St. George in 1687 and arrived at Madras 22 July, 1687. (Love’s Vestiges of Old Madras, I, 493.)]
England and the West Indies, some of the merchants who sent them out hit upon the idea of sending ships to Madagascar with provisions, stores, arms and wine, which they sold to the pirates, who, fresh from their raids, were ready to pay any price that might be asked. One of these merchants was Frederick Phillips of New York, who employed as his Agent a retired pirate Adam Baldrige. The latter, having killed a man in Jamaica, found it convenient to absent himself from home until the recollection of his misdeeds had somewhat faded. After an absence of nearly ten years he returned to New York and was persuaded by Lord Bellamont to make the following deposition. Interesting as it is, giving us many dates which, without it, would be difficult to ascertain, it seems a pity that he was not in a position to speak more freely.

It is noticeable that he calls the pirates privateers, a name which they preferred, and in fact, many of the pirate ships sailed under commissions granted them by different Colonial Governors. It was a slight matter that these commissions were intended to serve against the French. If the Captains who held them were too particular, their crews deposed them.

Amongst the articles for sale to pirates, are mentioned both Bibles and Prayer Books. One might imagine that pirates had no use for such things, but it is a fact that a considerable number amongst them were pressed men, or men, often officers, who, having lost their all when their ships were taken by pirates, had in desperation become pirates themselves. At times such men, horrified at the villainous acts to which they found themselves committed, were stricken with remorse and, remembering the teachings of pious parents, were eager for the consolations of religion. One does not know whether to be disgusted at or to admire the business acumen which made Phillips and his like remember to cater for the requirements of these poor wretches.

Deposition of Captain Adam Baldrige.

(1) July 17th 1690.—I Adam Baldrige arrived at the Island of St. Mary's in the ship Fortune, Richard Conyers Commander, on the 7th of January 1690/91. I left the ship, being minded to settle among the negroes at St. Mary's with two men more, but the ship went to Port Dolphin and was cast away April 15th 1691, and half the men drowned and half saved their lives and got ashore, but I continued with the negroes at St. Mary's and went to war with [i.e., in alliance with] them. Before my going to war, one of the men died that went ashore with me and the other being discouraged, went on board again, and none continued with me but my prentice George King. March the 9th they sailed for Bonnovo on Madagascar sixteen leagues from St. Mary's, where they stopt to take on rice. After I went to war six men more left the ship, whereof two of them died about three weeks after they went ashore and the rest died since. In May 1691 I returned from war and brought seventy head of cattle and some slaves. Then I had a house built and settled upon St. Mary's, where great stores of negroes resorted to me from the Island Madagascar and settled the Island St. Mary's, where I lived quietly with them, helping them to redeem their wives and children that were taken, before my coming to St. Mary's, by other negroes to the north of us about sixty leagues.

(2) October 21st 1691.—Arrived the Bachelor's Delight. Capt. George Raynor Commander, burden 180 tons or thereabouts, 14 guns, 70 or 80 men, that had made a voyage into the Red Sea and taken a ship belonging to the Moors, as the men did report, where they took as much money as made the whole share [of the] men about 1,100 lbs. a man. They
cared at St. Mary's, and while they cared I supplied them with cattle for their present spending and they gave me for my cattle a quantity of beads, five great guns for a fortification, some powder and shot and six barrels of flour, about seventy bars of iron. The ship belonged to Jamaica and set sail from St. Mary's November 4th 1691, bound for Port Dolphin on Madagascar to take in their provision, and December 1691 they set sail from Port Dolphin bound for America, where I have heard since they arrived at Carolina and compounded [compounded] with the owners, giving them for ruin of their ship three thousand pounds as I have heard since.

(3) October 14th 1692.—Arrived the Nassau, Capt. Edward Coats Commander, burden 170 tons or thereabouts, 6 guns, 70 men, whereof about 30 of the men stayed at Madagascar, being most of them concerned in taking the Hackboat at the Isle of May [Maio, Cape Verde Is.] Coll. Thrympton owner. The said Hackboat was lost at St. Augustin. Capt. Coats cared at St. Mary's, and whilst carreering I supplied them with cattle for their present spending, and the negroes with fowls, rice and yams, and for the cattle I had two chests and one jar of powder, six great guns and a quantity of great shot, some spikes and nails, five bolts of Duck [rolls of linen cloth] and some twine, a hogshead of flour. The ship most of her belonged to the Company as they [i.e., the crew] said. Capt. Coats set sail from St. Mary's in November 1692 bound for Port Dolphin on Madagascar and victualled there and in December set sail for New York. Capt. Coats made about 500 lb. a man in the Red Sea.

(4) August 7th 1693.—Arrived the ship Charles, John Churcher Master, from New York. Mr. Frederick Phillips, owner, sent to bring me several sorts of goods. She had two cargoes in her, one consigned to said Master to dispose of and one to me containing as follows:—4 pairs of shoes and pumps, 6 dozen of worsted and thread stockings, 3 dozen of speckled shirts and breeches, 12 hats, some carpenter's tools, 5 barrels of rum, 4 quarter casks of Madeira wine, 10 cases of spirits, 2 old stills full of holes, one worm, 2 grindstones, 2 cross-saws and 1 whip-saw, 3 jars of oil, 2 small iron pots, 3 barrels of cannon powder, some books, catechisms, primers and hornbooks, 2 Bibles and some garden seeds, 3 dozen of hens [1]: and I returned for the said goods [1100 pieces of eight and dollars, 34 slaves, 15 head of cattle, 57 bars of iron. October the 5th he set sail from St. Mary's after having sold part of his cargo to the Whitemen upon Madagascar to Manratan[4] to take in slaves.

(5) October 19th 1693.—Arrived the ship Amity, Capt. Thos. Tew Commander, burden 70 tons, 8 guns, 60 men, having taken a ship in the Red Sea that did belong to the Moors [Muhammadans] as the men did report. They took much money in her and made the whole share men [about] 1200 lb. a man. They cared at St. Mary's and had some cattle from me, but for their victuals and sea-stores they bought from the negroes. I sold Capt. Tew and his Company some of the goods brought in the Charles from New York. The ship belonged most of her to Bermuda. Capt. Tew set sail from St. Mary's December 23rd 1693 bound for America.

(6) August 9th 1695.—Arrived the Charming Mary from Barbadoes, Capt. Richard Glover Commander, Mr. John Beckford Merchant and part owner. The most of the ship belonged to Barbadoes, Colonel Russell, Judge Coats and the Nigames [7]. She was burden about 200 tons, 16 guns, 80 men. She had several sorts of goods on board. I bought most

[4] Manratan, for Mandratan = the Madratan (Mandritsara) of No. 7, infra.—E.D.
o. them. She careened at St. Mary's and in October she set sail from St. Mary's for Madagascar to take in rice and slaves.

(7) August 1695. — Arrived the ship Katherine from New York, Capt. Thos. Mostyn Commander and Supercargo. Mr. Fred. Phillips owner, the ship burden about 100 tons, no guns, near 80 [? 20] men. She had several sorts of goods in her. She sold the most to the Whitemen upon Madagascar where she had careened. He set sail from St. Mary's for Madrasan [? Mandritsara] on Madagascar to take in his rice and slaves.

(8) December 7th 1695. — Arrived the ship Susanna, Capt. Thos. Week Commander, burden about 100 tons, 10 guns, 70 men. They fitted out from Boston and Rhode Island and had been in the Red Sea, but made no voyage, by reason they missed the Moors fleet. They careened at St. Mary's and sold them part of the goods bought of Mr. John Beckford out of the Charming Mary and spared them some cattle, but for the most part they were supplied by the negroes. They stayed at St. Mary's till the middle of April, where the Captain and Master and most of the men died. The rest of the men that were left after the sickness carried the ship to St. Augustin, where they left her and went in Capt. Hore's for the Red Sea.

(9) December 11th 1695. — Arrived the ship Amity having no Captain, her former Captain Thomas Tew, being killed by a great shot from a Moors ship. John Yardland Master, burden 70 tons 8 guns as before described, and about 60 men. They stayed but few days at St. Mary's and set sail to seek the Charming Mary and they met her at Mauratan on Madagascar and took her, giving Capt. Glover the slop to carry him and his men home and all that he had, keeping nothing but the ship. They made a new Commander after they had taken the ship, one Captain Bobbington. After they had made the ship they went into St. Augustin's Bay and fitted the ship and went into the Indies to make a voyage and I have heard since that they were trepanned and taken by the Moors.

(10) December 29th 1695. — Arrived a Moors ship taken by the Resolution and given to Capt. Robert Glover and 24 of his men that was not willing to go a-privateering upon the coasts of India, to carry him away. The Company turned Capt. Glover and these 24 men out of the ship, Capt. Glover being part owner and Commander of the same and confined prisoner by her Company upon the Coast of Guinea by reason he would not consent to go about the Cape of Good Hope into the Red Sea, the ship very old and would hardly swim with them to St. Mary's. When they arrived there they applied themselves to me and I maintained them in my house with provision till June that shipping arrived for to carry them home.

(11) January 17th 1696-7. — Arrived the brigantine Amity that was Captain Tew's slop, from Barbadoes and fitted into a brigantine by the owners of the Charming Mary at Barbadoes. Capt. Richard Glover Commander and Supercargo. The brigantine described when [? as] a slop. She was laden with several sorts of goods, part whereof I bought and part sold to the Whitemen upon Madagascar and part to Captain Hore and his Company. The brigantine taken afterwards by the Resolution at St. Mary's.

(12) February 13th 1696-7. — Arrived Captain John Hore's prize from the Gulf of Persia and three or four days after arrived Captain John Hore in the John and Rebecca, burden about 180 tons, 20 guns, 100 men in ship and prize. The prize about 300 tons,
laden with calicos. I sold some of the goods bought of Glover to Captain Hore and his Company as likewise [to] the Whitemen that lived upon Madagascar and Captain Richard Glover.

(13) June 9th 1697.—Arrived the Resolution Captain Chivers Commander, burden near 200 tons, 90 men, 20 guns. Formerly the ship belonged to Captain Robert Glover, but the Company took her from him and turned him and 24 men of his men out of her by reason they were not willing to go a-privateering into the East Indies. They met with a Mosoune55 at sea and lost all their masts and put into Madagascar about ten leagues to the northward of St. Mary's, and there masted and fitted their ship; and while they lay there, they took the brigantine Amity for her water-casks, sails and rigging and masts, and turned the hull a-drift upon a reef. Captain Glover promised to forgive them what was past if they would let him have his ship again and go home to America, but they would not except he would go into the East Indies with them. September 25 they set sail to the Indies.

(14) June 14th 1697.—Arrived the ship Fortune from New York, Captain Thomas Mostyn Commander and Robert Allison Supercargo, the ship burden 150 tons or thereabouts, 8 guns, near 20 men, having several sorts of goods aboard and sold to Captain Hore and Company and to the Whitemen upon Madagascar.

(15) June 1st 1697.—Arrived a ship from New York, Captain Cornelius Jacobs Commander and Supercargo, Mr. Fred. Phillips owner, burden about 150 tons, 2 guns, near 20 men, having several sorts of goods aboard and sold to Captain Hore and his Company and to the Whitemen upon Madagascar and 4 barrels of tar to me.

(16) July 1st 1697.—Arrived the brigantine Swift from Boston, Mr. Andrew Knott Master and John Johnson Merchant and part owner, burden about 40 tons. 2 guns, 10 men, having several sorts of goods aboard, some sold to Captain Hore and Company; the rest put ashore at St. Mary's and left there. A small time after his arrival I bought three quarters of her and careneed and went out to seek a trade and to settle a foreign commerce and trade in several places on Madagascar. About eight or ten days after I went from St. Mary's the negroes killed about 30 Whitemen upon Madagascar and St. Mary's and took all they or I had. Captain Mostyn and Captain Jacobs and Captain Hore's ship and Company being all there at the same time and set sail from St. Mary's October 1697 for Madagascar to take in their slaves and rice having made a firm commerce with the negroes on Madagascar. At my return I met with Captain Mostyn at sea sixty leagues of St. Mary's. He acquainted me with the negroes' rising and killing the Whitemen. He persuaded me to return back with him and not proceed any further for there was no safe going to St. Mary's, all my men being sick. After good consideration we agreed to return and go for America.

The above mentioned men that were killed by the natives were most of them privateers that had been in the Red Sea and took several ships there. They were chiefly the reason of the natives rising, by their abusing of the natives and taking their

55 The South-West Monsoon, which brings in very heavy weather when it 'bursta' in June.
cattle from them, and were most of them to the best of my knowledge men that came in several ships as Captain Raynor, Captain Coats, Captain Tow, Captain Hore and the Resolution and Captain Chivers.

ADAM BALDRIDGE.

Sworn before me in New York 5 May 1699.

True Copy.

BELLAMONT.

[Colonial Office Records, 5/1942, No. 30, ii.]

XIV.

THE CRUISE OF HENRY EVERY, 1693–6.

Henry Every (Avery or Avory) alias Bridgman, was the most famous pirate of his day. Mate of the ship Charles (Captain Gibson) which had been hired with other ships by the Spanish Government, through Sir James Houblon, to assist in the protection of the Spanish American colonies, he persuaded a part of the crew to mutiny at Corunna 66 in May 1694 and took possession of the ship. Renaming her the Fancy, he carried her first to the West Indies, where he completed his crew, and then via Madagascar to the Red Sea. He attempted to fix a base at Perim, but, finding no water, proceeded to St. Mary’s in Madagascar, where he built a kind of fort and established friendly relations with the natives, though the stories of his ruling like a king amongst them are probably wild exaggerations, for his total stay in the Indian seas cannot have been longer than some eighteen months.

In 1693 he captured the Gunsway, a rich pilgrim ship, on board of which there were many Indian ladies of distinction, who appear to have been very shamefully treated. He is said to have married one of them, a royal Princess, and to have had by her a son who was living in Madagascar in 1720, though the poor lady herself speedily died. The booty taken on this occasion was enormous—it is said to have been more than £200,000! At any rate Every and his crew were now satisfied to go out of business. In April 1696 they arrived at the Island of Providence, in the Bahamas, where they were well received by the Governor, Nicholas Trott. Having divided their booty, they scattered, and a number of them made for England. There some were identified, tried and executed, but Every escaped detection and having been cheated of his booty by the men whom he employed to turn it into cash, died in great poverty at Bideford in the year 1727.

As Every impudently claimed the right to use Captain Gibson’s commission, he flew St. George’s flag, using the red flag only when his victims persisted in resistance. Apparently he never, in the Indian Seas, attacked his own countrymen or, in fact, any but Indian vessels. He is said to have carried the Mughal flag taken on the Gunsway to America, where it was flown by the pirate Captain John James of the Providence Galley in 1699. Probably James was a former member of his crew.

66 Called by English sailors the Groyne.
The damage done to trade by Every and other pirates with whom he associated was so great that it caused a serious quarrel between the Agents of the East India Company and the Mughal Government, the latter holding them responsible for the misdeeds of their countrymen. This made it necessary for the English Government to come to the assistance of the Company, which was unable by itself to free the seas from these dangerous pests.

Narrative of Philip Middleton, a youth belonging to the ship "Charles," alias "Fancy," which was delivered to the Lords Justices, the 4th August 1696.

"The ship Charles, Henry Every [Commander], first plundered three English vessels at the Isle of May of provisions only, and nine of their men went on board the said Charles, most West Countrymen, viz. James Gray, Thomas Summerton, Edward Kerwood, William Downe, John Redy, &c.

"Thence to the Coast of Guinea, where took two Danes,^7 out of which they had a quantity of elephants teeth and divided about eight or nine ounces of gold a man. Fourteen of the Danish crew came aboard them.

"Thence they sailed to Madagascar and to Johanna, where twelve French pirates came aboard them and afterwards took a French pirating junk with about forty men, who had good booty with them. They also joined them, being in all about 170 men, with 14 Danes, 52 French and 104 English.

"From Johanna they sailed into the Red Sea^8 and got intelligence of two rich ships that were at Mocha bound for Surat, but they passed them in the night, of which they had notice by a small junk they took the next day and made after them. They came up with the smaller first, who made little or no resistance. The same day they took the great ship who fought for about two hours and many of their men were killed, being about 1,300 persons aboard and on the other ship about 700. They kept both ships in their possession two days and all the Charles's men, except Every, boarded them by turns, taking out of the said ships only provisions and other necessaries besides treasure, which was very great, though little in comparison to what was on board, for, though they put several to the torture, they would not confess where the rest of their treasure lay. They took great quantities of jewels and a saddle and bridle set with rubies, designed for a present for the Great Mogul. The men lay with the Indian women aboard those ships, and there were several of them by their habits and riches in jewels appeared of better quality than the rest. The great ship was called the Connew.

"After they had taken these prizes they went to Rajapore to water and so to

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^7 John Dan, in his evidence at the trial of certain of Every's crew at the Old Bailey, says they took the two Danes after a fight at the Isle of Princes. One they took with them and one they burned. (State Trials, Vol. 13, p. 431).

^8 Where, according to Dan, they burnt the town of Meot, because the people would not trade. Later they were joined by two English privateers and later still by three from America. Middleton in his evidence gives the names of three Captains as May, Farrel and Wake.
Mascarenas, [Bourbon] where set on shore all the French and Danes, having first made a division of their booty, which amounted in gold, silver and jewels to 970 lbs. a man. 69

"Thence they sailed to Ascension, where they turned fifty turtle and found letters of two English ships having been there. This was in March last, and the latter end of April they arrived at Providence, having but two days provisions left.

"They made a present to the Governor there, whose name is [Nicholas] Trott, of twenty pieces of eight a man, besides two chequins 70 of gold, upon which he permitted them to come ashore, and gave them a treat at his house, at which one of the men breaking a drinking glass, he made him pay for it eight choquins.

"The men presented the Governor also with the ship and all on board her, being some quantity of elephants teeth left in her. Colonel Richard Talliaferro, Deputy Governor, was a sharer with Trott in the booty.

"Every had changed his name to Bridgman, went on shore at Providence and about eighty men, which dispersed themselves to several ports and bought sloops there.


"These landed about a month since at Dunfanahan, twenty miles northward of Lough Swilly, by Londonderry, and thence by land to Dublin. Every took shipping for England at Carrickfergus. Captain Ferro remained at Londonderry with his sloop, which the seamen gave him for a present.

"Another sloop, which one Hollingsworth commanded, was chased into Dublin by a French privateer, on board of which were sixteen more of the Charles's men, viz. Robert Richy, John Miller, John King, Edward Savill, William Phillips, Thomas Joye. These were most Scotchmen and bound thither.

"William May went to Pensylvania.

"Several went to New England.

"Two of the men had been at Jamaica and returned back to Providence.

"Joseph Morris left mad at Providence, losing all his jewels upon a wager.

"Edward Short killed by a shirk [shark].

"Thomas Bolitha met at Dublin, but he came over in some other sloop, for he was not on board either of the two before mentioned.

"Trott took several guns out of the ship, which had 48 mounted, to plant on a platform to secure the Island from the French."

[India Office Records. Home Series, Miscellaneous, Vol. 36, p. 189.]
(To be continued.)

69 Supposing all shared alike, this, for 170 men, would make a total of £164,900. Probably the booty amounted to over £200,000.
70 Sequins, a coin worth about 9 shillings and three pence.
A BRIEF SKETCH OF MALAYAN HISTORY.

By SIR RICHARD TEMPLE.

I have had reason on several occasions lately to examine the history of the Malays and have found myself hampered in my studies by the want of any short abstract thereof in English, which could keep a general view of the whole subject before my mind, and serve to help me to conceive its many and necessarily confusing details in something like a practical sequence and in a true proportion to each other. I therefore compiled for my own use a brief sketch of the history of the Archipelago and Peninsula, for which combination the best general name I have yet come across in the literature of the subject is Malaysia. As it may be of use to others, I now print it, without laying any claim to having made it an authoritative or complete document.

South of Indo-China lies the Malay Archipelago, the most important collection of islands in the world. They are sharply divided geographically between those rising out of deep and shallow water by what is usually called Wallace’s Line, being thus in two divisions: the Western or Asiatic in the shallow sea which impinges on the great spit of land jutting out southwards from Indo-China, known as the Malay Peninsula, and the Eastern and Melanesian, which approaches Australia. As in the case of Indo-China itself, the aborigines of the whole area of Malaysia were Negritos, who at some remote period were overlain by a kindred race, the Melanesians, and in much later times, in part, by the Malays, the people with whom we now have to do. The Malays have been generally (and to my mind correctly) looked upon as one of the Indo-Chinese races, but of late they have been by some recognised as a people apart, allied to the Polynesians of the Pacific Ocean further to the East, their immigration into the Archipelago being northwards towards the Asiatic Continent and not southwards away from it. The term “Malay” for the race is from the native name Maláy, which is traceable as far back as A.D. 671, when the Chinese traveller I T’ang reported on them as the Mulya, though he actually meant by the expression the people of the Hindu Menangkabau kingdom of Sumatra.

The recorded history of the islands is quite recent, except where ancient Indian, Arabian and European trade penetrated. That is to say, except in Java, Sumatra and allied islands, and in the Malay Peninsula, history may be said to commence with the advent of modern European traders in search of spices, just as their ancient forerunners had gone there for pepper and cloves. In Java and Sumatra, ancient Indian Hindu and Buddhist kingdoms were set up, leaving some splendid monuments behind them, to become by the fourteenth century converts to Islam, owing to the proselytising tendencies of Arab and other Muhammadan traders. Nowadays the whole land of the Malays, where not still occupied by primitive animists, may be said to be Muhammadan: that is, the people profess Islam, while they are at heart animists. The quality of the spices that these regions produce in great abundance has throughout historical times been an irresistible attraction to all maritime nations, and has led the Portuguese, the Spaniards, the Dutch and the English to battle for the trade. Indeed, it was the high price of pepper in England, created by a Dutch “corner” in that article of commerce at the end of the sixteenth century, that led to the formation of the first English East India Company in 1600, and thus indirectly to the foundation of the British Empire in India.
Except through tradition, as recorded in the native chronicles of Java and Sumatra and to a less extent elsewhere, and through some inscriptions, the only general knowledge that exists regarding the Malays before the advent of the Portuguese in 1508 is that contained in the notes of travellers and geographical writers. Thus, Megasthenes (Greek) writing in India (306-298 B.C.), Pomponius Mela (Roman A.D. 43) and Josephus (Jew, c. 85) knew of the existence of the spice regions, and roughly, their position. About 79, Hippalus, the navigator, demonstrated the use of the trade winds, now known as the "Monsoons," which materially altered the capacity for Western discovery. So by the days of Ptolemy, the Alexandrian astronomer-geographer (127-151), knowledge of the Archipelago came to be recorded at first hand, and exploration became possible, bringing about the voyage of the envoys of Marcus Aurelius to Tongking in 166, and later the journeys and records of Cosmas Indicopleustes of Alexandria (c. 530-548). Chinese monkish (Buddhist) travellers also appeared on the scene: Fa Hian in Java (412-414), who found Hinduism flourishing and Buddhism commencing to have influence, and I Tsang in Sumatra in 671 and 688, who first noted the Malays by name. Thereafter the great medieval travellers, Marco Polo (Venetian), Odoric of Pordenone (Italian), and Ibn Batuta of Tangier, are found in Java and Sumatra, respectively in 1293, 1325 and 1345. Others, such as Nicolo de' Cont (Venetian, 1419-1444), produced personal accounts more or less accurate, chiefly less.

All this while, there had been from very early times (1000-400 B.C.) an ever-increasing coasting trade from Southern India (Dravidian), and afterwards from Greece, Rome, Persia, Arabia, and India generally, which on the decline of Roman power passed into Arab and Persian hands in the seventh century, leading eventually by the fourteenth century to the establishment of Islam in the whole of Tâhâh Malâyû, as the Malays call their own country. So by the time the Portuguese and other Europeans, beginning with Affonso d'Albuquerque in 1511, appeared among the Malays as conquerors in search of the spice trade, a great deal of information as to commercial possibilities had been accumulated in Europe. After the arrival of the Portuguese the story of the Malayan regions takes on a new aspect.

The many recorded traditions of the Malays previous to the advent of the Muhammadans and Europeans, especially in Java and Sumatra, though backed by an immense number of inscriptions and monuments—some of them magnificent—are all disappointing as historical documents. In fact, the most remarkable thing about them is that with so much evidence there should be so little acceptable history. There are points in the early traditions, however, that come out with some certainty.

Malay rulers and ruling families have long delighted in tracing their descent from Sikandar Zul'karnain (Alexander the Great), which may fairly be taken to mean that just as Megasthenes, the ambassador of Seleucus Nicator at the Court of Chandragupta (306-298 B.C.), the Mauryan Emperor of India, soon after Alexander's date (356-323), knew of the Malayan spice trade, so had the fame of Alexander reached the Malays at the same time. Next, the Malays have adopted the distinctive Sâka era of India, starting from A.D. 78, and by the time that Fa Hian is found, as above stated, dwelling for a while in Java (412-414), Hinduism was established and Buddhism commencing to make its way. The Hinduism was of the Śâiva (old animistic) form, and the Buddhism of the Mahâyâna (Hinduised ritualistic) school. These last two facts support the trend of the traditions, which is that the Hinduism came through Sumatra into Java in the first century, A.D., from South India (Dravidian), and the Buddhism from further North a couple of centuries later.
There are traces of ancient Hinduism in Borneo up to the fifth century, which should perhaps be connected with Châmpâ (Cochin-China) or Kambûja (Cambodia).

Chronicles in Java exhibit for what they may be worth a continuous series of dates, which still require collating to settle their real value, onwards from their year one (A.D. 74), when there arrived their first hero, Aji Śāka from India. They then record the gradual spread of Hinduism over the whole country till 269, and the building of the first temple (Chândi Máling) in 285. The process of settlement continued till 417, by which time, in 384, a dynasty had been established at Astina, which in its alternative form of Astina Pûra is closely reminiscent of Hastinápurá, the Delhi of legend. This line of Astina lasted till 662. During this time Hinduism had given place to Buddhism, and the splendid monument of Borobudur was raised before 556 by the Mahârâjâdhirâja Adityavarma, probably Pariksit (617-649) or Udiâna (649-662) of Astina. It entirely covers a hillock one furlong square and 100 ft. high, and is an object lesson by means of sculpture in Mahâyâna Buddhism.

The Astina Dynasty was succeeded by the Malâwa Pâti (662-672) after which came that of Mendang Kamûlan or Brambânan (Parambânâ, 732-892), the builders of the wonderful groups of temples of a greatly Hinduised Mahâyâna type (Parambânâ and Chândi Séwu). This Dynasty, a member of which was Aji Jâya Bâya (774-830), who wrote a Chronicle and attacked Cochín-China (Châmpâ) in 774 and 787, was followed by the better remembered lines of Jangâla (892-1158), which produced Pânji (c. 1130-1158), the great hero of Javan story, and Pajâjâran (with Koripan, 1158-1295). The country now tended to revert to Saiva Hinduism of a distinctly South Indian (Dravidian) type: so that in speaking of a "Hindu" dynasty in Java at this period a highly Hinduised form of Buddhism is indicated. Of the line of Pajâjâran, Munding Sâri (1184-1195) is, as Háji Pûrwa, said to have been the first royal convert to Islam in 1193. In 1295, two years after Kublai Khan's invasion (1293), the Pajâjâran Kings were followed by the great line of Majapâhit (1295-1477), grown out of a local dynasty at Tumâpel (1232-1275). They were Hindus and extended the power of the Javanese Malays, grown by degrees more and more powerful since the time of Háji Pûrwa, who set up a kingdom at Demâk and Pajang (1477-1606), which ruled all Java.

In their time two notable events happened. Firstly, in 1508 the Portuguese appeared in Sumatra, and in 1511 took Malacca, starting at once explorations into the Archipelago generally. Secondly, in 1531 the Matârems family came to the front and afterwards produced Panambânâ Sënapâti (1614-1624), the last independent native ruler in Java. He set up his throne at Matârem and was succeeded by Sultán Sëda Krâpia (1624-1636), in whose days the Dutch and English appeared as conquerors. Hinduism did not of course die easily and the Portuguese found Hindu communities in Bantam on their arrival there in 1511.

While the Hindu and Buddhist kingdoms had been developing in Java, a similar process had been going on in Sumatra at Menangkâbau in the hills of the modern Pâdang, of which unfortunately hardly any record has survived, though it attained such fame among the Malays as to make many of them consider it to be the cradle of their race. Hindu and Buddhist temples are numerous, and there is a notable inscription of A.D. 656; but it is said that it was not till 1160 that the kingdom was sufficiently consolidated to be able to create colonies and spread abroad beyond the Island. Like the Javan
Hinduised Buddhists, the Menangkabaus succumbed to Islam in the fourteenth century. There is nothing of prominent historical note in pre-Islamic days elsewhere in the land of the Malays.

Malay history now enters on its last phase, the struggle between the maritime nations of Western Europe for the spice trade and the power necessary to secure it. The Portuguese came first into Sumatra in 1508, when Malacca, on the Peninsula hard by, was the chief port for pepper. In 1511 Affonso d’Albuquerque occupied Malacca, and sent out a party of explorers into the Archipelago. This led to the discovery of the Philippines by one of them, Francisco Serrão, who after being wrecked, accidentally made his way to Mindanao in 1514. In the same year the Portuguese established themselves in Ternate. In 1519 the Spaniards sent an expedition under Ferdinand Magellan to claim the Moluccas and thus discovered Borneo. By 1529 the spheres of the rival powers were settled, the Spaniards getting the Philippines and the Portuguese governing the Moluccas from Ternate. In 1546 Francisco de Xaver, the Spanish missionary (1506–1552), appeared on the scene, and the subsequent attempts to forcibly Christianise the people led to a bitter animosity against the Portuguese, who thus contributed to their own ultimate downfall. Finally, from 1550 to 1640 Portugal and Spain were united under the latter.

Meanwhile, the French pirates from Dieppe between 1527–1539 and English competitors under Drake (1579), Lancaster (1591), and Middleton (1604) began to dispute the trade with Portugal and Spain, and in 1595 the Dutch arrived, partly to revenge themselves on the Spanish for their misdeeds in the Netherlands, and partly to break the Spanish-Portuguese monopoly in the spice trade and to “corner” pepper. In 1602 the Dutch East India Company was formed, and by 1604 it was already stronger than the Portuguese on the seas, enabling its representatives to force the Portuguese to an armistice in 1603. In 1609 Pieter Both was the first Governor-General with his capital at Jákatra (1611), which was named Batavia in 1619.

In 1600 the English East India Company arose, and the acute rivalry thus created with the Dutch purported to end in the Treaty of Defence (1620) by which the Dutch and English Companies arranged to co-operate. This arrangement was never properly kept, and the Dutch “massacred” the English at Amboyna in 1623, an act which roused ill-feeling for a long while and was notredressed till 1654 under Oliver Cromwell. The Treaty lapsed in 1637, and thereafter for various reasons Dutch power steadily increased, until the English retired from all points, except Benkulen in Sumatra, in 1684.

The Dutch East India Company was now completely in the ascendant, and ruled the country solely in its own interests. Individual Dutch families became enormously rich at the cost of the Malay population, but in spite of rebellions, which their conduct caused, the Dutch became supreme rulers in the Archipelago by 1740. The gravest abuses, however, continued, until, because of them and of English competition in the spice trade from India, the Company was brought down in 1798, and superseded by a Council of the (Dutch) Asiatic Possessions.

The Napoleonic wars induced the English in 1810 to conquer Java and much of the Archipelago, and Sir Stamford Raffles became administrator of the Dutch Malayan Possessions under the British East India Company (1811–1816), carrying out many much-needed reforms. In 1816 they were ceded back under the Treaty of Vienna (1814). This led to the formation of the British Settlements in the Straits: Singapore in 1819, Malacca finally in 1824, and
Penang, which, however, had been established as early as 1786. By 1824 the English were recognised as supreme in the Malay Peninsula. The Straits Settlements were ruled by the East India Company till 1867, when they became a Crown Colony. In 1874 and subsequent years, Perak and a number of other native states were added by "Protection," and are now known as the Federated Malay States. In 1909 yet others were added by the treaty with Siam, those still remaining in the Peninsula being under Siamese suzerainty. All British possessions in the Peninsula are governed from Singapore.

(To be continued.)

THE PANAMALAI ROCK-TEMPLE INSCRIPTION OF RÄJASIMHA.

By K. G. SANKARA AIYAR, B.A., B.L.; TRIVANDRUM.

This small paper is substantially the reproduction of a letter dated 8th September, 1918, written by me to Dr. Jouveau-Dubreuil, who discovered the Panamalai inscription, regarding its correct reading and interpretation. Panamalai is a village in the Villupuram Taluk of the South Arcot District in the Madras Presidency. Round the base of the rock-temple in that village, there is engraved in a single line an inscription in Grantha-Pallava alphabet, which Dr. Dubreuil has edited and translated in his Pallava Antiquities (1. 11–23). Concerning the condition of the inscription, he writes, "The beginning and the end of the inscription are concealed by a structure of bricks built in front of the temple. So a portion of the first sentence, and the whole of the last part of the inscription are missing. The letters have been preserved excellently well except towards the middle wherefrom a stone which contained some letters has been removed." He adds that he published in July 1915 a tentative translation of the inscription. As this seemed to be insufficient. Mr. S. Krishnaswami Aiyangar, the author of Ancient India, gave him a more correct translation from his reproduction of the inscription in Plate I. which we add below for comparison and reference:—"Droni, famed for the might of his arm, was born a (minor) incarnation of Siva. From him of the name Droni, pure by the performance of great penance, there appeared as the sciences of the Vedânga from the Vedas, the ruler of the earth named Pallava. From whom (did descend), as the floods of the Ganges from the moon, the great family of the Pallavas, sanctified by treading in the path (of righteousness), holy and so worthy of great esteem. A dynasty of paramount sovereigns, made pure by the frequent baths at the conclusion of the (numerous) horse sacrifices performed by them. The chief of this family, the like of which did not exist before, and which belonged to the most holy tribe (gotra) of Bharadvaja; whose fame had spread over the circle of the world which was taken forcible possession of (conquered) by the undiminished prowess of his arm; who, (born) from him (who bore) the title Ēkamalla, as Guha (Subrahmānya) from God Paramesvara, shone with the prowess of his arm; who was known by the name Rājasimha of sanctified reputation, radiant in warlike pride made firm by his own strength; who was king of lions by the destruction of the elephants, the enemy kings; who was destroyer of the crowd of hostile kings and maker of all things auspicious; His mind purified by the unremitting hold of devotion (to God), having given always . . . To whom Siva of the deer-spotted (moon) crest . . ."

It seems to me that both the published text and translation of this inscription are capable of improvement. Neither Dr. Dubreuil, nor Mr. Krishnaswami Aiyangar seem to have
noticed that the inscription is in verses. Dr. Dubreuil's reference to the first sentence confirms this inference. I found that the inscription was made up of the major part of the fourth quarter of a Sragdharā verse, almost the whole of two other Sragdharā verses, the first three quarters of a Vasantatilaka verse, an Indravajrā verse, and the major part of the first two quarters of a fourth Sragdharā verse. The first three quarters and the first three syllables of the fourth quarter of the first Sragdharā verse, syllables 17 to 19 of the second quarter and 5 to 7 of the third quarter of the second Sragdharā verse, the fourth quarter of the Vasantatilaka verse, and the first six syllables of the first, the fourteenth and fifteenth syllables of the second, and the whole of the third and fourth quarters of the fourth Sragdharā verse are missing. I give below my reading of the inscription rearranged as verses, and omissions supplied enclosed in small, and doubtful readings in big, brackets.

Text.

... ...

...... [निन्दा] श्रावणः प्रवचनस्य न्यायः श्रेयसः पुरेरः ||
[अष्टग्न] श्रीमान्तर्कथितस्य पुनर्विन्नाः किंतु
आम्बेद्यायुवविवर्णसुवर्णम् सहाराय (ञ्जयः) साधवः।
भववर्णात् (नन्दायः) महस्विनिनपथ दस्ये मानसौमी
भववर्णात्: प्रसादः प्रसादः इह महस्विनपति: प्रसादानां।
सभाजनाभवेन्द्रा विनयविजयासुधूरा काव्यां पदावरानां
अनुष्ठापनानां विलक्षणतयात्मका चलोष्ट्राः प्रवर्णां।
केन्द्रीयः वाहकविभाषणम् पदविवर्णकृत्यः
तथा तेषामेका काव्याः परस्याः [व] [त्रिनिधान] ||
सहवर्णात् [त्रिनिधान] [व] [त्रिनिधान] [व] [त्रिनिधान] ||
बो राजसिंह इहि विनयसुधुपुराणांसि:।
उ [व] तस्यकृपकुशराजसिंहः।

I may state here that Dr. Dubreuil, and the late Mr. T. A. Gopinatha Rao were in substantial agreement with me as regards the reading of the text. I will now give my rendering of this inscription, and then discuss the proper reading and interpretation of individual words and phrases.

Translation.

Farfamed for the strength of his arm, was born (Asvatthaman), the son of Drona (the preceptor of the Kauravas and the Pandawas), an embodiment of (Siva), the destroyer of the (three) cities (of the Asuras, i.e., demons; Siva is aptly the original of Asvatthaman who destroyed the embryos of the Pândavas in revenge for his father's death caused by a false report of his own death by Yudhishthira in the Bhārata war). . . .
Then from that pure Aśvatthaman, there came out into men's view, the lover of the spacious earth, named Pallava, who had accumulated great penance, as from the Vedic collection (sprang forth) the auxiliary sciences (of the Veda).

From whom this great family of the Pallavas which is worthy of honour, because of its (constant) treading in the (ancient) holy path (of righteousness), (spread continuously out), as, from the haremarked (moon), the continuous flow of the celestial Ganges (Mandâking is a distinctive term for the celestial course of the Ganges before it falls on earth).

From Ekaamalla Deva (the sole strong—lit. combatant-lord) whose fame was published throughout the circle of the spacious earth won by the undiminished prowess of his arm, and who was the banner of the Pallava (race) of universal sovereigns and enjoyers of the earth who were purified of their sins (of conquest) by the closing baths of the horse-sacrifice (which can be performed only after letting loose the sacrificial horse to wander freely for a year and conquering all kings who seek to restrain its movements, who were untouched by the least particle of danger, and who were sprung from the most pure family of Bharadvâja (a Vedic seer). From him (was born), like Guha (Subrahmany, so called because of his secret birth among the reeds—cf. प्रवकनयः; as God of war, he is compared with Râjasimha), he, who shone by routing (?) other (rulers of earth);

Who was mighty in his strength; who (was endowed with) great valour (proud with victory in—seen in?) battle; who (lived in) well-known and auspicious fame as Râjasimha; who was (verily) a Râjasimha (lion of kings) by his having uprooted the elephants, i.e. the enemy kings; . . . .

He took away the elevations (in power and fame) of the tribe of hostile (kings). He was also the doer of an (unbroken) succession of auspicious deeds; and, in his mind, purified by constantly-fostered devotion, (Siva), who wears on his crest the deermarked (moon), holds (his foot). (The moonspot is variously imaged as the hare, the deer, etc).

(The remaining lines, as they stand, are obscure.)

We will now note and discuss the differences in reading and interpretation between ourselves and Mr. S. Krishnaswami Aiyangar.

His उ in तःपाति is not supported by the plate. The metre, moreover, requires here a long vowel like ओ in our नो। His ष्टिनि न is wrong for ष्टिनि, for the metre requires a long vowel or a short vowel followed by a conjunct consonant after नि, the name is not ष्टिनि but ष्टिनि, and the plate distinctly reads न, and the Sanskrit for ‘name’ is नाय। Plate I reads तस्माति and not तस्माद्धिनि and तस्मात् +नि =तस्माति। The Sanskrit for ‘Veda’ is आध्यथम and its ablative is आध्यथमक and not आध्यथम, and metre also requires both these vowels to be long. The plate also reads them as long. पहरायक is wrong for पहराय। The अ between न and न is an obvious omission. And the plate also also the Sanskrit for ‘named’ requires आर्थित्व for आर्थित्व। Mr. Krishnaswami suggests emendation of पधवे to पधवा wrongly construing it with अवधिन, instead of with पधवे। The genitive of सधव is सधव and not सधवां, and the plate also reads as I do. पधवां before विवशतर is obviously a mistake for the genitive पधवां। Metre requires six long vowels in पधवांडिनिमानि। So we should read ष्ट, ष्ट, and ष्ट। The plate is clear as to सा at the end. I take तस्माति to qualify सा, and add a final विभुता। But Mr. Krishnaswami
takes it to qualify श्रेष्ठ implied in श्रेष्ठ which is impossible, for समस्त means, not ‘warlike pride’, but ‘proud with battle’. In any case he should at least have read a final अनुवर्त, and, if the reading is really श्रेष्ठ, his construction is clearly impossible. विश्राम should obviously be महावर्त: as the metre requires and, except for the final विश्राम, as the plate clearly reads. The final विश्राम is required by sense, syntax, and metre. Mr. Krishnaswami emends तन्त्र to सन्त्र as, thereby making the passage meaningless. Metre requires an initial long vowel or short vowel followed by a conjunct consonant in उर्ध्व, and so does the meaning. So I read उर्ध्व. सन्त्रवाणि is wrong for the plate reading सन्त्रवाणि which the meaning also requires. कल्याणपर्याणि is an obvious mistake for कल्याणपर्याणि. सन्त्र and सन्त्र are both meaningless mistakes for सन्त्र as the sense and metre require, though we have to add an अनुवर्त to the plate reading. The plate reads a विश्राम between के and सन्त्र, and मान not मन, as the metre also requires. Metre requires मान: for मना. The plate distinctly reads सन्त्राणि and not सन्त्राणि, also तस्यलिपिः and not तस्यलिपिः.

प्रत्यक्ष means not merely ‘famed’, but ‘farfamed’. By translating ‘was born a minor incarnation of Siva’, Mr. Krishnaswami has taken अन्तः with अन्तः, though a term like अन्तः is wanting, instead of with ताप्तः. He has failed to bring out the comparison implied in ताप्तः. He omits to translate अथ. निपथित means ‘accumulated’, not ‘performed’. He has wrongly taken विनिवृत्तात् with the ablative विनिवृत्तात् instead of the nominative अन्तःनिवृत्तात्. He has treated अन्तःनिवृत्तात् by ‘sciences of the Vedâgâ’ instead of ‘the Vedâgâ sciences’. He has failed to bring out the force of the purposeful use of विनिवृत्तात् and अन्तःनिवृत्तात्. He omits एव. He has failed to note the distinctive use of एव for the celestial course of the Ganges (cf. सन्त्रणिः निवर्त्तात्-Amara). The Pitris, i.e., the spirits of the dead are said to bathe in its waters, to be purified of their sins, and, since they abide in the moon, the अन्तःनिवृत्तात् was perhaps imagined to flow from the moon. The repeated use of उर्ध्वाणि is not explained by Mr. Krishnaswami. He, unauthorised, makes the Asvamedhas numerous, and the baths at their conclusion frequent. He omits दुर्गाः. He takes अन्तः with अन्तः, and as identical with अन्तः, whereas the one means ‘invincible’, and the other ‘unseen’. अन्तः is feminine, while अन्तः is masculine. So I read it as अन्तः + अन्तः. He has paraphrased श्रेष्ठ: into ‘chief’ instead of rendering it as ‘banner’. विनिवृत्तात् means ‘pure’ and not ‘holy’. अन्तः means neither ‘gotra’, nor ‘tribe’, but ‘family’. उर्ध्वाणि means ‘sprung from’, not ‘belonged to’. The passage श्रेष्ठ: श्रेष्ठ: he applies to Râjasinîha, instead of Ekamalla Deva, as the ablative indicates. The metre does not allow the reading of any syllable between पर and श्रेष्ठ. and so, this inscription, at any rate, does not permit any reference to the name of the father of Râjasinîha or Guha as Mr. Krishnaswami suggests, but this inscription clearly proves that Râjasinîha was a devotee of Siva, a fact which both Dr. Dubreuil and Mr. Krishnaswami have failed to note, and which Mr. Krishnaswami’s translation fails to bring out. He takes विनिवृत्तात् with पर . . . , and not with अन्तःनिवृत्तात् as the ablative indicates. The knowledge from other sources that the name of Râjasinîha’s father was Paramesvaravarman I, and that consequently, ‘Ekamalla’ must have been only one of the latter’s titles, has apparently influenced Dr. Dubreuil to seek for his name itself in this inscription, and so he suggests that, after उर्ध्वाणि we should read विनिवृत्तात् विनिवृत्तात् . . . अन्तः. But this reading assumes that nearly the whole of a sloka has to be filled up, and there is no gap in this part of the inscription that would justify us in supplying a whole sloka here. So the suggested reading is untenable. विनिवृत्तात् means not ‘spread’, but ‘published’. The passage ‘who bore the title’ of the translation has nothing corresponding to it in the
text. He has rendered वामन: as ‘radiant’, and not ‘of great value.’ He takes पुण्डरिकिणिः: with Rājasimha instead of with विपुल and व. प्रस्त means not merely ‘destroyed’, but ‘uprooted’. He has interpreted राणविलिः as ‘king of lions’ instead of ‘lion of kings’. ‘King of lions’ would mean that he himself was literally a lion, and that he had only literal lions for his subjects. ‘Lion of kings’, on the other hand, would mean that he was a king, but, among kings, what a lion is to the beasts of the forest, i.e., their king. It is a synonym for ‘king of kings’. If the engraver of the inscription had meant ‘king of lions’, he would have written श्रीराज. Mr. Krishnaswami translates समुद्रप्रवाहं हित as merely ‘destroyer’. He has rendered श्रवण by ‘crowd’ instead of ‘tribe’. He has rendered संस्कार by ‘all’. He has not understood the penultimate śloka properly. He confuses प्रेण = ‘holds’ with ब्रह्म = ‘having given’, and संस्कार = ‘fostered’ with सृष्टि or स्मृत which, in themselves, are meaningless, but which he takes to mean ‘unremittingly holding’. ब्रह्म he translates as ‘to whom’ instead of ‘of whom’, and संस्कार he takes to mean ‘deerspotted’ instead of ‘deermarked’.

In conclusion we may note that the only king, among the Pallavas, who had the characteristic surname of Rājasimha, was Narasimhavarman II (A.D. 685–712), that therefore the Panamalai inscription was engraved in his time, and that this inscription proves that, at the time of Rājasimha, different kinds of alphabets were used, and that a difference in the stage of evolution of the letters does not at all indicate a difference in the ages.

**MISCELLANEA.**

The demonstration by Mr. N. G. Majumdar (note, Aug. 1918, p. 221) that in the Kānasastra, Rāmāyaṇa, and Jātaka, the word samāja has the technical meaning of ‘theatre’, in the various senses of that word, is conclusive. His article throws welcome light upon Asoka’s Rock-edict I. It may be useful to supplement it by noting that the Cambridge translators of the Jātaka completely misunderstood the passages cited by Mr. Majumdar. In Jātaka No. 318 (transl., Vol. III, p. 41) they render samajjam karoula by ‘the actors gathered a crowd about them’, and samajja mṛgala as ‘in the midst of the people.’ ‘Giving a performance’ and ‘on the stage’ would render the true sense.

The second passage quoted by Mr. Majumdar from Faussboll’s text (vi, 277). Pasa māle samajjasmin, etc., is part of Jātaka No. 545, and is Englished by the Cambridge translator. (vol. vi, p. 135) ‘See the wrestlers in the crowd striking their doubled arms.’ The words ‘in the ring’ or ‘on the stage’ should be substituted for ‘in the crowd’.

VINCENT A. SMITH.

**BOOK-NOTICE.**

**SOURCES OF VIJAYANAGAR HISTORY**: Selected and Edited for the University of Madras by S. Krishnaswami Ayyangar, M.A., Professor of Indian History and Archaeology. University of Madras. 1919.

This is just such a book as the Professor of Indian History at an Indian University ought to produce and both the writer and the University are to be congratulated on its production. The true way to compile real History is to have the original sources at hand without alteration. Only then can the historian judge for himself and not merely reproduce the story through another’s spectacles, and it is only historical data collected in this way that are of intrinsic value.

Mr. Sewell in his Forgotten Empire did invaluable service to the History of Southern India by compiling his pioneer work from such original sources as were available to him, and the fundamental nature of his method has already been proved by the number of volumes and tracts on points of detail which have been published since, all based or purporting to be based on original documents, and culminating in this most important work.

It is important because it gives us the ipisesimna verba of the authorities on which the historian has to rely (final judgment on their individual and relative value must come later), and because by seeking them out and collecting them together, while not pretending to be exhaustive, its author cannot but
fire others qualified for the purpose to do likewise.

Prof. S. K. Ayyangar has further benefited the present-day reader by giving him the advantage of his great personal knowledge of the subject in his introduction and his abstracts of the quotations.

A word as to the method adopted in producing the book. A University Research Student, Mr. A. Rangaswami Sarasvati, has been employed to make a "systematic collection of passages in both Telugu and Sanskrit literature bearing upon the History of the Empire of Vijayanagar." This is entirely right.

NOTES AND QUERIES.

SUNNEE, DATED GOLD MOHAR.

Peter Mundy (Travels, Hak. Soc. ed. vol. II, p. 310) makes, in 1633, the following remarks on money in Surat in his day—

"Coyne is of good gold, silver, Copper, etc., vizi.—Of gold there is only Mohores or Sunnees and half ones ditto, the whole one worth about 5 nobles English, sometimes more or lesse."

The term "Sunnee" is usually explained as a gold mohar and derived from sond, gold. But if the old writers meant sui, they would have written "sonee" or something similar, and if "sunee" was a common term for the gold mohar 300 years ago, it is odd that no form like soni, sonati, suni, suami, is to be found now. Hence the importance of rapid sale as is shown by the following quotations:

6 Feb. 1628. "Sunnees are not worth above Rs. 13 each." (Foster, English Factories, 1624-1629, p. 255.)

16 March 1628. "Cannot get rid of the 'sunnees' sent up, except at a loss." (Ibid., p. 270.)

4 July 1636. "Have sent ... 30 'sunnees' for trial." (Ibid., 1634-1636, p. 272.)

R. C. Temple.

NOTES FROM OLD FACTORY RECORDS.

15. Punishment for Coining.

13 May 1717. Consultation at Fort St. George. The President acquainting the Board that he has got a black fellow nam'd Peremaul (Perumal) in the Cockhouse, whom he confin'd upon a discovery which the Shroffs [sarraf, money-changer] made of his bringing bad Fanams [small silver coins] to be chang'd, which the said Peremaul upon examination confess'd to him as Follows.—That his brother Moortta [Morti] a Malabar Madras [East or West Coast at that time] Goldsmith, Inhabitant of St. Thomass gave him 18 fa. to bring to Madras to buy silver with of the Shroffs, which silver he was to carry back to his brother in St. Thoma for coining of more Fanams. The said Peremaul was sent for, and being re-examin'd confess'd the Fact to the board in manner before-mention'd, which affair being debated, and the discredit our Mint may be brought into (which is at present in the greatest repute of any in the Mogull's [Delhi Emperors and Deccan Sovereigns] dominions) consider'd, the board think it highly necessary that the said Peremaul should be made a publick example for being accessory to his brother's knavery (there having at times crept in from St. Thoma several parcels of bad Fanams, but this is the first person that could ever be discover'd); according[ly], the following resolutions are agreed upon.

That the Choully [Court House] Justices do meet at the Choully on Fryday next between nine and ten a clock in the morning, to direct the said Peremaul to be put in the Pillory where he is to Stand two hours, after which to have both his ears cut off, and be whip'd out of the Hon. Company's bounds, never to set his Foot therein again under penalty of being sent a Slave to the West Coast upon his being discover'd. (Madras Public Consultations, vol. 87.)

R. C. Temple.
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GEOGRAPHICAL DICTIONARY OF ANCIENT AND MEDIAEVAL INDIA.

By NUNDOLAL DEY, M.A., B.L.


In the present edition, considerable additions have been made to the names and accounts of places in the light of later researches, and blemishes of the previous edition removed as far as possible. The arrangement of names of places has been made strictly alphabetical in view of its greater convenience for reference, and authorities supplied for statements that were in want of such support.

The materials for the work have been, I need hardly add, compiled from a variety of sources—Sanskrit, Pali, etc., including, of course, works of many European writers interested in Indian antiquities.

Ancient Geography is an essential adjunct to history, and the usefulness of a compendium of such geographical information for a full and just appreciation of the latter hardly needs any mention, specially when time has mutilated or obscured the ancient names of places that usually figure in the historical narratives. Indian history, ancient or mediaeval, and the documents upon which it is principally based, are full of these names; and unless they are elucidated in a systematic way as far as possible, the path of the historian and, for the matter of that, of the ordinary readers of history, will continue uneasy for this difficulty alone.

A study of the words in this Dictionary will show that time has mutilated many original names almost out of recognition. The restoration of the altered derivatives to their genuine originals is not, however, an impossibility in view of the fact that most of the changes are found not to have taken place haphazardly. Barring names displaced by new ones by some cause or other, they appear in most cases to be governed by the rules of Prākrit grammars, except where the peculiar brogue of a particular place has checked or modified the application of the rules. I give below some of the principal rules illustrating them by words from the toponomy of this Dictionary:

AFFIXES.

Adri is changed into ar, as Gopādri, Goaliar (Gwalliar); Charanādri, Chunar.
Bhukta is changed into hut, as Tirabhukta, Tirhut.
Bhukti is changed into hutt, as Jejākabhukti, Jejahuti.
Dhātugarbha is changed into
(a) Dhāpa, as Šila-dhātugarbha, Šila-dhāpa.
(b) Dipa, as Šilā-dhāpa, Šilā-dipa.
(c) Dīa, as Vētha-dhātugarbha (=Vēthadhāpa=Vēthadipa), Betha-diā.
(d) tā=Bethiā.
Dvipa (prounced Dipa) is changed into
(1) dīa, as Navadvipa, Nadiā.
(2) wā, as Kaśadvipa, Kātwā.
Giri is changed into
(a) ger, as Mudgagiri, Munger.
(b) gu, as Kolagiri, Kodagu (Koorag).
Grāma is changed into gāon, as Suvarṇagrāma, Sonārgāon; Kalahagrāma, Kahalgāon.

Griha is changed into
(a) gir, as Rājagriha, Rājgir.
(b) ghira, as Kubjagriha, Kajūgira; Jahūgriha, Jahnghira.

Hatta is changed into het, as Śrīhatta, Siḥet (Sylhet).

Kshetra is changed into
(a) chhattr, as Ahikshetra, Ahichhatra.
(b) chhattr, as Ahikshetra, Ahichhatra.

Nagara is changed into
(a) nār, as Kuśnagara, Kuśnār; Girinagara, Gīnār.
(b) ner, as Jirmanagara, Jooner.

Palli is changed into
(a) baḷ, Aśāpalli, Yessabal.
(b) pole, as Trīśirapalli (=Trishnāpallī), Trichinopoll.
(c) oḷi, as Ahalyāpallī, Ahīroli (also Ahīrī).

Pattana is changed into
(a) pātana.
(b) pātam, as Śrīrāgapatana (=Srirangapatana), Seringapatam.

Prastha is changed into pas, as Paṇipraṣṭha, Paṇipat; Sonaprastha, Sonpat; Bhāga-praṣṭha, Bāgpat.

Pura, where it does not retain the original form pur, is changed into
(a) wār, as Purushapura, Peshawār; Nalapura, Narwār; Matipura, Madwār; Sālwapura, Alwār; Chandrapura, Chandwār.
(b) ura or ur, as Māyāpura, Mayura; Siṃhapura, Siṃgur; Jushkapura, Zukur.
(c) or, as Traipura, Teor; Chandrådityapura, Chaidor.
(d) ora, as Ilbalapura, Ellora.
(e) ore, as Lavapura, Lahore.
(f) ola, as Áryapura, Aihola.
(g) ar, as Kusumapura, Kumrār.
(h) aur, as Siddhapura, Siddhaur.
(i) oun, as Hirānapura, Hindoun or Herdoun.

Puri is changed into
(a) oḷi, as Madhupuri, Maholi.
(b) suri, as Rājapuri, Rājauri.

Ṛṣṭhā is changed into
(a) rāṭhā, as Mahāraṣṭra, Marāṭhā.
(b) rēṭ, as Mayarāṣṭra (=Mayarāṭ), Mirāṭ.

Ṣūhāna is changed into
(a) tānu, as Pratishthāna, Paithan.
(b) tan, as Purṇāṭhāna, Pandrentan.

Ṣalā is changed into thal, as Kapisthala, Kaithal.

Ṣali is changed into thali, as Vāmanasthali, Banthali; Purvasthali. Parthalis (of the Greeks).
Sthāna is changed into
(a) thān, as Śrī-sthānaka, Thān; Sthāṇḍisvara, Thāneswar.
(b) stān, as Darada-sthāna, Dardistān.
(c) tān, as Mālasthāna, Multān; Śakasthāna, Sistān.

Vana is changed into
(a) muna, as Lodhravana, Lodhmuna.
(b) un, as Kumāravana, Kumāun.
(c) aṁ, as Buddhavana, Budhain.
(d) ān, as Yashīvana, Jeṭhiān.

Vatt is changed into
(a) auti, as Lakṣamaṇavatī, Lakhnauti; Champāvatī, Champauti.
(b) bal, as Chāravatī, Chambal.
(c) ol, as Darbhavati, Dabhoi.
(d) otī, as Amaravatī, Amriti.
(e) wa, as Vetravati, Betwā.

I.—ELISIONS.

Many of the aforesaid changes, which are formed by a process of contraction, may be accounted for by the application of the well-known rule of elision of the Prākrit grammar: the consonants k, g, ch, j, d, p, y and v when non-initial and not compounded are elided.1 I give only a few illustrations:—

Elision of k, as Kauśikī, Kusi; Sārpāraṇa, Supāra; Aparāntaka, Aparanta; Śākambhāri, Sambhār.

" " k, as Bhāgu-kacchhāna, Bharu-kacchha, Baroach; affix nagara, nār;
Trigartta, Tahora.

" " ch, as Chakshu, Akshu, Oxus; Achiravati, Airāvati; Chakshumatī, Ikhamatī.

" " j, as Bhojapāla, Bhopāl (Bhūpāl); Ajiravatī, Airāvati; Tuljabhavānī, Tulābhavānī-nagar.

" " t, as Kuluta, Kul; Jyotirathā, Johita; Yayātipura, Jājpur.

" " d, as Meghānāda, Megnā; Arbuda, Ābu; Achehoda-sarovara, Achehāvat.

" " p, as the affix pura, ur; Purushapura, Peshāwur; Gopakavāna, Goa;
Gopādri (=Gopalādri), Gōlā (Gaṇola); Māyūpura, Mayura.

" " y, as Ayodhyā, Āudh; Nārāyanasara, Nārāṇsar; Ujjayini, Ujjaini;
Saṉjayantī, Saṉjān.

" " v, as Yavanānagara, Junāgar; Yavanapura, Jaunpur; Karṇa-suvarṇa,
Kāṇsumā.

Besides the above, the following letters are often elided:—

(1) Final a, as the affixes Purā, Pur; Nagara, Nagar; Grāma, Grām; sometimes
initial a, as Apā-puru, Pāpa.
(2) i, as Iraṇa, Ren or Runn of Cutch; Irava, Rāvi; Tālika, Talkāda.
(3) u, as Udaṉapura, Daṉapura.
(4) th, as Mithilā, Miyul.
(5) n, as Pratishthāna, Pratishthā; Kuntalapura, Kauttalaṇpurā; Kuṇḍagrāma,
Kotīgām; Kañṭakadvipa, Kāṭwā; Barunā, Bārā; Anamā, Aumi.

1 Ayuktesvāndā deviations karma-jānada-papāyodrśa prāṇacarita (Vṛaruci’s Prakṛit-śabdkalika, II, 1, 2).
(6) Non-initial m, as Ārāmaṇagara, Ārā; Kumāri, Kuāri.
(7) Compound, including ṛ, as the affix Grāma, Gāma; Gayāśīrha, Gayāsisa; Varendra, Barenda; Lodhravana (Kādana), Lodhmuna; Trikaliṅga, Tiliṅga; Piṭhūdaka, Pihoā, Pehoā.
(8) l, as Mudgala-giri, Mudga-giri; Chaṭṭala, Chatta-grāma; Kolāhala, Kalhuā.
(9) The sibilants ś, sh, s, especially when compounded with another consonant, as Śālwapura, Ālwar; Śūkarakshetra, Ukhalakshetra; Peshthropura, Piṭhāpur; Kāṣṭhamaṇḍapa, Kāṭmāṇḍu; Pushkara, Pokhrā; Mānas-sarovara, Mānsarodara; the affixes Shhāna, Sthala, Sthāna becoming Thāna, Thala, Thāna, respectively; Skhalatika-parvata, Khalatika-parvat; the affix Rāshṭra, Rā; Hastisomā, Hātsu; Pāraskara, Thala Pārakara in some cases of elision of the compound sibilants the preceding vowel is lengthened.
(10) h, as Varāha-kshetra, Bāramula; Hushkapura, Uskur; Hastakavapra, Astakavapra; Hṛishiṅkeśa, Rishiṅkes; Hūnadeśa, Undes; Praṇahitā, Praṇitā.

II. —CHANGE OF CONSONANTS.

(a) (1) Tenuæs change into corresponding medīæ:—

k = g, as Śākala, Sāgala; Kilkīlī, Kilgila.
ch = j, as Achiravati, Ajiravati; Achinta, Ajanta.
t = d, or d, as Lāṭa, Lāṭa (Larike of the Greeks).
t = d, as Tamlipta, Dāmalipta; Nāṭikā, Nāḏikā; Bāṭāpi-pura, Bādāmi; Timīṅgila, Dimīṅgila; Irāvati, Irāvadi.
p = b (v), as Goparāśṭra, Govarāśṭra; Pāṅgāsa, Barāsā; Pāpa, Pāvāpurī; Rantipura, Rintambur.

(2) Medīæ change into corresponding tenuæs:—
g = k, as Nava-Gāndhāra, Kandhar.
j = ch, as Nilājan, Nilāņchan (nasalized).
d = t, as Kuniṅgrāma, Kotīgāma.
d = t, as Poudanya, Potana; Sameda-giri (Samāḍhi-giri), Samet-śekhara; Tripadi, Tirupati.
b (v or w) = p, as Pāvā, Pappaur; Varusha, Polusha.

(3) Unaspirated surds are aspirated:—
k = kh, as Kustana, Khotan; ākarakshetra, Ukhalakshetra; Pushkara Pokhrā.
ch = chh, as Vichhigrama in its Sanskritised form is evidently Bṛiṣhika-grām
ṭ = ṭ, as Ashta (Vināyaka), Ṭh (eight); Yashṭivana, Jeṭhian.
t = th, as Stamba-tīrtha, Thamba-nagara (Cambay); Śravasti, Sāvatthi; Pāṭhārghāḷa from Prastaraghāḷa; Hastakavapra, Hāṭhab.
p = ph, as Surpāra, Sophir, Ophir of the Bible.

(4) Aspirated surds are unaspirated:—
kh = k, as Khamba (Stamba-tīrtha), Cambay; Kheṭaka, Kaira.
chh = ch, as Kachh, Kach (Cutch); Bhrigukachchha, Broach.
ṭh = ṭh, as Bhūriśreshṭhika, Bhursuṭ; Piṭha, Piṭa-sṭhāna; Kāṣṭhamaṇḍapa, Kāṭmandu; Purāṇāśīhṣṭhāna, Pīrandit.
ṭh = ṭ, as Sakasthāna, Sistan; affix Prasthā, Pat by elision of s; Mālāstṇāṇa; Multan.

ph = n, as Phenā, Pain-Gaṅgā.

Sarvatru lavoṭdham (Prākrito-Prakāśa, III, 3)
(5) Unaspirated sonants are aspirated:

\[ g = gh, \text{ as Śrīgagiri, Singheri; Kubjgriha, Kajughira; Jahnugriha.} \]
\[ Janghira; Śrīra darm, Seringham; Nagarahara, Nanghenhara. \]
\[ j = hj, \text{ as Jejabhukti, Jajhoti.} \]
\[ d = dh, \text{ as Pundarikapura, Pāndharpur.} \]
\[ dh = dh, \text{ as Varadā, Wardhā; Nishāda, Nishādha-bhūmi.} \]

\[ b (v or w) = bh, \text{ as Vidiśā, Bhilsā; Bāgmati, Bhāgvati; Aravāna, Abhagana} \]
\[ (Afghanistan). \]

(6) Aspirated sonants are unaspirated:

\[ gh = g, \text{ as Meghanāda, Megnā; Ghargharā, Gagrā.} \]
\[ h = d, \text{ as Vasādpura, Besād.} \]
\[ dh = d, \text{ as Sudhāpura, Sundā; Samadhisti, Samadairgiri; Sairindha, Sarhind.} \]
\[ bh = b (v or w), \text{ as Bhushkara, Bokhara; Bhalansa, Bolan; Sābharatmi,} \]
\[ Sābarati; Surabhi, Sorab; Bhaḍrā, Wardhā; Alambhika, Alavi; \]
\[ Bhāgapraṣṭha, Bāgpata; Kubāra, Kaba. \]

(7) Dentals change into corresponding cerebrals:

\[ t = t, \text{ as the affix Patta, Patana; Kustana, Khoṭān: Rohitāśwa, Rōtas.} \]
\[ th = th, \text{ as Kapisthala, Kāpishṭhāla.} \]
\[ dh = d, \text{ as Tilodaka, Tīlādā.} \]
\[ dh = dh, \text{ as Virudhaka, Virūḍhaka.} \]
\[ n = n, \text{ as Mahānadi, Mahānāi.} \]

**CHANGE OF NASALS.**

(6) \[ n = m, \text{ as Śrīgagiri, Śimhāri.} \]
\[ n = (1) d, \text{ as Gada-muktēśvara. Gada-muktēśvara.} \]
\[ (2) t, \text{ as Kriṣhnapura, Kriṣhnapura.} \]
\[ (3) t, \text{ as Trishnā, Trītā.} \]
\[ n = (1) t, \text{ as Maulisnāna, Multān.} \]
\[ (2) n, \text{ as Mahānadi, Mahānāi.} \]
\[ (3) d, \text{ as Gondāna, Gondāda.} \]
\[ (4) r, \text{ as Niraśjanā, Niraśjarā.} \]
\[ m = (1) b or v, \text{ as Mājulā, Bājulā; Yamunā, Jabunā; Narmadā, Narbudā.} \]
\[ (2) n, \text{ as Tamasi, Tons.} \]
\[ (3) p, \text{ as Sumha, Suppa-devi).} \]

**CHANGE OF SEMI-VOWELS.**

(6) \[ y = (1) i, \text{ as Rishikulyā, Rishikulīlia; Subrahmāṇya, Subrahmāṇja} \]
\[ (2) u, \text{ as Pāndya, Pāṇḍu.} \]
\[ (3) p, \text{ as Pāriyātra, Pāripātra.} \]
\[ (4) bh, \text{ as Sarayu, Sarabhu.} \]
\[ (5) l, \text{ as Yaśṭivana, Lāṭṭhivana.} \]
\[ (6) j, \text{ as Yāyātipura, Jájpuru; Yavanapura, Jaunpur; Yadvipa, Java.} \]
\[ r = l,^* \text{ (see Interchangeables).} \]

\[ ^* \text{ Yaṣya jā (Pāṇini).} \]
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l = (1) n, as Kulin, Kuninda.
   (2) r, (see Interchangeables).
   (3) d, as Kolagiri, Kodagiri.

v is changed into its cognate vowels
   (1) u, as Lavaña, Luni; affix vana, un: Kumāravana, Kumāun.
   (2) o, as Vākshu, Oxus; Deva, Deo; Valabhi, Oll; affix vat, ott.
   (3) au, as Yavanapura, Jaunpur; Navadevakula, Naval (Nawal).
   (4) b, (see Interchangeables).
   (5) l, as Mālava, Malla-deśa; Malābār, Mallāra.

ś = (1) ch, as Śrīkaikāli, Chikākole; Triśrapalli, Trichinopoly; Sitambara, Chidambara.
   (2) k, as Syeni, Ken.
   (3) kaḥ, as Śiprā, Kāhiprā; Śudraka, Kshudraka; Oxydrakai.
   (4) kh, as Khaśa, Khakha.
   (5) s, as Śiprā, Siprā; Sūkarakshetra, Soron.

sh = (1) k, as Vrishabhānupura, Brikabhānupura (Varshān).
   (2) kh, as Naimishāraya, Nimkhāravana; Tushāra, Tukhāra.
   (3) s, as Naimishāraya, Nimsar.

s = h, as Saptā Sindhu, Hapta Hendu; Rasa, Ranha (in the Zend and in the
dialect of Eastern Bengal).

h = (1) bh, as Sumha, Sumbha; Vaihāra-giri, Bāibhāra-giri.
   (2) gh, as Bālu-bāhini, Bāghin (Bāgin).
   (3) dh, as Ahichhatra, Adichhatra.

III.—OTHER CHANGES OF CONSONANTS.

(1) k = (1) gh, as Kumbhakona, Kumbhaghona.
   (2) l, as Kuṭikā, Kuṭilā.
   (3) ch, as Kerala, Chera.

(1) ch, as Bāğmati, Bāchmati (perhaps through its intermediate form
Bākmati).
   (2) y, as Uragapura, Uraiyur; Āpaga, Āpayā; Tagara, Tayer (Ter).
   Śrīgali (=Śrīkāli), Siyāli; Śēgala (=Śēkala), Siyalkot (Sialkot).
   (3) s, as Uragā, Urači.

(4) h, as Vegavati, Vaihāyasi.

gh = k, as Britthaghi, Vatruk; Vyāghrasara, Baksar (Buxar).

g = (1) y, as Vānijāgrama, Vāniyāgāma.
   (2) r, as Ujen (=Ujjayini), Urain.

(1) d, as Tallkaṭa, Talākt; Medapōṭa, Mewad.
   (2) th, as Surāśthika, Sulathika.

(3) r, as Khetaka, Kaira; Kānta, Kānara; Ketālaputra, Kerala; Lāta,
Lāra.

(1) t, as Uṭra, Udīsya (Orissa).

(1) d, as Udisya, Orissa; (Khetaka) Kheḍaka, Kaira; Kodaṅgalura,
Granganore; Kodaṇgu, Coorg.

(1) th, as Rādhā, Lāṭa.
   (2) d, as Rādha, Rāḍ; Lāḍha, Lāḍ.
t = (1) kh, as Stambha-śrīthā, Khāmbhāt (Kambay).
    (2) ch, as Sānti, Sāṣchi.
    (3) th, as Potenika, Potana, Paśṭhan.
    (4) ḍ, as Revavanti, Revadāṇḍa; Matipura, Māḷwar.
    (5) m, as Vatsya, Vāṃsa; Vītaṭā, Vītāṃśā.

th = (1) t, as Prasthala, Pāṭialā (Pāṭiala).
    (2) d, as Pārtha, Pārada.

d = (1) d, as Tīlodaka, Tīlāḍā.
    (2) ī, as Udakhaṇḍa, Ohind.

v = m, as Lodhravan, Lodhmuna.

CHANGE OF ASPIRATES.

(b) The following aspirates are changed into h:—

gh, as Videga, Videha; Baghelkand, Bahela.
dh, as Madhupuri, Maholi; Madhumati, Mohwar.
bh, as Kubha, Kuhu; Tirabhukti, Tīrḫūṭ.

CHANGE OF COMPOUND LETTERS.

(c) chchh = chh, as Kachchha, Kachh; Machchheri, Machheri.
    kt = tth, as Śuktimati, Soththivati.
    ksh = (1) kh, as Kharagraṇa, Kharigrāma; Lakṣmajāvatī, Lakhnaurti.
    (2) kkh, as Dakshaṇa, Dakhkhaṇa (Dekkan).
    (3) ch, as Baloksha, Beluchistān.
    (4) chchh, as the affix Kṣhetra, Chhhetra; Ahikṣhetra, Ahichchhetra.
    (5) chh, as the affix Kṣhetra, Chhatra; Ahikṣhetra, Ahichchhetra.

tt = t, as Mārttandā, Matan.

t or tay = (1) chchh 
    (2) chh  } as Matsyaḍesa, Machchheri, Machheri.

dy = (1) j, as Vidyāṅagara, Bijanagar.
    (2) jj, as Uḍyānaka, Ujjānaka.

dhy = jjh, as Madhyadeśa, Majjhimadeśa.

st = (1) t, as Suvāṭu, Swat [see II, (7); I, (9)]
    (2) th, as Śṛvastī, Sāvatthi.

śm = sv, as Aśmaka, Asvaka.

sv = s (by assimilation), as Asvaka, Assaka.

THE INTERCHANGEABLES.

(d) n and l, as Nilājana, Lilājana; (Lavanā =) Luni, Nun-nadi; Kulinda,
    Kuninda; Potana, Potali; Kundānapura, Kundilayapa; Līchohavī,
    Nichohavi; Pāṭaliputra, Pāṇā.

n and ṇ, as Mahānadi, Mahānāl; Suvarṇagrāma, Sonārgaon.
r and l, as Korkai, Korkai; Muchalinda, Muchirim; Chera, Chela; Naḷapura,
    Narwar; Chola, Chora.

v and b, as Vardhamāna, Puṇḍrabardhana; Veṇhadwipa, Bethia; Pārvatī,
    Parba; Vālhiṇa, Balkh.

ś and s, as Śiŋtā, Siṅprā; Śūrpraka, Sūrpraka.

5 Khaghathaḥdhausān haḥ (Prākrit-prakāśa, II, 27).
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IV.—CHANGE OF VOWELS.

\[ a = (1) \acute{a}, \text{as Arbuda, Abu; Yayātipura, Jāipur.} \\
(2) \dot{i}, \text{as Loha, Rohi; Rantipura, Rintambur.} \\
(3) \dot{u}, \text{as Karatoy, Kurati; the suffix ana, un (by assimilation): Kuramu, Krumu.} \\
(4) \acute{a}, \text{as Achiravati, Airāvati; Uragapura, Urajyūr.} \\
(5) o, \text{as Karura, Korura; Saravati, Solomatis of the Greeks; Madhumati, Modhwar.} \\
\]

\[ \acute{a} = (1) a, \text{as Tamralipta, Tamālipta.} \\
(2) i, \text{as Karatoyā, Kurati.} \\
(3) u, \text{as Tamālikā, Tamluk; Kaśar-māli, Kaimur.} \\
\]

\[ i = (1) u, \text{as Trimalla, Tirumalla; Tripadī, Tirupadi; Kulinda, Kula;} \\
\text{Tamālikā, Tamluk.} \\
(2) e, \text{as Prithūdaka, Pehoa; Pinākiṇi, Penār; Trikaliṅga, Teliṅga.} \\
(3) ai, \text{as Tripura, Traipura.} \\
\]

\[ u = (1) \acute{a}, \text{as Tripura, Tipirā; Pūrvaṭhali, Parthalis of the Greeks; Purāli,} \\
\text{Pāralia of the Greeks; Pumāraṇikā-śhetra, Pumḍupura; Gahamūra,} \\
\text{Gahmār.} \\
(2) i, \text{as Udupa, Uḍipa; Maṇaḷula, Maṇjirā (Manjera).} \\
(3) o, \text{as Suvarṇagrama, Sonārgon; Suktimati, Sotthavati; Chitrakutu,} \\
\text{Chitrakot; Udakaṇḍa, Ohind; Udra, Ojra.} \\
(4) e, \text{as (Pumāraṇikapura) Pumḍupura, Pumḍerpur; Purushapura,} \\
\text{Peshāvar.} \\
(5) au, \text{as Udumvara, Uadumvara; Śukara-śhetra, Śaukara-śhetra.} \\
(6) v, \text{as Utpalāvati, Vypar; Suvaśtu, Svāt (Swat).} \\
\]

\[ \acute{r}i = (1) i, \text{as Rishipattana, Isipattana; Rishigiri, Isigili; Prithūdaka, Pihoā} \\
\text{(Pehoa).} \\
(2) ar, \text{as Bhṛgukachchha, Bharukachchha.} \\
(3) ār, \text{as Mrıttikāvatī, Mārttikāvata.} \\
\]

\[ e = (1) u, \text{as Erāṇi, Uri.} \\
(2) ai, \text{as Telimagin, Tailaṅga; Vegavatī, Vaigā; Venā, Waṅgaṅgā.} \\
(3) o, \text{as Erāṇi, Or.} \\
\]

\[ ai = (1) i, \text{as Airāvati, Irāvadi; Sairindhra, Sarchind; Sairishaka, Sirsa.} \\
(2) e, \text{as Vaiśāli, Vesāli (Besār).} \\
\]

\[ o = u, \text{as Dāmodara, Dāmudā; Gomati, Gumti.} \\
\]

\[ au = (1) o, \text{as Savvira, Sovir; Paudanya, Potana; Kauśāmbi, Kosam.} \\
(2) u, \text{as Kauśiki, Kusi.} \\
\]

V.—DISSEVERANCE OF COMPOUND LETTERS.

Compound letters are frequently dis缴erred:

\[ \text{dm = dam, as Padmapura, Padampur; Pāmpur, d being elided.} \\
\text{tn = tan, as Ratnapur, Ratanpur.} \\
\text{bhr = bhar, as Sābhramati, Sābharmati, Sābarmati.} \\
\text{rv = rav, as Pūrvaṭhali, Puravsthali, Parthalis by syncopation of v and s.} \\
\]

* Aus of (Prākrita-prakāsā, I, 41).*
VI.—TRANSPOSITION OF LETTERS.

Sometimes letters are transposed, as Dehall, Delhi; Bārānaś, Benares; Tāmri, Tāmor; (Mahārāṣṭra = ) Mahārāṭṭa, Mārāṭṭa; Mataṅga-ṛiṅga, Mātaṅga.

VII.—SYNONYMS.

Synonyms are frequently used for names of places, as Hastināpura, Gajasāvyayanagara, Nāgāpura; Kumārāsvāmi, Kāṛttikāsvāmi, Subrahmaya; Gaṇḍakī, Gallakī; Uragaṇa, Nāgāpura; Goratha Parvata or Godhānagiri, Bāthānī-kā-pāhār; Mrīgādāva, Sārāganātha (Sārnath); Kusumapura (Kumrār), Pushapura; Mataṅga-ārāma, Gandha-hasti stūpa; Pradyumnaganagara, Mirapura.

VIII.—ABBREVIATIONS.

Sometimes names are formed by the clipping of a member of a compound word, as Kāṛttikā-svāmi, Svāmi-tīrtha; Bhimā-rathā, Bhimā; Tūḷā-bhavānī, Tūḷāpur or Bhavānīgar; Bālū-bāhīnī, Bāgīn; Krīṣhṇa-vaṇṇā, Krīṣhṇā or Veṅgā; Ahīḥkhatra, Chhātravatī; Dhanushkoṭi Tīrtha, Dhanu-Tīrtha or Koṭi Tīrtha; Bīṣṇyā-śriṅgagiri, Śrīṅgārī; Tāmrachuda-kora, Karura; Pāchāpsara Tīrtha, Pāchha Tīrtha; Bikrama-śāla-sāghārāma, Śilā-sāṅgam.

IX.—COMPOUNDING OF LETTERS.

Disconnected letters, especially r, are compounded by the elision of the middle vowel, as Pārāli-grāma (or pura), Pārli-gon, Palu-gon; Pārasya, Pārsia (Persia).

The rules of phonetic changes given above cannot but remain tentative so long as they are not confirmed by a fuller induction; but they may be of some help in tracing the history of a word from its ancient form to its present structure through the several mutations or transformations it has undergone in its passage from place to place, climate to climate, or one zone of influences to another. A complete set of established rules considered along with the testimony of authoritative records, traditions, events, and superstitions, is calculated to be the criterion of both past and future identifications of names of places, and the labour devoted to this subject can never be labour pent in vain.

My cordial thanks are due to my nephew, Mr. Narendra Nath Law, M.A., B.L., Premchand Roychand Scholar and author of Studies in Ancient Hindu Polity, Promotion of Learning in India, etc., for the help I have received from him.

The system of transliteration followed in this work is the same as that of Sir Monier Monier-Williams' Sanskrit-English Dictionary with only this difference that b, v, and w have been used as interchangeable.

The map appended hereto is the same as that used in the first edition. Though the ancient names of places added in this edition have not been shown on the map, yet it may help the reader to make a rough idea of their locations with reference to those that do appear.

NUNDOLOL DEY.

Chinsura, 1918.
ABBREVIATIONS.

Anc. Geo. .. .. Ancient Geography of India, by Sir Alexander Cunningham.
App. .. .. Appendix.
Arch. S. Rep. .. .. " .. " .. "
Arch. Surv. Rep. .. .. " .. " .. "
Asia. Res. .. .. Asiatic Researches.
Av. Kalp .. .. Kehemendra’s Bodhisattvavadâna-Kalpalatâ.
Avadâna Kalpalatâ .. .. " .. " .. "
Ayodh. .. .. Ayodhyâ.
Bk. .. .. Book.
Bomb. Br. .. .. Bombay Branch.
Bomb. Gaz. .. .. Bombay Gazette.
C. .. .. Canto.
Ch. .. .. Chapter.
Class. Dict. .. .. Garrett’s Classical Dictionary of India.
Corp. Ins. Ind. .. .. Corpus Inscriptionum Indicarum.
CR. .. .. Calcutta Review.
Drav. Comp. Gram .. .. Dravidian Comparative Grammar, by Dr. Caldwell.
Ed. .. .. Edition.
Ep. Ind. .. .. Epigraphia Indica.
Geo. .. .. Geography.
HV. .. .. Harivanâśa.
Hist. .. .. History.
Ind. Alt. .. .. Indische Alterthumskunde, by Prof. Lassen.
Ind. Ant. .. .. Indian Antiquity.
Jât. .. .. Jâtaka.
JASB. .. .. Journal of the Asiatic Society of Bengal.
JBTS. .. .. Journal of the Buddhist Text Society.
JRAS. .. .. Journal of the Royal Asiatic Society.
K. .. .. Kâyâka.
K. Ch. .. .. Kavâsa-Chitâ Chândâ, by Mukundaram Châkravarti.
Kh. .. .. Khañda.
Mace. Col. .. .. Prof. Wilson’s Mackenzie Collection.
MAI. .. .. Fuhrer’s Monumental Antiquities and Inscriptions.
Mahâbh. .. .. Mahâbhârata.
Mbh. .. .. " .. " .. "
Mâhât. .. .. Mâhâmya.
Mârkaṇḍeyâ Purâṇa.
MB. .. .. Manual of Buddhism, by Spence Hardy.
MIB. .. .. Manual of India Buddhism, by Dr. Korn.
P. .. .. In connection with the Mahâbhârata it means Parva. In connection
with the name of a Purâna, it means Purâṇa.
Prâ. Fra. .. .. Vararuchi’s Prâkṛta-Prakâśa.
Pt. .. .. Part.
Q. V. .. .. Quod Vide.
RWC. .. .. Beal’s Records of Western Countries.
Râm .. .. Râmâyâna.
SBE. .. .. Sacred Books of the East.
S 1. Palæo. .. .. South Indian Paleography, by Dr. Burnell.
U. P. .. .. United Provinces.
V. .. .. Verse.

Other abbreviations, being easily intelligible, have been omitted in this list.
PART I.

ANCIENT NAMES.

A

Abhira—The south-eastern portion of Gujarat about the mouths of the Nerbudda was called Abhira,—the Aberia of the Greeks. McCrindle states that the country of the Abhiras lay to the east of the Indus where it bifurcates to form the delta (McCrindle’s Ptolemy, p. 140; Vishnup., ch. 5). The Brahmanda Purana (ch. 6) also says that the Indus flowed through the country of Abhira. According to the Mahabharata (Sabhā Parva, ch. 31), the Abhiras lived near the seashore and on the bank of the Sarasvati, a river near Somnath in Gujarat. Sir Henry Elliot says that the country on the western coast of India from the Tapti to Devagad is called Abhira (Elliot’s Supplemental Glossary, vol. 1, pp. 2, 3). Mr. W. H. Schoff is of opinion that it is the southern part of Gujarat, which contains Surat (Periplus of the Erythraean Sea, pp. 39, 175). According to Lassen, Abhira is the Ophir of the Bible. The Tārā Tantra says that the country of Abhira extended from Konkanasouthwards to the western bank of the river Tapi (see Ward’s History, Literature and Religion of the Hindus, Vol. 1, p. 559).

Abhisāra—Same as Abhisāri (Padma Purana, Ādikāhāna, ch. 6).

Abhisāri—Hazara (country), the Abisares of the Greeks: it forms the north-western district of the Peshawar division. It was conquered by Arjuna [(Mahābhārata), Sabhā-Parva, ch. 27; JASB. (1852) p. 234]. But Dr. Stein identifies the kingdom of Abhisāra with the tract of the lower and middle hills between the Vīstā (Jhelum) and Chandrabhāga (Chenab) including the state of Rājāpuri (Rajauri) in Kāsmīra.

Abhimukta—Benares (Śiva Puranā, Sanstakumārassamhitā, ch. 41; Matsya Puranā, chs. 182–184).

Aecines—The river ‘Chenab in the Panjab: it is the corruption of Asikni of the Rig Veda (x, 75).

Aechhoda-Sarovara—Aekhavat in Kāsmīra, described by Bārabhaṭṭa in his Kādambari (see also Bilhana’s Vikramānta-devanāriti, xviii, 53). It is six miles from Mārttāra. The Siddhārāma was situated on the bank of this lake (Bṛhat-Nārādiya Purāṇa, ch. 1).

Achinta—Ajanta, about fifty-five miles to the north-east of Ellora in Central India. In the Achinta monastery resided Ārya Saiga (perhaps Asaiga), the founder of the Yogāchārya school of the Buddhists (S. C. Das’s Indian Purulīṭs in the Land of Snow). It is celebrated for its caves and vihāras, which belong to the fifth and sixth centuries of the Christian era. An inscription there shows that the caves were caused to be excavated by a Stāvira named Achala.

Achiravati—The river Rapti in Oudh, on which the town of Śravasti was situated (Varaha P., ch. 214; Tevijja-sutta in the Sacred Books of the East, Vol. XI). It was also called Ajiravati and its shortened form is Airavati. It is a tributary of the Sarayu.

Adāravati—The Aravali Mountains (Kunte’s Vicissitudes of Aryan Civilization, p. 380): see Āryavartta.

Abhehbhatra—Same as Abheehhātra (Epigraphia Indica, II, p. 243 note).
Adhirāja—Same as Karuša: the country of Rewa. It was the kingdom of Dantavakra who was killed by Krisha in Mathura (Pārma P., Pātāla, ch. 35). It was conquered by Sahadeva, one of the five Pāndavas (Maḥābhārata, Sabhā P., ch. 30).

Ādikota—Another name for Ahichehhatra.

Agalassia.—See Angalaukika.

Agastya-śrama—1. Twenty-four miles to the south-east of Naṣik, now called Agastipsuri; it was the hermitage of Rishi Agastya. 2. Akolha, to the east of Naṣik, was also the hermitage of Agastya (Rāmacanā, Aroṣyaṣṭa, ch. 11). 3. Kolhapur in the province of Bombay. 4. Sarai-Aghat, forty miles south-west of Itah and about a mile to the north-west of Sankisa in the United Provinces (Führer's Monumental Antiquities and Inscriptions). 5. Agastya Rishi is still said to reside, as it is believed to be alive, at the Agastya-kūṣa mountain in Tinneville, from which the river Tāmraparṇī takes its rise (Caldwell's Dravidian Grammar, Introduction, p. 118, Bhaša's Avimāraka, Act iv). See Tāmraparṇī Malaya-giri and Bārā. 6. About twelve miles from Rudra-prayāga in Garval is a village called Agastyaumini which is said to have been the hermitage of the Rishi. 7. On the Vaidūrya-Parvata or Satpura Hill (Maḥābh., Vana, ch. 88). 8. See Vedāranya. Agastya introduced Aryan civilisation into Southern India. He was the author of the Agastya-Sambhi, Agastya-Gīta, Saṅkalādhikāra, &c. (Rām Rāja's Architecture of the Hindus; O. C. Gangoly's South Indian Bronzes, p. 4).

Aggalava-čhetiya—It is about 350 miles to the north of Saṅkaśaya in Sugana somewhere near Khalsi where Buddha passed his sixteenth vassa. Ālavaka Yakkha resided at this place. Fa Hian's Travels, xvii; JRAS, 1891, pp. 338, 339. See Alavi.

Agnipura—Same as Maḥishmati: the town was protected by Agni, the god of fire (Maḥābh., Anuśisana, ch. 25; Jaimini-Bhārata, ch. 15).

Agravana—Agra, one of the vanas of Vraja-manḍala. It is called Agravana, as the first starting point for a pilgrimage on his circumambulation of Vraja,—the holy scene of Krishna's adventures. According to Vaishnava authorities, it was covered by forests for many centuries, before Ṛta and Saṅitana, the celebrated followers of Chatitya, came here for the purpose of starting on the exploration of Vrindavana. Buhol Lodi founded the new city of Agra and towards the close of the fifteenth century, his son Secunder Lodi removed the seat of government from Delhi to Agra, and fixed his residence on the opposite side of the present city on the bank of the river Jamuna, where also resided Ibrahim Lodi and Babur, the founder of the Mughal dynasty (CR., vol. 79, p. 71;—Keene's Medieval India). Baber died in 1530 and was interred at the garden called Charbagh which was afterwards called Rambagh by Akbar's courtiers; his remains were subsequently removed to Kabul. The fort built by Akbar contains one of the most beautiful palaces in India, especially that portion of it called the Saman-Buruj (Jasmine Tower) which was constructed by Shah Jahan.

Ahichehhatra—Ramnagar, twenty miles west of Bareli, in Rohilkhand. The name of Ahichehhatra is at present confined to the great fortress in the lands of Alampur Kot and Nasratganj. It was the capital of North Paśchāla or Rohilkhand (Dr. Führer, MAI., and Cunningham, Anc. Geo., p. 359). It was also called Chhatravati (Maḥābhārata, Adivārī, ch. 168). It is Ahichehhatra of the inscriptions (Epigraphia Indica, vol. II, p. 432,
note by Dr. Führer). It is also called Ahikahetra (Mahâbhadrata, Vana P., ch. 252). In Jaina works, Ahichhatra is said to be the principal town of the country called Jagadala which therefore was another name for North Paścchâla (see Weber’s Indische Studien, xvi, p. 398).

Ahichhatra—Same as Ahilohahatra.

Ahikahetra—Same as Ahilohahatra.

Ahobala-Nrisîma—A celebrated place of pilgrimage at a short distance to the east of Cuddapah in Sirvel Taluk in the district of Karim in the province of Madras; the image of Nrisîma is in the cavern of a hill called Gaḍurâḍi. It was visited by Śaṅkarâchâryya and Chaitanya. Three temples stand on the hill—one at the foot, one halfway up, and one at the top; they are considered to be very sacred (Śaṅkara-vijaya; Chaitanya-charitâmrâja, Madhya, ch. 9; Epigraphia Indica, I, 368; III, 240).

Aīravati—1. The river Ravi. 2. The Rapti and Irawadi are also contractions of this name. The Rapti is a river in Oudh, on the south bank of which Sahet-mahet (ancient Śrîvasti) is situated. It is a contraction of Achiravati (see Achiravati).

Ajâmat—the river Ajaya in Bengal: the Amystis of Megasthenes. It falls into the Ganges near Kaṭwa. It is mentioned by Arrian. The Gâlava Tântra mentions it as Ajaya. The great poet Jayadeva was born on the bank of the Ajaya near Kondui in the district of Birbhum in Bengal.

Ajiravati—Same as Achiravati (Avudda-Kalpalatî, ch. 76).

Ajitavati—The little Gandak river on the north of Kuśinagara (Kasia) where Buddha died. The river is also called Hiranyavati.

Akarâvanti—Malwa, Ākara being East Malwa and Avanti West Malwa (Bombay Gazetteer, vol. I, Pt. I, p. 36 note; see Ind. Ant., vii, 259; Ram., Kish, ch. 41). It is mentioned as Ākara-vaṇavantika in the Brihatsamhitâ, ch. xiv.

Akhaṇḍa—Dildârnagar, twelve miles south of Ghazipur.

Akshalinagara—See Anumakunâdapura.

Alâka—Same as Asmaka.

Alakâmanda—A tributary of the Ganges,—the united stream of the Vishnugaṅgâ (called Dhavala-Gaṅgâ or Dhaul) and Sarasvati-Gaṅgâ; it is also called Bishenganga above its confluence. The river has been traced by Captain Raper (Asia. Res., xi) a little way beyond Badrinath, having for its source a water-fall called Vasu-dhârâ (Skanda P., Vishnu kh., III, 6). Śrînagar, the capital of Gaļhwal, is situated on the bank of this river.

Ālambhika—See Alavi.

Alasanda—Alexandria, see Alexandria and Hupian. It is said to be the capital of Yona country (JASB., 1838, p. 166).

Alavi—Airwa, an ancient Buddhist town, the A-li of Fa Hian who travelled in India from A.D. 399 to 413, twenty-seven miles north-east of Itwah. Alavi has been identified by General Cunningham and Dr. Hoernle with Newal or Nawal—the Navadevakula of
Hiuen Tsiang, 19 miles south-east of Kanouj (Arch. S. Rep., I. 293; XI, 49; Udavagadaśo, app., p. 53). It was situated on the Ganges. According to Dr. Kern it was situated between Kosala and Magadha; it contained a monastery called Aggalava-chetiya (M.I.B., p. 37 n.). It is the Alabbi of the Jainas, from which Mahâvira made his missionary peregrinations (Rhys Davids' Vinaya Texts, Chullavagga, Vângisa or Nigrodha Kappa Sutta, Pt. vi, ch. 17; Sutta Nipâta; Álavaka Sutta in the Sacred Books of the East, vol. X). It is the Álambhika of the Kałpasûtra (Stevenson's Kałpasûtra, p. 91). Buddha passed his sixteenth vassa (Varsha) at this place. For the places where Buddha passed his vassas in different years after attaining Buddhahood, see JASB., 1838, p. 720.

Alexandria—1. Uchch, a town built by Alexander the Great near the confluence of the five rivers of the Punjab. 2. Hupian (see Hupian). 3. An island in the Indus, where, in a village called Kalasi, Menander, the Greek king, was born (SBE., XXXV, p. 127—the Questions of King Milinda). It was 200 yojanas from Sâkala. 4. According to some authorities, Alexandria ad Caucassum of the Greeks is Begram, 25 miles north of Kabul, which contains the extensive ruins of an ancient town; and according to others it is Bamiyan (Gazetteer of the Countries adjacent to India under Begram).

Ali-madra—The district of Mardan (Hoti-Mardan) or in other words, the Yusufzai country to the north-east of Peshawar, containing many Buddhist and Graeco-Bactrian remains (Brahmânda P., ch. 49).

Ámalakâgrâma—See Ámalita.

Ámalita—On the north bank of the river Tâmrapaṇi in Tinneville, visited by Chaitanya. It is mentioned in the Brahmapaṇa Purâṇa. It appears to be the same as Ámalakàgrâma of the Nrisinha Purâṇa, which has been highly extolled in Chapter 66; it is also called Sahya-Ámalakagrâma, being situated on the Western Ghats.

Amarakaṭaka—It is a part of the Mikul (Mekala) hills in Gondwana in the territory of Nagpur, in which the river Nerbuda and Sone have got their source (Padma Purâṇa, Svaragakhantha (Âdi), ch. 6; Wilson's Meghaduta or the Cloud Messenger); hence the Nerbuda is called in the Amarakosha, the daughter of the Mekal mountain. It is the Amarakûta of Kâlidâsa's Meghaduta (I, 17). Its sanctity is described in the Skanda Purâna (Revâ Khança, ch. 21). The first fall of the Nerbuda from the Amarakaṭaka mountain is called Kapiladhârâ in the Skanda Purâna. Kapila is said to be an affluent of the Nerbudda (ch. 21). The Vishnu-saṁhitâ (ch. 75) recommends Amarakaṭaka and a few other places as being very efficacious for the performance of the Śrâdh ceremony.

