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*A Tale by INSHÁ ALLÁH KHÁN, Translated by the Rev. S. SLATER,
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(Concluded from vol. XXI. p. 23.)

پھر سب نے اب رانی کیتکی کے باپ اور اور مہاراجہ جگت پروکاس
کی سہنی اُنکے گھرا گھر گروچی کے پانو پر گرا اور سب نے
سرجھکا کر کہا مہاراج یہہ اپ نے بوا کام کیا ہم سب کو رکھ لیا
جواج آپ آنہ پہنچتے تو کہا رہا تھا سب نے مرمتنے کی تھان لی
تھی ان پاپیوں سے کچھہ نچلیگی یہہ جان لی تھی راج پات
سب ہمارا نچھاور کر کے جسکو چاہئے دے دالئے ہم سب کو ادیت
بنا کے اپنے ساتھ لیجئے راج ہم سے نہیں تھمنا سورج بہان کے
ہاتھ سے آپ نے بچایا اب کوئی اُنکا چچا چندر بہان چڑھہ آریگا

Listen again : listen to the story of Rání Ketakí's father, the Rájá Jagat Prokás. The whole of his family fell at the feet of the spiritual guide, and, bowing their heads, spoke thus : " Great Sir, you have done a great favour in rescuing us all. If you had not arrived this day, what fate would have awaited us ! For we were all on the point of perishing outright. These wretches can now do us no harm. Devote and deliver our empire to whomever you will ; and

تو کبونکر بچنا ہوگا اتنی آپ میں تو سکت نہیں پھر ایسی راج
 کا پتے مذہب کہاں تک آپکو سنایا کریں یہہ سنکے جوگی مہندر گرے
 کہا تم سب ہمارے بیٹا بیٹی ہو انڈیس کرو بناو سکھہ چین سے
 ایسا وہ کون ہی جو تمہیں آنکھہ پھر اور نہب سے دیکھہ سکے
 یہہ بگھمبر اور بھدوت ہمہی تمہیں دیا جو کچھہ ایسی گاز پڑے
 تو اس بگھمبر میں سے ایک رونگٹا توڑ کر آگ پر دھر کے پھونک
 دیجو وہ رونگٹا پھونکنے نپاویگا جو ہم آن پہنچیں گے رہا بھدوت سو
 اس لئے ہی جو کوئی چاہے اسے انجن کرے وہ سب کچھہ دیکھہ لے
 اور اُسے کوئی ندیکھے جو چاہے کر لے گرو مہندر گرے جنکے پانو
 پوجئے اور دھن مہاراج کہئے اُنسے تو کچھہ چھپاو ملنا مہاراجہ
 جگت پرکاس اُنکو مورچھل کرتے ہوئے رانڈیوں کے پاس لیگئے
 سونے روپے کے پھول گون بھر بھر سب نے نچھاور کئے اور ماتھے رگڑے

receive us as your devoted servants and take us with you. We cannot support the kingdom by ourselves. You have saved us from the hand of Súrjabhán. If once his uncle Chandarbán shall make an assault on us, how will escape be possible? It cannot be through my power. A curse, too, on such a kingdom! Why should I trouble you so much?" On hearing this, the Jogi Mahandar Gur replied: "You are my sons and daughters; be comforted, be tranquil and at your ease. Who now is such that he dare scowl upon you with enmity? I have given you this tiger-skin and these ashes. If any such difficulty befall you, pluck a hair from the skin, and light it in the fire. The hair will not have been consumed before I shall hasten to you. As for the ashes, they are for this purpose, that whoever desires, may, by using them as a collyrium, see everything without being seen himself, and he can do whatever he pleases."

The Guru's going to the Rájá's habitation.

Revere the feet of guru Mahandar Gur, and give praise to the Mahárájá, for from him nothing is hidden.

انہوں نے سب کی بیٹھیں تھرنکی رانی کیتکی نے بھی داندوت کی
 پر جی ہی جی میں بہت سی گروجی کو گالیاں دیں گروجی
 سات دن سات راتیں راجہ جگت پرکاس کو سنگاسن میں بیٹھا کے
 اپنی اُس بگھمبر پر اُس دَول سے کیلاس پہاڑ پر اُدھمکی راجہ
 جگت پرکاس اپنی اگلی دَھب سے راج کرنے لگا *

رانی کیتکی کا مدن بان کے آگے رونا پچھلی باتوں کا دھیان
 کر کے ہاتھ جیسے دھونا اپنی بولیکے دھوں میں