Amaranâtha—A celebrated shrine of Śiva in a grotto in the Bhairavaghâti range of the Himalaya, about sixty miles from Islamabad, the ancient capital of Kaśmira. The cave is situated at a considerable altitude on the west side of a snowy peak, 17,307 feet in height, locally called by the name of Kailâsa. A little stream known as Amargaṅga, a tributary of the Indus, flows by the left side of the cave over a white soil with which the pilgrims besmear their body to cleanse away their sins, though no doubt it serves to keep off cold. The path to the cave lies along the side of the Amargaṅga stream. The cave is naturally arched, 50 feet in breadth at the base and 25 feet in height. The Liṅga or phallic image is about 20 or 25 feet from the entrance and is at the inner extremity of the
cave. The grotto is rightly said to be "full of wonderful congelations" (Bernier's Travels, p. 418 note), and according to Dr. Stein, the Liüga which is an embodiment of Siva Amarasvāra is "a large block of transparent ice formed by the freezing of the water which oozes from the rock" (Dr. Stein's Rājatarāniṣṭha, vol II, p. 409), which is evidently a dolomite rock. There is something very wonderful and curious about the formation of the Liüga. The pedestal of the Liüga is 7 or 8 feet in diameter and 2 feet in height. The Liüga, which is 3 feet in height, rises from the centre of the pedestal with the figure of a serpent entwining it. The peculiariaity of the entire formation is that it has got some connection with the moon, as it is gradually formed from day to day commencing after the day of the New Moon till it attains its full height on the day of the Full Moon: the process of forming and dissolving goes on every day, and on the day of the New Moon no sign of the image exists at all. On both sides of the Liüga there are two columns of ice formation which are called Desis. Every year in the month of Śrāvaṇa, the pilgrims start from Mārttavā (Mārtan or Bhavan) for Amarnāth escorted by the officers of the Mahārāja of Kāśmir (JASB, 1866, p. 219). On the last day of the visit, one or two or sometimes four pigeons are said to appear, gyrating and fluttering over the temple, to the amazed gaze of the pilgrims who regard them as Hara and Pārvatī.

Amāravati—1. Nagarhāra, about two miles to the west of Jallalabad: a village close to it is still called Nāgarak,—the Na-kie of Fa Hian. 2. The Amāravati stūpa is about 18 miles to the west of Bezwada and south of Dharanikota, on the south or right bank of the Krishṇa river about sixty miles from its mouth in the Krishṇa district, Madras Presidency. The Amāravati Chaitya is the Pūrvasaḷa Saṅghārāma of Huien Tsang (Dr. Burgess' Buddhist Stupas of Amāravati, p. 101). Amāravati is the Diamond Sands (Dīpak dinne) of the Daladā Vama: it was situated in the kingdom of the Nāga Rāja (see Turnour's translation in JASB, vi, p. 856). The Amāravati tope was built about A.D. 370 or 380, by the Andhras or the Andhra-bṛhitya kings who were Buddhists (Sewell's Sketch of the Dynasties of Southern India, p. 1; for its description see JRAS, III, 132).

Amāreśvara—On the opposite side of Oṃkārāṇa, on the southern bank of the river Nerbuda (Śiva Purāṇa, Pt. I, ch. 38; Skanda Purāṇa-Revākhanja), thirty-two miles north-west of Khandwa and eleven miles east of Martoka Railway station (Caine's Picturesque India, p. 397). In the Brhat-Śiva P. (Pt. II, chs. 3 and 4) Amāreśvara is placed in Oṃkāra or Oṃkāra-kṣetra. The twelve great Liṅgas of Mahādeva are:—Somanātha in Saurāshṭra, Mallikārjuna in Śrīsaila, Mahā-kāla in Ujjayini, Oṃkāra in Amāreśvara, Kedāra in the Himalayas, Bhimaśaṅkara in Dākini, Visveśvara in Benares, Tryambaka in Gomati (near Nasik), Vaidyanaṇtha in Chitābhūmi, Nāgėśa in Dwārakā, Rāmeśvara in Sutubandha, and Gusuṁesha in Sivālaya (Śiva Purāṇa, Pt. I, ch. 38).


Ambara—The country of Jaipur, so called from its ancient capital of that name now called Āmer, which is said to have been founded by Ambarisha, son of Māndhātā (Arch. S. Rep., Vol. 2), and hence Āmer is a corruption of Ambarishanagara. During the reign
of Akbar, Man Singh made the Dilaram garden on the bank of the Tal Kautara Lake at the foot of the Amer palace or fort. Within the latter is the temple of the goddess called Jasarēswari Kālī taken away by Man Singh from Jessore after subjugating Pratāpaditya.

Ambasanḍa—This village was evidently situated on the present site of Giriyek. See Indrasūla-Guhā and Giriyek (MB., p. 298).

Ambasṭha—The country of the tribe of Ambutai of Ptolemy: they lived on the northern part of Sindh at the time of Alexander and also on the lower Akesines (McCrimble’s Invasion of India by Alexander the Great, p. 155).

Amī—Eleven miles east of Chhapra containing the temple of Bhavāṇi, which is one of the 52 Pīthas, where a fragment from the body of Sati is said to have fallen. According to the Tantrā-Charuḍāmaṇḍi the Pīthas where the dismembered limbs of Sati are said to have fallen, are 52. According to the Śivacharlātra, they are 51; according to the Devi Bhāgavatā there are altogether 108 Pīthas (Pt. vii, ch. 30). The Upa-Pīthas or minor Pīthas are 26 (Kālikā-Purāṇa, chs. 18, 50, 61).

Makūṭa-Parvata—It has been identified with Amarakaṇṭaka (Meghadūta and Mahāmahopādhyāya Haraprāśād Śastrī’s Meghadūta-Vyākhyā, p. 3).

Anāhila-Pattana—Virawal-Pattana or Paṭṭana, called also Anihilwār in Northern Baroda in Gujarat, founded in Samvat 802 or A.D. 746, after the destruction of Valabhi by Banarāja or Vaṃśarāja. The town was called Anāhila-Pattana after the name of a cowherd who pointed out the site (Merutūgā Āchāryya’s Prabandhachintāmaṇi, ch. 1: Merutūgā’s Theravāl, ed. by Dr. Bhu Daji). Hemchandra, the celebrated Jaina grammarius and lexicographer, flourished in the Court of Kumārapālā, king of Anāhila-Pattana (A.D. 1142–1173), and was his spiritual guide: he died at the age of 84 in A.D. 1172, in which year Kumārapālā became a convert to Jainism (Bhu Daji’s Brief Notes on Hemachandra) but according to other authorities, the conversion took place in A.D. 1159 (Tawney’s Intro., Prabandhachintāmaṇi, p. iii). After the overthrow of Valabhi in the eighth century, Anāhila-Pattana became the chief city of Gujarāt or Western India till the fifteenth century. For the kings of Anāhila-Pattana, see R. C. Ghosh’s Literary Remains of Dr. Bhu Daji, pp. 138 to 140; JRAS., XIII, p. 158. It was also called Anāhila-Purāṇa.

Anamāla—Same as Anoma.

Anandapura—Vānagar in northern Gujarāt, seventy miles south-east of Sidhpur (St. Martin, as cited in McCrimble’s Ptolemy), but there is still a place called Anandpur, fifty miles north-west of Valabhi. It was anciently called Anattapura (see the two copper-plate inscriptions of Ālinā of A.D. 649 and 651). It was visited by Huen Tsiang (Burgess’ Antiquities of Kathiawad-Kachch, p. 84). Anandapura or Vānagar is also called Nagara which is the original home of the Nāga Brāhmaṇa of Gujarāt. Kumārapālā surrounded it with a rampart (Dr. Bühler, Ep. Indica, vol. I, p. 295). Bhadrabāhu Śvāmi, the author of the Kalpaśūtra, composed in A.D. 411, flourished at the court of Dhruvasena II, king of Gujarāt, whose capital was at this place (see Dr. Stevenson’s Kalpaśūtra: Preface).

Ananta-Nāga—Islamabad, the ancient capital of Kāśmir on the right bank of the Jhelum.
Ananta-Padmanābha—Anantapur, in Trivandrum, the capital of Travancore, containing the celebrated temple of Padmanābha, which was visited by Chaitanya and Nityānanda (Chaitanya-Bhāgavata). It is also called Padmanābhapur (Prof. H. H. Wilson's Mackenzie Collection, p. 129). See Ananta-sayana.

nanta-sayana—Padmanābhapur, in Travancore, containing the celebrated temple of Vishnu sleeping on the serpent (Padma P., Uttara, ch. 74; Prof. H. H. Wilson's Mackenzie Collection, p. 129). See Ananta-Padmanābha.

nartta—1. Gujarat and part of Malwa: its capital was Kuśasthali or modern Dwārka (Bhāgavata P., ch. X., p. 67). 2. Northern Gujarat: its capital was Ānarttapura (Skanda P. Nāgara Kh., ch. 65), afterwards called Ānandapura, the modern Vaṅnagar (Bom. Gaz., vol. 1, Pt. 1, p. 6, note 2).

Ānarttapura—Same as Ānandapura. See Ānartta.

Anavatapta—Same as Anotatta.

Andha—The river Andhilā or Chāndan,—the Andomatis of Arruat, see Chandrāvati (Devi-Bhāgavata, Bk. 8, ch. 11).

Andhanada—The river Brahmaputra (Bhāgavata P., ch. 5, śīl. 9).

Andhra—1. The country between the Godāvari and the Krishnā including the district of Kistna. Its capital was Dhanakajaka or Amarāvati at the mouth of the Krishnā. Veigī, five miles to the north of Ellur, was according to Huen Tsiang, its ancient capital (Garuda Purāṇa, ch. 55). 2. Telingana, south of Hyderabad. According to the Anar-gharāghava (Act viii, 103), the Sapta Godāvari passes through the country of Andhra, and its principal deity is the Mahādeva Bhimesvara. The Pallava kings of Veigī were overthrown by the Chalukya kings of Kalyānapura, and succeeded by the Chola kings who, in their turn, were conquered by the Jaina kings of Dharapākoṭa. The Andhra dynasty was also called Sātvāhana or Sātakaṅki dynasty; their ancient capital was at Śrī Kākūlum now diluviated by the Krishnā.

Aṅga—The country about Bhagalpur including Mongyr. It was one of the sixteen political divisions of India (Aṅguttara I., 4; Vinaya Texts, ii, 146; Govinda Sūtra in Dīgha-nikāya, xix, 36). Its capital was Champā or Champāpuri. The western limit of its northern boundary at one time was the junction of the Ganges and the Sarasvati. It was the kingdom of Romapāda of the Rāmāyaṇa and Karṇa of the Mahābhārata. It is said in the Rāmāyaṇa that Madana, the god of love, was burnt to ashes by Mahādeva at this place, and hence the country is called Aṅga. Madana being thenceforth called Anaṅga (Bālakanda, Canto 23, vs. 13, 14). See Kama-āśrama. According to Sir George Birdwood, Aṅga included also the districts of Birbhum and Murshidabad. According to some authorities, it also included the Samtal Parganas. It was annexed to Magadhā by Bimbisāra in the sixth century B.C. (Spence Hardy's Manual of Buddhism, p. 166). His son Kunika or Ajātaśatrū became its viceroy, his head-quarters being at Champā. Mahana, the maternal-grandfather of Kumaradevi, wife of king Govindachandra of Kanouj (1114–1151), was king Rāmpāla's viceroy in Aṅga (Journal of the Asiatic Society of Bengal, 1909), the country having come under the sway of Gopāla, the founder of the Pāla dynasty, in the eighth century A.D. The celebrated places of antiquity and interest in the province of ancient Aṅga are:—Rishyasārṅga-āśrama at Rishikund, four
miles to the south-west of Bariarpur, one of the stations of the East India Railway; the Kārnagad or the fort of Kāria, four miles from Bhagalpur; Champā or Chamrāpurī, the ancient capital of Aiga and the birth-place of Vāsupujya, the twelfth Tīrthaṅkara of the Jainas; Jāhū-śākrama at Sultanganj; Modāgiri or Mongyr; the Buddhist caves at Pātharghātā (ancient Silā-śāigama or Vikramasīla-śāighārāma) in the Kāhalgāon sub-division, referred to by Huen Tsiang and by Chora Kavi in the Chora-pañchāīkā; and the Mandara Hill at Bansi, thirty-two miles to the south of Bhagalpur (see Champāpurī and Sumha). The name of Aiga first appears in the Atharva-samhīta (Kānda V, Anuvāka 14). For the history of Aiga, see my "Notes on Ancient Aiga or the District of Bhagalpur" in JASB., 1914, p. 317.

Aṅgalaukikā—The country of the Aṅgalaukikas who were most probably the Agalassians of Alexander's historians (see McCrindle's Invasion of India, p. 285) and neighbours of the Svis, was situated below the junction of the Hydaspes and Akesines (Brahmāṇī, p. 149).

Aṅjana-Giri—The Suleiman range in the Panjab (Varāha P., ch. 80).

Anomā—The river Aumi, in the district of Gorakhpur (Cunningham's Ancient Geography of India, p. 423). It was crossed by Buddha after he left his father's palace at a place now called Chandāuli on the eastern bank of the river, whence Chhandaka returned with Buddha's horse Kanṭhakā to Kapilavastu (Āsvaghosha's Buddha-Charita, Bk. V). But Carleyle identifies the river Anomā with the Kudawa Nadi in the Basti district of Oudh (Arch. S. Rep., vol. XXII, p. 224 and Führer's MAI.). Carleyle identifies the stūpa of Chhandaka's return with the Mahā-thān Dih, four miles to the north-east of Tameswar or Manyea, and the Cut-Hair Stūpa with the Sirasaro mound on the east bank of the Anomā river in the Gorakhpur district (Arch. S. Rep., Vol. XXII, pp. 11, 15).

Anotatta—It is generally supposed that Anotatta or Anavatapta lake is the same as Rawan-hrad or Langa. But Spence Hardy considers it to be an imaginary lake (Beal's Legend and Theories of the Buddhists, p. 129).

Antaragiri—The Rājmahal hills in the district of Santal Pargana in the province of Bengal (Matsya P., ch. 113, v. 44; Pargiter's Markandeya P., p. 325, note).

Antaraveda—The Doab between the Ganges and the Yamunā (Hemakosha; Bhavishya Purāṇa, Pt. III, ch. 2; Ep. Ind., p. 197).

Anumakundapattana—Same as Anumakundapura.

Anumakundapura—Warrangal, the ancient capital of Telingana (Rudradeva inscription in JASB., 1838, p. 903, but see Prof. Wilson's Mackenzie Collection, p. 76). It was the capital of Rājā Rudradeva identified with Churang or Chorgaṅgā. The town was also called Anumakundapattana (JASB., 1838, p. 901). The Kākatiyas reigned here from A.D. 1110 to 1323. According to General Cunningham, Warrangal is the Korunkola of Ptolemy's Geography. Another name of Warrangal, according to the same authority, is Akshalinagara, which in the opinion of Mr. Coshens is the same as Yeksilanagara (List of the Antiquarian Remains in the Nizam's Territories). See Benakataka.

Anupadesa—South Maiwa. The country on the Nerbuda about Nimar. Same as Haihaya, Mahisha, and Māhishaka (Śiva Purāṇa, Dharma-sanhitā, ch. 56: Harivamśa, chs. 5, 33, 112, 114) Its capital was Māhishmati (Raghuramā, canto VI, v 43).
Anurâdhapura—The ancient capital of Ceylon. The branch of the celebrated Bo-tree (Pipal-tree) of Buddha-Gayâ was brought and planted here by Mahinda and his sister Saigâhamittâ, who were sent by their father Asoka to introduce Buddhism into Ceylon. The tree still exists in the Mahâ-vihâra. The left canine tooth of Buddha which was removed from Dantapura (Puri) in the fourth century to Anurâdhapura, existed in a building erected on one of the angles of Thuparamaye (Thupârâma) Dagoba (a corruption of Dhâtugarbha), which was built by Devânâmiyatissa about 250 B.C., as a relic shrine of either the right jaw-bone or the right collar-bone of Buddha. See Dantapura. The town contains also the “Loya Maha Paya” or Great Brazen Monastery and the “Ruanweli” Dagoba described in the Mahâvamsâ. The latter was built by the king Duṭṭhagâminin in the second century of the Christian era. The Isibhumangunan was the site of Mahinda’s funeral pile, and in the Ghanâkâra-vihâra the Aṭṭha-kâla (the commentary of the Tripiṭaka) was translated from Singhalese into Pâli by Buddhaghośha (A.D. 410–432), a Brahmin who came from a village named Goshâ in the neighbourhood of Buddha-Gayâ, during the reign of Mahânâma or Mahâmuni (Gray’s Buddhaghosappatti): he was converted into Buddhism by Revata (Turnour’s Mahâvamsâ, ch. 37).

Aornos—Ranigat, sixteen miles north-west of Ohind in the Peshawar district of the Panjâb (Cunningham’s Ancient Geography of India, p. 58), but according to Captain James Abbot, Shah Kote on Mount Mahaban, situated on the western bank of the Indus, about 70 miles to the north-east of Peshawar: modern researches have proved the correctness of Abbot’s identification (Smith’s Early History of India, p. 68). It is perhaps a corruption of Varanâ or Pâñini: there is still a town called Barana (q.v.) on the western bank of the Indus opposite to Attock (Ind. Ant., I. 22).

Apago—Afghanistan (Brahmâgur P., ch. 49).

Apagâ—1. The Ayuk-nâdi to the west of the Ravi in the Panjâb. 2. A river in Kurukshetra (Vâmanâ P., ch. 36, Padma P., Svarga; ch. 12). See, however, Oghavâtâ. It still bears its ancient name. It is evidently the Ayâ of the Rig-Veda (III, 23, 4) frequently mentioned with the Sarasvatâ and the Drishadvati.

Apépaput—Same as Pâpâ [Sôdakulpadrama—s.v. Tirthâkara; Prof. Wilson’s Hindu Religion (Life of Mahâvîra)]. See Pâpâ.

Aparanandâ—Same as Alâkanandâ: see Nanda (Mahâbh., Vana, ch. 109; Upanama P., ch. 43).

Aparântaka—Same as Aparântaka.

Aparântaka—Koikân and Malabar (Mârkaṇḍeya Purâṇa, ch. 58): it is the Ariake of Ptolemy, according to whom it extended southward from the Nerbuda. In the Raghuvamsâ (IV, v. 53) Aparânta is said to be on the south of the Muralâ. According to the Periplus of the Erythraean Sea, Ariake extended southwards from the gulf of Cambay to the north of Abhira. Ptolemy’s Ariake is the contraction of Aparântaka, but that of the Periplus is the contraction of Aranyaka. According to Sir R. G. Bhandarkar, Aparânta was the northern Koikân, the capital of which was Surpâraka (modern Supara), near Bassein. Asoka sent here a Buddhist missionary named Yona-Dhammayakkhita in 245 B.C. According to Bhagvanalî Indraji, the western seaboard of India was called Aparântika or Aparântaka (Ind. Ant., vol. VII, pp. 259, 263). Bhaṭṭa Śvâmi in his commentary on Kautilya’s Arthasastra (Koshâdhyaksha, Bk. ii) identifies it with Koikâna.
See also Brāhma Purāṇa (ch. 27, vol. 58) which includes Surpāraka in Aparānta-deśa. According to Kālidāsa, it was situated between the Sahya (Western Ghats) and the sea (Raghuvarāṇa). It extended from the river Mahi to Goa (Bomb. Gaz., vol. I, Pt. I, p. 36, note 8).

Aparā-Videha—Rungpur and Dinajpur (Lalita-vistara, Dr. R. L. Mitra’s trans., p. 52, note)

Āpaya—Same as Apagā (q.v.)

Āptanetravana—It has been identified with the ruins near Ikauna in the Bahraich district in Oudh (Führer’s M.A.L.). It was visited by Hiuen Tsang.

Āraba—Arabia. See Banāyu.

Āramanagara—Arrah in the district of Shahabad. Dr. Hoey, however, supposes that the ancient name of Arrah was Arāda; and Arāda Kālāma, the teacher of Buddha, was a native of this place (JASB., vol. LXIX, p. 77), but see Arch. S. Rep., vol. III, p. 70.

Āranyaka—1. The nine sacred Aranayas or forests are:—Saindhava, Dāvalakāranyā, Naimisha, Kurujāṅgala, Upaḷāvrita (Utpālāravāya?), Aranyā, Jambumārga, Pushkara, and Himālaya (Devi Purāṇa, ch. 74). 2. See Áranyaka. 3. Same as Bana.

Āranyaka—A kingdom situated on the south of Ujjain and Vidarbha (Mahābhārata, Sahbhā, ch. 31). It is called Arānya in the Devi Purāṇa, ch. 46. It is the Ariaka of the Peripitus. According to DaCunha, Ariaka (Ārya-kṣetra) comprised a great part of Aurangabad and southern Koṅkana. Its capital was Tagara, modern Doulatabad (DaCunha’s History of Chaul and Basacin, p. 127).

Ārāṭṭa—The Panjab, which is watered by the five rivers (Mahābhārata, Droga Parva, chs. 40—45; Karṇa P., ch. 45; Kauṭilya’s Arthaśāstra, Pt. ii, ch. 30). It was celebrated for its fine breed of horses. Its Sanskritized form is Arāṣṭra.

Aravālo—The Wulur or Volur lake in Kaśmir (Turnour’s Mahāvamsa, p. 72). The Nāga king of Aravālo was converted into Buddhism by Majjhantika (Madhyantika), the missionary, who was sent by Aṣoka to Kaśmir and Gāndhāra. It is the largest lake in the valley of Kaśmir, and produces water-nuts (singada) in abundance, supporting considerable portion of the population, the nuts being the roots of the plant trapa bispinosa (Thornton’s Gazetteer).

Arbuda—Mount Abu in the Aravali range in the Siroh State of Rajputana. It was the hermitage of Rishi Vaśishṭha (Mbh., Vana, ch. 82; Padma P., Svarnga, ch. 11). The Rishi is said to have created out of his fire-pit in the mountain a hero named Paramāra to oppose Viśvāmitra while he was carrying away his celebrated cow Kāma-dhenu. Paramāra became the progenitor of the Paramāra clan of Rajputs (Ep. Ind., vol. I, p. 224). Mount Abu contains the celebrated shrine of Ambā Bhavāni. It contains the celebrated Jaina temples dedicated to Rishabh Deva and Neminātha: it is one of the five sacred hills of the Jainas, which are Satrūjaya, Samet Sikhar, Arbuda, Girmar, Chandragiri (Ind. Ant., II, 354). For the names of the twenty-four Tirthaṇkaras, see Śravasti.

Arddhagā—The river Kāverī (Hemakosha; Harivamśa, I, ch. 27).
Ariana—That portion of Central Asia (mentioned by Strabo) which was the original abode of the Aryan race and which is called Airyan-vejo (Arya-vija) in the Avesta. From its description as a very cold country and its situation on the north of India as it appears from the Vedas, it is considered to have been situated to the west of Belurtagh and Moustagh (or Snowy Mountain) and near the source of the Amu and Sychun, including the Pamir. Sections of the Aryan race migrated to the west and settled themselves in Europe at different periods. Those that remained behind migrated subsequently to the south and settled themselves in Iran and the Punjab. Differences of opinion about agricultural and religious reforms, especially the introduction of the worship of Indra as a principal god to the lowering of Varunā, who always held the highest position in the hierarchy of the gods even from the time when they all resided in Central Asia, split up the early Aryan settlers of the Punjab into two parties, and led to the dissension which brought about a permanent separation between them. The party which opposed this innovation migrated to the north-west, and after residing for some time at Balkh and other places, finally settled themselves in Iran: they were the followers of Zarathasthura and were called Zoroastrians, the ancestors of the modern Parsis. The other party, the ancestors of the Hindus, gradually spread their dominion from the Punjab and the bank of the Sarasvati to the east and south by their conquest of the aboriginal races (Max Müller’s Science of Language).

Arishthapura—The Sanskritized form of Arijṭhapura, the capital of the country of Sivi (q.e.). It has not yet been identified; perhaps it is the same as Aristobathra of Ptolemy on the north of the Punjab.

Arishtha—Same as Kusasthala; see Paṇḍiprastha.

Arjikiya—The river Bias (Vipāśā) [Rig-Veda].

Arjuni—The river Bāhūdā or Dhabalā (Hemakosh).

Arakshetra—Same as Padmakshetra; Konārak, or Black Pagoda, 19 miles north-west of Purī in Orissa, containing the temple of the Sun called Koṇāditya. It is also called Śūrya-kṣetra (Brahma Purāṇa, ch. 27). See Koṇārka.

Aruṇa—One of the Seven Kosis (Mahābhārata, Vana, ch. 84). See Mahākautukī.

Aruṇā—A branch of the Sarasvati in Kurukshetra (Mahābhārata, Salya, ch. 44): it has been identified by General Cunningham with the Mārkanda. Its junction with the Sarasvati three miles to the north-east of Pehoa (Prāthudaka) is called the Aruṇa-saṅgama (Arch. S. Rep., vol. XIV, p. 102).

Aruṇāchala—1. Same as Aruṇagiri. See Chidambaram; it contains the tej or fire image of Mahādeva. 2. A mountain on the west of the Kailāsa range (Brahmāṇḍa P., ch. 51).


Aruṇoda—Garwal, the country through which the Alakānandā flows (Skanda P., Avanti Kh., Chaturasitihīga, ch. 42). Its capital is Srinagar.
Āryaka—Ariake of Ptolemy who wrote his Geography about A.D. 150 (Bṛihat Samhitā ch. 14). See Aparāntaka and Āranyaka.

Āryapura—Ahiole, the western capital of the Chālukyas in the seventh and eighth centuries A.D., in the Badami Taluka of the Bijapur district. It is the Ayyābole of the old inscriptions (Arch. S. Rep., 1907–8, p. 189).

Āryāvarta—The northern part of India which lies between the Himalayas and the Vindhya range (Manu-Samhitā, ch. 2, v. 22). At the time of Patañjali, Āryāvarta was bounded on the north by the Himalayas, on the south by the Pāriyāttrakā, on the west by Ādārśavāli (Vinaśana according to the Vaiśīṣṭha Samhitā, I, 8), and on the east by Kālakavana (Rajmahal hills). See Kālakavana. According to Rājaśekhara, the river Nerbude was the boundary between Āryāvarta and Dakṣiṇāpatha (Bālarāmaṇa, Act VI; Apte’s Rājaśekhara: his Life and Writings, p. 21).

Āsāpalli—Ahmedabad; same as Vessabat or Āsawal (Alberuni’s India, p. 102).


Āshāvakra-Āśrama—Rāhu-grāma (now called Raila), about four miles from Hardwar, near which flows the Ashāvakranadi, a small river, perhaps the ancient Samaṅgā. The hermitage of Rishi Ashāvakra is also pointed out at Pauri near Srinagar in Garwal, the mountain near which is called Ashāvakra-parvata.

Ashtapada—See Kailāsa.


Āshītigrāma—Rāval in the district of Mathurā, where Rādhikā was born at the house of her maternal grandfather Surbhānū and passed the first year of her infancy before her father Brīshabhānū who dwelt at this place removed to Varṣaṇa (Adi Purāṇa, ch. 12 and Growse’s “Country of Braja” in JASB., 1871 and 1874, p. 352). See Barṣaṇa.

Āsī—A river in Benares. See Barāṇasi (Mahābhārata, Bhīṣma, ch. 9).

Asiknī—The river Chenab (Chandrabhaṅgā) [Ṛg-Veda, x, 75].

Asiladurga—Junagar (Toḍi’s Rājasthān).
Nikāya, xix, 36). It appears, however, from the "History of Bāwari" in Spence Hardy's Manual of Buddhism, Suttaniṣṭa, and Pārāyanasūtra (SBE., X, 188) that Asaka (Āśmaka) was situated between the Gōdāvari and Mahīsati (Māhīshmati) on the Nerbuda. It was also called Alaka or Mūlaka and its capital was Pratishṭāna (Paudanyā q.v.) of the Mahābhārata on the north bank of the Gōdāvari (see Pratishṭāna,) called Potali and Potana by the Buddhists (Jātakas, Cam. Ed., vol. III, p. 2). It became a part of the Mahārāṣṭra country at the time of Asoka. The Daivakumārakarita written in the sixth century A.D., by Daṇḍin, describes it as a dependant kingdom of Vidarbha. It is also mentioned in the Harshacharita. It should be remarked that in the Purāṇas, Mūlaka is said to be the son of a king of Asmaka. Bhaṭṭa Swāmi, the commentator of Kauṭilya’s Arthakañṭra, identifies Asmaka with Mahārāṣṭra. It is the Āśvaka of the Mahābhārata (Bhishma P., ch. 9).

Aśmanvatī—The river Oxus. It is mentioned in the Rīg-Veda, x, 53, 8.

Aṣaka—See Aṣmaka (Dīgha Nikāya, xix, 36).

"Aṣṭacampra"—Same as Hastakāvaphra, but see Stambhapura.

Aṣṭakāvara—Same as "Aṣṭacampra."

Aṣvaka—See Āśmaka.

Aṭva-kachchhā—Cutch (Rudradāman Inscription).

Aṭva-bhīrā—1. The confluence of the Ganges and the Kālinadī in the district of Kanouj (Mbh., Anuśāsana, ch. 4; Vana P., ch. 114; and Vāmanas P., ch. 83). 2. The Aṭva-krāntā mountain in Kāmakhyā near Gauhati in Assam (Yogini Tantra, Uttarā Kh., ch. 3).

Aṭṭahāsa—On the eastern part of Lāhbapur in the district of Birkhām in Bengal. It is one of the Pīhas (Kubjikā Tantra, ch. 7; Padma P., Śrīṣṭi Kh., ch. 11). Sati’s lips are said to have fallen at this place and the name of the goddess is Phullāra. It is seven miles from the Amudpur Station of the E. I. Railway.

Ātreya—The river Atrai which flows through the district of Dīnajpur (Kāmakhyā Tantra, ch. VII): it is a branch of the Āṣṭāva.

Aṭumvāra—1. Cutch; its ancient capital was Kottēsvāra or Kachchhēsvāra (Mahābhārata, Sahā P., ch. 52 and Cunningham's Arch. S. Rep., v. p. 155) the country of the Odomēnæ of Ptolemy. 2. The district of Nurpur (or rather Gurūdāspur) which was anciently called Dahmeri or Dāhmēri, the capital of which is Pathankot (Pratishṭāna) on the Ravi in the Punjab, was also called Ujumvāra (Brihat-Saṅkhita, ch. 14 and Arch. S. Rep., vol. xiv, p. 116; Rapson's Ancient India, p. 155). There was another Ujumvāra to the east of Kanouj (Chullavagga, pt. xii, chs. 1 and 2).

Aṭpah—Same as Kamboja (Mārkaṇḍeya P., ch. 57).

Aṭvagāna—Afghanistan (Brihat-Saṅkhita, ch. 16). See Kamboja.

Avantī—1 Ujin (Pāṇini, iv, 176; Skanda P., Avanti Khanda, ch. 40): it was the capital of Mālava (Brahma P., ch. 43). 2. The country of which Ujin was the capital (Anāgarakhaṇḍa, Act vii, 109). It was the kingdom of Vikramāditya (see Ujjayini). In the Govinda Sūtra (Dīgha-Nikāya, xix, 36), its capital is said to be Māhīshmati. It is the ancient name of Mālava (Kathāsari-sūgara, ch. xix). Avantī has been called Mālava since the seventh or eighth century A.D. (Rhys Davids' Buddhist India, p. 28).
Avantika-Kshetra—Avani, a sacred place in the district of Kolar in Mysore, where Rāmachandra is said to have halted on his way from Lāṅkā to Ayodhyā.

Avanti-Nadi—The Sipra. Ujin stands on this river.

Ayodhana—Pāk-Rattana, five miles west of the Ravi and eight miles from Māmoke Ghat in the Montgomery district of the Panjāb (Rennell's *Memoir of a Map of Hindoostan* (1785), p. 62; Thornton's *Gazetteer of the Countries adjacent to India*, *JASB.*, vi, 190). It was formerly a renowned city referred to by the historians of Alexander the Great. The town is built on a hillock 40 or 50 feet above the surrounding plain. Its old walls and bastions are now crumbling into ruins. It is celebrated for the tomb of the Mahomedan Saint Farid-ud-din Shaheb Shakar Ganj.

Ayodhyā—Oudh, the kingdom of Rāma. At the time of the Rāmāyaṇa (I, chs. 49, 50,) the southern boundary of Kośala was the river Syandikā or Sai between the Gumti and the Ganges. During the Buddhist period, Ayodhyā was divided into Uttarā (Northern) Kośala and Dakshiṇa (Southern) Kośala. The river Sarayū divided the two provinces. The capital of the former was Śrāvasti on the Rapti, and that of the latter was Ayodhyā on the Sarayū. At the time of Buddha, the kingdom of Kośala under Praśenajit’s father Mahākośala extended from the Himalayas to the Ganges and from the Rāmgaṅgā to the Gandak. The ancient capital of the kingdom was also called Ayodhyā, the birth-place of Rāmachandra. At a place in the town called Janmāsthāna he was born; at Chirodaka, called also Chirasāgara, Daśaratha performed the sacrifice for obtaining a son with the help of Bīshyāśīrga Bīshi; at a place called Tretā-ki-Ṭhākur, Rāmachandra performed the horse-sacrifice by setting up the image of Sita; at Ratnāmaḍā, he held his council (*Muktikopanishad*, ch. 1); at Swargadwāram in Fyzabad, his body was burned. At Lakṣmana-kuṇḍa, Lakṣmana disappeared in the river Sarayū. Daśaratha accidentally killed Saravāṇa, the blind Bīshi’s son, at Majhaurā in the district of Fyzabad. Adinātha, a Jaina Tirthaikara, was born at Ayodhyā (Führer’s *MAI*). Cunningham has identified the Sugrīva Parvata with the Kālakārāma or Purvārāma monastery of the Mahāvānśa, the Maṇi Parvata with Aśoka’s Stūpa mentioned by Hiuen Tsang, the Kubera Parvata with the Stūpa containing the hair and nails of Buddha (*Arch. S. Rep.*, vol. i). The Maṇi Parvata is said to be a fragment of the Gandhamadana mountain which Hanumāna carried on his head on his way to Lāṅkā. The sacred places at Ayodhyā were restored by Vikramāditya (*evidently a Gupta king*), who was an adherent of the Brahmanical faith, in the second century a.d., or according to some, in the fifth century a.d., as the sacred places at Brindāban were restored by Rūpa and Sanātana in the sixteenth century a.d. Ayodhyā is the Sāketa of the Buddhists and Sagada of Ptolemy (*see Sāketa*).

Ayudha—The country lying between the Vīrāstā (Jhelum) and the Sīndhū (Judas). Same as Vaudheya.
Böchmatā—The river Bāgmati in Nepal. Eight out of fourteen great Tirthas of Nepal have been formed by the junction of the Bāgmati with other rivers. The names of the eight Tirthas are:—Panya, Śanta, Saikara, Raja, Chintamani, Pramadā, Satalakshaṇa, and Jayā. The source and exit of the Bāgmati are two other Tirthas. Same as Bhāgvatī.

Badari—The O-chā-li of Huen Tsiang. It has been identified by Cunningham (Anc. Geo., p. 494) with Edar in the province of Gujarāt; it was, according to him, Sauvira of the Pauranic period. According to the Brihat-jyotishhāraṇava, Edar is a corruption of Ilvadurga. It is situated on a river called Hiranyanadi. The name of Badari is mentioned in the Dhavala inscription at Vasantagad near Mount Abu (JASB., 184, p. 821).

Badari—See Badarikārāma.

Badarikārāma—Badrinnath in Garwal, United Provinces. It is a peak of the main Himalayan range, about a month’s journey to the north of Hardwar and 55 miles north-east of Śrīnagarā. The temple of Nara-Narāyaṇa is built on the west bank near the source of the Bishenganga (Alakānanda), equidistant from two mountains called Nara and Narāyaṇa, over the site of a hot-spring called Tapanakunda, the existence of which, no doubt, led to the original selection of this spot: it is situated on the Gaudhamadana mountain (Asiatic Researches, vol. XI, article x; Mahābhārata, Śanti, ch. 335). The temple is said to have been built by Śaikaraśārya in the eighth century A.D. It was also called Badari and Bīśalā Badari (Mahābhārata, Vana, ch. 144). For a description of the place, see Asiatic Researches, vol. XI, article x.

Badavā—Same as Jvalāmukhi (see Mahābhārata, Vana, ch. 82).

Baggumudā—Same as Bhāgvatī.

Bāgmati—A sacred river of the Buddhists in Nepal. The river is also called Bāchmati as it was created by the Buddha Krakuchhanda by word of mouth when he visited Nepal with people from Gaṇḍā-desa. Its junctions with the rivers Maradāri, Manishrohinī, Raigamāṇji, Ratarnāvali, Chārumatī, Prabhavatī and Triveṇi, form the Tirthas called Śanta, Saikara, Raigamaṇji, Pramodā, Sulakshaṇa, Jayā and Gokarna respectively (Svaṇamkha Purāṇa, ch. v; Varāha P., ch. 215. See also Wright’s Hist. of Nepal, p. 30).

Bahela—Baghelkhand in Central India. It has been placed with Kārusha (Rewa) at Vindhyāmula (Vāmanā P., ch. 13). Rewa is also called Baghilkhand (Thornton’s Gazetteer).

Bāhika—The country between the Bias and the Sutlej, north of Kekaya. It is another name for Vāhika (see Mbh., Sabhā, ch. 27, where Vāheka is evidently used for Vāhika): it was conquered by Arjuna. According to the Mahābhārata (Karma P., ch. 44), the Vāhikas lived generally between the Sutlej and the Indus, but specially on the west of the rivers Ravi and Āpaga (Ayuk Nadi), and their capital was Śākala. They were a non-Aryan race and perhaps came from Balkh, the capital of Bactria. According to Pāṇini and Patañjali, Vāhika was another name for the Panjab (IV, 2, 117; V, 3, 114; Ind. Ant. I, 123). See Takka-deia. Bāhi and Hika were names of two Asuras of the Bias river after whom the country was called Vāhika. (Mbh., Karma P., ch. 45 and Arch. S. Rep., vol. V). They lived by robbery. According to the Rāmāyana (Ayodhyā K., ch. 78), Vāhika was situated between Ayodhyā and Kekaya.
Bāhuda—The river Dhabal, now called Dhumela or Burhā-Rapti, a feeder of the Rapti in Oudh. The severed arm of Kīshi Likhitā was restored by bathing in this river; hence the river is called Bāhuda (Mahābhārata, Sāti, ch. 22. Harivaṃśa, ch. 12). But in the Śīva Purāṇa (Pt. VI., ch. 60), it is said that Gauī, the grandmother of Māndhata, was turned into the river Bāhuda by the curse of her husband Prasena-jit. It has been identified by Mr. Pargiter with the Ranaiga, which joins the Ganges near Kanaūj (see his Mārkandeya P., ch. 57). See Ikshumati. But this identification does not appear to be correct, as it is a river of Eastern India (Mahābhārata, Vāna, ch. 87).

Bahulā—A Śakti Piūha near Kātwā in Bengal (Tattva-vidvāna). Bāhrīyā-Sarorvāra—Same as Mānas-sarorvāra (Harivaṃśa, ch. 23).

Baidīśa—See Bīśā ( Brahma P., ch. 27).

Baidūrya-Parvata—1. The island of Māndhata in the Nerbada, which contains the celebrated temple of Oṣogārānāth, was anciently called Baidūrya-Parvata (Skanda P., Rev-A Kh.). 2. It has been identified by Yule (Marco-Polo) with the northern section of the Western Ghats. The Parvata or mountain is situated in Gujarāt near the source of the river Vīsuvīmitā which flows by the side of Baroda (Yādavamśiḥ’s Bṛhat-Saṃhitā, ch. 14. Mahābhārata, Vānas, chs. 89, 120). 3. The Satpura range: the mountain contained Baidūrya or Beryl (cat’s eye) mines (Mahābhārata, Vāna, chs. 61, 121).

Baidyanatītha—1. See Chitābhūmi. It is a place of pilgrimage (Padma P., Uttara Kh., ch. 59). 2. In the district of Kangra in the Panjab. Same as Kiragrāma (Mātaya P., ch. 122). [Temples of Baidyanatītha are:—In Deogāh in the Southal Parganas in Bengal (Bṛhad-Dharma P., pt. I., ch. 14). See Chitābhūmi. For the establishment of the god and the name of Bajjnāth (Vaidyanath), see Mr. Bradley-Birt’s Story of an Indian Upland, ch. xi. 2. In Dabhoī, Gujarāt (Ep. Ind., vol. 1, p. 21 ). 3. In Kiragrāma on the east of the Kangra district, 30 miles east of Ko ā Kangra on the Binuan river (ancient Kandukā-binduka) in the Panjab (Ep. Ind., vol. 1, p. 97)].

Baidyuṭa-Parvata—A part of the Kailāsa range at the foot of which the Mānasasarovara lake is situated. It is evidently the Gurla range on the south of lake Mānasasarovara; the Saraju is said to rise from this mountain (Brahmārāḍa P., ch. 51). As Mānasasarovara is situated in the Kailāsa mountain (Rāmāyaṇa, Bāla-k., ch. 24), Baidyuṭa mountain is a part of the Kailāsa range.

Baihāyasi—Same as Begavati (Devi-Bhāgavata, VIII, ch. 11; Mack. Col., pp. 142, 211).

Baijayanti—Banavāsi in North Kanara, the capital of the Kadambas. Same as Kṛūṭa-ehāpura. It is mentioned as Vaijayanta in the Rāmāyaṇa (Ayodhyā K., ch. 9). It has also been identified with Bijayadurg by Sir R. G. Bhandarkar (Early History of the Dekkan, p. 33).

Baikanṭha—A place of pilgrimage about 22 miles to the east of Tinnevelly visited by Chaitanya (Chaitanya-charitāmīta). It is situated on the river Tāmaraparnī in Tinnevelly. It is also called Śrīvaiṅkaṇṭham.

Bairantya-Nagara—Where Bhāsa places the scene of his drama Avimāraka. It was the capital of a king named Kunti-Bhoja (Ibid, Act VI). It is mentioned in the Harsha-charitā (ch. vi) as the capital of Rantideva. See Kunti-Bhoja and Rantipura.
Bairāta-Pattana—The capital of the old kingdom of Govisana, visited by Hiuen Tsang in the seventh century. It has been identified with Dhikuli in the district of Kumaun (Führer's MAl., p. 49).

Baisāli—Besād in the district of Muzaffarpur (Tirhut), eighteen miles north of Hajipur, on the left bank of the Gandak (General Cunningham's Anc. Geo., p. 443 and Rāmaṇa, Adikārga, ch. 47). The Rāmaṇa places Bīsāla on the northern bank of the Ganges and the Ava. Kalp. (ch. 39) on the river Balgumati. The Pergana Besārā, which is evidently a corruption of Bīsāla, is situated within the sub-division of Hajipur. Baisāli was the name of the country as well as of the capital of the Vrijjis (Vajjus) or Lichchhavis who flourished at the time of Buddha. The southern portion of the district of Muzaffarpur constituted the ancient country of Vaisāli. The small kingdom of Vaisāli was bounded on the north by Videha and on the south by Magadha (Fargiter's Ancient Countries in Eastern India). It appears from the Lalāvistara that the people of Vaisāli and the Vajjus had a republican form of government (see also Mahā-parinibbāna Sutta). Buddha lived in the Mahāvāna (Great Forest) monastery called Kuṭāgārasālā or Kuṭāgāra hall, rendered as "Gabled Pavilion" by Rhys Davids (Chullavagga, ch. v, sec. 13 and ch. x, sec. 1; SBE., vol. XI), which was situated on the Markuṭa-hrada or monkey-tank near the present village of Bakhra, about two miles north of Besād, and near it was the tower called Kuṭāgāra (double-storeyed) built over half the body of Ananda. About a mile to the south of Besād was the Mango-garden presented to Buddha by the courtesan Āmradārikā called also Ambapāli. Chāpāla was about a mile to the north-west of Besād, where Buddha hinted to Ananda that he could live in the world as long as Ananda liked, but the latter did not ask him to live. The town of Baisāli, which was the capital of Bideha at the time of Buddha and Mahāvira, consisted of three districts: Baisāli or Bēsāli proper, Kunḍapura or Kunḍagāma (the birth-place of Mahāvira, the twenty-fourth or last Tirthankara of the Jains), and Bāniyagāma, occupying respectively the south-eastern, north-eastern, and western portions of the city (Dr. Hoernle's Urasagadāswu, p. 4 n.; Āchārāga Sūtra, and Kalpa Sūtra in SBE., vol. XXII, p. 227 f.). The second Buddhist Synod was held at the Bālukārāma-vihāra in 443 B.C., but according to Max Müller in 377 B.C., in the reign of Kālāsoka, king of Magadha, under the presidency of Revata who was one of the disciples of Ānanda (Turnour's Mahavamsa, ch. iv.). Baisāli, however, has been identified by Dr. Hoey with Chidān, seven miles to the east of Chapra on the Ganges (see Chidān in Pt. II). At Beluva (modern Belwa, north-east of Chidān), Buddha was seized with serious illness (Mahā-parinibbāna Sutta, ch. ii). Chāpāla (Mahā-parinibbāna Sutta, ch. ii) has been identified by Dr. Hoey with Telpā (or Telpā, a tower) to the east of the town of Chapra, which was built for the Mother of the Thousand Sons. Titariā, west of Sewan, has been identified by him with the forest, the fire of which was extinguished by the Tūlar or partridge. The name of Satanmālā has been connected with the seven (saptam) princes who were prepared to fight with the Mallas for the relics of Buddha. Bhāta-pokhar (Bhakta-Pushkara) is shown to be the place where Drona divided the relics among the seven princes. The country to the east of the river Dahāneār Sewan was the country of the Mallas. The river Shi-lai-na-fa-ti (Suvargavati) of Hiuen Tsang has been identified with the river Sondi. Dr. Hoey identifies Besād with the town of the Monster Fish, Vasāthya (really Viṣṇavatī)
vol. LXIX—"Identification of Kusinara, Vaisali and other Places" and my article on "Chidan in the district of Saran" in JASB., vol. LXXII. The places where Buddha resided while in Vaisali are Udena-Mandira, Gauthama-Mandira, Saptambaka-Mandira, Bahuputakha-Mandira, Saranda-Mandira, and Chhipala-Mandira (Mahā-parinibbāna Sutta, ch. 3; Spence Hardy's MB, p. 343). For the names of other places in Baisali where Buddha resided, see Divyavādāna (Cowell's ed., chs. xi, xii).

Baisikya—Same as Basyā (Brahma P., ch. 27).

Baitaranī—1. The river Baitaranī in Orissa; it is mentioned in the Mahābhārata as being situated in Kaliya (Vana Parva, ch. 113). Jāipur stands on this river. 2. The river Dantura which rises near Nasik and is on the north of Bassin. This sacred river was brought down to the earth by Parasurāma (Pada P., Tuṅgāri Māhātmya; Matsya P., ch. 113; Da Cunha's History of Chaul and Bassin, pp. 117, 122). 3. A river in Kurukshetra (Iukh., Vana, ch. 83). 4. A river in Garwal on the road between Kedāra and Badrinātha, on which the temple of Gopesvara Mahādeva is situated.

Bākalaka—A province between the Bay of Bengal and the Sri-saila hills, south of Hyderabad in the Deccan. The Kailakila Yavanas reigned in this province and Vinīthya-sakti was the founder of this dynasty (Vishnu P., IV., ch. 24; Dr. Bhaub Daji's Brief Survey of Indian Chronology). See, however, Kilkila.

Bakresvara—Bakranath, one of the Sakti Pīthas in the district of Birhnum in Bengal. It derives its name from Bhairava Bakranath, the name of the goddess Mahishamardini. There are seven springs of hot and cold water (Tantra-chudāmāṇi).

Bakreswari—The river Bikā which flows through the district of Burdwan in Bengal.

Bakshu—The river Oxus (Matsya P., ch. 101; cf. Chakshu in Brahmāṇḍa P., ch. 51; see Sabdakalpadruma s.v. Nadi) Wuksh, the archetype of Oxus, is at a short distance from the river (Ibn Haukul's Account of Khorasan in JASB., XXII, p. 176).

Balabhi—Wala or Wallay, a seaport on the western shore of the gulf of Cambay, in Kāthiawad Gujarat), 18 miles north-west of Bhaonagar (Daśakumāra-charita, ch. vi; J.R.A.S., vol. XIII (1852), p. 146; and Cunningham's Anc. Geo., p. 316). It is called Vanupura by the inhabitants. It became the capital of Saurāshṭra or Gujarat. It contained 84 Jaina temples (J.R.A.S., XIII, 159), and afterwards became the seat of Buddhist learning in Western India in the seventh century A.D., as Nālandā in Eastern India (Itsing's Record of the Buddhist Religion by Takakusu, p. 177). The Valabhi dynasty from Bhaṇḍāra to Śilāditya VII reigned from cir. A.D. 465 to 766. For the names of kings of the Valabhi dynasty, see Dr. Bhaub Daji's Literary Remains, p. 113; J.A.N.B., 1838, p. 966 and Kielhorn, "List of Inscr. of N. India," Ep. Ind., Vol. VIII, App. Bhartṛihari, the celebrated author of Brhatti-Kārya, flourished in the court of Śridhara Sena I, king of Valabhi, in the seventh century. Bhadrabahu, the author of the Kalpasūtra, flourished in the court of Dhruva Sena II (see Dr. Stevenson's Kalpasūtra: Preface). See Ānandapura.
Bāhika—1. The country between the Bias and the Sutlej, north of Kokaya (Rāmāyana Ayodhya, ch. 78). The Trikāṇḍa-sesha mentions that Vāhika and Trigarta were the names of the same country (see Trigarta). The Mahābhārata (Karṇa Parva, ch. 44) says that the Vāhikas lived on the west of the Ravi and Apaghā rivers, i.e. in the district of Jhang (see Bāhika). The Madras whose capital was Sākala (Sangala of the Greeks), were also called Vāhikas. Bāhika is the corrupted form of this name. The inscription on the Delhi Iron Pillar mentions the Vāhikas of Sindhu (JASB, 1838, p. 630). See Bāhika. 2. Balkh—the Bactriana of the Greeks—situated in Turkestan [Bṛhat sanhīṭā, ch. 18 and JASB, (1838) p. 630] About 250 B.C. Theodotus, or Diodotus, as he was called, the governor of Bactria, revolted against the Seleucid sovereign Antiochus Theos and declared himself king. The Graeco-Bactrian dominion was overwhelmed entirely about 126 B.C. by the Yue-chi, a tribe of the Tartars (see Sākadvipa). Balkh was the capital of Bactria comprising modern Kabul, Khurasan, and Bukhara (James Princep's Indian Antiquities, vol. I). The palaces of Bactria were celebrated for their magnificence. Zoroaster lived at Bactria in the reign of Vitasa or Gustasp, a king of the Bactrian dynasty of Kāvira, between the sixth and tenth centuries B.C. According to Mr. Kunte, Zarathashthura (Zoroaster) is a corruption of Zarat Tvastrī or "Praiser of Tvastrī," Tvastrī being the chiseller and architect of the gods (Kunte's Vicissitudes of Aryan Civilization in India, p. 55). From the Brahma Purāṇa (chs. 89 and 132), Tvasṭṛa and Viśvakarmā (the architect of the gods) appear to be identical, as well as their daughters Uṣhā and Sāṃjñā, the wife of the Sun. A few heaps of earth are pointed to as the site of ancient Bactria. It is called Um-ul-Bilad or the mother of cities and also Kubbat-ul-Islam (i.e. dome of Islam). It contained a celebrated fire-temple. For the history of the Bactrian kings, and the Graeco-Bactrian alphabet, see JASB, 1X (1840), pp. 449, 627, 733; for Bactrian coins, see JASB, X. (1842). p. 130.

Ballālapuri—The capital of Ādiśūra and Ballāla Sena, kings of Bengal, now called Rāmpāla or Ballālabādī, about four miles to the west of Munshiganj at Bikramapura (q.v.) in the district of Dacca. The Sena Rājās, according to General Cunningham (Arch. S. Rep.) retired to this place after the occupation of Gaur by the Mahomedans (Arch. S. Rep., vol. III, p. 163). The remains of Ballāla Sena's fort still exist at this place. It is said to have been founded by Rājā Rāma Pāla of the Pāla dynasty, and a large tank in front of the fort still bears his name. He was the son of Vighrapāla III and father of Madana-pāla. The five Brahmans who came to Bengal from Kanauj at the request of Ādiśūra, are said to have vivified a dead post by the side of the gateway of the fort into a Gajāria tree, which still exists, by placing upon it the flowers with which they had intended to bless the king. It should be here observed that Ādiśūra Jayanta or Ādiśūra, who ascended the throne of Gour in A.D. 732, caused the five Brahmans to be brought from Kanauj for performing a Puthreṣṭi sacrifice, and he gave them five villages to live in, namely, Paṭchakotī, Harikoṭī, Kāmakoṭī, Kaikagrāma and Baṭagrāma, now perhaps collectively called Paṭchhasāra, about a mile from Rāmpāla. Ballāla's father Vijayasena conquered Bengal and ascended the throne of Gaur in A.D. 1072. Ballāla Sena, who ascended the throne in A.D. 1119. is said to have been the last king of this
place. His queens and other members of his family died on the funeral pyre (the spot is still pointed out in the fort,) by the accidental flying of a pair of pigeons carrying the news of his defeat at the moment of his victory over the Yavana chief Bāγdumbā of Manipur, the Bāγā Adam of local tradition, who had invaded the town of Bikramapura or as it was called Ballālapuri, at the instigation of Dharma Giri, the mahānta of the celebrated Mahādeva called Ugramahavā of Mahāsthāna. whom the king had insulted and banished from his kingdom (Ānanda Bhaṭṭa’s Ballāla-Charita, chs. 26 and 27). Bāγdumbā or Bāγā Adam’s tomb is half a mile to the north of Ballāla-bādi. Vikramapura was the birth-place of Dipākara Śri Jñāna, the great reformer of Lamaism in Tibet, where he went in A.D. 1038, and was known by the name Atiśa. Rāmpāla was also the capital of the Chandra and Varma lines of kings.

Bālmki-Āsrama—Bīthūr, fourteen miles from Cawnpur, which was the hermitage of Rishi Vālmiki, the author of the Rāmāyaṇa. Sītā, the wife of Rāmacandra, lived at the hermitage during her exile, where she gave birth to the twin sons, Lava and Kuśa. The temple erected in honour of Vālmiki at the hermitage is situated on the bank of the Ganges (Rāmāyaṇa, Uttara, ch. 58). Sītā is said to have been landed by Lakśmaṇa, while conveying her to the hermitage, at the Sati-ghāṭ in Cawnpur. A large heavy metallic spear or arrow-head of a greenish colour is shown in a neighbouring temple close to the Brāhmaṇvarta-ghāṭ at Bīthūr, also situated on the bank of the Ganges, as the identical arrow with which Lava wounded his father, Rāmacandra, in a fight for the Arjumudha horse; this arrow-head is said to have been discovered a few years ago in the bed of the river Ganges in front of the hermitage.

Bāloksha—Beluchistan. The name occurs only in the 57th chapter of the Avadāna-Kalpalatā. From the names of other places and that of Milindra, perhaps the Greek king Menander, mentioned in that chapter, Bāloksha appears to be the country of the “Balokshias” or Beluchis. It is called Balokshi in the Bodhisattvavādāna-Kalpasūtra (Dr. R. Mitra’s Sans. Buddh. Literature of Nepal, p. 60). Beluchistan was formerly a Hindu kingdom and its capital Kelat or Kalat (which means fort) was originally the abode of a Hindu ruler named Sevāmal, after whom the fort there was called Kalat-i-Sewa, now known by the name of Kalat-wa-Neecharah. One of the most ancient places in Beluchistan is the island called Sata-dvipa (popularly known as Suṣa-dvipa) or the island of Sata or Astola (Astula or Kāli), the Asthala of Ptolemy and Sutalishefalo of Huen Tsiang (Astulesvara), just opposite the port of Paśāne (Paśhani) which is evidently the Paśhān of Bodhisattvavādāna-Kalpasūtra. According to tradition, it was once inhabited, but the inhabitants were expelled by the presiding goddess Kāli in her wrath at an incest that was committed there. Sata-dvipa is the Karmine of Nearcbus, which is a corruption of Kālyana or the abode of Kāli. There is still a Hindu temple at Kalat, which is dedicated to Kāli or Durgā, and which is believed to have been in existence long before the time of Sewa. Another place of Hindu antiquity in Beluchistan is the temple of Hingulaj (see Hingulā). Mustang also contains a temple of Mahādeva (JASB., 1843, p. 473—“Brief History of Kalat” by Major Robert Leech).
Balubāhīnī—The river Bāgin in Bundelkhand, a tributary of the Jamuna [Skanda P., Āvanta Kh. (Revā Kh., ch. 4)].


Bāmanasthali—Ranthali near Junāgad.

Bāmri—Same as Bāveru.

Bānpa—Same as Bātsya: (Jātakas, VI, 120).

Bāmbadhārā—The river Baṁdhrā in Ganjam, on which Kaliugapatan is situated (Pargiter’s Mārkaṇḍ. P., ch. 57, p. 305; Imperial Gazetteer of India, s.v Ganjam and Vanjādhrā).

Bāpsagulma—A sacred reservoir (kuṇḍa) on the tableland of Amarakaṇṭaka, which is situated on the east (at a distance of about four miles and a half) of the source or first fall of the Narbada (Mahābhārata, Vana, ch. 85).

Bāna—1. The twelve Vanas of Mathurā-mañḍala or Braja-mañḍala are Madhuvana, Tālava, Kumudavana, Vrindāvana, Khadiravāna, Kāmyakavanā, Bahulā-vana on the western side of the Jamuna; Mahāvāna, Vilvavāna, Lohavāna, Bhāṇḍira-vana, and Bhadravāna on the eastern side of the Jamuna (Lochana Das’s Chaitanya-mañḍala, III, p. 192; Growse’s Mathurā, p. 54). The Varāha P. (ch. 153) has Vishnuśthāna instead of Tālava, Kuṇḍa-vana instead of Kumudava-vana, and Bakula-vana instead of Bahulavāna. 2. Same as Aranya (Śabdakalpadruma). 3. The seven Vanas of Kurukshetra are:—Kāmyaka, Aditi, Vyāsa, Phalaki, Sūrya, Madhu, and Sita (Vāmana P., ch. 34). 4. For the Himalayan vanas or forests as Nandana, Chaitranātha, etc., see Mātsya P., ch. 120.

Bānapura—1. Mahābali pura or Mahābaleśvara or the Seven Pagodas, on the Coromandel coast, Chingleput district, 30 miles south of Madras. It was the metropolis of the ancient kings of the race of Pandion. Its rocks are carved out into porticoes, temples and bas-reliefs, some of them being very beautifully executed. The ruins are connected with the Pauranic story of Bali and Vāmana. The monolithic “Rathas” were constructed by the Pallavas of Conjeeveram, who flourished in the fifth century A.D. For descriptions of the temples and remains at Mahābali pura, see JASB., 1853, p. 656. 2. Same as Sonítapura.

Banavāṣṭi—1. North Kanara was called by this name during the Buddhist period (Hari-vanśia, ch. 94). According to Dr. Bühler, it was situated between the Ghats, the Tuṅga-bhadra and the Baradā (Introduction to the Viṅgāmāṅkadevavarchita, p. 34, note). 2. Same as Kraunghapura in North Kanara. A town called Banauasaei (Banavasi) is on the left bank of the Varadā river, a tributary of the Tuṅgabhadrā, in North Kanara mentioned by Ptolemy (McCrindle’s Ptolemy, p. 176) still exists (Lists of the Antiquarian Remains in the Bombay Presidency, vol. VIII, p. 188). Vanavasi was the capital of the Kadamba dynasty (founded by Mayūravarman) up to the sixth century when it was overthrown by the Chalukyas. Asoka sent here a Buddhist missioner named Rakkhita in 245 B.C. Same as Jayantī and Valjayantī. In the Vanavāsī-Mahāmya of the Skanda Purāṇa, Vanavasi is said to have been the abode of the two Daityas, Madhu and Kaitabha, who were killed here by Vishnu. The temple of Madhuśevara Mahādeva at this place was built by the elder brother Madhu (Da Cunha’s History of Chaul and Bassein).
Banâyu—Arabia (T. N. Tarakavâchaspâti’s *Śrabostomamahânâdhi*; *Râmâyana*, Ādi, ch. vi). It was celebrated for its breed of horses (*Athaśastrâ* of Kâutilya, Bk. II, Āvâdhyâyaksha). But the ancient name of Arabia as mentioned in the Behistun inscription (*JRAS*, vol. XV) was Arbaya. It appears from Ragozin’s *Assyria* that the ancient name of Armenia was Van before it was called Urartu by the Assyrians. But Armenia was never celebrated for its horses. The identification of Vanâyu with Arabia appears to be conjectural (see Griffith’s *Râmâyana*, Vol. I, p. 42 note). Arabia (Arabia) has been mentioned by Varāhamihirâ who lived in the sixth century B.C. (*Brihat sahita* XIV, 17). The *Pâñcâ P. (*Svarga, Ādi, ch. iii) mentions the Vânâyavas (people of Vanâyu) among the tribes of the north-western frontier of India.

Banga—Bengal. “In Hindu geography,” says Dr. Francis Buchanan “Baiga, from which Bengal is a corruption, is applied to only the eastern portion of the delta of the Ganges as Upabaiga is to the centre of this territory, and Aiga co its western limits” (Beveridge’s “Buchanan Records” in the *Calcutta Review*, 1894, p. 2). According to Dr. Bhau Daji, Baiga was the country between the Brahmaputra and the Padma (*Literary Remains of Dr. Bhau Daji*). It was a country separated from Pundra, Sumha and Tamralipta at the time of the *Mahâbhârata* (Sabhâ P., ch. 29). Bengal was divided into five provinces: Pundra or North Bengal; Samata or East Bengal; Karna-suvâra or West Bengal; Tamralipta or South Bengal; Kamarupa or Assam (Huen Tsang). According to General Cunningham, the province of Bengal was divided into four separate districts after the Christian era. This division is attributed to Ballâla Sena: Barendra and Baiga to the north of the Ganges, and Râda and Bangdi to the south of the river (*ibid.* JASB., 1873, p. 211), the first two were separated by the Brahmaputra and the other two by the Jalingi branch of the Ganges. Barendra, between the Mahânandâ and Karotoya corresponds to Pundra, Baiga to East Bengal, Râda (to the west of the Bâghirathi) to Karna-suvâra and Bangdi (Samata of Huen Tsang and Bâhî of the *Ākârânâma*) to South Bengal (*Arch. S. Rep.,* vol. XV, p. 145, and see also Gopâla Bhâjâ’s *Ballâla-charitam*, Pûrva-khaḍga, vs. 6, 7). Mr. Pargiter is of opinion that Baiga must have comprised the modern districts of Murshidabad, Nadia, Jessore, parts of Râjshâhî, Paba na and Faridpur (“Ancient Countries in Eastern India” in *JASB.*, 1897, p. 85). At the time of Adiśûra, according to Devivara Ghaṇâka, Bengal was divided into Râda, Baiga, Barendra and Gauja. At the time of Keśava Sena, Baiga was included in Pundravardhana (see Edilpur Inscription: *JASB.*, 1838, p. 45). The name of Baiga first occurs in the *Aitareya Aranyaka* of the Rig-Veda. According to Sir George Birdwood, Baiga originally included the districts of Burdwan and Nadia. Baiga was called Bâgalâ even in the thirteenth century (Wright’s *Marco Polo*). For further particulars, see Bengal in Part II of this work. Dr. Rajendralâla Mitra (*Indo-Aryans*, vol. II, ch. 13) gives lists of the Pâla and Sena kings [see also *Ep. Ind.*, vol. 1, p. 305] (*Deopâra Inscriptions regarding the Senas*); *Ibid.*, vol. 11, p. 160 (Bâdal Pillar Inscription); *Ibid.*, p. 347 (Vaidyadeva Inscription at Benares); *JASB.*, 1838, p. 40 (Edilpur Inscription of Keśava Sena from Bakarganj). According to the copperplate inscription of Lakshmana Sena found in Sirajganj in the district of Paba, it appears that the Sena kings were Kshatriyas who came from Karna. For the ancient trade and commerce of Bengal, see Mr. W. H. Schoff’s *Periplus*; Bernier’s *Travels*, p. 408; Tavernier’s *Travels*, Bk. III; Mr. N. Law’s article, *Modern Review*, 1918. See *Saptārāma* and Karna-suvâra.
Bāṇīṣagrma—Same as Bāṇīyaṃgāma.

Bāṇīyaṃgāma—Vaisālī (or Besād) in the district of Muzaffurpur (Tirhut); in fact, Bāṇīyaṃgāma was a portion of the ancient town of Vaisālī (Dr. Hoernle’s Uvāsagadālā). See Kundaṃgāma.

Sadji—Same as Karura, the capital of Chera or Kerala, the Southern Konkan or the Malabar Coast (Caldwell’s Drav. Comp. Gram., 3rd ed., p. 96).

Bāṇjula—the river Manjerā, a tributary of the Godāvarī. Both these rivers rise from the Sahya-pāda mountain or Western Ghats (Matsya P., ch. 113). Bāṇjula is mentioned as Maṇjula in the Mahābhārata, Bhiśma P., ch. 9.

Jānchhu—Same as Chakshu (Bhāgavata P., v. 17).


Baradā—1. The river Wardha in the Central Provinces (Mālavikāgnimitra, Act V: Agni P., ch. 109; Mbb. Vana, ch. 85; Padma P., Ṛtis., ch. 39). 2. A tributary of the Tuigabhadrā, on which the town of Vanavāś, the abode of the two Daityas Madhu and Kaśirāha, is situated. See Vanavāś and Vedavati.

Barāha-kahetra—1. Barāmula in Kāśmira on the right bank of the Jhelum, where Vishnu is said to have incarnated as Varāha (boar). There is a temple of Ādi-Varāha (see Būkara-kahetra). 2. Another place of the same name exists at Nāthpur on the Kuś in the district of Purnea below the Triveni; see Mahā-Kaumika (JASB., XVII, 638). It is the Kokāmukha of the Varāha Purāṇa sacred to Varāha, one of the incarnations of Vishnu (Varāha P., ch. 140). See Kokāmukha.


Baruṣa—1. Bulandshahr near Delhi in the Punjab (Growse, JASB., 1883). This town is said to have been founded by Janmejaya, son of Parikshit and great-grandson of Arjuna (Bulandshahr by Growse, in the Calcutta Review, 1883, p. 342). At Ahar, 21 miles north-east of Bulandshahr, he performed the snake-sacrifice (JASB., 1883, p. 274). A Jaina inscription also shows that it was called Uchchanagara (Dr. Bühler, Ep. Ind., vol. 1, p. 375). 2. Same as Aornos (Ind. Ant., I, 22).

Barūḷa—Same as Barunā (Kūrma P., I, ch. 31).

Barunā—Same as Barunā.

Barunā—Benes or Benares situated at the junction of the rivers Barṇā and Asi, from which the name of the town has been derived (Vāmana P., ch. III). It was formerly situated at the confluence of the Ganges and the Gomti (Mbb., Anuśasana, ch. 30). It was the capital of Kaśi (Rāmāyaṇa, Uttara, ch. 48). At the time of Buddha, the kingdom of Kaśi formed a part of the kingdom of Kusāla (see Kṣet). According to James Prinsep, Benares or Kaśi was founded by Kaśa or Kāśirāja, a descendant of the Pururavas, king of Pratisthāna (see Pratisthāna). Kāśirāja’s grandson was Dhanvantari; Dhanvantari’s grandson was Divodāsa, in whose
reign Buddhism superseded Siva-worship at Benares, though it appears that the Buddhist religion was again superseded by Saivaitism after a short period. In 1027, Benares became part of Gauḍa, then governed by Mahipāla, and Buddhism was again introduced in his reign or in the reign of his successors Sthirapāla and Vasantapāla. Benares was wrested from the Pāla kings by Chandra Deva (1072—1096) and annexed to the kingdom of Kanauj. Towards the close of the twelfth century, Benares was conquered by Muhammad Ghūri who defeated Jaya Chand of Kanauj (James Prinsep’s *Benares Illustrated, Introduction*, p. 8; *Vāyu P.*, Uttara, ch. 30). In the seventh century, it was visited by the celebrated Chinese traveller Huien Tsian. He has thus described the city and its presiding god Viśveśvara, one of the twelve Great Līṅgas of Mahādeva: “In the capital there are twenty Deva temples, the towers and halls of which are of sculptured stone and carved wood. The foliage of trees combines to shade the sites, whilst pure streams of water encircle them. The statue of Deva Maheśvara, made of teou-shih (brass), is somewhat less than 100 feet high. Its appearance is grave and majestic, and appears as though really living.” The *Padma P.* (Uttara, ch. 67) mentions the names of Viśveśvara, Vindumadhava, Maṇiśkarṇikā, and Jñānavāpi in Kāśi (Benares). The present Viśveśvara, which is a mere Līṅga, dates its existence since the original image of the god, described by Huien Tsian, was destroyed by the iconoclast Aurangzebe and thrown into the Jñānavāpi, a well situated behind the present temple. There can be no doubt that Benares was again converted into a Buddhist city by the Pāla Rājās of Bengal, and Śiva-worship was not restored till its annexation in the eleventh century by the kings of Kanauj, who were staunch believers in the Pauranic creed. The shrines of Ādi-Viśveśvara, Veṇimadhava, and the Bakarya-kūda were built on the sites of Buddhist temples with materials taken from those temples. The temple of Ādi-Kesava is one of the oldest temples in Benares: it is mentioned in the *Prabodha-Chandrodaya Nāmsa* (Act IV) written by Krishṇa Miśra in the eleventh century A.D. The names of Mahādeva Tilabhadeśvara and Dasāvamedheśvara are also mentioned in the *Śiva Purāṇa* (Pt. I, ch. 39). The Maṇiśkarṇikā is the most sacred of all cremation ghats in India, and it is associated with the closing scenes of the life of Rājā Hariśchandra of Ayodhyā, who became a slave to a Chaṇḍāla for paying off his promised debt (Ksheṇevśvara’s *Chaṇḍa-kalūka; Mārkandeya P.*, ch. viii). The old fort of Benares which was used by the Pāla Rājās of Bengal and the Rathore kings of Kanauj, was situated above the Rāj-ghāṭ at the confluence of the Barhā and the Ganges (Bholanath Chunder’s *Travels of a Hindoo*, vol. I). Benares is one of the Pijhas where Sati’s left hand is said to have fallen, and is now represented by the goddess Annapurnā, but the *Tantrachudāmani* mentions the name of the goddess as Višālakṣi. There were two Brahmanical Universities in ancient India, one at Benares and the other at Takshasilā (Taxila) in the Punjab. For the observatory at Benares and the names of the instruments with sketches, see Hooker’s *Himalayan Journals*, Vol. I, p. 67. Benares is said to be the birth-place of Kaśyapa Buddha, but Fa Hian says that he was born at Tōo-wei, which has been identified by General Cunningham with Tadwa or Tandwa (Legge’s *Fa Hian*, ch. xxi; *Arch.*
S. Rep., XI), nine miles to the west of Śrāvasti. Kaśyapa died at Gurupāda hill (see Gurupāda-giri). But according to the Aiṭjakathā of Buddhaghoṣha, Kaśyapa (Kaśaspa) was born at Benares and died at Mrigadāva or modern Sarnāth (JASB., 1838, p. 796.) In the Yavanajāya-Jātaka (Jātaka IV, 75), the ancient names of Benares are said to have been Surandhana, Sudarśana, Brahavarddhana, Pushpavatī, and Rāmya.

Bārānast-Katka—Katak in Orissa, at the confluence of the Mahānadi and the Kāṭjuri, founded in A.D. 989 by Nripa Keśari, who reigned between A.D. 941 and 953. He removed his seat of government to the new capital. According to tradition, his capital had been Chaudwār which he abandoned, and constructed the fort at Kaṭak called Bājabāti. The remains of the fort with the ditch around it still exist. For a description of the fort (Bababat), see Lieut. Kittoe’s “Journal of a Trip to Cuttack” in JASB., 1838, p. 203. The former capitals of the Keśari kings were Bhuvanēśvara and Jāipur (Hunter’s Orissa and Dr. R. L. Mitra’s Antiquities of Orissa, vol. II, p. 164). Fleet’s identification of Vinitapura and Yayātinagara of the inscriptions with Kaṭak appears to be very doubtful. The strong embankment of the Kāṭjuri is said to have been constructed by Markaṭ Keśari in A.D. 1906. The town contains a beautiful image of Krisṅa known by the name of Sākṣi-Gopāla (Chaitanya-charitāmṛta, II, 5).

Bārānāvata—Barnawa, nineteen miles to the north-west of Mirat where an attempt was made by Duryodhana to burn the Pāṇḍavas (Führer’s MAI., and MBh., Adi, ch. 148). It was one of the five villages demanded by Krisṅa from Duryodhana on behalf of Yudhishṭhira (MBh., Udyoga, ch. 82).

Bardhamāna—1. From the Kathā-sarīt-sāgara (chs. 24, 25), Bardhamāna appears to have been situated between Allahabad and Benares, and north of the Vindhya hills. It is mentioned in the Mārkaṇḍeya Purāṇa and Vedā-paṇchavimāti. 2. Bardhamāna was called Asthikagrāma because a Yakṣa named Sālapāṇi had collected there an enormous heap of bones of those killed by him. Mahāvira, the last Jain Tirthāṅkara, passed the first rainy season at Bardhamāna after attaining Kevalaśhip (Jacobi’s Kalpasūtra, SBE., vol. XXII, p. 261). From a copper-plate inscription found at Banskhera, 25 miles from Shah-Jahanpur, it appears that Bardhamāna is referred to as Bardhamāna-koṭi (see also Mārkaṇḍeya P., ch. 58), where Harshavarddhana had his camp in A.D. 638. Bardhamāna-koṭi is the present Bardhankoṭi in Dinajpur. Hence Bardhamāna is the same as Bardhankoṭi. Bardhamāna is mentioned as a separate country from Baṅga (Devi P., ch. 46). 3. Bardhamāna (Vadhamāna) is mentioned in Spence Hardy’s Manual of Buddhism, p. 480, as being situated near Danta. 4. The Lalitpur inscription in JASB., 1883, p. 67, speaks of another town of Bardhamāna in Malwa. 5. Another Bardhamāna or Bardhamānapur was situated in Kathiāwad; it is the present Vadvāna, where Merutunga, the celebrated Jain scholar, composed his Prabandha-chintāmaṇi in A.D. 1423; he was also the author of Mahāpurushacharita, Shāddarmanavivāka, &c. (Merutunga’s Theravāda by Dr. Bhau Daji; Prabandha-chintāmaṇi, Tawney’s Trans., p. 134, and his Preface, p. vii).
Barendra—Barendra (Devi P., ch. 39), in the district of Malda in Bengal, comprising the Thānās of Gomastapur, Nawabganj, Gajol and Malda: it formed a part of the ancient kingdom of Puṇḍra. It was bounded by the Ganges, the Mahānandā, Kāmrup, and the Karatoya. Its principal town was Mahāsthāna, seven miles north of Bogra, which was also called Barendra (JASB., 1875, p. 183). See Puṇḍra-vardhana.

Barnu—Barnu in the Punjab: it is the Falanu of Hiuen Tsang and Pohna of Fa Hian. It is mentioned by Pāṇini (Cunningham’s Anc. Geo., p. 84; Ind. Ant., I, p. 22).

Barshāna—Barshāna, near Bharatpur, on the border of the Chhāta Parganā in the district of Mathurā, where Rādhikā was removed by her parents Brīshabhānu and Kīrat from Rāval, her birth-place. Rādhikā’s love for Kṛishṇa as incarnation of Nārāyaṇa has been fully described in the Purāṇas. See Āśītrigrāma. Barshāna is perhaps a corruption of Brīshabhānupura. Barshān, however, was also called Barasānu, a hill on the slope of which Brīshabhānupura was situated.

Barsha Parvata—The six Barsha Parvatas are Nēla, Nisbadha, Sveta, Hemakūta, Himavān, and Śrīgāvān (Varāha P., ch. 75).

Bartraghni—Same as Britagni and Betrvali 2.

Barunā—The river Barā in Benares (Mahābhārata, Bhāsha, ch. 9).

Barunā-tirtha—Same as Saḷśārāja-tirtha (Mbh., Vana. 82).

Barusha—The Po-lu-sha of Hiuen Tsang. It has been identified with Shahbazgarhi in the Yusufzai country, forty miles north-east of Peshawar. A rock edict of Aśoka exists at this place.

Bāsantaka-kṣetra—Same as Bindubāsini (Bṛihaddharma P., I, 6, 14).

Basālī—The country of the Basatia or Besātā, a Tibeto-Burman tribe, living about the modern Gangtok near the eastern border of Tibet (Mbh., Sabhā, ch. 51; Mr. W. H. Schoff’s Peripitus, p. 279). McCrindle, on the authority of Hemacandra’s Abhidhāna, places it between the Indus and the Jhelam (Invasion of India, p. 156 note). It comprised the district of Rawal Pindi.

Bāsīka—Same as Bāya (Mātysa P., ch. 113).

Basishṭha-aśrama—1. The hermitage of Rishi Vaśishṭha was situated at Mount Abu (see Arūda). At a place one mile to the north of the Ayodhya station of the Oudh and Rohilkhand Railway. 3. On the Sandhyāchala mountain near Kāmarupa in Assam (Kālikā Purāṇa, ch. 51).


Bastrāpatha-kṣetra—See Girinagara.

 Başudhāra-tirtha—The place where the Alakānandā (q.v.) has got its source, about seven miles north of Badrinath, near the village Manāl.
Bāṣā—Bassein in the province of Bombay. Bāṣā is mentioned in one of the Kanheri inscriptions. It was included in Barālāta (Barār), one of the seven divisions of Parāsūrāma-kshetra. The principal place of pilgrimage in it is the Bimala or Nirmala Tirtha mentioned in the Skanda Purāṇa. The Bimalaśvara Mahādeva was destroyed by the Portuguese (Da Cunha's Hist. of Chaul and Bassein). It was the kingdom of the Śilāhāra from whom it passed into the hands of the Yādavas in the thirteenth century (JRAS., vol. II, p. 380).

Bāṭadhāna—A country mentioned in the Mahābhārata (Sabhā, ch. 32) as situated in Northern India; it was conquered by Nakula, one of the Pāṇḍavas. It has been supposed to have been the same as Veṭhadvipa of the Buddhist period (see Veṭhadvīpa); see JASE., 1902, p. 161. But this identification does not appear to be correct, as in the Mahābhārata (Bhishma P., ch. 9; Sabha P., ch. 130), in the Mārkandeya Purāṇa, ch. 57 and in other Purāṇas, Bāṭadhāna has been named between Bāhika and Ābhira, and placed on the west of Indraprastha or Delhi; so it appears to be a country in the Punjab. Hence it may be identified with Bhatnair. Bāṭadhāna has, however, been identified with the country on the east side of the Sutlej, southwards from Ferozepur (Pargiter’s Mārkandeya P., p. 312, note).

Bhātrapura—Baroda, the capital of the Gaikwar, where Kumārapāla fled from Cambay (Bhagavanlal Indraji’s Early History of Gujarat, p. 183).

Bāṭāpi—See Bāṭāpipura.

Bāṭāpipura—Badami near the Malprabha river, a branch of the Kṛishṇa, in the Kaladgi district, now called the Bijapur district, in the province of Bombay, three miles from the Badami station of the Madras and Southern Mahratta Railway. It was the capital of Pulakeśī I, king of Mahārāṣṭra (Mo-ho-la-chatra of Hiuen Tsang) in the middle of the sixth century a.d.; he was the grandson of Jaya Sinha, the founder of the Chāluṣya dynasty. He performed the Aśvamedha sacrifice. It was Pulakeśī II, the grandson of Pulakeśī I, who defeated Harshavardhana or Śilāditya II of Kanauj. There are three caves of Brahmanical excavation, one of which bears the date a.d. 579, and one Jaina cave temple, a.d. 650, at Badami. One of the caves contains a figure composed of a bull and an elephant in such a way that when the body of one is hid, the other is seen (Burgess's Belgam and Kaladgi Districts, p. 16). Bāṭāpi is said to have been destroyed by the Pallava king Naraśinhabvarman I (Ep. Ind., vol. III, p. 277). The name of Bāṭāpipura was evidently derived from Bāṭāpi, the brother of Ilvala (of the city of Manimati—see Ind. Ant., XXV, p. 163, note): Bāṭāpi was killed by Rishi Agastya on his way to the south (MBh., Vana, ch. 96). See Ilvalapura.

Bāṭena—Same as Bāṭesvaranātha (Agni P., ch. 109).

Bāṭesvaranātha—Same as Silāśaṅga-nā. The temple of Bāṭesvaranātha is situated four miles to the north of Kahalgaon (Colgong) on the Pāṭharghāj Hills called also Kasdi Hill. The Uttarā-Purāṇa describes the rock excavations and temple of Bāṭesvaranātha.
at this place (Franclin's *Palibothra*). The rock excavations and ruins at Pātharghāţā are the remains of the Buddhist monastery named Bikramaśīla Saighāţāna (see *Bikramaśīla Vihāra*).

**Batsya**—A country to the west of Allahabad. It was the kingdom of Rājā Udayana; its capital was Kauśāmbi (see *Kauśāmbi*). At the time of the Rāmāyaṇa (1, 52), its northern boundary was the Ganges.

**Batsyapattana**—Kauśāmbi, the capital of Batsya-desa, the kingdom of Udayana Rājā Parantapa and Udayana (*Kathāsarit-sāgarā*). See *Kauśāmbi*.

**Beda-parvata**—Buxar, in the district of Shahabad in the province of Bengal (*Brahmāyaṇa P.*., Pūrva Kh., chs. 1–5 called *Vedagarbha-māhāt*; and *Suanda P.*, Śūta-saṁhitā, IV, Yajñā Kh., 24). The word Buxar, however, seems to be the contraction of Vyāghrasara, a tank attached to the temple of Gaṅgi śāikara situated in the middle of the town. Same as Viśvāmiṭra-sārāma, Siddhāṛāma, Vyāghrasara and Vyāghrapura.

**Beda-parvata**—A hill in Tirukkulakkunram in the Madras Presidency, on which is situated the sacred place called Pakshi-tīrtha. See *Pakshi-tīrtha* (*Devi P.*, ch. 39; *Ind. Ant.*, X, 198).

**Bedāranya**—A forest in Tanjore, five miles north of Point Calimere: it was the hermitage of Rishi Agastya (*Devi-Bhāgavata*, VII, 38; Gangoly's *South Indian Bronzes*, p. 16).

**Bedāsṛuti**—It is the same as *Bedāsṛuti*. (*Mbh.*, Bhishma, ch. 9).

**Bedāsṛuti**—1. The river Baita in Oudh between the rivers Tonse and Gumti (*Rāmāyaṇa*, Ayodhya, ch. 49). 2. The river Besuḷa in Malwa. The name of Bedāsṛuti does not appear in many of the *Parāṇas*, only the river Bedāsṛuti being mentioned.

**Bedava**—1. The river Hagari, a tributary of the Tungabhadra in the district of Bellary and Mysore (*Skanda P.*, Sāhyādri kh.; *Ind. Ant.*, vol. XXX (Fleet)). But see *Varāha P.*, ch. 83. The river Barad or Barāḍ, southern tributary of the Kṛishṇā, the Baradā of the *Agni Purāṇa*, CIX, 22 (Pargiter's *Mārkandeya P.*, p. 303). See *Baradā*.

**Bedisa-giri**—Same as *Bessanagara* (*Oldenberg’s Dipavamsa*) and *Bidiā* or Bhilsa, 26 miles north-east of Bhopal in the Gwalior State.

**Begā**—Same as *Begavati* (*Padma P.*, Srishti, ch. 11).

**Begavati**—1. The river Baiga or Bygi in the district of Madura (*Śiva P.*, Bk. II, ch. 10; *Padma P.*, Uttara, ch. 84; Mackenzie Collection, pp. 142, 211). The town of Madura is situated on the bank of this river. 2. Kāti chipura or Conjeeveram stands on the northern bank of a river called Begavati.

**Behat**—The river Jhelum in the Punjab.

**Beltur**—Berul, Yerulā, Elura, or Elīrā in the Nizam's Dominion (*Ind. Ant.*, XXII, p. 193; *Bṛhat-saṁhitā*, XIV, 14).

**Bent**—The river Wain-Gaṅgā in the Central Provinces (*Padma P.*, Adi kh., ch. 3). Same as *Beniya*. It is a tributary of the Godāvēśi (*Mbh.*, Vana, ch. 85; *Padma P* Svarga (Adi), ch. 19).
Benakatarka—Warangal, the capital of Teluguana or Andhra. (Literary Remains of Dr. Bhau Daji, p. 107).

Bengli—The capital of Andhra, situated north-west of the Elur lake, between the Godavari and the Krishná in the Kistna district. It is now called Begi or Pedda-Begi (Sewell's Sketch of the Dynasties of Southern India, p. 99). Vishnuvardhana, brother of Pulakesi II, founded here a branch of the Chalukya dynasty in the seventh century A.D. (see Andhra). Its name is mentioned in the Vikramāndevacarita, VI p. 26 (see Bühler's note in the Introduction to this work at p. 35). From the capital, the country was also called Bengi-desa which according to Sir W. Elliot, comprised the districts between the Krishná and the Godavari (J.R.A.S., vol. IV). It is now called the Northern Circars (Dr. Wilson's Indian Caste, vol. II, p. 88). Its original boundaries were, on the west the Eastern Ghat, on the north the Godavari and on the south the Krishná (Bomb. Gaz., vol. I, Pt. II, p. 280).

Beni—1. A branch of the Krishná (Padma P., Uttara, ch. 74), same as Benvā. 2. The Krishná itself.

Beni-gaṅga—The river Wain-Gaṅga: see Benvā (Brihat-Śiva P., Uttara, ch. 20).

Beṅkata-giri—The Tirumalai mountain near Tripati or Tirupati in the north Arcot district, about seventy-two miles to the north-west of Madras, where Rāmānuja, the founder of the Śri sect of the Vaishṇavas, established the worship of Viṣṇu called Venkatesavāmī or Bālājī Bīvanātha in the place of Śiva in the twelfth century of the Christian era: same as Tripati. See Śrīraṅgam. The Padma Purāṇa (Uttara kh., ch. 90) mentions the name of Rāmānuja and the Venkata hill. See Tripati. Beṅkataḍri is also called Seshāḍri (Ep. Ind., vol. III, p. 240; Skanda P., Viṣṇu kh., chs. 16, 35). For the list of kings of Venkataagiri, see J.A.S.B. (1838) p. 516.

Benugrāma—Same as Sugandhāvarī.

Benuvana vihāra—The monastery was built by king Bimbisāra in the bamboo-grove situated on the north-western side of Rājgir and presented to Buddha where he resided when he visited the town after attaining Buddhahood. It has been stated in the Mahāvagga (1, 22, 17) that Veṅuvana, which was the pleasure-garden of king Śeniya (Śrenika) Bimbisāra was not too far from the town of Rājagṛha nor too far from it (see Girivrajapurā). It was situated outside the town at a short distance from the northern gate at the foot of the Bālbhāra hill (Beal's Fokua-Ki, ch. xxx; Ava. Kalp., ch. 39).

Benvā—1. The Benā, a branch of the Krishnā, which rises in the Western Ghat. Same as Beni. 2. The Krishnā. 3. The river Wain-Gaṅga, a tributary of the Godāvari, which rises in the Vindhyāpāda range (Mārkaṇḍeya P., ch. 57). Same as Benā. It is called Beṅi Gaṅgā (Brihat-Śiva P., Uttara, ch. 20).

Benya—Same as Benā: the river Wain-Gaṅgā.

Besanagara—Besnagar, close to Sanchi in the kingdom of Bhopal, at the junction of the Besali or Bes river with the Betva, about three miles from Bhilsa. It is also
called Chetiya, Chetiyanagara, or Chetyagiri (Chaityagiri) in the Mahāvihāra. It was the ancient capital of Dārāja. Aśoka married Devi, the daughter of the chieftain of this place, on his way to Ujjayini, of which place, while a prince, he was nominated governor. By Devi, he had twin sons, Ujjeniya and Mahinda and a daughter Saighāmitta. The two last named were sent by their father to introduce Buddhism into Ceylon with a branch of the Bodhi-tree of Buddha-Gayā. Aśoka was the grandson of Chandragupta of Pāṇaliputra, and reigned from 273 to 232 B.C. A column was discovered at Besnagar, which from the inscription appears to have been set up by Heliodorus of Taxila who was a devotee of Vīshū, as Garuda-dīvaja, in the reign of Antialkidas, a Bactrian king who reigned about 130 B.C. See Chetiyanagara.

Bethadīpa—It has not been correctly identified, but it seems to be the modern Bethia to the east of Gorakhpur and south of Nepal. The Brahmins of Bethadīpa obtained an eighth part of the relics of Buddha’s body after his death (Mahāparinibbāna Sutta, ch. vi). See Kusinagara. It seems that the extensive ruins consisting of three rows of earthen barrows or huge conical mounds of earth, about a mile to the north-east of Lāriya Naṇḍagād (Lauriya Naṇḍangād and 15 miles to the north-west of Bethia in the district of Champaran, are the remains of the stūpa which had been built over the relics of Buddha by the Brahmins of Bethadīpa. At a short distance from these ruins stands the lion pillar of Aśoka containing his edicts. Dipa in Bethadīpa is evidently a corruption of Dhāpa, which again is a corruption of Dāgaba or Dhūtugarbha or Stūpa containing Buddha’s relics [cf. Mahāsthāna, the ancient name of which (Sītā-dhāpa or Sītā-dhūtugarbha) was changed into Sītā-dīpa]. The change of Dipa into Dīa is an easy step. Hence it is very probable that from Betha-dīpa comes Bethiā.

Betravatī—1. The river Bētra in the kingdom of Bhopal, an affluent of the Jamunā (Meghadūta, Pt. I, 25), on which stands Bhilsa or the ancient Vidiśā. 2. The river Vītrak, a branch of the Sābarmati in Gujarāt (Padma P., Uttara, ch. 53, on which Kairā (ancient Kējaka) is situated [JASB. (1838) p. 908]. Same as Bhriguddhi and Bhratraghi.

Bhaddiya—It is also called Bhaddiya and Bhadiyanagara in the Pāli books. It may be identified with Bhadaria, eight miles to the south of Bhagalpore [see my “Notes on Ancient Aṅgā” in JASB., X., (1914), p. 337]. Mahāvira, the last of the Jaina Tīrthaṅkaras’ visited this place and spent there two Pajjusanas (rainy-season retirement). It was the birthplace of Viśākhā, the famous female disciple of Buddha (see Brāvasti). She was the daughter of Dhanañjaya and grand-daughter of Menḍaka, both of whom were treasurers to the king of Aṅgā. Buddha visited Bhaddiya (Mahāvagga, V, 8, 3), when Viśākhā was seven years old and resided in the Jātiyāvāna for three months and converted Bhaddaji, son of a rich merchant [Mahāvagga, V, 8; Mahā-Panāha-Jātaka (No. 264) in the Jātakas (Cam. Ed.), vol. II, p. 229]. Viśākhā’s father removed to a place called Sāketa, 21 miles to the south of Brāvasti, where she was married to Pūrṇavardhana or Punyavardhana, son of Migāra, the treasurer of Praṣenajit, king of Brāvasti. She caused Migāra, who was a follower of Nīgranta-Nāthaputta, to adopt the Buddhist faith, and hence she was called Migāramati (Mahāvagga, VIII, 51; Spence Hardy’s Manual of Buddhism, 2nd ed., p. 226). It appears that at the time of Buddha, the kingdom of Aṅgā had been annexed to the Magadha kingdom by Bimbisāra, as Bhaddiya is said to have been situated in that kingdom (Mahāvagga, VI, 34; Spence Hardy’s Manual of Buddhism, p. 166).
Bhadra—It is evidently the Yarkand river on which the town of Yarkand is situated: it is also called Zarafshan (Vishnu P., Bk. II, ch. 2). It is one of the four rivers into which the Ganges is said to have divided itself (Bhagavata P., V, 17).

Bhadarakarna—1. Karṇaṇapura or Karṇāli, on the south bank of the Nerbada. It contains one of the celebrated shrines of Mahādeva (Mahā-Śiva-Purāṇa, Pt. 1, ch. 15, and Mahābhārata, Vana P., ch. 84). See Erāndi. 2. A sacred hrada (lake or reservoir) in Trinetreśvara or modern Than in Kathiawar (q.v.) (Karma P., I, 34; Skanda P., Prabhāsa Kh., Arbuda, ch. 8).

Bhadravati—Bhajala, ten miles north of Warora in the district of Chanda, Central Provinces. Bhandak, in the same district and 18 miles north-west of Chanda town, is also traditionally the ancient Bhadravati. It was the capital of Yuvanāśva of the Jaimini-Bhārata. Cunningham has identified Bhadravati with Bhilsa (Bhilsa Topes, p. 364; JASB., 1847, p. 745). Buari, an old place near Pind Dadan Khan in the district of Jhelum in the Punjab, also claims the honour of being the ancient Bhadravati: it contains many ruins (JASB., XIX, p. 537). The Padma-Purāṇa (Uttara, ch. 30) places Bhadravati on the banks of the Sarasvati. In the Jaimini-Bhārata, ch. 6, Bhadravati is said to be 20 Yojans distant from Hastināpura. Ptolemy’s Bardaotis has been identified with Bhadravati: he places it to the east of the Vindhyar range (McCrindle’s Ptolemy, p. 162), and it has been considered to be identical with Bhārhut (Arch. S. Rep., XXI, p. 92).

Bhadrika—Same as Bhaddiya (Kalpaśatra, ch. vi). Mahāvira spent here two Pajjuanas.

Bhāganagara—Hyderabad in the Deccan.

Bhagaprastha—Bagpat, thirty miles to the west of Mirat, one of the five Prasthas or villages said to have been demanded by Yudhishthira from Duryodhana (see Pāṇiprastha). It is situated on the bank of the Jamuna in the district of Mirat.

Bhājarothi—Same as Gangā (Harivamśa, I, ch. 15).


Bhaktapura—Bhātāgon, the former capital of Nepal. It was also called Bhagatapattana. Narendra Deva, king of this place, is said to have brought Avalokiteśvara or Śīvamānātha-Lokeśvara (Padmapāṇi) from Putalakā-parvata in Assam to the city of Lalita-pattana in Nepal to ward off the bad effect of a drought of twelve years. The celebrated Shād-akshari (six-lettered) Mantra “Om Mani padme hum” so commonly used in Tibet is an invocation of Padmapāṇi: it means “The mystic triform Deity is in him of the Jewel and the Lotus,” i.e. in Padmapāṇi who bears in either hand a Jewel and a Lotus, the lotus being the favourite type of creative power with the Buddhists.


Bhāllata—A country situated by the side of Suktrimāna mountain: it was conquered by Bhima (Mahā, Sabhā, ch. 30). It is also mentioned in the Kālki-Purāṇa as being conquered by Kalki. Bhāllata is perhaps a corruption of Bharāṭah. The name does not appear in the other Purāṇas.

Bharadvāja-Aśrama—In Prayāga or Allahabad, the hermitage of Rishi Bharadvāja was situated (Rāmdyana, Ayodhya K., ch 54). The image of the Rishi is worshipped in a temple built on the site of his hermitage at Colonelganj. The hermitage was visited by Rāmacandra on his way to the Daśākārāṣṭra.
Bharahut—In the Central Provinces, 120 miles to the south-west of Allahabad and nine miles to the south-east of the Sutna railway station, celebrated for its stūpa said to belong to 250 B.C.

Bhāratavarsha—India, India (Intu of Huien Tsang, who travelled in India from 629 to 645 A.D.), is a corruption of Sindhu (q.v.) or Sapta Sindhu (Hafta Hentu of the Vendidad, I, 73). It was named after a king called Bharata (Liśa P., Pūrva Bhāga, ch. 47; Brahma P., ch. 13), and before Bharata, it was called Himālva-varsha (Brahmāṇḍa P., Pūrva, ch. 33, śloka 55) and Haimavata-varsha (Liśa P., Pt. I, ch. 49). In the Pauranic period, Bhāratavarsha was bounded on the north by the Himalayas, on the south by the ocean, on the east by the country of the Kātās and on the west by the country of the Yavanas (Vishnu P., II, ch. 3: Mārkandeya P., ch. 57). Bhāratavarsha represents a political conception of India, being under one king, whereas Jambudvīpa represents a geographical conception.

Bhārgava—Western Assam, the country of the Bhars or Bhors (Brahmāṇḍa P., ch. 49).

Bhārgavī—A small river near Puri in Orissa was called Daṇḍabhāgā from the fact that Nityānanda broke at Kamalapura on the bank of this river the Daṇḍa or ascetic stick of Chaitanya and threw the broken pieces into the stream (Chaitanya-charitāmṛtā, II).

It was also called Bhāgi.

Bhartri-sthāna—Same as Svāmī-līlītha (Pañcama P., Svarga, ch. 19).

Bharu—The name of a kingdom of which Bharukachchha was a seaport; see Bharukachchha.