رانی کو بہت بیکلی تھی
 کب سوچتی وہ بری بھلی تھی
 چپکے چپکے کراہتی تھی
 جینا اپنا نچاہتی تھی
 کہتی تھی کبھی ارے مدن بان
 ہی آتھ بہر مجھے وہی دھیان

Rájá Jagat Prokás, waving over the Guru a fan of peacock's feathers, conducted him to his queens, who filled their laps with flowers of gold and silver and offered them to him, and prostrated themselves before him. He patted them on the back, Rání Ketakí also prostrated herself before him, but in her heart bitterly reviled him. The Guru, after remaining there seven days and nights, and enthroning the Rájá Jagat Prokás, having mounted his tiger-skin in the same manner as he came, hastened back to Mount Koilas, and the Rájá began to rule as before.

Rání Ketakí, as described in couplets of her native tongue, laments before Madan-bán, and, at the thought of what has passed, gives up all hope of life.

Great was the agitation of the Rání and she took no note of evil or of good. Mutely she sighed, and wished not for life. But

یہاں پیاس کے بیلا کسے بوکھہ
 دیکھوں ہوں وہی ہری ہری روکھہ
 تَبکِی کا دَر ہی اب یہہ کبہی
 چاہت کا گہر ہی اب یہہ کبہی
 آمریوں میں اُنکا وہ اُنرنا
 اور رات کا سائیں سائیں کرنا
 اورچپکے سے اُتہہ کر میدرا جانا
 اور تیری وہ چاہکا جتانا
 اُنکی وہ اُتار انگوتہی لیڈی
 اور اپنی انگوتہی اُنکو دیندی
 اُنکھوں میں میدری وہ پھر رہی ہی
 جی کا جو روپ تھا وہی ہی
 کپونکر اُنہیں بہولوں کپا کروں میں
 ماں باپ سے کب تلک دَروں میں
 اب میں نے سناہی اسی مدن بان
 بن بن کے ہرن ہوئے اردی بہان

ever and again she exclaimed, 'O Madan-bán, alas! day and night am I absorbed in these thoughts. Thirst I feel not, nay, nor hunger; still do I see those green green trees. Tell that the dread of an unexpected calamity has befallen me; tell that love has here taken up its abode. Among the mangoe-trees did he alight, and the night-wind was soughing; stealthily did I arise and approach him, and thou didst apprise him of my passion. I took off his ring, and I gave him my own. Again does all this present itself to my eyes, and still is my heart as then it was. How shall I forget him, and what shall I do? And how long am I to fear my mother

چرتے ہونگے ھری ھری دُوب
 کچھہ تو بھي پسینچ سوچ میں دُوب
 میں اپنی گئی ہوں چوکڑی بھول
 مت مجھکو سونگھا یہہ ڈھڈھی بھول
 پھولونکو اُتھاکے یہاں سے لیجا
 سو تکرے ھوا میدرا کلججا
 بکھرے جي کو نکر اگتھا
 ايك گھاس کا لائے رکھہ دے گتھا
 ھریالی اُسی کی دیکھہ لونمیں
 کچھہ اور تو تجھکو کبا کھونمیں
 ان انکھوں میں ھی بھڑک ھرنکی
 پلکیں ھوئی جیسی گھاس بن کی
 جب دیکھئے ڈھڈھا رھیں ھیں
 اوسیں آنسوکے چھا رھیں ھیں
 یہہ بات جو جي میں گڑگئی ھی
 ايك اُس سي مجھہ پر پڑگئی ھی

and my father? Just now, O Madan-bán, I have heard that Uday-
 bhán has been turned into a deer. Now will he be eating the green
 green grass. Thou, too, sunk in grief, dost pity me. I have been
 fascinated; so give me not those fresh flowers to smell. Take them
 away; for my liver is rent into a hundred pieces. Collect not my
 life now dispersed, but bring me a bundle of grass. I would see
 its verdure. And what else now can I say to thee? My eyes start
 like a deer's, and the lashes of my eyes are dishevelled like the
 grass of the forest. When any look at me, they moisten, and are
 suffused with the dew of tears. Since my state has become as now,
 I have lost all my lustre.'