Bharukachchha—Baroach, the Baryaga of the Greeks (Vinaya, III, 38). Bali Rājā attended by his priest Sūkrāchārya performed a sacrifice at this place, when he was deprived of his kingdom by Vishnu in the shape of a dwarf, Vāmana, (Mātṛya P., ch. 114). Sarvavarman Āchārya, the author of the Kātantra or Kalāpa Vyaśkarana and contemporary of Rājā Śālavāhana of Pratīhārāṇa was a resident of Bharukachchha (Kalaśarit-Sagara, Pt. I, ch. 6). The Jain temple of Śakunikāvivāra was constructed by Amrābhās in the reign of Kumārapala, king of Pattana, in the 12th century. Bharukachchha was also called Bhīragapura (Tawney: Prabandhachintāmāni, p. 136). In the Suppāraka Jātaka (Jātaka, Cam. ed., iv, p. 86), Bharukachchha is said to be a seaport town in the kingdom of Bharu.

Bhāsa—Perhaps it is the Bhāmāth hill, a spur of the Brahmayoni hill in Gaya; see Gayā (Anugita, (SBE,), vol. VIII, p. 346).

Bhēskara-kṣetra—Prayāga, see Prayāga (Raghunandana's Prayāchitra-lalitram, Gaṅgā-Māhātmya).

Bhautika-Līgas—For the five Bhautika or elementary images of Mahādeva, see Chidem-baram.

Bhāvājīnagara—Same as Tuljābhavāni.

Bhīma—Same as Vīdarbha (Devi P., ch. 46).

Bhīmanagara—Kangra.

Bhīmapura—1. Vīdarbhājanagara or Kunḍinapura, the capital of Vīdarbha (see Kunḍinapura). 2. Same as Dākinī (Brihat-Sira P., Utāra Kh., ch. 3).

Bhīmarāthī—Same as Bhīmarathī (Mārkandeya P., ch. 57).
Bhimarathi—The river Bhimá which joins the Krisha (Garuda P., I, 55).

Bhimasthána—Takht-i-Bhai, 28 miles to the north-east of Peshawar and eight miles to the north-west of Mardan, containing the Yoni-tirtha and the celebrated temple of Bhimá Devi described by Hiuen Tsang; the temple was situated on an isolated mountain at the end of the range of hills which separates the Yusufzai from the Luncockian valley. It was visited by Yudhishthira as a place of pilgrimage, and it is also mentioned in the Padma P., Svarga-Kh., ch. 11; Mahábhárata, Vana P., ch. 82).

Bhogavardhana-mathá—Same as Govardhana-matha.

Bhoja—See Bhojasura (Padma P., Svarga, ch. 3).

Bhojakastha-pura—The second capital of Vidarbha, founded by Rukmi, the brother of Rukmiñi who was the consort of Krisha. It was near the Nerbada (Harivamsa, ch. 117). Bhojakasthapaura, or in its contracted form Bhojasura, may be identified with Bhojasura, which is six miles to the south-east of Bhiusa (Vidiśa) in the kingdom of Bhopal containing many Buddhist topes called Pipaliya Bijoli Tope. Ancient Vidarbha, according to General Cunningham, included the whole kingdom of Bhopal on the north of the Nerbada (Bhiusa Tope, p. 363). The Bhojas ruled over Vidarbha and are mentioned in one of Aśoka's Edicts (see Dr. Bhandarkar's Hist. of the Dekkan, III). In the Chammak Copperplate inscription of Pravarsena II of the Vakataka dynasty, Bhojakata is described as a kingdom which coincides with Berar or ancient Vidarbha, and Chammak, i.e., the village Charmanka of the inscription, four miles south-west of Elichpur in the Amraoti district, is mentioned as being situated in the Bhojakaata kingdom (Corp. Ins. Ind., III, 236; JRAS., 1914, p. 321). For further particulars, see Bhojasura (1) in Part II of this work.

Bhojasura—Bhopal in Central India, which is a contraction of Bhojasura or Bhoja's Dam which was constructed during the reign of Raja Bhoja of Dhar to hold up the city lakes (Knowles-Foster's Veiled Princess; Ind. Ant.; XVII, 348).

Bhojapala—1. Mathurá was the capital of the Bhojas (Bhagavata, Pt. 1, ch. 10).
2. Near Dumraon in the district of Shahabad in Bengal (see Bhojasura in Pt. II of this work).
3. Same as Bhojakasthapaura. It contains the temple of Bhojaśvara Mahēdeva and a Jain temple (JASB., 1830, p. 814). The temple of Bhojaśvara was built in the 11th century A.D. For further particulars regarding the temple and dam, see JASB., 1847, p. 740; Ind. Ant., XXVII, 348. Bhoja is mentioned in the Brahma-Prāṇa as a country in the Vindhyā range. It is the Trigabaza (or Taṭaka-Bhoja or tank of Bhoja) of Ptolemy. 4. On the right bank of the Ganges, 30 or 35 miles from Kanyakubja or Kanauj (Ep. Ind., Vol. I, p. 189).

Bhoja—See Bhojasura.

Bhojanga—Bhotan. Bhoja according to Lassen is the modern Tibet (Ep. Ind., Vol. I, p. 124). According to the Tārā Tantra, Bhoja extends from Kāśmir to the west of Kāmarūpa and to the south of Mānasa-sarovara.

Bhojantaka—Same as Bhojanga (JRAS., 1863, p. 71).

Bhrigu-nerama—1. Bali in the United Provinces, said to have been the capital of Raja Bali. Bāwan, six miles west of Harloi in Oudh, also claims the honour of being the capital of Bali Rājā, who was deprived of his kingdom by Vishnu in h's
Vāmana-avatāra. Bṛigu Rishi once performed asceticism at Balia: there is a temple dedicated to the Rishi, which is frequented by pilgrims. Balia was once situated on the confluence of the Ganges and the Saraju; it was called Bāgrāsan, being a corruption of Bṛigu-āśrama. Bṛigu Rishi “is said to have held Dadri or Dardara on the banks of the Ganges, where he performed his ceremonies on the spot called Bṛigu-āśrama or Bhadrason (Bagerassan, Rennell)”—Martin’s *Eastern India*, II, p. 340. It was also called Dadri-kshetra. Hence the fair there held every year is called Dadri-mela. See Dharmāranyya 2. 2. Baroach was also the hermitage of this Rishi.

**Bṛigu-kachchha**—Same as *Bharuka-kachchha*, which is a corruption of Bṛigu-kshetra, as it was the residence of Bṛigu Rishi. (*Bhāgavata* P., Pt. 2, ch. viii; *Skanda* P., Revā Kh., ch. 182).

**Bṛigu-kshetra**—Same as *Bharuka-kachchha*.

**Bṛigu-patana**—A celebrated place of pilgrimage near Kedarnāth in Garwal.

**Bṛigu-pura**—Same as *Bharuka-kachchha* (Tawney: *Prabandhakchintāmaṇi*, p. 136). It contains a temple of the twentieth Jain Tirthāṅkara Suvrata.

**Bṛigu-tirtha**—Bherighāt, containing the temple of Chaushat Yoginīs, 12 miles to the west of Jabalpur, on the Nerbada between the Marble Rocks: it is a famous place of pilgrimage (*Padma* P., Svarga-Kh., ch. 9; *Matsya* P., ch. 192).

**Bṛigu-tūrga**—1. A mountain in Nepal on the eastern bank of the Gaṇḍak, which was the hermitage of Bṛigu (*Varāha* P., ch. 146). 2. According to Nilakanṭha, the celebrated commentator of the *Mahābhārata*, it is the Tuṅgānātha mountain (see his commentary on v. 2, ch. 216, Ādi Parva, *Mahābhārata*) which is one of the Pañcha-Kedāras (see Pañcha-Kedāra).

**Bhuja-purāṇa**—Same as *Uragapura* (*Pavanadūta*, v. 10).

**Bhūrisreṣṭhitika**—Bhūriṣṭa, once an important place of a Pargana in the sub-division of Amīrābād in the district of Hooghly in Bengal (*Prabodhachandrodāya Nāṭaka*; my “Notes on the District of Hooghly” in *JASB*, 1910, p. 599).

**Bhushkāra**—Bokhara: it was conquered by Lalitāditya, king of Kāśmīr, who ascended the throne in 697 A.D., and reigned for about 37 years (*Rājatarāṅgini*, Bk. IV). The Khatat of Bokhara is bounded on the east by the Khatat of Khokand called Fergana by the ancients and also by the mountain of Badakshan, on the south by the Oxus, on the west and north by the Great Desert (*Vambery’s Travels in Central Asia*). It was called Sogdiana.

**Bihāṃḍaka-āśrama**—Same as *Rishyasringa-āśrama*.

**Bīchhi**—Bītha, ten miles south-west of Allahabad, the name being found by Sir John Marshall in a seal-die at the place; in a sealing, it is called Vichhigrāma, *JRAS*, 1911, p. 127). See *Bitabhaya-pattana*.

**Bidar**—Berar, Khandesh, part of the Nizam’s territory and part of the Central Provinces, the kingdom of Bhīshmaka whose daughter Rukmīṭi was married to Krishṇa. Its principal towns were Kūṅjanāgarapura and Bhojakapuṣpa. Kūṅjanāgarapura (Bidarhanagarapura), its capital, was evidently Bidar. Bhojakapuṣpa was Bhojapurapura, six miles south-east of Bhīsa in the kingdom of Bhopal. The Bhojas of the *Purāṇas* lived in Vidarbha. In ancient times, the country of Vidarbha included the kingdom of Bhopāl and Bhīsa to the north of the Nerbāda (*Cunningham’s Bhīsa Topes*, p. 363). See *Bhojakapuṣpa* and *Kundinapura*. 
Bidarbhunadi—The Pain Gaṅgā.

Bidarbhunagara—Same as Kuṇḍinapura.

Bidaspe—The river Jhelum in the Punjab.

Bideha—Same as Bideha (Śatapatha-Brāhmaṇa I, 4, 1, 14).

Bideha—Thirhut, the kingdom of Rājā Janaka, whose daughter Sītā was married to Rāmachandra. Mithilā was the name of both Videha and its capital. Janakpur in the district of Darbhanga, was the capital of Rājā Janaka. Benares afterwards became the capital of Bideha (Sir Monier Monier-Williams’ Modern India, p. 131). About a mile to the north of Sitāmārhi, there is a tank which is pointed out as the place where the new-born Sītā was found by Janaka while he was ploughing the land. Panārā, three miles southwest of Sitāmārhi, also claims the honour of being the birth-place of Sītā. About six miles from Janakpur is a place called Dhenukī, (now overgrown with jungle) where Rāmachandra is said to have broken the bow of Hara. Sītā is said to have been married at Sitāmārhi. Bideha was said on the east by the river Kanśi (Kusi), on the west by the river Gaṅgā, on the north by the Himalaya, and on the south by the Ganges. It was the country of the Vajjis at the time of Buddha (see Baisali).

Bidisā—1. Bhilsa, in Malwa in the kingdom of Bhopal, on the river Betwa or Vetravati, about 26 miles to the north-east of Bhopal. By partitioning his kingdom, Rāmachandra gave Bidisā to Śatrughna’s son Śatrughāti (Rāmāyaṇa, Uṣāra, ch. 121). It was the capital of ancient Daśāṇa mentioned in the Meghadūta (Pt. I, v. 25) of Kālidāsa. It is called Baidisā-brāhmaṇa in the Devi-Purāṇa (ch. 76) and the Rāmāyaṇa. Agnimitra, the son of Pushyamitra or Pushpadmitra, the first king of the Śuṅga dynasty, who reigned in Magadhā in the second and third quarters of the second century B.C., was the viceroy of his father at Bidisā or Bhilsā (Kālidāsa’s Mālavikāgnimitra, Act V). Agnimitra, however, has been described as the king, and his father as his general. The topes, known by the name of Bhilsa Topes, consist of five distinct groups; all situated on low sandy hills, viz., (1) Sanchi topes, five and a half miles south-west of Bhilsa; (2) Sonāri topes, six miles to the south-west of Sanchi; (3) Satadhāra topes, three miles from Sonāri; (4) Bhojpur topes, six miles to the south south-east of Bhilsa, and Andher, nine miles to the east south-east of Bhilsa. They belong to a period ranging from 250 B.C. to 78 A.D. (Cunningham’s Bhilsa Topes, p. 7). 2. The river Bidisā has been identified with the river Bes or Besali which falls into the Betwa at Besnagar or Bhilsa (Wilson’s Vishṇu P., Vol. II, 150).

Bidyanagara—1. Bijayanagar on the river Tuṅgabhadhrā, 36 miles north-west of Bellari, formerly the metropolis of the Brahmanical kingdom of Bijayanagar called also Karṇaṭa. It is locally called Hampi. It was founded by Saṅgama of the Yādaṇa dynasty about 1320 A.D. According to the Mackenzie Manuscripts (see JASB., 1838, p. 174) it is said to have been founded by Narasīgha Rayer, father of Krishṇa Rayer. Bukka and Harihara were the third and fourth kings from Saṅgama. For the genealogy of the Yādaṇa dynasty, see Ep. Ind., vol. III, pp. 21, 22, 114 and 223. It contains the celebrated temple of Vīthoba (Meadows Taylor’s Architecture in Dharwar and Mysore, p. 65) and also of Virūpāksha.
Mahâdeva. The power of the Bijayanagara kingdom was destroyed at the battle of Talikot on the bank of the Krishna in 1565. Sayanaçcharya, the celebrated commentator of the Vedas and brother of Mâdhavâcharya, was the minister of SaugamaraJâ II, the son of Kamparâjâ, brother of Bukka Rai, king of Bijayanagara (Ep. Ind., vol. III, p. 23). 2. Bijayanagara (see Padmâvatî) at the confluence of the Sindhu and the Pârâ in Malwa. 3. Râjamahendri on the Godâvarî (Journal of the Buddhist Text Society, vol. V). At this place, Chaitanya met Râmânanda Râya, who governed this place under Râjâ Pratâparudra Deva of Orissa (Chaitanya-charitâmâlâ, Madhyama, ch. 8).

Bijayanagara—Vizianagram in the Madras Presidency, visited by Chaitanya (Chaitanya-Bhâgavata, Anta-kh., ch. iii).

Bijayapura—It is said to be situated on the Ganges and was the capital of Lakshmana Sena (Pavanadâta, v. 36). Hence Bijayapura was identical with Loknauti or Gauda which was also situated on the Ganges (see Lakshmanavatî and Gaur in Pt. II). It was perhaps called Bijayapura from Ballâla's father Vijaya Sena who conquered Bengal. See Ballâlapuri. But Vijayapura has been identified with Bijayanagara on the Ganges near Godâgâri, in Varendra or Barind, in the district of Malda in the Rajshahi Division of Bengal. The Senas, after subverting the Pâla kingdom, are believed to have made Bijayanagara their capital and subsequently removed to Lakshmanavatî, which was afterwards called Gaud (JRAŚ., 1914, p. 101).

Bijâvada—Bevâda on the river Krishna. It was the capital of the Eastern Châlukyas.

Bikramapura—Same as Ballâlapuri. It was situated in Baiga in the kingdom of Pundravardhana (Edilpur Copperplate Inscription of Keâva Sena; Ananda Bhatta's Ballâlapuri, Uttarâ Kh., ch. 1).

Bikramašâlī-vihâra—The name of this celebrated monastery is found in many Buddhist works. General Cunningham suggests the identification of Bikramašâlî with Silao, three miles from Bargoon (ancient Nâlandâ) in the sub-division Bihar of the district of Patna (Arch. S. Rep., vol. VII, p. 83) and six miles to the north of Râjgir. The river Pašchâna flowed by its side before. It has a very large mound of earth which is being very gradually encroached upon by the cultivators and which is perhaps the remains of a monastery. But it appears from Buddhist works that Bikramašâlī-vihâra was founded by king Dharmapâla in the middle of the eighth century A.D., on the top of a hill on the right bank of the Ganges in Bihar: it was a celebrated seat of Buddhist learning; hence Cunningham's identification does not seem to be correct. Its identification with the Jahângirâ hill at Sultanganj in the district of Bhagalpur by Dr. Satischandra Vidyabhâshâna [Bhârati (Vaisvikha) 1315] does not also appear to be correct, as there are no remains of Buddhism on that hill: it is essentially a Hindu place of worship and the place is too small for such a celebrated Buddhist monastery. But the Bikramašâlī-vihâra may be safely identified with Pâtharghâta, four miles to the north of Kahalgâon (Colgong) and 24 miles to the east of Champâ near Bhagalpur in the province of Bihar (see my "Notes on Ancient Aiga or the District of Bhagalpur," in JASB., X, 1914, p. 342). It is the Sila-saṅgama of Chorapaśchâstâ by Chora Kavi (Francklin's Site of Ancient Palibothra), which is evidently a corruption of Bikramašâlī saṅghârâma. The place abounds with Buddhist remains, excavations and rock-cut caves of the Buddhist period. The statues of Buddha, Maitreya, and Avalokitêśvara, some of which were removed to the
“Hill House” of Colgong by Mr. Barnes and which may still be found there, were beautifully sculptured and can bear comparison with the beautiful sculptures of the Nālandā monastery. As the monastery was founded in the eighth century it has not been mentioned by Hiuen Tsang, who visited Champā in the seventh century, though he refers to the excavations which had evidently been done by the Hindus. Srijambhā Jānapāda was the head of the monastery at the time of Dharmapāla. It had six gates, and the six gate-keepers were Pañjās of India, and no one could enter the monastery without defeating these Pañjās in argument. Bikramāsilā was destroyed by Bakhtiyar Khilji in 1203 (see Kern: Manual of Indian Buddhism, p. 133). The Hindu Universities of Mithilā and Nadiā were established after its destruction. See Durvāsa-ārama (see my “Bikramāsilā Monastery” in JASB., 1909, p. 1). On the top of the hill is the temple of Bateśvaranātha Mahādeva which is celebrated in this part of the country, established perhaps after the destruction of the monastery.

Binā.—1. The river Krisna, the Tynna of Ptolemy. 2. Almorah in Kumaun. It is also called Benwā.

Bināsana-tīrtha.—The spot in the great sandy desert in the district of Sirhind (Patiala) where the river Sarasvatī loses itself after taking a westerly course from Thaneswar. See Sarasvatī.

Bināsint.—The river Banas in Gujarat on which Dīśa is situated (Bṛhadjiyotisārāṇa).

Bināyaka-kshetra.—Three or four miles from Dhanmaḍal above the Bhuvannī par railway station on the top of a mountain in Orissa.

Bināyaka-tīrthas.—There are eight places sacred to Vināyaka or Gaṇeṣa: 1. Moreśvara, six miles from Jayuri, a station of the South Marhatta Railway. 2. Baḷalā, forty-six miles by boat from Bombay; it contains the temple of Vināyaka named Maruda. 3. Lenāḍri, fifty miles from the Teligion station of the G. I. P. Railway. 4. Sidhatek, on the river Bhimā, ten miles from the Dīkaṇ station of the G. I. P. Railway. 5. Ojhar containing the temple of Vināyaka Bighneśvara. 6. Sthetvara called also Theura. 7. Rāṇjanagārama. 8. Mahāda. The last three are on the G. I. P. Railway. See Aśṭa-vināyaka.

Bindhyāchala.—1. The Vindhyā range. The celebrated temple of Vindubāsinī (Devī-Bhāgavata, VII, 30) is situated on a part of the hills near Mirzapur. It is one of the stations of the E. I. Railway. The temple of the eight-armed Yogamāya, which is one of the 52 Pīthas, where the toe of Satī’s left foot is said to have fallen, is at a short distance from the temple of Vindubāsinī (see Siva P., IV, Pt. I, ch. 21). Yogmāya, after warning Kama, king of Mathurā, of the birth of his destroyer, came back to the hills, and took her abode at the site of the temple of Vindubāsinī (Śrīmanda, Revā Kh, ch. 55). It was, and is still a celebrated place of pilgrimage mentioned in the Kathā-sarit-sāgara (I, ch. 2). The town of Bindhyāchala was included within the circuit of the ancient city of Pampāpura (Führer’s M. A. I). The fight between Durgā and the two brothers Sumbha and Nisumbha took place at Bindhyāchala (Vāmanā P., ch. 55). See Chandāpura. The goddess Vindubāsinī was widely worshipped in the seventh century, and her shrine was considered as one of the most sacred places of pilgrimage (Kathā-sarit-sāgara, chas. 52, 54). 2. Another Bindhyāchala has been identified by Mr. Partridge with the hills and plateau of South Mysore (Rāṇāyā: Kishk, ch. 48; JERAS., 1894, p. 261).
Bindhyā-pāda Parvata—The Satpura range from which rise the Tāpti and other rivers (Varāha P., ch. 85). It lies between the Nerbada and the Tāpti. It is the Mount Sardony of Ptolemy containing mines of cornelian, Sardian being a species of cornelian (McCrdle’s Ptolemy). On a spur of the Satpura range is a colossal rock-cut Jaina image of the Digambara sect called Bawangaj, about 73 feet in height on the Nerbada in the district of Burwani, about 100 miles from Indore (JASB., XVII, p. 918). See Brāvana-Belgota.

 BINDHYĀ-TAVI—Portions of Khandesh and Aurangabad, which lie on the south of the western extremity of the Vindhya range, including Nasik.

 BINDUŚAŚIŅI—The celebrated place of pilgrimage in the district of Mirzapur in the U. P. See Vindhyāchala (Vāmana P., ch. 45).

 BINDU-SARA—1. A sacred pool situated on the Rudra-Himālaya, two miles south of Gaigotri, where Bhagratika is said to have performed asceticism for bringing down the goddess Gaṅgā from heaven (Rāmdāya, I, 43, and Matya P., ch. 121). In the Brahmanḍa-Purāṇa (ch. 51), this tank is said to be situated at the foot of the Gauḍa Parvata on the north of the Kailāsa range, which is called Māṅkā-Parvata in the Mahābhārata (Sabhā, ch. 3). 2. In Sitpur (Siddhapura in Gujarāt) north-west of Ahmedabad: it was the hermitage of Kādma Rishi and birth-place of Kapila (Bhāgavata P., Skanda III). See Siddhāpura. 3. A sacred tank called Bindusāgar also Gosāgara at Bhuvanesvara in Orissa (Padmina P.) Mahādeva caused the water of this tank to rise from Pāṭāla by means of his Trīśula (trident) in order to quench the thirst of Bhagavati when she was fatigued with her fight with the two demons of Bhuvanesvara, named Kṛitti and Bāsa (Bhuvanesvara-Mahāmya).

 BINDGARA—Ahmednagar, seventy-one miles from Poona, which was founded by Ahmad Nizam Shāh in 1494.


 BIPIŚA—The Bias, the Hypasis of the Greeks. The origin of the name of this river is related in the Mahābhārata (Ādi, ch. 179). Rishi Vasishṭha, being weary of life on account of the death of his sons killed by Viśvāmitra, tied his hands and feet with chords, and threw himself into the river, which afraid of killing a Brahmaṇa, burst the bonds (pāṇa) and came to the shore. The hot springs and village of Vasishṭha Muni are situated opposite to Monali (JASB., vol. XVII, p. 209).

 BIRAJA-KSHETRA—A country which stretches for ten miles around Jāipur on the bank of the river Baitaraṇī in Orissa (Mahābhārata, Vana P., ch. 85; Brahma P., ch. 42). It is also called Gadā-kṣetra, sacred to the Śāktas (Kapila-samhitā).

 BIRĀTA—The country of Jaipur. The town of Birāta or Bairāt, 105 miles to the south of Delhi and 40 miles to the north of Jaipur (Cunningham, Arch. S. Rep., II, p. 244) was the ancient capital of Jaipur or Matsayadeśa. It was the capital of Virāṭa Rājā, king of the Matya-deśa, where the five Pāṇḍavas lived in secrecy for one year. Itisa mistake to identify Birāta with Dinaipur where Kāntanagara, Virāṭa’s Uttara-gogiriha (northern cowshed) is shown, the Dakshina-gogiriha (southern cowshed) being shown at Midnapur. This identification is not countenanced by the Mahābhārata, which relates that Yudhishṭhira selected a kingdom in the neighbourhood of Hastināpura as his place of concealment, from which he could watch the movements of his enemy Durodhana, (Mbh., Virāṭa, ch. 1, and Sabhā, ch. 30). See Matsayadeśa. The Pāṇḍu hill at Bairāta, which has a cave called Bhimagūp, contains an inscription of Aśoka (Corpus Inscriptionum Indicarum, vol. I, p. 22).
Bisakhā—Oudh was called by this name during the Buddhist period. Viśakhā was the capital of Fa Hian’s Sha-čhi or Sāketa. Dr. Hoey, however, identifies it with Pasha (Pi-šo-čia of Huen Tsiang) in the district of Gonda in Oudh, near the junction of the Sarajā and the Gogra (JASB., vol. LXIX, p. 74). It has been identified by Dr. Burgess with Lucknow (Cave Temples of India, p. 44).

Bisakhā-pattana—Vizagapatam in the Madras Presidency.

Bisāl—1. Besāl, in the district of Mozaffarpur in the Bihar Province, the Baiśāl of the Buddhist period (see Baiśālī). At the time of the Rāmagāna (Ādi, ch. 45), the town was situated on the northern bank of the Ganges and not on the Gaṅḍak; at the time of Kshemendra in the 11th century, it was on the river Balgumati (Avā. Kalp., ch. 39). 2. Ujin, the capital of Avanti (Meghadūta I, 31; Hemakosa; Skanda P., Revā kh., ch. 47). 3. An affluent of the Gaṅḍak in Baiśāl (Mbh., Vana, ch. 84).

Bisāl-badari—See Badarikāśrama.

Bisālā-chhatra—Same as Bisālā. Hajipur was included in the kingdom of Baiśālā. Rāmachandra, Lakshmāna and Viśvāmitra, on their way to Mithilā, are said to have halted at Hajipur for one night on the site of the present temple called Rāmachaṇḍa, which contains the image of Rāmachandra and the impression of his feet. Haji Shamsuddin, king of Bengal, established his capital at Hajipur in the middle of the 14th century, and from him the name of Hajipur has been derived. It still contains a stone mosque said to have been built by him close to the Sonepur Ghat. The celebrated Rājā Toudar Mahārāj lived at Hajipur when he made the settlement of Bengal and Bihar and is said to have resided in the fort (killa), the ruins of which still exist and contain the Nepalese temple. Sonpur, situated at the confluence of the Gaṅḍak and the Ganges, was also included in Bisālā-chhatra. It was at Sonpur (Gajendramoksha-tirtha) that Viśnu is said to have released the elephant from the clutches of the alligator, the fight between whom has been described in the Varāhā-Purāṇa (ch. 144). They fought for five thousand years all along the place from a lake called Kāṅkṣā-Tālāo, five miles to the north-west of Sonpur, to the junction of the Gaṅḍak and the Ganges. Viṣṇu, after releasing the elephant, established the Mahādeva Harīharanātha and worshipped him. Rāmachandra, on his way to Janakpur, is said to have stopped for three nights on the site of the temple at Sonpur; hence in his honour, a celebrated fair is held there every year.

Bisālya—A branch of the Nerbada (Kārma P., ch. 39).

Bishnu-giya—Lenar in Berar, not far from Mokhar; it is a celebrated place of religious resort.

Bishnugiriha—Tamluk. Same as Tamralipti (Hema-kosha).

Bisvāmitra—The river Bisvāmitrā in Gujarāt on which Baroda is situated (Mahābhārata Bhāsha, ch. 9).

Bisvāmitra-śāra—Buxar, in the district of Shahabad in Bihar. It was the hermitage of Rishi Viśvāmitra, where Rāmachandra is said to have killed the Rākṣasī Tālakā. The Charitra-vana at Buxar is said to have been the hermitage of the Rishi (Rāmagāna, Bālakāśa, ch. 26), and the western side of Buxar near the river Thora was the ancient Siddhārāma, the reputed birth-place of Vāmana Deva (see Siddhārāma). The hermitage of Rishi Viśvāmitra is also pointed out as Devakunḍa, 25 miles north-west of Gayā. Same as Bedagarbhapuri. The hermitage of the Rishi was also situated on the western bank of the Sarasvati opposite to Śthānu-tīrtha in Kuruksetra (Mbh., Salya, ch. 43). It was also situated on the river Kausiki, modern Kosi.
Bitabhaya-pattana—Bithā, eleven miles south-west of Allahabad on the right bank of the Jamuna (Vira-charitra of the Jainas quoted by General Cunningham in Arch. S. Rep., vol. 3) But from seals found by Sir John Marshall at Bhiṣṭā, the ancient name of the place appears to be Vichhi and Vichhi-grāma, and not Bitabhaya-pattana. (JRAS., 1911, p. 127).

Bitāsā—Same as Bitastā.

Bitastā—The river Jhelum, the Hydaspe of the Greeks (Rigveda X, 75), and Bitamśā of the Buddhists (“Questions of King Milinda,” SBE., p. xxlv).

Bodha—The country round Indraprastha (q.v.) which contained the celebrated Tīrtha called Nigamod-bodha, perhaps briefly called Bodha (Mbh., Bhishma, ch. 9; Padma P., Uttara, ch. 66).

Bolor—Baltistan, or little Thibet, a small state north of Kāśmir to distinguish it from Middle Thibet or Ladakh and Great Thibet or Southern Tartary.

Brahma—A country in Eastern India, perhaps Burma (Rāmaṇya, Kishkindhā, ch. 40).

Brahmagiri—1. A mountain in the Nasik district, Bombay, near Tryamvaka, in which the Godāvarī has its source (Padma P., Uttara, ch. 62). 2. A mountain in Coorg, in which the Kāverī has its source (see Kāverī).

Brahmakunda—The Kuṇḍa from which the river Brahmaputra issues: it is a place of pilgrimage (see Lohita).

Brahmananda—The river Brahmaputra (Brīhat-Dharma-Purāṇa, Madhya kh., ch. 10).

Brahmanālā—Maṇikārṇikā in Benares.

Brahmaṇī—The river Bahmini in Orissa (Mbh., Bhishma, ch. 9; Padma P., Svarga, ch. 3).

Brahmapura—Garwal and Kumaon (Brīhat-Samhitā, ch. 14).

Brahmaputra—Same as Lohitya. See Brahma P., ch. 64.

Brahmarshī—The country between Brahmapurta and the river Jamuna: it comprised Kurukshetra, Matya, Paśchāla and Śūrasena (Manu-Samhitā, ch. 2, v. 19).


Brahma-tīrtha—Pushkara lake, near Ajmir in Rajputana (Kārma P., Pt. II, 37).

Brahmapurta—1. The country between the rivers Sarasvati and Drisadvati, where the Aryans first settled themselves. From this place they occupied the countries known as Brahmarshi-desa (Manu-Samhitā, ch. 2). It was afterwards called Kurukshetra. It has been identified generally with Sirhind (Rapson’s Ancient India, p. 51). Its capital was Karavirapura on the river Drishadvatī according to the Kālikā Purāṇa, chs. 48, 49, and Barishmati according to the Bhāgavata, III, 22. 2. A landing ghāt on the Ganges at Bīthūr in the district of Cawnpur, called the Brahmapurta-tīrtha, which is one of the celebrated places of pilgrimage.

Braja—Purāṇa Gokul, or Mahāvana, a village in the neighbourhood of Mathurā across the Jamuna, where Krishṇa was reared by Nanda during his infancy (Bhāgavata P., X., ch. 3). The name of Braja was extended to Brindāvana and the neighbouring villages, the scene of Krishṇa’s early life and love. At Mahāvana is shown the lying-in room in which Mahāmāyā was born and Krishṇa substituted for her. This room and Nanda’s house are situated on two high mounds of earth. Nanda’s house contains a large colonnaded hall in
which are shown the cradle of Krishṇa and the spots where Putanā was killed and where Śiva appeared to see the infant god. At a short distance from the house of Nanda are the mortal which was overturned by the infant Krishṇa, and the place which contained the twin Arjuna trees broken by Krishṇa. Gokul or new Gokul was founded by Ballabhachāryya in imitation of Mahāvana or Purāṇa (old) Gokul and contains also the same famous spots that are shown in Mahāvana. The shrine of Śyām Lala at new Gokul is believed to mark the spot where Yaśodā, the wife of Nanda, gave birth to Māyā or Yogā-nidrā, substituted by Vīsudeva for the infant Krishṇa. Nanda's palace at Gokul (new Gokul) was converted into a mosque at the time of Aurangzeb. Outside the town is Putnām-khar, where Krishṇa is said to have killed Putanā. Growse identifies Mahāvana with Klisoborax of the Greeks and supposes that the modern Braja was the ancient Anupa-desa (Growse's Mathurā); Ashīgramā was the birth-place of Rādhā (Adi P., ch. 12). See Gokula and Braja-maṇḍala.

Braja-maṇḍala—It comprises an area of 84 kos containing many villages and towns and sacred spots associated with the adventures of Krishṇa and Rādhā. The 12 Vanas and 24 Upa-Vanas are specially visited by pilgrims in their perambulation commencing from Mathurā in the month of Bhādra. At the village of Maholi is Madhuvana, the stronghold of the Daitya named Madhu; at Tarsī is Tālavana where Balarāma defeated the demon Dhenuka; at Rādhākunda are two sacred pools called Śyāmakundā and Rādhākunda, where Krishṇa expiated his sin after he had slain the bull Arishtha; at the town of Gobardhan, which contains the celebrated hill of that name on the bank of the tank called Mānas Gāṅga, is the ancient temple of Hari Deva; at Paitho, the people of Braja came to take shelter from the storms of Indra under the hill uplifted by Krishṇa (see Govardhana); at Gaṇtholi, the marriage knot was tied which confirmed the union of Rādhā and Krishṇa; at Kambana, the demon Aghāsura was killed by Krishṇa; at Barsana, Rādhākā was brought up by her parents Vrishabhānu and Kirat; at Rīthorā was the home of Chandrāvati, Rādhākā's faithful attendant; at Nandagāon was the abode of Nanda and Yaśodā; at Pānśarvāna, Krishṇa drove his cattle morning and evening to water; at Charan Pāhā, Indra did homage to Krishṇa; at Chirghāṭ on the Jamuna, Krishṇa stole the bather's clothes; at Vaka-vana, Vakāsura was slain by Krishṇa; at Bhatrond, some Brahmans' wives supplied Krishṇa and his companions with food (rice), notwithstanding that their husbands had refused to do so; at Bhāṇḍār-vana, Balarāma vanquished the demon Prahlamba; at Raval, Rādhākā was born and passed the first years of infancy before her parents went to live at Barshāna; at Brahmāṇḍa Gāh, beyond the village of Hathora, Krishṇa showed Yaśodā the universe within his mouth; at Mahāvana, Krishṇa passed his infancy and killed Putanā; at Mathurā, he killed Kaṃsa and rested at Bīrānta Gāh (Bhūgavata P., and Growse's "Country of Braj" in JASB., 1871). See Braja.

Bṛddha-kāśi—A celebrated place of pilgrimage now called Pudubeli-Gopura in the presidency of Madras. It was visited by Chaitanya, who defeated here the Buddhists in controversy (Śyāmlāl Goswāmī's Gaura-sundara).

Bṛksatihāla—At a short distance to the south of Hastināpura (Mbh., Udyoga, ch. 86).

Bṛksakhaṇḍa—See Chitābhūmi.

Bṛndāvana—Bṛndābān in the district of Mathurā, where Krishṇa showed to the world examples of transcendental love through the Gopīs. The original image of Govindaji was removed to Jaipur and that of Madānamohana to Karūli in anticipation.
of the raid of Aurangzeb. The splendid and magnificent pyramidal old temple of Govindaji with its elegant carvings and sculptures was built by Man Singh in the thirty-fourth year of Akbar’s reign (Growse’s Mathurā and Brahmavimarśita P., ch. 17 and Bhāgavata P., X, ch. 12). The Nidhuvana and Nukūjavana, the celebrated bowers of love, Pulina, the place of the rāsamandala, the Bastraḥaranaga-ghāṭ, the Kāliya-daha-ghāṭ,—all situated in Brindāvana were the scenes of Krishna’s love and adventures. Brindāvana appears to have attained celebrity at the time of Kālidāsa (Raghuvaṃśa, VI, 50). Brindāvana was visited by the poet Bilhanā who composed his Bikramāṅkadeva-charita about A.D. 1085 (see canto XVIII, v. 87). The cenotaph of Harilās is situated in his hermitage, whence Akbar in his visit to Brindāvana took away his disciple, the celebrated musician Tānasena to his court. The predominance of the Buddhist religion for several centuries served to efface all traces of the sacred localities of Brindāvana, but were again restored by the explorations of Rūpa and Saṅhita, the celebrated followers of Chaitanya. But the identification of modern Brindānan with the Brindāvana of the Purāṇas is extremely doubtful for the following reasons: (1) Modern Brindān is six miles from Mathurā, whereas it took Akrura the whole day from sunrise to sunset to drive from Brindāvana to Mathurā in a car drawn by swift horses (Vishnu P., Pt. V, ch. 18 vs. 12 and 33. and ch. 19, v. 9. Bhāgavata P., Pt. X, ch. 39. v. 30, and ch. 41, v. 4). (2) Nanda, the foster-father of Krishna, removed from Gokula, which is six miles from Mathurā, across the Jamuna to Brindāvana to escape molestations from the myrmidons of Kaṃsa, king of Mathurā (Vishnu P., Pt. V, ch. vi., vs. 23, 25, and Bhāgavata P., Pt. X, ch. xi. vs. 10—14). It is therefore not likely that he should select for his sojourn modern Brindāvana which is also six miles from Mathurā and on the same side of the Jamuna, leaving the natural barrier of a river. (3) Brindāvān does not contain any mountain, whereas ancient Brindāvana is described as mountainous (Bhāgavata P., Pt. X, ch. xi. v. 14). (4) Ancient Brindāvana and Mathurā seem to have been situated on the opposite sides of the Yamuna (Vishnu P., Part V, ch. 18. v. 33. and Bhāgavata P., Pt. X, ch. 39, v. 34).

Briṣhabhānapura—Same as Barshana.

Bṛtraghṇi—The Vātrata tributary of the Sabarmati in Gujarāt (Padma P., Uttara, ch. 60; Mārkandey P., ch. 57). Same as Betrati (2) and Bartraghni (cf. Padma P., Uttara chs. 53 and 60).

Buddhahāvana—Budhain, about six miles north of Taρeṇa in the district of Gaya.

Buṭepala—Jalāpur in the Punjab (Cunningham’s Arc Geo., 176, 177). This was the place where Alexander the Great’s favourite horse was interred. For Alexander’s route to India, see JASB., X (1842). “Note on the Passes to Hindostan from the West and North-west” by H. T. Prinsep; JASB., XXI (1852) p. 214.


Byāghrasara—Buxar in the district of Shahabad. See Bedagarbhampuri.

BYASAJRAGAMA—Manal, a village near Badrināth in Garwal in the Himalayas. It was the hermitage of Rishi Vyāṣa, the author of the Mahābhārata, and the reputed author of the Purāṇas.

BYASAJRAGAMA—Rāmagnar, opposite to Benares across the Ganges. The temple dedicated to Vyāṣa Rishi is situated within the precincts of the palace of the Mahārājā of Benares (Skanda P., Kāṣi-kh).
Chaityagiri—Same as Chetiyaagiri.

Chakranagara—Keljhar, 17 miles north-east of Wardha in the Central Provinces (Cousen’s Arch. S. Rep., “Central Provinces and Berar,” p. 10; Siva P., Sanatkumara-Samhitâ, ch. 17). It is perhaps the Chakrâikanagara of the Padma Purâna, Pâtâla kh. ch., 13).

Chakrâikanagara—See Chakranagara.

Chakra-tirtha—1. In Kurukshetra, same as Râma-kundra. 2. In Prabhâsa in Gujarât on the Gomati (Dvârakâ mâyâmya). 3. Six miles from the village called Tryamvaka, which is near the source of the Godâvari. 4. In Benares: a kunda or reservoir enclosed by an iron railing in the Manikarnikâ-ghât. 5. In Râmeśvara (Skanda P., Brahma kh., Setu Mahât., ch. 3).

Chakshu—The river Oxus or Amu Daria (Matsya P., ch. 120; Asiatic Researches, VIII, p. 330). The Brahmânda P. (ch. 51) mentions the names of the countries through which it flows. It is mentioned by Bhûskarâchâryya as a river which proceeds to Katumâla (Siddhânta-siro-maṇi, Bhubana-kosha, 37, 38). The Mahâbharata, Bhishma P., ch. 11, says that it flows through Sâka-dvîpa. It rises in the Pamir lake, called also the Sari-kul or yellow lake, at a distance of 300 miles to the south of the Jaxartes (McCrindle’s Ptolemy, p. 278).

Chakshushmati—Same as Ikshumati (cf. Varâha P., ch. 85 with Matsya P., ch. 113).

Chamatkârapura—Anandapura or Baranagara in the district of Ahmadabad in the province of Gujarât, anciently called Anartta-de-â, where Liûga worship was first established and the first Liûga or phallic image of Mahâdeva was called Achalesvara. But according to other Purânas, Liûga worship was first established at Devadaru-vana or Daru or Daruka-vana in Garwal (see Devadâruvana). Chamatkârapura was also called Nagara, the original abode of the Nâgara Brâhmins (Skanda P. Nagara kh., chs. 1—13, 114). See Hâta-ka-kshetra and Anandapura. The Nâgara Brâhmins are said to have invented the Nâgri alphabet [see my paper on the “Origin of the Bengali Alphabet (Banâ-lijîr utpatti)” in the Suvarnabani-Kamâchâr, Vol. II.] See Daruvana.

Champâ—1. Same as Champapuri. 2. Siam, according to Huen Tsiang: it was the country of the Yavanas. (Beal’s Life of Huen Tsiang: Introduction). 3. Tonquin and Cambodia (Col. Yule’s Marco Polo, Vol. 11, p. 255 note). 4. The river Champâ was between the countries of Aûga and Madagaga (Champeyga Jâtaka in the Jâtakas, Cam. Ed. IV, p. 281). 5. Champâ was also the name of the territory now called Chamba which comprised the valleys of the sources of the Ravi between Kangra, the ancient Trigatta, and Kâshthavâta (Dr. Stein, Râjatarâṅgaṇī, II, p. 431).

Champaka—Same as Champâraṇya: 5 miles to the north of Rajim in Central India. It was the capital of Râjâ Hau sadhvaja (Jaimini-bhârata, ch. 17).

Champâkâranâya—Champaran: see Champâranâya (Padma P., Svarga, ch. 19).

Champâ-nadi—The river formed the boundary between Aûga and Magadha (Champeyga-Jâtaka in the Jâtakas, Cam. Ed., IV, No. 506). It was a place of pilgrimage (Padma P., Srishti, ch. 11).

Champânagara—1. Chândnîâ or Chânḍmaya, after the name of Chând Sadâgar, about 12 miles north of Bogra, and five miles north of Mahâsthânâgar in the district of Bogra in Bengal. It is said to have been the residence of Chând Sadâgar of the famous tale of Manasâr-Bhâsân, and it is associated with the story of the devotion of Behulâ to her husband Nakhindhara, the youngest son of Chând Sadâgar. There are two marshes called Gori and Sauri, on either side of the village, which are said to be th
remains of two great rivers. It is now situated on the river Karatoya (Hunter’s *Statistical Account of Bengal*, vol. VIII, p. 196). The Kālidaha Sāgar, a large lake outside the rampart of Mahāsthāna fort is the Kālidaha of the story [JASB., 1878, p. 94 (Beveridge)]. But Chānd Sadāgar’s residence is also pointed out at Champānagar near Bhagalpur, where a fair is held every year in honour of Behulā and Nakhindhara. See, however, Ujānī. 2. Same as Champāpuri.

Champāpuri—Same as Champā. Champānagar, situated at a distance of about four miles to the west of Bhagalpur. It was also called Mālinī and Champā-mālinī (Matsya P., ch. 48; Hemakosha). It was the capital of ancient Aṅga, of which the king was Rājamālpāda or Lomapāda who adopted Daśaratha’s daughter Sīntā (Bāmāyana, Ādi, ch. 10). Lomapāda’s great-grandson Champā is said to have founded the town of Champānagar which was formerly called Mālinī, but it is mentioned in the *Mahābhārata* (Vana P., ch. 112) that Champā was the capital of Lomapāda. At the time of the *Mahābhārata* it was the capital of Karṇa, the ally of Duryodhana. It is also described as a place of pilgrimage in the *Mahābhārata* (Vana P., ch. 85). The Karṇagad which is included in Champānagar, contains the remains of a fort which is pointed out as the fort of Karṇa, who was brought up at this place. But it has been thought by some that Karṇagad in Champānagar and Karṇachandā in Monghir have been named after Karṇasena, king of Karṇasurana, who had conquered Aṅga and Baṅga. There is a temple of Mahādeva called Manaskāmanimātha, which is said to have been set up by Rājamālī Karṇa, but which appears to have been built on the site of an ancient Buddhist temple. Just outside the temple on the southern side there are many Buddhist statues. The vestiges of the ramparts of the fort on all sides still exist. Champānagar was visited by Hiuen Tsang in the seventh century as a Buddhist place of pilgrimage. Champā was the birth-place of “Bīrāja-Jīna,” the author of the celebrated Buddhist work *Laṅkāvatāra Sūtra* (ch. 10), and also that of Pālākpya Muni, the author of the *Hastiyāyurveda* (a treatise on the diseases of elephants). Sona Kolavisva, the author of one of the *Theragāthas* was a resident of Champā (Mahāyana, V. 1). Many Buddhist statues and remains of ancient pilasters are still found scattered over the town. The remains of the mound, on which the surrounding wall of the town was situated, as mentioned by Hiuen Tsang, may still be seen close to the Nathnagar Railway Station. Spence Hardy, on the authority of Csoma Körösí, states that a king of Aṅga (Brahmadatta), whose capital was Champā, had conquered Magadha before the birth of Buddha, but when Bimbisāra, then a prince, grew up, he invaded Aṅga and caused the king to be slain; after which he resided at Champā till the death of his father Kahatraṅgas, when he returned to Rajagriha (Hardy’s *Manual of Buddhism*, p. 166, second ed., Duff’s *Chronicle*, p. 5). Since that time, Aṅga remained subject to Magadha.

Champāpuri is also a very sacred place to the Jainas, inasmuch as it was visited by Mahāvīra, the last Tirthaṅkarā who spent there three Parjūsanas (rainy season retirements) (Kalpaśātra, ch. vi), and it is the birth-place and the place of death of Bāsūpūjya, the twelfth Tirthaṅkarā, whose symbol is the buffalo. He was the son of Bāsūpūjya and Jayā (Buchanan’s *Observations on the Jainas: Asiai. Res.*, IX, 30). The temple of Bāsūpūjya was erected by a Jaipur chief, Sungree Sīre Dhata and his wife Sungvin Sīre Surjaśee in the Yudhishṭhīra era 2559 (see the Inscription in Major Francklin’s *Site of Ancient Paliāthara*, pp. 16, 17: Yudhishṭhīra Era 2559 corresponds to 541 B.C.). At Nathnagar, which is a quarter (mahātlīd) of Champānagar exists this beautiful temple of the Digambara sect, which is dedicated to Bāsūpūjya, who is said to have lived and died at the site of this
From the inscriptions on some Jaina images exhumed from the neighbourhood of an old Jaina temple at Ajmer, it appears that these images, which were of Bāsupājya, Mallinātha, Parsvanātha, and Vardhamāna were dedicated in the thirteenth century A.D., i.e., ranging from Samvat 1239 to 1247 (JASB., 1838, p. 52). The Uvasagadasaō mentions that a temple called Chaitya Punnabhadra existed at Champā at the time of Sudharman, one of the eleven disciples of Mahāvīra who succeeded as the head of the Jaina sect on his death (Hoernle's Uvasagadasāō, p. 2,notes, Jñatādharmā-sūtrapāthā). The town was visited by Sudharman, the head of the Jaina hierarchy, at the time of Kuṇika or Ajātasastra who came barefooted to see the Gaṇadhara outside the city where he had taken up his abode. Sudharman’s successor Jambu and Jambu’s successor Prabhava also visited Champā, and Prabhava’s successor Sayambhava lived at this city where he composed the Dāsakaṇḍikā Sūtra containing in ten lectures all the essence of the sacred doctrines of Jainism (Hemachandra’s Sthaviravālī or Pariśishtaparvam, Cantos IV, V). After the death of Bimbiśāra, Kuṇika or Ajātasastra made Champā his capital, but after his death, his son Udāyin transferred the seat of government to Pātaliputra (Canto VI). On the northern side of this old temple of Bāsupājya, there is another temple dedicated to him, but it has been newly built. At Champānagara proper, there is another temple of the Jainas belonging to the Svetāmbara sect, containing the images of many Tīrthaṅkaras. Champā has been described in the Dāsakaṇḍikā-charita as abounding in rogues. From the Champaka-Srethik-Kathā, a Jaina work, it appears that the town was in a very flourishing condition. In the opening lines, the castes and trades of the town are enumerated. There were perfumers, spice-sellers, sugar-candy sellers, jewellers, leather-tanners, garland-makers, carpenters, goldsmiths, weavers, washermen, etc. The name of the king is mentioned as Sāmanta Pāla: his minister was Bruddhadatta (Catalogue of Sanskrit Manuscripts by M. M. Haraprasāda Sāstri, 1892). Champānagara is also traditionally the abode of Chānd Sadāgar, the story of whose son Lakhindara and his wife Behulā is so graphically related in the poem called Manasā-Bhadān. The place where he was bitten by the snake and the Ghāt where his dead body was launched are still pointed out close to the East Indian Railway bridge. It is still called Behulā Ghāt and is situated at the junction of the Ganges and the Chandan, where Behulā is said to have put the corpse of her deceased husband on a raft and carried it to different places till it was miraculously restored to life. A great fair is held here every year in the month of Bhādra in honour of Behulā, the devoted wife of Lakhindara. The Ganges flowed by the side of the town, but, within the course of the last fifty years, it has receded about a mile to the north. Of all the places claimed as the residence of Chānd Sadāgar, (as Champā in the district of Bardwan near the river Ganges or Behulā-nadi and Chandinia or Chandmayu in the district of Bogra), this place has the most preferential claim, inasmuch as it is situated on the Ganges, on which the story and the tradition place the Champānagara of Chānd Sadāgar, and there was, according to the Hindu and Buddhist works, no other Champānagara on the Ganges except the Champānagara near Bhagalpur. At the time of Buddha, Champā was one of the six great cities of India, for Ānanda exhorted him to die in one of these great cities: Champā, Rājagriha, Sravasti, Sāket, Kauśāmbi and Benares, and not in the insignificant town of Kusināra (Mahāparinibbana-suttaṇa, ch. V). Subhadraṅgī, the mother of Asoka, was born at Champā. Her father was a poor Brāhman, who took her to Pātaliputra and presented her to Bindusāra called also Amīravatī, king of Magadha (347 to 319 B.C.), in consequence of a prophetic indication that she would be a great queen. The jealous queens, however, employed her in menial work, but she attracted the attention of the king, who made her his
queen. She became the mother of Asoka and Vītālāka. The artificial lake excavated by Queen Gaggarā mentioned in Buddhist works, containing groves of Champaka trees on its banks, where wandering monks (Pāṭbhajikas) used to reside at the time of Buddha (Rhys Davids' *Buddhist India*; *Mahāvaṇga*, IX, 1; *Sonadaṇḍa Sūtra*, I, with T-. Rhys Davids' notes), may be identified with the large silted-up tank now called Sarovara, from the depth of which Buddhist statues were recovered. Champā was surrounded by groves of Champaka trees even at the time of the *Mahābhārata* (Anuśāsana P. ch. 42). The king of Champāpurī had two beautiful palaces, one called Gaṇḍālātā, at Kuruchattar, now called Karpāt, seven miles east of Bhagalpur at the confluence of the Ganges and the Jamuna near the Gogha-nālā, and the other called Kriṇāsthalī near Pāṭharghāṭī was situated at the confluence of the Ganges and the Kosi (Francklin's *Site of Palibothra*, pp. 28, 29. See my "Notes on Ancient Āṅgika" in *JASB.*, X (1914).

**Champārāṇya.**—1. Five miles to the north of Rajim in Central India. It is a place of pilgrimage to the Buddhists and Jainas. *Same as Champaka of the Jaimini Bhārata.* 2. Champaran in the Patna division (*Śaṅkaṇaṅkīyām Tantra*, ch. 7).

**Champavatī.**—1. Champauti, the ancient capital of Kumāon. It was also called Champā-tirtha and mentioned after Bādarekā (*Mbh.*, Vana, ch. 85). For the history of the kings of Kumāon, see *JASB.*, 1844, p. 887. 2. Semylla of the *Periplus of the Erythraean Sea* and Saimur of the Arals: modern Chaul, 25 miles south of Bombey. It is now also called Revadāna (ancient Revāvantī of the inscription, *JRAS.*, Vol. III, p. 356) or Revati-ksetra. It is situated in the Kolaba district in Northern Konkan, and is said to have been the capital of an independent kingdom situated in Para-vāranākhā. Perhaps it is the Champavati of the *Skanda P.* (Brahmottara kh., ch. xvi). C.aul was a noted place of trade (Da Cunha's *History of Chaul and Bassin*, pp. 3–11).

**Chandānā.**—1. The river Sabarmati in Gujarāt (*Padma P.*). 2. The river Chandan in the Santal Purgana in the presidency of Bengal; it falls into the Ganges (*Rāmāyana*, Kishkindhā, XL, 40).

**Chanda-giri.**—The Malaya-giri—the Malabar Ghats (*Trikāṇdaśeṣha*).


**Chandanivati.**—See Chandapura (*Jaimini-Bhārata*, ch. 54).

**Chandapura.**—Chayenpur, five miles to the west of Bhābū in the district of Shahabad in Behar. The celebrated battle described in the *Chandī* between Kāli and the two kings Śumbha and Niśumbha, is said to have been fought at this place. The *Māṅkāṇḍeya P.* (ch. 85), however, places the scene of the battle in the Himalayas; the *Vāmāna P.* (ch. 55) places it at Bindhyāchala. The name of Chandapura is derived from the name of one of the two brothers, Chaṇḍa and Muniṣa, who were the generals of the kings. The Chaumukhi Mahādeva and Durgā in a temple at Muniṣevarī are said to have been established by the other brother Muniṣa. Muniṣevarī is seven miles south-west of Bhābū; the temple, according to Dr. Bloch, is very old, the carving being of the Gupta style's (Bloch's *Arch. Rep.*, 1912). The temple bears a date which is equivalent to A.D. 635 (Sir John Marshall's *Arch. S. Rep.*—Eastern Circle, 1913–14, p. 38). The *Vāmāna P.* (chs. 19 and 55), however, says that they were the generals of Mahishāsura and were killed by the goddess Bindubāsīni on the Vindhyā Mountain.

**Chandelgāda.**—Chunar. The name of Chandelgada has been derived from the Chandellas, a tribe of Kabattriyas who had established their sway between Mirzapur and the districts of Shahabad. They originally came from Mahoba (modern Bundellkhand) and took possession of the fort after the Pāla Rājās. *See Charanāḍri.*
Chandrabhāga—1. The Chinab—the Acesines of the Greeks, or rather the united streams of the Jhelum and the Chinab. It has its source in a lake called Lohitya sarovara (Kālikā P., ch. 82), in Lahoul, south of Ladakh, or Middle Tibet. 2. The river Bhimā, a branch of the Kríṣhṇā.

Chandrādityapura—Chamdor in the Nāsik district; it was the capital of Dri-haprahāra, a king of the Yādava dynasty. (Dr. Bhandarkar’s Hist. of the Dekkan, Sec. XIV.)

Chandrāgiri—Near Belgola, not far from Seringapatam, sacred to the Jainas. The ancient name of the place was Deya Durga. (JASB., 1838, p. 520.) See Arbuda.

Chandrapura—Chándā in the Central Provinces: it was the capital of king Harmadhyāja (Rice’s Mysore Inscriptions: Introd.: XXIX), but in the Jaimini-Bhārata (ch. 17), Harmadhyāja is said to have been king of Champaka-nagarī. Chandrapura or Chandravatī or Chandanāvatī was two Yojanas or two days’ journey from Kuntalakapura or Kuntalakapura (Jaimini-Bhārata, ch. 53). See Kuntalakapura.

Chandrapuri—1. Same as Chandwar (Varāha P., ch. 122). 2. Same as Chandrikāpuri and Chandripura, the name of Śrāvaṇati or Sahet-mahet in the Gonda district in Oudh.

Chandrāsekharā—See Chattala.

Chandra-tirtha—See Kāverī.

Chandrawati—Chandrer in the Lalitpur district, Central India, Sandravatīs of the Greeks, and Chandbari of the Prithvirāj Rāso. It was the capital of Śiṣupala, king of Chedi (P. Mukherji’s Lalitpur).


Chandrika—The river Chandrabhāga (Chenab).

Chandrikāpuri—Śrāvaṇati or Sahet-mahet in the district of Gonda in Oudh: it was the birth-place of Sambhavanātha, the third Tīrthaṅkara, and of Chandraprabhānamātha, the eighth Tīrthaṅkara of the Jainas. There is a Jaina temple dedicated to Sobbhānātha, which name is a corruption of Sambhavanātha (see Śrāvaṇati).

Chandripura—Same as Chandrikāpuri.

Chandwar—Firozabad, near Agra, where in 1193 A. D. Shahabuddin Ghori defeated Jaya Chandra, king of Kanauj (Thornton’s Gazetteer). Chandwar is evidently a contraction of Chandrapura (Varāha P., ch. 122).

Charanāḍra—Chunar in the district of Mirzapur (Śaktisaṅgama Tantra, vii). The hill-fort of Chunar was at one time considered one of the most impregnable forts in India. It was built by the Pāla Rājās, who reigned over Bengal and Behar from the middle of the eighth to the twelfth century of the Christian era. According to Buchanan (Martin’s Eastern India) some of the Pāla Rājās lived there, which implies that it was a place of much importance at that period. The portion of the fort, which is called Bhartṛihari’s palace, is the place where he performed asceticism. The tradition is that Bhartṛihari after eating the immortal fruit travelled to various places and halted at Sehwan, Bhartewar, Chunar, Benares and other places (JASB., 1837, p. 852). Bhartṛihari was the author of a celebrated work called Bhartṛihari-Śstra and of the Vairāgya-śataka. For the story of his birth, see Prabhāndhachintāmāni (Tawney’s trans.) p. 198. He entered seven times a Buddhist monastery as a priest and seven times returned to the laity and became Upāsaka. He died in 651-652 A. D. (I-tsing’s Record of the Buddhist Religion by Takakusu, p. 180 and General Introduction, p. LVII). The fort is said to have been protected by the
goddess Gaṅgā Devi all the day, except in the first pahor of the morning, when it was taken by the English. It contains a state-prison where Trimbakji Danglia, the minister of Baji Rao who was the adoptive father of Nana Saheb, was kept confined till his death (Heber’s Journal, Vol. I). The fort was strengthened by Sultan Mahmud before his descent on Benares in 1017; in 1575, it held out against the Mughal army for six months and in 1764, it was taken by the English.

Charitrtrapura—Puri in Orissa (Cunningham’s Anc. Geo., p. 510; R. W. C., II, 205).

Charmanvati—The river Chambal in Rajputana. It has its source in a very elevated point of the Vindhya amongst a cluster of hills called Janapava. It has three co-equal sources from the same cluster, the Chambal, Chambela and Gambhirā. The river is said to have been formed by the “juice of skin” (blood) of the cows sacrificed at the Yajña of Rantideva (Mbī, Drona P., ch. 67; Meghadūta, Pt. I, v. 46).

Chaṭṭala—Chittagong (Tantrachudāmaṇi, ch. 51). The temple of Bhavāni on the Chandrāsekharā hill near Sitākura is one of the 52 Pījās, where a portion of Satī’s right hand is said to have fallen. The Brāhāti Tantra (ch. 31) contains some account of the Chandrāsekharā hill as a place of pilgrimage.

Chatushpita-parvata—The Assa range, one mile to the south of Jaipur in the district of Kaṭak in Orissa: Udaya-giri is a spur of this range, five miles from Bhuvanesvara, containing many Buddhist caves and sculptures of ancient date. The range is also called Khaṇḍa-giri and Alti-giri. (JASB., Vol. XXXIX).

Chauḍāth-jogini—Same as Bhrigu-tirtha.

Chāyā—Porebunder in Guzerat: a famous port at the commencement of the Christian era.

Chedī—Bundelkhand and a part of the Central Provinces. It was bounded on the west by the Kali-Sindhi and on the east by the Tonse. It is the Cheti of the Buddhists. Tod (Rājasthān, I, 43 note) identifies Chedi with Chanderi (Chandrawati or Sandravatis of the Greeks), a town in Bundelkhand, which is said to have been the capital of Siśupāla, who was killed by Kṛishṇa (see also JASB., Vols. XV and LXXI, p. 101). It is 18 miles west of Lalitpur: the ruins of old Chanderi, however, are 8 miles north-west of the modern town (JASB., 1902, p. 108 note). Chanderi has been described in the Ain-i Akbārī as a very large ancient city containing a fort. According to Dr. Führer (M. A. I.), General Cunningham, (Arch. S. Rep., IX, 106), and Dr. Bühler (Vikramavīśka-charita, xviii. 95), however, Dāhala Maṭṭāla or Bundelkhand was the ancient Chedi, Dāhala being on the Narbada. In the Skanda P., Revā-khaṇḍa, ch. 56, Maṭṭāla is said to be another name for Chedi. Mandala is the Mandala of Ptolemy, a territory situated in that upland region where the Sona and the Narmadā have their sources (McCtindie’s Ptolemy, p. 168). Kālaṇjara was the capital of Chedi under the Gupta kings, and Suktimati its capital at the time of the Mahābhārata. Chedi was also called Tripuri from its capital now called Tewar, six miles from Jabalpur (Epigraphia Indica, Vol. I, pp. 220, 253, and Hemakosha). Tewar (Teor) was the capital of Dāhala (Alberuni’s India, Vol. I, p. 202). The Anurādhāgaha (Act VII, 115), says that Māhishamati was the capital of Chedimāṇa at the time of the Kalachuris. See Suktimati.

Chela-gaṅgā—The Kāveri (Harivandā, ch. 136).

Chera—It comprised the present kingdom of Mysore, Coimbatore, Salem, South Malabar, Travancore and Cochin. Chera is a corruption of Kerala. The period from the third to the seventh century A. D. appears to have been the most flourishing in the history of this kingdom. In Asoka’s Edicts, it is called Keralaputra. Its ancient capital was
Skampapura situated at a short distance to the west of Guzzelhati Pass (JRAS, 1846, p. 11) in the Coimbatore district. According to Ptolemy, who lived in the second century A.D., its capital was Karoura or Karur, called also Vanji, situated near Cranganore on the left bank of the Amaravati, a tributary of Kaveri; its larger capital was Takkod (Dr. Burnell’s South Indian Palaeography, p. 33). Takkod or Dalavanapura is situated on the left or north bank of the Kaveri, 28 miles south-west of Mysore city, and about 30 miles east of Seringapatam; its ruins are even now called Takkod. It was the capital of the Gaṅga Vamsīs from the third to the ninth century A.D., and then of the Cholas and Hoysala Ballalas who, however, removed the capital from Takkod to Dwāravati or Dorasamudra, now called Halebid, in the Hassan district of Mysore in the 10th century. It was taken by the Rāja of Mysore in 1634. For an account of the Chera kings, see Ind. Ant., I, 360; J. R. A. S., 1846, pp. 1-29.

Cheta—It is the same as Chetiya or Chetiyagiri. (Vessantara-Jātaka in the Jātakas vi, 266; cf. Snence Hardy’s M. B., 119).

Chett—Same as Chedil. Its capital was Sotthivat (Jātakas, iii, 272). See Śuktimati.

Chetiya-giri—Besnagar, three miles to the north of Bhilsa in the kingdom of Bhopal, where Asoka married Devi. By her he had twin sons, Ujjenia and Mahinda, and afterwards a daughter Śaṅghamittā. It was the capital of the country called Dakkhina-giri (Turnour’s Mahāvamsa, ch. XIII) which is perhaps a corruption of Daśāṃga. Dr. Rhys Davids identifies it with Sanchi and Bidiśā, but these two places are very close to Besnagar. According to General Maisey also, Chetiya-giri is Sanchi “with its numerous Chetiyas or Stūpas” about 5 miles south-west of Bhilsa (Maisey’s Sanchi and its Remains, pp. 3, 5). It was also called Chetiya and Chetiyanagara or Chaitya-giri. It is situated at Triveni or Triple Junction of the rivers Betwa, Bes (or Besali) and Gaṅga, of which the last is believed to flow underground (Cunningham’s Bhilsa Topes, p. 364). See Bessa-nagara.

Chhattravati—See Alichennatra.

Chhutudi—The river Chukki in the Punjab which joins the Bias: it is not the Satadru or Satlej.

Chidambaram—Same as Chittambalam (Dett-Bhāgavata; vii, 38). Southern India possesses five Bhautika or elementary images of Mahādeva, namely, the Kṣitī or earth image at Kāṇchipura, Āp or water image at Jambukesvara, Teja or fire image at Aruṣāṣṭala, Marut or wind image at Kālahaṣṭi, and Vyoma or sky image at Chidambaram (Dr. Oppert’s On the Original Inhabitants of Bhāratavarsha or India, pp. 379, 380). Śiva has eight images of which five are elementary (Liṅga P., Uttara, ch. 12).

China—1. China. It is mentioned in the Mahābhārata (Sabhā P., ch. 51) and Manu (ch. X, Ālik, 44). In the medieval period, it was called Mahāchina. The great wall of China was built by Che Hwang-te in 214 B.C. During the reign of the Emperor Ming-te, Kāsyapamātāiga and Dharmaraksha were the first Indian Buddhists who went to China (67 A.D.) In the fourth century A.D., the Buddhist religion spread among the Chinese, and the first Buddhist Pagoda was built at Nanking by the Emperor Hiau Twu in 381 A.D. (Edkin’s Chinese Buddhism, ch. vi.). 2. Anam (Sāhitya-Parishatal-Patrikā, 1321 b.s., p. 63).

Chintāpurī—A celebrated place of pilgrimage on a range of hills of the same name, in Hoshiarpur district, Punjab, containing a temple of Chhinnamastī whose picture is placed behind a Piṇḍa-mûrti or conical image. The temple is on the summit of a hillock.
Chitabhámi—Baidyanáth or Deoghar in the Santal Pargana, containing the temple of Baidyanáth, one of the twelve Great Língas of Mahádeva (Śiva P., Bk. I, chs. 38, 55). The Mahádeva there is said to have been established by Rávaña. The place contains also the temple of the goddess Párívati, the consort of the god Baidyanátha. It is said to be one of the fifty-two Píthas (Hárdapíthā), as Satí’s heart fell at this place. In the Uttará Puráṇa cited by Francklin in his Site of Ancient Palibothra, p. 21, Baidyanátha is called Pampápur or Palú-gáon, which is perhaps a corruption of Paraljípura or Paralí-gráma of the Śiva Puráṇa. For a description of the temples of Baidyanátha or Deoghar, see JASB., 1883, p. 164—‘On the temples of Deoghar’ by Dr. R. L. Mitra.

In the Mahá-LíngéŚvara Tantra in the ‘Hundred Names of Śiva’, it is mentioned that Baidyanátha and Vakreśvara Mahádevas are situated in Jhárakhaúda, Siddhimátha and Tárakesvara Mahádevas in Ráda, Ghaúḍeśvara Mahádeva on the banks of the river Rátaukara (now called Kánánadí in the district of Hooghly), and Kapáleśvara Mahádeva on the banks of the Bhágirathi. Rávaña, while he was carrying Mahádeva from Kailása, felt a very uneasy sensation when he came to Haritakivana, the ancient name of Baidyanátha as Varuna, the god of the waters had entered his belly. In order to relieve himself, he placed the god in the hand of Vishnu disguised as a Bráhman, and retired to the northeastern corner of Deoghar called Hárilajúdi (a corruption of Haritaki-vana) to relieve himself, and there was the Kármanáśá rivulet flowing by the north of Hárilajúdi. In the meantime, Vishnu put down Mahádeva at Deoghar and disappeared (Śiva P., Baidyanáthá-Máhát., ch. 4). The Tríkúța hill, 6 miles to the east of Baidyanátha, contains a spring of water. The Tapovana hill where Rávaña performed asceticism (Śiva P., Bk. I, ch. 55; Brihat Śiva P., II, 20) and which is about the same distance, contains a natural cave.

Chitrákúta—Kimpterîth-giri in Bundelkánd: it is an isolated hill on a river called the Páisuñi (Payasviní or Mandakini, where Ráma dwelt for some time during his exile (Rámáyaṇa, Ayodh. K., ch. 55). It is about four miles from the Chitrakút station of the G. I. P. Railway.

Chitrákúta—Same as Payasvini (2): the river Páisuñi (Vámana P., ch. 13, v. 26).

Chitrarártha—The river Chitrarárthi, a tributary of the Northern Pennar (MI/, Bhishma, ch. 9).

Chitrpatál—The river Mahándi in Orissa below its junction with the Pyri (Mi/, Bhishma, ch. 9 and Asia. Res., Vol. XV; Brahma P., ch. 46). But it appears to be the Chittutola (Chitrapalá), a branch of the Mahándi (see Hamilton’s Gazetteer, s. v. Mahanuḍḍy).

Chitrpatál—Same as Chitrapalá (Márkandéya P., ch. 57; Arch. S. Reg., vii. 135; xvii. 70). The river Mahánadi in Orissa. It was crossed over by Chaitanya after leaving Puri on his way to Bengal (Chaitanya-charitámbita, Pt. II, ch. 16).

Chittambalám—Chidāmbara in south Arcot district, about one hundred and fifty miles south of Madras, and seven miles from the coast. It contains the celebrated temple of Kanakasabhapati, the name of a Mahádeva. The celebrated Sañkarácharya is said to have been born at Chidambaram (Ananda Giri’s Sañkaravijaya) and he died at Káčhipura at the age of thirty-two. According to another account, he is said to have been born at a village called Kalati on the Pürā in Kanara (see Kera‘a) and to have died at Keśāmabh in Garwal. It is now certain that Sañkará was born at Kalati or Kaladi in Kerala during the reign of Rájanákhara (Mádhavácháryya’s Sañkaravijaya).
Choaspes—The Kunar or Kamah river which joins the Kopân (modern Kabul river) at some distance below Jalalahad. But according to Prof. Lassen, Chaospes or Euaspla is the Seesha (of Elphinstone’s map) which falls into the Kabul river (JASB., 1X, 1940, p. 472).

Choes—According to Lassen, Choes of Arrian. It is the Kamah river which falls into the Kab'il river (JASB., 1840, p. 472).

Chola—The Coromandel Coast bounded on the north by the river Pennar or the southern Pinâkini river, and on the west by Coorg, including the country of Tanjore, i.e. from Nellore to Pondakottai. Its capitals were Uraiyur on the Kâverî (the Orthoura of Ptolemy—the royal city of Sornagos) near Trichinopoly in the second century A.D., and Kâchipura, Combacoonum and Tanjore (Tanjepur) in the eleventh century (Epigraphia India, Vol. III, p. 283) Chola was also called Drâvida (Padma P., Adikâraṇa, ch. 6), and is said to have derived its name from Chola, king of Kâchipura (Ibid., Uttara Kh., ch. 74). The Chola kingdom merged as a marriage-dowry into the Pârîya kingdom and continued so for 570 years (Wilson’s Mackenzie Collection ; Intro., p. 51).

Chora—Same as Chola. In the Asoka Inscription at Girnar, Chola is mentioned as Chōra (JASB., 1848, p. 169).

Chyavana-agrama—1. Chausâ in the district of Shahabad in the province of Bengal: the hermitage of Rishi Chyavana (Skanda P., Avanti Kh., ch. 57). 2. The hermitage of the Rishi was also situated on the Satpura mountains, near the river Payoshâ or modern Pûrâs (Padma P., Pâtâla Kh., ch. 8). 3. Dhois, six miles south of Narnol in the Jaipur territory, where the Rishi’s eyes are said to have been pierced by a princess of Anupadeśa, whom he afterwards married. 4. Chilanâla on the Ganges in the Rai Bareli district: it was the abode of the Rishi who was restored to youth by the twin Āsvinī-kumāras.

Dâhala—Same as Chedi (Dr. Böhler’s Vikramâdika-charita : Introduction).

Dâkini—Bhima-sâkara at the source of the Bhîmâ, north-west of Poona (Dr. Oppert’s On the Original Inhabitants of Bhāratavarsha or India, p. 379; Fusigusson’s Cave Temples of India, p. 367). The temple of Mahâdeva Bhima-sâkara is a celebrated place of pilgrimage, and is the god of the twelve Great Liâgas of Mahâdeva (Śiva P., Pt. I., chs. 38, 40; Fusigusson’s Cave Temples of India, p. 367). In the Śiva Purâṇa Daikini is said to be situated on the Western Ghats (Sahyâdri) See Amarendra.

Daktshina-Gaûgâ—1. The river Godâvari (Revâ Mâhâta, ch. 3). 2. In the Nrisingha P., ch. 66, the Kâverî is called the Dakshina-Gaûgâ. 3. The Narbâda is called the Dakshina-Gaûgâ in the Skanda P. (Revâ Khaṇḍa, ch. 4). 4. The Tungabhadrâ is called the Dakshina-Gaûgâ in Bilhana’s Vikramâd贬acharita.

Dakshinagiri—1. Dakkhinagiri of the Mahâvâna (ch. xliii): its capital was Chetiya (see Chetiya-giri); Daśâra of Kâlidâsa is evidently a corruption of Dakshinâ-giri. See Daśâra. 2. The kingdom of Bhopal. 3. The name of a village in Ekanâla in Magadha, not yet identified; in this place Buddha delivered the Kâsibhadravâj-Sûtra.

Dakshina-Kedara—Baligâmi in Mysore. It contains a celebrated temple dedicated to Kedâranâtha. Baligâmi is also called Ballipurâ and Balligâmi (Rice’s Mysore Inscriptions, pp. 90, 94, 102).

Dakshina-Kotala—See Kotala-Dakshiwa.

Dakshina-Madhura—Madura on the river Kritâmâla in the province of Madras (Chaitanya-Charitâmrîta, Madhya, ch. 9). It was also called Mathurâ and Minâkshi. It was the
capital of the ancient kingdom of Pāṇḍya or Pāṇḍu. It is one of the 52 Pīṭhās where Satī’s eyes are said to have fallen (Bhāgavata, X. 79 and Mahābhārata, ch. 7). It was called Dakshina-Mathurā in contradistinction to Uttar-Mathurā or Mathurā of the United Provinces (Upham’s Kāsrānākāri). Madura was a province of the kingdom of Vijayanagar till the middle of the sixteenth century when Viśvanātha, the founder of the Nayak dynasty, became its independent ruler, and Trinuma, the most powerful monarch of the line, reigned from 1623 to 1639. The great temple of Minākshī with its thousand-pillared hall was built by Arjuna Nayak in 1550.

Dakshina-Patha—The Deccan: the name was applied to that portion of the Indian Peninsula lying to the south of the Narbada. It is the Dakhinabades of the Greeks. (Matīyā P. ch. 114 and Dr. Bhandarkar’s Early History of the Dekkan, Sec. I; Rājasākbara’s Bālarāmāyana, Act VI; Apte’s Rājaśekhara: his Life and Writings, p. 21). The name was originally confined to a remote settlement of the Aryans on the Upper Godāvari (Vinaya Piṭaka, I, 195, 196; II, 298).

Dakshina-Piṅkini—Same as Pāpaghni.

Dakshina-Prayāga—Triveni on the north of Hūgli in Bengal (Brīhat-Dharma Purāṇa Paṃva Kh., ch. VI; JASB, Vol. VI, 1910, p. 613).

Dakshina-Sindhu—The river Kali-Sindh, a tributary of the Chambal (Mbh., Vana P. ch. 82). It is the Sindhu of the Meghadūta (Pt. I, ch. 30).

Dakshinātya—The Deccan: that part of India which lies to the south of the Vindhyā range (Rāmāyana, Bāla K., ch. 13). See Mahārāṣṭra.

Dakshina-Badarikāśrama—Malkote, twelve miles to the north of Seringapatam in Mysore, where the principal Maṭh of Rāmānuja, the founder of the Śrī sect of Vaisnavas is situated. It also called Yādava-giri (see Yādava-giri).

Dalabhya-Āśrama—Dalmau on the Ganges in the Rai Bareli District (JASB, Vol. LXIX, p. 84).

Damaliippa—Is a corruption of Tāmrālippta: it was the capital of Sumha (Hema-kosha). See Sumha.

Damila—Same as Kerala: the Malabar coast (Akgita-Jātaka in the Jātakas, IV, 150), or South Malabar (Burnell’s South Indian Palaeography, p. 51). It is the Limurike of Ptolemy which, according to Dr. Caldwell, was a mistake for Damir-ike (see McCrindle’s Ptolemy, p. 49), “ihe” in Tamil meaning a country. It was near Nāga-dvipa or Ceylon, and a Damila dynasty reigned there. Dhatuseṇa (459-477 A. D.), defeated the foreign usurpers and restored the national dynasty (Mahāvamsa, ch. 38; S.B.E., X: Intr. XV). This shows that Damila was close to Ceylon.

Dāmodara—The river Dāmodā in Bengal (K. Ch.).

Danḍaka—Same as Danḍakāranya (Brahma P., ch. 27).

Danḍakāranya—Same as Mahāraṣṭra (Rāmāyana, Arānya, ch. I, and Dr. Bhandarkar’s Early History of the Dekkan, Sec. II) including Nagpur. Rāmachandra lived here for a long time. According to the Rāmāyana, it was situated between the Vindhyā and the Saibala mountains; a part of it was called Janasthāna (Uttara K., ch. 81; Uttara-Rāmacharita, Act II). According to Mr. Pargiter, Danḍakāranya comprised all the forests from Bundelkhand to the river Krishnā (The Geography of Rāma’s Exile in JRAS., 1894, p. 242). Bhavabhūti places it to the west of Janasthāna (Uttara Rāmcharita, Act I).

Daapura—Same as Udāndapura.
Dantapura—The ancient capital of Kaliiga (Dāthdāthuvāmsa, Turnour's Account of the Tooth-relic in Ceylon—JASB., 1837, p. 860). According to some writers, it is the same as Puri (Jagannātha) in Orissa, which, they say, was the place where Buddha's tooth was kept and afterwards removed to Ceylon. The left canine tooth of Buddha is said to have been brought and enshrined by Brahmadatta, King of Kaliiga, shortly after the death of the former. According to the Dāthdāthuvāmsa, the tooth was taken from the funeral pile of Buddha by Khema, one of his disciples, who gave it to Brahmadatta, and was kept and worshipped in a temple at Dantapura for many generations. The tooth was taken to Pātaliputra in the fourth century A.D., by Guhasiva, king of Kaliiga. The tooth is said to have worked many miracles at Pātaliputra to confound the Nirantheas or Jainas at whose instigation it was ordered to be taken there. Rājā Pāndu got the tooth from Dantapura (JASB., 1837, pp. 868, 1039.) It was brought back to Dantapura by king Guhasiva and placed in its old temple. After the death of Guhasiva in battle with the nephews of Khiradhāra, a northern king, who had attacked Dantapura for plundering the tooth, it was removed to Ceylon by his daughter, Hemamāli and her husband Dantakumāra, a prince of Ujjain and sister's son of Guhasiva, in the reign of Kīrttiśri Meghavāra (A.D. 298-326) who guarded the relic at Anurādhapura: see Anurādhapura (Tennent's Ceylon; Turnour's Tooth-relic of Ceylon; Dāthdāthuvāmsa translated by Mutu Coomara Swami; and Turnour's Dāthdāthuvāmsa in JASB., 1837, p. 866). It is now kept at Kandy in the Maligawa temple. For the procession of the tooth-relic at Kandy, see Mahāvamsa, ch. 85. It has been variously identified with Danton in the district of Midnapore and with Rājmahendri on the Godāvari. But it is now settled that the ancient Dantapura is Puri in Orissa and this identification is confirmed by the tradition that after Krishna was killed by Jarā, his bones were collected and kept in a box till king Indradhumma was directed by Vishnu "to form the image of Jagannatha and put into it these bones of Krishna" (Garrett's Classical Dictionary of India under Jagannātha Ward's History of the Hindoos, I. 206).

Dantura—It is evidently a corruption of Dantapura: see Dantapura. (Brihat-saṃhitā, xiv, 6.)

Darada—Daradistan, north of Kāśmir on the upper bank of the Indus. Its capital was Daratpuri, which has been identified by Dr. Stein with Gurez (Mārkaṇḍeya P., ch. 57). It was a part of the ancient country of Udyāna (see Monier Williams' Buddhism). Dr. Stein says "Their (Daradas') seats, which do not seem to have changed since the time of Herodotus, extend from Chitral and Yasin across the Indus regions of Gilgit, Chilas and Bunji to the Kishanganga valley in the immediate north of Kashmir" (Dr. Stein's Rājatarangini, Vol. I, p. 47.).


Dardura—The Nilgiri hills in the Madras Presidency (Raghuvamsa 1V; Brihat-saṃhitā, ch. 14; JRAS., 1894, p. 262). In some editions of the Raghuvamsa it is mentioned as Dardura. Same as Durdura.

Darkanapura—Disa on the river Banas in Guzerat (Bṛihajjyotishāravā).

Dāru-vana—See Chamatkārāpura (Kūrma P., II, chs. 37, 38). Same as Devā-dāru-vana. Dāru or Dārukā-vana, which contains the temple of Nāgēśa, one of the twelve Great Lingas of Mahādeva (Śiva P., I, 38) has been identified with Aundha in the Nizam's
territory (Arch. S. Lists, Nizam's Territory, xxxi, 21, 79,) but the Śiva P., (I, 56) places Dāruka vana close to the Western Ocean.

**Dāruka-vana.**—See Dāru-vana.

**Dārva.**—The country of the Dārvas, a tribe living with the Abhisāras between the Vitastā and the Chandrabhāgā (Mahābharata, Vana, ch. 51; Dr. Stein's Rājatarāṅgini, Vol. I, p. 32; Vol. II, p. 432).

**Dārvabhāṣa.**—The whole tract of the lower and middle hills between the Vitastā and the Chandrabhāgā; it included the hill state of Rājapuri; it was subject to Kāśmira (Dr. Stein Rājatarāṅgini, I, 32). See Darva.

**Dāsanagara.**—Same as Dāsapura.

**Dāsapura.**—Mandasar in Malwa (Brihat-Samhitā ch. 14; Meghadūta, Pt. I, ñāk. 48)

For an explanation how Dāsapura was changed into Mandasar, see Dr. Fleet's note in the Corp. Ins. Ind., Vol. III, p. 79. It is called Dasar by the people of the neighbouring villages.

**Dakara.**—Dwarka (Guzarat, see Trikāwaśeśha).

**Dakṣagāma.**—The name means "ten forts; ṛta = a fort." 1. The Mahābhārata mentions two countries by the name of Dakṣagāma, one on the west, conquered by Nakula (Sabhā P., ch. 32) and the other on the east, conquered by Bhima (Sabhā P., ch. 30). Eastern Malwa, including the kingdom of Bhopal, was Western Dakṣagāma, the capital of which was Vidiā or Bhilsa (Dr. Bhandarkar's History of the Dekkan, sec. III). It is mentioned in Kālidāsa's Meghadūta I, vs. 25, 26. Its capital at the time of Asoka was Cātavigir or Chetiya-giri. Eastern Dakṣagāma (the Dosarene of the Periplus) formed a part of the Chhattisgārh ("thirty-six forts") district in the Central Provinces (Prof. Wilson's Vishnu P., Hall's ed., Vol. II, p. 160, note 3) including the Native State of Patna (JASB, 1905, pp. 7, 14). 2. The river Dāsa which rises in Bhopal and falls into the Betwa (Mārkaṇḍeya P., ch. 57); Garrett identifies the river with "Dhosaun" in Bundelkhand (Garrett's Classical Dictionary). It is the Dorna of Ptolemy.

**Dāseka.**—Malwa (see Trikāwaśeśha).

**Dehali.**—See Indrapraṣṭha.


**Devdūrva.**—Same as Dāruvana, where Śiva-worship was first established. It was situated on the Ganges near Kedar in Garval (Kūrma P., Pt. II, chs. 37, 38; Śiva P., Bk. IV, ch. 13, v. 16; Sāmaveda, Kishk., ch. 43). Badarikāśrama was situated in this Vana (Ananda Bhāṭa's Balīr-nt-charita, I, 7).

**Devagada.**—Same as Dharagada.

**Devagiri.**—1. Dowlatabad in the Nizam's territory. It is mentioned in the Śiva P. (Jñāna Samhitā, ch. 58). See Mahāraṣṭra and Śivālaya. 2. Part of the Aravali range. 3. A hill situated near Ujjain and Mandasar (Meghadūta, Pt. I). It has been identified by Prof. Wilson with Devagara situated in the centre of the province of Malwa on the south of the Chambal.


**Devala.**—Tatta in Sindh.
DICTIONARY OF THE SOUTH ANDAMAN LANGUAGE.

BY EDWARD HORACE MAN, C.I.E.

PREFACE.

As the interesting Negrito race inhabiting the Andaman Islands is doomed to early extinction—save possibly the small section occupying Little Andaman,—and as their languages have been studied by but a few persons. I have been invited by my old friend the Editor of the Indian Antiquary to place at his disposal for publication in that Journal the MSS. of my Andaman Dictionary, which represent the results of my study during the thirty-two years of my connection with those Islands, of the words, together with illustrative sentences, phrases, etc., of that one of the languages, viz., the South Andaman, with which I was conversant; and to supplement the same, by means of Appendices, with as much additional matter of interest as can be culled from my notes, many of which date from before 1880. There will even then still remain, in MSS. almost ready for publication, much material of scientific value dealing with the Grammar, Syntax, Songs, etc., of these Islanders, prepared between 1876–1880 by Sir R. C. Temple, who collaborated with me in those far-off days.

The published works of writers who have sought to advance our knowledge of the Andamanese, or of their languages, or both, are the following:—


1863. Mouat, (Dr. F. J.) "Adventures and Researches among the Andaman Islanders." London.


1898. Portman, (M. V.) "Notes on the Languages of the South Andaman Group of Tribes." Calcutta.

1899. Portman, (M. V.) "History of our Relations with the Andamanese." Calcutta.


1907. Temple, (Sir R. C.) "A Plan for the Uniform Scientific Record of the Languages of Savages Applied to the Languages of the Andamanese and Nicobarese." (Indian Antiquary; Bombay.)

1908. Temple, (Sir R. C.) "Andamans." (Ency. of Religion and Ethics.)

1909. Temple, (Sir R. C.) "Andaman and Nicobar Islands." (Imperial Gazetteer of India, Provincial Series; Calcutta.)
Soon after the commencement of my studies I was fortunate in obtaining an introduction to the late Dr. A. J. Ellis, at that time President of the Philological Society (London). He kindly took an interest in my work and prepared for me alphabets suitable for committing to paper the tongues of the Andamanese and Nicobarese hitherto unwritten, except for a little book using the Indian (Jones-Hunter) system of transliteration published by myself and Sir R. C. Temple.

For the convenience of the reader I reproduce here, with amendments necessary to suit the typography of this Journal, an abstract of the Andaman alphabet, as found on pp. 49-50 of Dr. Ellis' Report above-mentioned, which formed part of his Presidential Address to the Philological Society in 1882 (vide Transactions 1882-3-4).

The Andamanese have been found to be divided into twelve tribes speaking languages, which, though more or less distinct, are yet so closely allied as to form a group. The language to which this dictionary refers is the Aka-bea, or language of the South Andaman tribe.

Although the map showing the position of each tribe with their respective tribal names has been already published in this Journal (vide Vol. XXVI, p. 217)—in order to illustrate Sir R. C. Temple's paper of 1907 above-quoted,—it is thought desirable at this time to re-issue it as an accompaniment to this volume.

E. H. MAN.

June 27th, 1918.
ALPHABET FOR WRITING THE SOUTH ANDAMAN LANGUAGE.

**Oral Vowels and Diphongs.**

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<td>'c idea, cut</td>
<td>at'aba kind of tree</td>
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<td>yà-di turtle, pîd hair</td>
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<td>à cur (with un-</td>
<td>bû small, yû-ha not</td>
<td>o indolent</td>
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<td>trilled r)</td>
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<td>à à Ital. casa</td>
<td>elà-kà region</td>
<td>ô pot</td>
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<td>à à father</td>
<td>dô-ke don't (imperative)</td>
<td>ô awful</td>
<td>tôgo wrist, shoulder</td>
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<td>à à fathom</td>
<td>jûr'awa name of a tribe</td>
<td>û influence</td>
<td>bû'kura name of a tree</td>
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<td>e à bed</td>
<td>ê'meject name of a tree</td>
<td>û' pool</td>
<td>pû'd-re burn-did</td>
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<td>chaotic</td>
<td>pû'd-re burn-did</td>
<td>ai bite</td>
<td>dair-ke understand-does</td>
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<td>è à pair</td>
<td>ê-la pig-arrow</td>
<td>au house</td>
<td>chôpa'a narrow</td>
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<td>iq-bû-dig-re see-did</td>
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<td><strong>Consonants.</strong></td>
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<td>b à bed</td>
<td>bad hut</td>
<td>à Fr. gagner</td>
<td>àà more</td>
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<td>ch à church</td>
<td>chûk ability, mi-vàlen</td>
<td>ng bring</td>
<td>ng'ji kinsman, êrê-dang-ké</td>
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<td>why, rûch Ross Island</td>
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<td>in trees-search-does</td>
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<td>d à dip</td>
<td>dôga large</td>
<td>ñg 7</td>
<td>ñgâ then</td>
</tr>
<tr>
<td>g à gap</td>
<td>gôb bamboo utensil</td>
<td>p pap</td>
<td>pid hair</td>
</tr>
<tr>
<td>h à hay</td>
<td>hê ho! âweh' (h sounded, r 8 rest</td>
<td>rûb necklace of netting, see note 3) etcetera</td>
<td></td>
</tr>
<tr>
<td>j à judge</td>
<td>jû bag bad, ê'meject name of a tree</td>
<td>r 9 torrent</td>
<td>rà'ta sea-water</td>
</tr>
<tr>
<td>k à king</td>
<td>kà gat-ke ascend does</td>
<td>s sad</td>
<td>not found</td>
</tr>
<tr>
<td>l à lap</td>
<td>lôg navigable channel</td>
<td>t tén</td>
<td>ti blood</td>
</tr>
<tr>
<td>m à man</td>
<td>mû-gû face</td>
<td>w wet</td>
<td>wô-lo adze, ba-la-awa name</td>
</tr>
<tr>
<td>n à nun</td>
<td>nâu-ke walk-does, rô-pan toad</td>
<td>y yolk</td>
<td>yabâ à little</td>
</tr>
</tbody>
</table>

**RULE.**

In the above alphabet the syllable under stress in any word is shown by placing a turned period (') after a long vowel, or the consonant following a short vowel, in every word of more than one syllable.

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1 à accented before a consonant, is the English a in mat, as distinguished from á, which is the short of à or Italian a in anno.
2 e accented in closed syllables, as in bed; in open syllables unaccented as in chaotic or Italian padre, amore.
3 No vanishing sound of i as in English say.
4 No vanishing sound of u as in English know.
5 h is sounded after a vowel by continuing breath through the position of the mouth, while remitting the voice.
6 When ng is followed by a vowel, it must run on to that vowel only, and not be run on to the preceding vowel either as in ‘finger’ or in ‘singer’, thus bê-ri-nga-da’, good, not bê-ringa-da, bê-ring-ya-da, or bey-ri-xa-da. It is only when no vowel follows that ng is run on to the preceding vowel.
7 åg is a palatalised ng, and bears the same relation to it as à bears to n. To pronounce åg do the same for ng and y.
8 This r is soft and gentle, with no sensible ripple of the tongue, as very frequently in English, but not merely vocal.
9 This r is strongly trilled, as r in Scotch, or Italian r, or Spanish rr.
10 The Andamanese cannot hiss, and hence they substitute ch for s, thus Rûch for Rûs the Hindi corruption of Ross.
11 This r is a post-aspirated, like the Indian th, quite different from English r, and hence to prevent confusion the Greek spiritus asper is imitated by a turned comma. The sound t is common in Irish English, and may often be heard in England.
INTRODUCTION.

I think that I can best introduce the reader to the South Andaman language by freely extracting the remarks made thereon by the late Dr. A. J. Ellis, F.R.S., F.S.A., on his retirement from the Chair of the Philological Society for the second time on 19th May 1882: he then gave a "Presidential Address" by way of a "Report on the Researches into the Language of the South Andaman Island" from the papers of Mr. E. H. Man (C.I.E.) and Lt. R. C. Temple (Lt.-Col. Sir R. C. Temple, C.B., C.I.E., F.S.A." From this Report are taken the following paragraphs *verbatim*, with such textual alterations as are necessary after so many years. It will be observed that in consequence necessary references to myself and my procedure are by name.

The South Andaman language, called by the natives ȧkā-bē-a-da, consists in the first place of a series of base forms, reducible to roots. These forms may answer to any part of speech, and in particular to what we call substantives, adjectives or verbs. These forms do not vary in construction, and are not subject to inflexion proper. Hence there is nothing resembling the grammatical gender, declension or conjugation of Aryan languages; but the functions of such Aryan forms are discharged by prefixes, postpositions, and suffixes. It is only in the pronouns and pronominal adjectives that there is anything which simulates declension. And it is only by the use of the prefixes that anything like concord can be established.

The Andamanese have of course words which imply sex, but they are in general quite unrelated forms; thus: ȧbū lada man ȧpāi lada woman; ȧkākādakada boy, ȧryō ngida girl; ȧrī dingada father, ȧbē tingada mother. ‘Male’ and ‘female’ are represented even for animals by the above words for man and woman, without the affixes, which are usually omitted in composition, as bū la, pai, and when the animals are young by the names abra radu bachelor, or objadijōga spinster, rejecting the affixes as wa-ra, jad-iği, see below, letter to Jum’bu, sentences 15 and 16. Even in the Aryan languages ‘gender’, the Latin ‘genus’, means only a ‘kind’, and as it so happened that the kind with one termination included males, with another females, and with a third sexless things, the time-honoured names masculine, feminine and neuter arose. But the classification thus formed has, properly speaking, nothing to do with sex, as may be seen at once from sentinel being feminine in French (*la sentinelle*) and woman neuter in German (*das Weib*). We may see from the discussions in Grimm’s grammar how difficult, or rather impossible, it is to recover the feeling which led to that grouping in German, and the same difficulty is felt in other languages. The Andamanese grouping which takes the place of gender is, on the contrary, clear enough in the main. The Andamanese consider, first, objects generally, including everything thinkable. Then these are divided into animate and inanimate. Of course the vegetable kingdom is included in the latter. The animate objects are again divided into human and non-human. Of the human objects there is a sevenfold division as to the part of the body referred to, and this division is curiously extended to the inanimate objects which affect or are considered in relation to certain parts of the body. These group distinctions are pointed out by prefixes, and by the form assumed by the pronominal adjectives. So natural and rooted are these distinctions in the minds of the Andamanese that any use of a wrong prefix or wrong possessive form

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*This expression includes both prefix and suffix. The suffix *-da* is occasionally retained at the end of clauses.*
INTRODUCTION

occasions unintelligibility or surprise or raises a laugh, just as when we use false concords in European languages. These prefixes are added to what in our translations become substantives, adjectives, and verbs, and which for purposes of general intelligibility to an Aryan audience had better be so designated. But we require new terms and an entirely new set of grammatical conceptions which shall not bend an agglutinative language to our inflexional translation. With this warning, that they are radically incorrect, I shall freely use inflexional terms, meaning merely that the language uses such and such forms to express what in other languages are distinguished by the corresponding inflexional terms, which really do not apply to this.

Substantives, adjectives, and adverbs, generally end in -da, which is usually dropped before postpositions and in construction: hence when I write a hyphen at the end of a word, I shall mean that in its full form it has -da. Subs. and adj. also occasionally end in -re for human objects, and this -re is not dropped before postpositions. This same suffix -re is also extensively used in verbs, for our past tense active, or past participle passive. A common termination is also -la, which as well as -re implies human, and -ola, which is also honorific. What answers to our verbal substantives denoting either actor or action, is expressed by the suffix -nga added to verbal bases, both active and passive. What corresponds to the Aryan declension is carried out entirely by postpositions, as in fact it might be in English by prepositions, if we had a preposition to point out the accusative as in Spanish. In Andamanese these postpositions are generally in of, or more usually ina of (where the in, as very frequently, is merely a euphonic prefix to vowels): len to, in (but len also frequently marks out the object); lat to, towards; tek from and by; la by means of (instrument).