اسیدول سے جب اکیلی ہوتی تھی
 تب مدن بان کے ساتھ ایسی ہی موتی پروتی تھی
 بہبوت مانگنا رانی کیتکی کا اپنی ماں رانی کام لتا سے آنکھ
 مچول کھیلنے کے لئے اور روتھ رہنا اور راجہ جگت پرکاس
 کا بلانا اور پیار سے کچھ کچھ کہنا اور وہ بہبوت دینا
 ایک رات رانی کیتکی نے اپنی ماں رانی کام لتا سے
 پہلاڑے میں ڈال کے یہہ پوچھا گوجی گسائیں مہندر کرنے جو
 بہبوت باپ کو دیا تھا وہ کہاں رکھا ہوا ہے اور اسے کہا ہوتا ہے
 آنکی ماں نے کہا راری تو کہوں پوچھتی ہی رانی کیتکی کھیلگی
 آنکھ مچول کھیلنے کے لئے چاہتی ہوں جب اپنی سہیلیوں کے
 ساتھ کھیلوں اور چور بنوں تو کوئی مجھکو پکڑ نہ سکے رانی کام لتا نے
 کہا وہ کھیلنے کے لئے نہیں ہی ایسے لئے کسی برے دن کے سمہالنے کو

In this style, when Rání Ketakí was alone, did she string the pearls of verse before Madan-bán.

Rání Ketakí begs some ashes from her mother, Rání Kámlatá, in order that she may play at blindman's-buff; and is displeased at being refused. Rájá Jagat Prokás sends for her, and talks affectionately with her, and gives her some of the ashes.

One night Rání Ketakí, wheedling her mother, Rání Kámlatá, spoke and requested as follows: "Where have you placed the ashes which the Guru Gosain Mahandar Gur gave to my father? And what are they for?" Her mother replied: "Tell me, I beseech you, why you ask this." Rání Ketakí rejoined: "I want it to play at blindman's-buff with. When I play with my attendants, and I am thief, then no one will be able to catch me." The Rání replied: "This is not a thing to play with. Such charms as these are kept for aid in an evil day. Who can know at what time evil will come."

ڌال رڳهڻي هين ڪٻا جانے ڪوئي گهڙي ڪيسي هي ڪيسي نهين راني
 ڪيتڪي اپني ماں کے اس بات سے اپنا منڊھ ٿهڻا کے روڻه گئي اور
 دن بهر ڪهانا نه ڪهايا مهارج نے جو بلایا تو ڪها مڃي رچ نهين تب
 راني ڪام لٽا بول اٿهين اچي ڪچهه تمنے سنا بيڻي تمهاري آنڪهه
 مڇول ڪهيلنے کے لئے وه بهبوت گروجي ڪا ديا هوا مانگتي ته
 ميں نے ندیا اور ڪها لڙڪي بهه لڙڪپن ڪي باتين اچهي نهين ڪسي
 برے دن کے لئے گروجي دے گئے هين اسپر مڃهسے روڻهي ته
 بهتيرا بهلاتي پهسلاتي هون مانتتي نهين مهارج نے ڪها بهبوت ڪٻا
 مڃي اپنا جي بهي اُسے پيارا نهين اُسڪي ايڪ گهڙي بهرے
 بهل جانے پر ايڪ جي تو ڪٻا جو لاکهه جي هون تو دے ڌالئے
 راني ڪيتڪي ڪو ڌبيا ميں سے تهوڙا بهبوت ديا ڪئي دن تلڪ آنڪهه
 مڇول اپنے ماں باپ کے سامهنے سهيليون کے ساڻهه ڪهيلتي سب ڪو
 هڏساني رهتي جو سوسو تهال موتيون کے نچهاور هوا ڪئے ڪٻا

Rání Ketakí, greatly vexed at her mother on this account, arose and departed, and ate nothing the whole day. When the Rájá sent for her, she said that she had no appetite. "And have you heard what is the matter?" cried Rání Kámlatá, "Your daughter has been asking for the ashes which the Guru gave us, to play at blindman's buff with. I refused to give it, and told her that it was not a thing to be played with, but that the Guru had given it against evil days. At this she became displeased with me. I amused and coaxed her, but she would not heed." "What are ashes?" said the Rájá. "She is dearer than my very life. What is one life, if she may be amused for an hour? If I had a myriad of lives, they should be devoted to her." So he gave Rání Ketakí a little of the ashes out of the box. Several days she continued playing at blindman's-buff with her attendants, in presence of her mother and father, and diverted them all. Of the hundreds of trays of pearls which she bestowed,

کہوں ایک چُہل تھی جو کہئے تو کز دُور پونہدیوں میں جیوں کے
تبیوں نہ آسکے *

رانی کیتکی کے چاہت سے بیکل ہوا پھرنا اور مدن بان کا
ساتھ سے نہیں کرنا

ایک رات رانی کیتکی اسی دھیان میں اپنے مدن بان سے
کہہ اُتھی اب میں نگورتی لاج سے کت گرتی ہوں تو میرا ساتھ
دے مدن بان نے کہا کبزنکر رانی کیتکی نے وہ بےبوت کا لیدنا آسے
چتایا اور یہہ سنایا سب یہہ آنکہہ مچول چہلیں میں نے اس
دن کے لئے کر رکھیں تھیں مدن بان کہنے لگی میرا کلیدجا تھرتھرانے
لگا اسی یہہ مانا تم اپنی آنکھوں میں اس بےبوت کا انجن کر لوگی
اور میرے بھی لگا دوگی تو ہمیں تمہیں کوئی ندیکھینگا اور ہم تم
سب کو دیکھینگے پر ایسے ہم کہاں سے جی چلے ہیں جو بن لئے
جو بن پیرے بھٹکا کریں اور ہرنوں کے سینگوں میں دونوں ہاتھ

what shall I say, but that they were a trifle to her? Yet I could not speak accurately of them in myriads of volumes.

Rání Ketakí is disquieted for love, and Madan-bán refuses to attend her.

One night, Rání Ketakí, while reflecting in those matters, thus addressed Madan-bán, "Now will I, unfortunate, bid adieu to modesty. Do thou second me." "How can this be?" said Madan-bán. Rání Ketakí informed her that she had procured the ashes, and added "In anticipation of this day did I make a pretext of playing blindman's-buff." "My heart is all of a flutter," said Madan-bán. "It may be that you may make a collyrium for your eyes of these ashes, and that you may apply it to mine also; and that no one shall see us, and that we shall see everything. But how can

دال کے لٹکا کریں اور جسکے لئے یہہ سب کچھ ہی سو وہ کہاں اور
 ہووے تو کبلا جانے جو یہہ رانی کیتکی جی اور یہہ مدن بان نگوزی
 نوچی کھسوٹی آنکی سہیلی چولہے اور بہار میں جاے یہہ چاہت
 جسکے لئے ماں باپ راج پات سکھ نیند لاج کو چھوڑ کر ندی کے
 کچھاڑوں میں پھرنا پڑے سو بھی بیدول جو وہ اپنی روپ میں
 ہوتے تو بہلا تھوڑا بہت کچھ اسرا تھا نہ جی یہہ ہم سے نہو سکیگا
 مہاراج جگت پرکاس اور مہارانی کام لٹا کا ہم جان بوجھ کر گھر
 آجائیں اور بہکا کے آنکی بیٹی جو انلوٹی لادلی ہی اُسکو
 لیجائیں اور جہاں تہاں آسے بہتکا اور بناس بٹی کھلاویں اور اپنے
 چونڈے کو ہلازیں اسی جی اُس دن تمہیں یہہ بوجھ نہ آئی
 تھی جب تمہارے اور اُسکے ماں باپ میں لڑائی ہو رہی تھی
 اُس نے اُس مالن کے ہاتھ تمہیں لکھہ بھیجا تھا بہاگ چلیں
 تب تو اپنی مذہب کے پیک سے اُسکی چٹھی کے پینہہ پر جو لکھا تھا

we be so infatuated as forgetting our beauty to wander in the woods
 and swing with our hands on the horns of deer? And where is he
 for whom all this is to be done? And if he were to be found, how
 will he know that this is Rání Ketakí, and that this is Madan-bán,
 her wretched, scratched, torn, and wounded companion? A curse
 on this love, for abandoning the kingdom of your parents, and
 pleasure, and sleep, and shame, we are called to wander on the banks
 of streams! It would be unseemly too. If he were in his own
 form, there would be some little hope of finding him. But as it is,
 I cannot undertake knowingly to render desolate the house of the
 Rájá Jagat Prokás and the Rání Kámlatá, and to deceive and lead
 away their only darling daughter; and to cause her to wander here
 and there, and to make her subsist upon the leaves of the forest;
 and to reduce her to misery. This mad course did not occur to you
 on that day when war was raging between your parents and his.