The plural is expressed by the addition of lông-kâlak 13 to the singular, when the distinction is considered necessary, which is not often, as the plural is left to be implied by the context, or is indicated by a prefix. Abstract subst. are formed from adj. by adding yéma-quality, or property, as lâ-pangada long, lâ-panga-yé mada length. Negative subst. are formed by adding ba, an abbreviation for yâ-ba, as abi-gada child, abi-gaba not a child, but a boy or girl.

Active verbs use the suffixes -ke for our gerundial form of infinitive, 14 for our pres. part., pres. ind., and occasionally future; -re for past time, -ka imperfect, -ngabo for future, -nga for verbal subst., actor and action; with numerous auxiliaries answering to our ‘may, might, shall, should, will, would.’ Passive verbs use -nga for the gerundial

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13 Here lông is probably ‘their’, 4th person, kâlak is apparently no longer found separately.

14 In his glossary Mr. Man uses the form in -te (just as we say gerundially ‘to exist’) to shew that he means a verbal form. He says that if you ask an Andamanese the name of any action which you shew him, he will give you the form in -te. But it remains to be established that this corresponds to our gerundial infinitive, at least I have not detected it in any example which Mr. Man has furnished, nor could he recall one. In Latin dictionaries audior, amo, are English ‘to hear, to love,’ which they certainly do not mean. But as it is usual to give Latin verbs in this form, so it may be usual to give Andamanese verbs in the form in -te, which would be like using audi, amat in Latin. Our gerundial or supine infinitive answers to the Latin ad audientium, audium. Dr. Morris prefers calling it the “dative infinitive” (Hist. Outlines of Engl. Accidence, 1872, p. 177). It is frequently used for the pure infinitive in English. The pure infinitive is properly only a verbal subst., and most nearly corresponds to one of the senses of the Andamanese form with the suffix -nga, but in point of fact there is nothing in Andamanese identical with the Aryan infinitive.
indefinite, the future, and verbal substantive, -ngaba for pres. and imperf. indic., -ngata for perf. and enlō:ba—ngata pluperf., and -re for past participle. Certain verbs distinguish the subject and others the object, as human and non-human, by change of prefix, but no rule can be given as to when a verb does one or the other, so that this is a mere matter of practice. There are also reflexive verbs formed by pronouns.

The greatest peculiarity of the language is the treatment of the personal and possessive pronoun. All the pronouns are sexless, but the forms used for the so-called dative seem to vary with the group. The normal form is that for the third person, 'he, she, it,' for which I will use 'it' only for brevity, and 'they' for the plural. We have then sing. əl it (subject), ə of it, en. əl, at, ik, əb to it, in different forms, en it (object), and in it: pl. əlō:işik they, ə:nta of them, et, ə:łat, atar, ə:niat, ə:illet, əb:et to them, in different forms, et them, ə:illet in them. These relations may also be expressed by the postpositions answering to case. Then for the first person ə-

sing. and -plur., and for the second -sing. and pl., are prefixed to these forms; as əl it, dōl I, ngōl thou, mō:işik we, ngōlō:işik you. There is also what has been called a "fourth person," obtained by prefixing 1 to those forms of the third person, which are not the subject of the sentence, and these give common postpositional forms, as l:i of a or the (or English possessive 's), l:n to or in a or the, and also the object of a verb, lat, l:eb to a or the.

These preliminary explanations will serve to make intelligible the following examples, and will shew the structure of the language better than a long series of grammatical explanations. Observe that in all these examples a hyphen at the end of a word means that the suffix -da (applied to all things) may be added, but that it is omitted in construction, and heard only in isolated words or at the end of a clause. The hyphens between parts of a word separate the prefix, the suffix, the postposition and the parts of which the word is compounded, and are used merely for the purpose of assisting the unaccustomed reader, generally they should all be written together in one word without hyphens, just as in German ereifern and not er-eifer-n, though the latter shows the approximate composition.

Prefixes Illustrated.

Cited hereafter as No. 1, 2, etc.

No. 1. bē-ri-nga good (animate but non-human, or inanimate).

No. 2. jā-bag- bad (ditto).

No. 3. ə-bē-ri-nga- good (human).

No. 4. ab-jā-bag- bad (ditto).

No. 5. ad-bē-ri-nga- well, that is, not sick (animate).

15 Mr. Man 'conjugates' a verb thus, using the inflexional names. I translate the suffixes -ke do, does, -ka -ing -was, -re did, etc., as the nearest inflexional representatives, but they do not give the true feeling of the original, to which we have nothing which corresponds in English.


Passive. Inf. kōp-nga scooped-to-be. Pres. kārama dōl-la kōp-ngaba bow me-by scooped-is-being. Imperf. kārama dōl-la schibaiya kō'p-ngaba bow me by then scooped was-being. Perf. kārama dōl-la kōp-ngata bow me-by scooped-has-been. Pluperf. kārama dōl-la entōba kōp-ngata bow me-by already scooped-had-been. Fut. kārama dōl la kōp-nga bow me-by scooped-will-be.
INTRODUCTION

No. 6. âd-jâ-bag—ill, that is, not well (ditto).

No. 7. ân-bê-ri-nga—clever (that is hand-good, ân referring to ông- its, applied to kë-ro-hand.

No. 8. ân-jâ bag—stupid (that is, hand-bad, ditto).

No. 9. ig-bê-ri-nga—sharp-sighted (that is, eye-good, ig- its, being applied to dal-eye.

No. 10. ig-jâ-bag—dull-sighted (that is, eye-bad, ditto).

No. 11. âkâ-bê-ri-nga—nice-tasted (that is, mouth-good, âkâ-its, applied to bang-mouth, dé-li-ya-palate.

No. 12. ân-tig-bê-ri-nga—good, "all round" (that is, ân-hand and ig-eye, good, t being euphonic).

No. 13. ân-tig-jâ-bâg— a "duffer" (that is, hand and eye bad).

No. 14. òt-bê-ri-nga—virtuous (that is, head and heart good, òt its, applied to chëta-head and kisg-heart.

No. 15. òt-jâ-bag—vice, evil, vicious (that is, head and heart bad).

No. 1—15. Example: ârâm dôrâ ab-jâ-bag lëdâ re, dôna âchûr à-bê-ri-nga (or à-bê-ri-nga-ke). Free translation: Dôra was formerly a bad man, but now he is a good man.

[Analytical translation: ârâm formerly, dôra name of man, ab-jâ-bag (human)-bad, lëdâ re exist-did, dôna but, âchûr now, à-bê-ri-nga- (human)-good [or à-bê-ri-nga-ke (human)-good-is].] The 'is' generally unexpressed, in lëdâ re the 'i' is the common euphonic prefix, edâ' v. exist,'-re past time; which may be expressed as 'exist-did,' the verb being always put in the infinitive (properly unlimited, undefined) form, and the suffix -re being expressed by 'did.' as-ke may be by 'does,' etc., as the simplest way of expressing present and past time; the simple copula is never expressed, but, in the second form àbê-ri-nga is treated as a verb, and ke being added makes it present, so that there is an apparent expression of the copula. The termination -da as applied to anything which exists, to be derived from the partially obsolete v. edâ' exist.

No. 16. ân-lâ-ma— one who misses striking an object with hand or foot, see Nos. 7 and 8 above.

No. 17. ig-lâ-ma— one who fails to see or find an object such as honey, a lost article, etc., see Nos. 9 and 10 above.

No. 18. òt-lâ-ma— one who is wanting in head, that is, sense, see Nos. 14 and 15 above.

No. 19. ab-lâ-ma— one who is a "duffer" at getting turtles after they are speared, that is, by diving and seizing them, where ab his, refers to châu body.

No. 20. âko-lâ-ma—applied to a weapon which fails to penetrate the object struck through the fault of the striker.

No. 21. âkâ-lâ-ma— who uses a wrong word to express his meaning (âka- its, being applied to bang-mouth, and teg-ili-voice).

This will suffice to show the curious action of the South Andaman prefixes, which it will be seen presently refer especially to the different forms of the possessive pronoun when applied to different parts of the human body.
I looked about for some genuine native utterances, not translations, which might illustrate the natural speech of the country. Fortunately, Mr. Man was able to furnish me with precisely what I wanted. When he was sent officially to the Nicobar Islands, he took with him several young native Andamanese, and in order to keep up their connection with their friends, and especially with their head-man, jambu (as he was always called, though that was not his real name). Mr. Man wrote letters for them at their dictation. He had to treat them quite like children for whom one writes letters, suggesting subjects, asking what they would say if they saw jambu, and so on. It was laborious work, which, however, Mr. Man did not regret, as it often furnished him with new words or phrases. These letters were then sent to the British officer in charge of the Homes at Port Blair, who did not know the language, but, from an explanation furnished, read the phonetic writing to jambu, sufficiently well to be understood, but to assist this officer Mr. Man furnished a free and an interlinear translation. I give two of these letters, which certainly, if any exist, are genuine specimens of South Andaman literature, but to make them as instructive as possible in showing the nature of the language, I divide them into numbered sentences, putting the text first, the free translation next, and afterwards, in square brackets, an analytically literal translation in the order of the original, in which, with the help of Mr. Man’s translation, vocabulary and personal assistance, I endeavour to shew or explain the meaning and composition of each word and its parts, and its grammatical connection, occasionally adding other notes.

FIRST LETTER TO JAMBU.

Cited by the simple numbers of the sentences.

1. mam jambu. Worshipful jambu. [mam is a term of respect by which chiefs or head men are addressed, perhaps ‘honourable’ or ‘your honor’ would be a nearer translation. jambu was only a nickname, but as he was always so called, Mr. Man cannot recollect any other.]

2. Med’ ardruru adbérínga. We are all in good health. [med’ we, a contraction for med’a, the final a being lost before the following a of ardruru all. The full form for ‘we’ is mót’óichik. For adbérínga well, see No. 5.]

3. birma-ché-lewa tárólo tek mijí’at yed já’ba. Since last steamer no one has been ill. [birma funnel, ché-lewa ship, not one of their own boats; the Andamanese prefer if possible making a new word to adopting a foreign one, the present compound is more original than the modern Greek atmoploion, which is a mere translation of ‘steam vessel’, tárólo last. tek from, since, postp. mijí’at a contracted form of mijí ia at, properly

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16 Their names and nicknames (in parenthesis) were šra (kóro hand), šiela (šdat eye, as he had large saucer eyes). Jóra (Henry, his name when at the Ross orphanage), neš (Tom, the name Mr. Man gave him when he first came to Viper Island). šra (jódô entrails, so called from his protruberant belly when a child). These names may be preserved as those of the unwitting originators of Andaman literature. One other name of a native should be added, although he was not taken with Mr. Man to the Nicobars, on account of illness, and indeed he died shortly after Mr. Man left. This was šiša (piq foot, so called from his large feet). He was the elder brother of the above-named Jóra (Henry). All the time that Mr. Man was in charge of the Andaman Homes, about four years, šra worked with him. He was the most intelligent and helpful native Mr. Man met, and was his principal informant throughout. Mr. Man often told him that he would bring his name to notice, and thus redeems his promise.
The five joint authors of the letters to Jambu with Mr. Man, 1879.

1. biala-Idai; 2. ira-jodo; 3. ira-koro;
4. lora ("Henry"); 5. woi ("Tom").
INTRODUCTION

a plural possessive interrogative, ‘whose?’ but used idiomatically in negative sentences, for an indefinite personal pronoun, corresponding to English ‘any.’ yed sick or ill. yāba-not, always placed at end of a sentence.

4. .mar lōra āchitikīghābdīγnalen dā:kar-bōdiā nai’kan. Master lōra is now like a tub in appearance (so fat is he). [.mar applied to a young unmarried man, or a man who remains childless for the first 4 or 5 years after marriage, after which time he is called mu’a, the ordinary name for a married man who has children, of which the honorific form mānọla is applied to chiefs only. lōra (Henry) the name of the youth. āchitik now, achi’baγya then, īg bōdīγ-nγa-len appearance-in, see Nos. 9 and 10. (This is one of the verbs which change the final letter of the base according to the suffix, but the law of change is not yet fully ascertained. In this case y is apparently inserted before -re and -nga, but on the other hand it may be simply omitted before -ke.) dā:kar a tub or bucket. bōdiā big. dā kar-bōdiā, big as a tub. (There are five words for big. 1. bōdiā-which when ‘human’ becomes ńbōdiā-, but here has no prefix on account of being in composition, 2. dōγa-, 3. chānag-, and 4. tā ba- nga-, which are ‘humanised’ by ab. 5. rōchobo- ‘humanised’ by ń. Without the prefixes bōdiā-, dōγa-, and chānag- are applied to any non-human objects, and rōchobo- tābanga-, to animals only.) nai’kan like.)

5. ŋāγā kā ń-len eda did’dirya yāba. He as yet has had no fever. [ŋāγa as yet, ńγa simply meaning ‘then.’ ń-len him-to, the 3rd pers. pron. with postpos., len to. eda ever. did’dirya fever, that is,ague, trembling. yāba not, see 3.]

6. .mar .ńo’i in-wōl-tai ńγa tā paya. Master .ńo’i is a great flying-fox shot. .mar see. 4. .ńo’i the name of a youth (about 16 years old), of the tribe that the South Andamanese call akā jūwai-su, who came in a canoe from Middle Andaman to Port Blair, where he made an important statement concerning the manners and customs of his tribe, which was reduced to writing by Mr. Man, and is published, chiefly in English, in the Journal of the Anthropological Institute, vol. xi pp. 280-2. When he arrived at Port Blair, his language was unintelligible to the natives there, but he quickly learned their language, and as he was a very nice fellow, he was induced to remain by marrying him to a pretty girl (named in 20), who was still very young. As they had at that time no family, he was still called mar. ńo’i refers to skill, see Nos. 7, 8, 16. wōl- or wōl in construction, flying-fox. taj shoot with an arrow. ngan sign of verbal subst. The whole word is, therefore, skilful shooter of flying foxes. tā paya excellent (human only), marks superlative degree.)

7. arat dīl’u dīl’ya akāranga bē-dīγ, ńl i ũ:ilā bōl long-pālen wōt leb ēr:ēdangk. While the others are finishing their evening meal with dainty morsels, he goes alone and searches among the trees for flying foxes near the hut. [arat their, dīl’u rest or remainder. dīl’ya evening-st. akā referring to palate, see No. 11. rār-nga tasty things, which conclude a meal, from rār, v. taste, determine flavour of. bēdīγ while or during, as a postposition to the whole preceding clause, so that it means: the rest of them in the evening tasty-bits-finish while. ńl 3rd pers., hence ‘he’ in this case. iũ:ilā alone, unaccompanied. bōl- an occupied hut, ēr- an unoccupied hut, (lār’dōd- hut belonging to a married couple; kātōgo- bachelor’s hut; chānγ hut, or roof, for the huts are almost all roof, chānγ tēpīnga- best kind of hut, with well plaited roof, to last 2 or 3 years; chānγ-tōranga- next best hut, formed of leaves bound together with cane, lasting a few weeks or months; chānγ-daranga- a temporary shed, roof of loose leaves, to last a few days. The
species of palm leaf ordinarily used for these roofs is called chông-ta-). lóng-pô-len near an inanimate object. (Other terms are á-kâ-pâ-len or ót-pai’cha-len near to an animate object; ob-ér-teg-i-len near a tree or post; yapâ-len near as one place to another, ya giving indefiniteness of object, compare bâ and yabâ—little.) u(1) flying f.c.x. leb for, postp. ir- ke’dang-ke search in-trees-does, (é’rem jungle), á’ta v. search on the ground for an inanimate object, ab-á’ta-v. for an animate object.)

8. en lú’nga bê’dig ól lá’kâ-chi-ke yâ’bada. On seeing one he does not miss it. [en it. lú’-nga see (verbal subj.)=seeing. bê’dig while, consequent on, see 7. ól he, lá’kâ-chi-ke (euphonic l), miss-does. yâ’bada not, see 5, where final da is not added to yâ’bâ.]

9. kâ’rin chô’wai rô-choboda. There are enormous clams here. [kâ’rin here. chô’wai clam, the plural is not indicated. rô-choboda big, applied to animals, see bô’dia in 4. This shell-fish in the Nicobars is the Tridacna gigantea, and measures 3 or 4 feet in length; in the Andamans, they have only the small species Tridacna crocea and T. squamosa.]

10. ú’badô’galen yât at’ababalè bû’rumada. There is sufficient food in one for a great number of persons. [ú’ba-dô’ga-one, ú’ba-ti’l is also used, but ú’ba-dô’ga- is the emphatic form like our ‘a single one’. len in, postp. yât in construction, yâ-d-final, food. at’ababa countless numbers. leb for, postp. bû’rumada sufficient.]

11. móda ngôl met atted’inga lû-ake, pâ’dri châb ,rich-yâ pôl’i yâ’te bû’dlen lû’nga bê’dig, á’kâ-tâ igbâ’di-ke. If you don’t believe us, go to the Padre Sâhib’s house at Ross, and see the shell (we are sending). [móda if, ngôl you, met us, obj. pl. atted’inga (human)-lie-telling-(verbal subj.). at is plural ab. lû-ake consider-do (present time), lû v. look or see. pâ’dri Italian padre, father, but applied as “Rev.” to all clergymen, here the chaplain was meant. châb Andamanese attempt at pronouncing the Hindi sâ’hib. rich Andamanese attempt to say Râs, the Hindi corruption of Ross, an island at the entrance of the inlet of Port Blair. -ya at, postp. pôl’i dwell. yâ’te that, the relative. bû’d hut, see 7, but here meant for house. len postp. to. lû’nga go, verbal subj. bê’dig while, or consequent upon, see 7. The phrase means: upon going to the house of the chaplain who dwells at Ross. á’kâ see No. 11, in relation to taste or mouth, lû bone, that is, taken together, á’kâ Bone covering food, i.e. shell. ig-bâ’di-ke see-will, see 4, pres. for fut.]

12. ngôl ôllen igbâ’di yâ’te wai’kan ngab-ped’inga kick’ikan-nai’kan tár-chi’ke; bâdi ú’-cha á’kâ-tâ’da! On seeing it we are sure you will slap your side and exclaim: what a whopping big shell! [ngôl you. ôl-len it, obj. igbâ’di see, see 4. yâ’te who, see 11; that is, you who-see it. wai’kan certainly. ngab your. see Om. 4 for the omission d of châu-body, or some such word. ped’i-gna slap (verbal suba.) = slapping. kick’ikan and nai’kan both mean ‘like’ and together, ‘just like.” tárchi’-ke say-will. bâdi exclamation of surprise-’-cha this. á’kâ-tâ’ shell, see 11.]

13. med’ árd’aru’ , pû’to-piúw el-á’r-jana bûd ló-yaba yâ’te len á’kangai’re. We all went to pû’to-piúw, which is a village a long way off to the north. [med’ árd’aru’ we all, see 2. pû’to-piúw name of a place in the, Nicobar Islands. el-á’r-jana north, el-iglâ’-south (district), el-á’rmu’gu’- (appearing-face) east (in these words el stands for étv. country), tâ.mû’gu’-(disappearing face) west. bûd hut, village. ló-yaba distant. yâ’te which. len to, postp., affecting the whole phrase, which means: to P. P. which is a distant village to the north. á’kan gai’ go a short journey by water. ó-tó-jâ’mu is used for a long journey. ·re past time.
14. kâ to árə ji-baba pôti-re. We stayed several days there. [kâ to there. árə days, plural indicated by the following word. ji-baba several, very many pôti-re dwell-did, see 11.]

15. charká leb rôgo jad-i-jẙg âr¬ã ru-igal¬re döna móto-kükli¬re yâ badaa. We bargained for a lot of young female pigs for Government, but did not forget ourselves. [charká Andamanese attempt to pronounce the Hindi Sarká' government. leb for, postp. rôgo pigs, plural indicated by the following âr¬ã ru, rôgo- is a female pig, reg- either male or female. jad-i-jẙg spinster, implying a full-grown sow-pig which has not iterated. âr¬ã ru several or all, as in 2. igal¬re barter did. döna but. móto ourselves. kükli¬re forget-did. òo-kükli¬ke oneself forget-does (móto is only the form of the first person plural), was one of the new words discovered by Mr. Man from the dictation of these letters to jambu. The common verb for forgetting is òk-kükli¬ke, which is reflexive, dö d' òk-kükli¬re. I forgot, where dö d' or dö d answers to French je me (in je m'e souviens) and similarly ngö' ng' or ngöl ng' òk-kükli¬re you forgot. The relation of òk-k. and òk- is similar to that in òra¬jke defend-does, òtor¬jke oneself defend does. 'Selves' is also expressed by ê'kùn. See examples in 40. yâ badaa not, see 7.]

16. kianchá: reg-wàra gö'i ji-baba mó-yut¬t¬mar leb ò mo-re. We accordingly fetched several prime young male pigs for our own use. [kianchá therefore. reg pigs, either male or female. wàra bachelor, young but full grown. gö'i fresh, and hence in good condition. ji-baba several, properly 'very many,' but as there were really only five or six, Mr. Man translated the word 'several' at the time; he supposed that the young men wished to surprise their friends at Viper by leading them to suppose by this term that they had got many more pigs than was actually the case. mó-yut¬t¬mar ourselves, the meaning of the separate words is not known, but we have dö'yun-t. myself, ngö'yun-t. thyself and ò'yun-t. himself, ò'yut-t. themselves, ngö'yut-t. yourselves. leb for, postp. ò mo-re fetch-did.]

17. med'-a ùgå'kä màk¬nga¬ba yâte len chi¬lyuke. Those we have not eaten yet we are fattening. [med'-a we. ùgå'kä as yet, see 5. màk¬nga eat- (passive participle, p. 55, n. 2) = eaten. ba not. yâte which. len postp. pointing out object, meaning: we are fattening those which have not been eaten as yet. The construction, though common, is somewhat involved, and would be, in English order, as boys "construe" Latin: med'-a we. chi¬lyuke are fattening, len (mark of accusative relation), yâte (those) which, ùgå'kä as yet, màk¬nga¬ba (are or have been) eaten-not.]

18. àkâl¬dongalen meda ákâ¬jai¬ňgé târ¬õ¬len òt¬ù¬ba rô¬go lö¬ing¬a bê¬dig ba¬par la¬ mii¬tik¬a¬kke. These we will slaughter one by one, and afterwards get some more pigs to take with us to Viper. [ákâ¬l¬do¬nga¬a one by one, idiomatic expression, origin unknown. len postp. marks the object. meda we. ákâ¬jai¬ňgé¬ke slaughter-do, this expression is used for pigs only. târ¬õ¬len last-to, afterwards. òt¬ù¬ba other in addition to the former, this prefix also occurs in òt¬pa¬g¬i once more. rô¬go pig, see 15. lö¬i¬nga get-(verbal subs.) = getting. bê¬dig while, or consequent upon: meaning: afterwards on getting additional pigs. ba¬par Andamanese mispronunciation of Viper, an island within the inlet of Port Blair. la¬t to, postp. mii¬tik in company with us, m¬us, i¬tik in company with, òk¬ke take away-will see 20.]

19. mar .ira¬jó¬do .mar .wö¬i lôt pi¬j len jâ¬bag tâla¬tim¬re. Master .ira¬jó¬do has tontured Master .wö¬i very badly. [mar. see 4. .ira¬jó¬do is the subject of the verb .wö¬i.
lit pij is the object, as ao’si’s hair. lôt his (head understood), see Om. 1. pij hair, the usual form of pid in construction, thus ôt-pij-yâba- his (head)-hair-not=bald. len postp. obj. jâ bag badly. tà la-timre tonsure-did. This shaving of the crown of the head is the business of the women and especially of the wife, but in this case the women were left behind. The razors used are extremely fine chippings of glass.

20. mùda. àra-bítele abî-k-yâte àchîtik igbàdíkegá wàikan ójèr-nqalaen îg-pedîke ól bèdîg abloba. If (ao’s wife) àra-bítele were now to see him, she would certainly box the barber’s cars and abuse him. mùda if. abî-k (female)-take away, yâte who, that is, who is wife. For ik see end of 18, where, but for the mitrik, there would have been the prefix ab as abîkke take-away-does (present), an animate object. But eni is to take, as abîkkâ àlàkà-bang tek paîp enîke child its-mouth from pipe take-do=take the pipe from the child’s mouth, -ke being also used for the imperative. Now in marrying, the chief who unites the couple lôt-yàp-ke their (persons)-speak-does, the man ad-enî-ke animate, -take-does, the woman abî-k-ke (human, No. 4) -take-away-does. The husband is spoken of as adî-k-yâte, and the wife as abî-k-yâte, as here. For the first few weeks the young couple are called òng-lág-gó-i- their-bed-of-leaves-fresh, and after that for the first year án-jàti-gó-i- where án refers to the hands, No. 7, and gó-i is fresh, but jàti is not known. âchîtik now, see 4. igbàdíke see-does, see 4, pres. time, though in English it becomes past subjunctive, after mùda if. âgá then, see 5. wàkaàs certainly. ôt-jèr-nqà his (head understood, see Om. 1) shave-(verbal subst.), that is, his head’s shaver, len postp. marking object. ig-pedîke face (see Nos. 9, 10 and 17), (in anger) slap (see 12) will, ar-pedîke would be, ‘leg-slap-will,’ as women do when delighted. ôl bèdîg it-while or it-after, used for ‘and,’ or ‘as well as.’ ab-tógo-ke (human prefix No. 4) abuse-will.

21. mar ao’si òtek-kînqà bèdîg pij-gî í len enójìrke yâba. Master ao is so ashamed of his appearance, that he is letting the new hair grow. (òtek-kînqà for his-head ashamed-(verbal subst.), tekik be-ashamed, but òtekk weep. bèdîg consequent on, see 11. pij-gî; hair-fresh. len postp. marking object. en-òt-jèr-ke cause-head-shave-does, en prefixed gives a causal significance to the verb=causes his head to be shaven, yâba not.)

22. mùda yât bá ngól itûtän yâte len órokre. We duly obtained the few presents you sent. (mùda we. yát properly fish, food, see 10, here presents. bá few, little, a father or mother having one or more little ones is called únârda. ngól you. itûtän send away any animate or inanimate thing, enûtân send away a human object, enûtân abew (v. refl.), itûtän permit. yâte which. len postp. marking the whole phrase as an object. órokre obtain-did.)

23. ngól paìchalen mín árðúru ójeg-nqà lëdâre ùd ìtìà-nqà yá-balèn mùda móe t-kûkì jàwá. As you have so much in the “go-down” (store), we were much disappointed at your not sending more. [ngól your. paîchalen lap-to, that is, in your possession. míin thing, plural only indicated by following word, árðúru several, see 15. ò-jeg-ña, collection of shell-fish, meat, jack-fruit seeds, iron, flint, or anything in a heap, but ò-pij-ngà is used for honey, fruit, yams, fibre, and ar-ngài-j-ngà for bows, arrows, and other implements or ornaments, and also animate objects. lëdâre because of, i.e., because of your having many things collected in your possession. ùd more (see 51). itìà-nqà sending, see 22, yàba-len not-to, without. mùda we. móe-t-kûkì jàwá our-heart bad-was, we were disappointed, i seems to be a euphonious insertion to separate g and r.]
INTRODUCTION

24. titik birma-chêlewa kâgal yâte ña mìn met âkâwêrke. Perhaps the incoming steamer is bringing more things for us. [titik perhaps, birma-chêlewa steamer, see 3. kâgal arriving, this and yâboîs are said of the arrival of a boat or ship only, or of going to an elevated spot. yâte which. ña more, see 23. mìn thing, see 23. met to us, one of the forms answering to the dative of pers, pron. âkâ. âkâ-wîr and ân-târ-tegi are said of conveying any animal or inanimate objects by boat only; ik is used for conveying either by land or water, and for human objects becomes abîk, see 20. -ke future time, not distinguished from present. ]

25. medâarti idâi're aînâ a'chîtik ngol barâi'jêbûlo li'a âyã'burda. We have learnt that you are now the head-'boss' at the Brigade Creek homs. [med'a we. târit news. idâi're hear-did. aînâ that, conjunction. a'chîtik now. ngol you. baraij old-established encampment, whether occupied or not, otherwise ër-, ër-ârâlâ' are unoccupied, and bûd-, bûd-ârû'ru- occupied encampments. bûbûlo- is a human orphan, omitting the prefix barai'jêbûlo- is an orphan encampment, one of which the old chief is dead and the new chief not yet appointed. This was the case with the Brigade Creek Andaman Home, which is the one here meant. li'a of, postp. ât-ã'bur-'da head-chief, from yûbur govern. ]

26. kâto ngông jôbo ël-bë-dig kâr-rapta çhâpikok? May no snakes or centipedes bite you there. [kâto there. ngông your, one of the words in that class being understood. jôbo snake, plural unindicated. ël-bë-dig and, see 20. kâr-rapta centipedes, from kûrap bite as a stinging insect. çhâpî bite in any way. kok would-that-they-may-not, dâke and ngô'ke are used as the imperative don't! kâto ngôngyô li'r-kok there permission go-I hope may not=I hope they won't let you go there; ngô pâ'kôk I hope you won't fall. As to the wish expressed see the farewell in 29. ]

27. diraptek ñî yâ'bûnda yâ'ba. There's nothing more to say at present. [dirap lately. tek from, postp., the whole meaning 'at present'. ñî more, see 23. yâ'bûnda say, verbal subst.=saying. yâ'ba not. ]

28. med'a årdû'ru len ijîmâ'gu en'înga ìtî'tûnke. We send salaam to all. [med'a we. årdû'ru all. len to, postp. ijî a common prefix, implying apparently 'separation', but its signification in compounds is lost, it is frequently omitted in this word. mû'gu face. en'înga take-(verbal subst.). The natives mean by the word to bend the head and touch the forehead, that is, to salaam, as they were taught to do by the Rev. Mr. Corby. the first person who had charge of them; it is a case, then, of a new word. which may be advantageously compared with the Greek προσκυνεῖν, to play the dog to; sometimes childêm, a mispronunciation of salaam, is used. ìtî'tûnke send-do. see 22. ]

29. kam wai mîl-öichik! Good-bye! [kam here. wai indeed. mîl-öichik we. full form. The ceremony of taking leave by word of mouth is rather long. The host accompanies his visitor to the landing-place, or at least to a considerable distance. On parting, the visitor takes his host's hand and blows upon it; after the compliment is returned, the following dialogue ensues. DEPARTING VISITOR: kam wai dôl, here indeed I. HOST: õ ave (a contraction for õ no yes), öichik wai õn, hence indeed omz, tain têlik kach ôn yâte ' when again hither come who?==very well, go, when will you come again? DEP. VIS.: ijî'tek dô ngat min kach ìkke, then-from (presently) I for-you thing take-away-will==I will bring away something for you one of these days. HOST: jôbo la ngông çhâpikok? snake (euphonic la) you bite-may not==I hope no snake will bite you, compare 26. DEP. VIS.: wai do ërgë-lepêke, indeed I on-the-land (ër), -watchful-ô'-will. They then repeat the ceremony of blowing on
each other's hands, and part shouting invitations and promises for a future date until beyond earshot. There are no Andaman words of greeting. Relatives on meeting throw their arms round each other and weep for joy. When any other persons meet, they simply stand looking at each other in silence for a long time, sometimes as much as half an hour, before one of them ventures to speak.

SECOND LETTER TO JAM-BU.

The sentences are numbered in continuation of the former.

30. mām.'jam-bu. Worshipful Jumbo [see 1].

31. med' ārdu ru abē'ringa. We are all in good health [see 2].

32. āgā'kā mar' dāru tek 'ogun' mar. lōra abyed're yā'ba. Up to the present Master lōra is the only one of us who has not been ill. [āgā'kā as yet, see 5. mar' dāru contraction for marat-ārdu ru our all the whole of us. tek from, postp. 'ogun only. mar. lōra see 4. abyed-re human (No. 4) -sick-was. yā'ba not.]

33. įl kichikachā: īdol lāi-re meda tida' nga-bo, til'ik yāt māk' nga dō'ga l'ēdā'ye. We don't know how he has escaped (being ill), perhaps it is because he eats so much. [āl he. kichikachā: how, in what manner. īdol-lāi-re escape-did. meda we. tida-nga-ba know-(verbal subst.) not=we are knowers not; bo at the end is a contraction for yā'ba, and never becomes bā (meaning 'small'), but is kept short and unaccented. til'ik perhaps, see 24. yāt food, see 10. māk-nga eat -(verbal subst.) =eating, see 17. dō'ga much. l'ēdā'ye by reason of. 23.]

34. marat dīl' u abyed'yā-te 'āchitik otolā nai'kan apā'tada. The rest of us who have been ill, are now in as good condition as before. [marat our, dīl' u remainder, see 7. abyed human (No. 4) -sick. yā'te who. 'āchitik now. otolā first. nai'kan like. apā'ta-da animate (No. 3) -fat-(thing generally). The natives grow rapidly thin when ill, hence to grow fat is to regain health.]

35. ĵgar l'āitā'ire meda kāt'chu len yō'bolire. Last month we visited Katchall Island [ţgar moon, ĵgar-dē' reka-yābā'-moon-baby-small, or new moon, ab-dē'reka- human baby. ĵgar-dē' rka- the moon two or three days old, ĵgar-ča' ng- moon-big, first quarter, ĵg. chāu- moon-body, full moon, (so bō-do-chāu-sun-body, is noon, and gū'rug-chāu- night-body, is midnight), ĵgar-kī' nab- moon-thin last quarter, la-wa' nga- nga- waxing, lā'ō dōwa- nga waning. l'ā- human, No. 3, with euphonic 1, because apparently they regard the moon as a male, .mai. a ĵgar-. Mr. Moon, and seem to look upon it as more like a man than any other inanimate object. The sun is regarded as female, and is hence called .ča'na-bō-do-, Mrs. Sun. So also in German and Anglo-Saxon, the moon is masculine and the sun feminine. ītā'ir-e extinguished-was, like any other light. meda we. kāt'chu Katchall Island, one of the Nicobar group. len to or at. yō'bolire-aisembark-did, see 24.]

36. kāto ārla ikpōr len po-īnga bēdīg reg l'ārdāru leb īgai're mūrgī bēdīg. During the few days we stayed there, we bartered for a lot of pigs and towls. [kāto there, see 26. ārla day, pl. indicated only by the following word. ikpōr really two, but often used for a few, especially with ārla. len to or for, postp. po-īnga dwelling, see 11. bēdīg consequent on, see 11. reg pigs, male or female, see 15 and 16. l'ārdā'ru several. leb for, postp. īgai-re barter-did, see 15, the subject is meda we, in preceding sentence. mūrgī fowls, an adopted Hindustani word. bēdīg also, when placed last, see įl-bēdīg in 20.]
37. káto igbá'duq-lóngká'ák bë-ringsa-l'íglá: árdíru ànrínda. The people of that part are the best of all, they are all liberal. [káto there. ig- Nos. 9, 10, 17. bá'duq dweller in a hut or village, fellow-countryman, see 7. lóngká'ák sign of plural, used because there is nothing else in the sentence to indicate plurality. bë-ringsa good. l'íglá: (l' euphonic) used alone means ‘distinct’, but when joined to a word of quality it shews the highest degree, superlative, most good, best, mai'a íglá: head chief. árdíru all. ànrínda (Nos. 7, 12, 13, 16) liberal.]

38. mar' wóí, wóí. jódo bëdiq káto reg pátä igbá'digga bëdiq mú:qum len pói- chatenga l'edá're reg-gúm mul àrere. While there; Masters wóí and -jódo, seeing the fat pigs for which their stomachs craved, broke their pig-fast. [bëdiq also, see 36. reg pátä pig fat, that is, fat pig, not pig's fat, see 34. ig-bá'digga seeing-(verbal subst.), see 11. bëdiq consequent on. mú:qum inside or belly, támú:qum beneath. len to, postp. pói- chatenga fond of (any kind of food)-(verbal subst.). l'edá're because of (see 23), i.e., feeling fond of food to their inside. reg-gúm mul pig-ceremony. We have no corresponding word to gúm mul, it belongs to the peculiar institutions of the Andamanese. Mr. Man says: “Although wóí had been recently induced to marry, he was only a youth of about 16, and had not yet gone through the ceremony of ‘young man making ’ known as gúm mul lêke (gúm mul devour-does), when the young neophyte who has for some time past evinced his powers of self-denial, and thereby, in a measure, his fitness to enter upon the cares and trials of married life, is enabled after a course of three ceremonies (known as yá'di-gúm mul: turtle ceremony, à'já-gúm mul: honey ceremony, and reg-jiri: or simply, as here, reg-gúm mul: pig’s kidney-fat or simply pig ceremony), which take place at intervals with a degree of external ceremony, to resume the use of these favourite articles of food. lêke devour-did. These ceremonies apply to the young of both sexes before reaching puberty. After this period the individual is said to be bótiga:, which implies that he or she may indulge in any kind of food at pleasure. During the period (lasting sometimes 2 or 3 years) of their abstention they are called à'ká-yàb-, or à'ká-yàba: and the fasting period is termed à'kà-yàp:”.

39. tärólólen atyed-re yábàda. They have suffered no ill consequences thereby. [tärólólen last-to, that is, afterwards, see 18. at-yed-re, at is the plural form of the human prefix ab (see 11), yed be sick, re past time, that is, men were sick. yábà-da not. They fancy that to break the gúm mul (see 38) will entail serious consequences, the fact being that they then generally gorge themselves with these rich articles of diet, and hence make themselves ill.]

40. meda'áchitchik é'kan leb rógo ikpór mötö-pai'chalen chílyutke. We are rearing a few pigs for ourselves. [meda' we. áchitchik now. é'kan selves. leb for. rógo pig. ikpór two, that is, a few; as two is the largest number for which they have a name, they use it indefinitely, see 36. mötö our own, pai'chalen lap, len to, that is, ‘in our midst’. dórö s. mötö pl. nga'tö and öto s. and pl. are the reflective forms of dót s. mötöt pl., nga'tö and öt, etc., as à dót jérke he my-head shave-does, but dót dót jérke I my-own-head shave-do. chílyutke fattening-are, see 17.]

41. täräd'le a mar'dá'ru ötpäg'i kät-chu len yàw'gare. The day before yesterday we all went again to Katchall. [tär probably ‘beyond’, dîléa yesterday. mar'dá'ru we all, see 32. öt-päg'i again, ig-päg'i is also used, see öt, ig, in Nos. 14, 15, and 9, 10, päg'i repeat. kät.
CHU Katchall. len to, postp. yàu'ga-re go-did, used for going to a particular place, otherwise its is used.

42. Kā-to ó'gun à'rla ú'bat'íl bar mire, (but) spent only one day there. [kā-to there. ó'gun only. à'rla day. ú'ba-tū'l one, see also 10 and 43. bar-mire spend-did, passing the night there, as on a visit.]

43. më'kan leb rō'go ú'badôga múrgi ji'baba bēdīg ò'more. We fetched a pig and very many fowls for our own consumption. [më'kan ourselves, see è'kan in 40. leb for, postp. rō'go pig. ú'ba-dôga one, or rather only one, an emphatic form of ú'ba-tū'l, see 10. múrgi fowl, see 36. ji'baba very many. bēdīg also. ò'more fetch-did, see 10, tò'yu-re bring-did.]

44. jā'rulen yā'di chō'ag är'dāru bēdīg igbā'digre dō'na dū'tre yā'bada. On the way we saw several turtles and porpoises, but spear none. [jā'rul sea. len to or in, postp. yā'di turtle. chō'ag porpoise, both rendered plural by the following word. är'dāru several. bēdīg also. igbā'digre see-did. dō'na but. dū'tre spear-did. yā'bada not. The usual way to catch turtles is to harpoon them with a spear called kowai'a lō'ko dū't-nga-, consisting of the tōg., or a long bamboo haft, at one end of which a socket is provided for the kowai'a-, which is a short pointed and notched iron harpoon; these are connected by a long line. bētma. The thick end of the tōg.- is called ār bō'rod., and the socket end ākā-chāng.-.]

45. më'da dī'le a'rem'len mai'i l'à'kát-tāng id'lia-gō'inya igbā'digre: ki'chāncha'ò ă'chutik kā'rin tō'ug pā'tk. Yesterday for the first time we saw a mai'i tree in the jungle; we can therefore make torches here. [më'da we. dī'le yesterday. a'rem jungle. len in. postp. mai'i name of a kind of Sterculia tree. l'à'kát-tāng, l' euphonic, à kā No. 11, tāng topmost part, this is any kind of tree, a fruit tree is à'kā-ta'ia-, which may be from the same root. id'lia-gō'inya, possibly a contraction of ed'u-ria-gō'inya ever-of fresh, quite the first. igbā'digre see-did. ki'chāncha'ò therefore. ă'chutik now. kā'rin here. tō'ug torch, consisting of the resin of the mai'i tree wrapped in leaves and principally used when fishing and torturing at night, full name tō'ug-pā't-nga-. pā't make, only said of this torch. ke future time. The word for 'making' varies with different things made, thus, wāl-tigma-chāg make an oar, būlān'i make a house or hut. kōp make a canoe, bow, etc., tē'pi make anything with cane, bamboo, etc., as in thatching, weaving, said also of a bee constructing its comb, tān'i make a pail, lūt make a cooking-pot, mar make waistbelts, wristlets, or garters with pandanus leaves and string, tī'i make arrow heads by hammering out pieces of iron, see 46, mai'a make string by twisting the strands with the fingers.]

46. mamjō'la â'rtām ârlalen chi'ti yī'tike, tō'batek mē'da é'la dō'gaya tā'ike. The former mamjō'la is always writing, meanwhile we are making lots of pig-arrows. [mam-jō'la homes-chief, a word coined since the Andaman 'Homes' were established, and used in addressing the officer placed in charge of them. The first syllable appears to be a form of mām (see 1), and the whole word is an abbreviation for mām-mai'ola worshipful chief, of which some persons suppose it was first an English corruption, afterwards adopted by the natives. In this letter Mr. Man himself is referred to, as he ceased to be in charge of the 'Homes' when he was transferred to the Nicobars. â'rtām old, applied to animate or mananimate objects, but here it only means 'former', for Mr. Man was not aged. ârla-len day-to, always. chi'ti letter, a Hindustani word. yī'tike tattoo-does. They have applied the word 'tattoo' to writing, as it were, scratching, scribbling. tō'ba-tek meanwhile, compare entō'ba already, before, tō'lab a little, dentō bare elder brother. mē'da we. é'la pig-arrows, pl. indicated by next word. dō'gaya many. tā'ike make-do.]
47. *mōtot pai'chalen āchītik del'ta ōto-chōnga ji'baba.* We have now got very many bundles of arrows in our possession. [mōtot our. pai'cha-len lap-to, in our possession, see 23. āchītik now. del'ta arrows, generic name for all arrows except the châm-, which is more of an ornament or toy. The several kinds are: râtâ- with blunt wooden point for play, or before conversion into a tirlëd sharp wooden-pointed, for shooting fish; tōbōd- with iron point, with or without barb, for shooting fish and small animals, etc., ē-la with movable iron blade-head, for shooting pigs and other animals, etc.; ē-la lâkâ lâ-pu with fixed iron blade-head, for the same purposes. ōto-chō nga bundle of arrows or bows, chō bind, as a parcel with string. ji'baba very many.]

48. *malai lī'a chârigma ē-lōbinga len jā-bagda; ōt-mûgu kīnab l'ēdâ're ŏt tōg len tāk-lake.* The Nicobar outrigger canoe is ill-suited for turtling; the narrowness of the bows prevents one from making full use of the spear. [malai. Malay, meaning Nicobarese, who are probably remotely Malays, and are quite different from the Andamanese. ī'a of. chârigma outrigger canoe, the generic name for all canoes is rōko-, those in the neighbourhood of Port Blair are generally without outrigger, and much larger than the chârigma-. ē-lō- bi nga (No. 14) hunt for turtles along the shore by poling.-verbal subst.). len for, postp. jā-bagda bad. ōt-mûgu (No. 14) bow of boat, igenous face. kīnab thin, that is, narrow, l'ēdâ're because of, that is, because of the bow being narrow. ŏt it. tōg turtle-spear, see 44. len for. tāk-lake inconvenience.-does.]

49. *kianchâ lōbinga bēdîg met en-tōl-lat-ke.* The consequence is that in poling the canoe we (frequently) fall. [kianchâ- therefore. lōbi-nga hunting the turtle by poling.-verbal subst.). bēdîg while. met us. en-tōl-lat-ke cause-fall does; tōl-lat is to drop, and is here made causative by prefixing en-, = makes us fall, see en-ōl-jêrke in 21.]

50. *mō-da ngōl bīrma-chēlewâ len min ārdâru ngâ-na yāte itîtâ'ke yâ-ba, meda kûk-jâ-bagi-ke.* If you don't send us by the (incoming) steamer all the things we asked for, we shall be very disappointed. [mō-da if. ngōl you. bīrma-chēlewâ steamer, see 3. len in, postp. min things, see 23. ārdâru all. ngâ-na v. beg, ask for, yâte which we asked for, but there is no indication of person or time. itîtâ'ke send, see 24. yâ-ba not. meda we. kûk-jâ-bagi-ke heart-bad-are, see 23, euphonically inserted i before ke.]

51. *kārin'dā tārit tâ'bâ.* There is no more news to tell you. [kārin here. ââ more. tārit news. tâ'bâ not.]

52. *meda ngōl l'ārdâru tek tārit bēringa igârike.* We are longing to have good accounts of you all. [meda we. ngōl you (pl.) ārdâru all. tek from, postp. tārit news. i-gârike long-for-do, i prefix, an abbreviation of ig, Nos. 9 and 10.]

53. *āgâ'kâ yim bâ lapâ're.* But little rain has fallen up to the present time. [āgâ'kâ as yet, see 5. yim rain. bâ little. la-pâ're (euphonic la, frequently prefixed to verbs), fall did.]

54. *kam vai mōl'īchik.* Good-bye. [See 29.]

The above examples show the mode of thought of the natives, and what most occupies their attention. They are some of the very few expressions of genuine untutored barbarians which we possess. The analytical translation given shows the meaning of the parts of the words and the method of construction.

The Andamanese have poetry, and that of a most remarkable kind. Their only musical instrument is a stamping-board to keep time, and to this rhythm everything seems
to be sacrificed. The words, their order, the prefixes, the suffixes, the postpositions, are all more or less changed, the order of the words suffers: in short the poetical language requires a special study, which is the more difficult to give, as songs are always impromptu, and not, as a rule, sung again after the one occasion for which they were composed, and then only by the composer. The following specimen of a song composed by the jam'bu, to whom the above letters were addressed, after his liberation from a six months' imprisonment, about 1865, for having shot down a sailor whom he found taking liberties with his wife, was given to Mr. Man by the author.

I. As it was sung.
Solo. ngó’do kák l'ártá'lagí'ku,
móro el'ma ká ighá'dála
móro el'mo lë aden'yará
pó-töt läh.
Chorus. aden'yará pó-töt läh.

II. Literal Translation of the Poetry.
thou heart sad
sky surface there look-at
sky surface of ripple
bamboo spear.

III. Prose Andamanese Version by Mr. Man.
ngór kák l'ártá'lagike
móro el'ma len ká'to ighá'dinga bédig,
móro el ma l'a en'yar len ighá'dinga bédig
pó-tóg len tág'imike.

IV. Literal Translation of Prose Version.
thou heart-sad-art
sky-surface to there looking while,
sky-surface of ripple to looking while,
bamboo spear on lean-dost.

V. Free Translation of Prose Version.
thou art sad at heart,
gazing there at the sky's surface,
gazing at the ripple on the sky's surface,
leaning on the bamboo spear.

The rhythm was:

-~ | -~ | -~ | -~
-~ | -~ | -~ | -~
-~ | -~ | -~ | -~
- | - | - |

The syllables marked ~ were of medial length. There were two short syllables at the end of the second and third lines. The three long syllables in the fourth line were very long and slow, each filling up a whole measure. Strange as some of the changes and omissions were, this is one of the least altered of the songs. We must suppose the man to be standing before his companions after liberation from prison, gazing sadly at the sky again and resting on his bamboo spear, and then the action would make the words intelligible.
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ABANDON

DICTIONARY OF THE SOUTH ANDAMAN LANGUAGE.

A

Abandon, (v.t.) 1. desert, leave . . . . ót-máni (ke) Let us abandon the encampment to-day on account of the putting away of the putrefying area shells: káradá-tá' vá-jába-yáte. 2. leave behind, forsake . . . . iji (ke). On running away from there we abandoned all our things: káto tek ad-wátinga-bédig med'yát l'árdáru ijiire.

abdomen, (s.) . . . . ar-múga (da). See belly.

abdominal walls, (s.) . . . . ab-úpta (da).

abet, (v.t.) 1. in an act of violence . . . . óng-jig (ke). Did he abet you in the assault? an wai oł ng'-óng jígre? 2. in giving offence . . . . áy-yene (ke).

abetment, (s.) in giving offence . . . . áy-yenami (da).

abettor, (s.) 1. in assault . . . . óng-jigngá (da). 2. in abuse or affront . . . . áy-yenengá (da).

abor, (v.t.) See dislike, hate, loathe.

able, (v.i.) See can.

able, (adj.) See clever, expert, superior, sharp-sighted.

abode, (s.) See hut and home.

aboriginal, (s.) . . . . áká-bira-búd-ya (da).

aborigines, (s.pl.) . . . . akat-bira-búd-ya (da). We call the aborigines of Little Andamanu, Onge: pátàng l'akat-bira-búd-ya len med' óngé marat-taikke.

abortion, (s.) miscarriage . . . . ab-dé-reka-ya-pánnga (da). See fall and infant.

about, (postp.) 1. near to . . . . bádinga-ba. His bow is about so long: ia karáma kishikan bádinga-ba lápanga. We shall go turtleing about midnight: méy구-w-yi-cháu bádinga-ba lóbiike. 2. See exactly concerning . . . . eb. He is talking about you: oł ng'-eb ijenke.

above, (adv.) 1. Higher in place, on the top of . . . . tot-éra-len See on. Place the bow above the mat: karáma púrepa tot-éralen tegeke. 2. overhead . . . . tâng-len. When we die our souls depart to the regions above: marat dáru-túgg-dápinga-bédig ót-yolo tâng-len jínke. Hang the dead crow above the hut: bótka okut-yáte bûd tâng-len ignátólóke. See below and free.

abreast, (adv.) side by side . . . . ákan-tøngá (da).

absciss, (s.) . . . . úmu (da). Prefix, oł, ab, etc., according to the part of the body affected. See App. ii.


absent, (adj.) not present . . . . ab-yába (da). Why are you shouting his name? he is absent: michalen ngol oł-tíng lat éreváke? oł abyába (da).

absorb, (v.t.) . . . . oł-ér (ke). See dry.

abstain, (v.i.) 1. from food . . . . yápi (ke). It is our custom when mourning to abstain from certain kinds of food: met-kára áká-ág len míǹ yápikke. See fast and feast. 2. to refrain from any act . . . . eb-oł-kük-årlo (ke). See forbear and refrain.

abstemious, (adj.) . . . . oł-rédea (da); ìg-galwar (da). Why are you so abstemious? we are going to gorge ourselves: michalen ngol-rédea? meda mat-jódoke.

abundant, (adj.) plentiful, of inanimate objects . . . . óba (da). See many and plenty.

abuse, (s.) . . . . ab-tógo (da); with (da). I dislike abuse: wai döl ab-tógo len jábá-luáke.


abuse, receive (v.i.) . . . . áká-rét (ke); I received abuse from him this morning: oł tek dilma len d'áká-rére.

abusive, (adj.) . . . . ab-tógonga (da).

accent, (s.) See pronunciation.

accept, (v.t.) . . . . eni (ke).

accessible, (adj.) by climbing or other means .... ngūtinga (da).

accident, (s.) casualty .... ig-chāg (da).

By an accident the infant fell from the baby-sling and was killed (lit. died): ig-chāg tek ab-dērek chēp tek pāngha-bēdīg ōkōlire.

accidentally, (adv.) by chance .... tār-jūāu: ūntēmār-lēn. I found it accidentally on the road: waq d'en (abbrev. for dōl ōllen) tār-jūāu tinga len ōkōkrē.

accompany, (v.t.) .... ik(ke); ig-lēri (ke): ūt-yār (ke). Accompany me, not them: dikke dikke dāke.

accomplice, (s.) .... ōng-jīg (da).

accomplish, (v.t.) complete .... kādli (ke); ōyō (ke). I accomplished that work this morning: waq dō kūt'onyom len dūmaya kādlīre. See somehow.

accomplished, (adj.) See clever, expert, etc.

account, of one's own (adv.) .... ākā-uñum-tek.

accordance with, in, (postp.) 1 .... naikan; See like. 2. with ref. to custom or practice .... ekārā; kianwai. In accordance with our ancient practices: chāugatābēnga l'ekārā.

accouchement, (s.) .... ad-ginunga (da).

account of, on (adv.) 1. By reason of .... edāre. He is standing there on account of the rain: dū yūm l'edāre kādo kāpīke. 2. on behalf of, for the sake of See for. 3. on one's own account .... a; ik. See give and hunt.

accumulate, (v.t.) collect .... jeg (ke); ūt-jeg (ke). See collect.

accurate, (adv.) .... ūba-bēringa (da); ūba-wai (da).

accuse, (v.t.) .... ōng-titān (ke). Why do ycu accuse Punga? michalen ngō pūng'ōngtitānke?

ache, (v.i.) .... ig-chām (ke); ig-yed (ke); tētēkā (ke). See pain.

ache, (s.) 1. of the ear .... ig-pāku-chām (da). 2. of the head .... ūt-yed (da).


acid, (adj.) .... ig-mākangā (da). See sour.

acidity, (s.) .... ig-māka (da).

acknowledge, (v.t.) admit .... ar-wai (ke). He acknowledged in my presence that he beat Punga: dūl d'ārlōlen arwai anya pūngā l'ōpākre.

acquaint, (v.t.) .... badali (ke). See inform.

acquaintance, (s.) the individual .... ig-ju-gam (da); ig-ngōlinga (da).

across, (adv.) 1. athwart .... tār-tēta; iji-chārāwali. 2. across country .... kādawali; bālakāti.

active, (adj.) 1. in running, climbing, etc .... ar-wātāngā (da). 2. in swimming, etc .... a-nemtōngā (da). 3. energetic, zealous .... irāngā (da).

adapt, (v.t.) .... git (ke). We adapt the boar's tusk for planing purposes: meda pūngā-īvēī pīlīcha gitke.

adaptable, (adj.) suitable .... ōmā (da).

add, (v.t.) 1 join to .... tār-ōdo (ke).

2. increase. See increase.

adept, (s.) in handicraft .... ōng-lāpa (da). See accomplished, expert, and excellent.

adhere, (v.i.) stick to .... ūyōn-tēmarmālī (ke).

adjacent, adjoining. See near.

admit, (v.t.) 1. grant entrance .... lōtēk (ke); en-lōti (ke). See extract, where the "i" is short. 2. acknowledge .... ar-wai (ke).

admonish, (v.t.) reprove .... ig rāl (ke).

adopt, (v.t.) 1. a person .... ūt-chāt (ke).

2. one child .... ūko-jeng-e (ke); ār-bā-gōr (ke). 3. more than one child .... bā-l'ār-ngaij (ke).

adopted, (s.) 1. a person .... ūt-chātre; ūt-chāt-yāte (da). 2. a child .... ūko-jengere; ār-bā-gōrre; ūko-jenge-yāte (da); ār-bā-gōr-yāte (da).
adorn. See decorate.
adrift, (adv.) . . . ad-màunga (da).
adult, (s.) male and female. See App. vii.
adultery, (v.i.) commit . . . ar-wàg (ke).
advance, (v.i.) go forward . . . . tár-
iki (ke); är-chòrowa (ke). See go.
advance, (adv.) In . . . oto-là (da); èng-
àròlo (da). My father is going forward in advance of us: dab maiola met òtòlà òchòrowake.
advantage, (s.) gain . . . . áp-pòlok (da).
There is no advantage in going there: kàto yànganga-len áp-pòlok yèka.
adverse, (adj.) See contrary.
advice, (v.t.) . . . ab-chèali (ke).
adze, (s.) . . . wòlo (da); ik-ékòmpa
(da). I made the entire bow by means of your adze: wai dò ngia wòlo tám-tek kàromù àrò àrò òpò.
affectionate, (adj.) . . . ik-pò nga (da);
òko-jòlowanga (da).
afront, (s.) insult . . . . withi (da); ab-
tògo (da).
afloat, (adv.) . . . ódatanga.
afrail, (adj.) . . . ad-làngta (da). We
were afraid when the Indian Settlement was first established in this harbour: àchà ìlàràlà len chàâga-èlòtùìììngà gòìììa mòda màtìììnta.
after, (postp.) 1. in time, in coming, going,
etc. . . ig-nìlya (da). 2. in order or
position . . . . àr-òlo (da). 3. last in order,
hindermost . . . . tár-òlo (da).
aftoon, (s.) . . . bòdo-la-lòrìngà (da). See App. x.
afterwards, (adv.) . . . táròlo-len; táròlo-
lik; ìgà-tek.
again, (adv.) . . . ót-ìgì; ig-ìgì; tálìk;
òng-taì. Make it again: tàìììk ìgì-
ìgì.
against, (postp.) in opposition to . . .
àkà-nûrìnga. Why are you pulling against
me? michalen ngò d’akàìììrìnga òtaakpe?
age, (s.) . . . ad-làgri (da). My father is
of great age: d’ab-maiola d’ad-làgri chànà
(da).
age, (v.i.) of animate objects . . .
ab-chòroga (ke); ab-jànggi (ke).
aged. See old; also App. vi.
agitave, (v.t.) See shake.
agon, (s.) . . . nù (da). Prefix ót, ab, etc. according to the part of the body
affected. See App. ii.
agree, (v.i.) consent . . . wài (ke).
aground, (adv.) . . . ad-yòboli; ad-
chànga-linga.
ague, (s.) . . . did-dirya (da). He is suffering
fromague: wai en did-dirya l’abómoke.
ah, (interj.) . . . ah !; ai !; widi! Ah!
they are falling: ah! ónta pòkè.
ahead, (adv.) . . . kàto-dè: oto-là(dà).
See App. iii.
aid, (v.t.) 1 . . . 1-tà (ke). 2. another
in scooping as with an adze . . . . ità-kòp
(ke). 3. another in carrying on the shoulder
. . . ità-kàtami (ke). See assist and
help.
aim, (v.t.) 1. with bow and arrow . . .
ìdal-ìkò-ñù (ke). 2. with spear . . .
ab-wà (ke).
aimlessly, (adv.) at random . . . ig-chàg-
tek. Why do you shoot your arrows aim-
lessly? michalen ngò igchàgtek tajìke?
air, (s.) . . . yòla (da).
airing, take an (v.i.) . . . à-úl (ke);
ad-yàgà (ke); ìlìngà-màg (ke). I have got
a headache (so) I will take an airing: wai
d’òt chèta l’òyììkè d’à-úlè.
alas!, (interj.) . . . wàda !; kualèn ! See
App. iv.
albumen, (s.) of egg . . . . mòlo-òt-
lepaììì (da).
alike, (adj.) . . . àkà-pàra (da); àr-
lòrìnga (da); àr-tà-lòg (da). See exactly.
alive, (adj.) 1. . . . ig-àtè (da); 2. of
fire . . . ìgà-ìdàl (da). See then and
fire.
all, (s.) of any number or quantity . .
àr-dùru (da); ara-dùru (da). ting-òbài. See
whole, we all: mòl-àròdùru (da), or m’arat-
dùru (da). you all: ngòl-àròdùru (da), or
ng’aràtòdùru (da). they all: ìl-àròdùru (da),
or arat-dùru (da). all these: ìchà-dùru
(da). See friend.
all-day, (adv.) . . . bòdo-dòga (da).

all night, (adv.) . . . gárug-dóga (da).
We danced all night: meda gárug-dóga kórê.
all right, (interj.) . . . óno! See App. iv.
allow, (v.t.) 1. permit . . . titân (ke).
See let and permit. 2. to go . . . ep-tig-lai (ke).
almost, (adv.) nearly . . . lagi-tek; I
almost struck (with arrow) the centre of the
cocoanut: wai dô jëdir kokôr-len lagitek pâžire.
alone, (adj.) 1. lonely . . . jiba (da).
2. solitary, single . . . ab-úba-tul (da).
3. apart, separate . . . iji-lá (da).
along, (postp.) . . . lôringa; ya. Search
along the shore: igôra lôringa-len diâke.
alongside, (postp.) . . . pêbadì.
aloud, (adv.) . . . akan-gûru.
already, (adv.) . . . entôba; I have
already seen it: wai dô l'entôba lâre. Compare
entôbûne (smaller brother), tôba-tek (mean-
while), tôlaba (wait a little!)
also, (conj.) . . . bêdîg; ol-bêdîg;
êate. Give me a bow, also some arrows, beads,
twine and tobacco: den kôrâma mân, êate
êlela, êate chôlema, êate mâla, êate chuýa. See
least. 2. (adv.) See moreover.
alter, (v.t.) . . . golái (ke).
although, (conj.) . . . edáia. Although
the Chief was angry with me still he spared
my canoe: edáia maiala d'êb igirère drek dia
rôko-len ol-tiê-dûbûre.
altogether, (adv.) wholly . . . rëa-tek. See
entirely and quite.
always, (adv.) 1. constantly, incessantly
. . . ong-tâm; ong-tâm-tek; ar-tâm-tek.
See excellent. 2. throughout all time . .
kiân-wai. 3. daily . . . ârâ-len; ârâlen-
ârâlen. See write. 4. from time immemorial
. . . ârâ-dilênâtêk. 5. continually,
habitually . . . ig-lônga; ôko-jårêga.
ambeu, (v.t.) shoot from an . . .
îk-çhôpat (ke).
amiable, (adj.) . . . ôko-dûbangua (da).
ambídistère, (adj.) . . . ig-kôri (da).
among, amongst, (postp.) 1. with ref. to
animate objects . . . tek; ôdi; ôt-pai-cha-
len; akat-lôngen; ôdiot-lôngen. 2. with ref. to
inanimate objects . . . ig-lôngen; ông-
pâlen. See near and search. Whom do you
consider the best among those men? ka'dâ-
bûla ick ngô mi'ab-bérînê lûake? I will
distribute the food amongst you: dô ngô'diôt
yâi wâle. It is not the custom amongst us:
ômiot kianwai yâba. Tuna is now living
among the aborigines at Little Andaman:
tûra ñchîtîk pâtang-len îngê lêpcaïlên
bûfûke. The child is seated among the
women: abîgiî chàn l'akatlôngen âkádôîke.
See ! there is a centipede among those arrows:
ig-bódig! katô dêlê l'iglôngen kärapa (da).
among, selves, . . . ôyut-bûd-bêdîg. Why
are you quarrelling among yourselves?
michalen ngô ôyut-bûd-bêdîg òra-tâmômôkê?
amorous, (adj.) . . . ig-nîma (da).
amuse, (v.t.) . . . i-jâja (ke). See game
and play. He is amusing his own children:
ol cân ligala-len tijâjake.
ancestor, (s.) 1. . . . ôt-maïa. Thy ances-
tors, ngô-ôt-maïaga; our ancestors, mô-ôt-
maïaga. 2. early, remote . . . changa-tâban-
âga (da); tômola. A long time ago in the
days of our remote ancestors: ârâm châuga-
tâ-banga l'idäl-len.
anchor, (s.) . . . kânâ (da), ût. that which
forbids the canoe to drift. See forbid.
anchor-ropes, (s.) . . . yôto (da).
anchor, (v.t.) . . . kânâ-len tôlpî (ke).
kânâ-l'entolpî (ke).
anchor, (v.i.) be at . . . â-tâki (ke).
anchorage, (s.) 1. for boats . . . ông (da).
There is a good anchorage near our landing-
place; metât pâka-len ligîba ông bérînga (da).
2. well-sheltered . . . tông-mügu-llia
(da); Anchor your canoe in the well-sheltered
anchorage; ngia rôko tông-mügu-llia-len kânâ-
l'entolpî (ke). See bay and calm.
ancient, (adj.) . . . âr-tâm (da).
and, (conj.) . . . bêdîg; ol-bêdîg; êate.
See also and feast.
Andaman Islands, (s.) . . . ëremea (da). See
world. The prefix ô in the following place
names is used euphonically for ër (place)
in construction. 1. Islands of N. and W.
of N. Andaman . . . ël-ôkâ-chàrîâr (da).
2. Coast of the northern half of N. Andaman el-ákà-köra (da). 3. Interior of N. Andaman el-ákà-tábō (da). 4. Coast of southern half of N. Andaman and N.E. corner of Middle Andaman el-ákà-yěre (da); also, el-ákà-járo (da). 5. Northern half of Middle Andaman and S.W. corner of N. Andaman with Interview Island, el-ákà-kede (da). 6. Coast and interior of central portion of Middle Andaman kāpā-tōng (da), lit. leaf of the Licuala pellata, which is abundant there. 7. Central portion of E. coast of Middle Andaman el-ákà-köl (da). Köl means "flower." 8. S.E. corner of Middle Andaman including part of Bārātāng and adjacent islets el-ákà-bōjig-yāb (da). Bārātāng means bāra-tree; this island being reckoned part of the Middle Andaman. The full name means locality of our type (or kind) of speech. See our and speech. 9. The Archipelago with Botten Islands el-ár-jūru (da), lit. the land across the sea. 10. Coasts of S. Andaman and Rutland Island, the Labyrinth Islands, and S.W. corner of Middle Andaman el-ákà-bēa (da), lit. the land of spring water. 11. Part of interior of S. Andaman, Rutland, and Bārātāng Islands, also N. Sentinel el-ákà-jārawa (da). 12. Little Andaman pātāng (da), wilimata (da). Pātāng is the Semecarpus tree which flourishes there, and wilimata means "Caquarina trees on the sand."

Andamanese of the following five tribes or septs el-ákà-yērewa (da). 1. in the district of el-ákà-chāriär (da) el-ákà-chāriär (da). 2. in el-ákà-kōra (da) el-ákà-kōra (da). 3. in el-ákà-tábō (da) el-ákà-tábō (da). 4. in el-ákà-yēre (da) el-ákà-yēre (da). 5. in el-ákà-kede (da) el-ákà-kede (da).

Andamanese of the following five tribes or septs bōjig-ngi (da). This term denotes "our (or, fellow-) kinsmen." The bows, arrows, and other articles made and used by these five tribes, besides other characteristics, distinguish them from the five northernmost tribes (ákà-yēre) and the two jārawa tribes. 1. in the district of kāpā-tōng (da) akā-jūwai (da). This term means "designs-cut-on-bow." In the map this name has been inadvertently shown as "ōko-jūwai (da)," which is its designation in that tribe's dialect. 2. in el-ákà-köl (da) akā-köl (da). 3. in el-ákà-bōjig-yāb (da) akā-bōjig-yāb (da). 4. in el-ár-jūru (da) akā-balawa (da), lit. "opposite coast people." 5. in el-ákà-bēa (da) akā-bēa (da).

Andamanese of the following two tribes or septs, ōnge-jārawa (da). 1. occupying el-ákà-jārawa (da) akā-jārawa (da). This is an off-shoot of the Little Andaman tribe. 2. in Little Andaman ōnge. The name of this tribe for itself; till friendly relations were established (between 1885-90) both were designated "akā-jārawa (da)."

angel, (s.) celestial spirit. mōro-win (da), lit. "skycreature." The mōrowin are regarded as the children of Puluga (the Creator). The eldest of these spirits is named pij-chōr, whose duty it is to convey Puluga's orders to the others.

anger, (v.t.) en-tig-rēl (ke). He angered Punga yesterday: a dilēa pūngya l'entigrēlre.

angry, (adj.) 1. iji-rēnga (da); tigrēnga (da). He is often angry: ol ārā-reatek ijirēnga (da). 2. with another eb-iji-rēnga (da). Why are you angry with me? michalen ngō d'eb ijirēnga (da)? 3. with one's wife, or husband. ig-rēnga (da). See avoid.

animal, (s.) tōt-nāu (da).

animosity, (s.) yōdi (da). See enmity.

ankle, (s.) ōng-tōgur (da).

annoy, (v.t.) molest. ig-ōjoli (ke); ōng-tāli (ke).

annually, (adv.) tālik-tālik. The fruit tree bears (fruit) only once annually: akā-tāli oγun uba-dōga tālik-tālik arbākte.

another, (adj.) 1. not the same. akā-tedi-bōlya (da); akā-tōro-büya (da). Go
another canoe: roko l’akadētibōlya len ng’dkangaikē. 2. one more. . . nā (da); tūn (da); tālik-ūba-tūl (da). See! here comes another Jara: iğādīg! jara: tālik-ūbatul kach onke. See again and one.

another time, later on, (adv.) . . . ūngatek.

another’s, (pron.) property. . . ig-ēba (da). It is not my property, it is another’s: da rômoko yâbâa wai igēbaa.

answer, (v.t.) reply, respond. . . ākā-tegi-gōl (ke). Why don’t you answer me? micha-len ngō d’kā-tegi-gōl yâbâa?


ant-hill, (s.) . . . kōt (da). When he sat on the ant-hill the ants stung him: ṣi kōt len ūkādōinga-bēdīg būrya l’en kārabre.

anteluvian, period. (s.) . . . tōmo-l’idal. (da), (lit. “in the days of Tomo,” who lived before the Deluge). See period, time.

anticipation of, in (postp.) . . . ūko-tēlim. Cook some food in anticipation of Bira’s arrival: bira l’okotēlim yōt jōike.

antidote, (s.) . . . tār-wurul (da). For ague the application of (lit. to rub) the leaves of the gugma tree (Trigonostemon longifolius) is a good antidote: dīdīrīya ęb gugma-tang rārnga-bēdīg tār-wurul bēringada.

antifibrile, (s.) . . . tār-wārta (da).

anus, (s.) . . . ar-tōmūr (da).

anvil, (s.) . . . rārap (da).

anxiety, (s.) . . . ar-tārīki (da); ā-dami (da). Owing to anxiety my wife will not eat (lit. is abstaining from food): ar-tārīki l’ōlāre dai ik-yeite yākipe.

anxious, (adj.) uneasy . . . ar-tārīkinga (da); ā-daminga (da).

any, (adj.) whatever . . . michima . . . bēdīg. Before I embark give me any food (you have): d’kuanuvērnga l’entōka michima yōt bēdīg mān (ke).

any one, (s.) any body. . . . uchin-ōl. You must not tell lies to any one: ngōl ụba-wāik uchin-ōlēn dētikē yabada. Bring me any one’s bow: uchin-ia kārama dat-tōyguke. See he and his. About any one, uchin eb. See about and lie.

anything, (s.) . . . michima-min. Is there anything in the bucket! an michima-mīn dākar len?

apart, (adv.) . . . ijilâ (da). The man who is standing apart (from the rest) is my father: wai ọl ijilâ kōpi yāte d’ārōdinga (da).

apart from, (postp.). See beside.

aperture, (s.) opening . . . ākā-jāg (da).

apparition, (s.) spectre . . . chāngâ (da).

appear, (v.i.) 1. be in sight . . . ar-bang-wējeri (ke). 2. show one’s self . . . ar-diya (ke). 3. as the sun or moon . . . ă-i-dōati (ke); ōko-dōati (ke). The full moon always appears (rises) in the evening: garchâi ārâti-dîlurētek dîlaya l’ādōati (ke).

appetite, (s.) . . . un-wēral (da).

applaud, (v.t.) . . . ńt-ālî (ke).

apply, (v.t.) 1. pigment to an object or one’s person . . . lēnë (ke); past tense is lēnëk (re). See paint. 2. resinous wax . . . lēnë (ke); ī-operator (ke); as in caulking a canoe or in protecting the twine lashings of arrows. 3. bees’ wax to bowstring, etc. . . . lînun (ke).

appoint, (v.t.) (name) a time . . . ūko-tig-rū (ke).

approach, (v.t.) 1 . . . ńt (ke); chēgal (ke). Hush! two pigs are approaching us: wain miša! reg ikpur mel ūtike. See see. 2. by stealth, in order to surprise . . . ār-ilaiji (ke). 3. as in stalking or attacking an enemy . . . ig-gōroba (ke). See stalk, approach nearer! kaich-tūn!

apron (leaf), (s.) . . . ūbungha (da). This refers to the leaf or leaves—generally of the Mimuseops indica (“mowa tree”)—worn from motives of modesty by women and girls of the Great Andaman tribes. See App. xiii.

area granosa, (s.) ark-shell . . . kārada (da).

area sp., (s.) ark-shell . . . pōrmâ (da); paidek (da); wangata (da). See App. xii.
arch, (s.) . . . go-bônga (da).
archer, (s.) . . . ōko-kărarna-châm (da).
The deceased Biala was a good archer: lachi biala ōko-kărarna-châm bēringga l'ēdāre.
area, (s.) space, tract . . . ēr (da).
ardour, (s.) zeal . . . irat (da).
area catechu, (s.) . . . ābad (da).
area triandra, (s.) . . . āpara (da).
area laxa . . . châm (da). See App. xi.
area-nut, (s.) . . . ākā-ban (da) ; ābad-ban (da) ; āpara-ban (da).

arid, (adj.). See parched.
arise, (v.t.) from sleep or rest . . . ōyu-bōi (ke). See awake and beforehand.
ark-shell, (s.) See area.
arm, (s.) the limb . . . ig-gūd (da).
arm-plit, (s.) . . . ab-āwa (da).
arm, fore, (s.) . . . ig-kōpa (da).
arm, upper, (s.) . . . ig-kūrupi (da).
armlet, (s.) . . . gūd-chônga (da) ; iji-chônga (da).
armed, (adj.). . . châchnga (da). Owing to (the vicinity of) the Jarawas we all (go) armed when travelling in that jungle: kāir tēm jâlanjâ bēdig jārāwa l'ēdāre m'ardūru châchnga (da).
arms, (s.) weapons . . . châch (da).
around, (adv.) . . . el-lōt-gwadìnga (da).
arouse, (v.t.) especially from sleep . . .
gēinta (ke) ; genta (ke). It is getting late ! arouse him or we shall not arrive in time: ting-gu-jūba! en ēgin-take, kinig m'ijit-yādawang-ba.
arrange, (v.t.) 1. put in proper order . . .
iglā-lōt-chilyu (ke). See rear. 2. put straight . . . kēdi (ke). See straight.
3. make arrangemente for one's return on a certain day . . . ōko-tīg-rāu (ke).
arrive, (v.i.) 1. ākā-ti-dōi (ke). See beforehand. 2. at one's home by canoe . . .
kāgal (ke). See bring by water, reach, and start. 3. at an appointed time . . .
iji-yādawu (ke). 4. (or return) late . . . tā-rōdu (ke). 5. late in the evening . . .
elarit (ke) : ei-ba-rit (ke). See lead and App. x.
6. of news . . . ik-ōn (ke). Good news has arrived : tārtīt bēringga ik-ōnre.
arrow, (s.) 1. . . delta (da). Generic name for all arrows except the châm-pāligma (da). See No. 7 below, and bundle. 2. . . .
with plain blunt wooden point, for play,
or before conversion into a tīrlēd. (See No. 3. . . ráta (da). 3. with sharp wooden point, for shooting fish . . . tīrlēd (da).
4. with iron point, with or without barb,
for shooting fish, pigs, etc . . . tōl bōd (da).
5. with moveable iron-blade-head and barbs,
for shooting pigs, fish, etc . . . ēla (da).
6. with fixed iron-blade-head and barbs,
for shooting pigs, fish, etc . . . ēla-l'ākā-lōpa (da). 7. plain wooden, shaped somewhat like an oar, made for ornament or play and in order to show the skill of the maker . . . châm-pāligma (da).
arrow, nock of, (s.) . . . ar-paitōko (da).
artocarpus chaplasha (s.) Jack fruit tree . . . kai-ita (da).
as, (conj.) 1. because . . . edāre. 2. (adv.) ignūrum. See App. i. As he taught me so am I teaching you : ignūrum ó d'entaiare châ dō ng'ere-taika.
as much, (adv.) . . . kichikan. See much
and App. i.
as well, (adv.) together with . . . ōl-bēdig.
as well as, (adv.) not less than . . . ārtā-lōg-liik. I can climb as well as you : wai dō ng'ārtālóglik ētuke châk-bēringga (da).
as yet, (adv.) still, hitherto . . . ēgākā. See ascend.
ascend, (v.t.) 1. a hill . . . kâgal (ke) ;
tōt-gātu (ke). None of us have as yet ascended that hill: med'ārörü kâto boroi ēgākā kâgalre yūba (da). 2. climb a tree
or creeper. See climb. 3. a creek . . . ōt lōt (ke).
ascend, (v.i.) 1. of the sun or moon . . .
kâg (ke). 2. of a soaring bird . . .
wāta (ke).
asheamed, (adj.) . . . tek-lnknga (da).
ashees, (s.) . . . ig-bug (da) ; châpa-l'ig-pid (da).
asshore, (adv.) . . . tōt-gōra-len ; kēwa-len. When we get ashore I shall be glad : meda tōgōralen kâgalra-bēdig d'ōt-kūk-bēringga (da).
Asiatic, (s.) . . . . châugala. See also native
and oriental.

aside, (v.i.) step. See step.

ask, (v.t.) 1. enquire . . . . chiura (ke);
1 chiura (ke). 2. beg, request . . . . âkâ-pele
(ke).

ask earnestly (v.t.) See beg.

asleep, (adv.) . . . mâninga (da).

asplenum nidus, (s.) . . . . pâtla (da). See
fern.

assault, (v.t.) See attack.

assemblage, (s.) . . . . jeg-châu (da), this
word is applied to the meetings of members of
various encampments when they feast, dance
and sing: these entertainments are styled jeg
(da). See body. idal-ârdûnga (da); ârdûru-
âkâkâranga (da).

assemble, (v.i.) 1 . . . . to tai (ke). 2.
for dancing . . . . ara-jeg (ke).

assemble, (v.t.) . . . . âr-ngaj (ke). The
Chief is assembling all the bachelors: maiola
atoirârdûru ârdàngjke.

assent, (v.i.) . . . . wai (ke).

assist, (v.t.) . . . i-tâ (ke). As Biala is
weak to-day you must assist him in carrying
it: kâwâ biala l'abmadlaienga l'êdare ng'ên
ûbawâi ikâkâlâmike.

associate with, (v.t.) . . . ig-mûtli (ke).

See enmity.

assume, a form or part, (v.t.) personate
. . . . ab-châu-eni (ke). When Tomo died
(lit. “his-soul-departed”) he assumed the
form of a whale: tûmû l'ôtyôô jinûngâ-bèdid
kâra-dûkô l'ab-châu-enire.

assure, (v.t.) . . bûtig (ke).

astern, (adv.) . . . . âr-tît-lenô.

astern, (v.i.) go . . . i-târ-tâpa (ke). See
paddle.

asthma, (a.) . . . . ònà-jâbag (da). See
breath and bad.

astonish, (v.t.) . . . . ig-likati (ke). I as-
tonished Woi with this: wai dôl ôcha tek
woi l'iglitkatire.

astonished, (adj.) . . . . ig-fâggkinga (da).

astray, (adv.) . . . . châtaknga (da). I
found my dog astray in the jungle: wai dô
dia bibi ërem len châtaknga ôrôkre.

astride, (adv.) . . . . ara-yôbolinga (da).

astringent, (adj.) . . . . ère-paich (da).

at, (post p.) . . . . len : lat ; ya. He lives
at Little Andaman: ôl pâtâng len bûdûkô.
at last! (interj.) . . . . a-wë !
at once, (adv.) . . . . kâ-ôî. Be off at
once! kâgôî îchik uai ônô !
at present, (adv.) . . . . dirap-tek. There
is nothing more to say at present: dîrap tek
ùd târchinga yîba (da).

attack, (v.t.) 1. assault . . . . jëti (ke). 2.
plan an . . . . akâ-tig-jëti (ke). 3. suddenly,
by surprise . . . . âr-bang-dôati (ke). If the
object be an animal the prefix âkâ would
be used.

attempt, (v.t.). See try.

attend, (v.t.) wait on. See nurse.

attend, (v.i.) give heed to . . . . iji-wârta
(ke). Attend to what your parents are
telling you: ngôb maiol-chânol l'âkâ-tegi len
iji-wârtake.

audible, (adj.) . . . . akâ-tegi-lôyu. The
thunder is still audible: gîrrowanga ûyâka
akatégî-lôyu.

augur, (s.) See seer.

aunt, (s.) . . . . chânola. See App. viii.

authority, (s.) power, influence. . . ig-gûru
(da). See influence and chief.

autumn, (s.) . . . . râp-wâb (da), lit. “season
of abundance”, (viz., between the middle of
February and the middle of May, when the
principal fruit-trees are in bearing and honey
also is in season). In the autumn large
quantities of leaves fall from the trees:
râp-wâb len òng dôgâyadjákabâ-tew ték tölatake.

avaricious, (adj.) . . . . iti-rômâd (da).

avenge, (v.t.) . . . . ôn-ti-lên (ke). See blood.

aversion, (s.) to food . . . . akâ-wärnügen
yôma (da).

avoid, (v.t.) shun . . . . zâk (ke); târ-pekjili
(ke). On seeing the cane-leaf (funereal)
wreaths round the encampment we avoided
the place: âra rôni-yâde igbâdiginga-bèdid
mot'ër len râkre.

await, (v.t.) . . . . tâmi (ke); ab-ñadba
(ke). Await the Head Chief's arrival before
commencing to dance: köinga l'entōka man'gāl l'ākā-ti-do-ingalen tāmīke.

awake, (v.i.) . . . bōi (ke); ā-bōi (ke).

awaken, (v. t.) . . . genta (ke); gēinta (ke). See arouse.

awake, keep, (v.i.) keep a look out. . . ēto-lālai (ke). See look out.

aware, (adj.) possessing knowledge. See know.

away, (adv.) : bent. . . ab-yāba (da).

away with you! (interj.) Be off! . . .

ēchik wai-ōn! ik-āna! See threaten.

awhile, (adv.) for some time. . . mat-

aiyāba tek.

awkward, (adj.) . . . ab-dōlopa (da); ig-
gōru (da).

aw! (s.) . . . tōlōdō (da).

a! ay! (interj.) 1. . . āl wai!

B

Baby, (s.) . . . ab-dēreka (da). See App.
vii.

babyish, (adj.) . . . ab-dēreka-naikan.

baby-sling, (s.) . . . chip (da). This is made
from the bark of the Melochia recta and
is worn like a sa-h from the right shoulder
to the left hip, usually by women, but
occasionally by men when carrying infants.
The woman is carrying her own infant in
the baby-sling: chāna ēkan ablēreka chīt
len ablādīke. See App. xiii.

bachelor, (s.) . . . ab-wāra (da). See App.
vii.

back, (s.) . . . ab-gūdur (da); ab-lān (da).

back-bite, (v.t.) . . . ep-tāing-it (ke).

back-bone. See spine.

back-water, (v.i.) See go-astern.

backwards, (adv.) . . . tār-tāpaya.

bad, (adj.) 1. with ref. to human beings:
. . . ab-jēbag (da). 2. with ref. to animals
and inanimate objects . . . jēbag (da).

Formerly Woi was a bad character, but now
he is a good fellow: ārām wii ab-jēbag
Fēdēre dōna āchīkī ābōrinēda.

bad-looking, (adj.) . . . ētā-jēbag (da);
ig-jēbag (da); ig-mūgu-jēbag (da).

bag, (s.) of net-work . . . chōpangā (da).

See App. xiii.

baggage, (s.) . . . rāmoko (da).

bake, (v.t.) . . . See cook.

balance. See remainder.

bald, (adj.) 1. by nature . . . ōt-lūta
(da); ōt-tūta-tim (da); ōt-pēj-ābā (da).
2. by shaving . . . ōt-tītomo (da); ōt-pēj-ābā
(da). See bare.

bale, (v.t.) . . . rāis (or raij)-ēla (ke).

See slip and hiss.

ball, (s.) . . . mōtāwa (da). I hammered
the iron with a ball-like stone (lit. "stone-
ball"): wai dōl ēlūtu talī-mōtāwa tek tāīre.

bamboo, (s.) Bamusa andamanica
1. male sp. . . . pūa (da); 2. female sp.
pō (da). [This word is also applied to speci-
mens of B. gigantea which have drifted to
their coasts.] 3. B. nana . . . pūa-lār-bā
(da); ridī (da). From this variety the shafts
of their fish-arrows are made. See App.
xi and xiii.

bamboo, joints of the (.) . . . topa-
танган (da).

bamboo receptacle, (s.) 1. small water-holder
. . . gōb (da). This is made from a
variety of bamboo of the ordinary size
(B. andamanica) and is also frequently used
on a journey, or (when hunting or foraging) for
holding food which has already been
partially cooked in it. When resting for a
meal this improvised pot is re-placed over a
fire till its contents are sufficiently cooked.

See App. xiii. 2. large water-holder . .
chārāta (da). [This consists of a section
5 or 6 feet long of the B. gigantea; when
reduced in length in order to serve as a
bucket it is styled kopōt (da).] See App. xiii.

bandage, (s.) . . . ab-rām (da).

bandicoot, (rat), (s.) . . . id (da). We
even now-a-days sometimes eat bandicoots:
mārārū dirap-tek bēdīkī ūgātek ūgātek id
makāb-wētēs.

handy-legged, (adj.) . . . tā-lār-tēka (da)
See bone and crooked.

bank, (s.) of a creek or stream . . . ig-
pai (da); ig-pē (da). He is sitting on the
bank of the creek: ōl jāg līg-pai len ātāōi-te.

bar, (a.) See sandbank.

barb, (a.) of arrow (single) . . . . ar-chāga (da).

barbs (a.) pair of . . . . ōt-chātni (da).
as in the ēda arrow). See arrow.

barber, (a.) . . . . ōt-jārnga (da).

bare, (adj.) 1. cleared, of land . . . . ēr-tālimare. 2. naked. See naked. 3. hair-less. See bald. 4. untattooed . . . abūta (da).

bargain, (v.t.) See barter.

bank, (a.) 1. of a dog . . . . kānawa (da). 2. of a tree . . . . ōt-ēd (da); ōt-ēj (da); ōt-aich (da); ōt-aj (da).

bank, (v.i.) as a dog . . . . kānawa (ke).

barnacle, (a.) . . . . ōt-rēkīl (da).

barrel, (a.) cask . . . . ākār-bōdīa (da).
(lit. large bucket).

barrel, (a. of gun) . . . . bīrma (da). See funnel.

baren, (adj.) 1. of a woman . . . . ābārnga (da). See dry. 2. of a sow . . . . rōgo-lāga (da); rōgo-ērnga (da). 3. of a tree, past bearing . . . . ērnga (da); ērāga (da). That fruit tree is barren: kālākā-tāla wai ērnga (da).

barter, (v.t.) . . . . ā-gal (ke). We barter-ed for several young pigs for Punga, for fattening purposes, but at the same time did not forget ourselves: pānga līyā chil-yangā lēb māda reg-wāra jībāna īgāṭrē dōna tōbatēk mōto-kāultre yāba (da). See day.


bashful, (adj.) modest, shy . . . . ōt-tek (da).

bask, (v.i.) . . . . ōt-ō-chōi (ke). While the iguana was basking (in the sun) I shot him: dātu ōt-chāngā-bēdēg dōl ēn taijre.

basket, (a.) . . . . jōb (da). See App. xiii.

basket-work, covering for cooking-pot . . . . rāmata (da). See App. xiii.

bat, (a.) 1. (Pteropus) . . . . wōd (da). 2. Cynopterus marginatus . . . . pāruki (da); chāpīla (da).

bathe, (v.t.) . . . . chāt (ke). (v.i.) 1. in shallow water or on the shore . . . . ēdā-chāt (ke). 2. in deep water . . . . ēdā-lōda (ke); ēdā-lōdu (ke).

bay, (a.) . . . . tōng-māgu (da). See face and leaf. 2. deep . . . . ēlākā-ūla (da); ēlār-ūla (da).

be, (v.i.) . . . . ēdā (ke). It will be hard by this evening: ōl dīla len chēba lēdāngābo. Let it be! . . . . tōbatēk dāke! (lit. in the meantime don't). Be off! (go away!)

. . . . ūchik-wai-ōn! ik āna! See hence and threaten.


beach, (v.t.) a canoe . . . . ōt-yōbolī (ke); ōiyō-kāg (ke). See haul.

beak, (a.) . . . . chēlem (da).

beak, (a.) 1. straight . . . . ōko-naichama (da). See point and tip. 2. curved . . . . ōko-ngōtōichama (da). That parrot's beak is red; kālēyēp lōko-ngōtōichama wai chērama (da).

beam, (v.i.) shine . . . . chāl (ke).


bear, (v.t.) 1. See carry and suffer. 2. bear fruit . . . . bāt (ke); ar-bāt (ke). See annually. 3. give birth to . . . . ābēti (ke). past bearing. (adj.) . . . . ā-ērnga (da). See dry.


bearded, (adj.) . . . . ādal-lākā-pīj (da).

beardless, (adj.) . . . . ādal-pīj-yāba (da); ādal-pīj-lā-pitasinga.

beat, (v.t.) 1. vanquish . . . . otolā-ōmo (ke). See first, fetch and win. 2. beat an inanimate object . . . . pāre (ke); rāli (ke). 3. beat an animal . . . . ōt-pāre (ke). 4. beat a person . . . . ab-pāre (ke); ē-pāre (ke). prefix according to part of the body referred to. See App. ii. 5. with the fist . . . .
BEAT

ab-taia (ke); ab-tulra (ke); ab-tuchurpi (ke); prefix as at App. ii. 6. iron on an anvil.

beat, (v.i.) 1. one's self ... ad-pare (ke). 2. one's own head ... oto-pare (ke); 3. one's own face ... iji-pare (ke). 4. one's hand or foot ... oyun-pare (ke). 5. one's mouth ... akan-pare (ke). See bit and strike.

beaten, (adj.) 1. in a fight ... adegranga (da). 2. in a race ... ab-ijinga (da); tar-langa (da). 3. struck ... ralinga (da); pareknga (da). By the prefix (See App. ii.) the part of the person referred to is indicated.

beautiful, (adj.) 1. of human being ... ab-ino (da); ig-mugu-beringa (da). 2. of birds, animals, and inanimate objects ... ino (da).

because, (adv.) ... edare. We are not hunting because of the rain: yum le'dare meda deleke (or delenga) yabadu.

beetho-de-mer, (s.) Holothuria edulis ... purud (da).

beckon, (v.t.) ... ig-fige (ke).

become, (v.i.) ... mok (ke). As it became so hot I was unable to hold it: olo kian aga mokma le'dare d'o puchang chakjahaqire. If you continue scooping the canoe (then) it will become too thin: mada ngag roko len saka kope (aga) otg reede maka moknabo.

bed, (s.) 1. of leaves ... tag (da). 2. sleeping-mat with or without leaves ... parepa (da). See App. xiii. The bedding used by natives of India is styled toet-rim (da). See cover and wrap.

bee, (s.)... ratag (da).

beebread, (s.) ... aya-baj (da), i.e., the pollen and honey on which young bees feed.

bees-wax, (s.) 1. white ... aya-pij (da). 2. black ... tobul-pij (da); lere (da).

beetle, (s.) 1. common species ... pethi (da). 2. Great Capricornis (Ceramyx hero) ... ig-wod (da). 3. larva of ditto ... obiyum (da).

before; (postp.) 1. not behind ... ab-elma-ten. 2. facing ... aka-elma-ten. He stood before (facing) us: olo makat-elmalen kapire. See App. ii. for inflexions.

3. in respect of time ... entoaba; entoaka. He came here before me: olo karin d'entoaba onre. See already. 4. before, long, later on ... fig-tek. 5. as before (in respect of time) ... otola-naikan. See rest, (the) and like.

before-hand, (adv.) in advance. Before the time ... oko-telem (da). My wife got up beforehand and cooked food for her parents: dai ikyate loko-telem oya-boinga bedig ab maiol-chane l'at yatjoiroye. See for.

befriend, (v.t.) be kind to, of a Chief ... ot-raj (ke); oto-yuber (ke). See protect.

beg, (v.t.) ... enta (ke). He is begging for beads: olo rhelem ngahake. Tare-tupa (ke). This word refers to food only. The exclamation used by one begging is jè! followed by den'â! or dena (I want).

2. request ... akà-pele (ke). See exclain.

begat, (v.t.) ... ar-chedi (ke).

begin, (v.t.) ... ot-ma (ke); goi ... or ... nga-goiva; I am beginning to eat: wai do goi-magke (or making-goiva). I will begin making the bow in the morning: wai d'o waiinga-ten kârma goi-kopanabo.

begone, (interj.) be off! ... ubeek-wai on! kâtik-lir!

behalt of, on (postp.) ... onyu; en; at; ik; olo. On behalf of Woquega: u'lolog'ta l'oyu. See for.

behead, (v.t.) ... ot-tikilpi (ke).

behind, (postp.) ... epe-ten. See loin.

He is seated behind us: olo murat-ette-ten akà-döike. See App. ii. for inflexion.

behind-hand, (adv.) ... nilya.

behold, (v.t.) ... ig-baji (ke); lû (ke). See look and see. Behold! ... ig-bání(g)l; wai-geli!

belch, (v.t.) ... akà-dobul (ke). (v.i.) ... agi (ke).

believe, (v.t.) ... lua (ke). I believe he is at home: wai d'o luaake anya olo ekan-bud-ten.

belly, (s.) abdomen ... armuga (da). To be stabbed in the belly with a hogspare
is fatal: ar-mu-ga-len erdu nga tâm-tek jëra linga unî ñobatînga (da).

bell-y-ache, (s.) . . . See stomach.

below, (adv.) beneath, under. . . . târ-mugun-len. The sky is above and the earth below: môrò tânglen, èrëma târ-mu gum-len.

belt, waist, (s.) 1. . . . ãr-ëtainga (da). (Generic term for all varieties; see App. xiii). 2. made of Pandanus leaves with tail-like appendages of same. . . . bôd (da). See App. xiii. 25. 3. plain, made of young Pandanus leaves without appendage. . . . rôgun (da). This is worn by all maidens and adult women. 4. ornamented, worn by both sexes and consisting of a fringe of shells of the Dentalium octogonum strung together. . . . garen-pëta (da). 5. ornamented with fine net-work. . . . garen-râb (da).

bend, (v.t.) . . . didali (ke); gômoli (ke).

bend, (v.i.) . . . ad (or ëto)-didali (ke); ad (or ëto)-gômoli (ke); ad (or ëto)-bil (ke).

See stoop.

beneath, (adv.) See below. (postp.) under shade or cover. . . . eb-ër-tegi-len. See elude.

benefit, (s.) . . . ãr-pëlok (da).


bequest, (v.t.) . . . jiriba (ke).

berry, (s.) . . . òt-rôkomo (da).

beside, (postp.) 1. an animate object. . . . ãkà-pâ-len; òt-paicha-len; ia-paicha-len. The child is sitting beside me: abëga d’ët-paicha-len ãkà-dôike. 2. an inanimate object. . . . ãr-dòd-len; ònq-pâ-len. 3. apart from. . . . iji-ya. Beside Lapa there is no other blind man in that village: lipa ëtiyia kà baraij-len itápà l’árdilu-ba. See omit, other and not.

besides, (adv.) See moreover.

besmear, (v.t.) . . . gûj (ke).

bespeak, (v.t.) . . . râka (da).

bespoken, (v.i.) . . . râdânga (da). This shoulder of pork is not mine. It is bespoken by Bia: ëkà ñap’-l’-chô dia yâba (da) b’ëkà râdânga (da).

best, (adj.) . . . bëringa-l’ïglâ (da). The bow which he has just made (that same) is the best; kàrâma òl gôi kôp-yâte òl-bôdîg bëringa-l’ïglâda.

bestow, (v.t.) . . . mân (ke); ã (ke).

bestride, (v.t.) . . . ar-yôboli (ke).

betel-nut tree, (s.) Areca catechu. . . . àbad (da). fruit or seed of. . . . àbadaban (da). See areca.

betel-pepper, (s.) Piper, or Chavica betle. . . . yême (da). leaf of. . . yême-l’ârtông (da).

betroth, (v.t.) . . . ãkà-yât-mâg (ke).

betrothed, child (s.) . . . òng-yât-mâknga (da).

better, (adj.) superior. preferable. . . . târ-bûngas (da).

between, (postp.) 1. . . . mûgu-châm-len; ãkà-lôg-len. He is seated between them; òl ônât mûgûchâm-len ãkà-dôi (ke). 2. . . . tek. . . . mat. Between this place and that (lit. from here as far as there): kàrin tek kàio mat.

beware, (v.t.) regard with caution. . . . ër-gôra (ke). Beware! (take care!) . . . ã-ûchà! Beware! (keep a look-out)! . . . òt-lâlai!

beyond, (adv.) on the further side. . . . làbadi; timar-tek.

bleeps, (s.) . . . ñg-ôrá (da). See App. ii.

big, (adj.) . . . bôdïa (da); dôga (da); chànag (da); tâbanga (da); rôchobô (da).

When applied to human beings, ã is prefixed to the first and ab to the remainder. See large and immense. How big is it? ëi, pìbï! Females cry. ò! (prolonged). What a big . . . badi . . . ! What a big canoe this is! Badi ûchà rôkô!

blind, (v.t.) 1. fasten together. . . . ñô- (ke); ñô-chô (ke); bût (ke). See fasten.

2. enwrap. . . . rôni (ke); òt-chô (ke).

bird, (s.) . . . chûla (da).

bird’s-nest, (s.) 1. . . . ãr-râm (da); ar-bârata (da). 2. edible. . . . bîya-n’ar-bârata (da).

bird’s-nest-fern, (s.) Asplenium nidus . . . pàtla (da).

o, indelent: ò, mole: ò, pet: ò, useful: ò, boil.
birth, (s.). . . . ad-wējingga (da); ad-ethinga
(da). The infant died at its birth: abdēreka ad-entinga len okōlōre.

birth, give (v.t.) See bear.

birth-name, (s.) See name.

bit, (s.) 1. piece, portion of wood, etc. . . .
ōt-jōdama (da); idūgap (da); See fragmen.
2. of food, in order to taste . . . kākā-
bōka (da). 3. of some brittle substance . . .
ēkā-pāj (da); kākā-paich (da). A bit of
a broken pot (pot-sherd) . . . būl-ēkā-pāj
(da).

bite, (v.t.) 1. as in eating . . . chāpi (ke);
also as a snake or centipede. See may.
2. as a dog or insect . . . kārap (ke). See
sand-fly. 3. as a snake . . . kōp (ke);
chāpi (ke).

bite off, (v.t.) . . . ēt-chāpi (ke).

bitter, (adj.) . . . ēre-paich (da).
bittern, (s.) . . . chōkab (da).

bivalve, (s.) the shell . . . ūkā-tā (da).
the flesh of . . . ūkā-paich (da); that
of the Tridacna and Pinna is styled ūkā-
dama (da). See flesh. For distinctive name,
of mollusces. See App. xii.

black, (adj.) . . . pūtung (da); black
skin . . . pūtunḡ-ēj (da).

blacken, (v.t.) by means of smoke or
paint . . . ēt-pāi (ke).

blacksmith, (s.) . . . tit-tāinga (da). (lit.
one who hammers metal).

bladder, (s.) . . . ar-ūlu-liā-ē (da). (lit.
urine-its-place); ēr-ūla (da).

blade of steel, (s.) . . . ar-kūna (da).

blade, cutting edge of . . . ēt-gōd (da).

The blade of my knife is broad and its edge
is very sharp: ētā kōnō l’arkūna pēkto (da),
gōd bēkīg ēnina dōgō (da).

blade of paddle, (s.) . . . ūng-tā (da).

blame, (v.t.) . . . ēt-gāl (ke); pāreja (ke).

blaze, (v.t.) 1. mark trees to indicate as
course through jungle . . . ūkā-tā-ke (ke).
2. bend twigs in reverse direction for the
same purpose . . . ūkā-kūjuri (ke). (v.i.)
flame . . . dal (ke); pūd (ke).

blaze, (s.) of fire or torch . . . ar-chāl
(da). owing to the blaze of the bonfire:
ūdama l’ar-chāl l’edāre.

bleed, (v.t.) . . . tūp (ke).

bleed, (v.i.) . . . ti-l’āra-sēri (ke).

blind, (adj.) 1. . . . ūt-tāpa (da). 2. of
one eye . . . dal-l’ār-tārak (da). You’re
as blind as a bat!: ng’itāl-kūbe!

blind-man’s-buff, (s.) . . . iji-tāpa-lirngā
(da).

blink, (v.t.) . . . ēg-bē-ningk (ke).

blister, (s.) 1. raised by friction . . .
ā-ōn-tōbula (da). 2. caused by fire . . .
ā-ōn-ōdu (da). 3. caused by boiling water
etc. . . . raich-fōtō-mōtna (da).

bloated, (adj.) . . . tālapinga (da); dārnga
(da). See swell and large.

bloodhead, (s.) . . . ūngu-ti-pichā (da);
pihanga (da); ab-kalenga (da).

blood, (s.) . . . ēt (da); tēi (da). prefix ēt,
ōng. ab. etc.; according to part of the
body referred to. See App. ii.

bloody, (adj.) 1. . . . ēt-ti (da); ēnō-ti
(da); ar-ti (da); etc., according to part
of the body referred to. 2. bloody . . . ēt-
lamichangā (da). (ēt. blood-stained).

bloom, (s.) blossom . . . ūkā-dā (da).
The blossom of the Chickgrassia tabularis
is beautiful: ūkạ̄ l’ēkạ̄-dā vai inō (da).

blue, (s.) 1. with fist . . . tāra (da).
with prefix ab. ēg, ūt, ar. etc.; according
to part of the body referred to. See App. ii.
2. with hand (slap) . . . pedi (da). with
prefix as foregoing.

blow, (v.t.) with the breath . . . tōpuk
(ke). 2. in kindling a fire . . . pōwō (ke).

blow, (v.i.) 1. as the wind . . . ūl (ko):
wūl (ke). 2. pant. breathe hard . . . ūkā-
chāi (ke).

blow one’s nose, (v.i.) . . . ūkān-ādī (ke).

blubber, (s.) of whale or dugong . . .
ūt-ji (da).

blubber, (v.i.) . . . ōnāba (ke).

blue, (adj.) . . . ēlē-paich (da); mōro
naikan (skylike).
blunt, (adj.) 1. not sharp... ig-lêtewa (da); ig-làtawa (da). 2. of an adze... ig-yôb (da).

boar, (s.)... öt-yereg nga (da). Tell me what occurred at the boar-hunt: öt-yereg nga dele nga bidig mishibire den itai. See what.

board, (s.) plank... pàtema (da). 2. sounding-board used as an accompaniment in dancing... pûkuta (l'öt)-yem nga (da). See App. xiii.

boast, (v.i.)... ara-gâli (ke).

boat, (s.) 1. of any description... rôko (da). 2. barge, lighter, etc... chêlewa (da). 3. steamer... birma-chêlewa (da); chêlewa-birma (da); akâ-birma (da). cutwater of... rôko-l'öt-yâ (da). See canoe, oociput, and App. ii.

body, (s.)... ab-chau (da). (in constr.)... tâ (da); tâla; t'. See clay and jump over.

boll, (s.)... ëmu (da). prefix according to part of body affected. See App. xiii.

boll, (v.t.) 1. food... wér (ke). 2. water... är-jôì (ke). (v.i.)... bôa (ke); bôag (ke). Go and boil some water quickly: ùchik ng'âryëre útan-àrek ëna ng'âr-jôì.

bold, (adj.) daring... l-târ-nil (da). See brave.

Bombax malabaricum, (s.)... gereng (da). See App. xi.

boudar, (s.) (Paradoxurus andamanensis)... baian (da).

bone, (s.)... tâ (da); prefix ëng, öt, ar, etc., according to the part referred to. I broke my thigh-bone yesterday: dîlta d'ab (paichia)-tâ kùjurire.

bonfire, (s.)... ëdama (da). See blaze.

bore, (v.t.) make a hole... rëngä (ke).

born, (p.p.) brought into life... ara-döstire; ad-ëtire. My son was born this morning: dia ëna dîlmaya ad-ëtire. See App. viii. First-born, (s.)... ë-ëntôsha-yâte (da).

borrow, (v.i.)... mais-ik (ke).

borrow, (s.)... öt-kôg (da); öt-kûk (da). See App. ii.

both, (adj.)... ik-pôr (da). Both the pigs that were shot yesterday died during the night: reg ikpôr diëla tajj-yêté gûrû-ya oko-lire.

bottle, (s.)... bijma (da).

bottom, (s.) 1. of a pot, bucket, etc... är-ôno (da). 2. of a boat or canoe (inside)... är-ôdam (da). 3. keel, submerged surface of a boat or canoe... är-ëte (da).

4. of the sea, well, etc... pûketo (da).

bough, (s.) branch... akâ-chàti (da); ig-gûd (da).

boundary, (s.) limit... ig-râklik (da).

bow, (s.) 1. of a ship or boat... öt-mûgu (da); ëko-mûgu (da); ig-mûgu (da). The Nicobar out-rigger canoe is unsuitable for turtleing, the narrowness of the bow preventing one from making full use of the harpoon- (lit. because the bow is narrow it incumodes the long bamboo shaft of the harpoon): malai lia chërigma öt-lôbinga len yôma-ëba, öt-mûgu linab l'ëdàre öt lôg-ën tèkëkë. See bow of canoe.

bow, (s.) 1. for shooting arrows... kârama (da); kârama (da). (This description is used by the tribes in the southern half of Great Andaman, excepting the Jârawas). See map. 2. chôkio (da), the bow made and used by the Northern tribes. 3. taijiga (da). Fetch me my bow: dia taijiga (or kârama) ëmo. See shoot.

bow, parts of (s.) 1. nock of... kârama-l'öt-chàma (da). 2. lower end of... kârama-l'ar-chàma (da). 3. nocking-point of (s.)... tæne-tâmlin (da), i.e., where the arrow is adjusted. 4. "whipping" round the nocking point (s.)... tät-chôngig (da). 5. handle of bow (s.)... ën-tögo (da); 6. bow-string (s.)... kârama-tât (da); kârama-l'akâ-tât (da). 7. "eye" of bow-string (s.)... ar-jâg (da).

bow, (s.) no longer serviceable... taijiga-rûka (da).

bow, string a (v.t.)... öt-ngöttoli (ke); 2. unstring a bow... ë-töri (ke); 3. draw a bow-string... tär-jâldi (ke).
bowels, (s.) . . . ab-jodo (da).

box-on-the-ear, (s.) See blow, slap.

boy, (s.) 1. small . . . ab-liga (da). 2. big . . . . aká-kádaka (da); ab-liga-ba (da) 
(lit. not a small boy.) We big boys are going to hunt pigs to-day : makat-kádaka 

boyish, (adj.) . . . ehliga-naikan. 
bracelet, (s.) . . . tógo-chónga (da). See 
App. xiii.

brickish water, (s.) . . . rõgodí (da).

brag. See boast.

braid, (v.t.) . . . těpí (ke).

brain, (s.) . . . öt-mün (da). See App. ii.

branch. See bough.

brand, (s.) firebrand . . . chápa-l'idal (da).

See firewood, fire and eye.

brass, (s.) . . . élerá (da). See iron, metal 
and Dendrobium.

brave, (adj.) . . . i-tár-mil (da); ón-tár-

mil (da); ad-látna-ba.

bravo! (interj.) . . . káka-tek! ; tát!

break, (v.t.) 1. fracture . . . kujuri (ke); 
ót-kújuri (ke); if more than one 
. . . . kújra (ke). 2. a bone by a blow or fall 
. . . . i-tá-kújuri (ke). 3. brittle objects. . . 
páchi (ke); pátémi (ke). 4. (or cut) twine 
or rope . . . tóp (ke); tópoti (ke)

break, (v.i.) 1. become fractured . . . óto-

kújuri (ke); óyun-témár-kújuri (ke); 2. . . 
brittle substances . . . ótö-patémi (ke); 
ókan-páchi (ke). 3. . . . of all one's pots 
. . . . aká-pára-páte (ke). See same. 4. rope, 
twine, etc . . . óyun-témár-tópati (ke). 
See blosa.

break off, (v.t.) . . . tóp (ke); tópati (ke).

break off, (v.i.) óyun-témár-tóp (ke). See 
nap.

break to pieces, (v.t.) . . . á-tóra (ke).

break to pieces, (v.i.) ókan-páchi (ke).

break up, (v.t.) . . . ótö (ke).

break up, (v.i.) . . . ótö-tö (ke).

breakers, (s.) . . . pātara-la-yeng-eknga (da) 
(lit. laughing-waves, in allusion to 
the sound when breaking on the shore). See 
jaugh.

breakfast, (s.) . . . aká-ná (da).

breakfast, (v.t.) . . . aká-ná (ke).

break, (s.) 1. bosom . . . . öt-kúg (da); 
ót-kúk (da). 2. mamma . . . ig-kám (da); 
nipple of . . . kám-l’ót-chéta (da); kám-
l’óko-pát (da).

breath, (s.) . . . aká-óna (da). He ex-
tinguished it with his breath : ól aká óna-tek 
l’ignúpukre.

breathe, (v.i.) 1. . . . óna (ke); aká-
óna (ke). 2. breathe heavily . . . kóng-aj 
(ke). 3. quickly, be breathless . . . akar-
chaiti (ke); akar-chaiti-l’ér-tálagi (ke) 
(the latter in an excessive degree).

breeze, (s.) . . . ùnga-bá (da); wúngá-
bá (da).

bride, (s.) 1. about to be married . . . ab-dérèbil-pail (da). 2. for a few days after 
marriage . . . óng-tág-gói-pail (da).

bridegroom, (s.) 1. before the marriage . . . ab-dérèbil (da). 2. after the ceremony, 
for a few days . . . óng-tág-gói (da). See 
App. vii.

bridge, (s.) 1. . . . tàng-len-tinga (da). 
(lit. "overhead-road."); See above. 2. invisible (mythological) cane-bridge supposed 
to connect this world with Hades . . . pidga-l’archaug (da). 3. of nose . . . ig-
chórônga-lánta (da).

briefly, (adv.) . . . är-úla-len. Tell me 
briefly: den ärúlalen tárchi.

bright, (adj.) 1. of a blade . . . karnga 
(da); 2. of the sun, or a flame . . . i-karnga (da).

brim, (s.) rim, edge . . . aká-pái (da); 
áká-pě (da).

brimful, (adj.) . . . óto-téperé; tar-bútre.
brimming over, (adj.) . . . óto-télanga (da).

bring, (v.t.) 1. of an inanimate object . . . tóyu (ke); kach-ik (ke); kach-ómo (ke). 
See feteh and hither; körét (ke). I will 
bring something for you one of these days: 
ápâtek dò ngat min tóyu (ke). See for. We 
have brought all the things: meda min 
ártúru körétre. Bring it here: kach óyu. 
Bring it here quickly: kach ik rto.
2. of an animate object... ab-töyu (ke).
3. bring forth. See bear. 4. bring away,
of an inanimate object... ik (ke). 5. bring
away, of an animate object... ab-ik
(ke). 6. bring up. See adopt and rear.
7. bring one’s arm to one’s side... ad-
mëmati (ke). See shut. 8. by water... ak-à-wër (ke); Ën-tàr-tergi (ke). Perhaps
the incoming steamer is bringing things
for us: tilik birna-chëleven kàgà-até ñëd mën
met akà-wërkë.

brinish, (adj.) briny... tòlainga (da).
brink, (s.) edge... ig-pai (da); ig-pë (da).
bristle, (s.) stiff hair of swine... chàra-
pid (da): chàra-pëig (da).

brittle, (adj.)... kôta (da).
broad, (adj.)... pän (da); pëketo
(da). See blade.

broaden, (v.t.)... bëngali (ke).
bruil, (v.t.)... pùgat (ke). See cook.

broken, (adj.) 1. of a mat, net, thatch,
or leaf-screen... ràchatinga (da). 2. of
a pot, canoe, bucket, shell, sounding-board,
etc. ... oko-pái (da). 3. of a bow, knife,
etc. ... jji-pái (da). 4. of an adze, arrow,
spear, etc... ëkàntë (da).

brood, (s.) litter... òto-pëladonga (da).
brook, (s.)... jëg-bë (da).
broom, (s.)... ër-bëjënga (da).
broth, (s.)... ab(dama)-raj (da).
brother, (s.) elder... ëntëbanga (da);
ëntëbëre; ëntëkënga (da); ëntëkërare.

Wologa’s elder brother died yesterday:
wo-log’ ëntëbanga dëla okolire. See App. vii.

brother, younger, or half... 1. (consanguine)
... ar-döatinga (da)... ar-wëjëninga (da);
ar-wëjëringa (da). 2. (uterine)... akà-
këm (da). Bira’s younger brother has
fallen: bir’ awëjënga pâre. 3. elder or half
(uterine or consanguine)... ar-chàbil-en-
tëbare; ar-chàbil-ëntëkërare. See Ap. viii.

brother-in-law, (s.) wife’s brother (if
one’s senior)... mâmëla. 2. (if of same
age)... mâmë. 3. (if junior his name
would be used). Husband’s brother 1. (if
senior)... maiola. 2. (if of same age)
... mâmë. 3. (if one’s junior)... ëkà
bë-bëla (da).

brother-in-law, 1. elder sister’s husband
... maiola. 2. younger sister’s husband
... ëtëniya. For all relationships. See
App. viii.

brow, (s.) forehead... ët-mëgu (da).
Eye-brow (s.)... ig-pënyur (da); ig-pëny-

brown, (adj.)... ëtamënia (da).

Bruguiera gymnorhiza, (s.)... jëmu
(da). B. sp... ëgëtëya (da). Fruit of
both of these is eaten.

bruisè, (s.) contusion... ñërëgë (da);
with prefix ab, ët, etc., according to part
referred to. See App. ii.

brush off, (v.t.)... wil (ke).
brushwood, (s.)... el-ët-rëkuma (da).
bubble, (s.)... bëag (da).

bucket, (s.) 1. made by scooping a block
of wood... dëkë (da). 2. made from a
joint of Bambusa gigantes... kopet (da)
See bamboo and App. xii.

bud, (s.)... ër-môl (da).
bug, (s.)... këla (da).
build, (v.t.)... bëd-ëni (ke); butëni
(ke).

bullet, (s.)... ër-bëbë (da).

bump, (s.) swelling... i-gûdë (da); ig-
bûtuk (da).

bump, (v.t.)... ët-tëumperë (ke).

bunch, (s.) of plantains, etc... ëgul
(da).

bund, (s.) embankment... yûkur (da).

This word was originally employed to
describe the ridge made round a hut in rainy
weather to keep out the wet. Bund is not
an English word but is so much used in
British-India that it is here introduced as
such.

bundle, (s.) 1. of food... o-dëknëga (da).
2. small bundles of food... oko-bëga (da);
i-kërotnëga (da). What food have you in that
(small) bundle?: michëba këng’oko-bëga (da)?
3. miscellaneous bundles, when moving from
one encampment to another... ët-tëyinga

burden, (s.) See load.


burn, (s.) . . . jöi (da). (with prefix ar, öng, etc. See App. i., when reference is made to some part of a living body.)

burn, (v.t.) 1. any animate object . . . ab-jöi (ke); pûgat (ke). 2. an inanimate object . . . öko-jöi (ke); öko-pûgat (kc). See fire. (v.i.) 1. take fire. kindle . . . dal (ke); phûl (ke). 2. one’s self . . . ad-jöi (ke). 3. one’s hand . . . öng-jöi (ke). See searceh.

4. of itself . . . ökan-jöi (ke); hada-kini (ke). See fire. 5. a light . . . chöi (ke).

burrow, (v.t.) . . . kârai k (ke). See detach and scoop.

burst, (v.t.) . . . tâchu (ke); ä-dâdâ (ke) (as a bamboo, etc., on fire).

bury, (v.t.) 1. inter . . . buguk (ke); öt-bûguk (ke). 2. on tree-platform . . . ab-tegi (ke). 3. bury seeds of the Arctocarpus haplaoa for future food use . . . jûra (ke).

bush, (s.) . . . ig-rûngeno (da).

business, (s.) . . . ön-yôm (da); têp (da). The first word refers to making huts, canoes, nets, etc., the second to hunting, fruit and honey gathering, etc.

busy, (adj.) engaged in work . . . ön-yîmna (da); ar-gûjunga; têpanga (da). Don’t interrupt me, I am busy: den târ-chiurake dûke, do d’ôn-yômna (da).

but, (conj.) 1. on the other hand, nevertheless . . . dôna. He is short but his elder brother is tall: ôl abjôdama dôna adentôbere ablôpana (da). The Chief called you but you did not come: maiola ng’ôrîgêrere, dôna ngô ônre yâba (da). 2. in addition to that . . . ëê. I will not only beat you but both of you: dôl ogun ng’ôtôpârêkâna-ba ëê ng’ik-pôrë. 3. (postp.) with the exception of . . . ijiya. All but my younger brother are singing: d’âkâ-kâm ijiya ârdâru râmïd-tôyûke, ũd lnly only, no more than. See only.

butterfly, (s.) . . . pâmîh (da).

buttock, (s.) 1. human . . . ar-dama (da); ar-óno. See App. ii. 2. animal . . . ar-tô (da).

by, (postp.) 1. denoting the agent . . . la. Let (permit) the bow be made by Lipa: lipa la kârama köpûnga l’tân. 2. over (a course) . . . len. by land: tinga-lenn. See path. by canoe (if inland): jîg-len. See creek. by sea: jûru-lenn.

by-and-by, (adv.) . . . a-rêrisa (-len); tår-ôlo (-len); õgâ-tek.

by chance, (adv.) . . . öt-badali.

C

Cachelot, (s.) . . . biriga-tâ (da).

calamus, -*p., (s.) . . . ân (da); chäng (da); chông (da); bôl (da). See App. xi.


call, (v.t.) 1. summon, send for . . . ârîgêre (ke). 2. name, style . . . âr-taik (ke); ting-îr-eni (ke). Yesterday you called us all knaves: dîêa ngô marat-dâru len õt-jâbog ng’ôrîtaikre. 3. Call to . . . pek-îk (ke). See shout. (v.i.) 1. cry aloud . . . ërewwa (ke). 2. call, of a bird . . . ngûdrî (ke).


can, (v. aux.) be able. 1. with reference to skill or strength of limb . . . ar-chàk-bêringa (ke); ar-paicha-bêringa (ke). Can
carcass, (s.) . . . á-píl (da).

care, (take, (v.i.) be watchful . . . ér-gélep (ke).

careful, (adj.) . . . öng-réwa (da).

careless, (adj.) . . . öng-wélabnga (da).

He was careless and burnt the hut and then said it was my fault (lit. excused himself at my expense): öl öng-wélabnga-bédig cháng pépérte, ñat d'endùare.

care for, (v.t.) take care of . . . göra (ke); ab-göra (ke); i-göra (ke). See protect.

careess, (v.t.) fondle . . . jùraichi (ke); with prefix. See App. ii. 2. fondle an infant . . . i-göra (ke); ár-ùmla (ke); ig-pète (ke); ik-i-pète (ke).

cargo, (s.) . . . jàrabunga (da).

carry, (v.t.) 1. on one's back . . . tàbi (ke). I carried my wife and children on my back from the hut to the boat: wai dò dòp-pail ölí-bédig ból le roko lat tàbire. When I was carrying the bundle Wologa tried to make me carry the pig as well, so I left it: wai dò dòp odènùngà tàbinga-bédig wologa royo bédig d'endùare ñé dò l'ën ëjere; ngøro (ke); ab-ngøro (ke). 2. on one's head . . . ár-yóbili (ke). 3. on one's shoulder . . . kàtami (ke). 4. in one's arms . . . ar-ödè (ke). 5. an infant in the sling . . . aǹöra (ke); ár-ngótoli (ke). See distinguish.

6. in the hand . . . lódapi (ke). 7. a heavy weight on the shoulder . . . ñkan-tebi-kàtami. S. a heavy weight with the assistance of others . . . kàrudai (ke). 9. on one's back by means of a cord across the shoulders . . . tat-wi (ke); tát-pí (ke).

carry away, (v.t.) . . . ik (ke).

carried away by current, (p.p.) . . . lòlokare.

carve, (v.t.) 1. wood, make or shape . . . òiyo (ke). 2. meat . . . chól (ke); öt-kób (ke); öt-kóbat (ke); kàjàli (ke).

Caryota sobolifera, (s.) . . . bàrata (da).

See App. Xi. The core of the stem is eaten.

cose, (s.) . . . ina-l'ar-chàr (da).

cash, (s.) See coin.
cask, (s.) . . . dákár-bòdía (da). (lit. "large bucket").
cast away, (v.t.) . . . kór (ke). See throw and throw away.
casuarina, (s.) . . . wilima (da). See App. xi.
cat, jungle.- See Paradoxurus. The domestic cat is called puchi from the English word "puss."
cat's-eradle, (s.) . . . jibra (da).
cataarrh, (s.) . . . öko-órój-ja (da).
catch, (v.t.) 1. an inanimate object . . . eni (ke) ; öro (ke) . . .
2. an animate object . . . ab-eni (ke) ; ab-öro (ke).
3. an animal alive . . . chül (ke) . . .
4. more than one animate object . . . ar-mál (ke) . . .
5. fish with a net . . . yá-t-pín (ke). See just as. 6.
6. fish with the hands . . . yá-t-chögo (ke).
7. by shooting with bow and arrow . . .
yá-t-taj (ke) . . .
8. turtles by harpooning . . . yá-dí-dít (ke) . . .
9. one turtle by harpooning . . . yá-dí-jérali (ke).
catch fire, (v.i.) . . . ókan-jóí (ke) ; bada kini (ke). See fire.
caterpillar, (s.) . . . gürüg (da). A common variety.
cattle, (s.) . . . gári (da) . . .
This is one of the many words adopted since the British occupation.
caudal fin, (s.) . . . yá-t-lár-picham (da).
caulk, (v.t.) close up, seal . . . náít (ke) ; nê (ke) ; öko-mál (ke) . I caulked your canoe this morning with black (honey)
wax: wai dò dilmaya ngí róko len lère tek nátre.

cause to, (aux. verbal prefix denoting)
en; e.g., cause to be angry (anger,
v.t.). See anger, anchor (v.t.) and make.
causelessly, (adv.) without cause . . .
öt-kálya.
cautious, (adj.) . . . kédangnya (da).
cave, (s.) . . . ig-jág (da) ; ig-bang (da).
 cease, (v.i.) 1. . . tár-lú (ke) . . .
2. from work . . . ep-tót-máni (ke) ; ãn-dári (ke)
3. from grieving . . . kúk-lár-lú (ke) . . .
4. from walking . . . kápari (ke).

Cease! Be quiet! mítá!

caselessly, (adv.) . . . oko-járange.
censured, (v.t.) . . . ig-rál (ke).
centipede, (Scolopendra moriitans), (s.) . . .
karápta (da) . May no centipede bite you!
(lit. your hand or your foot): karápta la ngóng chápi-kok!
centre, (s.) . . . kóktár (da). See inside and middle.
certain, (adj.) . . . el-óó-táknga (da).
certainly, (adv.) 1. without doubt . . .
et-lúmu-tek. He will certainly die from that
wound: káto chüm ledaré ól et-lúmu-tek
oko-lingabo. 2. without fail . . . wai-kan;
úba-yába (ba). See of course and yes.
certainly ! (interj.) . . . keta-ô !
chafe, (v.t.) . . . rir (ke).
chaff, (v.t.) . . . áka-néyyada (ke).
chair, (s.) seat . . . tóknga (da).
chalk, (s.) . . . tála-óg (da). See App. xiii.
chance, by (adv.) . . . tárijan.
change, (v.t.) 1. alter . . . gólai (ke);
ót-gólai (ke). 2. exchange . . . gól (ke);
i-gal (ke).
channel, (s.) 1. navigable by boats . . .
chaplet, (s.) . . . gó (da) ; iji-gónga (da).
See charm.
char, (v.t.) . . . lóróm (ke).
share, (s.) . . . bóg (da) ; chápá-lgóó
bóg (da).
charm, (s.) against pain, sickness or
misfortune . . . tár-wúrul (da). See medicine
and necklace.
1. Human bone cincture . . .
chágwa-tá (da). 2. when worn on
the head . . . iji-róninga (da). 3. worn
on the arm . . . iji-chónga (da). 4. worn
on the thigh . . . ab-chónga (da). 5. worn
round the waist . . . òtö-chónga (da).
6. worn round the chest . . . òtö-chónga
(da). See App. ii. For the various similar
charms made of animal bones, shell, coral,
cane, wood, etc., see App. xiii.
chase, (v.t.) 1. pursue . . . i-góój (ke).
2. hunt. See hunt.
chase, (s.) hunting, the hunt . . . ūít
(da). See hunting.

chaste, (adj.) 6yun-témár-bárninga (da).

chastise, (v.t.) 1 ab-päre (ke).
2. two or more tar-máli (ke).

chatter, (v.i.) ed-wi (ke); yábnga-chám (ke).

chatterbox, (s.) ed-winga-tápa (da).

cheek, (s.) ig-áb (da). See App. ii.

cheer, (v.t.) comfort, encourage. lèje (ke). (v.i.) applaud. òto-áli (ke); òto-yélá (ke).

cherish, (v.t.) oko-jeng’è (ke); oko-jeng’ge (ke).

cheroot, (s.) mötnga (da). (A modern word. See roll.)


chew, (v.t.) gánnag (ke).

chief, (s.) 1. head of a small community. mai-ola. [His wife. chán-ola]. Did you see the chief? an ngo mai (da) l’igbádígire? 2. head of a large community. mai’iiglá (da). [His wife. chán’iglá (da)]. These two chiefs are head-chiefs: ká’ma’iag’ ikpór maiag’ itiklá (da). 3. one possessing most authority in a tribe. òt-yúbur (da).

child, (s.) ab-liga (da). See App. vii.

children, (s.) 1. ligala; balág. 2. having one or more (said of either parent) ün-bá (da). 3. (with reference to the father) (a) whether male or of both sexes arát-ódila; (b) whether female or of both sexes. òng-bá (da). 4. (with reference to the mother) (a) whether male or of both sexes. at-étíla; at-wélíla; (b) whether female or of both sexes. ar-bá (da). I saw your children here yesterday (addressing a mother): wá dì-ilé-è ng-at-wélíla kárin l’igbádígire.

child-birth, (s.) ad-gíngna (da). Woi’s wife died in child-birth: wái l’ab-pai ad-gíngna len okótoré.

childhood, (s.) ab-liga-l’idal (da); abliga-yóma (da). (signifying respectively the time and state of being a child).

childish, (adj.) abliga-naikan. See like.

childless, (adj.) 1. never having had a child. ab-lúga (da); ün-bá-yáb (da); 2. having no living child. ligalagaratológik (lit. “children-ground-present”, i.e. buried). See ground and presence.

chilly, (adj.) gúrba (da).

chin, (s.) áká-ádal (da).

chink, (s.) jág (da).

chip of quartz, (s.) tólma-l’óko-tóg (da).

chips, (s.) See bit and fragment (of wood).

choke, (v.t.) 1. throttle. aká-petemi (ke). 2. block up, stop up. ár-nát (ke). 3. (v.i.) in swallowing food. akán-tóái (ke).

choose, (v.t.) òt-nán (ke); òt-gén (ke); ar-láp (ke).

chop, (v.t.) òt-kop (ke).

chorus, (s.) singing together. á rámícháu (da).

chrysallis (or nymph) of Cerambyx heros. l’ig-wód-l’òt-déreka (da).

churlish, (adj.) oko-dúbun-ga-ba.

cicada beetle, (s.) rengiti (da).

cicatrix, (s.) 1. if raised. bórta (da). 2. if not raised. gàda (da). The prefixes óng, ar, ab, ót, etc., according to location. See App. ii.

cigarette. See cheroot.

cincture, (s.) round the waist. ár-étáinga (da). See charm and ornaments. (personal).

cinders, (s.) ár-pid (da); ár-pij (da).
circle, (s.) kór (da).
circular, (adj.) as a ring. körnga (da).

See round.

civilized, (p.a.) chàugala-walagare. (lit. “grown up as a native of India.”) See grow and native.

claim, (v.t.) òt-títán (ke).
clam, (s.) 1. Ceryena . . . . ū (da).  2. Tridacna crocea . . . . chōwai (da). In order to specify the shell tā(da) is added, e.g., chōwai-tā (da).  3. Tridacna squamosa . . . . kōnōp (da).

clasp, (v.t.) . . . . tāi (ke).

clasp, (v.t.) 1. pedi (ke); ab-pedi (ke) 2. one's hands . . . . tōku (ke). See slap.

clasp, (v.t.) 1. rēa (ke); yūa (ke); with prefix. See App. ii. When the boat capsized he clasped me (round the waist): rōko ŏo-pnga bēdiq ōl d'ōo-rēare. 2. another person's hand . . . . ōyun-rē (ke). 3. one's own hand . . . . ōyun-tēla (ke). 4. another person or animal unconsciously . . . . ōt-pāgla (ke).

claw, (s.) 1. of an animal . . . . ōng-bōdoh (da). 2. of a crab or lobster . . . . ōng-kōro (da); ig-wāt (da). 3. of a bird . . . . ōng-pāg (da).

claw, (v.t.) . . . . ngōtowaa (ke).

clay, (s.) 1. earth . . . . gara (da). 2. that of which their pets are made . . . . būj-pā (da). 3. light grey used for smearing the body . . . . ōg (da). 4. white description used for ornamental painting of the person or of bows, buckets, etc. . . . . tāla-ōg (da). 5. olive-coloured . . . . chūngaa (da). 6. ochreous, containing oxide of iron . . . . kōo-b-chūngaa (da). When this is dried and baked to a powder preparatory to use it is called ūpla (da) which, when it is mixed with animal-fat for application to the person or to weapons, utensils, etc.—ornamentally or otherwise—is called kōoib (da). 7. clay-lump as worn on the head by mourners . . . . dela (da).

clean, (adj.) . . . . nālama (da).

clean, cleanese, (v.t.) 1. by washing . . . . chāt (ke). 2. by wiping . . . . rār (ke). 3. by scraping . . . . pōr (ke); pōrowa (ke). Clean the nautilus shell which I found on the foreshore this morning: dīlmaja bōroga len dōl ődo őrok-yate wai pōrowake. 4. out entrails of an animal before cooking . . . . Ar-tābuli(ke). 5. of a fish . . . . ar-wāk (ke). 6. of a turtle . . . . ōyu-tōiūt (ke).


clear, (v.t.) 1. jungle . . . . el-ōt-wāl (ke); ērem-kōp (ke); ērem-l'ārlikati (ke); ērem-l'ārtālima (ke). 3. the way . . . . tinga-l-ōt-wāl (ke); tinga-buj (ke) (lit. path-sweep). 3. one's throat . . . . ōlar (ke).

clearing, (s.) in jungle . . . . elōt-wāln (da): ērtālimare.

cleared and level, piece of land, (s.) . . . . yāu (da).

cleave, (v.t.) . . . . chālat (ke). See split.

clench, (v.t.) the fist . . . . mōtri (ke); ōyun-tēla (ke).


clip, (s.) white . . . . parag (da). The ship avoided the white cliff: chēlewa-l'ākā-dādi paarag l'īg-rākre.

climb, (v.t.) 1. up a rope or hanging creeper . . . . ětū (ke). [The past tense is ětkurk]. He climbed there without any trouble: ōl őngvētōb yōbala kāto ětkuro. 2. up a small tree . . . . ngālau (ke). 3. "swarm up a big tree . . . . chōgra (ke).

clip, (v.t.) cut short . . . . kājīlī (ke).

clod, (a.) of earth . . . . gara-dela (da).

close, (adj.) oppressive . . . . ēlākā-ūya (da).

close, (adj.) near, at close quarters . . . . lagiba; lagya. I shoot pigs at close quarters,
but he is afraid of that sort of thing: uzi dök lagya reg takke döna oldralat-tägke (lit. “afraid-sort-of.”) See near.

close, (v.t.) See shut.

clot, (v.i.) of blood, coagulate . . . múrudi (ke).

clothe, (v.t.) cover the person with a garment . . . ab-löttök (ke). See admit, enter.

clothes, (s.) . . . yōlo (da), (prefix ia.) See sail.

cloud, (s.) nimbus . . . yūm-li-diya (da).

2. cumulus . . . töwia (da).

3. stratus . . . ára-mūga-barnga (da).

Nimbus, cumulus and stratus clouds are now all visible together: yūm-li-diya töwia ára-mūga-barnga bëdëg áchitik är-ubalik ärwak (da).

cloud, (v.i.) become overcast with clouds . . . yūm-la-kag (ke); ela-dil (ke).

cloudless, (adj.) . . . mōro-beringa (da).

(lit. sky-good.)

clumsy, (adj.) . . . gígànga (da); öndëreka (da). See infant. 2. in walking . . . i-nànga-jābag (da).

cluster, (s.) bunch . . . ãgu (da).

clutch, (v.t.) . . . äl-köta-ôök (ke).

cobil, (s.) . . . taili-chûa (da); (lit. stone-fuel); taili-lig-bûg (da). (lit. stone-charcoal.)

coast, (s.) 1. shore . . . tōn-mūg (da); töt (or l)-gōra (da). See walk. 2. foreshore . . . kēwa (da).

3. above high-water mark . . . i-gōra (da); töt-gōra (da).

4. rocky bōroga (da).

5. having little or no foreshore . . . pārag-bōroga (da).

While going there in the steamer I saw several of my own tribe turling along the (rocky) coast: këdo bîrma-chelewa-len ëto-jâru-telang-bëdëg d’igbukwâ ji)bâ bōroga yōbi-ydët iybâdigre.

coast-man, (s.) . . . 1. one (living) on-the-coast . . . är-kēwa (da).

2. one (who uses) harpoon-lines-and-nets . . . är-yōto (da).

3. an-outside (jungle)-man . . . tár-wak (da).

4. a sea-man . . . ãkâ-jñu (da).

5. one fond-of-sea-water . . . ãkâ-râta-châm (da). This is a term of ridicule applied by inland dwellers. Of the foregoing är-yōto is usually applied to all coast-dwellers in contra-distinction to èrem-täga (jungle-dwellers).

coast-wise, (adv.) 1. by land . . . i-gōra-len. 2. by water . . . lōbinga-len (by poling canoe).

cox, (v.t.) 1. a sick person to eat . . . ig-nôrâ (ke). 2. another to grant a favor . . . ãgëte (ke).

cob-web, (s.) . . . ãgûnaga-kid (da).

cockle, (s.) shell-fish . . . pâkara (da).

clockroach, (s.) . . . piti (da).

coconut tree, (s.) . . . jëder (da).

cohabit (v.i.) of a married couple . . . ik-ad-bar (ke).

coil, (s.) of cord or rope . . . kôdo (da).

coil, (v.t.) . . . ör-kôdo (ke); ör-kôt (ke).

coin, (s.) of any description . . . ik-pûku (da). See slice.

cold, (adj.) . . . ritipa (da).

cold, (s.) absence of heat . . . châte (da); chôki (da). He is shivering with (by reason of being) cold: òl châte l’edârë bëredëkë.

cold, (s.) catarrh. See catarrh.

cold, be (v.i.) . . . châte (ke); chôki (ke).

coll, (s.) . . . jòdo-l’-châm (da).

collar-bone, (s.) . . . ãkâ-gollë (da). See App. ii.

collect, (v.t.) 1. honey, fruit, yams, fibre, etc . . . ör-pûj (ke).

2. shell-fish, jack-fruit seeds, meat, iron, stones, etc., in a heap . . . jeg (ke); ör-jeg (ke).

He collected jack-fruit seeds for (consumption in) the rains: òl gûmul leb kaita-ban jegre. See disappointed. 3. bows, arrows, or other implements and ornaments, also animate objects . . . är-ngaj (ke). The head-chief collected his neighbours for a hunt: mai’mi’lëk ëkëm ërya òj leb är-ngajyre. See gather.

collection, (s.) of bows, arrows, etc., in a bundle . . . ör-chôn ga (da).

colour, (s.) 1. hue, tint . . . ör-pâcha (da). The colour of this Cyprea shell
accomplish and finish.

completed, (adj.) finished. ː . ār-lūre.
completely, (adv.) See altogether, quite.
complexion, (s.) colour of ː . European
i-tārawa (da).
comply, (v.i.) ː . ji-i-wārta (ke).
comprehend, (v.t.) ː . da (ke).
comrade, (s.) ː . ig-mūtilinga (da).
conceal, (v.t.) ː . māre (ke).
conceal one's self ː . (v.i.) ː . ji-
māre (ke).
conceited, (adj.) vain ː . ūbala (da).
conceive, (v.i.) become pregnant ː .
ōto-rāng' (ke).
conch, queen, (s.) ː . til (da). 2. king-
(s.) ː . ūyo (da).
conclude, (v.t.) ː . ūkā-lēje (ke).
confabulation, (s.) ː . pada-kininga (da).
confusion, (s.) See disorder.
congratulate, (v.t.) ː . ūgāgi (ke).
conquer, (v.t.) ː . otolā-omo (ke).
consent, (v.i.) ː . wai (ke).
consequence of, in (adv.) ː . edāre.
consequentially, (conj.) See therefore.
consider, (v.t.) 1. regard, estimate ː .
lū (ke). 2. observe closely ː . kūk-lār-
er-gād (ke). (v.t.) reflect. ponder ː .
nūla (ke); gōb-jōi (ke).
console, (v.t.) ː . kūk-lār-lēje (ke).
conspire, (v.t.) plot ː . ab-chi (ke).
constantly, (adv.) ː . ūng-tām.
constipation, (s.) ː . ār-mētēnenga (da);
ār-bō-chēba (da).
contented, (adj.) satisfied ː . ūt-kūk
lār-bēringa (da).
continuously, (adv.) habitually ː . ūko
jāranga; ig-lōinga. This stream continues
to flow. (lit. flows continually) like
this even in the dry season: ūcha jīg-bā
yērē-bōdo len bēdīg kīchikān ūko-jāranga la
yālke.
continue, (v.aux.) persist ː . ūnā (ke).
See become.
contradict, (v.i.) ː . ākan-tegi-gōl (ke).
contrary, (adj.) 1. adverse, as wind or
tide ː . ākā-tānngā (da). 2. to custom
ad-éranga-ba. See practice. 3. to orders . . . . tár-pōrowanga. Contrary to the chief's orders he remained idle all day in his hut: maiola tár-pōrowanga oí ékan bād ya bōdō-dōgā ąrgēringa pōlire.

contusion, (s.) See bruise.

convalescent, (adj.) . . . . tig-bōinga (da).

converse, (v.i.) i-jén (ke); iji-yáp (ke).

convy, (v.t.) 1. with reference to animals or things . . . . ik (ke). 2. with reference to a person . . . . ab-ik (ke). 3. referring to removing persons, or things, by water only . . . . ūn-tår-tegi (ke); ākā-wēr (ke).

convulsions, (s.) . . . . píchā (da).

cook, (v.t.) 1. . . . . jōi (ke); i-jōi (ke).


cook, (v.i.) rōch (ke); őtō-jōi (ke).

cooked, (adj.) 1. partially . . . . chilika (da).

2. ready-cooked . . . . yāt-rōchā (da). We must keep some food ready-cooked for our friends as they will soon be returning from the hunt: mitig jingam fen ēba-wail: yāt-rōchā mōtōt patkhalen tegike ḍari ùt tek īj ēkalpinga ōdāre.

cooking-pot, (s.) earthen . . . . būj (da).

See make and App. xiii.

cooking-pot cover, (s.) of wicker-work . . . . būj-rāmata (da).

cooking-stones, (s.) . . . . lā (da). See cook and App. xiii.

cool, (adj.) . . . . gūrba (da).

cool season, (s.) . . . . pāpar (da). See App. ix.

copper. See metal.

copper-coloured, (adj.) . . . . i-tārawa (da). This is said of natives of India, Burma and the Nicobars.

coral, (s.) . . . . taili (da) (lit. "stone"). Generic name for all coral, though for certain varieties they have distinctive names: e.g.


cord, (s.) slender rope, or thick line . . . . bēmō (da). See harpoon and App. xii.

corner, (s.) . . . . kānu (da).

corps, (s.) . . . . ā-pil (da).

corpulent, (adj.) . . . . ab-rochobo (da).

correct, (adj.) . . . . ēba-wai (da); ēba-bēringa (da).

corrupt, (adj.) rotten . . . . enoru-re; chē runga (da).

costive, (adj.) . . . . bō-chēla (da); ār- mētēngga (da).

cotton, silk- (s.) of the Bombex malabaricum . . . . gereng-tăkā-kōpya (da).

cough, (s.) . . . . ő-dag (da).

cough, (v.i.) . . . . ő-dag (ke). See hawk (v.i).

cough, cure a (v.t.) . . . . ő-dag-la-pōrowa (ke)

count, (v.t.) . . . . ar-lāp (ke).

country, (s.) . . . . ērema (da). That European soldier is going in this steamer to his own country: kāto bōgoli ēkan ērema kut ōcha ōrma-chilka ēba-jūr-tegike.

country-man, (s.) . . . . ig-būdwa (da).

Why are your country-men taller than ours? Michalen ungīl-būdwa m'nárhiru tek atā bān-ba (da)?

couple. See pair.

courage, (s.) . . . . i-tár-mīl-yōma (da),
court, (v.t.) See woo.

cousin, (s.) m. and f. (elder and younger) See App. viii.

cover, (v.t.) 1. the head, hands, etc. . . . . rām (ke) with prefix according to the part referred to. See App. ii. 2. food or any inanimate object . . . . őt-rām (ke). 3. a sore, or wound, with leaves as a plaster. . . . . ig-rām (ke). 4. the eyes with one's hands, as when weeping . . . . iji-mūju (ke). 5. the mouth and nostrils, when astonished, or laughing, or because of an offensive odour . . . . ōkan-mūju (ke). 6. put on a cover . . . . ākā-rōgi (ke). 7. one's nakedness . . . . ar-michla (ke).

o, indolent: ő, polio: őt, pot: ő, awful: őî, boil.
cover, (s.) lid . . . ót-râmunga (da); âkâ-rôginga (da).

covering of leaves, (s.) wrapped round a bundle . . . tîrîcha (da).

covet, (v.t.) . . . póîchati (ke); kük-lar-úju (ke); ijî-dal-tek-chike). Do not covet another’s property: ôtbaia râmoko póîchaltike dâke.

covetous, (adj.) . . . póîchatîngâ (da).

coward, (s,) . . . ar-lât-chânag (da).

cowry. See Cyprea.

crab, (s.) small edible variety . . . kâta (da). 2. large edible variety . . . bad (da). 3. kérnit . . . ôlajg-wôd (da). 4. land . . . kilag (da). There are other varieties named, kûrum (da), gôro (da), kôti (da), gâb (da), élewadi (da), all of which are eaten except the kérnit-crab.

crab-hole, (s.) . . . (l)ar-bang (da). See hole.

crab-hook, (s.) . . . kâta-ngâtanga (da). Used for picking up live crabs among the rocks. See App. xiii.

crack, (s.) in wood, glass, etc . . . . yîlitnga (da).

crack, (v.t.) 1. a bow. paddle, etc . . . ig (also ót) târali (ke). 2. as by driving a nail into a thin plank . . . âchâlpi ke). 3. any brittle object, as a pot . . . dâlî (ke); pêtemi (ke); pâchi (ke). 4. as a nut, with the teeth or in a vice . . . kôrorna (ke).

crack, (v.i.) . . . òyun-têmar-târali (ke). 2. owing to heat . . . tûchû (ke).

crackle, (v.i.) of burning leaves . . . kôroti (ke).

crackling, (s,) of pork . . . ót-âgâm (da). He cut off some crackling and gave it to me: ôl ót-âgâm kâjîlinga-bôdîg den âre.

eramp, (s.) muscular contraction . . . mâlainga (da).

eramp, suffer from (v.i.) . . . i-dôla (ke).

eramped for space, (p.p.) . . . ad-nilibnga (da).

eramped (confined) space (s.) . . . ér-chô-paua (da); ér-nilibnga (da).


crave, (v.t.) beg with importunity . . . ót-âgår (ke). (v.i.) 1. long for, yearn . . . i-gâri (ke). 2. with reference to food . . . mûgum-len-pôîchat (ke). See long.

crawl, (v.i.) as an infant or insect . . . laia (ke); iji-châk-tegî (ke). The centipede is crawling towards you: kânapla la ng'êb iji-châk-tegîke.

cray-fish, (s.) . . . wâka (da); têr (da). The latter word is applied to young cray-fish.

create, (v.t.) . . . môt (ke). Puluga created the world: pûlûga érema mûre.

creator, (s.) . . . môt-yâte (da).


creep, (v.i.) See cRAW.

creeper, (s.) plant . . . yôtô (da); tât (da). The former refers to large and the latter to small varieties.

crest of wave, (s.) . . . âkâ-elri (da).

crevice, (s.) . . . âkâ-jâg (da).

crew, (s.) of canoe or ship . . . bâraîches (da); ôt-râla-jântga (da).

crime, (s.) See Offence, sin.

crinum loriolium, (s.) . . . bâga (da). The fronds are used in making torches.

cripple, (s.) . . . âr-tê (da). Now that Woi is a cripple no one is afraid of him: òwô kawâ ârte yûte mîjâ arloit yâba (da). (lit. “who afraid not?”)

cripple (v.t.) . . . ôn-gôd (ke).
croach, (v.i.) . . . rôtîâ (ke).
crocodile, (s.) . . . kâra-dûku (da). See iguana.

crook, (s,) hooked stick for gathering fruit . . . tôg-ngâtanga (da). See App. xiii.
crocked, (adj.) . . . têka (da).
crocked, become, (v.i.) as a spear or arrow after hitting some hard object . . . gôm (ke).
cross, (adj.) ill-tempered . . . . tig-rél-tāpa (da).
cross, (adj.) transverse . . . . ár-chāt (da).
cross-paths, (s.) . . . . tinga-l-ár-chāt (da).
cross, (v.i.) pass over . . . . tedi-yā (ke); tār-tētā (ke); rāko-arwaichari (ke).
cross-legged, sit (v.i.) 1. like a tailor . . . a-rōdi (ke). 2. when crossed at the knees . . . . ára-tēla (ke). 3. when legs are extended and ankles are crossed . . . mōr (ke).
crow, (s.) Corvus culminatus . . . . bātka (da).
crowd, (s.) See assemblage.
crown, of head (s.) See head.
crowded, (adj.) . . . . ad-nilbanga (da).
cruel, (adj.) . . . . kūk-l-eb-tōponge (da); tār-tōknga (da).
cruelty, (s.) . . . . kūk-l-eb-tōponge-yōma (da); tār-tōknga-yōma (da).
crunch, (v.t.) . . . . kūra (ke); ōt-kur (ke); ig-kārap (ke).
crush, (v.t.) 1 . . . . pētemi (ke). 2. an insect by treading on it . . . . dūruga (ke). 3. as a tree or other heavy object in falling . . . . māpā (ke). The tree which fell yesterday while crushing his hut spared mine: akāhāng diṭēn pā yāte īa būd leu māpāng-bēdīg da būd lōt-tid-dābūre.
cry, (v.i.) 1. weep . . . . tē-kik (ke); ti-tīlāt (ke). (lit. “drop tears”). 2. cry together, as two or more on meeting (a custom after lengthy absence). . . . i-tā-ji (ke); ākā-pāra-ji (ke). 3. as a child for something it wants . . . . ītī-rōmad (ke). 4. loudly. See shout.
cuff, (s.) See blow, slap.
cultivate, (v.t.) . . . . yāt-būguk (ke). See food and bury.
cunning, (adj.) sly . . . . māgu-tīg-dai (da).
curable, (adj.) 1. of a wound . . . . yēlenga-lōyu. 2. of a disease . . . . tīg-bōingalāyu.
cure, (v.t.) 1 . . . . ītī-gōr (ke). 2. a cough . . . . ōdag-la-pōrowa (ke).
curl, (v.t.) . . . . ōt-kētik (ke).
curl, (s.) 1. of a coil or any spiral . . . . ōt-kētikngā (da). 2. of hair . . . . ōt-kīntgā (da).
curlew, (s.) . . . . kōrkākāte (da).
current, (s.) 1. tidal . . . . chārat (da). 2. running stream . . . . īp (da).
curse, (v.t.) . . . . ākā-bang-tek-pāreja (ke). When it rains heavily while we are hunting we are in the habit of cursing (the rain) in this way, “May the hamadryad bite you!” : meda delenga-bēdīg yōm dōga la pā-yāte mel ‘ekāra kichikān ākābangtek-pārejanga “ wai wārā jōbo chāpikok !”
curve, (s.) . . . . ēte (da).
curve, (v.t.) . . . . ngōchowa (ke).
curved, (p.p.) . . . . ngōchowanga (da).
custom, (s.) : customary, (adj.) . . . . kianwai (da); ekāra (da); ad-ērangā (da). It is not our custom (customary) to hunt pigs while it is raining: yōm la pánga bēdīg kianwai reg-delenga yōba (da). See practice.
cut, (s.) 1. gash . . . . ōto-pōlo (da). 2. scratch, as from a thorn . . . . ngāli (da). 3. scratch from claw or nail . . . . ngōtowa (da), with prefix according to part of person referred to. See App. ii.
cut, (v.t.) 1. another . . . . ab-ngāli (ke). 2. with Cyrena shell . . . . pōi (ke). 3. a stick, as when making foreshaft of arrow . . . . kā-tāi (ke). 4. “cut” another socially . . . . i-tēn (ke). 5. cut down with adze . . . . kōp (ke). He cut down this post for his hut: īl ia būd l’at ūcha dagama kōpre. 6. cut off (with a knife) . . . . kājīli (ke). See crackling. 7. cut off (lop) . . . . tōp (ke); (ōt-) tōpati (ke). 8. cut off (sever) . . . . ep-tōpati (ke). See commencement. 9. cut out a piece of wood . . . . kāt (ke) as in order to make a paddle, bow, etc. 10. cut up food, e.g., turtle, pork, yams, etc. . . . chōl (ke). 11. cut up food into small pieces for distribution . . . . ōko-tōpati (ke). 12. cut up, dismember, disjoint a carcass or
large fish . . . wārat (ke). 13. cut to pieces . . . ōt-degi (ke). cut one’s self (v.i.) . . . 
ad-ngāli (ke). See wound.
cut-water, (s.) of boat . . . rōko-lōt-yā (da). See occipit and App. ii.
cuticle, (s.) surf-skin . . . waiña (da). (prefix ar. ōt, ōng, etc., according to part of the body referred to.) See App. ii.
cuttle-fish, (s.) . . . īlulu (da).
cyca rumpfi, (s.) . . . īgēbēr (da).
cyclone, (s.) . . . īlūng (or wūngu) dōga (da).
cypræa, sp. (s.) 1. the molluse . . . tēlim (da). 2. the shell . . . tēlim-tā (da).
cyrena, sp. (s.) 1. the molluse . . . ū (da); 
jirka (da); rōkta (da). 2. the shell . . . ū-tā (da); jirka-tā (da): rōkta-tā (da). See clam. The first of these words is exceptional in expressing the shell by “ta” and not “tā”.

D
Daily, (adv.) . . . ārlalen-ārlalen.
dam, (s.) bund . . . ūkūr (da).
damage, (v.t.) . . . jābagi (ke): ēche (ke).
damp, (adj.) . . . ūt-ina (da).
damSEL, (s.) . . . ab-jadi-jōg (da). See App. vii.
dance, (s.) . . . ar-kōi (da).
dance, (v.t.) 1. in generic sense . . . ar-kōi (ke). 2. some specific dance . . . tik-pā (ke). 3 with others . . . itik-tā-kōi (ke). 4. complimentary, “by request” . . . en (or ûl)-kōi (ke) Dance to oblige us! (lit. “for our sakes”): met (or mūlat) kōi. 5 as performed by the hosts . . . ar-waia (ke). This takes place after the guests (or visitors) have executed their dance. 6. on termination of the mourning-period . . . tōl-tōl (ke). (lit. “tears-drop”). On this occasion the symbols of mourning are removed. 7. wantonly, in order to give offence, or amorously . . . ār-yena (ke).
dancer, (s.) . . . ar-kōinga (da).
dancing-board, (s.) . . . pūkuta-yemng (da). See App. xiii.
dancing-ground, (s.) . . . būlum (da).

This is situated on a cleared site in the midst of the encampment.
dandle, (v.t.) . . . ā-rōro (ke).
danger, (s.) . . . ar-adami (da).
dangerous, (adj.) . . . ar-adaminga (da).
dangle, (v.t.) . . . ar-lēla (ke).
dare, (v.t.) venture . . . i-tār-mil (ke); (v.i.) īyun-tepe-gōri (ke).
dark, (adj.) 1. as a moonless night . . . yēlār (da), pēwō (da), tìi: with reference to fishing and turtling. 2. of a cave, room, etc.: el-ākā-gār (da); el-ākā-rājāba: el-ākā-pūtung (da); mēr (da); pūtānga (da).
dart, (v.t.) with an arrow . . . i-teg-jērali (ke).
dash, (v.t.) . . . ik-ele-paidli (ke). 
(v.i.) 1. against a ref. . . . iji-tem (ke). 2. against a rock . . . ad-māu (ke).
daub, (v.t.) 1. ōg on another’s face . . . ig-lēt (ke). 2. on one’s own face . . . iji-lēt (ke). 3. ōg on another’s body . . . ab-lēt (ke). 4. on one’s own body . . . ad-lēt (ke). 5. kōrb on another’s face . . . ig-eāp (ke). 6. on one’s own face . . . iji-eāp (ke). 7. kōiob on another’s body . . . ab-eāp (ke). 8. on one’s own body . . . ad-eāp (ke). See paint an’
App. xiii.
daughter, (s.) under three years of age . . . kāta (da). See App. vii. She gave birth to a daughter this morning: ēl dīlmaya kā’tabētir. 2. ever three years of age . . . bā (da). Whose daughter (is this)? : mījia bā? Whose daughters are those? : mījia kābā-lōng-kālak?
daughter-in-law, (s.) . . . őtīn (da).
See App. viii.
dawdle, (v.t.) . . . ting-gūju (ke). You’re 
dawdling! ting-gūjua! (lit. “dawdle not.”)
dawn, (s.) . . . wānga (da). He must leave this at dawn or he will be benighted: ēl wāngalen āba-waik pūto-kinke kīnig
(ōl) ebrtinga (da). Let us start at dawn:
mōsō ela-saŋgaya tōl-ikarike. See App. x.
dawn, (v.t.) begin to grow light.
chal (ke). See light.
day, (s.) 1. of 24 hours . . . ārla (da).
During the few days we stayed there, we barred
for a lot of suckling-pigs: kāto
ālā ikpōr len mēl pilinga bēdig reg-bā
l'ārōrū leb iγāre. 2. from sunrise to
sunset . . . bōdo (da). See App. x.
3. period, time . . . īdal (da). A long
time ago in the days of our remote
ancestors: ārtām chānya-tābanga l'īdal len.
4. all day . . . bōdo-dōga (da). 5. by day
. . . bōdo-len. 6. to-day . . . ka-wai
(da); in constr. ka-wai; ka-wai-bōdalen.
day-light, (s.) . . . bōdo-la chōinga (da).
day after tomorrow, (s.) . . . tār-wainga
da.
day-break. See dawn.
day before yesterday, (s.) . . . tār-di-
lēa.
dazle, (v.t.) . . . ig-wār (ke); īd:l-
* l'ōt-wār (ke). (v.i.) . . . i-kārag (ke).
dazzled, (p.p.) . . . i-kārag-re.
deal. (p.p.) . . . okō-lire.
dealily. See fatal.
deaf, (adj.) . . . ig-mulwa (da); chōma
(da).
dear, (adj.) precious . . . ār-inga (da).
see refuse (to give).
deth, (s.) . . . chāunga-l'āpil (da).
There were two deaths in that encampment
this morning: kāto bāraj len dīlma-yā
chāunga-l'āpil ikpōr l'ēdāre.
decamp, (v.i.) . . . iji-kāj (ke); ōto-
nūyu (ke).
decapitate, (v.t.) . . . See behead.
decay, (v.i.) . . . chōro (ke).
decessed, the, (adj.) . . . iachi. (Pre-
fixed to the name of the person referred
to, and is equivalent to the English ex-
pression “the late”.)
decelerful, (adj.) . . . akā-yengatngag (da).
deceler, (v.t.) . . . akā-yengat (ke).
decent, (adj.) modest . . . . . . ōt-teknga
(da); willbanga (da).
decline, (v.t.) See refuse.
decompose, (v.i.) of flesh or vegetation
. . . chōro (ke).
decorate, (v.t.) any inanimate object . .
er-yām (ke). See paint.
decrease, (v.i.) diminish . . a-likati (ke).
decrepit, (adj.) . . . ārtā (da); ār-
tē (da).
deep, (adj.) 1. of the sea . . . jūru-dōga
(da). 2. of a pit or well . . . lōyaba.
See distant.
defeat, (v.t.) in a fight . . . ōt-degra
(ke); oto-śōmo (ke); (lit. “first fetch.”)
defeat, (s.) in a fight . . . ōt-degra
(da).
defecate, (v.i.) . . . chē (ke); chēl
(ke); ri-chē (ke). See issue.
defend. See protect.
defter, (v.t.) postpone . . . āgētebla (ke).
defiant, (adj.) . . . tār-ţhēnga (da).
defile, (v.t.) 1. by dust, dirty wrapping
or leaves . . . ig-bēra (ke). Why have
you defiled my food ! : michalen nga dā
yāt l'ig-bērē? . . . . . . 2. by dirt or mud . .
. . . lada (ke).
deformed, (adj.) . . . kā (da); gigā-
nga (da); tēkā (da). Prefix according to
the part of the body to which reference
is made. See App. ii.
defraud. See cheat.
defy, (v.t.) . . . ik-ōng-ōlī (ke); ig-
rō (ke).
delely, the (s.) . . . Pūluga (da); Mōt
yāte (da). See creator.
dejected, (p.a.) . . . būlabnga (da).
delay, (v.t.) . . . ab-śēda (ke). (v.i.)
. . . chē-bang (ke); gōlī (ke). They
must be delaying on account of the squall:
dinga-tōgori l'ēdāre ed'ubawāk gōlike.
delicious, (adj.) . . . akā-yāmalinga (da).
delicious! (exclam.) . . . ŋām !
delight, (s.) . . . kūk-l'ār-wālakini (da).
delighted, (p.a.) . . . kūk-bēringa (śō);
kūk-l'ār-wālakininga (da). (latter in ex-
cessive degree).
delirious, (adj.) . . . pichanga (da).

deluge, the (s.) . . . el-öt–otpinda (da).

demand, (v.t.) claim . . . öt-titän (ke).


Dendrobium secundum, (s.) 1 . . . rā (da). See App. xi and xiii. The yellow skin is much used for ornamental purposes.

2. d. umbellatum (s.) . . jūlaif (da). The seeds are eaten.

dense, (adj.) close, impenetrable . . . tōbo (da); dense jungle . . . ērem-tōbo (da).

Dentalium octogonium, (s.) . . . garen (da). See App. xiii. These are much used in the manufacture of personal ornaments.

deny, (v.t.) . . . öt-tig-pūluga (ke).

(v.i.) . . . akat-yē (ke).

depart, (v.i.) 1. leave . . . ad-lōmta (ke). See leave. 2. go away . . . ēto-lūpati (ke). 3. of the soul at death . . . jin (ke). When I die my soul will depart: dōl okolimga-bēlīg d'ōtyolo la jinnagabo.

deposit, (s.) mineral . . . ōto-jejngga (da).

depressed, (p.a.) . . . mūlanga (da); būlabunga (da). As Wologa is depressed he is eating nothing: mūlanga l'ēdāre wologa magke yēhada. See sad.

descend, (v.i.) 1. from a higher position . . . tōl (ke); tōlp (ke). 2. from a tree . . . ērōt (ke). 3. a creek . . . ērō-dōati (ke).

descendants, (s.) . . . öt-bōrt-a-wichi (da). (lit. “tattooed seedling.”) Perhaps our descendants will be wiser than we: tilik mōtōt bōrt-a-wichi mar-ārdūru tek mūlū-tig daingabo.

describe, (v.t.) . . . i-tai (ke). See explain, relate.

description. See sort.

desert, (v.t.). See abandon.

design, (s.). See pattern.

desire, (v.t.) feel need of . . . en-a-(ke); reflex. See want. (v.i.) 1. long, yearn

desirous, (adj.) anxious to obtain . . . . . gāringa (da). prefix, ī, ākā, or ēn.

despise, (v.t.) . . . ig-pōkiba (ke).

destroy, (v.t.) 1. by breaking . . . kū-juri (ke). 2. by burning . . . pūgat (ke). 3. by other means . . . tedi-jābagi (ke).

detach, (v.t.) a honey-comb from a branch . . . ākā-kāraj (ke).

detest, (v.t.) See dislike, hate and loathe.

devil, (s.). See demon.

devour, (v.t.) of an animal . . . rōpok (ke).

dew, (s.) . . . yōtma (da).

dexterity, (s.) skill in handiwork . . . ōng-yōma (da).

dexterous, (adj.) . . . īn (or ōng) bēringa (da).

dhani-leaf palm (Nipa fruticans), s. . . . pūta (da). The seed is eaten. See App. xi.

dialect, (s.) . . . ākā-tēgili-līgīlā (da).

In the South Andaman dialect this kind of stone is called tōlmada: ākā-bēa l'ākā-tēgili-līgīlā len ūkka naika naikai tōk l'ōt-ting tōlmā (da).

diarrhoea, (s.) . . . ār-bēlāngga (da); ārō-bō-pulatma (da).

die, (v.i.) 1. . . . oko-lī (ke). 2. about to die . . . ākan-tūg-dāpi (ke). (lit. throw one’s teeth.) See disinter.

different, (adj.) 1. distinct . . . ig-lā (da). 2. another, some other . . . ākā-tēdi-bōlyā; ākā-tōro-būya. See another, some other. 3. In different directions . . . i-kāng (da).

differently, (adv.) See otherwise.

difficult, (adj.) 1. of any physical task . . . ōng-wēlāngga (da). 2. of a language . . . ōt-kūntunga (da); ōt-chāram (da).

The language of the white people is very difficult: tāplōla l'ākā-tēgīlā ńčhāram dōγāya.
DIG (v.t.) .... ér-kòp (ke). 2. Dig up.
by one person .... ar-bang (ke). See
yam. 3. by two or more persons ....
ar-banga (ke).

digest, (v.t.) .... ab-dút (ke).

digestible, (adj.) .... lúlianga (da);
ab-lántga-lóyu.

dilatory, (adj.) .... ar-gólínga (da).

dim, (adj.) .... ig-nála-ná-ba.

dim-sighted, (adj.) .... ig-kárang nga (da).

ig-jábag (da).

diminish, (v.t.) .... ar-kátai (ke). (v.i.)
ar-chér (ke); óyun-éche (ke); ara-likati
(ke).

dinner. See supper.

direct, (v.t.) order, command .... kánik-yáp (ke).

direction?, in which (adv.) interrog ....
tekarik?. 2. from which direction? tekari-tek?
3. in different directions .... i-kánga (da).

dirt, (s.) .... gúj (da); lada (da). See
mud.

dirty, (adj.) 1. .... gújanga (da): ladanga
(da); 1-tará (da). 2. from eating or
distributing honey .... 1-t-lúbunga (da).

disagree, (v.i.) of food .... ab-kóktár-wár (ke). Does it disagree with you? (lit.
"inside dislike"): an ng'ab-kóktár wárke?

disagreeable, (adj.) 1. with ref. to any
object .... tár-rémga (da). 2. with ref.
to persons .... ún-wélab (da).

disappear, (v.i.) .... ara-lámya (ke):
ará-lótók (ke): elót-nyú (ke).

disappointed, (p.a.) 1. .... ót-kúk-jába-
ginga (da). As you have so much in stock
(lit. so many things collected in your
possession) we were disappointed at your
not sending us more: ngót-páichálen mín
ér-táfí 1-jéngna l’édáre ná met itítángna
yéhálen mésá móót-kúk-jábadínga l’édáre.
2. at missing a shot .... ig-bújyang a (da).

disapprove, (v.i.) .... iji-kila (ke).

disarm, (v.t.) .... ón-lúru-baiji (ke).

disbelieve, (v.i.) .... ig-fìgè (ke).

discharge, (v.t.) an arrow .... tig-pai-
ti (ke).

DISCOMFORT, (s.) .... áká-wélab (da).
This word is used in connection with
the painting with kójob and óg (see daub.) by
those unaccustomed to its use, especially
in respect to the "dela" or lump of óg worn
for weeks on their heads by newly-made
widows.

discontented, (adj.) .... kúk-lár-jábag
(da).

discover, (v.t.) 1. find (after search) ....
ót-ban (ke). 2. casually .... óró (ke).
See find.

disease, (s.) .... rúm (da).

dismark, (v.i.) .... töl (ke); tölpi (ke);
yóból (ke).

disentangle, (v.t.) .... wëlep (ke).

disguise, (v.t.) .... ár-jíli (ke).

disgust, (s.) .... aversion. to food only ....
áká-wár-yómá (da).

dish, (s.) wooden food-tray .... púkuta-
yát-máknga (da). See App. xiii.

dishonest, (adj.) .... óko-tápunga (da).

disinter, (v.t.) exhume .... ói (ke); ér-óí
(ke). While Wologa was dying he said
to me "when my skull is disinterred and
cleaned I wish you to be the first to carry
it": wóloga tig-lápinga-bédiy den tárih dót
cháta kárai-yále ól-bédíy ói-yále chántang-
bédiy nga l’entóba tábi de kóchikán làtkè.

disjoint, (v.t.) dismember .... wárát
(ke).

dislike, (v.t.) 1. any person or object,
except food .... jábág-lúá (ke): i-tár-
ér (ke). I dislike pig-hunting on stony ground:
vai dòl elót-tá len reg-delenga jábág láçke. I
dislike Punga’s younger brother: wáí dò
púnga l’áká-kám len ítár-érke. 2. certain food,
.... áká-wár (ke). He dislikes the flesh of
the Paradoxus: ól bai’án hámma len áká wárke.

dislocate, (v.t.) .... gódóli (ke).

dismiss, (v.t.) .... áká-tár-tóái (ke).

disobedient, (adj.) .... tegi-kórmga (da);

disobey, (v.t.) .... tegi-kór (ke). (v.i.)
ákán-létai (ke).

disorder, (s.) .... gójarnga (da).

eager, (adj.) ... l-ratnga (da).
eagle, fish- (s.) 1. (Blaugrus leucogaster) ... badgi (da). 2. a small variety. ... äranga (da).
ear, (s.) 1. ... ig-púku (da). 2. lobe of ear ... ig-púku-lár-dérëka (da).
earth, (s.) 1. ... ng-á-yáha len. He was often unconscious during his illness: ől abye nda-bédig ärka-riëtek létaringa (da).
dusk, (s.) ... èr-lóko-rítna-gúi (da): ela-rítna (da).
dusk, (v.i.) become ... ela-rít (ke). See late and App. x.
dust, (s.) ... ér-lót-púpya (da); ér-lót-búbut (da): búbrá (da).
duty, (s.) ... tig-yám (da). It is our duty to obey orders: maratdúru lía tigiyám kánik tegi-lótmañ (ke).
dwarf, (s.) ... är-dédéba (da)
dwell, (v.t) 1. for an indefinite time ... búdu (ke). 2. temporarily ... póli (ke); páli (ke). 3. permanently in same locality ... är-titégi (ke). This is said of certain of the inland-tribe who live in permanent villages, while the coast-tribes move more or less frequently move from one encampment to another.
dwelling, (-s) búd (da). See hut.
dysentery, (s.) ... är-bó-chérama (da); är-ti-la-wéjinga (da); är-ti-la-chélna (da). See blood and issue.

e, (adj.) every one, separately considered ... úba-ųjilá (da). Before distributing the food Wologa called each man by name: yát wálna l'entóka wólóga bóla úba-įjilá ting-lár-eníre. 2. (pron.) each one ... ëbató-lúl (da). Each of those women will return to her home to-day, carrying her infant all the way in her (chip) sling: ká-wał ká-apail l'énk-kólak len ëbató-lúl ab-nór-lúỵ tinga-dúru zíké.
eating, (p.a.) engaged in ... akà-kàd (ke). We parents are now busy eating: móët-bó dáchik makal-kàd (da). Don't call...
the dog, he is at his food (engaged in eating): bībī len ārūgtreke dāke. ōl ākā-kād (da).

eatable, (adj.) See edible.

eaves, (s.) . . . . ār-tō (da). Rain is falling from the eaves of your hut: ngā chāng ēr tō tek yām la pāke.

ebb, (v.i.) of the tide . . . . ela-ēr (ke).
ebb-tide, (s.) . . . . ela-ēn̄ga (da).
ebony, (s.) . . . . tōti (da).

echo, (s.) . . . . ākā-tegi-l’adwētinga (da).

See voice and escape. kōlwōt (da). See note at hiecough.

eclipse, (s.) 1. of the sun . . . . bōdo-la-jābāginga (da). 2. of the moon . . . . ōgar la-jābāginga (da).
eddy, (s.) 1. . . . iji-kēti (da): 2. caused by the propeller of a steamer. ār-gōloin (da).

gs, (s.) . . . . of a precipice . . . . ig-pai (da); ig-pe (da).

edge, (s.) 1. of a blade or paddle . . . . ig-yōd (da).

edible, (adj.) . . . . māknga-lōyu. ed. bird’s nest (s.) . . . . bilya-l’ār-rām (da).

See nest. ed. roots. (s.) See yam.

eel, (s.) . . . . jālak (da).


either, 1. (pron.) . . . . ūchīn-ūba-tūl (da).

Give me either (one) of those bows: kāto kārama tek ūchīn-ūbațul den ā. 2. (conj.) . . . . ūchīn-ūba. He is either dead or dying: ōl ūchīn-ūba oko lāren an ākān-tēg-dāpinga (da).

ebony, (s.) . . . . ig-kōpa-l’ār-naichama (da). (lit. “point of fore-arm.”)

elder, (adj.), senior . . . . ab-dōga (da).

Ekler brother (or sister) (s). See App. viii.

elderly, (adj.) . . . . ab-chōroga (da). See old.

oldest child, (s.) first-born . . . . abliga-l’entōba-yāte (da).

elephant, (s.) . . . . ūchu (da).

elephantiasis, (s.) . . . . ar-lāp̦i (da). This word has been adopted since becoming acquainted with the disease among the Nicobarese.

else, (adv.) 1. instead of. in place of . . . . ōng-tēka. Why did Bia give you something else?: michalen bia ngen min ōng-tēka mānre?

2. in addition to, besides . . . . ŋā. Woe gave me nothing else (lit. more): wōi den min ŋā mānre yāba (da). 3. otherwise . . . . ēr-l’ōtbaia-lōm (da); kāto-men (da).

elude, (v.t.) 1. by superior speed . . . . tā-lān̄a (ke). 2. by strategem . . . . ēr-tējili (ke); ig-pōlok (ke). While we were all hiding under the shade of the tree the boar eluded us: mōl’ārdūr ēr ētāng ēl’ēp̦tegi len mārena bēdīg ōt’ērēngga tār-pējilre.

emaciate, (v.i.) . . . . ab-mān̄a (ke).

emaciated, (p.a.) . . . . ab-mān̄a (da).

embankment, (s.) . . . . yūkur (da).

embark, (v.i.) . . . . ēkān-wēr (ke).

embers, (s.) . . . . ar-pēj-l’ig-ūya (da).

embrace, (v.t.) 1. as when meeting after a long separation . . . . ōt-pūn̄a (ke). 2. as forigners . . . . ēkān-tebi-gōl (ke). This word has been adopted to indicate the custom among Indians after long absence. See! two natives of India are embracing: wāi gālib! čahūgula l’ikpūr ēkān-tebi-gōl.

emerge, (v.i.) come out from concealment . . . . teg-wējere (ke). The Jarawas obtain iron by emerging from the jungle (i.e. from wrecks on the coast) or in some such way: jārawa la teg-wējere-tāg-ma-bēdīg ērōt-tā bōrē. See sort. 2. as an insect out of a hole. See issue.

empty, (adj.) of a building or bucket . . . . ār-lūa (da). 2. empty-handed . . . . after a hunt or search . . . . ōng-tārū (da); ōng-kālaka (da). (lit. “hands-bare.”)

enceinte, (adj.) See pregnant.

enclave, (v.t.) i-türko (ke). See surround.

encounter, (v.t.) meet as an adversary . . . . jèti (ke). We big boys being fully-armed are not afraid to encounter Jārawas: multiple chá ngka bédig jārawa jëtinga leb marat lâke yâba (da) (v.i.) meet casually or unexpectedly. See meet.

encourage, (v.t.) 1. urge on . . . ab-ngê (ke). 2. instigate . . . kûk-lâr-lôda (ke); öng-jîg (ke). 3. give comfort or cheer . . . kûk-lâr-lêje (ke).

end, (s.) 1. extremity . . . âr-rêwa (da); ôko-táp (da). Hold the end of my stick: dis pûtu lâr-rêwa pûchuke. 2. pointed-end . . . naichama (da). See beak and point. 3. conclusion of any work or narrative . . . èr-lû (da).

endeavour, (v.t.) See try.

endure, (v.t.) See suffer.

enemy, (s.) . . . yôdinga (da).

energetic, (adj.) . . . iratnga (da).

engaged, in work. See busy.

English. See European.

enjoy, (v.t.) . . . ad-yèla (ke). We all enjoy paying a visit to Cacuttu: mardûru la kûlka laen èrtânga leb adyélake. See alr.

enlarge, (v.t.) . . . èr-dôga (ke).

enmity, (s.) . . . yôdi (da). Owing to enmity the Jârawas do not associate with us: yôdi lèdère jârawa marat-dûru l’itigmûl-like yâba (da).

enormous, (adj.) 1. of an animate object . . . rôchéba (da). 2. of an inanimate object . . . bôdiâ-dôga (da); chânâg-dôga (ad). There are enormous elms (tridacna) here: kân chôomi rôchëba (da). See big.

enough, (adj.) sufficient . . . dáruma (da).

One is enough: èbatâl dárumada. Enough food is as good as lit ("equal to") a feast: yât dáruma wai yût-dôga l’âkà-pâra (da).

enough, (interj.) . . . dàke!; kîan-wai!

That’s enough: kîanwai dàke!

enquire. See ask.

enrage, (v.t.) . . . en-tigrêl (ke).

ensnare, (v.t.) entrap . . . yôto-pai (ke); kôrla (ke).

Entada pursoetha, (s.) . . . chákan (da).
The seeds of this tree are eaten during the rains. See App. xi.

entangle, (v.t.) . . . tôt-chô (ke).

enter, (v.t.) . . . lôti (ke); lôtôk (ke).

entertainment, (s.) . . . yât-dûrnga (da); yât l’ôt-jëinga (da).

entire, (adj.) See sound and whole.

entirely, (adv.) . . . rêtek; ûbaya. That is entirely bad: kató jâbag rêtek.

entails, (s.) . . . ab-jôdo (da).


enumerate, (v.t.) . . . ig-lôp (ke). He enumerated all the things in his possession:
ôl ôt-paichûlen mìn àrdûru l’i’dûpêre.

everous, (adj.) . . . òt-lêbenga (da).

envy, (v.t.) . . . òt-lëbe (ke).

epilepsy, (s.) . . . plêha (da).

equal, (adj.) . . . Àkà-pàra (da); lôrnga (da).

erase, (v.t.) . . . gûdu (ke).

erect, (v.t.) . . . ar-tîg-jërali (ke).

erec, (adj.) upright . . . tig-jëralinga (da); òto-lômnga (da).

eruption, (s.) rash . . . à-rût (da); à-rût (da).

escape, (v.i.) 1. flee, run away . . . ad-wèti (ke). 2. after being shot or harpooned . . . à-jûd (ke). 3. from being struck by a missile, (a) by eluding it . . . bitra (ke); chôdo-kîni (ke). (b) owing to misdirection . . . òto-lâlai (ke). 4. from infection . . . òto-lâlai (ke). (i.e. through misdirection of the demon conveying the disease). When we suffered from measles last year, only those living at Port Mouat escaped infection: tâlik l’âtûri med dà-rônga bédig gun tûrû-chang lat bûdu-yûte òto-tûlâlair.
especially (adv.) . . . tül (da). I want arrows, especially w ooden-pointed fish ones: wai dō dela d'enäke, tül tirlīj (da).

essential (adj.) . . . ārainga (da).

etcetera, "and other (or such) things" . . . ā-wēh! See App. v, para 1.

European (adj.) . . . tāp-lola. (s.)
1. race or people . . . tāp-lola-dālāg (da).
2. soldier or sailor . . . bōgoli.
3. official . . . kaptān (i.e. "Captain").
4. complexion (colour of skin) . . . ĭrērya (da).

evaporate (v.i.) . . . āto-nūyai (ke).

even (adj.) See flat. level.

even (adv.) actually . . . aba. See return.

evening (s.) . . . dila (da). See App. ix.
This evening . . . kawai-dilalen; kawai-
lilaya. Yesterday evening . . . dīlēa-dilalen.
To-morrow evening . . . wainga-dilalen.

ever (adv.) . . . eda; ūchik-wai; kichik-
wai; eba-kächya. Have you ever speared
turtles at Kyd Island? an ngō dūratāng ya
eda yādi dūtē? For ever and ever . . .
ông-tām.

ever, 1. (adj.) (a) all possible . . . ār-
dūru (da). Fetch at once every bow you
can find in my hut: dia bād tek kārama
l'ārdūru ng'ot bām-yate kā-gōi ćemo (ke).
The Chief burnt every hut; maiola bād
l'ārdūru l'ōko-jṣire, (b) each. See each.
2. (pron.) every one . . . ūba-tūl-tul (da).
Bia gave honey to every one in the
village: bia ūbatūl-tul len bāraij lat ḍa mánmre.
See each. Every day . . . ārlalen-ārlalen.
He is up to some mischief every day: wai ūl
ārlalen-ārlalen ūt-jābagi (ke). Every month,
(lit. "place-throughout").

evil (s.) . . . ōt-jābag-yōma (da).

evil spirit. See demon.

exactly (adv.) 1. precisely, punctually . . . bādinga; ar-gōlinga-ba. I arrived at
home exactly at noon: wai da bād len bōdo-
chāu bādinga kāgarī. See about, delay and
not. 2. quite, just . . . ūba. Our bows
are exactly alike: wai meta kārama ūba
l'ākā-pāra (da).

exactly so! (interj.) ūba (da)!; kichikan-
ūba (da)!

exaggerate, (v.t.) . . . ār-chī (ke). Don't
exaggerate!: yāba, l'ārchīke dāke! (Here
yāba is prefixed to express disbelief.)

examine, (v.t.) 1. an inanimate object
. . . tāl (ke). 2. an animate object
. . . ar-tāl (ke).

exasperate, (v.t.) . . . en-tigrēl (ke).
See anger.

excavate, (v.t.) . . . ēr-l'ōt-kōp (ke);
kāraij (ke).

exceedingly, (adv.) See excessively

excel, (v.t.) . . . tig-bēringa (ke).

excellent, (adj.) . . . tāpa (da); (in
constr. tāpa-ya). They were always
excellent divers: eda arat-tām tek tikpat-
teminga tāpaya.

except, (postp.) with the exception of
. . . ijiya. All except my younger brother
are dancing: d'ākā-kām ijiya ārdūru kōike.

excess, (s.) surplus . . . kīchal (da);
ākā-kīchal (da). (The latter word is used
with ref. to food.) See remainder.

excessive, (adv.) . . . dūrnga (da).

excessively, (adv.) . . . dōgaya, chānagya;
bōtāba.

excessive quantity or number (s.) . . .
ōn-tēpe-dūrai (da).

exchange, (v.t.) . . . gōl (ke); i-gal (ke);
ijī-gōlai (ke).

exchangeable, (adj.) . . . i-galnga-lōyu.

exclaim, (v.t.) . . . pēle (ke). See beg.
He exclaimed that what you say is quite
false: wai ō pēlare anya ngō tarchi-yāle
āedinga reātek.

o, indolen pole: ò, pot : ò, awful: òi, boil.
excrement, (s.) . . . ār-bō (da). See rust. bullet.

excrete, (v.t.) . . . ɪg-chēl (ke); ig-chē (ke).

excuse, (v.t.) release . . . tig-lai (ke); ār-tidūbu (ke). See ex. at remainder. (v.i.) 1. one’s self for one’s failure . . . ara-yār (ke). 2. one’s self at the expense of another . . . en-dūra (ke). See ex. at carry and careless.

execute, (v.t.) . . . ākā-bang-tek-pāreja (ke).


exhausting, (p.pr.) . . . dama-l’ākā-chânnga (da).

exhibit, (v.t.) See display.

exhume, (v.t.) . . . ǎi (ke). See disinter.

exist, (v.i.) have being . . . edā (ke). Crows do not exist at the Nicobars up to the present time: ǎgākā nākobā len bātka (edāke) yālwa (da).

expect, (v.t.) . . . āba (ke).

expectorate, (v.t.) . . . ǎiár (ke).

expedite, (v.t.) . . . réwa-karinga (ke); ūchurpi (ke).

expedition, (s.) . . . āra-tig-harninga (da).

expeditious, (adj.) . . . i-tō-kîninga (da).

expel, (v.t.) . . . diringla (ke).

expend, (v.t.) use up . . . bųjautinga (ke), as e.g. bees-wax in making (sealing) wax . . . (kāngtā-bųj), which is used in making arrow-heads. See App. xiii.


expire, (v.t.) 1. die . . . oko-li (ke); (ākan-) tūg-dāpi (ke). The latter word sig-
nifies ("be moribund"). 2. as a light . . . iji-tāri (ke).

explain, (v.t.) 1. tell, teach: narrate, show . . . i-tai (ke). He explained to me the method of stringing the bow: ōl den tārae kühikchākā ōt-ngōtolike. 2. with ref. to speech . . . i-tā-yāp, (ke). (e.g., how to pronounce or translate a word). lit. assist-speak.

explode, (v.t.) . . . ār-tūchu (ke). (v.i.) . . . ara-tūchu (ke). See kiss.

explore, (v.t.) . . . ēr-tāl (ke); in search of honey . . . ig-lāp (ke).

extend, (v.t.) See enlarge, lengthen, reach and stretch.

exterior, (a) outside . . . wālak (da).

exterminate, (v.t.) 1. with ref. to animals, etc. . . ti-tāu (ke). 2. with ref. to a community . . . ākā-ti-tāu (ke).

extinguish, (v.t.) 1. with water . . . ig-ēla (ke). 2. by blowing . . . ig-tūpu (ke). 3. by other means . . . i-tāri (ke).

extinguished, (p.p.) of a light . . . iji-tāri-re.

extract, (v.t.) take out . . . lōti (ke). Bia extracted the pig-arrow from my leg without (inflicting) much pain: bia d’ar chōg tek yed dōga yābalen tā lōti.

extraordinary, (adj.) wonderful . . . ig-ńgēklinga (da).

extremity, (s.) See end.

eye, (s.) 1. . . . i (or ig)-dal (da); i-dō (da). 2. Eyebrow (s.) . . . ig-pūnyur (da). ig-puin-fūr (da). See raise. 3. Eye-lash . . . i (or ig)-dal-l’ōt- pįj (da). 4. Eyelid . . . i (or ig)-dal-l’ōt-ėj (da). 5. Eye-tooth, (s.) . . . ākā-naichama (da). 6. pupil of the eye, (s.) . . . i (or ig)-dal-l’ōt-pūting-ėj (da). 7. white of the eye, (s.) . . . i (or ig)-dal-l’ōt-ōlōwia (da). 8. having only one eye . . . i (or ig)-dal-l’ār-tārak (da). 9. Shut the eye, (v.t.) . . . ig-mēmati (ke).
famished, (p.a.) . . . . ákan-wéralinga (da).

fan, (s.) . . . . úl (da); wúl (da).

fan, (v.t.) a flame . . . . (chápa-lig-)úl (ke); wúl (ke).

far, (adj.) . . . . el-ar-pála (da); lóyaba; (postp.) as far as . . . . mat. as far as there . . . . káto-mat. I paddled as far as Kyd Island encampment but did not see any signs of a dugong (lit. a dugong body): wáí dó dáratáng mat tápare dóna tejál-cháñ d’iğbádigna-ba. not so far (less far) . . . . . . tek-elarpála-yába (da). His hut is not so far from here as mine: káre-tek ta báad diá báad tek elarpála-yába (da).

farewell, (v.i.) bid-. . . . . . óto-gòli (ke). Farewell! (interj.) See good-bye.

farther, (adj.) 1. from here . . . . kárin (or káre)-ték-elarpála (da). 2. from there . . . . káto-min-elarpála (da). 3. a little farther . . . ka-wai-lagiba (lit. now near).

farthest, (adj.) . . . . . elarpála-l’iglä (da).

Your hut is the farthest of all from here: ngú báad kárin-tek-elarpála l’iglä (da).

fast, (adj. & adv.) 1. of a runner or swimmer . . . . ár-yëre (da); ár-rëwa (da); ár-rinima (da). Your son (addressing the father) is growing fast: ngar-ódiye yëre abáiga (ke). 2. of a ship, canoe, bird, etc. . . . . rínima (da); yëre (da); rëwa (da).


fast, (v.i.) 1. when sick, in trouble, or during a lad’s novitiate . . . . . . ýápí (ke); 2. Fasting period of a novice . . . . 1 aká-yàp (da). Youths of both sexes for two or three years before attaining puberty abstain from
fasten (v.t.) 1. tie . . . chō (ke); chō (ke). See bind. 2. to a post . . . oko-rōni (ke). 3. tightly . . . nilip (ke). 4. an animal by the neck . . . ot-rōni (ke); lörüpti (ke). 5. round one's waist . . . ar-ētai (ke); otō-chō (ke).

fastening. See lashing.

fat, (s.) . . . ala-chir (da); a-gan (da). Prefix ab, ōt, etc. See App. ii.


fat, become (v.i.) 1. of human beings . . . apa-ta (ke). 2. of animals . . . pata (ke).


fathomless, (adj.) . . . jūru-dōga (da).

fatigue, (s.) 1. with ref. to hands or feet . . . ōng-wēlab (da). 2. with ref. to the body . . . tà l’ār-wēlab (da).

fattened, (p.p.) 1. of the back only . . . mal-iare. 2. of the whole body . . . damal’ākā-chāmre.

fatiguing, (p.pr.) . . . wēlabnga (da). Prefix ōng, ab, etc. See App. ii.

fatten, (v.t.) for slaughter . . . chīlyu (ke).

favor, beg a, (v.t.) . . . otō-yāp (ke).

favourable, (adj.) . . . of wind, tide or current . . . ār-dūdunyga (da); ār-lādyinga (da). The tide is favourable: kāla wai ār-lādyinga (da).

favourite, 1. (s.) popular person . . . ōt ōt re (da). 2. (adj.) of a dog, bow, &c. . . . ik-līnga (da). See with and go.

fear, (v.t.) regard with fear . . . ar-lād (ke); ar-lāt (ke). (v.i.) be afraid . . . adlāt (ke).

fearless, (adj.) . . . ad-lātnga-ba; i-tārmil (da). See "Follow tracks."

feast, (s.) 1. . . . yāt-dūnyn (da); yāt-lōt-jegnga (da). 2. mock-feast (a children's game) . . . gab-mākngna (da).

feast, (v.t.) on the completion of a novice's probationary fast . . . guṃul-le (ke); guṃul-māg (ke). While their Masters Woi and Irajodo, seeing the fat pigs for which they (lit. their bellies) craved, broke their pig-fast: mar wōi ol-bēdig ła-tra-jōdo kātō repa-ta l’igbādig-yēle mūgum len pōchtinga l’edāre reg-guṃul-lēre. During the first two or three months the novice is called ākā-gōï (da), after which—and until he becomes a father or fairly senior—the term ākā-guṃul (da) or guṃu is applied to him. A young woman continues to be ākā-gōï (da) till she becomes a mother or has been married some years.

feather, (s.) . . . pīd (da); (in constr. pij) (lit. hair). The prefix ōt, ig, etc. is used to denote the part of the bird referred to. See App. ii.
feeble, (adj.) See weak.

feed, (v.t.) ... ákä-bilij (ke).

feel, (v.t.) 1. any animate object ... á-pä (ke). 2. any inanimate object ... ēr-pä (ke); kōto (ke); the latter in the sense of feeling anything in a net or cover in order to ascertain its nature, size or quantity.

fell, (v.t.) a tree ... kōp (ke). See clear jungle.

fellow-countryman, (adj.) ... ig-bûdwa (da). Is he a fellow-countryman of yours?: an ol ng'igbudwa (da)?

fellow-tribesman, (s.) or kinsman ... ab-ngi (da). I will return here after visiting my kinsmen (lit. fellow-tribesmen): dat-ngi jen löinga-bidig-(ūg-tek) dól kärin wêjë.

felspar, (s.) ... tōug-lûtungu (da).

female, 1. (s.) ... ā-pail (da). 2. (adj.) ... pail (da).

fen. See swamp.

fence, (s.) ... turkônga (da).

fern, (s.) 1. ... rópan-tông (da). (lit. "Toad-leaf."). 2. bird's nest, f. (Asplenium nidus) ... pätla (da).

ferocious, (adj.) ... ig-rēl-tōpongâ (da).

festival, (s.) See assembly and feast.

fetch, (v.t.) 1. go and bring an animate object ... ab-ōmo (ke). My father fetched Woi yesterday from Port Mouat: d'arödinga dîla tára-chàng tek wöi l'ab-ōmore. I fetched a fat pig for our own consumption (lit. for ourselves): mikan leb repâta ùg-tâl d'ab-ōmore. 2. go and bring an inanimate object ... omâ (ke). He is fetching firewood for me: ol dat châpa omōke.

fever, (s.) agree ... did-dirya (da). Bia as yet has never had fever: ùg akä bia len eda did-dirya yăba (da).

few, (adj.) ... ik-pôr (da) (lit. two); yâba (da); bâ (da). See receive and self.

fibbre, (s.) ... chālim (da). See App. xiii for three varieties employed.

fidget, (v.t.) ... òjoli (ke); ūnya (ke).

fierce, (adj.) See ferocious.

fight, (s.) ... ara-tâng-môk (da). (v.i.) 1. ... ara-tâng-môk (ke); réli (ke). 2. together without interference ... ōng tekli (ke).

fifth, (adj.) See App. iii.

figure, (s.) form ... ab-dâla (da).

file, (s.) rasp ... tālag-bā (da). (v.t.) ... jît (ke).

fill, (v.t.) 1. any vessel with fluid ... ākâ-ēla (ke). 2 a bamboo with food ... gōb (ke). 3. fill up any receptacle ... őt-țëpe (ke). See full. (v.i.) fill one's mouth ... akan-ēla (ke).

filled, (p.p.) ... őt-țëpere.

filth, (s.) ... lada (da).

filthy, (adj.) ... ladanga (da).

fin, (s.) 1. pectoral ... (yâl-l') ig-wâd (da). 2. ventral ... (yâl-l') ākâ-wâd (da). When situated near the anal fin "ar" is substituted for "akä." 3. dorsal ... (yâl-l') őt-pây (da). 4. caudal ... (yâl-l') ār-pây (da). 5. anal ... (yâl-l') ār-pîcham (da). 6. fin's rays ... (yâl-l') őt-chûk (da). See thorn.

find, (v.t.) 1. after search ... őt-bam (ke). 2. by chance ... őro (ke). Where the white honey is found there is also the black kind: minya âja õroke òl-bidig tōbul-yà. See App. i.

find fault with (v.t.) See blame and scold.

fine, (adj.) 1. excellent ... ìba-bèrìnga (da). 2. beautiful ... inë (da). 3. of weather ... lil nga (da). (s.) fine weather ... il (da). See calm.

finish, (v.t.) 1. . . . ar-lā (ke); kākāli (ke). He has now finished thatching the hut: ől kākōi chāng tīpinga kākāla. 2. any manual task . . . ōng-kākāli (ke); ik-ōngkākāli (ke); ig-īgātīli (ke). If I were to work all day and night I should finish (making) this bow: mōda dōl ārā. ūma d'on-yōmkeicha kārama d'igīgātīli (ke).

fire, (s.) 1. . . . i-dal (da). 2. firewood . . . chāpā (da). 3. burning fuel, firebrand . . . chāpā-l'idal (da). My fire has gone out: dia chāpā-l'idal tāvīre. 4. fire-place (a) for cooking purposes . . . chāpā-l'ig-būg (da): (b) where fires are burnt to drive away insects . . . el-ōt-chāpā (da); (c) as used by natives of India. . . . tailī-tōkunga (da). fire-fly . . . bālā (da). (v.t.) 1. kindle . . . chāpā-l'ig-ūl (ke); chāpā-l'ig-pūgat (ke). See blow and burn. 2. set fire . . . ōko-jōi (ke). 3. make a fire . . . chāpā-l'ōko-jōi (ke). 4. fire a gun . . . ńt-pūguri (ke). See throw. (v.i.) 1. catch (take) fire . . . ńkan-jōi (ke); bada-knī (ke). 2. be on fire . . . dal (ke); pād (ke).

firm, (adj.) as a post . . . ār-chēbā (da).