سو کٻا بهول ٿيا تب تو وه تاوُ بهارُ ڪٻايا تها اب جو وه ڪڏور اودي بهان
 اور اُنڪي ماں باپ جنے بن بن هرن هرنِي هونے ڪٻا جانے ڪه
 هرنِيون ڪے اُنڪي دهيان پر آتي ڪر بيٺي جو ڪسي نے تمهارے
 گهرانے بهر ميں نهين ڪي اس بات پر مائي ڌال دو نهين تو پڇتاوڱي
 اور اپنا ڪيا پاوڱي مجھسے تو ڪٻه نه هوسڪيگا تمھاري ڪٻه اچي
 بات هوتي هو تو جيتے جي ميدرے منھه سے نه نڪلتي پر بهه
 بات ميدرے پڊت ميں نهين پڇ سڪتي تم ابھي الهڙ هو تمنے ڪٻه
 ڏيکها نهين جو اسي بات پر تمھين سڄ مڇ ڏهلتا ڏيکھون ٿي تو
 تمھارے ماں باپ سے ڪه ڪرو بهوت جو موا نڪورا بهوت مڇنڊر ڪا
 پوت ابد هوت ڏيگيا هي هانھه مڙوڙو ڪے چنوا لونگي راني ڪيتڪي نے
 بهه رکھائياں مدن بان ڪي سنڪر ٿال ڏيا اور ڪها جسڪا جي هانھه
 ميں نه وه ايسي ايسي لاکھون سوچتي هيں پر مڇے اڏر ڪرے سے

By the hand of the gardener's wife he wrote to you to beg that you would flee away with him. Have you forgotten what answer you then returned? Now that the prince Uday-bhán and his parents have all three become deer of the forest, how is one to know where they are? Thus to persist in thinking of him, in a style unprecedented in your whole family, is unbecoming. Abandon this intention. Otherwise you will rue it, and will suffer the consequences of what you do. I can be of no assistance. Any good resolution of yours should never pass my lips while I lived; but this affair I cannot conceal. You are still inexperienced; you have seen nothing. If I shall perceive that you are really fixed in your determination, I shall inform your parents of it, and shall have those ashes, which that cursed wretched goblin, son of a dolt, the ascetic, gave, taken away from you." Rání Ketakí, on hearing this incivility of Madan-bán put her off with a laugh, saying, "Every one whose heart is not his own, has myriads of such vain thoughts as mine; but there is a wide difference between saying and doing. Well, it

بہت سا پہر ہی یہہ بھلا کوئی اندھیر ہی جو ماں باپ کو
 چھوڑ ہرنوں کے لئے پڑی درڑتی بہروں پر اری تو بڑی باوی چڑیا
 ہی جو تو یہہ بات تیدھک ٹھاک کر جان لی اور مجھ سے لڑنے لگی *
 رانی کیتکی کا بہبوت آنکھوں میں لگا کر گھر سے نکل جانا
 اور چھوٹے بڑوں کا تلملانا

دس پندرہ دن پیچھے ایک رات رانی کیتکی بن کے مدن بان
 کے وہ بہبوت آنکھوں میں لگا کر گھر سے باہر نکل گئی کچھ کہنے میں
 نہیں آتا جو ماں باپ پر ہوئی یہہ بات تھہرادی گروچی نے کچھ
 سمجھ کر رانی کیتکی کو اپنے پاس بلایا ہوگا مہاراجہ جگت
 پروکس اور مہارانی کام لٹا راج بات سے کچھ اس بروگ میں
 چھوڑ چھاڑ ایک پہاڑ کی چوٹی پر جا بیٹھے اور کسی کو اپنے لوگوں
 میں سے راج تھامنے کے لئے چھوڑ آئے تب مدن بان نے وہ سب
 باتیں کہولیاں رانی کیتکی کے ماں باپ نے یہہ کہا اری مدن بان جو

would be an impropriety in me to abandon these dominions and my modesty, and wander about running and leaping after deer. And you are a great simpleton to have thought me in earnest, and to have begun a quarrel with me on this account."

*Rání Ketakí applies the ashes to her eyes, and escapes from the house.
 Great and small are all in consternation.*

Ten or fifteen days afterwards, one night Rání Ketakí, without conferring with Madan-bán, applied the ashes to her eyes and left the house. The state of her parents beggars description. All made up their minds that their spiritual guide must, for some cause, have summoned Rání Ketakí to him. The Rájá Jagat Prokás and the Rání Kámlatá, quitting, on account of this desertion, their kingdom and all else, repaired to the summit of a mountain, having