For various species see App. xii. 13. fish-eagle

See eagle.

fish, (v.t.) 1. by shooting with arrow . . . yāt-ńtaj (ke). 2. with harpoon . . . yāt-dōt (ke); yāt-jērāli (ke). 3. with hard-nuts . . . yāt-ńpāng (ke).

fisherman, (s.) . . . ākā-jūru (da); ār-yōto (da).

fishing-stakes, (s.) . . . turko (da). This word is applied to the bamboo stakes made and used by Malay and other alien fishermen.

fishing-station, (s.) . . . yāt-ląkā-ńu (da); ik-ńi-tāń (da).

assure, (s.) . . . jāg (da).

fist, (s.) . . . ōng-mōtringa (da). strike with fist. (v.t.): See strike.

fit, (s.) (convulsions) . . . picha (da).

fit, (v.t.) 1. as a fore-shaft in the socket of a harpoon or pig-arrow . . . ōko-jērāli (ke). 2. as in measuring a limb for an ornament . . . tār-ńtāl (ke). (v.i.) 1. as an
arrow-head in its socket ... ökan-jérāli
(ke). 2. as an ornament on the arm ... 
iiji-tár-tál (ke).

fit, (adj.) 1. suitable ... yōma (da).
This canoe is not fit for turtling: ūcha rõko 
lōbinga l'eb yōma-ba. nōma (da). See ex.
at suitable. 2. ready, in a state of prepara-
tion ... ót-paia-cēringa (da). 3. proper, 
right ... tōlata. See ex. at right. 4. meet, 
adapted to ... lōyu. That netted fish 
is fit to eat: kā yāt-pānenga māknga-lōyu.

fitly, (adv.) suitably ... yōma-tek; 
ño-ma tek.

fix, (v.t.) 1. as into a socket ... óiyo-
lōlī (ke). 2. arrange, determine, as a day for 
one's return ... ōko-tig-rū (ke).

flake, (s.) 1. of quartz ... tōlma-l'ōko-
tūg (da). 2. of glass ... bijma-l'ōko-tūg 
(da).

flame, (s.) ... ar-chāl (da). See ex. at 
blaze.

flap, (v.i.) as a bird's wing ... iji-pāpya 
(ke).

flappers of a turtle, (s.) 1. hind ... ar-
pād (da). 2. fore- ... ig-(or ōng)-pād (da).

flash, (v.i.) 1. as sun on rippling water ... 
ēlēmja (ke). 2. of lightning ... bēlā (ke).
See lightning.

flat, (adj.) 1. of a piece of land ... ling-
giriya (da). See land. 2. as a turtle's flap-
ners ... pānab (da).

flatten, (v.t.) ... lingiriya (ke).

flatter, (v.t.) cajole ... See wheedle, coax 
and liberal.

flavour, (adj.) ... ākā-yōma (da). See 
relish.

flavourless, (adj.) ... gōloga (da).

flaw, (s.) ... ig-kājī (da).

flay, (v.t.) ... ōt-ēj-kāt (ke).

flay, (s.) ... pēta (da).

fleet, (v.i.) escape. run away ... ad-wēti 
(ke).

flesh, (s.) 1. of any kind except that of 
small shell-fish ... dama (da). 2. of small 
shell-fish ... paicha (da).

flexible, (adj.) ... yāragap (da); ōtō-
yōb (da).

fling, (v.t.) any missile ... dāpi (ke).

flip, (v.t.) with the finger ... 1-tōlgi 
(ke); dōrap (ke).

flirt, (v.i.) ... āji-yāma (ke); āji-yōmā 
(ke); āji-paidla (ke).

float, (v.t.) ... jānu (ke). (v.i.) ... 
ōdat (ke). See ex. at surface.

flock of birds, (s.) ... ār-pōrod (da).

flog, (v.t.) ... ār-nāt (ke).

flood, (s.) the Deluge ... ōtō-pō-pinga 
(da). A long time ago, in the days of our 
early ancestors, after the Flood God gave this 
command, "Thou must not regard any as 
God in place of Me": ārtām ōtō-pō-pinga tārōlo 
chāngu-tānanga l'tal len pāluga kikik-
naikan kānik-yābre, "ngōl ūbawak d'ōng-tēka 
ārdilu len pāluga īāke yāba (da)."

flood-tide, (s.) ... ela-bānga (da); kāla-
bānga (da).

floor, (s.) of a hut ... tār-dōd (da).

flow, (v.i.) 1. of a river ... chēlécha 
(ke); chār (ke). 2. sluggishly (of a stream) 
... yāl (ke). 3. with great force (as a 
cascade) ... yālā (ke). 4. of the tide ... 
bū (ke).

flow over, (v.i.) ... ōtō-ēla (ke).

flower, (s.) ... ākā-kōl (da). Flower-
name. See name.

fluid, (s.) ... raji (da); raich (da).

flutter, (v.i.) ... āji-pām (ke).
fly, (s.) 1. the insect . . . . bûmila (da). The large stinging-fly which frequents creeks is (like the large stinging-ant) called bûrya (da). 2. sand-fly, (s.) . . . . fiipa (da).

fly, (v.i.) 1. . . . . ad-pâpya (ke); iji-âcha-ta (ke). fly upwards. 2. . . . . wâta (ke). 3. fly over, (v.t.) . . . . wâta-pi (ke) (lit. fly upwards and fall). See jump over.

fly-ing-fish, (s.) (Exocoetus solitans) . . . . bili-châu (da).

fly-ing-fox, (s.) (Pteropus) . . . . wâd (da). (in constr. wôt). See shot.

foam, (s.) 1. from the mouth . . . . âkâ-bôag (da). 2. of the sea . . . . (pâtara-l') ât-bôag (da). See froth. (v.t.) . . . . âkâ-bôag (ke).

fectus, (s.) . . . . ât-bôdi (da).

 fog, (s.mist . . . . pûlia (da).

fold, (v.t.) of a mat etc. . . . . . . . ât-kôt (ke). (v.i.) one's limbs . . . . . . . . oyun-tali (ke).

foliage, (s.) 1. of one variety . . . . 1. tông (da). 2. of several varieties . . . . èremi-l'tot-pi (da) (lit. 'jungle hair').

follow, (v.t.) 1. . . . . âr-blo (ke). I am following you: dû ng'ârâlo (ke). 2. follow after . . . . ep-tid-mûda (ke). 3. follow last of all (bring up the rear) . . . . ig-fîya (ke).

follow tracks . . . . ân-pâg-ik (ke). I will follow the tracks myself, I am not afraid: dûl d'oum-balâm ân-pâg-ikke d'âddânga-ba.

fond, (adj.) 1. . . . . ig-yâmalinga (da); ōkô-châm (da); bêringa-lûunga (da). 2. of any kind of food . . . . âkâ-châm (da); ōkô . . . . pîchatinga (da). Being fond of honey I ate it all: d'ôkô âja pîchatinga-bôđig dûl ârârû lu're.

fontie. See caress.


fool, (s.) . . . . màgu-tîg (or tî)-pîcha (da). Don’t be a fool!: màgu-tîg-pîcha ka dâke!

foolish, (adj.) . . . . ig-pîchanga (da).


for, (postp.) 1. for the sake of . . . . âl. See dance, give, make, and App. ii. 2. on account of . . . . ik. See give. 3. with a view to, for the needs of . . . . at. See bring, cut down and gather. 4. on behalf of . . . . ōya. See ex. at barter. I am making this canoe for the Chief: we ng'âcha rôko mai l'ôya köpke. 5. in order to, for the purpose of . . . . eb. Biza has gone to the jungle for honey: bûna èrem len âjâkáraînâ l'eb kâtira. See adapt. 6. in place of . . . . ōng-têka; i-gâl. See instead of. 7. because . . . . edâre. I was angry for he grossly abused you: ôda ng'âb-tôônga dûgaya l'edâre da tigirere. 8. in preparation, or readiness for . . . . ōko-têlim. I am cooking food for my husband who is turtle-hunting: dûbûlâ yâlî lôbi-yâle l'ôko-têlim dû yûtâske.

for ever, (adv.) . . . . ōng-tâm.

forbear. See refrain.

forbid, (v.t.) . . . . ab-kâne. (ke). See anchor.

force, (s.) . . . . lûchur-yôma (da). Owing to the force of the surf the canoe was broken:
force one's way, (v.i.) through undergrowth ... akan-mái (ke). See part the hair.

dartiily, (adj.) ... gōra-tek.

dord, (s.) ... kéleto (da).

dore-arm, (s.) ... ig-kōpa (da).

dore-father, (s.) ... ót-maia (pl. maiaga). According to our traditions our forefathers were more numerous and larger than we are: mōkot-tārtāngna l'ekāra mōtot maiaga mardūru tek mat-ūbaba mat-tābanga bēdīg.

dorehead, (s.) ... ót-mūgū (da).

doreign, (adj.) ... ót-baia (da). foreign
country, (s.) ... ér-l'otbāia (da).

doreignor, (s.) ... ót-būd-l'ig-ēba (da); ig-līta (da).

dorenoon, (s.) ... bōdo-la-kāngna (da); bōdo-la-kāgalgna (da); bōdo-chānag (da); bōdo-la-ad làjalinga (da). See App. x.

dore-shaft of arrow. See head.

dore-shore, (s.) 1. ... kēva (da). 2. rocky ... bōroga (da). A coast having little or no foreshore is called pārag-bōroga (da). 3. extensive, sandy, and sheltered ... yāula (da). Encampments are invariably found in such places, as being favourable for tortling and fishing. 4. a little beyond ... tālaw (da). Fish are shot here at low spring-tides.

dorest, (s.) ... tāla-maich (da); ërem (da). See note at jungle.

doretell, (v.t.) ... ig-garma (ke).

doregt, (v.t.) ... ót-kūkli (ke). So it is! I forgot; ana-kela! mēda mōtākūkli. We forgot: mēda mōtot-kūkli. (v.i.) forget one's self ... ót-kūkli (ke). See ex. at barter.

doregive, (v.t.) ... ep-tig-lai (ke). See excuse.

dorek, (s.) for eating ... ākā-chāti (da). obviously of modern adoption. See branch and cross.

dorem, (s.) figure ... ab-dāla (da); ab-chāu (da).

dorem, (v.t.) construct, fashion, shape ... See do, make, shape.

doremerly, (adv.) 1. a short time ago ... kātin-wai. 2. some time ago ... mat-aī-yāba. 3. a long time ago ... mat-aī-yābya. 4. a very long time ago ... ār-tām (da).

doreformidable, (adj.) ... ar-gōra-bōtāba. See dangerous.

doreforeach, (v.t.) ... īji (ke); ót-māni (ke). See abandon.

dorefortunate, (adj.) ... ót-yāngna (da).

dorefortunately, (adv.) ... ót-yāb-len.

doreforward, (adv.) in front, in advance ... oto-lā (da).

dorefoster, (v.t.) ... ōkō-jeng'e (ke); ót-chāt (ke). (s.) 1. foster-father ... ab-mai-ôt-chātanga (da). 2. foster-mother ... ab-chām-ôt-chātanga (da). 3. foster-child ... ót-chātanga (da). Your foster-child is a good shot: ng'ôt-chātanga (wai) ūnya (da).

dorefoul, (adj.) See dirty.

dorefourth, (s. & adj.) ... 1. of five ... mūgu-chāl-tārōla (da). 2. of six ... ótō-tir (da).

dorefowl, (s.) 1. jungle ... três (da).

dorefowl, (s.) Gallinula phoenicura ... bāra (da).

dorefragile, (adj.) brittle, ... köta (da).
fragment, (s.) of wood, etc. . . . rub (da). See bit.

fragrant, (adj.) . . . öt-âu-béringa (da).

frequently, (adv.) . . . ong-tàle.


friend, (s.) . . . akan-jeng'enga (da); òko-dàbu (da); ig-jìnìám (da). All these are my friends: úcha-dàru mákan-jengenga (da).

friendless, (adj.) . . . akan-jengenga-ba.

friendly, (adj.) . . . òko-dàbunga (da).

friendship, (s.) . . . òko-jàtáwa (da).

frighten, (v.t.) 1. alarm . . . ig-wà (ke); árat (ke); en-adlàt (ke). 2. by night . . . ãr-yàyà (ke), by personating some demon. 3. frighten away; scare . . . ãr-yàdî (ke).

frightened, (p.p.) . . . ad-lànìga (da).

fringe, (s.) . . . yàmìnga (da).

frog, (s.) . . . lèdek (da). Is eaten.

from, (post-p.) . . . tek. I have just come from the heart of the jungle: wài dò èrem chàu tek gòi ònàre.

front, (s.) . . . of a hut, etc. . . . ig-wàlak (da). The front of my hut: òda bùd l'ìguwalak (da).

front-tooth. See tooth.

front, in (adv.) in advance, ahead . . . otoìà (da). In front of (postp.) facing . . . ãkà (or, ab) elma-len.

froth, (s.) . . . ãr-bòog (da).

frown, (v.t.) . . . ig-pùnyur-l'Àr-mù (ke), or kàti (ke). (v.i.) . . . iji-pùnyur (ke).

fruit, (s.) . . . chèta-tàlà (da); yàd (da); (in constr. yàt); yàt-bàntga (da) the last in contradistinction to the word for fish. See food.

fruit-tree, (s.) . . . àkà-tàlà (da). See tree.

fruit, bear (v.t.) . . . ar-bàt (ke).

fruitful, (adj.) . . . ar-bàntga (da).

fry, (v.t.) . . . pùgàt (ke).

fuel, (s.) esp. firewood . . . chàpa (da). See fire.


fully, (adv.) at full length, the whole story . . . èkù-lòr; ìr-lòr. See tell.

fun, (s.) . . . i-jàj (da).

funereal wreath, (s.) suspended round a burial-place . . . . ìra (da).

fungus, (s.) . . . pùlùgà-ìr-àláng (da).

funnel, (s.) (of steamer) . . . . birma (da). Also denotes gun-barrel, both signifying a cylinder emitting smoke.

furious, (adj.) very angry . . . . ìj-ànìàgà (da).

furnish, (v.t.) . . . màn-ak-tàg (ke); âtàng (ke). See give and sort.

fury, (s.) . . . ìj-ànà (da).

future, (s.) . . . ìjì-lèjengà (da). In future (adv.) . . . ka-wài-tek, (lit. from now, or to-day).
gobble, (v.i.) ed-wi (ke).

gain, (v.t.) win oto-la-omo (ke).
(v.i.) be successful oto-la (l’edá) (ke).
(lit. “be first.”)

gain, (s.) advantage, profit ar-pólok (da).

galt, (s.) ar-ladya (da). See recognise.

gale, (s.) úlna-tógori (da).

Gallinula phæoncura, (s.) bára (da).

game, (s.) play i-jål (da). The following is a list of the best-known games:—
1. See-saw ad-yênenga (da).
2. blind-man’s buff iji-tápa-lirmga (da).
4. hide-and-seek ab-atangga (da).
5. mock pig-hunting ad-reginnga (da).
6. mock night attack with soft-headed arrows iti-tajinga (da).
7. searching for jungle demon èrem-chágala-aténpna (da).
8. swinging themselves by means of long pendent tree-creeper ig-lēnganga (da).
9. flinging two pebbles fastened separately at the two ends of a short piece of cord into the tree-tops, the highest branch reached being the prize aimed at tûtënta (da).
10. throwing Cyrena shells horizontally (convex side uppermost) akh-këchianga (da).
11. “ducks-and-drakes” with flat stones along the shore chëchekanga (da).
12. Cat’s cradle jibra (da).
13. mock-burials in sand by children ab-nátna (da).
15. wrestling ad-lënga (da).

gap, (s.) jág (da).

gape, (v.i.) åpa (ke).

gar-fish, (s.) ohÝpro (da); tóko-dúmu (da).

gargle, (v.t.) åkan-udu (ke).

garter, (s.) tá-chônga (da). See App. xiii.

gash, (v.t.) ab-náta (ke). The prefix, ab, ar, ång, etc., depends on the part of the person referred to. See instead of.
gash, (s.) oto-pólo (da).

gasp, (v.i.) 1. åkan-chaiti (ke); ång-aj (ke). 2. be at the last gasp tög-dápi (ke).

gather, (v.t.) 1. fruit by climbing on to the branches or by knocking down gôd (ke).
2. by twisting the stem gôdla (ke).
3. ripe fruit which has fallen git (ke).
4. fruit with a hooked implement ngáta (ke).
5. by shaking the tree with the hands yás (ke).
6. fruit by shaking the tree with the feet rûdla (ke).
7. the fruit of the Nipa fruticans köp (ke).
8. fruit from bushes or branches within reach, also flowers and mushrooms tóp (ke).
9. honey aja-púj (ke); aja-kâraj (ke). Are you gathering honey for them? an ngól et at aja-púj–ke?

See for and App. ii.

gaze, (v.t.) i-téreli (ke).

generous, (adj) 1. in giving food onyát-bëringa (da).
2. in giving food or presents ún-rán (da).

gesticulate, (v.i.) iji-wëwingi (ke).

get, (v.t.) procure óro (ke); ló (ke); (ót-)púj (ke). See gather. Get some fuel quickly from the jungle èrem tek yere chápà lóîke. See obtain. Get whatever you can: (lit. what is even bad): ngó michima jëbaq wò-dig pújke. Get out of this. Be off!: áchik wai ón! Get out of the way!: ngadóchái! Get up, (v.i.) (after sleep) óyu-hóike. See up. Get up (lit. “stand”!): kápî!

ghost, (s.) chàuga (da); chágala.

giant, (s.) à-róchobo (da).

giddiness, (s.) ig-lîleka (da).

giddy, (adj.) ig-lîleka (da); èlamjanga (da).

gift, (s.) 1. present êrmán (da); ar-lúmán (da). See receive. 2. if received from a stranger yád (da). (in constr. yát.)
gill, (s.) of fish yát-lig-jág (da); åkà-yá (da).
gird, (v.t.) ár-étai (ke). (v.i.) one’s self óto-chô (ke).
girdle, (s.) waistbelts in general, whether plain or ornamented . . . a-rē-tāinga (da).
1. plain description, made of young Pandanus eaves . . . a-bātnga (da), viz. (a) that worn by both sexes is provided with a tail (bushy for women) . . . bōd (da). (b) without tail (in addition to bōd, worn by women only) . . . rōgun (da). 2. ornamented with Dentalium octogonum shells . . . garen-pēta (da). See App. xiii.

girl, (s.) See App. vii for terms denoting approximate age.

give, (v.t.) bestow, make a present . . . mān (ke); ā (ke). Give him a little for my sake!: dūl en yabā mān! I will give you this canoe: uča rōko wai dō ngēn ā. Give me!: den ā! Give! (begging) jē! Give back. See restore. Cause to give. See make. Give more . . . lāt (ke). Give birth. See bear.

glad, (adj.) . . . ot-kūk-bērīnga (da).
Very glad. delighted . . . ot-kūk-lār-wālakninga (da). Are you glad?: an ng'ot-kūk-bērīnga (da)?

 gland, (s.) 1. . . . ākā-kōro-tim (da).
2. of the groin . . . eb-ār-kōro-tim (da).

glare, (s.) of the sun or torch . . . ar-chāl (da).

glare, (v.i.) in anger . . . i-tēreli (ke).

glass, (s.) 1. of window or mirror . . . tīg-oādīnga (da). See see. 2. bottle . . . bijma (da). (From bottles flakes are produced for shaving, tattooing, and scarifying).

glitter, (v.i.) glisten . . . kar (ke).

globular, (adj.) . . . ot-bana (da); mōtāwa (da). See ball.

glow, (s.) of setting sun . . . bārā (da).

glow-worm, (s.) . . . bēlā (da).

glutton, (s.) . . . īt-nōmanga (da).

gnash, (v.i.) . . . tūg-lōko-chāpi (ke).

gnat, (s.) . . . ūnīpa (da).

gnaw, (v.t.) a bone . . . kāruma (ke).

gnetum odula, (s.) . . . pilita (da). (The fibre of the bark is extensively used). See App. xi and xiii.

go, (v.i.) 1. in a general sense . . . īr (ke). Where are you going!: tekarichā

ngō lirke? (also, tekarichā ngōke? lit. whither you?) See hope. 2. Go to a known or specified place . . . kātik (ke). When are you going to Woi's village?: tain ngō woi l'ta bara i len kātikke? See thither.
24. Go together, of two . . . ik (ke); of three or more . . . itīk (ke). See accompany. We all went there together: med'ār-dāru kāto mitikre. 25. Go on shore. See land. 26. Go on board. See embark.
27. Go along the shore on foot . . . tōko-ndo (ke). 28. Go to and fro in a purposeless manner, as when in grief or pain . . . iji-yāluma (ke) iji-lūma (ke). 29. Go out, be extinguished. (of fire, torch, etc.) iji-tāri (ke). 30. Go by water (by canoe)
### Goat

We all went (by canoe) to Kuy Island village which is at some distance to the north: **med’dárúru dáratâng baraj etârjana lôyaba yôte len makanguiré.**


*goat, (s.) (also sheep) . . . . tûtma (da).* Derivation not traceable.

*gobble, food (v.t.) . . . i-châplat (ke).*

*God, (s.) . . . Pâlugà (da).* God created the world: **Pâlugà èrema mótre.**

*goggle, (v.t.) . . . ig-elri (ke).*

*gold, (s.) . . . *See metal.*


*good-looking, (adj.) . . . i-tâ-bêringa (da); dåla-bêringa (da); ab-inô.*

*good-bye, bid, (v.i.). *See Farewell.* Good-bye! (said by one person) . . . kam wai dôl! (lit. ‘here indeed I’). Good-bye! (said by more than one) . . . kam wai mőloichik! *good gracious! . . . kualêh!*

*goodness, (adj.) virtue . . . ot-bêringayôma (da).*

*gore, (s.) . . . mùruði (da).* Prefix ab, ot, etc. *See App. ii.*

*gore, (v.t.) as a wild boar . . . ab-ngàta (ke).*

*gorge, (v.t.) . . . ab-jôdo (ke); ig-nôma (ke). Don’t gorge yourself! ng’ab-jôdoke dâke!*

*gorgonidae, (s.) . . . béwa (da).* So called “red coral” having jointed and ramified stalks. The connection with *isidae* is recognized, also the distinction between these groups and corals.

**Governor, (s.) Head Chief (one possessed of supreme authority) . . . . ot-yúbur (da).**

*gradient, (s.) . . . òko-chûrma (da).*

*gradually, (adv.) . . . ig-yôgongga-len; òko-lôdônga-len. *See one by one.*

### Gristle

*grain, (s.) . . . ot-ban (da).*

*grand-father, (s.) (also great-uncle) . . . maïola; grand-mother (also great-aunt) . . . chânola; grand-son (also great-nephew) . . . bälola; grand-daughter (also great-niece) . . . bälola-pail (da). *See App. viii.*

*grasp, (v.t.) . . . mótri (ke).*

*grass, (s.) . . . yûkala (da).*

*grass-hopper, (s.) . . . witaïna (da).*

*gratis, (adv.) . . . ékan-kâlya; arûa.*

*grave, (adj.) . . . mûkuringa (da).*

*grave, (s.) 1. place of interment (empty) . . . ab-el-ig-bang (da). 2. grave which is occupied . . . bûgu (da).*

*gravy, (s.) . . . akà-raïj (da); akà-raj (da); âna (da). This word is used if fatty; also for juice of certain fruits and liquid honey. Pork gravy . . . reg-dama-akà-raïj (da). *See honey, juice, gum, oil.*

*grease, (s.) . . . ot-lûbu (da).*

*great, (adj.) 1. in size . . . bôdia (da); dôga (da); chânag (da); 2. in quantity . . . úbaba. *See big and much.*

*greedily, (adv.) . . . ig-râl-tek. Owing to his being faint from hunger he ate greedily: ot-kûk-la-pânga le’dare ig-râl-tek mûgre.*

*greedily, eat, (v.t.) without regard to others . . . ig-nôma (ke).*

*greedy, (adj.) with ref. to food . . . akà-rângga (da).*

*green, (adj.) fresh, of vegetation . . . galpa (da).*

*green, (adj.) . . . ele-paj (da).*

*greet, (v.t.) . . . i-kâka (ke). No form of daily salutation is customary among them. *See go forward.*

*grief, (s.) . . . akà-bûlab (da); kûk-jâbag (da).*

*grieve, (v.t.) . . . en-ţêkik (ke); en-bûláp (ke).*

*grieve, (v.i.) . . . bûláp (ke).*

*grin, (v.i.) . . . òko-mûkuri (ke).*

*grind, (v.t.) . . . pêto (ke); pûlaiha (ke).*

*grind the teeth, (v.i.) . . . akân-ri (ke).*

*gristle, (s.) . . . yînga (da).*

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groan, (v.i.) . . . a-tâni (ke); âkâ-dûn (ke); âr-dûnuka (ke).

grog, (s.) . . . rôg (da). Probably derived from the English word.

groin, (s.) . . . pêke (da).

grope, (v.i.) . . . elâkâ-pâ (ke).

ground, (s.) land . . . gara (da).

ground-swell, (s.) bôroga-l‘ôt-goloin (da).

ground, (v.i.) of a canoe, etc . . . ad-yôbole (ke).

grow, (v.i.) . . . walaga (ke); ab-dûga (ke).

trowl, (v.i.) . . . görâwa (ke). See snore and thunder.

grown-up, (s.). See App. vii.

grub, (s.) See beetle and larva.
grunt, (s.) of a pig . . . reg-l’âkâ-tegi (da).
grunt, (v.i.) . . . ad-reg-l’ij (ke).
graud, (v.t.) See protect.

guardian, (s.) . . . ōko-jeng’enga (da).
guess, (v.i.) . . . chûmro (ke).
guest, (s.) . . . bilinga (da); ôt-yâuga (da).

Guettarda spectosa, (s.) . . . dîmto (da). Its leaves are used for flooring of huts. See App. xi.

guide, (v.t.) through jungle . . . el-l’ittân (ke).
guilty, (adj.) . . . ôt-kâlya-ba (da).
gull, (s.) see-bird . . . lêche (da).
gulp, (v.i.) . . . ftonti (ke).
gum, tree, (s.) 1. freshly-gathered, moist . . . âna (da). 2. when dry . . . lûrum (da).
gum, (s.) flesh of the jaw . . . ig-dôriya (da). See App. ii.
gun, (s.) musket, (also barrel of same) . . . birma (da). 2. gun, cannon (also barrel of same) . . . birma-bôdia (da). 3. gun, muzzle of (lit. mouth) . . . birma-l’âkâ-bang (da). 4. gun, fire a. (v.t.) . . . (ôt-) pâguri (ke).
hammer, stone (a.)... tailli-bana (da).
2. iron-hammer... wolo-l'ar-bó (da).
hammer, (v.t.)... tāi (ke); tī-tāi (ke).
hand, (a.)... ōng-kōro (da). See App. ii. (a) left-hand... ig-kōri (da)
(b) right-hand... ig-bida (da). (c) palm of hand... ig-elmā (da). (d) back of hand... ōng-kōro-l'ar-ète (da).
hand, (v.t.) pass, give with the hand... i-tār-tāk (ke).
handful, (a.)... rōngla (da).
handcraftsmen, (a.)... ōt-rājī (da).
One skilled in making canoes and bows.
handle, (a.) 1. of adze... pāra (da);
wolo-pāra (da); wolo-l'ar-pāra (da). 2. of bow... kārama-l'ong-tōgo (da); ūn-tōgo (da). 3. of paddle... wāligma-l'ong-tōgo (da).
handle, (v.t.) See touch.
handsome, (adj.)... tā-bērīgā (da);
đāla-bērīga (da); ab-inō (da).
handy, (adj.) dexterous... ōn-bērīga (da).
hang, (v.t.) 1. suspend... ig-ngōtoli (ke).
2. by the neck... ākkā-lōrōpti 'ke). See pinion. (v.i.)... iji-ngōtoli (ke);
čangī (ke).
happen, (v.i.) 1. take place, occur... sōko-dōaši (ke). What happened when the steamer grounded on the reef: birmā-
heleko jōvio len adyōbōlinga bēdīg michība t'ōko-dōaši? 2. befall... làb (ke).
What’s happened! (as on seeing someone in pain): michība làbë! What’s happened
to your (injured) hand?: michība ng'ong làbë? See Ex. of omissions in App. ii.
happy, (adj.)... ōt-kūk-bērīga (da).
harbour, (a.)... el-ar-ūla (da).
hard, (adj.) not soft... chēba (da).
harden, (v.t.)... ōt-mōt (ke). (v.i.)... ōt-chēta (ke). See! the wax has
again hardened: woi gëlīb / kān-gā-tā-būj rōlkā
ōto-chētāre.
hare-lip, (a.)... ig-pai-tōr (da).
hark! (interj.)... a!; ākan-dai!
āyandai!

harm, (a.) See injury.
harm, (v.t.) See damage.
harpoon, (a.) for turtles and large fish... kowāia-l'ōko-dātanga (da). harpoon-
line... betmo (da). See spear and
App. xiii.
harpoon, (v.t.) 1. more than one...
dāt (ke). 2. only one... jērali (ke).
harvest, fruit, (a.)... rāp-wāb (da)
(lit. "season of plenty"). See App. ix.
hasien, (v.t.)... ar-tālawa (ke). (v.t.)
... ar-yēro (ke).
hasilv, (adv.) with haste... yirad-
tek; rēo.
hatch eggs, (v.i.)... mōlo-la-iji-dā (ke);
oō-dāli (ke).
hate, (v.t.) any person or object...
jābag-lūa (ke). See dislik.
haul, (v.t.) a rope... ig-dōkra (ke);
dōkri (ke); (beach) a canoe... òiyo-kāg
(ke). See beach.
haunch, (a.)... ar-dama (da).
have, (v.t.) See own, possess.
hawk, (v.i.) clear the throat... ākā-
chira (ke).
hawk, (falcon), (a.)... kōlo (da).
hawk's-bill turtle, (s.) (Caretta imbricata)
... tā (da).
haze, (a.)... pūlia (da).
hazy, (adj.)... pūlianga (da).
h, (pron.) 1. ōlla. (in construc. ōl; ō;
ā; a; ōnas). See App. ii. 2. (honrofic)
... maia. He (the chief or other senior
sent his own canoe: maia ēkan ōko iti-tāne.
head, (a.)... ōt-chēta (da). (in construc.
-tā; tī.) See brow-ache and know.
2. headache... ōt-chēta-l'ōt-yed (da);
(a) on crown of head... ig-bon-ʔi (da);
(b) on brow... i-tāla-yāb (da). 3. back
of (occupy) ... ōt-yā (da). 4. crown of
... ōt-kāka (da). See App. ii. 5. head
(or foreshaft) of pig-arrow... (a) the wooden portion... ēla-līa-tōtōr-tā (da);
(b) the iron blade... ēla-l'ōko-pāt (da).
6. head of bed or of sleeping mat... ōko-
tāp (da). 7. head-dress (chaplet)... gō
HEADY, (adj.) intoxicating ... têtanga (da).

heal, (v.t.) ... iti-gōr (ke). (v.i) of a wound ... yèle (ke).

healthy, (adj.) in good health ... õto-tig-bèringa (da); ad-bèringa (da); ab-yed-yāba (da). We have been healthy (enjoyed good health) for a long time: ãra-âbo tek meda m'ãot-tig-bèringa (da).

heasp, (a) ... ŏt-jeg (da). See kitchen-midden.

hear, (v.i) 1. ... i-dai (ke) (lit. understand with the ear); (or ig)-pâku-dai (ke)
2. a voice (or gun-fire) ... åká-tégi-l'idai (ke). See ear, sound, understand, voice.

hearken. See listen.

heart, (a) 1. seat of affections and passions ... ŏt-kûg (da). (in construc. kûk.) See App. ii. 2. the organ ... ŏt-kûk-tában (da).

hearth, (a) ... châpa-lig-bûg (da).

heat, (a) 1. from sun or fire ... ig-ûyà-yôma (da). 2. of sun, when excessive ... rita (da). See sunstroke. 3. of body, as from fever, clothing, exercise or confined air ... ab-ûyà-yôma (da).

heat, (v.t.) a cooking pot ... åká-ûya (ke). 2. cold food ... ŏt-ûya (ke).

heave a weight, (v.t.) ... âr-wómô (ke).

heave up, (v.t.) hoist ... ab-réjai (ke).

heaven, (a) 1. the sky ... môro (da).
2. paradise. See paradise.

heavy, (adj.) 1. of inanimate objects ... inma (da); wómà-ba (lit. not-light). 2. of animate objects (not human) ... ōt-inma (da); ŏt-wómà-ba. 3. of human beings ... ab-inma (da); ab-wómà-ba.

heed to, give, (v.i) See attend to.

heel, (a) ... ōng-gûchul (da).

hegat, (a) 1. stature ... ab-tà pangaya-yôma (da). Woni and Bira are of the same height: woi õl-bëdig bira l'ab-lápanga-yôma woi åká-páradà. 2. of any hill or dwelling ... ig-môro-yôma (da). 3. of any tree ... ig-laga (da). The area attains a great height at the Nicobars: malai ìs òm en len dàrìpa ìgîlaga ìtâbàba.

heir, (a) ... år-gôranga (da).

heir, appoint an, (v.t.) ... år-diya (ke). By whom was he appointed heir?: õl mëja la ãrïyangata?

hell, (a) See purgatory.

helm, (a) ... ar-giuda (da).

help, (v.t) ... i-tà (ke). Help this boy to bring the bundle (of food) from my hut: âck' åká-kâdaka len ìs bûd-tek oðskâga l'îït-dôyuke. õtô-gôlai (ke).

helpless, (adj.) ... ab-likinga (da).

Hemiscardium unedo, (s) ... rêketo (da).

See App. xii.

hence, (adv.) from this place ... ãchik; kãrik; kãrin-tek. Go and (lit. hence) shoot!: ãchik woi taij!

henceforth, (adv.) ... ka-wai-tek. (lit.) now-from.

her, (pers. pron.) ... 1. ìllen. (in construc. en; ad; ìyu. See App. ii and marry.)
2. (honifere) ... chân(a)-len; chân(a)-len. 3. See him and App. ii.

her, (poss. pron.) 1. ... ìa (da). See his and App. ii. 2. (honifere) ... chân(a)'; or chân(a)''. See Ex. at own.

her own, (pron. adj.) ... ãkan. My mother took away her own basket, not yours: dáb-thîngs ìkan jôb èkri yékàán yàboada.

herself. See himself.

herd, (a) ... tig-jâlanga (da).

here, (adv.) ... kàre; kàmin (da);
kàrin (da); kàm (da); kà (da); kàm-dà-kàm.
Here it is!: kom-da-kam! Here it is, take it!: kâre!

hereabout, (adv.) ... ãr-tâng (da).

There are plenty of fish hereabout: yàs l'îrîngôga (da). Attendant circumstances make clear whether fish, fruit or other food is referred to.

hereafter, (adv.) ... ìjì-lèjenga-len.
heretofore, (adv.) . . . . figâkâ.

Heritiera littoralis, (s.) . . . . môt (da).

hermit-crab, (s.) . . . . önä (da), claw of . . . . önä-l'ig-wât (da); önä-l'ong-kûro (da).

See claw.

hero, (s.) . . . . i-târmîlinga (da).


hesitate, (v.i.) 1. in saying . . . . âkâ-tâgi (ke). 2. in doing . . . . ar-ér-gât (ke).

hew, (v.t.) 1. with axe or adze against the grain . . . . öto-kâp (ke). 2. with an axe in direction of grain . . . . châlat (ke).

hiccough, (s.) . . . . kâl-wôt (da). Both a hiccough and an echo are attributed to the action of a tree-lizard. See echo and lizard.

ab-ôna (da). (lit. body-breath.)

hiccough, (v.i.) . . . . kâl-wôt-l'ab-lôti (ke).

ab-ôna (ke).

hide, (s.) . . . . ab-êd (da). (in construc. ab-êj).

hide, (v.t.) conceal . . . . märë (ke). (v.i.) lie concealed . . . . iji-mâre (ke).

hide-and-seek, (s.) the game . . . . ab-stânga (da).

hideous, (adj.) . . . . i-tâ-jâbag (da); dâla-jâbag (da).

he ! (excl.) calling to one at a distance . . . . hê!


hill, (s.) 1. lofty . . . . bôrôn (da).

hilly, (adj.) . . . . pâu (da).

him, (pron.) . . . . öllën; (in construc. en;) ad; öyû. See nurse and App. ii.

She married him yesterday: öl dîlê ad abîkre. (honorific) . . . . mai(a)-len; I saw him (one's father, chief or other senior) yesterday: dîlê dô mai(a)-len igbâaugre.

himself, (pron.) . . . . öyûn-batâm; öyûn-têmâr. See take away.

hinder, (v.t.) obstruct . . . . târ-têkik (ke).

hindmost, (adj.) . . . . târ-oło (da).

hip, (s.) . . . . Âr-chörrog (da).

his, (poss. pron.) . . . . ia (da); öt; ar; ab; etc. See App. ii. His cooking pot: ia bîj (da). His wife: i-iûkyûte (da). His tooth: ig-tâg (da). (honorific) . . . . mai(a)l'. See Ex. at son.

his own, (pron. adj.) . . . . èkan. He is returning to his own home: öl èkan bûd lat wîjke.

hiss, (v.t.) . . . . chij (ke); sîngä (ke).

The latter word has been recently adopted to denote the sound made by Burmese and others when inciting their dogs while pig hunting; it and "rais" (sometimes used for raîj, milk, etc.) appear to be the only words in which the letter "s" is noticeable; in pronouncing such a word as Ross they say "Râch."

hiss, (v.i.) as a snake . . . . wôpo (ke).

hit, (v.t.) 1. with an arrow . . . . paiti (ke). 2. with a stone . . . . tâ-kalpi (ke) (prefix, ab, ot, ig, etc.) 3. with one's fist . . . . ab-tûlra (ke); ab-tûchûr-pî (ke); ab-tàia (ke). 4. with any missile (a) (if intentionally) . . . . öt-yap (ke); (b) (otherwise) . . . . paidî (ke). 5. with a stick or weapon . . . . përe (ke); râli (ke). See beat and App. ii.

hither, (adv.) here . . . . kach; kâch.

See another and come.

hitherto, (adv.) as yet, till now . . . . figâkâ.

hivè, (s.) . . . . mâi (da).

hoarse, (v.i.) . . . . ig-rîrwi (ke); teqîla-lôtî (ke).

o, indolent: ò, pole: ò, pot: ò, awful: òi, boil.
hobble, (v.t.) . . . ót-ladya (ke).
hoe, (s.) . . . lákà (da).
hoe, (v.t.) . . . bang (ke).
hog, (s.) See boar, pig.
hog-spear, (s.) . . . òr-dùntga (da); áká-dùntga (da).
hoist, (v.t.) See heave up.
hold, (v.t.) 1. . . . páchu (ke). Unless you hold me I shall fall: móda ngó den páchuke ýába dó pàke. 2. Hold the hands above the head as when dancing . . . ijì-yòd (ke). 3. Hold back. See restrain.
hole, (s.) 1. in the ground . . . ákà bang (da); ár-bang (da). 2. bored in wood-etc. . . . ákà-tóbulinga (da). 3. crab-hole . . . See crab. 4. ear-hole . . . púku-l'ákà-bang (da). 5. hole through anything . . . ákà-kór (da).
hole, (v.t.) make 1. in shell, wood, etc. . . . rò (ke). 2. in the ground . . . bang (ke).
hollow, (adj.) . . . ár-lú (da).
Holothuria edulis, (s.) bêche de mer . . . pùrud (da).
home, (s.) one's own hut . . . èkán-bùd (da). My home is far from here: d'èkàn bùd kùrin tek elápà (da). This is my home: úcha d'èkàn-bùd (da). At home (lit. in own hut). Èkàn-bùd-lèn. Will you be at home tomorrow?: an wàí ngó tìlàyà ng'èkàn-bùd-lèn?
hone, (s.) . . . tâlag (da).
honest, (adj.) . . . èkó-tâpìnga-bà (da).
honey, (s.) 1. the superior golden description . . . àja (da); àja-âna (da); tâ-la-kòl (da)*. 2. the inferior black kind . . . tôbul (da); tôbul-âna (da); màrìn (da).* (* These two terms are employed only by àká-yàb, See fast when referring to honey).
 honeycomb, (s.) 1. golden . . . kàngà (da). The best portion in which honey is stored is called ája-lèn (da); the portion in which the larve are found . . . àja-tò (da); and the bee-bread . . . àja-bàj (da), the only portion of the entire comb which is not swallowed is the wax, which is utilized in the manufacture of kàngà-tà-bùj (da). See App. xii. 2. black honeycomb . . . ri (da) from which the tôbul (da) is obtained.
honey, gather. See gather.
honey-season, (s.) . . . râp-wàb (da); lâda-châu (da). See App. ix.
hoof, (s.) . . . óng-pàg (da).
hook, (v.t.) . . . ngâtà (ke).
hop, (v.i.) . . . àrá-jòbo (ke).
hope, (v.i.) 1. . . . ìddì-ìkò (ke).
. 2. (deprecatory verbal suffix) . . . kok! See may-no (or -not). I hope they won't let you go there! (lit. may no permission be given you to go there!): kàto ng'òìjò lìr-kok! See let.
Hopea odorata, (s.) . . . chàuga-yùanga (da).
horizon, (s.) . . . el-òko-kili (da). See Ex. at see.
horn, (s.) of cattle . . . wólò-tà (da)
 . When we first saw cattle we called the horns (lit. things) on their heads wólò-tà (da), i.e., adze(-like) bones: ìdèì-ìjìyà gári ìg-bàdíìgà bédìì màrìì dììt àtìta míì len wólò-tà marâl-tàikèrè.
hornet, (s.) . . . tòl-yàkùr (da).
hospitable, (adj.) . . . ákà-kàt-kàrìngà (da).
host, (s.) entertainer . . . ìg-gàìàngà (da). Hostle, be (v.i.) . . . ákà-yòdì (ke).
hostility, (s.) . . . yòdì (da). See enmity.
hough, (s.) back part of knee-joint, hock...ab-ápita (da).

house, (s.) See hut.

hover, (v.i.)...iji-pápyna (ke).

how? (adv.) 1. by what means? in what manner?...ki-chika-chá (da)?; bicha?:
ba-kicha (da)? See App. i. How did you hurt your hand (or foot)?...ki-chikachá ng'óng-re? See Ex. of omissions in App. ii.

Here the complete sentence would be:...ki-chikachá ng'óng-kóro (or pág) gerire? 2. to what extent?...tán-tún (da)? (lit. where more?) 3. how big?...tán-tún-dóga (da)? 4. how far?...tán-tún-elarpála (da)? 5. how long?...tán-tún-lápanga (da). 6. how old? (of an aged person)...tán-tún-chóroga (da).

kan-tún (da)? 11. how many more?...ki-chik-tún (da)? 12. how much more?...tán-
tún-tálk? Exclamations:—How big it is!...ai! pibil. how small it is!...ai! chótah!...how very big he (this person) is!...úcha-tá-dóga!:...how very small he (this person) is...úcha-tá-kétia!

hug, (v.t.)...ab-nilip (ke).

huge, (adj.)...róchobo (da).

hullo! (interj.)...hé!

hum, (v.i.)...id-tégí (ke).

humble, (adj.)...ig-lékínga (da).

humbug, (v.i.)...åkan-óyada (ke).

humorous, (adj.) amusing, funny...

yengatinga (da).

hump-back, (s.)...ab-ngó-cháwa (da).

hump-backed, (adj.)...ab-ngócháinga (da).

hunger, (s.)...åká-gári (da); åká-wéral (da). Hunger, appease one's, (v.i.)...teg-bút (ke).

hungry, (adj.) faint from hunger...öt-kák-la-pángá (da); åká-gáríngá (da); åká-
wéralinga (da). We are hungry: mákát
gáríngá (da).

hunt, (v.t.) 1. (a) with or without dogs...dele (ke). I am pig-hunting on my own account: dô d'a deleke. See App. ii and account. (b) ditto. in the jungle...ig-dele (ke); (c) ditto. along the shore...óko-dele (ke). 2. without dogs...pai-lâu-júd (ke). 3. in a mangrove swamp...bádá-loi (ke). The soft mud and denseroots of the Rhizophora conjugata serve to aid the hunting-party by impeding the pig. 4. hunt turtles by poling along the shore...yádi-lóbi (ke). 5. in deep water...yádi-tág (ke); jéru-tág (ke).

hunter, (s.) 1. of pigs...ig (or óko)
delenga (da). (a) if expert...ún-reg (da). (b) if inexper...ún-lámá (da).

2. of turtles...yádi-lóbinga (da). (a) if expert...ún-yádi (da); (b) if inexper...
ab-lámá (da).

hunting, (s.)...út' (da). I am fond of hunting...wái dól út' len béringa láake.

hunting, return from (v.i.) 1. ...út'
lót'ón (ke). 2. after brief absence...
út'-tek-ijí-kálpi (ke).

hurl, (v.t.)...kó-ri (ke).

hurrah! (interj.)...wè-èl; yélo!
Hurrah! there's the moon at last: yélo!
ógar-li-à-lí-àtire à-wê-è!

hurry, (v.t.)...ar-tálawa (ke); ar-kán (ke). (v.i.) 1....ar-yéré (ke); irat (ke).

Hurry on (or up) you are keeping me back:
ng'ar-yéré! dô d'óng ngótáke (lit. "I am hooking my feet.") 2. be in a hurry...öt-nànéka (ke). Don't be in such a hurry èlebe!

hurt, (s.) injury...geri (da).

hurt, (v.t.)...eb-jábági (ke); (ab) geri (ke); (kká)-chám (ke); (idiomatically) óng (ke).
See Ex. at how... (v.i.) 1. ad-
geri (ke); 2. hurt one's self...eb-
ökkan-jábági (ke). 3. It hurts!: éyé! iýé!

husband, (s.) 1. newly married...ik-
yâte (búla) (da). p. pron ad, ang, a, etc. See App. ii and viii. My (newly married) hus-
bond is absent to-day: ad ik-yátè kowai
abyûba (da). 2. after some months . . .
ab-bûla (da). See App. viii.
hush! . . . . mila! ; um! ; ah!
husk, (s.) as of a coconut . . . . øt-ød (da) (in construc. øt-èj).

hust, (v.t.) . . . . doch (ke) ; dobich (ke).

but, (s.) 1. generic name . . . . bûd (da). The fire spared my hut: idal dia bûd len øt-tid-dûbure. 2. common lean-to, consisting of roof only . . . . chûng (da), of which there are three varieties: -(s) chûng-tëpinga (da); (b) chûng-tørrana (da), which are thatched with Calamus leaves (chûngta da); in the case of (a) the leaves are closely plaited with a view to their lasting for two or more years; while in the case of (b) the leaves are merely tied together and serve for about a year; and (c) chûng-daranga (da), the roof of which consists merely of Arecia leaves loosely laid over a rough frame-work in order to afford shelter for a brief period.
4. bachelor's hut . . . . katógo (da).
5. large communal hut . . . . bûrai (da); baraij (da).

I

I, (pron.) . . . . dûlla: (in construc. dû; da: d': meda). See we, remember and App. ii I forgot: meda módt-kûlïre (or dû d'øt-kûlïre). [ Y.B.—We forgot: meda módt-kûlïre.]

Identical. See same.

Identify, (v.t.) . . . . id-ig-nûli (ke). See distinguish.
idiot, (s.) . . . . ig-pûcha (da).
idiotic, (adj.) . . . . ig-pûchanga (da).
idle, (adj.) indolent . . . . ar-gûrûnga (da); òng-yûma-ba (da).
idle, (v.t.) . . . . ara-æn (ke).
lider, (s.) . . . . ar-gûngra (da).

If, (conj.) on the condition or supposition that . . . . ñûdã. If you will make two arrows for me (then) I will give you something good: ñûdã ngô den ëla l'ikpôr ñûdã (ke) (êgô) dô ngên bëringa mânsêe.

Ignite, (v.t.) . . . . chûpa-l'ig (or l'òko)-pûgat (ke); chûp-a-l'òko-jôï (ke).


iguana, (s.) . . . . dûku (da).

ill, (adj.) . . . . ab yed (da); ad-jàbàg (da). See rest. No one is ill at my village: dûa bûrai lat ñûchîn ad-jàbàg yûbà (da).


illiberat, (adj.) . . . . ñûn-yàt jàbàg (da); ar-mûre-ba (da). Although we coaxed them very much (still) they were illiberat (would give us next to nothing): ñûdàia meda dûgàya et ñûgôrûre. ñûk ðûmûre-ba (da). See ñûax.

ill-treat, (v.t.) . . . . ãko-tig-jàbàg (ke); ñût-jàa-ri (ke).

image, (s.) . . . . ot-yôlo (da).

imitate, (v.t.) . . . . ñût-tàr-tûl (ke). 2. any word or sound . . . . ñûkà-tà-chûrû (ke). See repeat. 3. copy any handiwork . . . . ñûng-tà-chûrû (ke).

immediately, (adv.) . . . . kà-gû. See at once.

immediate, (adj.) See big, large.

immodest, (adj.) shameless . . . . ñût-tek-yûba (da).

immoral, (adj.) See lewd.

immortal, (adj.) . . . . ñûn-okolûninga-ba (da).

immovable, (adj.) . . . . ñûn-màpûya.

impatient, (adj.) . . . . ñûa-kûnûna (da).

impenetrable, (adj.) of jungle . . . . ñûbû (da).

Imperial pigeon, (Carpophaga insularis) (s.) . . . . ñûrûd (da).

impersonate, (v.t.) See assume.

impertinent, (adj.) . . . . têdyûngà (da).

importunate, (adj.) . . . . ñût-figûngà (da).

importune, (v.t.) 1. beg, entreat . . . . ñûgàna (ke). 2. urge persistently . . . . ñût-figû (ke).

impossible, (adj.) 1. that cannot happen . . . . tìlik-ba (da). 2. that cannot be done
IMPOSTOR

... öng-chák-yāba (da). Impossible! (interj.) (Is it possible?): ba-ócho!

impostor, (s.) by obtaining food under false pretences... akà-yàmalinga (da).
impotent, (adj.)... óko-tóyu (da).
impromptu, (adv.)... of song or speech...

akà-úmu-tek. He sang impromptu a good song last night: ọl gáruj-ya akà-úmu-tek bôrungá rámúd-tóyure.

improve, (v.t.)... tölob (ke).

in, (adv.)... len; bédig. In climbing there he fell down: kàko gáunyà-len (or bédig) ọl píre.
in, (postp.) len; ya. See inside. He is sleeping in the hut: ọl bùd ya (or len) márúkà.

in order to. See order.

impossible, (adj.) by climbing or other means... figátinga-ba (da).
imaccurate. See incorrect.
imactive. See idle; lazy.
imattentive, (adj.)... ig-léta (da).
You are very inattentive to-day, what is the matter with you? (what are you about?): kàvài ng'ig-léta dògàya ngà mishimake?
imessantly. See always; constantly.
imeditor. See tooth.
imclose. See enclose.

incummoda, (v.t.)... tàkla (ke). The bow of the Nicobarese canoe incummoda me when (using it for) turtling: meda îbìnga bédig màla îa rákó-l'òt-màgu den tàklaù.

incomplete, (adj.) unfinished... àr-lúngà-ba (da).
incorrect, (adj.)... ìba-yàba (da).
increase, (v.t.)... ọn-tetakàrài (ke).

Before the rains commence we must increase our stock of jack-fruit seeds: gúmul l'ókò-
lèlìm me'dìbàwàìì kàita-bà ìtìjègìdà l'óntetakàràikà.

incurable, (adj.) 1. of a wound... yèle-
ba (da). 2. of a disease... tegbòìngà-ba (da).

indecent, (adj.) immodest... òt-tek-
yàba (da).

indeed, (adv.) 1. wài (da). (gener-
ally at the beginning of a sentence). He did
indeed give it to me: wài ìnà dèn ìrù. See
Ex. at just as and position. 2. ìba.
He is indeed dead: ìbà òkòfìre. 3. indeed?
... an-ùba?

India, native of (s.)... chàugàlì. See
ghost.

Indian corn. See maize.
Indian-file, (s.)... yòlo-dókngà (da).
indigestible, (adj.)... kák-tàr-wàrìngà
(da).

Indignant, (adj.)... tìg-réngà (da).

individual, (s.)... ab-dàlàg (da). Every
individual present is a kinsman of mine: ab-dàlàg ìbà-ùjìlà kàwàikànù-àdè d'abùfìjì
(da).

indolent, (adj.) 1. by nature... ab-
wèlòb (da). 2. from fatigue... ab-
chàù-l'ar (or l'ìg)-wèlòb (da). See sometimes.
induce, (v.t.). See cause; compel; make.
industrious, (adj.)... öñg-yòma (da).
inexpert, (adj.) 1. in shooting or har-
pooning... àn-làmà (da). 2. dull-sight-
ed... ig-jàbag (da). 3. in any handicraft... àn-tìg-jàbag (da).

infancy, (s.)... ab-dèrèka-l'idàl (da):
You have been troublesome from infancy: n'ab-dèrèka-l'idàl tek ng'abàtkàñà (da).

infant, (s.)... ab-dèrèka (da). See
App. vii.

infect, (v.t.) with any disease... (àkà-
tàr-tóta (ke).

inferior, (adj.) See worse.
infirm, (adj.)... ab-màlà (da).
influence, (s.) authority, power... ig-
gùrù (da). Punga possesses no influence in
those parts: kàt' èrèma-l'èdè len pùngà l'ìg-
gùrù yàba (da).
inform, (v.t.) acquaint... badalì (ke).
He informed me (of it) yesterday: ò dèn
dìlà badalìre.
inhabit, (v.t.)... bùdu (ke).
inhabitant, (s.)... bùdu-yàtè (da).
inhabitant, original (s.) See aboriginal.
inhabited, (p.a.)... bùdùngà (da).
inhalè, (v.t.)... ìkà-lòtòk (ke); (v.i.)
tùm (ke).

o, indolent: ò, pole; ò, pot: ò, awul: òi, boil.
instruct, (v.t.) 1. teach . . . f-tai (ke).
2. in some handicraft . . . öng-tår-tek (ke).

See teach.

insult, (s.) . . . witi (da); ab-tógo (da).
insult, (v.t.) . . . ab-tógo (ke).

insufficient, (adj.) . . . är-wödlinga (da).
intelligent, (adj.) . . . mugu-tig (or t) dai (da).

intend, (v.t.) . . . öt-kük (ke). See heart.
öt-náki (ke); mín (ke); jíud (ke). What do you intend (to do) ?: michiba ng’öt-kük (ke) !
or náki (ke)? We intend to go hunting : meda út’len júd (ke). What do you intend doing ?:
ngó michina minké ? I intend visiting Kyd Island: wai dò dåratàng len ndkike.

intentionally, (adv.) . . . är-lögap. See purposely.

inter, (v.t.) bury . . . (öt) báguk (ke).
interfere, (v.i.) intermeddle . . . ön-tig-chúpa (ke).

interior, (s.) See inland. inside.

interpret, (v.t.) . . . it’-yáp (ke); akátegi-l’itán (ke).

interrogate, (v.t.) See question.

issue, (v.t.) 1. as ochreous mineral from the earth . . . chél (ke). See detećate.
2. as smoke, as an insect or animal emerging from a hole . . . wèjeri (ke). Steam is issuing from the steamer’s funnel: birmachèlwa l’akk-bang tek wíldangun la wèjerikè.

Isthmus, (s.) . . . töto-kñab (da).

it, (pron. nom.) òlìa; (in construc. œl; ka).
See that (dem. pron.). It fell . . . œl père. (obj.) . . . en; l’en; ad. See App. ìi.
He stole it: òl ën tòpre. See bow. Bia beat it on the head; bia l’ad öt-paring.

its, (poss. pron.) . . . ûa (da); øt; ar; akà; ig; etc. See App. ììi; e.g. reg l’i-yád (pig-
See bow. ròko l’òko (and l’ig)-mágù. See canoe.
maït l’aká-cháti (Sterculia-trea-its-branch).

itch, (s.) . . . rätung-ajj (da). See skin
(v.i.) . . . rútu (ke).

itchy, (adj.) . . . rätunga (da).

ivory, (s.) . . . plicha-ta (da).

J

jabber, (v.t.) talk gibberish . . . . öt-dünuká (ke).

jack-tree (Artocarpus chaplasha), (s.) . . . kaita (da); kai-ita (da). The fruit and seed are eaten.

jaw, (s.) . . . . àkä-ëkib (da). See App. ii.

jaw-bone, (s.) . . . . àkä-ëkib-tä (da).


jeer, (v.t.) . . . . öt-yeng-e (ke).

jelly-fish, (s.) . . . . ödag (da).

jerk, (v.t.) . . . . àkä-ngåli (ke).

jest, (s.) . . . . àkan-yengat (da).

jest, (v.i.) 1 . . . . àkan-ôyada (ke); àkan-yengati (ke). 2. indecently, insulting . . . . witi-l’ôt-ooro (ke). Don’t jest indecently, he will be angry: witi-l’ôt-ooro (ke) dåke, öl tigrëke.

jester, (s.) . . . . àkan-yengati-yâte (da).

jolt, (v.t.) in carpentry only . . . . öko-tår-ôdo (ke).

joint, (s.) 1. (anat.) . . . . öng-kätur (da)
2. (bot.), as of bamboo, cane, etc. . . . . ab-aptta (da); öng-güchul (da); ig-ôttè (da), tôpa-tânìng (da). 3. in carpentry . . . . öko-tår-ôdo (da).

joke. See jest.

journey, (s.) . . . . el-àr-klininga (da). Start on a journey. (v.i.) . . . . tôt mâkari (ke).

joy. See delight.

joyful. See glad, very.

juice, (s.) 1. oleaginous . . . . ig-âna (da), as of a coconut. See sap. 2. watery . . . . ig-raji (da), as of ground rattan. See milk. 3. viscous . . . . ig-mû (da). See sap.

jump, (v.i.) 1. lengthwise . . . . ad-tàng-loi (ke). 2. spring up to a higher platform . . . . têbal (ke). 3. jump over . . . . tê-bal-pi (ke). See body, spring, fall. 4. jump down, (v.i.) . . . . àkan-tôlpi (ke).

jungle, (s.) . . . . èrem (da); tâla-maich (da). The latter word is used with reference to the fruit-bearing trees in the jungle and is therefore generally employed during the fruit-season only. See App. ix. 2. dense jungle . . . . èrem-tôbo (da). 3. light (not dense) . . . . èrem-bëringa (da); èrem-tôbo-ba (da). 4. open (i.e., little or no undergrowth) . . . . èrem-wâlak (da). 5. heart of . . . . èrem-châu (da); din (da). He lives in the heart of the jungle: öl din len bëdûke.

jungle-dweller, (s.) inland inhabitant . . . . 1. èrem-tàga (da). 2. är-jîg (da). 3. gûmgâ-tong (da). 4. ab-mûlwa (da). 1. signifies “jungle-platform,” apparently in allusion to the tree-burial platform in use. See platform. 2. lù. a “creek-man.” 3. and 4. are terms applied by coast-men in ridicule, the former meaning “leaves of the Trigonostemon longifolius” which are largely used by the inland-dwellers when suffering from fever, but only to a small extent by coastmen, as its odour is said to keep turtles at a distance; while the latter term denotes a “deaf person,” as only the practised ear of a coast-man is able to detect the approach of a turtle on a dark night, when these hunts are usually conducted.

jungle-fowl, (s.). See fowl.

just, (adv.) 1. . . . goî; gôiî; kâ-goî; dâla. See see. He has just harpooned a dugong: öl teghûl gôiî jërali, 2. exactly, precisely . . . . ùba. That’s just what I want: kàto ùba dô ënà-yâte (da).

just as, (adv.) 1. just like . . . . kichikan-wai. 2. (adv. rel.) . . . . ignûrum. See as. so. Just as coast-men have no difficulty in obtaining food by shooting and netting fish, by turtleing, by hunting pigs along the coast, and various other means, so those who live in the jungle have plenty of food in every season: ignûrum dryôto-len yât taijëga-tek, öl-bëdik pânenga-tek, öl-bëdik yàdi-löbinga-tek, öl-bëdik öko-delenga-tek, öl-bëdik yât-dîlu-tek, ebâ-kàñyà åkà-wélab yàba (da), chà èrem-tàga-len bëdik wàb-len, wàb-len yât ìbàba wài (da).

just so! . . . . kichikan-ùba.
K

keel, (of ship or boat) . . . . . . ār-ēte (da). See behind, loin.

ken, (adj.) 1. of a blade . . . . . . rinima (da). 2. of vision (sharp-sighted) . . . .
ig-bēringa (da). 3. of hearing . . . . . . i-dainga-tāpa (da); āya-lōma (da).

keep, (v.t.) 1. retain . . . . . . ōto-paicha-len-tega (ke). I am keeping your younger
brother’s bow: wai dō ngākā-kām Tīa
kārama d’ōto-paicha-len-tegi. 2. any animal
as a pet, or a dog for hunting . . . . . . ōto-paicha-len-chilyu (ke). 3. keep for
future use, (reserve) . . . . . . ār-lūgap (ke).
4. keep watch, (v.i.) . . . . . . ōto-lū-lāi (ke).

keepsake, (s.) . . . . . . gāANTA-nga-ōmNGA (da).
kernel, (s.) . . . . . . ār-mōl (da).

klick, (v.t.) . . . . . . ab-dūruga (ke).

kidney, (s.) 1. . . . . . ōng-chāg (da).
i. [reg-jīri (da), the kidney-fat of the pig
is regarded as a great delicacy. See fast.]

kill, (v.t.) 1. in any way . . . . . . tōliga
(ke). How many pigs have you killed? ngo
kichikantwā reg tōligare? 2. by shooting with
bow and arrow . . . . . . (a-)paitika-ōkoli (ke).
3. by spearing . . . . . . (ab-)jēralika-ōkoli
(ke). 4. by blows with cudgel, etc. . . . .
(ab-)pārekati (ke). 5. by stoning . . . . .
(ab-)pailika-ōkoli (ke). 6. by shooting
with gun . . . . . . (ōt-)pūgurika-ōkoli (ke).
7. two or more pigs . . . . . pāreja (ke).
Were I to go pig-hunting I should be
certain to kill some pigs: mōda dō delenga
tōgůt īgā dō waiken reg pāreja. 8. for
food. See slaughter. 9. two or more while
hunting pigs, etc. . . . . . ar-māl (ke).

kind, (adj.) . . . . . . ōko-đūbunga (da).

kind, (s.) See sort.

kincinn, (s.) (helmet-shell) Cassis
Glaucus . . . . . . līta (da). See App. xii.

king-fisher, (s.) . . . . . . chāl-tekar (da).

kinsman, (s.) (also fellow-tribesman) . . . .
ab-ngijī (da).

kiss, (s.) . . . . . . ōko-lūchu (da). (v.t.)
ōko-lūchu (ke).

kitchen-midden, (s.) . . . . . būd-i-ārtām
(da). (lit. “ancient encampment.”)

knave, (s.) . . . . . . ab-jūbag (da).

knee, (s.) . . . . . . ab-lō (da). knee-cap
ab-lō-lōko-kāiedin (da).

kneel, (v.t.i.) . . . . . . ab-lō-lōko-gōdoli (ke).

knife, (s.) . . . . . . chō (da); kōno (da);
latter for cutting meat only. Give me the
knife which I stuck into (inserted in) the
ratch (roof) of your hut yesterday: nōga
chāng len dō dītā chō jūlajj-yāte den ə.

knit, (v.t.) . . . . . . tépi (ke).

knob, (s.) . . . . . . gōdli (da).

knock, (v.t.) give a blow to . . . . tāi
(ke) knock down . . . . ar-gōdai (ke); ar-
weđai (ke). (v.i.) rap . . . . ēr-dōrop (ke);
ēr-tōrāu (ke).

knot, (s.) 1. in wood . . . . gōba (da).
2. in string . . . . nilib (da); rōni (da).
(v.t.) tie a knot . . . . ōt-nilib (ke); ākā-
roñi (ke).

know, (v.t.) . . . . . . ti-dāi (ke). See head,
understand. We don’t know how Bia has
escaped malarial fever, perhaps because he
eats so much: bō kichikachā did-dirya
lōto-lāaire med-ti-dainga-ba, tilik yāt-dōga
māknga l’edāre. (v.i.) from personal obser-
vation . . . . idal-idai (ke). See eye, ear.
understand. Who knows! . . . . ūchin!

knuckle, (s.) . . . . . . ōng-kūtur (da).
See App. i.

L

labour, (s.) . . . . . . See work.

lad, (s.) . . . . . . ākā-kāđaka (da). See
App vii.

lag, (v.i.) . . . . . . tōt-kūtu (ke); el-ōt-
gēlema (ke).

lame, (adj.) . . . . ar-(chāk-) tē (da).

lament, (v.i.) . . . . būlap (ke); ig-rīta (ke).

lamprey, (s.) . . . . . . piotō (da).

land, (s.) 1. country . . . . ərema (da).


land, (v.i.) . . . . (ōkan-)yōboli (ke); tōl (ke); tōlpi (ke); kāgal (ke). See ascend and descend.

landing-place, (s.) . . . . pāla (da).

landsman, (s.) 1. one dwelling in the interior . . . . ērempāga (da). 2. one living on, or near, the coast . . . . ar-kēna (da). See jungle-dweller.

language, (s.) . . . . ākā-tegili (da). The Nicobarese language is difficult: malai l-ākā-tegili wai ôt-chāram (da). In that country the language is quite distinct: kāt ērema len wai ākā-tegili-l-īgā (da).

lap, (s.) . . . . ab-paicha (da). See App. ii. lap, sit on. (v.i.) . . . . ab-paicha-len-ākādōi (ke); ār-yōboli (ke). The child is sitting on my uncle’s lap: abīiga dīx mai ab-paicha-len-ākā-dōike; or abīiga dīa mai ār-yōboliike.

lap, (v.t.) as a dog . . . . pūluj (ke).

lard, (s.) . . . . möwo (da).

large, (adj.) 1. . . . . bōdia (da); dōga (da); chānag (da). See big. 2. of a family . . . . diya (da). 3. abnormally (of any part of the body) . . . . dūrga (da). Bia’s feet are (abnormally) large: bia l-ōng pāg wai dūrga (da).

larva of the Great Capricornis beetle (Cerambyx heros), (s.) . . . . ōiyum (da). These are found in felled trunks of the Gurjon tree during September and October and are eaten alive. The beetle is called ig-wōd (da), and the nymph or chrysalis ig-wōd-l-ōt-dērekka (da). The larvē of two other species are also commonly eaten; they are known as būtū (da) and pirigī (da).

lash together. See bind and fasten.

lashing, (s.) 1. cord-fastenings on arrow- and spear-heads, also on adzes . . . . ôt-chānga (da). See need. 2. cord or cane fastened round a corpse prepared for burial also round a bundle of fruit, etc. . . . . ôt-chōnga (da).

last, (adj.) 1. hindmost . . . . tār-ōlo (da). 2. next before the present . . . . ēâte (da); i-tāri (da); ā-tāri (da). Last month (or moon), (s.) . . . . āgar-l-ēâte (da) or lā-tāri (da). Last month we landed at Kyd Island: āgar-l-ā-tāri neda dūratāng len yōbólire. Last year, (s.) . . . . tālik-l-ā-tāri (da) or tālik-l-ēâte (da). At last! . . . . ā-wè! Last night, (s.) . . . . āgurug-l-ēate (da). Last quarter of the moon. See moon. 3. Last but one, (adj. or s.) . . . . ōto-tārōlo (da).

late, arrive (or return). (v.i.) . . . . i-tār-jūdu (ke); eha-rit (ke). See lead. You’re very late! . . . . ngā-gōli! It is getting late! (You’re dawdling!) . . . . ting-gūjuba! lately, (adv.) in the recent past . . . . dirāp-len; dirāp-ya. of late, (adv.) from a recent date (lit. from a few days) . . . . ārā-l-īpkōr-tek; dirāp-tek. later on, (adv.) presently . . . . ig-īlā; ā-rēringā; tār-ōlo-len: tār-ōlo-lik; ngū-tek. See afterwards. Do you wish to eat now, or later on? : an ngōl āchhitik mākāga latke, an tārō-olen!

late, the (adj.) deceased . . . . lachi.. The late Punga was very strong: lachi pūnga abōgō-ra-dōga l’edāre.

laugh, (v.i.) . . . . yeng-e (ke); yeng-ek (ke).

laughable, (adj.) comic . . . . ākan-yengeatnga (da).

launch, (v.t.) . . . . ôt-jūmu (ke); dōk (ke). See drag.

lay, (v.t.) set down . . . . tegi (ke). (v.i.) lay eggs . . . . (a) of birds or reptiles . . . . mōlo-la-wēje (ke); mōlo-la-wējeri (ke). (b) of turtles, iguana, or crocodiles only . . . . mōlo-līg-chēi (ke).
lay out, (v.t.) spread (of food or portable property). . . . pê (ke).

lazy, (adj.) See indolent. A lazy character (s.) . . . . ár-têninga (da).

lead, (s.) the metal See metal.

isad, (v.t. and v.i.) 1. the way . . . . óto (or tôt)-lā (ke); tinga-l’óko (or l’ôt)-lā (ke). See way. and go in adv.nce. 2. a blind person or child . . . ab-îk (ke). 3. lead a chase, of a harpooned turtle . . . . ár-ji (ke). We arrived late this evening on account of a turtle having led us a chase: yàdi morat-jàngá l’odère mébat-rître. 4. lead astray (v.t.). See misdirect.

leaf, (s.) 1. of any tree . . . . i (or óng)-tông (da). 2. any large leaf used for wrapping up food, etc . . . . chiki (da). The leaves of the pàtò, kàpà, jà, kíp, káim-raj, wàngà, kúndga or wíp, (see App. xi) are generally used for this purpose. 3. worn apron-wise by women . . . . óhungà (da). The leaves of the Mimuseps Indica are generally used for this purpose, as they are of suitable size and remain fresh a long time. 4. wrapper . . . . kàpà (da) consisting of loose leaves of the Liconula pellata. (See App. xi.) 5. umbrella . . . . kàpà-jàntga (da). (lit. "kàpà leaves stitched together"). See screen.

leak, (v.i.) 1. of a canoe . . . . óluj (ke); úlujkà (ke); 2. of a roof . . . . tòk (ke). 3. of a bucket or pot . . . . lúlu (ke).

lean, (v.i.) rest for support . . . . á-tàgimi (ke). 2. lean on one side . . . . ára-chòngoli (ke); ára-bigidi (ke).

lean, (s.) . . . ar-dama (da).

lean, (adj.) See thin.

leap, (v.i.) See jump.

leap-frog, (s.) . . . . xóktàr-ti-dòatinga (da). This game is sometimes played in the water, each in turn ducking another by pressing down the shoulders from behind.

learn, (v.t.) gain knowledge, as of a language . . . . âkà-tegi-l’ig-ôro (ke); âkà tegi-l’ig-yàp (ke). (v.i.) 1. acquire manual skill . . . . óng-bàdi (ke). I am learning how to tattoo the back: wàni d’àngbàdîngà bòdîg d’ab-yitîke. 2. receive tidings . . . . tàrtit-idai (ke). (lit. "hear news". See news).

least, (adj.) 1. in quantity . . . . yàbâ-l’íglà (da). 2. in size . . . . (ab) kètia-l’íglà (da). [When a human being is referred to "ab" is prefixed.] See smallest.

leather, (s.) . . . ab-êd (da-) (in construc. ab-îj). See skin.

leave, (v.t.) 1. abandon . . . . ót-màni (ke). 2. leave behind, forsake . . . . fîjî (ke). Where did you leave the bow ? ñgò kàdràma tân ijìre. If you make such a noise, I will leave you (behind) here: mòdà ñgò kàn-àri jàlangar-àte dò kàrin ng’îjîke. 3. leave behind, outstrip . . . . lúkà (ke). 4. leave out, omit, suffer to remain unused or uncompleted . . . . en-kíchal (ke). See remain.

vi.) 1. depart . . . . ad-lómta (ke). Leaving there I (then) paid a visit to your Chief: kàlò tek olòmînta ñgà dò ngà maiola l’ár-lóire. 2. go away, depart . . . . óto-lùpàti (ke). 3. after a halt . . . . See proceed. 4. set out on a journey . . . . See start. 5. at dawn . . . . pùtò-kinì (ke).

6. take leave. (a) . . . . chèlepà (ke), in ref. to the last words exchanged before parting; and (b) . . . . óto-chì (ke), the parting itself, which usually takes place soon after leaving the encampment. 7. migrate . . . . jåla (ke). 8. leave off, cease, discontinue. See cease. stop. Leave off ! (Stop !) . . . . kichi-kàtìkiya !

leavings, (s.) of food . . . . âkà-kíchal (da); ârza (da). Give him the leavings: en (yàd) l’áràza màn.

leech, (s.) . . . . jùk (da).

left, (adj.) sinister . . . . kòrì (da).

2. -handed . . . . ab-kôrì (da).

leg, (s.) . . . . ar-chàg (da). (a) thigh . . . . ab-psìchà (da). (b) shin . . . . ab-chàltà (da). (o) calf of . . . . ab-cháltàda (da); ab-tà-l’ár-da (da); cross-legged. See cross.
legend, (s.) ḍo-lo-tāknga (da).
See forefather.

leisure, be at (v.i.) tār-ōju (ke).
leisure, (s.) tār-lāku (da).

lend, (v.t.) mān-ak-tāg (ke) (lit. "give in a sort of way"); tōbatek-ā (ke); tōbatek-mān (ke). I lent him two bows: wai dōl en kārama ìkpọr mànaktàgbe.
lengthen, (v.t.) 1. lápanga (ke); lápana (ke). 2. as by joining two pieces of cord together . . . tår-ōdo (ke).

less, (adj.) 1. smaller in size. See smaller.
2. in quantity . . . tek yabá (da).

Lessen, (v.t. and v.i.) See diminun.

let, (verb aux.) suffer, permit. 1. (a) . . . őrvo (sing.); őrvo (plur.) He let me dance: ő d'ọrvo-kōire. The Chief let us wrestle: māiola m'őrvo adlëke. (b) . . . itān (ke); itān (ke). He let me shoot: ő den itān dō tajike. I will let you all sing: dō ng'et őrdańu len rámít-ọnguna titān (ke). 2. (imperat.) . . . ő (sing.); őčho (plur.) Let him shoot! : ő taj! Let us return (home)! : m'őčho utjike! Let it be! (let it remain!): tōba-tek dāke! (lit. "meantime don’t !" (do anything to it)).

let go, (v.t.) cease holding . . . eb (or ep)-tot-māni (ke). See tug. Why do you hold me? let go of me: michalen ngó den puchuke? d'eb-tot-māni (ke)! See abandon.

let off, (v.t.) excuse . . . See excuse.

letter, (s.) any writing . . . yitinga (da). (lit. "that which is tattooed ")

level, (adj.) of land . . . lingiriya (da); ọt-jéperyá (da). See flat, land, plain, smooth.


liber-al, (adj.) . . . ún-rān (da); ọn yát-ọrọrọ (da); ăr-mire (da). The people there are the best of all, they are all liberal: kāt'igbudwa-lōngkọlak bēringa-
l'gīl, ńrđāru ńnrān (da).

lick, (v.t.) . . . pólōj (ke); püluj (ke).
lid, (s.) . . . ńt-rāmng (da); ńkà-
ńroginga (da). See lie down.

lie, (s.) falsehood . . . ńt-tek (da).

lie, (v.i.) 1. utter falsehood . . . ńt-tek (ke). You must not lie (tell lies) about any one: ńgōl ńba-wike ńchǐn-eb-ńgedike dākę
You must not lie (tell lies) to any one: ńgōl ńba-wike ńchǐn-ńlenn ńtedike dākę. See N.B. at not (post). 2. lie down (a) on one’s back . . . ńkà-chákó (ke). (b) on one’s side . . . bálakí (ke). (c) on one’s stomach . . . ńto-ńgí (ke). (d) in the sun. See bask.

(a) in a row, as persons sleeping . . . ńk-ńb (ke). (f) together (of married couples) . . . ńk-ńb (ke). 3. lie in wait for . . . ar-chóp [ke].

life, (s.) 1. . . ig-ẹtẹ-ńmya (da). 2. all one’s life . . . ńng-nám-tek. I have been making canoes all my life: wai dō d’ńng-nám-tek rōkọ kópke. 3. save life . . . eb (or ep)-ńng-ném-ńni (ke). 4. life-time . . . ńi-ńdal (da). Ira married in his father’s life-time: ńra ńkāk ńmaisńdăl len ńdēnię.

5. life-less (adj.) just dead. gö́-ńgòkoris.

lift, (v.t.) 1. an animal or heavy object . . . ńlái (ke). 2. by concerted action . . . ńar-kūrūda (ke). 3. a human being . . . ńt-lái (ke). 4. with one’s shoulder . . . ńar-ńkàtum (ke). 5. a light object with one’s hands . . . ńar-ńlōdọ (ke). See rāsē.

lift off, (v.t.) take off, as a pet from a fire . . . ńyụk (ke).


Light, (v.t.) 1. give light, illuminate . . . ńná (ke). 2. set light (or fire) to,

lighten, (v.t.) relieve of weight . . . ēt-kā (ke). (v.i.) emit lightning. (a) when widely diffused . . . bē (ke). (b) in ref. to single flashes . . . bēla (ke).

lightning, (s.) (a) a sheet . . . bē (da). (b) chain-or forked- . . . bēla (da).

lights. (s.) lungs of animals . . . ēt-āwa (da).

like, (v.t.) 1. enjoy . . . yāmāli (ke). We like hunting: meda új-len yāmali (ke). 2. be fond of any person or intercourse . . . ig-yāmali (ke). I like Woi and his younger brother: wai dō woi l'ākādam bēdig igyāmali. I don’t like living in your hct: nia bād len pōlinga wai d'igyāmalinga-ba. 3. with ref. to food. . . Akā-yāmali (ke). He likes honey: ōl ọja l'ākā-yāmali. 4. regard favourably . . . hēingii-lūa (ke). One likes a calm sea for a turtle-hunt: yādi lōbinga l'elāre līa len bēringii-lūa.

like, (adj.) 1. similar . . . ēkā-pāra (da); naikan. It tastes like pork: regdama naikan ēkan-mjuke. Like this: iucha-naikan; kichikan. Like that: ōl (or ńkāto) naikan. 2. in the same style . . . ekāra. He swims like Woi: ēt woi l'ekāra pūke. Like what?: kich'i-ka (da)? Like which, (rel.): kā-ūba (da). Like the same (correl.): tēch'ūba (da); kichikan-naikan. See App. 1.

likeness, (s.) See picture, reflection.

likewise, 1. (conj.) also, in addition, besides . . . ōl-bēdig. See also, and. 2. (adv.) See moreover.

limit, (s.) See boundary.

limited, (adj.) narrow, confined . . . ēr-chōpua (da).

limp, (v.i.) 1. from pain . . . gāgya (ke). 2. owing to deformity . . . ēr-ṭā (ke); ńg-gigāu (ke).

limpet, (s.) . . . méch (da); nāreno (da).

limpid, (adj.) . . . vālama (da).

line, (s.) 1. string . . . nōl-a (da). 2. harpoon . . . hētmo (da). Used also in making and mending turtle-nets. See App. xiii. 3. a row . . . tōrnga (da). (a) in a row, with ref. to inanimate objects . . . (i-)tōr-len. (b) with ref. to animate objects . . . ēt-tōr-len.

lirger, (v.i.) lag . . . el-ōt-gēlēma (ke).

linguist, (s.) . . . ēkā-tegii-wālak (da).

lip, (s.) . . . ēkā-pai (da); ēkā-pē (da).

liquid, (s.) . . . raij (da).

liquor, (s.) See grog.

lisp, (v.i.) as a child . . . ēkan-dēreka (ke).

listen, (v.i.) 1. hearken . . . ēkan-dai (ke); ēy-an-dai (ke). Listen! don’t you hear the men shouting?: ēy-an-dai! an ngōd-a bāla l'ōng-kālak tēreblia-yāte len ng'ākā-tėgilidaike yāba? See shout. 2. heed, attend to . . . ējī-wārta (ke). See attend.

litter, (s.) brood . . . ēto-pēlalonga (da).

little, (adj.) . . . kētia (da); kētima (da). When referring to a human being “ab” is prefixed. (adv.) a little, slightly . . . yābā (da); bā (da). Give me a little: yābā den ńa. A little more (lit. again a little), . . . tēlik-yābā (da). Too little . . . yābālen dāke. (lit. “a little-to don’t.”) See Ex. at rain.

live, (v.i.) 1. have life . . . ig-āte (ke). 2. reside . . . See dwell. 3. live apart . . . ikā (ke).

liver, (s.) . . . ab-mūg (da). See App
living, (p.a.) . . . . ig-åtenga (da).
lizard, (s.) 1. . . . . tätima (da), 2. tree-lizard . . . . kólwóti (da). See note at
hiecough ; åga (da). The latter word indicates a large species.
load, (s.) 1. for an able-bodied adult . . . . tábinga (da) ; ig-nöronga (da). 2. cargo . . . . járabnga (da).
load, (v.t.) a canoe, etc . . . . járap (ke).
2. a basket or other receptacle . . . . ár-ôt (ke). 3. a gun . . . . lôti (ke) ; lôtok (ke).
See admit.
loathe, (v.t.) with ref. to food . . . . ákå-wår (ke). We loathe the sight of mag-
gots in food : meda yat le ven itig-bädig-
nga bédig makat-wårke.
loathsome, (adj.) with ref. to food . . . . ákå-wårnga (da).
lobe of ear, (s.) . . . . ig-puku-l’år-dërëka
(da).
lobster, (s.) . . . . wàka (da).
locality, (s.) place . . . . ér (da) ; érem-
l’ëate (da).
lock of hair, (s.) . . . . ôt-kitnga (da).
See tuft.
lofty, (adj.) 1. of a hill . . . . ig-mório
(da). 2. of a tree . . . . lápanga (da) ;
lápana (da). 3. of a lofty tree having
branches only on the crown . . . . láb
(da) ; lâp (da). See high.
log, (s.) . . . . pütu-l’ôj-damà (da).
loin, (s.) . . . . är-ète (da) ; är-chôla
(da).
lotter, (v.i.) . . . . el-ôt-gëlema (ke).
lonely, (adj.) lonesome . . . . këlebranga
(da).
long, (adj.) . . . . lápanga (da) ; lápana
(da) ; longer (than) . . . . tek-lápanga (da).
longest . . . . lápanga-l’iglë (da) ; long-
sighted . . . . ig-bëringa (da) ; long-winded
. . . . ákå-chaašt-ba. A long time . . . .
årla-ûbabá. It will be a long time before I
return here : dól kårin uj yâte wai årla-
ûbabá. Long ago, how long ? and how
long ago ? See time and how.
long, (v.i.) have eager desire. 1. as when
anxious . . . . i-gåri (ke). We are both
longing for good news of our absent father :
méd’êkpor mat maïola ab-yâba yâte l’eb tärît
bëringa igârike. 2. for some coveted article
or food . . . . tot-chí (ke). 3. for some
favourite food . . . . mûgum-len-pôchät (ke).
longing, (s.) 1. as for news of absent
friends, etc . . . . i-gåri (da). 2. as for
possession of some desired article or kind
of food . . . . tot-chí (da).
look, (v.i.) . . . . lû (ke). When referring
to a person “ ab ” is prefixed and when
to an animal “ ar ”. He is looking at my
new canoe : wai ò dia râko gëi len lûke.
We have not looked at him : med’ablûng-a-ba. I
have not yet looked at the pig : dô ngåkå
reg-l’ârlûng-a-ba. Look ! . . . . wai lûke !
Look here (lit. “ here this ”) mina-uëcha !
See mark, pay. Look sharp ! . . . . (âr-
yère ! ; ng’âr-yrër ! ; koro ! ; kuro-ngô ! look
out (watch) 1 . . . . ér-gëlip (ke) ; el-åkå-
këdang (ke). These words are used when
travelling : otherwise, the words used would
be :—i ji-dal-tâm (ke) or el-åkå-bâdi (ke).
Look out ! . . . . wai-gëlip ! Look out ! the
centipede is creeping towards you : wai-
gëlib ! kârapla la ng’ëb iji-chá-k-tejité. 2. keep
watch, as in fear of night attack . . . .
el-åkå (or ér-l’ig)-bâdi (ke). Look after
(v.t.) 1. take care of, protect (as a guardian)
. . . . ab (or l’gôra (ke). 2. nurse . . .
ab-nôrà (ke). Look for (v.t.) (a) search
. . . . âta (ke). When referring to a human
object “ ab ” is prefixed. (b) overhead, as
for fruit, honey, flying-fox, etc . . . . ér-
këdang (ke). See Ex. at search.
looking-glass, (s.) . . . . tig-bâdianga (da).
loop, (s.) . . . . åkå-kôr (da).
loose, (adj.) 1. of a bow-string, cord,
etc . . . . ig-åráqåp (da) ; i-gôra-ba. 2. of
a tooth . . . . ig-ôma (da). (v.t.) loose
hold. See let go.
loosen, (v.t.) let out rope . . . . lôr (ke).
See unloose.
loosely, (v.t.) tie or fasten. See fasten, tie.

lopi (v.t.) ... tōp (ke); ọt-tōpati (ke).

lop-sided, (adj.) ... gigàunga (da);
tēka (da); iji-chōngolingsa (da). Ira's canoe is lop-sided; ir' ta rōko wai iji-chōngolingsa (da).

lose, (v.t.) by mischance or negligence ... ọt-nūyu (ke); ọt-nūyai (ke). (v.i.) 1. fail of success, incur a loss ... ọto-nūyu (ke); ọto-nūyai (ke). 2. lose a race ... tār-lō (ke). 3. lose one's way ... el-ákâ-châtak (ke). tinga-l'oto-nūyai (ke). It's lost! (I can't find it): ãkâ-tōla-ba!

loudly, (adv.) ... ǎkan-gùru-tek.

love, (v.t.) 1. one of the opposite sex ... ig-pōl (ke). 2. one's wife ... ọkō-pail-châm (or pōichati) (ke). He now sincerely loves his wife; ól ìbòya ka-wai ìkō-pail-pōichatike. 3. one's husband ... ọkō-bùla-châm (or pōichati) (ke). She no longer loves her husband; ól ka-wai-tek ìkō-bùla-châmke yába (da). We all love our sires: méd'árdũru mòkōt-pāi-châmke. 4. have tender regard for an intimate friend ... ìkọ-ìdubu (ke). 5. make love, court ... ig-dùrpa (ke). (v.i.) be in love ... iji-pōl (ke). (s.) 1. towards one's husband (or wife) ... ǎkan-châm (or pōichati)-yòma (da). 2. towards one's sweetheart ... iji-pōl-yòma (da). 3. towards an intimate friend ... ǎkan-dùbu (or jòlowa)-yòma (da).

lover, (s.) ... ǎji-pōlnga (da).

lovely, (adj.) 1. of an inanimate object ... ńo (da). 2. of a human being ... ab-ino (da); t-tá-bērĩga (da); dála-bērĩga (da). 3. of an animal, bird, etc. ... ọt-íno (da).

low, (adj.) not high ... ọt-jòdama (da). See short. Low-tide: low-water. See tide.

lower-jaw, (s.) ... ǎkâ-ěkib (da). See App. ii.

luck, (s.) ... ọt-àyà (da). See there.

lucky, (adj.) fortunate ... ọt-àyàngâ (da).

luckily, (adv.) ... ọt-àyà-len.

ludicrous, (adj.) ... ākan-yèngat nga (da).

lukewarm, (adj.) ... ělėngâ (da); ãya-bá (da).

lull, (v.t.) 1. put to sleep with a lullaby ... àr-róro (ke). 2. put to sleep by rocking ... ār-lèla-tāg (ke). See sort and swing.

lump of whitish clay, as found, but especially as worn on the head by mourners ... delâ (da). See clay.

lung, (s.) ... ọt-àwa (da). See armpit and App. ii.

luscious, (adj.) ... ńám (da).

lustful, (adj.) ... ọt-nàr (da).

M

mad, (adj.) ... (ig-)pichanga (da).

madam, (s.) ... châna; châna; chânola.
The last is more honorific. See sir and App. vii.

maggot, (s.) ... wèn (da). See loath.

magic lantern, (s.) ... ọt-yòlo-yiti-yâte (da). See picture, write, which.

maiden, (s.) ... ab-jàdi-jóg (da). See App. vii.

main, (v.t.) ... ọn-gód (ke).

main-creek, (s.) ... jìg-chân-chàu (da).

main-road ... tinga-chân-chàu (da).
maize, (s.) . . . búta (da) from bhutta (Hind.)

make, (v.t.) 1. construct . . . . óiyo (ke). Make it once more: tôlik òiyo. 2. m. a hut, also basket-work, matting, netting or thatching; also applied to bees constructing a comb . . . . têpi (ke). Punga’s and Meba’s mothers made this mat: pûnga ól-bëdig mëba l’at-bënga ùcha pôrepa têpiré. The bees have made a large comb: râtta kângâ dëgo têpíre. 3. m. a canoe, bow, etc. . . . . kôp (ke). See scoop. He is making a canoe for me: ól den (or dûl) rôko kôpke. (N.B.—denoting what is performed with an adze). 4. m. a bow . . . . (kârama-)pôr (ke). lit. plane with a boar’s tusk (i.e. the final work on the bow after completion of chief work of shaping with adze (kôp). 5. m. a bucket . . . . tâne (ke). 6. m. a cooking-pot . . . . lût (ke). 7. m. a paddle . . . . (wâligma-) châg (ke). 8. m. a torch . . . . (tûlag-) pât (ke). 9. m. iron-arrow-heads . . . . tâi (ke). (lit. hammer.) We are making lots of pig-arrow-heads: med’ela dëgaya tâi (ke). 10. m. bowstring or cord . . . . maia (ke) (i.e. by twisting the strands together). 11. m. twine . . . . kit (ke). [This they do by twisting fibres together on the thigh.] See roll. 12. m. personal ornaments, e.g. waist-belts, garters, etc. of Pandanus leaves . . . . bât (ke). 13. personal ornaments, e.g. necklaces of bone, cane, etc . . . . mår (ke). 14. m. ornamental patterns on bows, buckets, paddles, etc. . . . . ig-rëtawa (ke). 15. m. wax, used for protecting arrow-head lashings, etc. . . . . i-tegi (ke). 16. m. a fire . . . . châpa-l’ôko-jôi (ke). 17. m. love, court, . . . . ig-dûrpa (ke). 18. m. ready, prepare . . . . ar-têmi (ke). 19. m. known, acquaint . . . . badali (ke); yâbuga-l’ôt-ër-ômo (ke). See must. (v.i.) 1. m. haste . . . . ar-yêre (ke). 2. m. a mistake . . . . châli (ke). 3. m. a noise . . . .
yâl (ke); yâlangar (ke). 4. m. a way, clear a path . . . . tìnga-l’ôt-wâl (ke). 5. m. way, step aside . . . . ad-ôchai (ke); ùchik- tûn (ke). See hence and more. 6. m. a voyage . . . . óto-jûru-tek (ke). [Note.— “Make,” in the sense of “Cause to be or become”, “Compel”, is expressed by the prefix “en”: e.g. m. friends (cause to be friendly) . . . . en-ôko-dûbu (ke); m. angry (anger, v.t.) . . . . en-tigrêl (ke). Because Punga broke my bow he made me angry: dìk kârama kâjuringa l’adâre pûnga d’en-tigrêl. The Chief will make you gather honey for them: maiola ngen e t en-ôja-pûjke. He made Tura go there (by canoe) for me: ól dik tôra lat kâto en-ôkangaire. See for, go. He made Bira give the bow to Woi for my sake: ól bîra kârama woi lat d’âl en-ôrej.

malformed, (adj.) . . . itâ-jàbag (da).
See form.


manly, (adj.) courageous . . . . t-târmil (da). See brave.

manner, (s.) 1. mode, style . . . . ig-lôrnga (da). (adv.) in this manner . . . . kian âri (da). in that manner . . . . kian-ûba (da); ekâra (da). See custom.

0, indolent: 6, pole: ô, pot: ô, awful: òl, boil.
many, (adj.) with ref. to human beings . . . ārd-duru (da); at-ubaba (da); jibaba (da). See Ex. at sufficient. 2. with ref. to animals . . . ot-ubaba (da); ārd-duru (da). 3. with ref. to inanimate objects . . . ārd-duru (da); jibaba (da); ubaba (da).
4. this many . . . kian-chaia (da). See App. 1. 5. that many . . . kā-chaia (da).
6. how many? (interrog.) . . . kichikan-tün (da); kichik (da).

marble wood, (s.) 1. (Diospyros nigricans) . . . bükura (da). 2. an inferior variety . . . pîcha (da).

mark, (s.) 1. as of a scar. See cicatrix. 2. indentation as caused by a cord . . . ot-rim (da). e.g. on women’s heads from carrying on their backs loads suspended by a cord looped across the head. Look at the mark of the waist-belt (bôd) on your body!: ng’ub-châu len bôd l’ot-rim ig-bâdig!
3. mark of a blow . . . ig-pîlo (da).
(v.i.) mark time during a dance to recover breath . . . ar-tir (ke). Mark my words! (pay attention!): ūcha! (lit. this!)

markman, (s.) . . . ūn-yāb (da), whether with arrow, spear or gun. See archer and shot.

marriageable, (adj.) 1. of a young man . . . ad-eniga-lôyu. See suitable. 2. of a young woman . . . ab-ikngâ-lôyu.


marrow, (s.) . . . mûn (da), with prefix ab, ar, etc. according to part of body to which reference is made.

mamry, (v.t.) . . . tot-yāp (ke). The Chief married us yesterday: maniola dilu met totyâbre. (v.i.) 1. of the man . . . ad- eni (ke). I married her last month: ḍgar l’dûrî d’en adeni; ad-ōro (ke). 2. of the woman . . . ab-ik (ke). See him. 3. secretly, without any ceremony . . . ept-id-wâ (ke); tig-wâ (ke).

marsh, (s.) See swamp.

marvellous, (adj.) . . . ig-nûklinga (da).

mast, (s.) . . . wilima (da). So named from its resemblance to the trunk of a casuarina tree.

master, (s.) term in addressing, or referring to, a bachelor or young married man . . . mar. See sir and Ex. at feast.

masticate, (v.i.) . . . ot-kûram (ke).

mat, (s.) sleeping-mat . . . pêrepa (da).

mater, (s.) 1. (pathol). See pus. 2. difficulty, trouble; in such phrases as: What’s the matter? (exclam.) . . . michimake?; michibake? What has been the matter with you?: ba nga-michibare? It’s no matter: ùchin-dâke; or kichikan-ârek-dâke. See what and App. 1.

may, (aux. v.) have permission . . . òîyo. We may not sing: mònyot rámîd-tôyunga yâbada. You may dance: ngîot käîke. See let.

may no, (or not), (verbal suffix denoting depreciation) . . . kok! May no snake or centipede bite you there!: kàa ngông jöbo an kârâpta chàpîkôk! May you not fall! (I hope you won’t fall): ngî pà-kok!

may-be, (adv.). See perhaps.

me, (pron.) . . . dôllen; (in constr.); dûyu; dad. See App. ii.

meal, (s.) See breakfast and supper. At one’s meal . . . âkà-kàd (da). They are all at their meals: ed’ârdûru akat-kàd (da).

mean, (v.i.) . . . min (ke). See intend. What does he mean to do?: ò michî-îka minke? What do you mean (by such conduct)?: ngî elar-tûngata! (exclam).

mean, (adj.) See illiberal.

means of, by (postp.) . . . tâm-tek. Bia made (scooped) it by means of an adze: bía wôle tâm-tek kópré.
measles, to suffer from. (v.i.) ... à-rût (ke). (lit. "to have an eruption on the body.") See escape.

measure, (v.t.) ... târ-täl (ke). See fit, weigh.

meat, (s.) See flesh.

meddle, (v.i.) See interfere.

medicine, (s.) See charm.

meditate, (v.i.) ... iji-mülâ (ke).

meek, (adj.) humble ... ig-lêkinga (da).

meet, (v.i.) 1. a friend casually ... iji-châchabal (ke). 2. go forward to meet another out of respect or affection ... iji-kâka (ke).

meeting, (s.) interview ... ig-atngâ (da). See assemble.

Meliosma simplicifolia, (s.) pâtâg (da). See App. xi. for the use of the leaves and seed.

Melochia velutina, (s.) ... alâba (da).

The bark is extensively employed. See App. xiii.

melt, (v.t. & v.i.) See dissolve.

Membrum virile, (s.) ... chîl (da).

memory, (s.) ... gât-yômâ (da).

menace, (v.t.) ... ij-âna (ke).

mond, (v.t.) See repair.

Menispermacae, (s.) ... ûd (da). The seed is eaten.

menses, (s.) ... âr-tâla-tông (da). (lit. tree-leaf.) See apron and flower-name.

mention, (v.t.) 1. remark ... ig-yâp (ke). 2. name, refer to ... âkâ-târ-âgère (ke). âr-eni (ke). Don't mention its name! : âkâ-târ-âgère dâkê! merely, (adv.) only ... ògôn; ârek.

meridian, (s.) See mid-day.

mesentry, (s.) ... ar-kôlâm (da).

mesh, (s.) of net-work ... idal (da). (lit. "eye.")

message, (s.) ... ig-yâbnga (da).

message, send (v.t.) ... ig-gârma (ke).