تو بھئی اُسکے ساتھ ہوتی تو کچھ ہمارا جی ٹہرتا اب جو وہ تھے
 لیجائیں تو تو کچھ ہچڑ ہچڑ نہ کیجیو اُنکے ساتھ ہو لیجیو جتنا
 بھدوت ہی تو اپنے پاس رکھو ہم اس راکھ کو چولہے میں ڈالینگے
 گرجی نے تو دونوں راجوں کا کھوج کھویا کدور اودی بہان اور اُسکے
 ماں باپ دونوں ستھور رہے اور جگت پرکاس اور کام لٹا کو یوں تلپت
 کیا بھدوت نہوتا تو یہہ باتیں کھیکو سامنے آئیں مدن بان بھی اُنکے
 ڈھونڈھنے کو نکلی انجن لگائے ہوئے کیتکی رانی کیتکی کہتی ہوئی
 چلی جاتی تھی بہت دنوں پیچھے کہیں رانی کیتکی بھی
 ہرنوں کے ڈاروں میں اودی اودی بہان چنگھاڑتی ہوئی آنکلی جو
 ایک نے ایک کو تاز کر یوں پکارا اپنی اپنی آنکھیں دھو ڈالو ایک

left one of their subjects in charge of the government. After an interval of many days the Rání addressed the Rájá Jagat Prokás in these words: "Madan-bán will know whatever is to be known of Rání Ketaki's secret. Send for her and make enquiry." The king called and questioned her. Madan-bán revealed the whole affair. "Madan-bán," said Rání Ketaki's parents, "if you were only with her, we should have some consolation. If now she sends for you, do not refuse: go and join her. Keep by you all the ashes that are left. Why should we throw them into the fire-place. The Guru has utterly desolated both kingdoms. Prince Uday-bhán and his father and mother are, on the one hand, quite ruined; and, on the other, Jagat Prokás and Kámlatá are destroyed. Had it not been for the ashes, how could this have happened?" Madan-bán went forth in search of them. Having applied the collyrium, she wandered about crying 'Rání Ketakí, Rání Ketakí.' Many days subsequently Rání Ketakí happened to be exclaiming, among a flock of deer, 'Uday-bhán, Uday-bhán.' Each recognised the other, and cried out to her to wash her eyes. They met and sat down near a pool. Embracing each other they bemoaned, so that their sobs

دَبري پر بيٽه ڪر دونوں ڪے مت بيٽر هوئي گئے ملڪے ايسي روئياں
جو پهاريون ميں ڪوڪ سي پڙگئي *

دونوں اپني بولي ڪا

دوہا

چها گئي ٿهندي سانس جهاريون ميں

پڙگئي ڪوڪ سي پهاريون ميں

دونوں جنيا ايڪ ٿيلے پر اچهي سي چهان تار ڪے آبيٽھياں

اپني باتين دهرانے لگين بات چيت راني ڪيتڪي ڪي مدن بان

راني ڪيتڪي نے اپني بيتي سب ڪهي اور مدن بان وهي اڪلا

جهيڪنا جهيڪنا ڪي اور آنڪي ماں باپ نے آنڪے لئے جو جوگ ساڊها

اور جو بروگ ليا تها سب ڪها جب مدن بان يهه سب ڪچهه ڪهه

چڪي توپهر هسنے لگي راني ڪيتڪي يهه لگي پڙهنے *

resounded among the mountains. Their sighing filled the woods, and their sobbing was heard on the mountains. Finding a pleasant shade they sat down in it, and began to recount their adventures.

Ráni Ketaki's conversation with Madan-bán.

Ráni Ketakí related all that had befallen her, and Madan-bán reiterated her former complaints, and told her in full how her parents had on her account become devotees and had gone into seclusion. When she had told all she began to laugh. Ráni Ketakí was angry at her laughing and replied, "I am not dissuaded by your laughing; let any one laugh that will. My motto is that I am caught, that I am caught. Now, indeed, have all sorts of misfortunes overtaken me. Why seek for the thorn in my foot; it has entered into my soul." Madan-bán wiped away Ráni Ketakí's

دوہا

ہم نہیں ہسنے کے رکتی جسکا جی چاہے ہنسنے
 ہی وہی اپنی کہاوت آ پہنسنے جی آ پہنسنے
 اب تو اپنے پیچھے سارا جھگڑا جھانٹا لگ گیا
 پاؤں کا نبا نہ ہوندا ہتی ہی جی میں کانٹا لگ گیا

مدن بان سے کچھہ رانی کیتکی کے آنسو پونچھنے سے چاہی
 اُن نے یہہ بات تہہرائی جو تم کہیں تہہرو تو میں تمہارے اُجڑے
 ہوئے ماں باپ کو چپ چپ یہیں لے آؤں اور اُنہوں سے یہہ بات
 تہہراؤں گسائیں مہندر گر جسکی یہہ سب کرتوت ہیں وہ بھی انہیں
 دنوں اُجڑے ہوئے کی مٹی میں ہی اب بھی جو میدرا کہا
 تمہارے دھیان چڑھے تو کئے ہوئے دن پھر پھر سکتے ہیں پر تمہاری
 کچھہ بیاویں نہیں ہم کہا پڑے بکتے ہیں اسپر بیدرا اُتھاتی ہوں بہت
 دنوں میں رانی کیتکی نے اس پر اچھا کہا اور مدن بان کو
 اپنے ماں باپ کے پاس بھیجا اور چٹھی اپنے ہاتھ سے لکھہ بھیجی
 جو آپ سے کچھہ ہوسکے تو اُس جوگ سے یہہ تہہرا کے آویں •

tears, and said, "If you will stop at any place, I will privately bring your disconsolate parents to you, and through them will bring this affair to a termination. The ascetic Mahandar Gur, whose doing all this is, is under their authority. If what I say meets your approval, the days that are past may come again; but you do not approve it. But why am I chattering? I will undertake for you." After the lapse of many days Rání Ketakí gave her consent, and sent Madan-bán to her parents, despatching by her hands this note which she wrote: "If you can do anything, arrange with the Jogí and come."

مہاراج اور مہارانی کے پاس مدن بان کا پھر انا اور

چت چاہے بات کا سنانا

مدن بان رانی کیتکی کو چہرے کر راجہ جگت پرکاس اور
 رانی کام لیا جس پہاڑ پر بیٹھے ہوئے تھے وہاں جہت سے آدیس کر کے
 اکھڑی ہوئی ہی اور کہتی ہی لیجئے آپکا گھر نئے سرے سے بسا
 اور اچھے دن آئے رانی کیتکی کا ایک بال بھی بینکا نہوا انہیں کے
 ہاتھ کی یہہ چٹھی لائی ہوں آپ پڑھ لیجئے آگے سو چاہے سو
 کیجئے مہاراج نے اسی بگھمبر میں سے ایک رونگتا توڑ کر آگ پر
 دھردیا بات کے بات میں گسائیں مہندر گر آپہنچے اور جو کچھ نیا
 سانگ جوگی اور جوگن کا آیا تھا آنکھوں دیکھا سب کو چھاتی سے
 لگایا اور کہا بگھمبر اسی لئے میں سونپ گیا تھا جو تم پر ہووے
 تو اسکا ایک رونگتا پہونک دیجو تمہارے گھر کی یہہ گت ہوگئی
 اب تک تم کہا کر رہے تھے اور کس نیندوں سو رہے تھے پر تم کہا کرو

*Madan-bán returns to the Mahárájá and the Mahárání and tells
 them the pleasing news.*

Madan-bán leaving Rání Ketakí alone presented herself in great haste before Rájá Jagat Prokás and Rání Kámlatá on the mountain where they had taken up their abode ; and having made the proper salutation thus addressed them : " Come, enter on the duties of your kingdom, your home is again peopled, and happy days have come. Not a hair of Rání Ketakí's head is disordered ; I have brought you a letter written by her own hand. Read it and do whatever you may desire." The Mahárájá having plucked off a hair from the tiger's skin put it in the fire ; immediately Gosain Mahandar Gur arrived, and saw with his own eyes the newly made Jogi and Jogin. He embraced them all and said, " I committed the tiger's skin to you on purpose that you might set fire to one of the

وہ کہلاتی جو روپ چاہے سو دیکھاوے جو جو ناچ چاہے سو نچاوے
 بےبوت لڑکے کو کہا دینا تھا اودی بہان اور سورج بہان آسکے باپ کو
 اور لچھمن پاس کو میں نے کیا تھا میرے آگے اُن تینوں کو جیسے کا
 تیسرا کرنا کچھ بہتری بات نہ تھی اچھا ہوئی سو ہوئی اب چلو اُنہو
 اپنی راج پر براجو اور بیدار کا تہا تہہ کرو اب تم اپنی بیٹی کو سمیتو
 کنور اودی بہان کو میں نے اپنا بیٹا کیا اور آسکو لیکے میں بیاہنے
 چڑھونگا مہاراج یہہ سنتے ہی اپنے راج کے گدی پر آبیٹھے اور
 آس گھڑی کہہ دیا سارے چہتوں کو اور کوٹھوں کو گوتے سے
 مزدہہ لو اور سونے روپے کے روپلے سزہرے سب جہاز اور پہاڑوں پر
 باندھہ دو اور پیدروں میں موتی کی لڑیاں گوندھو اور کہہ دو چالیس