Mesua ferrea, (s.) ... mônag (da). See App. xi.

metal of all kinds except iron, (s.) ... èle-rà (da).

meteor, (s.) ... châugala-la-chôinga (da). See spirit and light of torch, etc.

mew, (v.i.) as a cat ... ig-nûdri (ke).

mieturate, (v.i.) ... ar-ûlu (ke).

micturation, (s.) ... ãlunngâ (da).

mid-day, (s.) ... bódo-châu (da). See App. x.

middle, (adj.) 1. ... koktâr (da); 2. the middle one ... múgu-châl (da). 3. -finger ... kôro-mûgu-châl (da). 4. in the middle of the canoes ... òdam-len. See canoe.

midnight, (s.) ... gûrug-châu (da).

midst, (postp.) among ... òt-paichalen. More correctly employed with pl. prefix. e.g. In (our, your, their) midst ... (môtôt, ngôtôt, òtôt)-paichalen. See among, beside, and Ex. at self.

midway, (adv.) ... i-târ-jûdu-ya.

migrate, (v.t.) ... (i-) jâla (ke).

milk, (s.) ... òt-raij (da); ig-kâmraij (da). My wife's milk is best for her own child : èkan abdôrëka l'eb dai ikydë l'ig-kâmraij bëringa-l'iglô (da).

milk, (v.t.) See suck.

milky-way, (s.) ... ig-yôlôwa (da).

One can see the Milky-way only on a clear night : ò'un gûrug-la-tâmâre ìgûlôwa l'ìgôdôgôga (da).

mimic, (v.t.) ... âkâ-tâ-chûru (ke) rirk (ke).

Mimusops indica, (s.) ... dôgota (da). The fruit is eaten, the leaves are those usually utilized for the ôbunga (apron). See App. xiii; and old logs are used for fuel.

minee, (v.t.) chop fine ... òt-kôbat (ke).

mine, (pron. adj.) my own ... d'èkan.

Her son told me (that) it was his own father who was sick, not mine : châna l'abêtëre den târchi èkan abmawâ ìgyolôwa dêkar yâba (da).

mirror, (s.) See looking-glass.
misappropriate, (v.t.) . . . igtulýa
(ke); öt-käria (ke).
miscarry, (v.i.) bring forth prematurely
. . . . . . ab-dèreka-ya-pâ (ke).
mischief, commit (v.t.) . . . (öt-
jäbagi (ke); éc̣e (ke). See damage, spoil.
misdirect, (v.t.) lead astray, mislead
. . . . . . en-ér-lûma (ke).
mislay, (v.t.) 1. misplace . . . . . ãr-to-
jialpi (ke). 2. lay in place not remembered
. . . . . . el-õt-nûyai (ke). See fall, lose.
mislead, (v.t.) See misdirect.
misplace, (v.t.) See mislay.
mist, (s.) . . . . pûlia (da).
mistake, (v.t.) 1. . . . (i)-çâli (ke).
2. make a verbal mistake . . . . . âkâ-éc̣e (ke).
(adv.) in mistake for . . . . . lát'-tek. I struck
the sunken-rock with my harpoon in mis-
take for (taking it for) a turtle: ýâdi lât-
tek wâi dû tôtîl jêralûre.
mistaken, (p.p.) be in error . . . . . iji-
ûngêna (da).
misty, (adj.) dim, hazy . . . . . ig-nâlâm-
ba (da).
Mr. (Mister) (s.) See sir
mix, (v.t.) 1. solids . . . . . âkâ-pegi (ke).
2. fluids . . . . . pülîjânga (ke); ig (or id)-
pûlaiji (ke); ig (or id)-kiǔ (ke). (v.i.) of
fluids . . . . . iji (or õto)-pûlaiji (ke); iji-
gau (ke).
mock, (v.t.) . . . . . . à-rírka (ke); õt-târ-
tâl (ke).
modest, (adj.) decent . . . . . õt-teknga
(da). See chaste.
modesty, (s.) . . . . . õt-tek-yôma (da).
moist, (adj.) . . . . . õt-inâ (da).
molar, (s.) See tooth.
molest, (v.t.) See annoy, pester.
money, (s.) See coln, ear, slice. The
European soldier gave me money (in ex-
change) for the bow: boîgoli kàrama l’igal
ikpûku d’en âre.
monkey, (s.) . . . . . jâko. From the Eng-
lish “Jack”. There are no monkeys in
the Andaman jungles.
monodonta (? laboo-), (s.) . . . . . bada-ôla
(da). See App. xii.
monsoon, (s.) . . . . . tâ (da). (a) N.E-
m. (dry-m.) . . . . . yêre-bôdo-tâ (da). (b)
S.W.-m. (wet-m.) . . . . . gûmul-tâ (da).
It is rough owing to the change of the S.W.
monsoon: gûmul-tâ gûlaininga l’edáre pûlar-
dûga (da).
month, (s.) . . . . . õgar (da). It has
rained throughout this month: õgar diû-
relêtek yûm la pâre. See moon.
monthly, (adv.) . . . . . õgarlen-õgarlen.
moon, (s.) . . . . . õgar (da). [The moon
is regarded as male and the husband
of the sun.] (a) new moon . . . . . õgar-dèreka-
yâba (da); chîrkû-lero (da). The “yabâa”
is dropped after the first night or two. (b)
1st quarter . . . . . õgar-chànag (da). (c)
full-moon . . . . . õgar-chàu (da). (d) last
quarter . . . . . õgar-kînâb (da). (e) waxing-
moon . . . . . õgar-la-wàlaganga (da).
See grow. (f) waning-moon . . . . . õgar-
lûr-õdowànga (da). (g) moonlight . . .
õgar-chônginga (da). See light. (h) moon-
beam . . . . . õgar-lêr-chûl (da). I shall
leave this encampment next new moon (lit.
“on the new moon appearing”): õgar-
dèreka ōko-dôteinga-bûdûgû ûçã bûrai tek
d’âlômtake.
moral, (adj.) virtuous . . . . . õt-bûrûngâ
(da). See chaste.
more, (adj.) 1. a larger quantity . . . .
tûn (da). More of this: tûn-ka. 2. of ani-
mate objects . . . . . . õt-bang (da). More
Jarawas are coming: jërawa l’ár-bang ônke. 3. additional . . . . ñã (da). See bring, continue. Is there no more?: an ñã-ba? There is no more news: kårin tàrtit ñã-ba. (s) 1. much more . . . . ot-lât (da). Give me much more: ot-lât den ã. 2. one more, another . . . . ñã (da); tàlik-òbatôl (da). 3. a little more . . . . tàlik-yabá (da). (adv.) 1. no more . . . . wai-yába (da). 2. once more (again) . . . . tàlik; òng-tälî; ot-pâgi; ig-pâgi.

moreover, (adv.) . . . . ñe. See likewise. If you abuse him I will beat you (and) moreover break your bow: móda nqó ad ab-tôgoke dô nj’apâreke ñe kòrama kújërake.

moribund, (adj.) . . . . ñakan-tâg-dâpinga (da).

morning, (s.) 1. before sun-rise . . . . wânga (da). 2. after sunrise . . . . dîlma (da); lili (da). See App. ix. (adv.) 1. this morning . . . . dîlmayâ; dîlma-len; lîlînga; lîliya; lîli-len. This morning while it was raining I was feeling ill, but now I have recovered: lîlînga yêm la pânga bédig d’abîyedaka, dôna áchitik ti-gîbalre. 2. yesterday morning . . . . dîlêa-wângalen; dîlêa-lililen. 3. tomorrow morning . . . . lîlitilen, I bathe every morning . . . . wângalen-wângalen dô tûdîgake. See daily, monthly.

morrow, (s.) See to-morrow.

morsel, (s.) See bit.

mortal, (adj.) of injury or disease. See fatal.

mosquito, (s.) . . . . têil (da).


moth, (s.) . . . . rà-tegl (da).

mother, (s.) 1 . . . . ab-ëtinga (da). ab-wêjînga (da); ab-wêjîninga (da); ab-chânola. See bear and App. viii. 2. having one or more children . . . . ñûn-bâ (da). My wife was not then a mother: ñëchîbäiyâ d’ai skyâte únbä yába (da). 3. step-mother . . . . ab-chânola. 4. mother-in-law . . . . mâmola. 5. mothers-in-law, the relationship between a married couple’s respective mothers . . . . ñkâ-ya-kât (da). 6. (adj.) motherless . . . . ñbôlo (da); ab-ëtinga-ba.

mottled, (adj.) . . . . bâratnâ (da).

mould, (s.) jungle-leaf soil . . . . pà (da). See clay.

mouldy, become (v.i.) . . . . ãr-tolâi (ke). The jack-fruit seeds have become mouldy, throw them away: bërëñ l’artolâi, wài kûrke.

moul, (v.i.) . . . . òto-pij (ke).
mound, (s.) See heap.

mountain, (s.) See hill.

mount, (v.t.) 1 . . . . kàgàl (ke). See ascend. 2. mount (elevate) a child on to one’s shoulder . . . . ñkà-yôbôli (ke).

mountainous, (adj.) . . . . el-òto-pàlù (da).
mourn, (v.i.) . . . . bûlap (ke); bûlab (ke).
mourner, (s.) . . . . ñkà-ôg (da). See clay. [When mourning they smear themselves for several weeks with “ôg” and abstain from dancing and singing, as well as all favourite articles of food. At the expiration of the mourning period the bones of the deceased are disinterred (or removed from the burial-platform, as the case may be) and distributed among the relatives, after which they weep and dance the “tî-tolátnga (da)” (“lit. “tear-shedding” dance) and resume their ordinary duties.]

mourning, cease (v.t.) . . . . kûk-l’ârlù (ke). See finish.

mouse, (s.) . . . . ñt (da); jûyûm (da).

mustache, (s.) . . . . ñkà-pài-la-pij (da).
mouth, (s.) . . . . ñkà-bang (da). See App. ii. (v.t.) open the mouth . . . . ñkà-tëwi (ke). shut the mouth . . . . ñkà-
move, (v.t.) ... ochai (ke); lôri (ke). See remove, (v.i.) 1. of an animal or inanimate object. ... lèle (ke). Why does not the canoe move? we are pulling with all our might: michelen réko lèleke yába? meda görá tek tâpake. 2. of a person ... lèleka (ke). Don't move! lèlekake ng'ôke! 3. move aside, make way ... üchik-tûn (ke); ad-ôchài (ke). 4. away from ... öto-châk-tegi (ke). The child is moving away from the hut: abîga bûd tek öto-châk-tegi. 5. move towards ... eb-içi-châk-tegi (ke). All the children are moving towards us: lipalâ arîrî mebet içi-châk-tegi. 6. move slowly, of a canoe, etc ... ëgûlya (ke). 7. move swiftly, of a canoe, etc ... pûdya (ke).

muchar, (adj.) great in quantity or amount ... dôga (da); chânag (da); ubeba (da). (adv.) in a great degree ... dôga (ya); chânag (ya); ubeba, very much ... bôtaba; deloba; tâpaya. On giving him the bow he thanked me very much: en kàrama mânùng-bâtîg ò den ëtêre bôtaba, so much, this much ... kian-waï; kian; kai; ùchu-tûn. Can you spare me so (this) much?: an ngó den kai ng'arlôdake? that much ... kà-tûn; how much? tân-tûn. too much ... dôga-bôtaba.

mucus, (s.) (nasal) ... ìg-nilib (da).
mud, (s.) 1. ... yàtara (da). 2. of mangrove swamp ... làb (da).
muddy, (adj.) ... pûlur (da). 2. of channel or creek ... el-ôt-pûlur (da).
murder, (v.t.) ... ab-pârèkài (ke).
murderer, (s.) ... àn-ti (da).
muscle, (s.) ... yîlga (da). See App. ii. prefix according to part of the body.

muscular, (adj.) 1. ... ab-gôra (da). See powerful. 2. in the arms ... i-gôra (da).

mute, (adj.) 1. dumb ... yàbnga-ûla (da). 2. silent only ... milanga (da); mûkuringa (da); âkà (or òko)-mûlwa (da). See deaf.
mutilate, (v.t.) ... ab-chiwat (ke).
mutter, (v.i.) ... dûnukà (ke).
muzzle of gun, (s.) ... birma-l'âkà-bang (da). See gun.

my, (poss. pron.) ... dia (da); dôt; dar; dab; etc. See App. ii. my bow: dià kàrama (da). my husband: ad ìkyàte (da). my wife: dai ìkyàte (da). my mouth: dákà-bang (da).

my own, (pron. adj.) ... dékan. This is my own hut: ìcha dékan bûd (da).

myself, (pron.) ... dóyun-temar: dóyun-batâm; ìbè-ìí. See hurt and self.

nail, (s.) 1. of finger or toe ... ìng-bô-doh (da). 2. metal ... tôlôd (da). This is so named from its resemblance to the iron-pointed head of the arrow bearing the same designation. See arrow. (a) head of nail ... tôlôd-l'ôt-chëta (da). (b) point of nail ... tôlôd-l'ôt-naichama (da).
naked, (adj.) unclothed ... (ab)-kâlaka (da); (ab)-lûpa (da). The prefix depends on the part of the body referred to. See App. ii. in puris naturalibus ... öt-kâlaka-rétek.

name, (s.) ... öt-tìng (da). What is your name? michima ng'ôt ting? ting-l'ârenti? (lit. mention name!) 2. birth- and prenatal ... ting-l'ar-ûla (da). 3. “Flowername” ... ting-l'âkà-köl (da). Of the 18
prescribed trees which blossom in succession throughout the year, the name referring to that which happens to be in season when the girl attains maturity is bestowed upon her, and it is prefixed to her own (i.e. personal) name, e.g. óra-měbola; nōda-dōra. See App. ix. 4. nick-name.

See nick-name.

name, (v.t.) 1. mention by name; style . . . . ár-taik (ke). On seeing a coin for the first time we named it ik-pùku (i.e. a slice); ildia-góiya l'ígbàdinya-bẹdẹni meda ik-pùku marat-taikre. See call. 2. call, summon . . . . ár-ńgẹre (ke); aká-tár-ńgẹre (ke). 3. mention the name of . . . ting-l'ár-eni (ke). 4. invent a name . . . ekàn-tix-ńyụ (ke).

name-sake, (s.) . . . . ár-ńting-la. Your name-sake gave me food: ng'ář-ńting-la den yád mnáre.

nape of neck, (s.) . . . . ót-bórot (da).

narrate. See tell.

narrow (limited) space, (s.) . . . . ér-chópaua (da). (adj.) 1. limited in regard to space . . . (ér-)chópaua (da). 2. cramped, as the pointed haws of Nicobarese canoes . . . . kinab (da). See bow, of ship, and fall. 3. not wide . . . . lólowa (da).

nasty, (adj.) in flavour . . . . ig-ńmáka (da); aká-jábag (da).

native, (s.) 1. aboriginal . . . . aká-bira-búdyá (da). 2. of India . . . . chàngala.

naughty, (adj.) See disobedient.

nauseous, (adj.) ot food, drink, medicine . . . . aká-jábag (da).

nautilus shell, (s.) . . . . ódo (da).

This is used as a drinking-cup, also for baling water from a canoe, bathing a child, etc. See App. xiii.

navel, (s.) . . . . ab-ńr (da).

neap-tide, (s.) . . . . nório (da).

near, 1. (adv.) at close quarters . . . . lagya; lagiba. 2. (postp.) (a) as one place to another . . . . ya-pá-len. (b) to some spot or inanimate object . . . . óng-pá-len. My hut is near the creek: jìg l'ónng-pálen dìa bùd (da). (c) some animate object . . . . ãkà-páren; ót-páicha-Центр. (d) to a tree or post (under the shade of) . . . . eb-ńr-tegilen; tek I see the pig which is near that tree: wài dól káto akádàng l'eb-ńr-tegilen yáte rógo l'ígbàdíke. The jack tree is near the mango tree: koi tek kàita (da).


necessary, (adj.) . . . . áraíńga (da). It is necessary for us to arrive by noon: meda bódò-chàu kágalága wài áraíngina (da).

neck, (s.) . . . . ót-lóngetà (da).

necklace, (s.) . . . . èkàn-ética (da); èkàn-ética (da), generic term for all varieties. For description of the several kinds see App. xiii.

need, (v.t.) require . . . . óyar (ke); árái (ke). Your pig-arrow lashings need wax: ngia èla l'ót-chàngga kángà-tá-búj óyarke.

needful, (adj.) See necessary and requisite.

needle, netting- (s.) . . . . pótókla (da).

See App. xiii.

neglect, (v.t.) fail to perform or complete . . . . en-kíchal (ke).

neighbour, (s.) . . . . èr-yà (da). He is my neighbour: ọl dìà èr-yà (da).

neighbourhood, (s.) . . . . óng-pá (da).

In the neighbourhood of Kyd Island there are plenty of cows: d'úra-dàng l'ónng-pálen télìm úbaba.

neither, 1. (pron.) not the one nor the other . . . . úchín-úbatúl . . . . yába (da).

Neither of those pig-arrows is mine: kář'éla úchín-úbatúl día yába (da). 2. (conj.) . . . . úchín-úba . . . . (yá) ba (da). See nor.

nephew, (s.) . . . . ár-bá (da). See App. viii.

nest, (s.) 1. . . . . ár-bára (da); ár-rám (da). See cover. 2. edible nest of the Collo- cala spodiopygia . . . . bílyà-l'ár-rám (da). not used by Andamanese. 3. mason-wasp's-nest . . . . kót-rim (da). This is eaten as a cure for diarrhoea.
net, hand (s.) 1. for fishing . . . kūd (da). See App. xiii. 2. large, for trapping turtles, dugongs and large fish . . . yōto-tēpinga (da). See App. xiii. 3. small, for holding various articles in common use . . . chāpanga (da). See App. xiii, (v.t.) make a net . . . tēpi (ke).

netted ornament for personal wear, (s.) . . . rāb (da). See App. xiii.

Nettle, (s.) . . . hēle (da).


nevertheless, (conj.) . . . ārek; ŭba-ārek. See Ex. at although.

new, (adj.) . . . gōi (da).

newly, (adv.) . . . gōila.

News, (s.) . . . tārtīt (da). Good news has come: tārtīt bēringa tk-onre. There is nothing more in the way of news here: kārīn tārtīt šā-ba, or kārīn ūd tārtīt yāba (da). (v.t.) 1. communicate, impart, make known . . . yānga-l’ôt-ér-ōmo (ke). tārtīt (ke). 2. receive (lit. hear) news . . . tārtīt-šāa (ke); tārtīt-ša-ōn (ke). See hear.

Come, take away. We have received (lit. heard) news that he is now chief of that district: meda tārtīt-tiāire aña ǭl ka-ūai kāl’ērema-l’āde l’ôt-yābur (da).

Next, (adj.) 1. in ref. to a period of time . . . i-dōatinga (da); ōko-dōatinga (da). 2. in order, as in a race . . . ār-tōr (da); ār-ōlo (da). 3. in a row or line of animate or inanimate objects . . . tār-jana (da). 4. next turn (in rotation) . . . ār-ōlo-ka.

See first-turn. next moon: ògar-l’â-fōatinga (da). next time . . . ūgā-tek; ig-pāgi; tālik. The next time you come bring some nautilus shells: ngō agātek ôn-yāte vai ǭdo tōyuke. next one! (in distributing food or presents, as on parade) . . . tōn!

Nlee, (adj.) in regard to flavour . . . ākā-bēringa (da).


Niggardly, (adj.) mean . . . ūn-yāt-jābag (da).

Night, (s.) . . . gūrug (da). last night . . . gūrug-l’ēate (da). There was a violent squall last night: gūrug-l’ēate ulnga-lōgori l’edāre. (adv.) to-night . . . gūrug-len; gūrug-ya; ka-gūrug-len. To-morrow night . . . litinga-gūrug-len.

Nimbus, (s.) rain-cloud . . . yūm-l’i-diāya (da). See cloud.

Nipa fruticans, (s.) . . . pūta (da). The seed is eaten. See App. xi.


I asked Bira whether his wife was still sick, he said “no”, she is fishing to-day: dō bira len chūrera, an ngai-tēyā fōqā-ābeydē, ǭl ńîtanga bēgī tārchī vai chāna ka-ūai yāt-pāneke. See fish (v.t.) and net. No matter! See never mind!
nobody, (s.) no one, no person. . . . ùchín-âl . . . . yâba (da). Nobody now-a-days lives on that island: kâ tôt-bôka len kawai-ârâya ùchín-âl biduke yâba (da).

no longer, (adv.) 1. never again. never more . . . . . . tâlik-eda . . . . yâba (da). (i.e. again-never . . . . . . not). See never again. 2. not any more . . . . kawai-tek . . . . yâba (da). (i.e. now-from . . . . not). My canoe is no longer serviceable: dia rôko kawai-tek mëdel yâba (da).

no matter! See never mind!

nôd, (v.i.) in sleep. 1. forwards . . . . . . ig-ngâtya (ke). 2. sideway . . . . i-dège (ke); i-dêrege (ke). 3. on meeting an acquaintance . . . . . . . ig-ngôde (ke).

node, (s.) joint in bamboo. etc . . . . . . ig-ôtat (da). See joint.

noise, (s.) 1 . . . . ar-yâlangar (da). 2. of hammering . . . . ar-tânga (da). 3. of a gun . . . . âkâ-tekî (da). (v.i.) 1. make a noise . . . ar-yâlangar (ke). You must not make a noise while turtle-hunting: yâda lôbinga bôdik ngôl uba-waik yâlangar (ke) dâke. 2. with ref. to the fall or rush of water only . . . . yâl (ke); yâla (ke). 3. make a noise, of surf . . . . yenge (ke). See breakers. 4. make a noise, of bamboo cracking in the fire or of a bottle bursting . . . . tâchu (ke). Stop that noise! . . . . tâhu!

none, 1. (adj.) not one, not any . . . . . . . yâba (da). Have you none?: an ng’yâba (da)? None at all . . . . yâba-bôbara. 2. (pron.) not one, no one . . . . . . (a) ùchín . . . . . . yâba (da); ùchín-ba.

None of the boys have yet returned from the pig-hunt: ãgâkâ ùchín akâ-ôdaka ùtek ijî-ékâlpire yâba (da); (or ãgâkâ ùchín-ba l’akâ-ôdaka ùtek ijî-êkâlpire). (b) mijâ (or mijî-ât) . . . . yâba (da).

None here is afraid: mijâ kârin addâ yâba (da)? (lit. Who here afraid not?).

None of the children came here yesterday: mijî-ât ligâda òlîlîs kârin ônre yâba (da)? (lit. Whose children yesterday here came not?)

nonsense! (exclam.) . . . . . . kâka! ; chô! ; tôt! ; pêtèk! (these words are used by men only.) gêatek! (this word is used only by women.)

noon, (s.) . . . . bôdo-châu (da). See forenoon and App. x.

noose, (s.) . . . . âkâ-kôr (da).

nor, (conj.) . . . . . . . ãl-bôdik . . . . (yâ) ba (da); ëâte . . . . (yâ) ba (da).

Neither my turtle (flesh) nor your pork is now fit to eat, both are becoming putrid: ùchín-ùba dia yâdida ãl-bôdíng ngô reg-dama kawai mëknga-lôyu-ba, wai ikpôr chôroke (or õ-jâbâke).

north, (s.) . . . . . . el-år-jana (da); N. E. wind . . . . pûluga-tâ (da); also pûpar-tâ (da). N. E. monsoon . . . . yëre-bôdo-tâ (da).

nose, (s.) . . . . . ig-chôrônga (da).

(a) bridge of . . . . ig-chôrônga-làntâ (da).

(b) tip of . . . . ig-chôrônga-naichama (da).

(c) mucus of . . . . . . ig-fëllib (da). (d) septum of . . . . . . ig-êj-bâ (da). (v.t.) blow the nose . . . . . . ig-fëllib-l’ôyu-wêjëri (ke).

nostril, (s.) . . . . . ig-chôrônga-l’år-jâg (da).

See chink, crevice, gap.

not, (adv.) . . . . 1. yâba (da). He has not yet come: ãl ãgâkâ ônre yâba (da).

2. (in construc. only) ba. I don’t understand what you say: ngô tårchî-yâte dô dainga-ba. It is our custom not to eat the kidney-fat of the pig during the probationary fast: marat-dårû l’êkâra akâ-yâb-len reg-jiri-mëknga-ba. 3. (imperat.) . . . . dâke; ngôke Do not steal! (ngô) tâpkè dâke! (or tâpkè ngôke!) [N.B.—When the injunction “must not” is employed “dâke”—not “yâba (da)” is used. See Ex. at lle.] 4. not again . . . . . . tâlik . . . . . . yâba (da).

5. not any more (never again) . . . . . . tâlik-eda . . . . . . yâba (da).

6. not any more (no longer) . . . . . . ka-waî-tek . . . . . . yâba (da).

7. not yet . . . . ãgâkâ . . . . . . ba (or yâba). He has not yet recovered from his sickness: ãl ngôkâ tig bônga-ba. 8. not enough! (when not satisfied) . . . . . . yâbalen-dâke! 9. not really! (you don’t mean that! you don’t say so!) (exclam.) . . . . kâ! (uttered incredulously).
nothing, (s.) . . . yāba (da). (adv.) for nothing. 1. gratis. See gratis. 2. without cause. See causelessly. He abused me for nothing: ōt ōt-kāgīyā dād ab-tōgore.
note, (v.t.) observe . . . id-ngō (ke).
novitiate, (s.) novice . . . ākā-gōi (da). See feast.

now, (adv.) 1. immediately, in immediate future . . . kā-gōi. Go now! (at once): āchik kā-gōi! 2. of immediate past . . . gōi; gōla; dāla. He has now arrived here: ōl kērin gōi' ākā-ti-dōire. 3. the present time . . . āchitik; ka-wai. It is now raining: āchitik yām-la pāke.

now-a-days, (adv.) in these days . . . . ka-wai-ārsl disen; ka-wai-ārslaya.

now and then, (adv.) occasionally, from time to time . . . ūgātek-ūgātek. See sometimes.

no-where, (adv.) ēr-šen-yāba (da).
nude. See naked.


numerals are not used. See App. iii for words used as ordinals.

numerous. See many.

nurse, (v.t.) 1. . . . ab-nōrā (ke). When he was sick my wife nursed him: ōl abyēdanga bēdig dāi tēyāte l'ad abnōrāre. 2. nurse a child by rocking it . . . ar-lēla (ke). See suckle.

nut, (s.) . . . ōt-chēta (da).
nux vomica, (s.) . . . . ūr-eðep-tāt (da).

O

O! or oh! (interj.) . . . hē! See Oh!

car, (s.) See paddle.

obedient, (adj.) . . . . ākā-tegi-gātna (da); (ākā-)tegi-l'ōt-mālianga (da). See remember. voice.

obey, (v.t.) . . . . ākā-tegi-gāt (ke); (ākā-) tegi-l'ōt-mālīn (ke).

oblige, (v.t.) compel. See make.
obscure, (adj.) See dim. misty.
observe, (v.t.) notice . . . . id-ngō (ke).
obstinate, (adj.) . . . ig-lēta (da); ab-kōtiwāngā (da).
obstruct, (v.t.) See hinder, prevent.
obtain, (v.t.) 1. procure . . . . ōrō (ke). See get. 2. by shooting or spearing . . . ōt-rūg (ke). We obtained all this there this morning (by shooting): med' ūch'αrdūrav kētō dīrmāko ātrūgē.

occasionally, (adv.) 1. in the future . . . ūgātek-ūgātek. 2. in the past . . . . āchitik-yā.

occupy, (s.) . . . ōt-yā (da)

occupant, (s.) temporary resident . . . . ēr-pōlī-yāte (da). See resident.

occupy a site, (v.t.) . . . . ēr-wāl (ke).
lit. clear a site, with a view to occupation.


occur, (v.i.) take place . . . . ōko-dōati (ke). See boar, happen, what. A storm occurred at noon yesterday: dīlēs bōdō-chāw uōnga chāngō ōko-dōatiye.

ocean, (s.) . . . . jūru (da).

ochre, (s.) burnt yellow . . . . tōpla (da).

When mixed with melted fat of the pig, turtle, iguana, etc., it is termed kōiob (da). See App. xiii.

octopus, (s.) . . . . jang (da).

Odina wodler, (s.) . . . . jōr (da).

odour, (s.) . . . . ōt-āu (da). See smell.
of, (postp.) 1. belonging to . . . . . . . . il (da).

The hut of my father: d'ab-maisōl'īa bōd (da). 2. from, out from, among . . . .

tek. The tallest of those men is my elder brother: kētō bōlā-lōngkālak tek abiapanga-yāte wai ad-entōbēre.

of course, (adv.) 1. certainly, naturally . . . . bō-tik; ba-bōtik; kētā; ūba-yāba-ba; (āt. true-not-not.) See assure, certainly, untrue.

Who shot the pig? : mi jēa lēn tajāre? I, of course: wai kētā dōl. I shall of course bring my wife: wai dō dāi-šekētē ba-bōtik

abtōyungabo. 2. of course! to be sure! . . .
keta-ō!; keta-wai-ō! See yes. Is it so?
(is it true?) . . . . an-ūba? of
course it is! keta-wai-ō. See true, yes. 3.
of course, so it is . . . . an-a-keta. See
true.

off, (postp.) not on . . . . ōt-tēra-tek;
tek. Take (lit. move) your feet off my mat;
dia pārepa tek ngōit pāg ōchais (or dia
pārepa kōt-tēra-tek ngōit pāg ōchais).
2. start off (v.i.) as in commencing to run
a race . . . . ara-pōrot (ke). 3. off !
(interj.) as in starting a race . . . . pōrot !
4. go off, (v.i.) explode, as a gun . . .
ara-tūchu (ke). 5. be off! (interj.) go
away! . . . . ōchik-wai-ōn! 6. be off at
once! . . . . ōchik-rē!; kātik-rē! . . . . 7.
let us be off. (esp. when returning home): mōčo
wijke. 8. I'm off now: ka-wai d'ōke.

offal, (a.) kōrnga (da). . .
offence, (a.) crime . . . . with (da). See
sin. 2. of an abusive nature . . . . ab-tōgo
(da). See dace.

offend, (v.t.) kōlemja (ke); entig-
rē! (ke). Did I offend you yesterday?
(lit. cause you to be angry): an do dōla
ngentigrē! . .
offensive, (adj.) 1. causing displeasure
. . . . eb-ōt-kik-jābaginga (da). 2. as
regards odour. See smell.

offier, (v.t.) iti-pāni (ke). He
offered me his own bow: ōl ēkan kārama
den iti-pānière.

often, (adv.) . . . . iji-lōinga (da).

ogle, (v.t.) . . . . ijī-ōdo (ke).

oh! (interj.) as in sudden pain . . . . yīh!
2. as when startled . . . . yī-nono!

oil, (a.) . . . . āna (da). . . . . turtle-oil . .
yādi-.isBlank (da).

olive, (adj.) . . . . lābu (da).

olé, (adj.) 1. of animate objects . . . . ab-
chōroga (da). 2. of inanimate objects . .
yā-ārla-ārdīru (da). 3. ancient, referring
to the remote past . . . . ār-tām (da).
See kitchen-midden. This word is some-
times loosely employed to signify merely

"former". See ante, p. 16 (46). (s.) old
person . . . . ab-jang'gi (da); ab-chōroga
(da). (if grey-headed . . . . ab-tōl (da).
See App. vii. (v.i.) grow old . . . . ab-
chōroga (ke); abjang'gi (ke).

omentum, (a.) . . . . ab-jīri (da). See Ex.
at not.

omit, (v.t.) leave out. See fall, leave.

on, (postp.) 1. upon . . . yōboli; ār-
yōboli; ya; len. Sit on the grass: yūkala
len yōboli ákā-dōi (ke). He is standing
on the beach (landing-place): ōl pāda len (or ya)
kāpike. 2. above, on the top of. See above.
3. when, while . . . . bēdīg. On seeing
him once more (again) I was delighted:
entīlī iğbādīganga bēdīg d'ōt̄kōk-ł'ārowdłłāktni.

once, (adv.) 1. a single time . . . . āba-
dōga (de); āba-tōl (da). He struck me
once on the head: ōl āba-dōga d'ē-
pārekre. See annually. 2. at one time, at
first, at a former time . . . . otolā (da).
He was once the best shot amongst us all:
ōl otolā mardūru tek ānyb-dūpaya (l'edōre).
3. Once upon a time . . . . āchinbaiya. Once
upon a time God lighted a fire on Barren
Island: āchinbaiya mā-la-tārčōna len
pāluga chāpa-l'ōko-jōre. This island
(no longer called "Smoke Island" but
țātīchăpă "stone fuel") contains a fine
symmetrical volcano, about 1,000 feet
high, which has been quiescent since the
early years of the 19th century. For
situation see Map. 4. once more, again.
See again, more, and Ex. at on. 5. At once
. . . . kā-gōi. 6. once or twice . . . .
ōyun pōnga. He visited me once or twice
during my illness: d'abyēdīga len ōl ōyun-
pōnga den ākēkēre.

one, (adj.) 1. with ref. to animals and
inanimate objects . . . . āba-tōl (da);
āba-dōga (da). Give me one bow to-day:
kuwai kārama āba-dōga d'en 4. 2. with
ref. to human beings . . . . ab-āba-tōl
(da); ab-āba-dōga (da). (a) one-armed
. . . . ig-gōd-ār-āba-dōga (da). (b) one-
legged . . . . ar-chāk-ār-āba-dōga (da).
(e) one-eyed . . . idal-ár-úba-dóga. (da). One more. See another, more. (pron.) one's self . . . ékan. See self and hurt. (adv.) one by one, one at a time, (a) of inanimate objects : óko-lódongaya. (b) of animate objects . . . aká-lódongaya. We will slaughter the pigs one by one: reg-lóngkalak aká-lódongaya med'akat-jainke. See separately, singly.

only, (adj.) sole . . . (ab-)úba-túl (da). He is now my only son (father speaking): ó kawai dar-ódire úba-túl (da). (adv.) not more, without another, merely . . . ógun; àrek. We all speared (between us) only two turtles last night: gùrug-ya med'dár dúru ógun yédi l'ékgó dúre.

opal, (s.) . . . ógar-l'ídál (da). (lét. "moon's eye"). Milk-opal is found on Rutland Island. (See Map.)

open, (v.t.) 1. a bundle, bag, net, &c. wélají (ke); aká-lúpuji (ke); aká-ócháí (ke). 2. the eye . . . idal-ót-tówi (ke). 3. the mouth . . . aká-tówi (ke). (v.i.) 1. of a loosely tied bundle, etc. . . . ótowélají (ke). 2. of the eye . . . iji-ware (ke). 3. of the mouth . . . àkan-tówi (ke); akán-wédaí (ke). (s.) open jungle . . . éremwákalak (da).

Ophiophagus elaps, (s.) See hamadryad.

oppose, (v.t.) resist . . . ab-kidawa (ke).

opposite, (adj.) facing . . . aká-elmalen. They are sitting opposite to me: eda d'áké-elmalen akat-dójoke. (s.) opposite shore or bank . . . tedi-bala (da); (v.i.) be on the opposite shore or bank . . . tedi-bala (ke). See ante, page 24, in list of tribes, "aká-balawa (da)," and Map showing the Archipelago as opposite the main island.

or, (conj.) 1 . . . an. Give me either an adze or a pig-arrow: akin-ába wóló an éla d'en, á. See either, and may not. 2. otherwise, else . . . kinig. Make the bow like this (in this manner), or I shall be angry: ngó kárama kkan-ári köpke, kinig dó tig-réke. See arouse.

order, (v.t.) 1. direct . . . káník-yáp (ke). The Chief ordered it (so): kán-ári maiola káník-yábire. 2. order another to make (or do) something with the hands . . . óng-naima (ke). 3. order another to climb, run, swim, etc . . . ig-naima (ke). 4. put in order . . . See arrange. (s.) command . . . káník (da). Why did you slaughter the fat pig without orders?: michalen ngó reg-páda ba káník aká-jainre?

See without. (conj.) in order that . . . aña. See Ex. at provide. (postp.) in order to, for the purpose of . . . eb. He has gone to that place in order to procure honey: ó kát'ém l'ája-káraíjenga l'eb káti. We have all come here to-day in order to have a dance: ka-wai m'ardúru kónga l'eb kári inére.

oriental, (s.) esp. native of India . . . chàugala.

Orion's belt, (s.) . . . bêla (da).

ornament, (v.t.) 1. the person by means of pigments. See paint. 2. articles by means of certain small shells . . . yám (ke). See App. xiii.

ornaments, personal (s.) . . . aká-yám nga (da). See armlet, chaplet, garter, necklace, wristlet and App. xiii.

orphan, (s.) . . . à-bólo (da); bóloka (da). The term "báráij-bólo" is applied to an encampment during the period between the death of one chief and the appointment of his successor.

osprey, (s.) Pandion haliaetus . . . áranga (da).

a, idea, cut ; ã, our ; ò, case ; á, father ; ñ, fathom ; ai, bite : au, house : òu, house.
other, (adj.) 1. not the same ....... iglá (da); ákà-tedi-bólya (da); ákà-tòro-búya (da). 2. some other ....... òko-tòro-búya (da). 3. additional ....... tún (da); fiá (da); tálík-ába-tál (da). (pron.) the other, the remaining one, (a) of two persons ....... ár-dílo (da); (b) of two animals, birds, etc. ....... ót-dílo (da); (c) of two inanimate objects ....... ákà-lógílk. Give me the other bow: kárama l’áká-lógílk den ì. (plur.) the others, the rest, (a) of three or more persons ....... arat-dílo (da); (b) animals, birds, etc. ....... ótót-dílo (da). I speared one pig and Bia shot the others: dó reg ìbá-tól jèrèlre, biá l’ótót-dílo tájrè; (c) inanimate objects ....... akat-lógílk. See test (s.) the other side, opposite bank or shore ....... teòli-bala (da). See opposite.

otherwise, (conj.) else ....... kíngí. See or. (adv.) differently, in a different manner ....... iglá (da).

ought, (v. aux.) 1. should ....... tá-guk. See should. 2. be bound in duty ....... tólátá. Your mother having recently died you ought to fast: ng’abìtìnga ìrì-ìkó-yèk olókí fó 1’ókètìnga ìdáre tólátá ìgí yìpìke.

our, (poss. pron.) ....... métà (da); métat; mótoù; mòtoù; makat; mebet; amet; etc. See App. ii. Our hut: métà bùì (da): Our women: métat (á-) pasì (da). Our steps: mebet adémiré. Our feet: mótoù pàg (da). 2. our own, ours (pron. adj.) ....... mèkan. 3. in ref. to a community (pron. adj.) ....... marat-dúru (da). It is our practice to treat the aged as well as children with kindness: at-ìgí ìbídìg bílág len òko-jengenga wái marat-dúru l’-ìdèrìgà (da).

ourselves, (pron.) ....... mòçú-tòmàm mòçú-tìmà; mòçú. See barter.

our kind (style, make, original type) of, (adj.) ....... bójíg. This word is applied, as illustrated below, in order to indicate the distinction between the five tribes of the central group (bójíg-ngígg) and the five of the northern group (yèrèwa) and the two of the southern group (ómè-gágara), see ante, p. 24. (a) bójíg-ngígg (da) lit. "our (or fellow-) kinsmen," and denotes the affinity existing between the ákà-bèa, ákà-bójíg-yàb, ákà-bálawa, ákà-kòl, and ákà-jìwài tribes. (b) bójíg-yàb (da) lit. "our original type of speech", the name of one of the five tribes in question. It is said that the dialects spoken by the other four tribes sprang from that of this tribe. (c) bójíg kárama (da): "our style of bow" The bow of these five tribes is distinct from those of the yèrèwa and also from those of the ómè-gágara. Who gave you this bow of our make? : mijà ngen úchà bójíg kárama màmàrè ?

out, (adv.) 1. not within, not at home ....... ab-yàbáya. 2. of a fire, torch, light, etc. See extinguished. (postp.) 3. forth, from ....... tek. Take the honeycomb out of the bucket: dáker tek kángà òyú-wál (ke). (Phr.) out of breath ....... àkà-chàiátinga (da); out of one’s depth ....... arwóldínga (da). See reach; out of sight ....... iji-màrè (da); out of sorts ....... ad-jàbàg-tángìgà (da). See sort.

out-rigger, (s.) 1. of canoe ....... del (da); chàrigà (da). 2. out-rigger-canoe ....... chàrigà (da).

outside, (s.) 1. exterior ....... wálàk (da). 2. of a mat, when rolled ....... ár-bèe (da). The same word is applied to the underside
outstrip, (v.t.) out-run, out-walk . . . .

lākra (ke).

ovary, (s.) . . . . ab-iljuga (da).

over, (adv.) 1. overhead, above . . . . tāng-len. See above, up. 2. finished, past, at an end . . . . ār-lāre. (postp.) above, higher in place . . . . tot-ēn-len. See up.

overboard, (v.t.) throw . . . . ōt-jūra (ke). (v.i.) overboard, fall . . . . ēto-jāmu (ke).

overcast, (v.i.) of the sky . . . . ela-dil (ke) yūm-la-kāg (ke).

overcome, (v.t.) get the better of . . . . ētōlā-ōmo (ke).

overflow, (v.i.) . . . . ēto-ēla (ke).

overhead, (adv.) aloft . . . . tāng-len. See above, bridge and up.

overjoyed, (p.a.) kūk-lār-wālā-kininga (da).

overland, (adv.) . . . . by land . . . . tinga-len.

overtake, (v.t.) come up with . . . . ār-chāraga-eni (ke).

owing to, (postp.) 1. on account of, because of . . . . ēdāre. 2. by the action of . . . . ōng-jīg. See abet. Owing to the rain he is not pig-hunting to-day: yūm lēdāre ọl kωaw reg-deleke yābada. The recovery of Bira’s child was owing to you (i.e., your treatment): birī’ablāga tig-bōinga-bdēdēy ng’ōng-jīg lēdāre.

owl, (s.) . . . . kōru (da).

own, (adj.) . . . . ēkan. There’s our own canoe: wāi kāto mēkan rōko (da). See App. ii. (s.) own country-man . . . . ig-būdwa (da).

own (or fellow-)tribesman . . . . ab-ngiŷi-da.

own, (v.t.) 1. possess . . . . bējiri (ke). 2. admit . . . . ar-wāi (ke). See acknowledgement.

oyster, (s.) 1. Ostrea cucullata . . . . tōiūa (da). 2. small oyster (Ostrea hyotis) . . . . wōp (da).

pace, (s.) step . . . . ā-tāng (da).

pack, (v.t.) of food . . . . o-dēk (ke) j. See bundle. (v.i.) bestow things for carrying or storing . . . . ēto-chō . (ke). See fasten.

package, (s.) See bundle.

paddle, (s.) . . . . wālîgma (da). (a) handle of . . . . wālîgma-tā (da); wālîgma l’ōng-tōgo (da). (b) blade of . . . . wālîgma-lōng-tā (da).


paddy-bird, (s.) egret (Ardeola leucoptera) . . . . chōkab (da).

pail, (s.) . . . . dākār (da). See bucket.

pain, (a.) 1. due to a wound or any disease . . . . yed (da), with prefix ig, ọt, ọ, etc. according to the part affected. See App. ii. The child is crying because of the wound in his hand: ọng chūm mα yed lēdāre abīgā tēkik (ke). 2. due to blow, sickness or fatigue . . . . chām (da), with prefix (as above).

pain, cause (v.t.) See hurt. (v.i.) 1. suffer pain from wound or disease . . . . yed (ke), with prefix according to part affected. See App. ii. 2. suffer pain from blow,
sickness or fatigue . . . chām (ke), with prefix according to part referred to. See hurt (v.i.) and App. ii. 3. suffer pains of labour . . . . ik-ig-nū (ke).


paint, (v.t.) 1. the face, body or limbs of another with tāla-óg . . . chōrocha (ke), with prefix ig, ab, ar, etc. according to part of body referred to. [This work is done by women with their finger-nails.] 2. the face or forehead (esp. of infants) with great care and skill . . . . ig-pēma (ke). 3. the face, body or limbs of another roughly with one's fingers with óg . . . ngotowa (ke), with prefix ig, ab or ar as required. 4. face, body or limbs roughly with óg with one's palms . . . , leāt (ke), with prefix (as above). See daub. 5. the face, body or limbs roughly with kōiob . . . eāp (ke), with prefix (as above). 6. the upper lip of another with kōiob . . . . ákā-lēmaudi (ke). 7. one's self in any of the above methods respectively . . . . iji (or ad)-chōrocha (ke); iji-pēma (ke); iji (or ad)-ngotowa (ke); iji (or ad)-leāt (ke); iji (or ad)-eāp (ke); ákā-lēmaudi (ke). 8. any inanimate object (white) . . . , leāt (ke). red . . . eāp (ke). See App. xiii.

painting, (s.) See picture.

pair, (s.) couple, (a) of animate objects . . . ar (or ara)-jōpinga (da). (b) of inanimate objects . . . jōpinga (da).

Pajanelia multijuga, (s.) . . . kōkan (da). This is one of the trees used for making canoes. See App. xi.

Palaeornis erythrogenys (s.) . . . . eyēp (da).

palate, (s.) . . . . ákā-dēliya (da); ákā-laia (da).


pale, (adj.) pallid . . . . ig-māgu-pānabngā (da); ig-pākatnga (da).

palm, (s.) 1. of hand . . . . ōng-elmā (da). I placed it in the palm of your hand: wai dō ng-ōng kōro ōngelmā len tegirē. 2. palm tree or shrub. For principal varieties see App. xi.

palpitate, (v.i.) . . . . óna (ke).

pan leaf, (s.) Chavica macrostachya . . . yēne-lār-tōng (da).

Pandanus Andamanenseium, (s.) . . . mang (da). The fruit and seeds are eaten and the leaves are used in making articles of attire, e.g. garters and wristlets. See App. xiii. 2. Pandanus verus . . . . údala (da). 3. Pandanus odoratissimus . . . itil (da). The seed is eaten. See App. xi.

panic, (s.) . . . ab-lāt-lig-gūru (da).

pant, (v.i.) . . . . ákan-chāiati (ke).

pap, (s.) . . . . ôt-yōb (da).

papa! (exclam.) . . . . maia!

paper, (s.) . . . . . chiti (da). From the Hindustani word chittī.

paradise, (s.) . . . jerej (da). The desirable place of the departed souls of those who, having led good lives, are accounted worthy, and whither the wicked may be admitted after expiating their crimes in purgatory. See purgatory.

Paradoxurus Andamanensis, (s.) . . . baian (da).

parcel, (s.) See bundle.

parch, (v.t.) . . . ig-kiu (ke). (v.i.) . . . ákā-mōl (ke); el-ā-ēr (ke).

 parched, (p.p.) 1. of land . . . . el-ā-ēr-re; el-ākā-ēr-re. 2. with thirst . . . . ēr-nga (da); ákā-mēlenonga (da).

pardon, (v.t.) . . . cp-tig-lai (ke). (v.i.) ask pardon . . . eb-yāp (ke).

pare, (v.t.) . . . . kājilī (ke). Pare your nails: ng-ōng bōdoh kājilī (ke).
parent, (s.) having one or more children
.... fn-bâ (da). parents ....... ab-maiol-châol. All our parents are dead: marat
dâru l'at-maiol-châol oke-tînga (da). See beforehand. The relationship between a

paroquet, (s.) Palecornis erythrogenys ....
eycp (da).

part, (s.) 1. See bit, fragment. 2. region
quarter .... érema-l'éâte (da). The
Jarawas inhabit that part (of the jungle):
kâl'érema-l'éâte len járuwa biduke.

part, (v.t.) 1. the hair .... òt-mâl (ke).
2. divide .... òt-kôbat (ke); dulâ (ke).
3. by splitting .... akâ-târali (ke).
(v.i.) separate as friends .... òto-kâ (ke).

parting, (s.) the act of .... akant-tôanga (da); pûraujiang (da). The latter refers to the act of blowing on each
other's hands by friends at parting. Before the
removal and burial of a corpse the
mourners blow on its forehead in token of
farewell.

party, (s.) .... See assemblage, gathering.

pass, (v.t.) 1. go by .... ig-pôrowa
(ke); ab-ijji (ke). 2. cause to move or go
by, hand .... òtâ-râk (ke). (v.i.) 1. spend
(as time) .... pôli (ke). 2. (a) a night
away from home (of one person) ....
ara-mâmi (ke). (b) (of more than one)
.... ara-barmi (ke). 3. pass under, by
stooping .... teb-ér-dôati (ke). See stoop.

passion, (s.) rage .... ijâna (da).

past, (p.a.) elapsed .... òt-târire; ar-yâ-
baire.

past, (s.) The .... i-dal-l'òt-târire.

path, (s.) 1. pathway .... tinga (da);
tinga-bâ (da). 2. by-path .... tinga-
ôkâ (or l'âr)-châtì (da).

patient, (adj.) calm, tolerant .... ad-
mûkur-tegina (da).

pattern, (s.) 1. in tattooing .... bôrta
(da). 2. in painting the person ornamentally .... rêtawa (da). with prefix ig, ab
or ar, according to part referred to. See
App. ii. and paint. 3. in painting the face
ornamentally .... ig-pêma (da). 4. on a
shell .... i-tôna-tàninga (da).

paw, (s.) 1. fore .... òng-kôro (da).
2. hind .... òng-pâg (da).

pay attention! (exclam.) .... ùcha!
(lit. "this.")

pay a visit, (v.t.) See visit.

pea, (s.) .... akâ-ban (da).

peaceable, (adj.) in disposition .... a
(or ig)-liking (da).

peal of thunder, (s.) .... gorawa-l'akâ-
tegi (da).

pebble, (s.) .... réní (da).

peck, (v.t.) as a bird .... dût (ke)
[to peck once only .... jêrali (ke).]
See harpoon, (v.t.). as a woodpecker ....
ôrtôro (ke).

pectoral fin, (s.) .... (yât-l')iîg-wâd (da).

peel, (s.) skin, rind, bark .... ôt-êd
(da) (in constr. ôt-êj.). (v.t.) See skin (v.t.).
strip off skin, rind, etc .... dôch (ke);
dôch (ke). See skin.

peepul tree, (s.) Ficus laccifera .... ràu
(da).

penetrate, (v.t.) 1. pierce .... chêgai
(ke). As you did not shoot with (sufficient)
force your arrow only penetrated the pig's
skin: ngô dôdopinga l'ëdôre ëla ogun reg
l'òt èj chêgai. See pierce. 2. undergrowth
in jungle .... tár-lôtôk (ke). See enter.

peninsula, (s.) .... tânma (da).

people, (s.) 1. persons collectively ....
at-dâlag (da). Many people were assembled
at my village yesterday: ëtôta dia bàrai:
lat aîdâlag ërdûru to-làire. 2. of a certain
tribe or community .... laga (da). The
Bojig-yab people are coming here to-day: kauai bōjig-yāb laɡa kārīn ṧok. 3. race (s.) S. rā rā.

receive, (v.i.) apprehend ... iji-bādi (ke). See see.

perch, (v.i.) ... ākan (or āra)-yōboli 'ke). (s.) for fishing ... tāğa (da).

perfect, (adj.) without defect ... ẕt-gōrojim (da). See sound, whole.

perorate, (v.t.) ... ār-rūm (ke).

perform, (v.t.) See accomplish, complete.

perfume, (s.). See smell.

perhaps, (adv.) ... tilik. It will perhaps rain to-day: ka-wai tilik yūm la-pāke. See Ex. at bring (by water).

period, (s.) time, day ... i-dal (da). See antidiluvian.

perish, (v.i.) 1. through accident on water ... ōnorwa (ke). 2. through any disaster on land ... őko-titāu (ke). 3. as a plant ... rūka (ke). 4. as a flower ... maun (ke).

peritoneum, (s.) ... őng-tāga (da).

permit, (v.t.) ... i-tān (ke); titān (ke). See let. Permit us to go hunting: met delenga lat titān (ke). See allow.

perpendicular, (adj.) of a post, etc. See erect, upright.

person, (s.) 1. individual ... ab-dālag (da). Many persons came here yesterday: diłła at-dālag jārdūru kdrinjou. (b) body of a human being ... abaghāu (da); ab-dāla (da). His wife has just (ornamentally) painted Woi's person: ab-ṭk,yate woi i-ab-chāhu kā-gōi čōrōchāre. See well-made.

personal ornaments, (s.). See ornaments an.: App. xiii.

personate, (v.t.) ... ab-chāhu-eni (ke). See assume.

perspiration, (s.) 1. ... gūmar (da). Takes prefix őt, ab, etc. according to part of the person referred to. 2. odour of ... őt galanga -(da). (v.i.) ... gūmar-l'ar-wējēri (je); gūmar-l'ar-dōati (ke).

verse, (adj.) See obstinate.

pestle, (v.t.) ... ig-ōjologi (ke). Don't pester me!: d'ig-ōjologi ng'oke!

pet, (s.) a favourite animal ... ik-lirnga (da). See accompany and go, (v.t.) See caress, cherish.

petal, (s.) ... koktār-dāla (da). The petal of this flower is beautiful: ńča kōl l'at koktār-dāla wai ṭno (da).

phlegm, (s.) mucus ... őt-tūlepo (da).

phoenix sp., (s.) ... rāb (da).

phosphorescence of the sea, (s.) ... pēwoi (da).

pice, (s.) Indian copper coin ... ik-pūku (da). See coin.

pick, (v.t.) 1. select. See choose. 2. pick bones with the teeth ... tā-tūp (ke). 3. pick flowers or fruit ... tōp (ke). See break off, gather. 4. pick up ... eni (ke). 5. pick up fallen fruit ... ġit (ke). See gather. 6. pick out, as a mollusc, from its shell ... kārepā (ke). (v.i.) pick one's teeth ... ākan-kārepā (ke).

picture, (s.) ... őt-yōlo-yitinga (da). (lit. reflection-tattooing).

pie-bald, (adj.) ... bāratanga (da).

piece, (s.). See bit, fragment.

pierce, (v.t.) See penetrate. 2. as in stabbing ... jāīn (ke).

pig, (s.) 1. female ... rōgo (da). 2. male or female ... reg (da). 3. suckling-pig ... reg-bā (da). 4. full-grown young male ... reg-wāra (da). 5. full-grown young female ... reg-jadī-jog (da). Until we shot that pig yesterday we had been without meat for two days: tōbatek diłła meda kāto reg len taijre ārła ikpōr mōtot paichalen dama yēba (da). 6. pig-arrow : ... ēla (da). 7. pig-spear ... ēr-dūngā (da); ākā-dūngā (da). 8. pig-hunter ...
ig (or óko)-delenga (da). 3. mock pig-hunt (a game) . . . . ad-reg’iguga (da). See game.

pigeon, Imperial. 
Carpophaga insularis . . . . murud (da).

pigmy, (s.) . . . . ar-dédeba (da).

pigment, (s.) . . . . òg (da); tâla-òg (da); kôibi (da). used for ornamental, curative, or other purposes. See paint and App. xiii.

pile, (s.) See heap.

pilfer, (v.t.) . . . . óko-lólo (ke).

pillow, (s.) . . . . óto-tôknga (da).

pilot, (v.t.) . . . . ër-tal (ke). See measure, weigh.

pimple, (s.) . . . . rûntga (da). with prefix ab, ar, etc. according to part of the body to which reference is made.

pincers, (s.) See tongs.

pinch, (v.t.) . . . . tõpi (ke).

pine, screw- 
Pandanus odoratissimus, (s.) . . . itil (da). The seed is eaten. See App. xi.

pinion, (v.t.) . . . . lôròpti (ke). (signifies also the tying of a line round the flappers of a harpooned turtle in order to haul it into the canoe.) (s.) . . . . ig-àcha-tà (da).

See wing, pinna, (? squamosa) (s.) . . . . chej (da). P. sp. . . . . chidi (da). For mode of use see App. xiii.

plip, (s.) . . . . ban (da).

pit, (s.) . . . . gpra-l’óko-bang (da).

pitch, (v.t.) throw . . . . dâpi (ke); dêpi (ke). (v.t.) as a ship or boat at sea . . . . óto-kôchia (ke).

pitiful, (adj.) See compassionate, sympathetic.

pitiless, (adj.) See cruel.

pity, (v.t.) . . . . ìtâ-búlap (ke). What pity! . . . . wídi!

place, (s.) locality, spot . . . . èr (da). 
1 construct. e1.) See Andaman Islands.

(adv.) in place of . . . . See instead of.
(v.t.) 1. put . . . . tegi (ke). 2. place near one’s self . . . . òto-panchaten-tegi (ke). 3. put in order or in its proper place . . . . kiâlli (ke). Did you put my bow in its proper place? : ãn ngò diâ kârama lat kodîrè! 4. on one side . . . . ép-tot-mâni (ke). Place the bow on one side: we are going to dance, kârama l’èp-tot-mâni, meda kòi (ke). (v.i.) 1. put a hand over the eyes as when crying . . . . ìji-mùju (ke). 2. put the hand over the mouth as when astonisned, laughing or owing to an offensive smell . . . . ókan- mùju (ke). 3. Take place. See happen.

plain, (adj.) 1. unornamented . . . . lûpa (da). 2. even, flat, level (of land) . . . . élingiriya (da); òt-jéperrya (da). (s.) . . . . er-l’òt-jéperrya (da). See land.

plait, (v.t.) . . . . têpi (ke).

plan, (v.t.) contrive . . . . múla (ke). 
(v.i.) ponder, meditate . . . . ìji-mùla (ke).

plate, (v.t.) 1. by means of an adze . . . . tôlòp (ke). 2. by scraping or rubbing (a) by means of Cyrena shell or boar’s tusk . . . . ót-léje (ke); pôr (ke). (b) by means of boar’s tusk only . . . . pûlau (ke); pulauwu (ke).

planet, (s.) . . . . châto-châbil-châu (da).

plank, (s.) board . . . . pâtema (da).

plant, (s.) . . . . dêdeba (da); (if edible), ãkà-dédeba (da). (v.t.) . . . . yàt-bûguk (ke). ìû. food-bury.


plaster, (v.t.) See daub, paint, smear, and cover.

plate, (s.) of shell . . . . chidi (da). A pinna shell is commonly used for food or pigments. See pinna and App. xiii.

platform, food- (s.) 1. in hut . . . . tàga (da). 2. burial- (on tree) . . . . 1-tàga (da).

play, (v.i.) 1. . . . i-jáj (ke). 2. some sort of game . . . i-jájag-tág (ke). See amuse, sort.

plaything, (s.) . . . ig-lirnga (da).

please, (v.t.) give pleasure, gratify . . . en-ót-kúk-béringa (ke).

pleased, (p.a.) . . . óto-yélanga (da). See glad.

plentiful, (adj.) See abundant.

plenty, (s.) . . . ót-úbah (da). See many, much. There are plenty of pigs in that jungle: ké' érem leq ót-úbah (da).

pliable, (adj.) supple . . . óto-yób (da); yarágapa (da).

plot, (v.t.) conspire . . . ab-chi (ke).

pluck, (v.t.) flowers, fruit or feathers . . . tóp (ke). See gather, pick.

plunder, (v.t.) . . . (rámoko-l') ár-lícha (ke).

plunge, (v.i.) dive . . . óto-júmu (ke); tól (ke). See dive, launch.

pod, (s.) . . . yú (da). See shell.

point, (s.) 1. cape, promontory . . . tóko-chóronga (da). 2. tip (tapering end) . . . naichama (da). See beak and end.

(v.t.) point an arrow . . . mók (ke); por-mók (ke). See make. We make (prepare) the wooden point of the rádú arrow from the chárm arrow: meda chárm tek rádú por-mók (ke). (lit we point the rádú arrow from the chárm.) 2. point to . . . (ab-) rau (ke).

point out, (v.t.) (óko-t') ig-ráu (ke); itán (ke). See show.

pointed, (adj.) . . . ákà-náichama (da); ákà (or óko-yób (da).

poison, (s.) . . . wár (da).

poke, (v.t.) . . . gérau (ke).

pole, (s.) of bamboo, employed in propelling a canoe in shallow water . . . tóg (da), (in construc. tók); (a) when used at the stern . . . tó-k-l'ár-lóbinga (da).

(b) when used at the bows . . . tó-k-l'ót-lóbinga (da). (c) also used at the bows, but so made as to serve as the shaft of the harpoon used in spearing turtles, dugongs, etc. . . tó-k-l'áka-chánga (da).

pole, (v.t.) a canoe when proceeding along the shore in search of fish or turtle, or to visit another place . . . ót-lóbi (ke). See bow of canoe and propel. Now pole the canoe from the bow, it will afterwards be your turn at the helm: áchilík ngót-lóbi, táóolóen noqta ártít (da).

polish, (v.t.) 1. with fibre . . . chúlu (ke). 2. with shell, tusk, etc. . . géligma (ke). See Ex. at abscond.

pollute, (v.t.) See defile.

Polyalthia jenkinsii, (s.) . . . reg-l'ákà-chál (da).

pond, (s.) . . . ina-l'ig-bang (da).

ponder, (v.t.) consider thoughtfully . . . kük-l'ár-ér-gád (ke). (v.i.) meditate . . . iji-múla (ke).

pool, (s.) . . . kúbe (da). deep pool in bed of stream . . . kóbunga (da).

poor, (adj.) indigent . . . ót-lékinga (da).

popular, (adj.) See favorite.

pork, (s.) . . . reg-dáma (da).

porpoise, (s.) . . . chóag (da). See Ex. at way.

port, (s.) 1. harbour . . . el-ár-úla (da). 2. larboard, left side of canoe . . . i-tárag (da).

portage, (s.) for conveying newly-scooped canoe-hulls to shore . . . ár-tinga (da).

portion, (s.) See bit, fragment.

portrait, (s.) . . . ót-yóló-yitinga (da).

See picture.

possess, (v. t.) own . . . . bójiri (ke).

See rich.
position, in original, (adv.) in situ . . . .

wai (da). See in situ.

possible, (adj.) 1. that may be done . . . .
(ông-)chák-béringga (da). 2. that may happen . . . . tilik (da). Is it possible? (interj.)
ba-ocho!

post, (s.) 1. of hut . . . . dagama (da). 2. fishing-post . . . . tága (da). See platform. These are fixed on the foreshore and provided with a perch for the fisherman on the watch for a shot at a passing fish.

posteriors, (s). See buttocks.

posternity, (s) . . . . ótot-bôrta-wichi (da). See descendant and seedling.

postpone, (v.t.) defer . . . . figêtebla (ke).

pot, cooking: (s) . . . . bûj (da). See App. xiii.

pot-sherd, (s) . . . . bûj-l-ákâ-pâj (da). See bit.

potato, (s) . . . . gôdâm-l-ár-ôta (da).

pot-bellied, (adj.) . . . . âr-bôt (da).

potter, (s) . . . . bûj-lätngâ (da).

pottery, (s) . . . . ig-lät-yâte (da).

pound, (v.t) . . . . tâi (ke).

pour, (v.t.) cause to flow . . . . ót-êla (ke).
(v.i) pour, rain heavily . . . . yüm-
l-ár-pûlu (ke); yüm-chânâg-la-pâ (ke).

powder, (s) . . . . pûlaîña (da).

power, (s). See influence and strength.

powerful, (adj.) muscular . . . . ab-gôra (da).

practice, (s) custom . . . . kian-wai (da); ekâra (da); ad-éranga (da). It is not our practice to burn the dead: oko-linga jöinga-lun métat adéranga yâba (da).

practise, (v.t.) rehearse . . . . âr-tâi (ke); kör (ke). They are now practising (rehearsing) the chorus: eda âchitik rámid-
châu kör (ke).

praise, (v.t.) commend . . . . yômai (ke.)

prattle, (s) . . . . yânga-dèreka (da).
(v.i) . . . . yânga-l’ig-lâp (ke).

prawn, (s) 1. fresh-water . . . . àu (da). 2. sea-water (young) . . . . kaibij (da). (also applied to shrimp). 3. full-grown . . . . kai (da).

pray, (v.t) after the manner of Moslems . . . . ârla-l’ik-yâp (ke). See daily and mention.

prayer, (s) . . . . ârla-l’ik-yângâ (da). See daily and speech.

precede, (v.i) . . . . oto-lâ (ke). See first.

precious, (adj.) valuable . . . . âr-îngâ (da).

precipice, (s) . . . . tig-pau (da).

precipitous, (adj.) . . . . el-ôt-chôdma (da).

predict, (v.t) foretell . . . . ig-garma (ke).

prefer, (v.t) i-tâ-hî (ke).

pregnant, become, (v.i) conceive . . . . ôto-rûng’a (ke). (adj.) enceinte, (s) after a few months . . . . ót-bûd-hâ (da). See dwelling and small. (b) after 6 or 7 months . . . . âr-bôdi (da); ót-bûd-bôdia (da).
See big. (s) about to be confined . . . . ik-înûngâ (da). The term pij-jâbag (da) (lit. hair-bad) is applied to both husband and wife during the latter’s pregnancy.

prepare, (v.t) 1. make ready . . . . ar-
tãmi (ke). 2. prepare for a journey . . . . tôt-yâr (ke).

presence, (s) . . . . âr-lõg (da). See Ex. at trace.

presence of, in the (postp.) . . . . idal-len; âkâ-elm-a-len. See before and time (period).

present, the (s) present time . . . .
kawai-ârla (da). At present (adv) (s) now, at the present moment . . . . âchitik; kawai. There is nothing more to say at present: âchitik lâ tâchingâ yâba (da). (b) now-a-
days . . . . kawai-ârlalen. Presently (adv.) See later on.

present, (s) See gift.
present, (adj.) 1. not absent . . . . absorba (da). ka-wai-kan. Only my younger brother is present: ćgun d’kká-kóm ka-wai-kan. See Ex. at individual. 2. on some past occasion . . . . edáre. When Funga was dying I was present: púngá tág-dápinga bédig d’edáre.

preserve, (v.t.) food by burial for consumption during the rains . . . . áká-lúgap (ke). See reserve.

press, (v.t.) squeeze . . . . púnu (ke). See crush and squeeze.

press upon, (v.t.) . . . . ab-nínai (ke); ab-tök (ke); áká-ngóích (ke). See crush.

pressing, (p.a.) urgent . . . . ár-tig-gójunga (da).

pretend, (v.i.) make believe . . . . íjì-yà-mali (ke); ár-ita ichi (ke). See malinger.

pretty, (adj.) 1. of inanimate objects . . . . inó (da); bérétó (da); ig-bérînga (da). 2. of animate objects . . . . ab-inó (da); ítà-bérînga (da); mú-gú-bérînga (da).

prevent, (v.t.) 1. . . . . fédóba (ke); ćyut-tár-tékik (ke). See hinder. The Chief prevented us: maiola móyut-tár-tékikre. 2. prevent by seizing hold of another . . . . ót-púnu (ke).

prick, (v.t.) . . . . . (ab-)đút (ke). Prefix dependent on part of the body referred to. 2. prick the flesh in order to remove pus or any foreign matter . . . . ókó-túbùli (ke).

prickly, (adj.) . . . . . chákulinga (da).

prime, (adj.) first-rate . . . . . gói (da). See Ex. at self.

print, foot- (s.) 1. human . . . . . ón-pág (da). 2. animal . . . . . áká-kój (da).

prior to, (postp.) before . . . . . entóba; entóka. Did he strike you prior to my arrival?: an ól den ómíga l’entóba ng’ad-áb-pàrékre?

prisoner, (s.) . . . . . ót-chátre; ót-chátyáte (da). The adoption of this term was evidently due to their observing that the convicts in the Penal Settlement were provided with all their requirements. See adopted and capture.

proceed, (v.i.) 1. set out, start . . . . tót-mákari (ke); 2. after a halt . . . . tár-chòrowa (ke); 3. stealthily, as after game . . . . ár-i-láijin (ke). 4. proceed abreast, of two or more . . . . pipa (ke); 5. direct to any place . . . . ara-lóm (ke).

procure, (v.t.) See get, obtain.

profile, (s.). See face.

profit, (s.) . . . . . ár-pólók (da).

prohibit, (v.t.) . . . . . ab-kána (ke).

prolife, (adj.) 1. producing offspring . . . . . ón-bá-l’árđúru (da); 2. of a tree . . . . . ar-bátngá (da).

promise, (v.i.) . . . . . ìtía (ke).

prong, (s.) of arrow or harpoon . . . . . áká-cháti (da).

pronunciation, (s.) . . . . . áká-lóma (da). Owing to his faulty pronunciation I don’t understand him: áká-lóma jábá ádáre d’en daiske yába (da).

prop, (v.t.) . . . . . ár-tági (ke).

propel, (v.t.) a canoe by poling near shore, (a) at the stern . . . . . ar-lóbi (ke); (b) amidships . . . . . ódam-lóbi (ke); (c) lóbi (ke); párátá-lóbi (ke). (e) at the bows . . . . . ót-lóbi (ke).

proper, (adj.) right, fit . . . . . tólata (da). See Ex. at right.

property, (s.) . . . . . (ig-)rámoko (da). See cover, wrap. When leaving your place bring all your property with you: ngír ér íjíngá bédig ng’ig-rámoko l’árđúru tójuke. (Any property not in use is usually kept wrapt up in bundles.)

protect, (v.t.) . . . . . ót-ráj (ke); ab-gór (ke); óko-jeng’e (ke); ót-yüburi (ke). (v.i.) protect one’s self . . . . . ót-ráj (ke). We are protecting ourselves: meda m’ót-rájke.

protector, (s.) guardian . . . . . óko-jeng’enga (da); ót-yüburinga (da).
proud, (adj.) haughty . . . . åkan (or åyan) lētainga (da).

prove, (v.t.) test, try . . . . yōgo (ke). See Ex. at test.

provide, (v.t.) supply . . . . màn-ak-tāg (ke); ā-tāg (ke). The Chief provided us with a canoe in order that we might go fishing: māiola met rōko mànak-tāgre aña mātot lōbīke.

provisions, (s.) . . . . yād (da) (in construc.
yāt).

provoke, (v.t.) excite to anger . . . . en-
tigrēl (ke).

prow, (s.) . . . . ōko-mūgu (da); ōt-mūgu (da).

pshaw! (exclam.) . . . . cho!

Pterocarpus dalbergioides. (s.) . . . . chá langa (da). The sounding-boards used when dancing to mark time are made from the buttress-like slab roots of this tree. See App. xiii.

Psychosperma kuhlii, (s.) . . . . āpara (da). The pulpy portion of the spathe is eaten and the leaves are used for thatching and bedding.

publish, (v.t.) See make known, and Ex. at must.

puddle, (s.) . . . . el-ākā kōdo (da); kōbe (da). See pool.

puff, (v.i.) as a steamer or tobacco smoker . . . . tūpu (ke).

pull, (v.t.) 1. draw a cord or bowstring to test its strength . . . . tinap (ke); tē-
nip (ke); tini (ke); tēni (ke). See draw.
2. haul a rope . . . . dōkori (ke); ig-dōkra (ke). 3. draw out, extract. See extract.
4. tug in opposite directions . . . . ijōj (ke). See tug, drag, haul and paddle, (v.t.).

pulp, (s.) of fruit (e.g. Pandanus) . . . . mūgu-dāla (da).

push, (v.t.) . . . . nōt (ke).
queen conch, (s.). See conch and App. xii.
quench, (v.i.) 1. allay, appease . . . . .
yar (ke). He is quenching his thirst:
öl aḵá-mólyóma len őyarke. 2. extinguish.
See extinguish.
question, (v.t.) interrogate . . . . (ig or
aḵá)-chiura (ke). See ask.
question, particle denoting . . . an. Is
Woi still absent? : an wóí ōgáinka abýába (da)?
quick, (adj.) rapid . . . . őko-rínima (da).
quickly, (adv.) (a) of canoe, current,
bird, etc. . . . . yère. (b) of human beings . . . . . ár-yère; yirárd-tek; réo. See bring,
come.
quickly! be quick! (imper.) ngár-yère! ;
kuro!
quiet, be (v.i.) be silent . . . . mila (ke);
őko-múwi (ke). be quiet! : mišá (ke)! (adj.)
silent . . . . őko-múwina (da); milanga
( da).
quietly, (adv.) softly . . . . dódó (ke):
âkan-dôdonga; âkan-âmainga; âr-ti-tâg-yá.
quill, (s.) . . . . ig-âcha (da).
quit, (v.t.) See abandon, leave, (v.i.) desist
from. See cease.
quite, (adv.) completely, entirely . . .
ôbaya. See see (v.i.); réatek. See entirely.
It is quite hot now: ká-gói ʁíya ʁíbaya
That's enough! : kán-wái l; quite enough!
kán-wái dâke !. lit. that's enough, don't
. . . . (more)!
race, (s.) 1. division of human species
dâlag (-l'iglâ) (da). lit. “people-
different.” Of what race is that old man?:
kâ'ab-jang-gi tenchâ dâlag (-l'iglâ) (da)? All
these men are of different races: âch'-ârdâru
bûla wai dâlag-l'iglâ (da). 2. competitive
trial of speed . . . . ar-tûla (da). (v.i.)
ara-tûla'(ke).
raft, bamboo (s.) . . . . pô-chôngâ (da).

rag, (s.) . . . ráchatinga (da); käjili (da).

rage, (s.) passion . . . . . . ij-ána (da). (v.i.) . . . ij-ána (ke); ij-rél (ke). 2. fly into a rage . . . . . . ij-ána-ómo (ke).

rain, (s.) . . . yüm (da). Up to the present but little rain has fallen: ãgáká yüm bā la-pāre. (v.i.) . . . yüm-la-pā (ke). 2. rain heavily . . . . . . See pour. 3. rain-bow . . . . . . pāgā (da); mōro-elma-pāgā (da). 4. rain-cloud . . . . . . yüm-lí-diya (da). 5. shower. See shower. 6. rainy season . . . . . . gūmul (da). God has ordered us (all) not to eat the jungle-yam during the rainy season: pūluga mārārū len kānik yābre a'ai gūmul len yāt-bang makai-wēike yōba (da). (adj.) rain-proof . . . . . . (ar-)kōla (da). A rain-proof hut: chāng-kōla (da).

raise, (v.t.) See lift. 2. one's eyebrows . . . . . . ig-ngirau (ke), (v.i.) 1. raise one's self . . . . . . ōto-laiajai (ke): ēkan-ōt-laiajai (ke). 2. raise itself . . . . . . ēkan-laiajai (ke).

rake a fire, (v.t.) . . . . . . ig-ojoli (ke).

ramble, (v.i.) . . . . . . ēr-lūma (ke).

random, at (adv.) . . . . . ad-chāk-tek. As it was dark, and being frightened. I aimed a spear at random: yēchar len d'allānga bēdig dōl ad-chāk-tek ab-wāre.

rap, (v.i.) See knock.

rapid, rapidly. See fast and quickly.

rare, (adj.) uncommon, scarce . . . . . . ar-tang-ba (da).

rascal, (s.) . . . ab-jābag (da).

rash, (s.) eruption . . . . . . ā-rūt (da); ā-rūtu (da).

rasp, (s.) file . . . . . . tālag (da).

rat, (s.) . . . rēgo-tātma (da).

raitan, (s.) Calamus sp. See cane.

ravenous, (adj.) . . . . . . ākā-ñābatinga (da).
ravine, (a.) . . . . . . el-ōko-pārag (da). See valley.

raw, (adj.) 1. uncooked . . . . . . chim'iti (da); rōcha-ba (da): i.e., cooked-not. 2. unripe See unripe.

rays, sun's- (s.) . . . . . . bōdo-l'ār-chāl (da).

ray-fish. See skate.

ray, sting- . . . . . . (s.) ūp (da). (a) serrated bony spine of . . . . . . ūp-l'ār-chāga (da). (b) tail of . . . . . . ūp-l'ār-būl (da). (c) ray (spine) of a fin . . . . . . vāt-l'ōt-chākul (da). See thorn.

reach, (v.t. or v.i.) 1. arrive at . . . . . . kāgal (ke). 2. by water . . . . . . ōkan-yōboli (ke). See Ex. at start. 3. by land only . . . . . . dālag (ke). See Ex. at walk. 4. reach by stretching out one's arm or foot . . . . . . tik-pāl-ne (ke). (adv.) out of reach, (a) of one's arm or foot . . . . . . ēkā (or ōng)-wōdlīnga (da). (b) of bamboo when poling near shore . . . . . . ōt-wōdlīnga (da). See out.

read, (v.t.) . . . . . . ig-yāp (ke). (lit. say or speak something that is seen).

readiness for, in (postp.) . . . . . . ōko-tēlim. Cook some food in readiness for Wōloga: wōloga ōko-tēlim yēt jōi (ke). See for.

ready, (adj.) for use or action . . . . . . ad-ūyunga (da). make (v.t.) 1. of a canoe . . . . . ar-chōrowā (ke). 2. of a bow . . . . . . ngōtla (ke). See prepare.

ready-cooked, (adj.) . . . . yāt-rōcha (da).

See Ex. at cooked.

really, 1. (adv.) . . . . . . ūba; ūba-ya. 2. (interj.) Really? . . . . . . an-ūba?; an-wāi?

rear, (v.t.) educate, bring up 1. one's own child . . . . . . ab-gōr (ke). 2. another's child . . . . . . ōko-jeng'e (ke); ōt-chāt (ke). See adopt and protest. 3. fatten for slaughter . . . . . . chīlyu (ke). See self.
rear of, in the (postp.) ... är-ête-len. See Ex. at behind.

reason of, by (adv.) ... edâre. See Ex. at account of, on; and because.

receive, (v.t.) take as offered, sent or gained ... eni (ke). We received the few presents which you sent: èr-mân bâ ngôl ititiân yâte med’ènire. See accept, seize and take.

recently, (adv.) ... ârla-l’ikpôr-tek; ârla-l’ôt-rédèba-len.

receptacle, (s.) See basket, bamboo, reticule and App. xiii.

recollect, (v.t.) ... gât (ke); gâd (ke).

recompense, (v.t.) ... èr-gôlai (ke).

reconcile, (v.t.) ... òt-yâdîa (ke).

recount, (v.t.) ... yâbnga-l’âr-lôr (ke).

recover, (v.t.) 1. any lost object ... badali (ke). 2. property which has been stolen or seized ... ar-dôkari (ke). lit. drag forcibly. (v.i.) 1. from grief ... kûk-l’âr-lû (ke). 2. from sickness ... teg (or tig)-bôi (ke); teg (or tig)-èbal (ke). See awake and spring. 3. from a wound ... yèlè (ke).

red, (adj.) ... chérâma (da).

reduce, (v.t.) diminish in size or quantity ... är-kînab (ke); ar-kâtaï (ke).

reed, (s.) ... ridi (da); used in making the râdâ, tirléd, and tôlbôd arrows. See arrow.

reef, (s.) 1. ... jòwio (da); bôroga (da); bôroga-l’âr-òtînga (da). 2. sunken reef ... tobi-lûro (da). 3. reef-heron ... kôro-kâtî (da).

reel, (v.i.) See stagger.

refer to, (v.t.) See mention.

reflect, (v.i.) ponder ... iji-mûla (ke); gôb-jôî (ke). See Ex. at must.

reflection, (s.) as in a mirror ... òt-yôlo (da). (lit. soul.) I see your reflection in the pool: vai do ngôt-yôlo kûbê len igbûlì (ke).

refrain, (v.i.) forbear ... èb-ôt-kûk-l’âr-lû (ke). As he is sick I refrained from beating him: ab-yêl l’edâre vai d’ad ab-pàrekïngà èb-ôt-kûk-l’ârlûre. See beat (v.t.) and him.

refresh, (v.i.) one’s self when hunting ... wèlépa (ke).

refuse, (v.t.) 1. reject ... i-t’îla (ke). 2. refuse to comply with ... ar-inga (ke). (v.i.) 1. not to comply, decline ... iji-kila (ke). 2. refuse to accompany another ... ik-iji-kila (ke).

regard, (v.t.) consider, be of opinion ... lûa (ke). See abuse and think.

region, (s.) locality ... èrema-l’êate (da); èr (da) (in construc. vi). See Andaman Islands. p. 23, and place.

rehearse, (v.t.) See practise.

reject, (v.t.) See refuse, (v.t.).

rejoice, (v.i.) ... òt-wêlô (ke) ; èb-ôt-kûk-l’âr-wàlakini (ke). See Ex. at on relate, (v.t.) See tell.

relative, (s.) See kinsman, and App. viii

release, (v.t.) liberate, set free ... eb-tôt-mani (ke). The released Jarawas stole all my pig-arrrows: jàrâwa èb-tôt-máîni yâte dia éla l’ârdûru tâpre ... See let go.

relent, (v.i.) ... iji-pâ (ke).

relieve one of a burden. (v.t.) ... òtô-gôlai (ke).

relish, (s.) flavour ... âkà-yôma (da)

See mouth, palate, quality.

remain, (v.i.) tarry, stay ... 1. pôli (ke); pâli (ke). In order to nurse her sick mother my wife remained at that village a whole month: ab-ètinga ad-jâbôg-yâte nômmag l’edâre dai ik-yâte kâ bûraîj len ègar dôgâ-polîre. See dwell. 2. ... ó (ke). While Punga was hunting I remained here: pûnga delenga bêdîg kam vai d’ôre. 3. continue,
as in one place . . . . ár-ti-tegi (ke). During
the rainy season we (all) jungle-dwellers
remain in our own homes: med' ëremtâga
j'árdâru gümul-ya ékan bôd len arat-tiđikike.
See dwell. 4. remain, or stay away . . .
ôto-lûcâ (ke). 5. remain over, of any-
thing unconsumed, or unfinished . . .
kîchâl (ke), with prefix âkû, òng, etc. See
App. ii. There is little remaining to do!
(exclam.) kânya! See wait a little.
remainder, (s.) 1. remnant, rest, sur-
plus . . . . kîchâl (da). (a) of food . . .
âkà-kîchâl (da). See leavings. (b) of work . . .
ong-kîchâl (da). My father excused me
the remainder of the work: maiola òng-
kîchâl d'ár-tiđîbrâ. 2. (a) the remainder,
the others (of persons) . . . arat-dîlu (da).
(b) of animals, etc. . . . . otołot-dîlu (da).
(c) of inanimate objects . . . . akat-log-
lûk. See Ex. at beside and other.
remark, (v.t.) 1. mention, express by
speech . . . . ig-yàp (ke). 2. notice, ob-
serve, q.e.
remedy, (s.). See charm, medicine.
remember, (v.t.) . . . . gât (ke); gâd (ke).
See suspect. I remember what he said when
he was dying: òt îjud-dâpinga len târchi yâte
dô gâtke.
remind, (v.t.) . . . . en-gât (ke). (lit.
cause to remember). Remind me in the
morning (lit. to-morrow morning): lîtta-len
d'en-gâtke.

remnant. See remainder.
remove, (v.t.) 1. take away . . . . ik (ke).
2. take off . . . . (a) as a pot from the
fire . . . . òük (ke). (b) as foot from mat
. . . . ò-çhâi (ke). See Ex. at off. (c) as
clothing or personal ornaments . . . . lüpuji
(ke). 3. extract, draw out . . . . lûti (ke).
See Ex. at extract. 4. remove another's
property without permission . . . . ig-chât
(ke). 5. remove anything with great care
. . . . i-chùbar (ke). (v.i.) migrate, change
one's residence . . . . (î-)ljâla (ke).
rendezvous, (s.) . . . . el-òt-yôdinga (da);
èr-bêjeringa (da). (v.t. or v.i.) . . .
bêjeri (ke).
rent, (s.) tear . . . . jâg (da).
repair, (v.t.) 1. a canoe . . . . ìg-jàt (ke).
2. repair a bow . . . . maïa (ke). 3. repair
thatching . . . . òt-yôblá (ke). [bêringa (ke)
(make good) could be used in all three cases.]
repeat, (v.t.) 1. reiterate . . . . âkà-tëgi-
chôloma (ke). 2. repeat the words of another
. . . . âkà-tár-chûru (ke); ò-ângöm (ke).
3. repeat one's own words . . . . tâlik-yàp
(ke). 4. repeat any word or message . . .
ig-pài (ke). Repeat that word: òl yàbanga
ig-pàiđikke. 5. repeat a belch or other
sound from the mouth . . . . âkà-pàiâ (ke).
6. repeat anything done with
the hands or feet (as making a net or bow)
. . . . òng-pàiâ (ke). 7. repeat a blow,
beating, etc. . . . ar-pàiâ (ke). 8. repeat an
old song . . . . réäd-chîî (ke).
repeatedly, (adv.) more than once, over
and over . . . . òng-tâli; òkà-tâli, etc.
repeint, (v.i.) . . . . chûmo (ke).
replace, (v.t.) put back in place . . . .
ar-log-len-tegi (ke).
reply, (v.t.) make reply to . . . . òkà-tegi-
göî (ke). See answer. (v.i.) say in answer
. . . . en-yàp (ke). When I asked Punga
he replied that he was out of sorts and
could not join us in pig-hunting to-day:
dô pûnga ìg-chûtrângâ bêdiq ò d'én-yàbre
wari d'abyedinga-tâqke kâwâ ût len ng'itinga
chák-jâhag (da).
report, (v.t.) . . . . ig-nàima (ke);
tôtît-mân (ke), (lit. news-give). 2. in-
form against another . . . . òt-bâm (ke).
repose, (v.i.) . . . . bâlagi (ke).
reprove, (v.t.) . . . . ig-ràl (ke).
request, (v.t.) . . . . âkà-pele (ke).
require, (v.t.) need . . . . árai (ke);
òyâr (ke). Woi requires much more food
than Punga: wói pûnga tek yàt òt-lât árai (ke).
requisite, (adj.) needful, indispensable . .
árainga (da). For making kângatâ-bâj the
resin of the rîm (Celtis or Gironniera) is
requisite: kāngalb-bāj t-teginga l'eb rim-tōug drainga (da).

rescue, (v.t.) . . . ār-kōta-eni (ke).

resemble, (v.t.) . . . ig-paipda (ke).


reserve, (v.t.) 1. retain . . . ā-tegi (ke); ōto-paichalen-tegi (ke). I have reserved some pork for you: wai dō reg-dama ng'eb ā-tegiare. 2. r. anything for future use, esp. food, e.g., seeds of the Artocarpus and certain other trees, which are buried for consumption during the rains . . . ār-lūgap (ke).

We always (lit. our custom is to) reserve jack-fruit seeds for consumption during the rainy season: mardūru kānwai kai'ita l'īdal gūmul l'eb ārīgapke. See seed.

reserved, (p.a.) See shy

reside, (v.i.) See dwell.

resident, (s.) 1. permanent . . . būdu-yāte (da). 2. temporary . . . pōli-yāte (da). He is a resident of Port Moat: āl tāra-chāng l'īta būdu-yāte (da).

resin, (s.) 1. obtained from a species of Sterculia . . . (mai-t-tōug (da). used for torches. 2. obtained from a species of Celtis . . . (rim-t-tōug (da). used in making sealing-wax. See App. xi. and xiii and Ex. at requisite.

resist, (v.t.) oppose . . . ab-kidawa (ke).

respect to, pay (v.t.) by advancing to another . . . i-kāka (ke). See part-bug and salute.

rest take (v.t.). See cease, refresh, repose and stop.

rest, the, (s.) (a) of three or more persons . . . arat-dilu (da). The rest of you search for honey: nqarat-dilu āja upke. (b) of animals, birds, etc. . . . ōtōt-dilu (da). The rest of the pigs that have been sick are now in as good condition (lit. as fat) as before: ōtōt-dilu ad-jābāy-yāte āchitik otolā naikan pāta (da). (c) of inanimate objects. . . . akat-loglik. (See other). (d) etcetera, and so on, or so forth . . . ā-wēh. See App. v.

restless, (adj.) fidgety . . . iji-bjolinga (da).

restore, (v.t.) return, give back . . . ar-dōkra (ke). See Ex. at never.

restrain, (v.t.) hold back . . . tār-tēkik (ke).

retain, (v.t.) See keep.

retallate, (v.t.) . . . ōng-ti-len (ke).

retch, (v.i.) . . . ig-ōna-pā (ke).

reticule, (s.) netted bag . . . chāpanga (da). See App. xiii.

retire, (v.i.) 1. retreat . . . tār-lō (ke). 2. paddle backwards, back-water . . . i-tār-tāpa (ke).

return, (v.t.) 1. See restore. 2. requisite, as blow for blow . . . See retallate. (v.i.) 1. come back . . . iji-kāddi (ke). 2. return home . . . wij (ke). 3. return empty-handed from the chase . . . ārūla-la-ôn (ke). 4. return with something, after hunting or after searching for honey, fruit, etc. . . . chōlo (ke). Until you return from the hunt (or search) with something (even you all) I will wait here: tōba-tek ngālārdūru chōlonga bēdig-ng'abat dō kārin tāmi (ke). See even (adv.) 5. return late . . . eba-īt (ke); i-tār-jūdu (ke). 6. return frequently . . . ōyun-tāli (ke). 7. return expeditiously from any mission . . . jālwā-lingi (ke); iji-ēkalpi (ke); i-tokini (ke). 8. return from hunting . . . ōt'-lōt'-ōn (ke); ūt'-tek-ēkali (ke).

revolve, (v.i.) as a top . . . iji-kēti (ke).

reward, (v.t.) . . . ēr-mān (ke). The Chief rewarded me for harpooning a fine turtle: yādi-pekō jēralinga l'edāre maiola den ēr-mānere.

reward, (s.) . . . ūt-pōlok (da).

rheumatism, (s.) . . . mōl (da). With necessary prefix (ab, ar, etc.) to indicate the part affected.

Rhizophora conjugata, (s.) . . . bada (da). Children’s bows, adze handles, and sometimes the foreshafts of arrows are made of this wood.

Rhizophora mucronata, (s.) ... jūmu (da). The fruit is eaten.

rib, (s.) ... ab-pāri-tā (da). See App. ii.

rich, (adj.) possessed of every requisite ... ar-bējīr (da).

ride, (v.i.) ... ākan-yōboli (ke).

ridiculous, (adj.) ... ākan-yēng'atnga (da).
	right, (adj.) 1. dexter ... bida (da).

2. right-handed ... ab-bida (da).

3. correct, accurate ... ūba-wai (da); ūba-bēringa (da).

4. proper, fit ... tōlata (da). It is right to obey one's parents.

maiol-chanol ākā-teg-igāntga wai tōlata (da).

(v.t.) right a canoe which has capsized ... ākā-chālai (ke). All right! ... wai!; ōnol

That's right! ... kā-bēringa!

rigid, (adj.) 1. as a bar ... chēba (da).

2. as a stiff joint or corpse ... ōt-lātawa (da).

rim of a pot or bucket, (s.) ... ākā-pai (da).

rind, (s.) skin of fruit ... ōt-ēd (da)

(In construc. ōt-ēj.)

ring, (s.) ... ākā-kōr (da).

ringlet, (s.) curl, tuft or lock of hair ... ōt-kitnga (da).

ring-worm, (s.) ... dākar (da). This word also denotes a wooden bucket.

rinse, (v.t.) 1. ... chāt (ke).

2. one's mouth ... ākan-īdu (ke).

rip, (v.t.) cut open a carcass ... ōkōduboli (ke).

ripe, (adj.) ... tālre; tāl (da); tāla (da). 2. nearly ripe ... rōtna (da). (v.i.)

become ripe, ripen ... (f-1) tāl (ke); tāla (ke); rōtcha (ke).

ripple, (s.) wavelet ... en yar (da))

rise, (v.i.) 1. get up, as from sleep ... ōyō-bōi (ke).

2. rise to the surface, as a diver, turtle, etc. ... ōdo-kini (ke).

3. rise, as the sun or moon ... ā-ī-dōati (ke); kāg (ke).

4. rise, as the tide ... bū (ke). See ascenič.

river, (or tidal creek), (s.) ... jīg (da).

2. main river or main creek ... jīg-chān-chāu (da).

3. rivulet ... jīg-bā (da).

road, (s.) ... tinga (da).

2. main road ... tinga-chān-chāu (da).

roam, (v.i.) go astray, wander ... ēr-lūna (ke).

roar, (v.i.) ... gōrowa (ke).

2. of the surf ... ākā-yēng'ke (ke).

roast, (v.t.) ... tāri (ke). See cook.

rob, (v.t.) ... gōra-tek-tāp (ke).

rock, (v.t.) lull to sleep ... See lull and nurse. (v.i.) 1. sway, reel ... ara-lēka (ke).

2. of a boat (or log) in a rough sea ... ara-gidi (ke).

rock, (s.) ... large ... bōro-ga-tā (da).

2. small ... taili (da).

3. sunken rock ... tōtōl (da).

See coast and reef.

rocky bottom, (s.) ... tōtōl-ya (da).

2. rocky beach or foreshore ... bōroga (da).

roe, fish, (s.) spawn ... (yāt-līa-) bēr (da).

rogue, (s.) ... ab-jābag (da).

roll, (v.t.) 1. between one's palms or fingers ... mot (ke).

2. roll anything as a mat to form a bundle ... (ōt-)kōt (ke).

3. roll fibres together on the thigh, as in making twine ... kit (ke). (v.i.)

as a bau or child on the ground ... wēde (ke).

2. as a canoe in a rough sea ... ara-gidi (ke).

root, (s.) ... of hut ... chān (da).

See hut. 2. roof of the mouth ... ākālaia (da).

See palate.

room, (s.) ... ēr-bigadinga (da).

roomy, (adj.) 1. of a hut ... ērdōga (da).

2. of a boat or canoe ... koktār-dōga (da).

root, (s.) 1. the portion above ground ... ar-chōrog (da).

2. the portion under ground ... ār-chāg (da).

root up, (v.t.) 1. by digging or hoeing ... bang (ke).

2. tear out, as weeds ... lōichra (ke).
rope, (s.) 1. cord . . . . bētmo (da).  See App. xiii.  2. coil of rope . . . . kōdo (da).

rot, (v.i.) 1. of a log of wood . . . . (a) rūka (ke) ; (b) chōro (ke) ; (c) būdar (ke) ; stages in decomposition in order noted.
2. of flesh or vegetation . . . . (a) a-chōro (ke) ; (b) a-mētei (ke) ; two stages in order given.

rotate, (v.i.) . . . . ad-gēri (ke).

rotten, (adj.) 1. of meat . . . . a-jābare ; chōrore ; 2. of wood . . . . āb (da) ; chōrore ; ar-yōb (da).
3. of fruit or vegetables . . . . a-mēteire ; chōrore.
4. of bamboo or cane . . . . kōta (da).

rough, (adj.) 1. uneven, as the bark of a tree . . . . ōt-rēñi (da).  2. not planed . . . . pōrnga-ba (da).  3. of the sea . . . . pātara-dōga (da).

round, (adj.) 1. globular . . . . ōt-bana (da) ; mōtāwa (da).  2. circular . . . . kūrnga (da).

rouse, (v.t.) . . . . See awaken. (v.i) . . . . ōyū-bōi (ke).

row, (s.) 1. life . . . . tōrnga (da).  In a row . . . . (a) of animate objects . . . . a-tōr-len ;
(b) of inanimate objects . . . . i-tōr-len.

row, (v.t.) transport by boat . . . . ūn-tār-tegi (ke).  2. propel with an oar . . . tāpa (ke).  See paddle.  I rowed my wife across the creek : wai dō dai kytele len jīg l'ig tedibala ūn-tār-tegiare.

row, (v.i.) engage in a row or brawl . . . . iji-chē (ke).

rub, (v.t.) 1. in order to dry or clean . . . . rār (ke).  See clean and dry.  2. as in polishing anything . . . . chulu (ke).  See polish.
3. gently, as a sore . . . . lūraichi (ke).  (v.i.) 1. rub one's eyes, as on waking . . . . iji-lūraichi (ke) ; iji-pūlāiña (ke).
2. rub one's back . . . . ad-rēr (ke). See what.

rub off, (v.t.) . . . . pūl (ke).

rubbish, (s.) . . . . bēra (da).

rudder, (adj.) . . . . ōkō-dūbungaba (da).

rudder, (s.) . . . . ār-giuda (da).

ruler, (s.) . . . . See chief (head or supreme).

run, (s.) . . . . rōg (da).  See grog.

rumour, (s.) . . . . tārīt-chalinga (da).

rump, (s.) . . . . See buttock.


rupee, (s.) ik-pūku (da). See coin.

rush, (v.t. or v.i.) as in order to capture . . . . i-lo-kini (ke) ; ig-müti (ke).

ruth, (v.t.) . . . . bō-l'āb-lō (ke). See dung and eat ; (v.i) ad-chē (ke).

rust, (s.) . . . . ēla-tā-l'är-bō (da) ; tōlbō-tā-l'är-bō (da).  (lit. "iron-dung ".)

rusty, (adj.) . . . . bō-l'āb-lēre : ad-chēre.

rustle, (v.i.) of leaves . . . . kōtot (ke).

rustle, (s.) . . . . kōtot (da). See sound.

sad, (adj.) sorrowful.  1. out of spirits . . . . kūk-l'är-jābag (da) ; kūk-l'är-tālafiga (da) ; wianga (da).
2. as when mourning, or when punished . . . . dēkia (da) ; būlabanga (da).

safe, (adj.) free from danger . . . . ōt-jība (da).  See alone.

sail, (s.) foreign, or canvas . . . . ākā-dāi (da) ; yōlo (da).  The latter is distinguished from the word for "soul" by taking the p. pron. dia, ngi, ia, etc.  See App. ii.

sailing-ship, (s.) . . . . chēlewa-l'ākā-dāi (da).

sake of, for the (postp.) . . . . en ; ūl. See for. dance, give, make and App. ii.

For your sake I will not beat him : wai dō ng'ūl ad ab-pārake yēba (da).

saliva, (s.) . . . . ākā-tūba (da) ; ākā-raij (da)

salt, (s.) 1. . . . . ērepaij (da).  2. saltwater . . . . jāta (da).

saltish. See brackish.
salute, (s.) salutation ... iji-mugu-eninga (da).

salute, (v.t. or v.i.) iji-mugu-eni (ke).

same, (adj.) 1. identical ... àcha-úba (da). 2. similar, of like kind ... åkà-pàra (da), àr-lóngga (da); àr-tà-lóg (da). 3. at the same (or such) time as (rel.) ... kian-ér-úba-lik. at the same time (correl.) ... kichi-kan. At such (or the same) time as you strike my hand (at the same time) I will hit you on the head: kian-ère-balik nga d'òng-parekung bédig, kichi-kan dò ngót-pàrke. See App. i.

sand, (s.) ... tara (da). 2. sand-bank (bar) ... tär-pàrag (da). 3. sand-fly ... ìipa (da). Sand-flies bit me during the night: gurug-ya ìipa den kàrabre.

sandy beach, (s.) ... tara-l'óko-pai (da).

sap, (s.) 1. milk-like and viscous, as of the Ficus Sp., Artocarpus chaplasha, etc. ... ig-món (da). 2. watery, as of the Bombax malabaricum ... ig-raj (da). 3. oleaginous, as of the Dipterocarpus sp. ... ig-ánà (da).

sardine, (s.) ... to-ánà (da).

satisfy, (v.i.) satisfy one's appetite ... teg-bût (ke).

satisfied, (p.a.) 1. contented ... òt-kúk-ìär-bèrìnga (da). 2. as regards food, satiated ... teg-bùtere.

satisfy, (v.t.) gratify to the full ... en-òt-kúk-ìär-bèrìnga (ke).

saturate, (v.t.) soak ... òt-pì (ke); òt-inà (ke).

savage, (adj.) 1. fierce. See feroxious and cruel. 2. wild, uncivilized ... i-dúbunga-be (da).

save, (v.t.) 1. make safe. See rescue. 2. save food. See preserve, reserve.

savory, (adj.) 1. with ref. to taste ... åkà-bèrìnga (da); åkà-rájamaich (da). 2. with ref. to odour ... òt-ãu-bèrìnga (da).

saw-dust, (s.) ... rùb (da).

say, (v.t.) state, affirm, tell ... tär-chí (ke). What did he say?: ó michìma tär-chí?

seab, (s.) ... wàïna (da); with prefix, òt, òng, ig, ab, etc. according to part of the body referred to. See App. ii.

scald, (v.t.) 1. one's person ... ab-ùlup (ke). 2. scald one's throat ... åkà-pùgàt (ke).

scalding-hot, (adj.) of water, gravy, etc. ... åkà-óya (da). See hot.

scale (of fish), (s.) ... yàt-l'òt-êj (da); yàt-l'òt-wàïna (da).

scalp, (s.) ... òt-kàkà (da).

sealy, (adj.) ... wàïna (da); with prefix according to part referred to. See also seab, surf and App. ii.

seamp, (s.) ... ab-jábag (da).

scar, (s.) See cicatrix.

seare, (v.t.) ... ár-yàdì (ke). See frighten.

scarce, (adj.) See rare.

searify, (v.t.) ... tòp (ke).

scarlet, (s.) ... chàrama (da).

scatter, (v.t.) 1. with ref. to animate objects ... ab-wúlya (ke). 2. with ref. to inanimate objects ... kòr (ke). (v.i.) as after a meeting ... chàràdàmì (ke); åkan-tàr-tòài (ke).

scent, (adj.) of fruit, flowers, etc. See smell.

seold, (v.t.) ... ig-rál (ke); pàreja (ke). See blame.

scoop, (v.t.) 1. with adze, as in making a canoe, bow, etc. ... kòp (ke). 2. as in making a bucket ... tàne (ke). 3. with the fingers as when searching for turtle eggs in the sand ... kàraij (ke). See burrow, excavate and make. (p.p.) scooped evenly ... ràdànà (da).

seorch, (v.t.) ... jòi (ke); òtínlì (ke).

I have scorched my hand with (by touching) the cooking pot: wài dò bùj d'òng jòire. (v.i.) ... pùd (ke); dal (ke).

scorpion, (s.) ... patera (da).
seavowel, (v.t. and v.i.) See frown.
seraggy, (adj.) See lean.
serap, (s.) See bit.
serape, (v.t.) . . . . pör (ke).
scratch, (v.t.) 1. with the nails or claws . . . ngōtowa (ke); with prefix according to the part of the body referred to. 2. as animals scratch up soil . . . ęr-kāraij (ke). (v.i.) 1. as a thorn . . . . (ig-)ngāli (ke). 2. one's self, (a) with a thorn . . . ad-ngāli (ke). (b) with one's nails . . . ad-ngōtowa (ke).
screech, (v.t.) 1. from pain . . . ara-tāni (ke). 2. from fear . . . ara-pātek (ke).

screen, (leaf-hand-) (s.) . . . . kāpa-jāntga (da). This consists of large palm leaves (of the Licuala peltata) which are stitched together (jāntga) and then used as a protection against sun or rain. See App. xi and xiii.

screen, leaf- (s.). 1. large, encircling hut on wet days . . . . kömla (da). 2. smaller, on weather side of hut for protection against wind or rain . . . . bigadings (da).

screw pine, (s.) Pandanus Andamanensium . . . . māng (da).

scum, (s.) See froth, foam.

scurf, (s.). scurfy (adj) . . . . āt-waiñ (da). See scabs, scald.

scuttle, (v.t.) make holes below water-line of ship or canoe in order to sink her . . . . ār-ète-tābuli (ke); ār-ète-teñu (ke).


These are the three common varieties; the seed of No. 2 is eaten by the nates.


seal, (v.t.) . . . . Seaulk.


seam, (s.) . . . . tānwi (da).

search, (v.t.) . 1. for a person . . . . ąta (ke). See along, and look for. I will search for him myself: wai dō dōyun-batām ab-dake. 2. search for honey, fruit, etc. . . . . ąpu (ke). See Ex. at rest; ēr-kēdang (ke). While the others are finishing their evening meal with choice morsels (lit. enjoying tit-bits) Bia goes alone and searches among the trees for flying-foxes near our hut: arat dīlilaya akat-rārnga bēdīg bīa ijīla méita būd lön-pālen wōt ēr-kēdangke. See for, others, look overhead, and tit-bit.

season, (s.) . 1. . . . . wāb (da). See App. ix. 2. rainy season . . . . gāmul (da).

3. cool season . . . . pāpar (da); pāpar-wāb (da). 4. hot season . . . . ērō-bōdo (da); rāp-wāb (da). 5. stormy season . . . . chārīp-wāb (da). [The tree chārīp blossoms about September when storms prevail.] (v.t.) 1. give relish to . . . . ākā-yāro-leb-kyā (ke); ākā-yāro-leb-igau (ke). 2. mature . . . . yālai (ke). (v.i.) be in season . . . . lōna (ke). I will come when the jack-fruit is in season: kaiya-lōnanga bēdīg wai dō onke. (adv.) every season . . . . wāb-bēn-wābien.

seat, (s.) . . . . āra-ōgōn (da).

second, (adj.) in order (a) of two . . . . tār-ōla (da). (b) of three . . . . mūguchāl (da). lit. middle. (e) of four to six . . . . ār-ōla (da). (d) of six or more . . . . ār-tōnau (da). (e) of a row or line . . . . tōko-yōlo (da). second-sighted, (adj.) . . . . āra-mūgu-tōrāranga (da). See dream and Ex. at eer.

secret, (s.) . . . . āt-tīg-pūruganga (da). (v.i.) keep a secret . . . . pūku-len-lōī (ke); pūku-len-tegb (ke).
secretly, (adv.) . . . . mila-ya. (v. i.) talk secretly. See whisper.

secretory, (s.) . . . . raij (da). See milk, sap.

sediment, (s.) . . . . ar-mûrudi (da) ar-mûrwin (da).

see, (v.t.) 1. . . . . ig-bâdi (ke) (perf. . . . . ig-bâdirg.) See feast, and seer.
He saw me yesterday: 6 dîltâ d’igbâdirg. 2. s. some distant object . . . . el-ôt-raj (ke). Just now I saw a sailing ship on the horizon: wai dô gôi-la el-ôko-tîlya chélewa(l’âkâ-dâdi el-ôt-raire. 3. see! . . . . . . igbâdig! See another. (v.i.) apprehend . . . . . . iji-bâdi (ke). I now quite what you mean: ngô min-yëte dô âchitik ûbayà d’iji-bâdi (ke). see to (spoken threateningly) . . . . . . eb-ad-bêringa (ke). Wait a bit, I’ll see to you: kanya, dô ng’eb-ad-bêringake.

see-saw, (s.) (the game) . . . . . . ad-yênenga (da). See game.

seed, (s.) 1. generic term for all descriptions . . . . . . òt-ban (da). The seed of that tree: kàto òkûdung l’ôt-ban (da). 2. of plantain, pine-apple, and jack-fruit . . . . . . i-dal (da). See preserve.

seedling, (s.) . . . . wichi (da). (a) of the Semecarpus . . . . . . kàt (da). (b) of the ‘Estada puruvela . . . . . . gana (da). (c) of the jack-fruit tree . . . . . . bêreñ (da).

seek, (v.t.). See look for, search.

seeker, (s.) . . . . òkô-paiad (da). The seer told me that in his dream (lit. being second-sighted) he had seen my deceased wife happy in Paradise: òkô-paiad den tårchi wai d’ara-mûga-tårabanga bêdid ngai ik-ûdte jereq-ya ìk-bêringa l’igbâdirg.

seize, (v.t.) 1. take hold of . . . . eni (ke). 2. as one combattant seizes another . . . . . . . jûlu-kin (ke). 3. one or more combattants in order to stop a fight . . . . . . . òt-pûnn (ke). See prevent, squeeze 4. forcibly . . . . . . . jûr-bêring’i (ke).

seilin, (adv.) . . . . . nôtli; tig-lûmunga (da).

select, (v.t.). See choose self, (s.) . . . . . . óyun-tëmar; óyun batâm (plur. óyut-t.; óyut-b.). See break, and App. ii. Wologa himself made this bow: wôloj’óyun-tëmar ücha kërama pôrre. We ourselves shot all these pigs: môt’óyut-batâm üch’ôdûru reg-tajre. We therefore fetched several prime young pigs for ourselves: ìkànchà reg-ôdira gîbja móyut-tëmar l’èb ômòre. 2. iji, (plur. ijit). See Ex. at never mind! 3. òto. See break and Ex. at barter, forget and App. ii. 4. èkan. We are now rearing in our midst a few sucking-pigs for ourselves: med’âchitik (m’) èkan l’èb reg-bà k’ikpùr möd-tîskechel chîltynke. See hurt one’s self and App. ii. Among . . . . . . selves . . . . . . óyut-bîd-bêdig. See Ex. at among.

selfish, (adj.) . . . . . . âr-mûrebà (da).

Semecarpus anacardium, (s.) . . . . . . chaj (da). Fruit and seed are eaten.

Semecarpus sp. (s.) . . . . . . på (da). Seed is eaten.

send, (v.t) 1. . . . . with ref. to human objects . . . . . . en-tîtan (ke); ab-lûdai (ke); ab-lûpati (ke). I sent my wife to her mother: wai dô dai tikûdte èkàn abêtinga l’òt-pachalat en-tîtanre. 2. with ref. to animals or inanimate objects . . . . . i-tîtan (ke); òt-lûdai (ke); òt-lûpati (ke). See disappointed.
I sent my canoe in order that he might come here (or for the purpose of his coming here): òma kàrin òmba ‘eb da da ròko i-tîtanre. See receive. send away, dismiss . . . . . . ìkà-tår-tóai (ke). send for . . . . . . âr-njëre (ke). send word . . . . . . ig-garma (ke).

separate, (v.t) 1. sort . . . . . . òt-nàn (ke). 2. keep apart . . . . . . òt-kâ (ke). (v.i) as friends after a visit, part . . . . . . òto-kâ (ke). See part. (adj.) 1. distinct . . . . . . ig-là (da). 2. apart . . . . . . iji-là (da). See Ex. at apart. Separately, (adv.) not together . . . . . . òto-kángaya. See one by one, singly.

septum of nose, (s.) . . . . . . ig-êj-bà (da).

serrated bony spine of sting-ray, (s.) . . . . . . ñip-l’âr-châga (da). See ray.
serviceable, (adj.) of a canoe, bow, etc. after repair . . . médél (da). See Ex.
at no longer.

set, (v.t.). 1. place . . . tegi (ke). 2. s. free. See release. 3. s. fire to, s. light to . . . ōko-jōi (ke); ōko-pūgat (ke).
4. s. aside . . . īji-là-l’ōt-chilyu (ke).
5. s. to rights . . . eb-ad-bérings (ke).
See see-to. 6. s. upright . . . tig-jérali (ke). 7. s. apart. See separate. (v.i.). 1. sink below the horizon, as sun, moon, etc. . . . ara-lötì (ke). 2. s. out, proceed. See start.

settle, (v.t.) occupy a new site . . . èr-wál (ke). See area, distribute.

settlement, (s.) colony . . . el-ōt-wálnga (da). See Ex. at afraid.

seventh, (adj.). See App. iii.

sever, (v.t.) cut off . . . ep-tópati (ke).

several, (adj.) . . . jíbaba (da); jeg-cháu (da); árdúru (da); at-úbába (da).
See assembly. We stayed there several days: med’káto árla jíbaba pòlìre.

sew, (v.t.) stitch . . . ját (ke).

shade, (v.t.). 1. to shelter from the sun . . . ab-diya (ke). 2. s. the eyes with the hand from glare of the sun . . . ig-káran (ke). 3. go into (lit. desire, seek) the shade . . . diya-lat (ke). See Shelter-
(s.) . . . diya (da). See family. When the sun is hidden by clouds the land (or sea) affected is spoken of as “el-ār-diya (da)” lit. “shaded area.” See place.

shadow, (s.) . . . īt-lèrè (da).


shait, fore- (s.) See ad of arrow.

shake, (v.t.) agitate . . . ab-jùla (ke); ab-gidi (ke). (v.i.). 1. tremble, shiver from fright . . . yùa (ke); yùyuka (ke).
See tremble; shiver. 2. shake, owing to vibration . . . īji-lèle (ke). 3. s. the

head, in token of denial or dissent . . . īji-gidi (ke). 4. s. the fist . . . ēyun-tèla (ke).

shall, (v. aux.) . . . ngabo. See ante, p. 6, footnote 15.

shallow, (s.) shoal . . . kététo (da); tōko-kówa (da); tálawa (da). I harpooned this turtle in the shallow water over there: wai dōl ácha yádi kético len jéralire.
See foreshore.

sham, (v.i.). See maling, pretend.

shame, (s.) . . . tek-ik (da); ōt-tek-

shampoo, (v.t.) . . . ab-rú (ke).

shape, (v.t.) form, fashion . . . ēiyo (ke).
See make.

share, (v.t.) divide . . . ōt-kóbat (ke); dulâ (ke). (v.i.) 1. have part . . . ara-
jópi (ke). 2. s. equally . . . tā-řim (ke).

sharer, (s.) partner . . . ara-jópinga (da).

shark, (s.) . . . yai (da). 2. hammerheaded . . . pin (da).

sharp, (adj.). 1. of a blade . . . rinima
(da). 2. intelligent . . . mūgu-tig-dai
(da). 3. sharp-sighted . . . ig-bérings
(da). (interj.) look sharp! . . . ar-yère!; kuro!

sharpen, (v.t.) a blade . . . 1 (or ig-
jit (ke); ākā-lèje (ke). 2. s. a pointed implement or weapon . . . ōko-jit (ke).

sharpening-stone. See hone.

shatter, (v.t.) . . . ō-tóra (ke); páchí
(ke); pâtemi (ke). See break to pieces.
(v.i.) . . . ēkán-pâchi (ke); ōto-pâtemi
(ke).

shave another, (v.t.). 1 . . . jér (ke).
with prefix ab, ākā, ōt, etc. according to part of person referred to. 2. s. the crown of the head . . . tā-la-tim (ke). 3. s. one’s self . . . jér (ke). with prefix ara, ad, akan; ēyun, ōto, īji according to part of person referred to.

o, indolent: ò, pole: ò, pot: ò, awful: òi, bed.
shaving (of wood), (s.) . . . rūb (da).

she, (pers. pron.) . . . ōlla; ōl (in
except. ő, ő, ő, ŏna). See App. ii. (honorific
title) . . . chāna; chāna.

shed, (v.i.) 1. cast, as the skin
of snakes, etc . . . waiga (ke). 2. moult,
as feathers, hair, etc . . . őt-pij (ke).
3. s. tears . . . őt-tōlat (ke). See dānee.

shed, (s.) . . . baarij (da).

sheep, (s.) . . . tūtma (da). The same
word is used for "goat"; both animals
were formerly unknown to them.

sheer, (v.i.) sheer off, of a canoe . . . .
i-jipōlokim (ke); mana (ke).

shelf, (s.) for food . . . . tāga (da). See
platform.

shell, (v.t.) with ref. to the seed pods of
the Eland, puraatha, etc . . . . taia (ke).

shell, (s.) . . . 1. of ediele shell-fish (generic
term) . . . . őkā-tā (da). What a big (Tri-
cacna) shell! badi őcha őkā-tā (da)! 2. sea-s.
. . . . őla-tā (da). 3. land-s. . . . ēren-
őla-tā (da). 4. fresh-water s. . . ina
őla-tā (da). 5. coconut-s. . . . jēdr-lőt-
7. nut-s . . . . őt-tā (da). 8. egg-s . . .
. . . . őla (da). 10. s-heap. See kitchen-
midden. For lists of shells see App. xii.

shelter, (v.t.) another in one's hut . . .
őt-médali (ke). See also shade. 2. s. from
sun or rain . . . . őt-rām (ke); bigadi
(ke). See note at wall. (v.i.) take shelter . .
. . . . tār-lōti (ke). 2. shelter from rain
only . . . . yūm-lījī (ke). See shade and
leave.

shimmer, (v.i.) as sun on rippling water
. . . . ēlemjā (ke).

shin, (s.) . . . ab-chālta (da). See App. ii.
shine, (v.i.) . . . 1. of polished metal . .
kar (ke); bètel (ke). See glitter. 2. beam,
of sun or moon . . . . chāl (ke).

ship, (s.) . . . 1. sailing . . . . chēlewa-l'őkā-
dādi (da). See see. 2. steam-s . . . . birm-
chēlewa (da); chēlewa-l'őkā-birma (da);
chēlewa-l'őto-kūjuri-yēste (da).

ship-worm, (Teredo navalis, (s.) . . . .
jūru-win (da).

shiver, (v.t.) break into fragments. See break
and shatter. (v.i.) 1. from cold . . . . ig-
bēredi (ke). 2. from fright . . . . yūa (ke);
yūyuka (ke). See shake, tremble.

shoal, (s.) . . . 1. sandbank . . . . tār-pārag
(da). 2. a shallow. See shallow.

shoot, (v.t.) . . . 1. with bow and arrow
. . . . taj (ke). On looking there I saw
the same Jarawa who shot my father yester-
day: kāto lūngā bēdig da őch'āba jārāwā
d'abmaiola-len dīlēa taj-ta őt-gūdigīg. 2.
s. at a target . . . . ēr-taj (ke) 3. s. from
ambush . . . i-chōpat (ke). 4. s. two or
more animals while hunting . . . . ar-māl
(ke). 5. s. with harmless bows and arrows
at friends . . . . iti-taj (ke). A village-game
played after dusk. See game. 6. s. with
a gun . . . . őt-pūgari (ke). See throw, the
flash from the gun being likened to that of
a brand when used as a missile. (exclam.)
(Now) shoot! . . . . olo-wai! jeg!

shooting-star, (s.) See star.

shore, (s.) . . . tōt (or i-)gō-n (da);
+tōn-mīgu (da). See coast. 2. fore-s.
kēwa (da). See foresore. The shallow
water beyond the foreshore is called kēleto
(da) or tōko-kēwa (da). See shallow. (v.i.)
go on shore. See land, (v.i.)

short, (adj.) . . . 1. with ref. to bāmān
beings . . . . ab-jōdama (da); ab-debēba
(da); ab-dūgāb (da). 2. with ref. to anin's
. . . . i (or őt-jōdama (da); i (or ő
tōdama (da); őt-debēba (da); őt-rōkōm
(da). 3 inanimate objects . . . . jōdama
(da); tōdema (da); rōkoma (da); debēba (da).

short-commons, (s.) insufficient food . . .
yāt-bā (da).

short-sighted, (adj.) unable to see far
ig:jābag (da).

short-winded, (adj.) . . . . őkā-chāiat (da).
shorten, (v.t.) . . . . pōin (ke); (v.i.)
. . . . őt-pōiñ (ke).

shot, (s.) marksman . . . . ūn-yāb (da);
ūn-tajnga (da). Master Woi is an excellent
flying-fox shot: mar ői ūn-wōt tajnga
tāpaya. See Master.
should, (v. aux.) . . . tóguk. See ante, p. 6, footnote 15. Before making that voyage you should eat a good meal: kát'óó-jóru-teqínga'entóó wai níó dóóga máýnka táy=nguk. 

shólder, (s.) . . . . i̱g-tógo (da). (a) shoulder-blade . . . ab-pódikma (da). (b) flesh adjoining the s.-blade . . . ót-chág (da). (adv.) shoulder to shoulder . . . at-méteri (da).

shout, (v.t.) call to . . . pek-ik (ke). (v.i.) 1. call loudly to attract attention . . . . têrewá (ke). Why do you shout his name? he is absent: michalen ngól ót têng lat têrewá (ke)? (ódl ab-yába (da). 2. utter a shout . . . akán-gúru (ke). 3. shout with delight (of women only) . . . rómó (ke). When I brought the two turtles all the women shouted with delight: dó yádi l'ókpor tóyunga bédi chán árderu rómóre. [When men return from a successful hunt, the women on seeing their spoils (pigs, turtles, etc.) usually express their delight by shouting and slaapping their thighs; men never do this.] 4. s. to one's friends on nearing home after a successful hunt . . . têrebla (ke). See Ex. at listen. [When returning from a successful hunt or search for honey, etc. men generally acquaint their friends on nearing home by shouting to them.]

shove, (v.t.) . . . i-gudàuwa (ke). 2. s. off, of a canoe . . . i-gudàutí (ke).

show, (v.t.) 1. any small object by holding it up . . . i-tárani (ke). 2. s. any large or heavy object by pointing it out . . . . itán (ke). I showed the hut to the European sailor: wai dó bógióli len bád l'ítárâ (óko-t) ig-rú (ke). 3. s. the method of doing a certain thing . . . ál (ke).

Show me how to dance: wai d'úl-kóí (ke). [lit. “dance for my sake,” i.e. showing by ocular demonstration.] Show us how to string a bow: wai mei úl-ngódayi (ke). See for and teach. 4. describe, explain . . . i-tái (ke). See explain and teach. 5. s. the way . . . tinga-chí (ke). See tell; tinga-l'óko-lá (ke). See lead the way; tinga-

l'ig-náu (ke). lit. “way-see-walk.” See also blaze, (v.t.). (v.i.) s. one's self, appear . . . . ara-diya (ke).

shower, (s.) . . . . yúm-łár-yil (da); yúm-bá (da).

shred, (s.) . . . kăjíli (da); rác̱hat nga (da). See rag.

shrimp, sea-water, (s.) . . . kaibij (da).

See prawn.

shrug, (v.i.) one's shoulders owing to cold or sudden emotion . . . . óto-ñikil (ke).

shudder, (v.i.) See tremble.

shun, (v.t.) See avoid.

shut, (v.t.) 1. . . . mémati (ke); mëdë (ke); mëwadi (ke). 2. s. the mouth . . . aká-mémati (ke). 3. s. the eyes . . . ig-mémati (ke). 4. s. by means of screen . . . eláká-mémati (ke). 5. s. with lid or cover . . . óko-mémati (ke).

6. s. the hand . . . mótri (ke). See fist (v.i.) 1. s. one's ears . . . aýyan-múju (ke); akán-múju (ke). 2. s. in ref. to one's mouth . . . ókán-mémati (ke). 3. s. in ref. to one's eyes . . . idal-ñi-tári (ke).

shy, (adj.) 1. bashful, as a girl . . . ót-tek (da). 2. reserved, as strangers on meeting . . . mükuringa (da). 3. suspicious, as wild animals . . . adaminga (da).

sick, (adj.) 1. ill . . . ab-yędña (da); ad-ýábabag (da). Her (lit. the woman's) son told me that his (own) father was sick: chán l'ab'éírre d'en tárrch aáa ékan abmáiola wai ab-yędña (da). See her. 2. unwell, out of sorts. See unwell. 3. inclined to vomit . . . ad-wënga (da).

sickness, (s.) . . . ab-yed (da).

side, (s.) 1. bank of creek or strait . . . ig-pái (da). (a) this side . . . ig-bala (da). (b) the other side . . . tedi-bala (da). See opposite. 2. of the body . . . aká-chága (da). 3. of a canoe . . . róko-l'ab-párítà (da). (lit. “ribs.”) See propel. 4. left side . . . iji-kóí (da). 5. right side . . . iji-bida (da); iji-bójíg (da). 6. side-face, profile. See face. (adv.) on this.

o, indolent: 6, pole: 6, pot: 6, awful: 6, boil.
sigh, (v.i...) áká-chaiad (ke). sigh, (s...) áká-chaiad (da). In construction 'chaiat.'

sicht, out of (adj.). See invisible.
sighted, (adj.). 1. long (or clear)-s... ig-bérınga (da). 2. short-s... ig-jábag (da). 3. dim-s... ig-kárangngá (da).
sign, (s...) mark, trace... ig-lámıg (da). See Ex. at trace.

signal, (s...) ig-wil (da).
silence, (v.t...) en-míla (ke). (exclam.) silence 'ah! mila (ke)! silent, (adj.) milanga (da); áká (or óko)-målvinga (da)
silk-cotton-tree (Bombax malabaricum), (s...) gereng (da). Is rarely used for making canoes.
silly, (adj.) ig-pichanga (da); i-gar'adnga (da).
silver. See metal.
similar. See alike, and Ex. at exactly.
simpleton, (s...) múgu-tíg-picha (da).
simultaneously, (adv...) ét-úba-lik. See together.
sin, (s...) offence against the deity... yúbdá (da). (v.i...) yúbdá (ke).
since, (postp.) 1. ever after... tek. I have waited here since noon: wai do bódochán tek kárın támıre. 2. during the time after... ár-tetagóiya. Since your departure this morning Bira has been very abusive to me: dílmaya ng'árteta-góiya bira dógaya d'ábbogere.
sincerely, (adv...) ét-uba-ya.
sinew, (s...) See muscle.
sinful, (adj...) yúbdanıg (da).
sing, (v.t and v.i...) rámit-töz (ke).
singer, (s...) ar-rámít-töz (da).
sing, (v.t.) See sëcëıh. The sound of singeing hair, hide, etc... ét-ér-echangá (da). See sound.
singing in the ears, (s...) áká-níl (da).
single, (adj.) 1. one only, separate, individual... ámba-dógo (da). See Ex. at sufficient. 2. alone. See alone. 3. unmarried, widow, widower. See App. vii.
singly, (adv...) one by one, of inanimate objects... óko-lódòngga. 2. of animate objects... áká-lódòngga. See one by one and separately.
sink, (v.t.) submerge... ét-nóti (ke). (v.i...) 1. as a stone, drowning man, or harpooned turtle... lódí (ke). 2. as one's foot in sand or a swim... óyunnóti (ke). 3. set, as sun, moon, etc... ara-lóti (ke). 4. as a canoe over-laden or leaky... ad-tób (ke).
sip, (v.t...) nárúj (ke); áká-nó (ke).
sir, (s...) term of respectful address... mar, maiola, mám. See Master and "Letters to Jamba" ante, pp. 8-16. These terms are used as follows:—mar, in addressing or referring to a bachelor or young married man; maiola, one who is a father or no longer young; maiola, one's own father, or a Chief; mám, a leading Chief. The officer in charge of the Andaman Homes is addressed or referred to as "mám-jóla" (euphonically for mám-óla), indicating head or supreme Chief.
sister, (s...) 1. elder... á-entóbare (or entókare)-pail (da); á-entóbanga (or entókanga)-pail (da). 2. elder half-sister (a) consanguine... ar-chaból-entóbare-pail (da). (b) uterine... ar-chánöl-entóbare-pail (da). 3. younger... ar-dóatinga-pail (da); ar-wéjìnga (or wéjìrënga)-pail (da); áká-kám-pail (da). 4. younger half-sister (a) consanguine... ar-dóatinga-pail (da); ar-wéjìnga (or wéjìrënga)-pail (da). (b) uterine... áká-kám-pail (da). See brother and App. viii.
sister-in-law, (s.) 1. husband’s elder sister, or elder brother’s wife ... chánola. 2. wife’s sister, or husband’s (or wife’s) brother’s wife (a) if one’s senior ... mámola. (b) if one’s junior ... ákà-bá-pail (da). [If not a parent these would be addressed by their name.] 3. husband’s younger sister, or husband’s (or wife’s) younger brother’s wife ... ót-tin (da). See brother-in-law and App. viii.

sit, (v.i.). 1. seat one’s self ... akà-dó (ke). See arrive. The inference being that on arrival one (that is the body) sits down. 2. sit, leaning on one’s arm ... ara-shémi (ke); ara-chôngali (ke) 3. sit still ... ćg-ńú (ke). 4. sit up from recumbent position. See rise. 5. sit in assembly ... akà-kóra (ke). 6. sit on one’s heels. See squat. 7. sit cross-legged. See cross-legged.

situation, (s.). See position, place.

sixth, (s. and adj.) See App. iii.

size, (s.) ... rétebiba (da). (adj.) of the same size, equal ... akà-pára (da) [plur. akat-pára (da)]. Our two bows are of the same size: meta kárama l’ikpó akat-pára (da).

skate, (s.) ray-fish ... pétema (da); chir (da); gerengdi (da); güm (da); fiıp (da); bedi (da); göldi (da); tólo (da); kówil (da). These are varieties of the Ray family.

skeloton, (s.) ... tå-áma (da); tála-chórokto (da). See bone, whole.

sketch, (v.t.) any pattern, etc. ... igngátà (ke). (s.) See drawing, picture.

skewer, (s.) ... chám (da).

skilful, (adj.) See expert.

skill, (s.) in handicraft ... òng-yóma (da).

skin, (v.t.) peel ... dóch (ke); dóich (ke). See peel and shed. (s.) ćd (da) [in construc. ćž (da); aij (da)] with p.p. ćkà, ćng, etc. according to part of the body referred to. The skin of your hand (or foot), ngóng ċž (da). black skin ... pútn'gài (da).

skinny, (adj.) wanting flesh ... ab-pákàd (da). See thin.

skull, (s.) cranium ... ót-chêta (da). See Ex. at disinter. Bia is carrying two skulls to-day: bta kawái chêta l’ikpó tákibe.

sky, (s.) ... móro (da). 2. clear, cloudless ... móro-bérings (da). 3. overcast ... móro-ela-délinga (da).

slack, (adj.) loose, of a bow-string, etc. ... ig-yáragap (da).

slacken, (v.t.) loosen (let out) of a rope, etc. ... lór (ke). (v.i.) 1. of a rope, bow-string, etc. ... óyu-tól (ke). 2. of a current ... akan-yáda-kini (ke).

slander, (v.t.) defame ... eb-åtedi (ke).

slap, (v.t.) 1. ... pedi (ke); prefix, ig, ab, etc. according to part of person referred to. Lipa slapped my face: lípa d’igpedire. 2. slap the hollow between the thighs (women seated mark time for dancers in this manner to accompany singing) ... ab-púr (ke). 3. slap the thigh and shout, as women in token of pleasure. See shout. 4. slap one’s self ... ad-pedi (ke). (s.) ćuff ... pedi (da).

slash, (v.t.) gash ... ót-póló (ke); ig-réli (ke).

slaughter, (v.t) 1. ... âkà-chôl (ke). See cut up food. 2. s. (a) a pig ... âkà-jaiñ (ke). See Ex. at order. (b) a turtle ... ídal-o-jérali (ke); ídal-o-dót (ke). Turtles are slaughtered by piercing one of the eyes with a skewer or pointed arrow; the first word refers to only one turtle, the second to more than one.

sleep, (v.i.) 1. ... mámi (ke) We slept all day: meta bódo dóga mámire. 2. sleep soundly ... árla-l’igríta (ke). Being sound asleep (ít, owing to my sleeping soundly) I did not hear the thunder: árla-d’igríenga l’édàre pátugà-la-górawanga len dákà-legi-l’ídainga-bà (da). 3. sleep lightly, doze ... ig-ńitim (ke). 4. go to sleep ... i-dége (ke). See nod.

sleeping-mat, (s.) pàrepa (da). See App. xiii.

sleepless, (adj.) ... ć-kéich-nga (da).
sleepy, (adj.) drowsy . . . . ig-ǻrlanga (da); i-dëgenga (da). We are sleepy: mutig-ǻrlanga (da).

slice, (v.t.) . . . . ig-puuku (ke); kòbat (ke); ig-waia (ke); ig-rág (ke). (s.) . . . . ik-puuku (da). See ear and Ex. at name.

slide, (v.t.) . . . . i-gálya (ke). (v.i.) glide . . . . iji-galat (ke).

slight, (v.t.) by declining to notice . . . . ig (or i-t)em (ke).

slightly, (adv.) in a small degree . . . . yabá (da).

sling, baby- (s.). See baby-sling and App. xiii.

slip, (v.t.) 1 . . . . en-galat (ke):
2. give one the slip . . . . tálaiña (ke). See elude. (v.i.) 1. slide down, as a landslip . . . pásla (ke). 2. slide off . . . . iji-pòlókini (ke); ara-pejili (ke).

slippery, (adj.) . . . . (ot-) gàldim (da).

See polish and smooth.

slit, (v.t.) split . . . . (áká-) tårali (ke). See split. (v.i.) tear. See tear (v.i.).

slop, (s.) . . . . raij (da); raiis (da). See hiss.

slope, (s.) . . . . páleta (da); lèchenga (da).

slothful, (adj.) See indolent, idle.

slow, (adj.) in motion or performance . . . . dòdônga (da); à-mainga (da). (excl.)

How slow you are! : badi-kai’a!

slowly, (adv.) . . . . dòdo-len; dòdo-ya.

tardily . . . . ig-nílya (da).

slug, (s.) . . . . bütu (da).

sluggard, (s.) . . . . ár-gínnga (da); ár-téninga (da).

slumber, (v.i.) doze . . . . ig-fígûm(ke).

sly, (adj.). See cunning.

smack, (v.t. and s.) See slap.

small, (adj.) 1. in size, of animals or inanimate objects . . . . këtia (da); këtima (da). [ When referring to humans “ab” is prefixed. ] 2. in quantity . . . . yabá (da); bà (da). 3. very small, small indeed (of any object) . . . . ùba-yabá (da). (s.) a small piece . . . . i-dûgap (da). See bit. (exclam.). How small it is! (a) man speaking . . . . ai-chutai! ; (b) woman speaking . . . . wada-chutai!

smaller, (adj.) 1. in size . . . . tek-(ab)-këtia (da). Bira is smaller than Wologa: wologa-tek bër’abkëtia (da) 2. in quantity. See less.

smallest, (adj.) 1. in size . . . . (tek)-(ab)-këtia-l’ígłą (da). Punja is the smallest (man) in my village: dia báraij len pûng’ abkëtia-l’ígłą (da). 2. in quantity. See least.

smart, (v.i.) . . . . yáró (ke). From bathing in sea-water the jungle-dweller (i.e. one living in the interior) is smarting all over: ràta len tídínga l’édëre éremtağa yároke.

smash, (v.t.) See break and shatter.

smear, (v.t.) the person with any oily substance or honey . . . . ab-lèñe (ke). See daub, and paint.

smell, (v.t.) perceive by the nose . . . . tûm (ke); òt-âu-l’ig-łòti (ke). See smell, (s.) and admit. 2. (v.i.) have odour . . . . òto-âu (ke). (s.). 1. odour (generic term) . . . . òt-âu (da). 2. s. of fruit . . . . òt-galaría (da). 3. s. of fruit or flower . . . ig-gala (da). 4. s. of cooked meat or fish . . . . òt-ngàu (da). 5. s. of yolba fibre, from which turtle nets and lines are made . . . . ún-yòlba (da). [ It is regarded as useless for one who has just been engaged in killing a pig, turtle, etc. or in using yolba fibre to attempt to hunt or fish, as these animals, especially turtles, possess a keen scent. ] 6. s. of one’s hands after slaughtering a pig or turtle . . . . ti-galanga (da). 7. s. of one’s person due to perspiration, especially when smeared with koib . . . . òt-galanga (da). 8. s. of one’s person after catching a pig, turtle, fish, etc. . . . . òt-chini (da): 9. agreeable smell . . . . òt-âu-bëringa (da). 10. disagreeable smell . . . . òt-âu-jábag (da).

smile, (v.i.) . . . . óko-móichirí (ke); óko-móchirí (ke); kêmria (ke).

smite, (v.t.) . . . . See strike, kill.
SMOKE

smoke, (v.t.) mō-la-l'en-òyu (ke). (v.i.) 1. of a fire or volcano mō-la-òyu (ke); mō-la-túpu (ke). 2. s. tobacco tūpu (ke); òyu (ke). (s.) 1. mōla (da). [Compare with words for string, egg and straight.] 2. column of smoke wūludanga (da). (p.p.) blinded by smoke iji-mùjure.


smother, (v.t. and v.i.) See suffocate.

smut, (s.) See soot.

small, (s.) 1. érem-òla (da). (s.) jōbo (da).

snap, (v.t.) 1. break short tōp (ke); tōpati (ke). 2. snap a bowstring against the bow chirana (ke). 3. snatch. See snatch. 4. try to bite. as a dog ig-kárap (ke). (v.i.) 1. owing to strain óyun-tēmar-tōp (ke). 2. owing to force applied with the teeth iji-kárap (ke).

snatch, (v.t.) jūr-baring'i (ke).

sneer, (v.i.) express contempt by a sneer or sniff iji-ingri (ke).

sneeze, (v.i.) chiba (ke). (s.) chiba (da).

sniff, (v.i.) 1. as when smelling nū-ruch (ke). 2. when expressing contempt. See sneer.

snivel, (v.i.) run at the nose ig-fili-l'âkâ-nât (ke). (s.) from the nose ig-filiib (da).

snore, (v.i.) gōrawa (ke).

snout, (s.) ig-chôrônga (da).

snuffles, (v.i.) breathe hard through the nose óko-ôròja (ke).

so, (adv.) 1. thus, in this way kian-âri (da); in that way ekâra (da); kian-úba (da). I stitch so (in this way), but he in that way: dó kianâri jâîke, dôna ól ekâra (da). 2. on account of this or that, consequently kian-chá (da); ñgâ (da). See Ex. at carry. (correl.) chá (da). See Ex. at as and App. 1. 3. so (or this) much kian; kian-wai (da); so big (lit. this-much-big), indicating by means of the hand kianwai-dōga (da). so small kianwai-kéitia (da) 4. so (or this) many kian-chaia (da). 5. so much (correl.) ùchutûn (da). See as much (rel.) in App. i. As much honey as you give me, so much resin will I give you: ñd-tâñ dâ naqo ñd-nàn ùchutûn rîm dô ngen mân (ke). 6. so many (correl.) ùchichûtûn (da). See as many (rel.) in App. i. 7. extremely bôtaba. The water is so cold: ñna wai rîtîpa bôtaba. See very. 8. (Phr.) Just so! ába (da); kichikan-úba (da)! See of course. Is it so? an ába (da)? So it is! an a-kela!

soak, (v.t.) ig-yōp (ke). (perf. ig-yôbre) as wood or jack-fruit seeds to soften them. (v.i.) òto-pî (ke).

soar, (v.i.) fly aloft i-tâj (ke). See ascend.

sob, (v.i.) ñnaba (ke); nórot (ke).

sociable, (adj.) ig-löringa (da).

socket, (s.) of pig-arrow or harpoon âkâ-chänga (da). See spear.

soft, (adj.) 1. of cotton, sponge, wax, etc. òt-yôb (da). 2. of flesh ab-yôb (da), takes prefix of part of body referred to See App. ii.

soften, (v.t.) yôp (ke).

softly, (adv.) See quietly.

soil, (v.t.) gûj (ke); lada (ke). (s.) 1. ground, earth gàra (da). 2. mound pâ (da). 3. stony s. el-òt-tâ (da).

sojourn, (v.i.) poli (ke); päli (ke).

sole, (s.) of foot ñng-élma (da). See App. ii.

sole, (adj.) See alone and only.

solely, (adv.) See only.

solemn, (adj.) ab (or òko)-mûkuringa (da).

solen vagina, (s.) jûruwin-l'âkâ-bang (da).
solitary, (adj.) See alone, lonely, and only.
solid, (adj.) not hollow. . . . är-lúna-ha (da).
some, (adj.) of indeterminate quantity. . . . útan-árek (da); árek (da). Give me some food: útan-árek yád den á.

some, (pron.) certain persons known or unknown. . . . ed-ikpor (da). Some like hunting pigs, but (some) others prefer harpooning turtles: ed-ikpor út-len yámalike, dōna okot-tōrō-buya yādi-lōninga-len i-tār bāi (ke). Some of us. . . . med’ikpor (lit. we two).

some of you . . . nged’ikpor (lit. you two).

some of them . . . ed-ikpor (lit. they two).

The day before yesterday some of us jungle-dwellers, squatting ourselves in the canoe, went with the coast-men in order to see them harpoon turtles: tārdikėla med’ikpor ēremtiaga, ódam len arat-achu-blanga bēdīg, árykō o’ot-pai’chalen yādi-dūt-yāte l’itig-bāddinga l’eb ākangaire. Some of them died, but the remainder (the others) recovered: ed-ikpor ok ora, dōna arat-dīla tīgboire.

somebody, (s.) some one. . . . ãchin (da).

See! somebody is coming this way: wai gēlīb / ãchin kach ǹkāke.

somehow, (adv.) in some way or other. . . . ãchin-árek (da). Do it somehow: ngôl ãchin-árek ôyọke.

some more, (adj.) additional (of anything). . . . òt-ham (da).

some other, (adj.) . . . . okot-tōro-buya (da). Bia took some other bow: bia kārama l’okot-tōro-buya emire.

something, (s.) . . . . min (da). He is in the habit of giving me something when he pays me a visit here: kārin ar-lōninga len òl òko-jōranga den mtn mānke.

some one. See somebody.

some time or other, at (adv.) (a) in the indefinite past. . . . ãchin-bîya. (b) in the future. . . . ãrēringa (-len); tārōlo (-len); ãgītē. At some time or other God lit a fire at Barren Island (there is a volcano there) . . . ãchin-baiya pātīga móla-tānchōna len chāpa l’èko-jīrē. The modern name of this island is tall-chāpa (lit. stone-fuel).

sometimes, (adv.) (a) in the past. . . . ãchin-ya. (b) in the future. . . . ãgītē. He was sometimes indolent: òl ãchin-ya ab-wēlak l’edāre. We will sometimes visit your encampment: ãgītē-ãgītē nqat bāraj l’en marat-lōi (ke).

somewhere, (adv.) 1. . . . kāsin-èr-len; òt-èra-len, 2, somewhere there, thereabout. . . . ãchum (da); ãchum (da). It is not with me; it is somewhere there: d’ot-pai’chalen yāba (da), ãchum (da). 3, somewhere or other. . . . ãchum-árek. He is hunting turtles somewhere or other: òl ãchum-árek yādi-lōibīke. 4, somewhere near. . . . ãchum-ya-pàlën.

son, (s.) 1, under three years of age . . . óta (da), (lit. testes). 2, over three years of age (a) in relation to the father. . . . ar-ōdīre; ar-ōdī-yāte (da). See begot. (b) in relation to the mother. . . . ab-ēire; ab-ētī-yāte (da); ab-ējīre; ab-ējī-yāte (da). His (honorable) son and her (honorable) daughter are coming tomorrow morning with my father and younger brother: liki’ya mai (a).-ar-ōdīre chān(a).-l’ab-ōdī-ye-pail d’ab-ōsilo d’ākām ǹkik ǹkāke. Whose sons are returning to their homes today? . . . miji’ar-ādīre kowai wīj (ke)! See App. vii and viii.

son-in-law, (s.) . . . . òtòniya (da). See App. viii for terms denoting relationships.

song, (s.) . . . . rámid (da), (in constr. rámit); rámit-pākita (da). Wologo’s song: s’ōlogta rāmid (da).

soon, (adv.) 1, shortly . . . . See by and by, presently, later on. . . . as soon as (whenever, at such time as) rel. . . . kian-êrōbalik. See Ex. at time and App. 1.

soot, (s.) . . . . bû赫 (da).

sore, (adj.) . . . . chāmnga (da); yēdngâ (da). with prefix ab, ig, etc. according to part of the body which is in pain. See pain and painful. (a) . . . . chûm (da).

sorrowful. See sad.

sorry, (adj.) . . . . kûk-îr-ôrōngâ (da).

The child is sorry that you are sick: ng’ abyōnâ l’edāre abîga kûk-îr-ôrōngâ (da).
sort, (v.t.) separate into lots, assort 
... öt-nân (ke). (s.) sort, kind, description 
... tâg (da). What sort? also what sort of sport have you had? : michiba tâg! [Note.—"tâg" is frequently inserted after the base of a verb in order to modify its meaning. Ex. to paddle: tâpa (ke). to paddle in some sort of way: tâpa-tâg (ke). to play: ijâj (ke). to have some sort of game: ijâjag-tâg (ke). See also Ex. at close, emerge, luÂ, sport and use, (Phr.) out of sorts ... ad-jâbag-tângga (da); a6-yedângga-tângga (da). See Ex. at reply.

soul, (s.) seat of life ... öt-yolo (da).
See paradise, purgatory, reflection, and Ex. at assume.

sound, (v.t.) measure (with bamboo, etc.) depth of water ... jùru-tal (ke). (s.) 1. (generic term) ... tegi (da). 2. s. of voice (human or animal), also of gun-fire ... âkkâ-tegi (da). 3. s. of thumping, as of heel on sounding-board during a dance ... öt-tegi (da). 4. s. of stamping on the ground ... el-öt-tegi (da). 5. rumbling s. as of thunder, s. of a falling rock, tree, and also of footsteps ... âr-tegi (da). 6. s. of surf ... âkkâ-yeng (da); âkkâ-yenye (da). See breakers. 7. s. of metal when struck, as iron on an anvil or a bell, etc. ... ar-ângga (da). 8. s. of rain ... ýum-tâ-li-tegi (da). 9. s. of falling water, as of a caspade ... ar-ýângga (ca); ar-chërhârî (da). 10. s. of rustling of leaves or that caused by one's movements ... ig-chërbîngi (da). with special reference to the wearers of the "bod," "tâ-chëônga" and "tôgo-chëônga." See App. xiii. 11. s. of a slap or blow ... öt-tâ-choki (da). 12. s. of crunching hard food, as nuts, cracking, etc. ... öt-kat-walàngi (da). 13. s. caused by singing hair or feathers, etc. ... öt-ér-ëchënga (da). 14. s. of bamboo cracking in the fire, or any explosive sound ... tâchungga (da). (adj.) without defect ... öt-gôrø-jam (da).

sounding-board, (used to mark time in dancing) ... pûkuta-(l-öt)-yemänga (da).
See App. xiii.

soundly, sleep. See sleep.
soup, (s.) ... ab -(dama)-rai (da). turtle-soup ... yâdi-l-âb-rai (da).
sour, make or cause to become (v.t.) ... ig-mâka (ke). (v.i.) be or become ... iji-mâka (ke). (adj.) ... ig-mâka nga (da). of unripe fruit ... tiripa (da). See unripe.
sourness, (s.) ... ig-mâka-yôma (da).
See quality.
source, (s.) See spring.
south, (s.) ... el-îglà (da). south-west wind ... dèrìa (ca). south-west monsoon ... gûmul-tâ (da).
sow, (v.t.) seed ... ýât-bûgik (ke).
lit. food-bury.
sow, (s.) female pig ... rôgo (da). See pig. 2. that has had one or more litters ... rôgo-chàn-châu (da). 3. of unusual bulk ... rôgo-long-chûn (da). 4. barren ... rôgo-lôgu (da).
space, (s.) 1. arec, tract, place ... ér (da). in construc. sometimes el, see Andaman Islands. cramped, narrow space ... ér-chópàna (da).
spacious. See roomy.
spade, (s.) ... gara-jërlângga (da).
This term is applied to the "wölê" (see adze), when used for scooping earth. See App. xiii.

span, (v.t.) measure with the extended hand ... óko-dûgap (ke). (s.) space between outstretched thumb and little finger. ... óko-dûgap (da).

spare, (v.t.) 1. bestow, allow ... ar-lôda (ke) (reflex.) See Ex. at much. As you have no yolba fibre I will (therefore) spare you all this: ngôt-pâchâen yolba yâba l'edâre kianâh dô kían ârdrâu d'arlôdâke. Can you spare me so much? : an ngô den kian ng'arlôdâke? 2. spare from injury ... öt-tid-dûbu (ke). See Ex. at although, crush, hurt. (adj.) See thin.

spark, (s.) from burning wood ... chá-pà-lig-béra (da); bûbra (da). See dust.
sparkle, (v.i.) ... bêtel (ke); kàr (ke).
spawn, (s.) ... (ýât-l'îa-) bër (da).
**speak** (v.t.) declare, address words . . . .
yåbunga-tárchí (ke). God spake these words
(lit. thus words said): pûnga kian-ári yânga
tárchíre. (v.i.) utter words, talk . . . . yâp
(ke). Is my father speaking? : an d'ab-
châbil yâpke? See read.

**speaker** (s.) . . . yângna-târchí-âyte (da).

**spear** (v.t.) 1. turtle, skate, etc. (a) only one . . . . jërali (ke); (b) more than one . . . . dût (ke). We speared many turtles, I killed two and Punga and Bia the others:
meda yàdi jëbara dûre. dô tkpôr têligare,
pûnga òhûdi dàa l'otet-dilu (da). 2. pig . . . .
er-dût (ke). (s.) 1. turtle-spear (harpoon)
. . . . kwasia-l'òko-dûntga (da). The thick end of
the long bamboo haft is called árbórod (da)
and the socket-end akâ-chânga
(da). This harpoon consists (a) of the tög
(da), a long bamboo haft at the thin end
of which a socket is provided for the (b)
kwasia (da), which is a short iron harpoon
deployed notched or barbed. These two perts
are connected by means of a long line (e)
bëtmo (da). See Ex. at bow of canoe. 2.
pig-spear . . . . ér-dûntga (da); gæsin (da).
See App. xii.

**speckled** (adj.) . . . 1-tôna-tânings (da):
bârâtnga (da).

**spectator** (s.) . . . ig-bâdîg-yâte (da);
spectators . . . . ídál-árûru (da); ig-bâdîg-
yâte-l'òng-kâla (da).

**spectre** (s.) ghost. See spirit.

**speech** (s.) . . . . ig-yângna (da).

**speed** (s.) in flight, pursuit . . . . ëirad
(da).

**speedily** (adv.) by running, flying, etc.
. . . . ëirad-teñk.

**spend** (v.t.) expend . . . . ëntina (ke).
See use up. (v.i.) spend time. See stay.

**spew** (v.i.) . . . . ad-uë (ke).

**spherical** (adj.) See globular.

**spider** (s.) . . . ñônga (da). 2. spider’s
web (s.) . . . . ñônga-kûd (da). See net.

**spike** (s.) . . . . chûkul (da). See thorn.

**spill** (v.t.) . . . . òt-ëla (ke). (v.i.) . . . 
òt-ëla (ke); i-jûdla (ke): òt-pi (ke). See
upset.

**spin** (v.t.) 1. twist fibres into thread
. . . . ar-kit (ke). 2. a yarn, tell a story
. . . . yânga-l’ ñr-lôr (ke).

**spine** (s.) 1. . . . ab-gôrob (da). verte-
2. serrated bony spine of the sting-ray. See
ray.

**spinster** (s.) . . . ab-jadi-jôg (da). See
App. vii.

**spirit** (s.) 1. ghost . . . . òt-châuga-(da)
(in construc. châugala). (For evil spirits
of the land, sea and sky. See demon.)
2. spirituous liquor . . . . rôg (da). See grog
spit, (v.t.) or (v.i.) . . . . 1. chin (ke).
2. s. out food, hair, etc. from the mouth
. . . . tûbal (ke); tûbal-pi (ke). See ex-
pectorate.

**spittle**. See saliva.

**splash** (v.t.) . . . . ab-chingi (ke); òng-
ëla (ke); ab-wëj (ke). 1. as by throwing
something into water or by rushing into the
water. 2 & 3. as when playing in the water.
(v.i.) . . . . pai-chat (ke).

**spleen** (s.) . . . . ab-pîlma (da). See App. ii.

**spice** (v.t.) . . . . tår-ôdô (ke).

**splinter** (s.) of wood . . . . òchâlinga (da).

**split** (v.t.) 1. wood with an adze to obtain
firewood . . . . châpa-chalat (ke). 2. by
dashing wood on a stone . . . . châpa-tài
(ke). 3. anything . . . . (akà-) târali (ke).
4. s. leaves of palms, pandanus, etc. as in
preparing waist-belts or in making âra
(see funereal wreaths) . . . . yit (ke). (v.i.)
. . . . akàn-târali (ke); òyun-têmâ-târali (ke).

**spoil** (v.t.) render useless . . . . ëch (ke).

**spindle** (s.) . . . . ñid-bëna (ke); pûlaiji (ke); òt-jëbagi (ke).
You have spoilt the bow: wai nga kôrama
len ëchere. (v.i.) . . . . òto-pûlaiji (ke);
òyun-têmâ-jëbagi (ke).

**spendus** (s.) . . . . wal (da). Thorny
oyster caught and eaten by married persons
only.

**spoon** (s.) . . . . ñyà (da).

**spoor** (s.) . . . . akà-kôij (da).

**sport** (v.i.) frolic . . . . i-jàjag-tàg (ke).
See sort. (s.) 1. hunting . . . . ut (da).
2. canoe-fishing . . . . lûtînga (da).
spot, (a.). See mark, place.
spotted, (adj.) as a crowie . . . . tō-na-tāniga (da) ; bāratniga (da).

sprain, (s.) . . . . gōdlī (da).

spray of the sea, (s.) . . . . ōt-ēnawālī (da) ; pātara-la-chīniga (da).

spread, (v.t.) 1. overlay . . . . ōt-rām (ke). 2. s. leaves on the ground . . . . ēr-rām (ke), as for a bed. 3. s. wax, etc. over any object . . . . lēne (ke) ; mīti (ke). 4. s. a net . . . . yōto-bar (ke). 5. lay out . . . . pē (ke).

spring, (v.i.) 1. as in leaping . . . . ākā-lāhyn (ke). 2. s. upwards . . . . ēbāl (ke).
See jump. 3. crack, es an overstrained bow or paddle . . . . ījī (or ōtō)-tārālī (ke). (s.)

sprinkle, (v.t.) . . . . yīrip (ke) ; el-ōt-wij (ke).

spy, (v.i.) . . . . ab-chāu-ōmo (ke).

squall, (s.) violent gust . . . . ūńga-(la-) tōgori (da).

squad, See waste.

square, (adj.) . . . . ār-gōr (da).

squat, (v.i.) . . . . ara-dōhubla (ke). See Ex. at some.

squeak, (v.i.) . . . . ar-pāte (ke).

squeeze, (v.t.) . . . . pētemi (ke).

2. s. honey out of a comb . . . . pānu (ke).

3. s. the breast in suckling an infant . . . . kām-raj-pānu (ke).

squint, (v.i.) . . . . īg-elri (ke). (adj.) s-eyed . . . . īg-elringa (da).

squirt, (v.t.) . . . . ākā-wōlī (ke).

stab, (v.t.) a person . . . . ab-jāin (ke). stab an animal (esp. a pig) . . . . jāi (ke).
See slaughter.

stage. See platform, burial and perch.

stagger, (v.i.) . . . . 1. from a blow . . . . dege (ke). 2. s. from physical infirmity . . . . tēta (ke) ; (ig-) lōleka (ke). 3. s. from gidliness . . . . ēlamja (ke).

stagnant, (adj.) . . . . el-ākā-kōrbanga (da).

stain, (v.t.) . . . . nīchla (ke). 2. s. one's arrows . . . . īlā (or tōhlōt)-lōt-tī (ke), with ref. to wounding or killing an enemy or in shooting game. (s.) . . . . nīchla (da). See mark.

stale, become (v.i.) of food kept too long . . . . ā-mākā (ke). (adj.) 1. not fresh . . . . tōl-re. See old. 2. with ref. to food eaten freshly-cooked . . . . ritipa (da). lit. cold. 3. with ref. to fruit, also to leaves no longer fit for thatching or other purpose . . . . rōkā (da). 4. of food! kept too long . . . . ā-mākā-re.

stalk game, (v.t.) . . . . at-bang-dōati (ke) ; āggoroba (ke). See approach by stealth.

stammer, (v.t. & v.i.) . . . . ākā-gōdīmga (ke).

stamp, (v.i.) 1. on sounding-board, as an accompaniment to dancers . . . . yem (ke). 2. after the manner of Andamanese when dancing . . . . tik-pā (ke). 3. stamp upon . . . . dūruga (ke).

stanch, (v.t.) stop flow of blood . . . . mēdali (ke).

stand, (v.i.) 1. of one person . . . . kāpl (ke). 2. of more than one . . . . kāpari (ke). 3. s. still . . . . ig-nū (ke). 4. s. up ākā-tānī (ke). 5. s. on tip-toe . . . . ara-laijai (ke). 6. s. in a row . . . . ā (or ījī)-tōr (ke).

star, (s.) 1 . . . . chāto (da) ; ig-wōlōj (da). 2. s.-light . . . . chāto-la-chōinga (da).


starboard, (s.) . . . . ig-bīda (da).

stare, (v.t.) . . . . ig-nōma (ke).

start, (v.i.) 1. set out on a journey . . . . tot-mākari (ke). In order to arrive there beforehand, get up before us and start at dawn: kāto lōko-tēlim āg-ākā-it-dōinga ūdāre met-tōba ngōyū-bōi, ūbdōqī wāngā-lei tomtākari (kt). 2. as in a race . . . . ara-pōrōt (ke). 3. with surprise . . . . ījī-nēradla (ke).
startle, (v.t.) ... ig-wáta (ke). (v.i.) ... ijt-wáta (ke).

starve, (v.i.) ... akan-wérali (ke).

state, (v.t.) See say, tell.

station, fishing: See Fishing-station.

stature, (s.) ... ab-lápanga-yóma (da).

stay, (v.i.) 1. tarry, dwell temporarily ... róli (ke); pálí (ke). See day. 2. wait ... támí (ke). 3. remain at ease, take rest ... barni (ke). 4. stay away ... óto-ludái (ke).

steady, (adj.) fixed, firm. See firm.

steal, (v.t.) ... (ar-) táp (ke). 2. (v.i.) ... ara-táp (ke). See pilfer.

steam, (v.i.) bóág (ke). (s.) bóág (da). See boil.

steamer, (s.) ... birma-chélewa (da). (lit. 'funnel-ship'); áká-birma (da). See Ex. at bring (by water). When the steamer anchored yesterday I was tattooing my son (mother speaking): birma-chélewa díté kána-l'en-talpinga bédig dó-d'ab-léti-yálet l'abyitika.

steep, (v.t.) See soak. (adj.) precipitous ... el-ót-chídme (da); el-ót (or tot)-lánta (da); ig-láchenga (da). See slope and bridge of nose.

steepness, (s.) ... tot-lánta-yóma (da).

steer, (v.t.) 1. by means of peddle ... Ar-tit (ke). See stern. 2. with a rudder ... ár-giuda (ke). It is my turn first to steer (with a paddle) (lit. first turn my steering), you all must paddle for me: ájólo dáa lárítit (da), ngéd̀ardúru den itápake.

stem, (s.) 1. prow ... óko (or ó-) múgu (da). 2. stem of plant ... ab-chau (da)

stench, (s.) ... ót-áu-jábag (da). See odour. What a stench!: bádi-chásequ!

step, (v.i.) 1. make paces ... ara-táng (ke); 2. walk ... náu (ke). 3. step aside, make way ... ad-óchái (ke). 4. step backwards ... tár-ló (ke). 5. step forwards ... tár-iki (ke). 6. step over ... ár-láhádi (ke). (s.) 1. pace ... á-táng (da). 2. step, foot- See foot-print.

step-father, (s.) 1. ... ab-chábil (da). 2. step-mother ... ab-chánola. 3. stepson ... eb-ad-enire. 4. step-daughter ... eb-ad-enire-páil (da). See App. viii.

Stephania bernandifolia, (s.) ... jápóma (da). The fruit is eaten

Sterculia villosa, (s.) ... bája (da). A favourite tree for making canoes, buckets, and food-dishes. s. sp. mai (da); ýère (da); káred (da). Of these the first two are used for canoe-making, the first also provides resin for torches, while the seed of the small yellow fruit of the third is sucked and broken in order that the kernel may be extracted and thrown away and its shell eaten as a dainty.

sterile, (adj.) ... ar-ócinga-ba (da). See barren, beget.

stern, (s.) of canoe ... ár-tit (da). He is sitting in the stern: ól ár-tít-len áká-dóil (ke).

stow, (v.t.) ... ig-gáungo-jóí (ke). (v.i.) ... ig-gáungo-jóí (ke).

stick, (v.t.) 1. a pig ... jaiń (ke). 2. a turtle. See slaughter. 3. cause to adhere ... óyú-málí (ke). (v.i.) adhere ... óyú-némár-málí (ke). 2. s. in the gullet ... nè-táí (ke). 3. as an arrow in a tree or cark in the neck of a bottle ... gógai (ke). (s.) 1. pútu (da). (lit. wood.) 2. stout, pointed s. used as a hoe ... láká (da). See App. xiii. 3. thin, pointed s. used as a skucer or for slaughtering a turtle ... chám (da). See slaughter. 4. poling-s. See pole.

stickiness, (s.) ... málínga-yóma (da).

sticky, (adj.) ... málínga (da); malátma (da).

stiff, (adj.) See rigid.

stiffen, (v.t.) ... óyú-léstawa (ke). (v.i.) ... óyú-némár-léstawa (ke).

stiffen, (v.t. & v.i.). See suffocate.

still, cause to be (v.t.) ... en-nú (ke). (v.i.) s. be or keep ... ad-nú (ke). Keep still! don't fidget!: ngajad-nú!, ngijjíjojílé (ke) dáké / (conj.) yet, nevertheless ... árek (adv.) even yet, as previously ... ńg ńkà. He is still absent: ńg ńkà abyába (da).
still-born. (adj.) . . . okolinga-dóatiré.

sting, (v.t.) 1. as a bee, scorpion, centipede, etc. . . . taj (ke). 2. as a nettle . . . gúruda (ke); chót (ke); yáro (ke). The sand-flies stung me during the night: girúrgya nípá dén tajíjre. (s.) (ar-) múruwil (da). sting-ray. See ray.

stingy, (adj.) . . . ön-yát-jábang (da).

stink, (v.i.) . . . chuángé (ke). (s) . . . öt-áu-jábang (da).

stir, (v.t.) 1. liquida . . . ig-kétik (ke). Stir the groovy : àkà-ráj iğ-kétik (ke) ! 2. non-liquid substances . . . ig-géráu (ke) 3. stir up, as mud in a pool . . . iğ-ójóli (ke); (v.i.) move . . . àkán gídít (ke). Don't stir ! : ng'ákán-gólick dálc ! See move.

stitch, (v.t.) sew . . . ját (ke). stitch together leaves of theLicuala peltata . . . kápá-ját (ke). See screen and App. xi.

stock, (s.) accumulated store . . . öt-jég-váte (da). See Ex. st increase.

stomach, (s.) . . . ab-úpta (da) stomachache . . . jě́đu-i-chám (da) (lit. broods pain).


stony soil, (s.) . . . el-ót-tá (da) . góra (da).

stoop, (v.i.) 1. in order to pick up something . . . öto-ngójí (ke) 2. from physical infirmity . . . öto-hil (ke) 3. as when passing under a branch, etc. . . . eh-ér-dóati (ke).

stop, (v.t.) 1. hinder obstruct See prevent. 2. close up with wax See caulk. (v.i.) 1. s. away from home temporarily, as when visiting friends . . . pändi (ke) See dwell. 2. s. anywhere for a time for rest and ease . . . hrm (ke). 3. s. awhile to recover wind and from fatigue . . . òkàn-chóat (ke). 4. cease. See cease (a) s. working . . . ün-dáki (ke). (b) s. singing . . . rùmit-l'iji télpi (ke). Because the Chief was angry they stopped singing. Yaikás tayílma Pídår éda rùmit-l'iji-télpi (c) s. singing when ordered . . . òkàn-nilá (ke). Stop ! (Hash! He silent!) . . . mèlá! tòbó ! Stop ! (Halt!) . . . gòli', kópi'. Stop (wait) a little . . . Tulá!

stopper, (s.) of leaves in mouth of bamboo bucket (gòb) . . . óko-géralinga ìda.

store, (v.t.) lay up in store . . . är-hù (ke); ar-hógap (ke).

stores, (s.) supplies of food and other articles obtained from foreigners (lit. gifts) . . . yâd (da). (in constr. yât 2. supplies of articles of home production . . . râmoko (da).

storm, (s.) . . . ülna (or wúlna)-cháñag (da). See blow. (v.i.)

story, (s.) 1. a tale . . . yânga-l'íg-líb (da). 2. s. of extravagant nature . . . är-chinga ìda. See exaggerate. (v.t.) narrate as. See tell.

stout, (adj.) 1. corpulent. (a) in ref. to animals . . . pátá (da); (b) of human beings . . . ò-pátá (da). 2. as a trunk of a large tree . . . làb (da). The trunk of that Gurjon tree is very stout: kúl'dáin l'uh-cháñ lab dógaya. 3. thick as a pot or canoe . . . tálawa (da); mògolma (da). Of all the buckets this is the stoutest dákàd òkàdú tek úchá tálawa-l’íg (da).

straggle, (v.i.) See wander.

straight, (adj.) 1. not crooked . . . nólo (da); nògo (da). 2. upright. See erect. (v.i.) 1. (direct) proceed . . . aramóka (ke). 2. put straight, arrange in order. See arrange.

straighten, (v.t.) with ref. to a cane . . . nógó (ke). 2. s. one’s limbs . . . lórà (ke).

strait, (s.) narrow sea or passage between islands . . . ig-chân-cháñ (da); tòg pàg (da); tar-wála (da).

strand, (v.t.) of a vessel . . . óko-yóholi (ke). (v.i.) run aground . . . ad-yóholi (ke).
strand, (s.) of a rope or line . . . põnga (v'a).

strange, (adj.) marvellous . . . . ig-ñēklinga (da).

stranger, (s.) 1. of one's own country . . . . ab-gōi (da). 2. of another race . . . ig-ilia (da).

strangle, (v.t.) . . . 1. throttle, choke . . . . ākā-pēceni (ke). 2. by means of a rope . . . ākā-lērupti (ke).

stratus. See cloud.

straw, (s.) . . . yūkalē-rūcha (da) (lit. grass-withered).

stray. See wander.

stream, (s.) . . . . jīg-bā (da).

strength, (s.) 1. of animate object . . . . ab-gōrā-yōma (da). 2. of bow or cord . . . rōbaba-yōma (da). 3. of the wind or waves . . . lūchur-yōma (da).

stretch, (v.t.) make taut, as a rope . . . tēni (ke). (v.i.) s. one's self . . . chibri (ke); chibirin (ke). 2. one's legs . . . lōrni (ke). 3. reach out in order to touch or take . . . tik-pai-ne (ke). 4. s. out without reaching . . . ōng (or ākā-wōdli) (ke). See reach.

strew, (v.t.) scatter loosely . . . ērrām (ke). See scatter.

stride, (v.i.) . . . ad-lābdē (ke).

strike, (v.t.) 1. See beat, hit. 2. s. out right, reducing to submission . . . ig-rē (ke). 3. s. one for the offence of another . . . kāt-o-kini (ke); ār-kātaya (ke). 4. s. gently, timidly, or with insufficient force . . . dödpō (ke). See Ex. at penetrate 5. s. with an arrow. See hit 6. s. with a harpoon. See harpoon (v.). 7. s. with a pig-spear . . . ēr-dūt (ke). 8. s. with the fist . . . ab-tāia (ke); ab-tūltra (ke). 9. s. with a stick . . . pāre (ke) with appropriate prefix. See beat. 10. with a knife. See stab, slash. Why did you strike yourselves on the head? . . . michalen ngeda ngōtā-pōkre? 

string, (v.t.) 1. a bow . . . . āt-ngōtē (ke). See show, teach. 2. s. heads or shells (lit. sew) . . . jāt (ke). (s.) 1. twine . . . mōlā (da). See App. xiii. 2. bow-string . . . kārēma-tāt (da); ākā-tāt (da).

strip, (v.t.) 1. make bare . . . . āt kālaka (ke). 2. (a) s. the skin off a fruit . . . . dōch (ke); dōich (ke). (b) s. the bark of the sōba . . . āt-pāj (ke). (c) of the yōlba . . . 15l (ke). (d) of the pīlīta (da) . . . pōr (ke). See App. xi.

stripe, (s.) 1. wale from stick or iseh . . . tānta-ga (da). 2. of paint . . . tōrnīga (da)

stroke, (v.t.) rub gently . . . lūraicha (ke).

stroll, (v.i.) ramble idly, leisurely . . . (ad-) yāunga (ke). See walk. Stroll heresabout! (don't go far!) . . . kā-ik-yāungka!

strombus (s.) ?yuglīs . . . . ōlog (da). See App. xii.

strong, (adj.) 1. muscular . . . ab-gōrā (da). My father is stronger than you, but I am the strongest of you all: ng'ijī jāb-māi ab-gōrā, dōna ng'ijī jā d'abgōrā (da). 2. in carrying weights on the shoulder . . . ākan-tebi-gōrā (da). [This term is applied to Hindo jhampen-bearers.] 3. durable, of hut or canoe . . . gōrā (da). 4. as a bow or cord . . . rōbaba (da). My bow is stronger than yours: dia kārāma ng'īkan tek rōbaba (da). 5. of a wave or the wind . . . lūchur(dā).

struggle, (v.i.) 1. . . . kērēte (ke). 2. s. for the first place as in racing, scrambling, etc. . . . ig-pōcha-pēchi (ke).

Strychnos vomica, (s.) . . . . ōrepaat-tāt (da).

stubborn, (adj.) See obstinate.

stuff, (v.t.) 1. cram, pack full . . . i-tūn (ke). 2. gorge . . . ab-jōdo (ke). 3. s. one's mouth . . . rōpo (ke).

stumble, (v.i.) trip in walking. See trip.

stump, (s.) 1. of a tree . . . āt-kātul (da). 2. of a finger, tail, etc. . . . āt (da). takes prefix ōng, ar, etc. according to member referred to. See App. ii.

stun, (v.t.) 1. with a blow . . . . ākā-nilī (ke). 2. with a loud noise . . . ignīli (ke).
stunted, (adj.) . . . öt-dágap (da).

stupid, (adj.) dull-witted . . . mágutig-pícha (da); án-jábag (da); án-tig-jábag (da). See Introduction, p. 7.

stutter. See stammer.

style, (s.) on eye-lid . . . tdal-lár-óla (da).

style, (s.) mode, manner . . . ig-lörnga (da). In this style: kian-dri (da). In that style: ektra (da); kian-úba (da). See manner and App. 1.

substitute, (s.) . . . ńong-tèka (da).

succeed, (v.t.) take the place of another . . . ar-tólpi (ke). (v.i.) be successful. See gána.

successful, (adj.) 1. in ref. to sport. See hunter. 2. in other respects . . . otolá-ledänga (da).

successor, (s.) . . . ar-tólpinga (da).

such, (adj.) of like kind . . . kichikan (da), at such time as (rel.) . . . kian-érñabalik. See App. 1. and Ex. at time.

suck, (v.t.) . . . ig-nó (ke); ab-wélej (ke). 2. as in eating sugar-cane, honey, etc. . . . gang (ke). (v.i.) See suckle.

sucking-pig, (s.) . . . reg-bá (da). He gave me a sucking-pig in exchange for my bow: diz kárama l'igal-lén ö reg-bá dem áre.

suckle, (v.t.) . . . kém-rej-pún (ke); akár-pún (ke). See squeeze. (v.i.) . . . akán-púnu (ke).


suet, (s.) . . . ab-jíri (da).

suffer, (v.i.) 1. pain . . . ig-yed (ke). 2. s. from fever and ague . . . diddiryala-bómo (ke). 3. s. pains of labour . . . ík-ig-nó (ke). 4. any loss or damage . . . tôri (ke).

sufficient, (adj.) . . . dáruma (da). I have sufficient food in my possession: dót-píschalen yá dáruma (da). It is sufficiently long: ól lápanga dáruma (da). There is sufficient food in a single large clam (Tri-

daema gigantea) for many persons: chowái tba-dógalen wai yá at-ubaba-l'eb dáruma (da).

That's sufficient! wai dákë! lit. don't (give more)! or kian-wai! lit "this much."

suffocate, (v.t.) . . . áká-mójú (ke). (v.i.) owing to smoke or foul air . . . akamóju (ke).

sugar-cane, (s.) 1. after being cut . . . tedi (da). 2. standing-crop . . . tedi-tong (da). Necessarily a word of modern origin. derivation doubtful.

suicide, commit (v.i.) . . . óyun-témär-tólíga (ke).

suitable, (adj.) 1. applicable, appropriate . . . yóma (da); nóma (da). Is it suitable for making a bucket? . . . ñan wai ka dákar tänenga l'eb nóma (da)? See ñit. 2. fit . . . löyu. (s.) s. (fit) for food . . . mákarga-löyu.

This big bow is not suitable for that child: óča kárama bódsia ká walañanga lat löyu-ba (da).

sulk, (v.i.) . . . ig-mólwi (ke).

sulky, (adj.) sullen . . . ig-mólwinga (da).

sultry, (adj.) . . . élákà-tỳa (da); ig-yélata (da).

summit, (s.) top, of a hill . . . öt-lán (da); öt-gùdùr (da); öt-lôtebo (da).

summon, (v.t.) send for, call . . . ārágére (ke). See call.

sun, (s.) . . . bódo (da). [Note—The sun is regarded as female and the wife of the moon.] (a) s.-beam . . . bódo-l'ár-chal (da). (b) s.-burnt . . . bódo-la-kátainga (da). (c) glare of . . . bódo-l'ig-karánga (da). (d) s.-light . . . bódo-la-chóinga (da).

There has been no sunshine of late: ñirap te Bódo-la-kárnga, yóba (da). (b) sunstroke . . . bódo l’öt-tubúlinga (da); bódo-l’öt-tang (da). (l) gleam, glow, radiance of sunset . . . bára (da). He is looking at the sunset: ñal bára len (l') iðhádeike. (lit. the radiance of the sunset.)
sunken-reef, (s.) . . . . tebi-lúro (da).
sunken-rock . . . . tòtòl (da).
superior, (adj.) 1. better . . . . tár- 
búnga (da). 2. superior in skill or speed, etc. . . . . ar-chák-bérínga-bótaba (da) ; ar-
paicha-bérínga-bótaba (da).
supper, (s.) . . . . ákan-gólajingga (da).
supple, (adj.) pliable . . . . óto-yób (da) ; 
yårągap (da).
supply, (v.t.) See provide.
suppurate, (v.i.) generate pus . . . . . mún 
(ke).
supreme, (adj.) . . . . ijílá (da). We all 
desire Thee as our supreme and only chief: 
mar-årduùr ngen módot yúbur ijílá mel-áke
sure, (adj.) See certain.
sure-footed, (adj.) . . . . tèripa (da).
surely, (adv.) See certainly.
surf, (s.) . . . . kúbya (da). 2. s., sound 
of . . . . aká-yeng (da).
surface, (s.) 1. of any solid . . . . ót-
elma (da). 2. of any liquid . . . . aká-elmá 
(da). The paddle is floating on the surface of the creek : wáliga jíj l’aká-elmá len ódatke.
surflet, (v.t. & v.i.) . . . . teg-bút (ke).
surfied, (p.p.) . . . teg-bútre.
surly, (adj.) . . . . öko-dúbinga-ba (da).
surpass, (v.t.) excel . . . . . tig-bérínga 
(ke).
surplus, (s.) See remainder.
surprise, (v.t.) 1. strike with astonishment . . . . . ig-líkati (ke). 2. take unawares . . . . 
óyu . . . . ig-líkati (ke). I surprised Wologa 
this morning: wái da kówn wándóla n’óyu 
įwólòo’iyílkatire.
surround, (v.t.) . . . . òt-góroha (ke) ; 
òt-gónga (ke).
suspect, (v.t.) . . . . èr-gát (ke). See 
remember. I suspect you of having stolen 
my adze: da wóló tóp yáté wáí do ngen ì-
gá dáke.
suspend, (v.t.) . . . . See hang.
suspicioius, (adj.) . . . . See shy.
swallow, (s.) . . . . fènti (ke). What-
ever he swallows (that same) he throws up 
(vomits) again : ól míñ-fènti-yáte ól-bédig 
ad-veke.
swamp, (v.t.) a canoe by overloading . . . . . .
ig-báralti (ke).
swamp, (s.) . . . . rátág-múi (da).
sway, (v.i.) as a slender palm in a breeze . . . . . 
1-gidi (ke).
wet, (v.i.) See perspire. (s.) . . . .
gúmr (da). with prefix, óng, ig, ákà, ab, etc. 
got according to the part of the person referred to. See App. ii. The sweat on our foreheads: 
m’tííq gúmr (da). The sweat on your lip: 
ng’ákà gúmr (da).
sweep, (v.t.) . . . . ēr-búj (ke).
sweepings, (s.) . . . . béra (da).
sweet, (adj.) as honey . . . . dákí (da).
sweet-heart (the woman) . . . . ig-pól (da). 
See love. (exclam.) How sweet! (of scent): 
pné!
swell, (v.i.) 1. increase in bulk . . . . lápi 
(ke) ; ár-bút (ke). 2. as a boil, bruise, etc. . . . . 
bútuk (ke). (s.) 1. swell of the sea. . . . 
 járu-l’ig-gerá (da). 2. ground-swell . . . . 
bóróga-l’òt-gólain (da).
swelling, (v.) 1. tumour . . . . . bútá (da). 
with prefix, ab, óng, ig, etc., according to 
part referred to. See App. ii. 2. s. from a 
blow . . . . 1-gúdàl (da).
swift, (adj.) fleet, (a) of a runner or swim-
mer . . . . ar-rinima (da) ; ar-réwa (da) ; 
ár-yéré (da). (b) of an animal. bird or fish . . . . 
rinima (da) ; yéré (da) ; rèwa (da). 
(c) of a canoe . . . . puýá (da)
swiftlet, (s.) (Collocalia línchíi) . . . . 
býá (da). edible nest of this bird . . . . 
býá-l’á-rá (da).
swim, (v.i.) 1 . . . . ar-pit (ke). 2. s. on 
one’s back . . . . ad-róko (ke). See canoe. 
3. s. under the surface . . . . tik-pátémi 
(ke). See dive. (s.) swimmer . . . . ar-
pitñga (da).
windle, (v.t.) . . . . See cheat.
swine, (a.) . . . . reg (da).

swing, (v.t.) cause to (or sway) to-and-fro . . . . ar (or ig)-lēlā (ke). (v.i.) 1. swing while suspended . . . . ara (or iij)-lēlā (ke).
2. as a hanging creeper . . . . åkan-girima (ke).

swoop, (v.i.) as a bird on its prey . . . . chālā (ke).

sympathetic, (adj.) compassionate . . . . ep-tông-it-ta (da); itā-būlabāga (da).

sympathise, (v.i.) condole . . . . itā-būlap (ke); See assist, mourn; ep-tông-it (ke).

T

tabooed, (adj.) (a) of food . . . . tāb (da). (b) place . . . . el-ōt-chōī (da). This word is applied to sites regarded as undesirable for habitation on account of much sickness or unaccountable deaths having occurred there.

tadpole, (s.) . . . . lēdēk-bā (da); rōpan-bā (da). See frog, toad.

tall, (s.) . . . . ar-picham (da). (a) of sting-ray . . . . nīp-lār-būl (da). See ray.
take, (v.t.) 1. lay hold of . . . . eni (ke).

See feel, hold, touch. 2. t. away (a) any animate object . . . . ab-ik (ke). (b) any inanimate object . . . . ik (ke).

He took it away himself yesterday: wāi ēl āýun-tēmar īlētalen (kere). Take away thither! kḗtk ùk! 3. t. down from higher position . . . . (ā-) rōt (ke). (b) t. d. a honey-comb from tree, etc. . . . . (kānga-) ūp (ke).

3. t. off (a) lift off, as a pot from the fire . . . . yūk (ke). The food is cooked, take the pot off the fire: wāi yūl la rōchre, bāy yūk (ke).

(b) of personal ornaments, etc. . . . . lūpuji (ke); ūp (ke). See waistbelt. 5. t. out, (a) extract . . . . lōti (ke). See Ex. at extract. (b) pick out . . . . kārepa (ke).

(c) from hole, bag or other receptacle . . . . āwy-wālāya (ke). Take the prawns out of the net: kūd tek au lōwy-wōliya (ke). See out. 6. t. outside, (a) with ref. to animate object . . . . wālak-lāb-ik (ke); (b) with ref. to inanimate object . . . . wālak-ik (ke).

7. t. up. See pick up. 8. t. care of,

protect . . . . ab (or ig)-gōra (ke).

9. t. notice of, observe . . . . id-ngō (ke). (v.l.)

1. t. breath . . . . chāialī (ke).
2. t. care, t. precautions . . . . ār-gēlep (ke). See that (conj.). 3. t. leave. See leave. 4. t. one's ease, rest . . . . barmi (ke). See stay.

5. t. place. See happen, occur. 6. t. a stroll. See stroll, walk.
tale, (a.) story . . . . yānba-lag-lāb (da).

See story.
talk, (v.i.) speak, utter words . . . . yāp (ke). What is Wologa talking about?: micha-f-eb vologa yāpke? Hush! don't talk: mūla, yāpke dāke! 2. t. together, converse . . . . iji-yāp (ke); ījēn (ke). They are talking together about us: eda mebet iji-yāpke. 3. t. secretly. See whisper.
talkative, (adj.) . . . . ed-vinga (da); yānba-tāp (da).
tall, (adj.) 1. of a human being . . . . ab-lāpanga (da); ab-tābanga (da); ig-gara (da). Why are your country-men taller than ours?: mō∆alen ngitiig būdesa maru-dāru tek attābanga (da)? 2. of any animal . . . . tābanga (da). 3. of an inanimate object . . . . lāpanga (da).
taller, (adj.) of human beings . . . . ăk-kājana (da); iji (or tek)-ab-lāpanga (da)

See than.
tallest, (adj.) of human beings . . . . ārdu-tek-ăk-kājana (da); ab-lāpanga līglā (da).
talon, (s.) . . . . ńgō-kōro (da).
tamarind, (s.) . . . . pēma (da).
tame, (v.t.) . . . . i-dūbu (ke). (adj.) . . . . i-dūbunga (da).
tangled, (adj.) of harpoon lines, etc. . . . . ōto-chōrē.
tank, (s.) . . . . ńna-l'ig-bang (da).
tap, (v.t. and v.i.) tai-chow (ko).
tap, (v.t.) as a woodpecker . . . . ōr-ōrō (ke).
3. t. tap the ground with the foot, as in their dances. See stamp.
tapeworm, (s.) . . . . bōlōb (da).
tardily, (adv.) . . . . igniisya (da).
tarry, (v.i.) See linger, stay, stop.
Taste, (v.t.) 1. test flavour . . . . ákà-mój (ke). 2. partake of . . . . ákà-rár (ke) See til-bit, (v.i.) have a flavour of . . . . ákà-mój (ke). See Ex. at like.

taste, (s.) flavour, (a.) of simple unmixed food . . . . ákà-rája-maich (da). (b.) of mixed food . . . . ákà-yáro (da).

tasteless, (adj.) . . . gólóga (da).

tasty, (adj.) of food . . . . ákà-rárga (da).

tattoo, (v.t.) prick and mark the skin in some design . . . . yiti (ke). One who is tattooed is styled “á-bórtá (da),” and one who is not tattooed “ab-iíta (da).” The prefix ig. ab, ar, etc., is employed to denote the part of the body to which reference is made.

tattoo a pattern, (v.t.) . . . . òiyo (ke).

See carve.

teach, (v.t.) . . . . 1-tái (ke). See explain, instruct. He taught me: òl den i-taire; (a) t. how to swim . . . ar-iptíga-l'itaíke. (b) t. how to dance . . . kíngi-l'itaíke. (c) t. how to tattoo . . . yítinga-l'itaíke. (d) t. a language . . . ákà-tégíli-l'itaíke. (e) t. to pronounce (a word). . . . i-tá-yáp (ke) bi “assist-speak.”

téal, (s.) . . . . kúla (da); kúlal (da).

tear, (v.t.) 1. rend . . . paráta (ke). 2. t. a bough from a tree . . . tóp (ke); (ákà-) tópati (ke). 3. t. a piece of cloth, leaf, etc. . . . kájili (ke). (v.i.) 1. . . . ad-páráta (ke); táráli (ke). 2. as a palm leaf when pulled or by force of wind . . . . adýit (ke); òyin-témár (or ákan)-táráli (ke). (a.) rent . . . . jág (da)

tear, (s.) drop from eye . . . . t'i (da).

tease, (v.t.) . . . . ig-nída (ke).

test, (v.t.) . . . . ig-kám-l'ót-chéta (da).

teeth, (v.t.) . . . . pick the . . . . ákán-kárepá (ke). See pick.

tell, (v.t.) 1. say, state . . . . tár-chi (ke). 2. describe, explain . . . i-tái (ke).

See Ex. at boar. 3. inform, acquaint . . . . badali (ke). 4. t. the whole story (relate) . . . . yámbga-l'ár-lór (ke). Tell us the whole story; where you went, what you saw and what you did: m'nya ngó kúlú-yé, ngí-bádi-g-yé, ngí-óiró-yé, bédig, yámbga-l'ár-lórke. 5. t. the gist of a story . . . . yámbga-l'ár-úla (ke). How tiresome you are! tell us at once the gist of what occurred: bádi dárumbá / ngó kó-gói yámbga-l'ár-úla (ke). 6. t. about, inform against . . . . ót-bám (ke).

tempestuous, (adj.) of weather . . . . kóólo (da).

temple, (s.) of the head . . . . ig-támár (da).

tempt, (v.t.) . . . . ót-ig-úju (ke).

tender, (adj.) 1. of meat . . . . námémo (da). 2. as an old wound . . . . ab-gérínga (da).

tendon, (s.) . . . . yínga (da) with prefix ar, ákà, etc. according to part of person referred to. 2. tendon Achilles (s.) . . . . ab-yínga (da).

tapád, (adj.) lukewarm . . . . òya-bá (da); élenga (da).

Teredo navalis, (s.) . . . júru-win (da).


terminate, (v.i.) as a season . . . . óto-jónli (ke). The rainy season will terminate next moon: ógar-la-ídódíngá gúmmul-ucdb óto-jónlike.

termite, (s.) white ant . . . . bédéra (da).

terra-firma, (s.) 1. land as distinguished from sea . . . . el-ót-gória (da). 2. the shore . . . . tot-gória (da). See coast, shore.

We were glad when we reached land (terra-firmas): elót-gória len kájalga bédig meda moputúk-béringare.

terrify, (v.t.) . . . . ig-wá (ke).

territory, (s.) . . . . èr (da).

Test, (v.t.) prove . . . . yógo (ke). Only this bow has been tested, the others are as yet untired: “ógún áká khrámá yóogónga, abá-báká áká yóogónga-ba (da). 2. test the strength of a cord . . . . tínáp (ke); téníp (ke).
testes, (s.) . . . ār-ōta (da).

thank, (v.t.) . . . ēlet (ke). See Ex. at much. (exclam.) Thank goodness! . . . yelo!

that, (adj. and dem. pron.) . . . òlla (in constr. òl); kāto (da) (in constr. kā); ūcu-met. (N.B.—The last can apparently be employed only as in the Ex. given below.) That bow has just sprung: kā (or òl) kārama ēgōi ìmèdara. See Ex. at until. This or that?: an kā an kā (to) (da)? From which cup (lit. navatilus-shell) will you drink? from this or from that?: tənchō òdō tek ngō əwelay (ke)? an ūcha tek, an ūcu-met tek? See this, that. (intens.) . . . kāto-ōl, lit. there (or that)-that. That is the European (soldier) that shot your pig: kāto-ōl boigoli ngōja reg ḫōpuguri-yəte (da). Whose is that bow?: mijia kārama kāto-ōl? (rel pron.) that or he who or which . . . əte (da); əyəte (da). (correl.) that same . . . òl-bēdīg. (See App. i.) That which (whatever he swallows (that same) he throws up (vomits): òl m̄ n̄ oni-yaðe òl-bēdīg ãwɔtē. (adj.) that, lit. opposite or other (not this) side, (a) of a creek, etc . . . ədī-ahà (da). See opposite, (b) of a plank, etc . . . kāto əlmà (da). (conj.) so (or in order) that . . . aña. I am acquainting you (of the fact) that you may know and take immediate precautions: wai dō ngen badalike aña ngō ūdaiuna-bēdīg kā-γoì ër-gūlẹp (ke). See also Ex. at (receive) news and provide. (postp.) to the end (or purpose) that . . . eb. See for and Ex. at send. (adv.) like that: . . . òl (or kāto)-nāikan. in that way . . . ekàrə (da); kām-əbō (da). in that direction (or by that road) . . . kāt-ōl-tīngu-ən (da) that (or so) much . . . kal (da) that many . . . kā-chōk (da). See App. i.

thatsh (v.t.) . . . yōbla (ke). (a) prepare thatch . . . chāng tēp (ke).

there, (pron.) . . . ngōl-ənen (in constr. ngen); ngō; ngad. See App. ii.

then, (s.) . . . ar-ətämp (da). There was a theft here this morning: kāmin īiləmaya artämp (da or) tədàrə.


then, (pron.) . . . oolučik-len (in constr. et); at; ad. See App. ii. and

barter, gather, make. t. all (a) of three or more . . . et-ərdùr. (b) of a community . . . arat-dùr. (c) of a large number . . . at-ùlu. t. selves . . . əyūt-ətām; əyūt-ənən; əkān; əjut; ətō. See self. t. selves, naa. See among and self.

then, (adv.) (a) at that time (past) . . . āchiuය. He was then a bachelor: òl āchiuய abwàda (da or) tədàrə. (b) indef. past . . . āchiuய. See Ex. at once upon a time. (c) a specific time in the future . . . īgō (da). When your canoe is finished (made) (then) let me know. īna ngō jōkò kōp-əyəte, īgō den badal (ke). If it rains (then) stay where you are. mōfà yūn la pākè īgō ngō pōl̄ (ke). (d) another time later on (indef. future) . . . īgō-tek. (e) next. See next. (f) at the same time (correl.) . . . kichikan. See App. 1, and Ex. at same. (conj.) as a consequence, therefore . . . kishōk (da).

thence, (adv.) from that place . . . kāto-tek; ūcu-mek. See App. 1. He escaped thence in his own canoe: òl ūchumek īkān rōko len aventure. 2. (correl.) from the same place . . . òl-bēdīg-tek. See Ex. at whence.

there, (adv.) in (or at) that place . . . kāto (da); itan (da). He is there: òl kāto (da). See until. 2. (correl.) . . . òl-bēdīg . . . ya. Wherever he hunts (pigs), there he has good luck: m̄īnья òl dōleke òl-bēdīg òt-əjale.
ya. See App. 1. 2. thither . . . kátik (da), (exclam). There! as when pointing to an object on the ground . . . ká-oleh! (also There he comes!) There! as when pointing to an object partly hidden or difficult to distinguish . . . íchumen!

thereabout, (adv.) somewhere there . . . íchum (da); íchumen (da). See Ex. at somewhere there. 2, in that locality . . . kátírema-tédat (da) Quartz is found (lit. in situ) thereabout: kátírema-tédat len kólma wai (da).

therefore, (adv. and conj.) accordingly, consequently . . . kínechá (da). See Ex. at self and spare.

these, (adj. and pron. pl.) . . . úcha (da). All these: úcha-dáru (da).

they, (pron. pl.) . . . ólöichik (in constr. ol'); eda; ed'. See App. ii. They all, (a) of three or more: ól-Íárdáru (da). (b) of a community or tribe: ar-årádáru (da).
(e) of a large number of persons: at-úbaba (da).

thick, (adj.) . . . gòroxma (da). Thicker of two, or thickest of three or more . . .
túlawa (da). t. dense, (a) of jungle . .
tóbo (da). (b) of muddy water . . . ik-púlar (da).
(c) t.-headed . . . chéta-tú (da).

thicken, (v.t.) . . . mélátma (ke).
(v.i.) . . . óyun-témár-mélátma (ke).

thief, (s.) . . . ar-támpge (da).
thleve, (v.t.) . . . ar-táp (ke). (v.i.)
ara-táp (ke). See steal.

thigh, (s.) . . . ab-paicha (da). t. charm
(i.e., worn round the thigh) . . . ab-chónga (da).

thin, (adj.) 1. of human beings . . .
ab-kináb (da), ab-máíñ (da); ab (or ig-
górob (da). See skinny. 2. of animals . . . maíña (da). 3. of inanimate objects . . . rèíeba (da).

thin, become (v.i.) . . . ab-máín (ke).

thine, (pron. adj.) . . . ng'ékán; ngóyun.
thing, (s.) . . . mín (da). See Ex. at bring (by water) and disappointed.

think, (v.t.) be of opinion, consider, believe . . . lúu (ke). The chief thinks we are telling lies (lit. thinks us liars): maìolá met at-kédina lúake. (v.i.) meditate . . .
gób-jóí (ke); múlá (ke).

third, (adj.) of four, five or six . . . múgú-
chá (da). See App. iii. 2. of any greater number . . . óto-rála-jántga (da); óto-yólo-dókgna (da). See App. iii.
thirst, (s.) . . . aká-ér-yómá (da); aká-
mól-yómá (da). See quality.
thirsty, (adj.) . . . aká-mól (da); aká-
er (da).

this, (adj. and pron.) . . . úcha (da);
ká (da). This canoe is not mine: úcha róko-dóta yóba (da). Which bow do you want? this or that? . . . ngó ténchá kárámá ng'éndáke? an ká an käto (da)? (intens.) . . . úcha-
wai (da). Like this: úcha-naikan. See App. i. this many . . . kínechán (da). this much . . . kian (da); kian-wai (da). this side of a creek etc., . . . ig-balal (da). this side of any object, as a plank . . . úcha-elma (da). See that side and opposite.

thither, (adv.) to that place . . . kátik (da). thither (correl.) . . . ig. Whither I go, thither he is in the habit of going:
mín-len dô türke ig ól ókö-járánga (ke).

thong, (s.) of the pig-arrow, connecting the detachable foreshaft with haft . . .
péta (da).

thorn, (s.), of any description . . . chúkul (da). 2. of the Calamus sp. . . . táta (da). (known as the “wait-a-bit” thorn)

these, (adj. and dem. pron.) . . . ólla (in constr. ól); kátó (da). All those: ól-dáru (da). All those are sound: ól-dáru wai ót-
górajim (da).

thou, (pers. pron.) . . . ngólla (in constr., ngól; ngó; nga; ng’t; ngóna). See App ii. (honorific) maíta; mám. See he and she.

though, (conj.) . . . édaína. See Ex. at recognize.

trash, (v.t.) See beat and chastise.
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