hairs when any thing particular happened to you. But in this your present condition what have you been doing? Have you been sleeping all this time? As for that playful damsel you might have shewn her whatever amusements she desired, and if she wished to dance you might have indulged her. But why give the ashes to a girl? As I changed into deer Uday-bhán and his father Súraj-bhán and his mother Lachmí Bás, it would have been no great difficulty to restore all three to the former shape. Well, let by-gones be by-gones. Now rise up, enjoy your kingdom, and make preparations for the marriage. Do you now call your daughter to you. I have adopted prince Uday-bhán for my son, and I am about to get him married." As soon as the Mahárájá heard this, he returned to his kingdom and seated himself on the throne. He then immediately issued a proclamation that the people should cover every story of their houses and the roofs with gold lace, and should bind on the bushes and hills gold and silver garlands, and should weave strings of pearls in the trees; and "give this order," said he, "that I shall be displeased with whatever family does not keep up the dancing

دن چالیس رات تک جس گھر ناچ آتے پھر نہرہیگا اُس گھر والے سے میں روٹے رھونگا اور جانونگا یہہ میرے دکھ سکھ کا ساتھی نہیں چہہ مہینے جد کوئی چلنے والا کہیں نہ تھہرے اور رات دن چلا جائے اس ہیر بھیر میں وہ راج سب تھا کہیں یہی دَوَل ہوگیا *

جانا مہاراج اور مہارانی اور گسائیں منہدر گرکا رانی کیتکی کے لینے کے لئے

پھر گروجی اور مہاراج اور مہارانی مدن بان کے ساتھ وہاں آ پہنچے جہاں رانی کیتکی چپ چاپ سوں کھینچی بیٹھی تھی گروجی نے رانی کیتکی کو اپنے گود میں لیکے کنور اودی بہان کا چڑھاوا چڑھا دیا اور کہا تم اپنے ماں باپ کے ساتھ اپنے گھر سدھارو اب میں اپنی بیٹی کنور اودی بہان کو لئے ہونے آتا ہوں گروجی گسائیں جنکو دندوت ہی سو تو ووں سدھارتے ہیں آگے جو ہوگی

for forty days and forty nights, and shall know that that house is not my friend in the various fortunes that befall me." For six months the kingdom remained in this state of whirl and excitement, no one who could walk ever standing still, but keeping on the move day and night. Everywhere this was the order of the day.

The Mahárájá and the Mahárání and the Gosain Mahandar Gur go to fetch Rání Ketakí.

Then the Mahárájá and Mahandar Gur Gosain and the Mahárání along with Madan-bán arrived at the place where Rání Ketakí was seated in profound silence. The Guru Jí taking Rání Ketakí in his arms, made her an offering to prince Uday-bhán and said to her, "Go you home direct with your parents. I am coming immediately with my son, prince Uday-bhán." As to Guru Ji Gusain, on whom be

سو کہنے میں آویگی یہاں کی یہہ دھوم دھام اور پھیلاوا دھیان
 کیجئے مہاراجہ جگت پرکاس نے اپنے سارے دیس میں کہا یہہ
 پکار دیں جو یہہ نکرے گا اُسکی بری گت ہوگی گانو میں آمنے
 سامنے ترپوائئے بنا بنا کے سوہے کپڑے اُن پر لگا دو اور گوت دھنک
 کی اور گوکھرو روپھلی سنہری اور کرنیں اور ڈانک ڈانک ٹانک رکھو
 اور جتنے بڑھے پیپل کے پرانے پرانے پیتڑ جہاں جہاں ہوں اُن پر
 گوٹوٹکے پھولوں کی سنہری ہری بھری ایسی جسمیں سر سے لگا چرتک
 آنکی ٹہلک اور جھلک پہنچے باندھے دو جو تکہ پودھوں لی ارلگان
 سوہے جوڑے پہنے سو پانوں میں ڈالیوں نے توڑے پہنے بوٹی
 بوٹی نے پھول پھل کے گھنے جو بہت نتیجے تو تھوڑے تھوڑے
 پہنے جتنی دھڑھی اور ہریاول میں لہلہی پات تھی اپنے اپنے
 ہاتھ میں چھپچھپی مہندی کی رچاوت سجاوت کے ساتھ جتنی
 سجاوت میں سما سکے کرلی اور جہاں تک نول بیاہی دلہنیں

blessings, he indeed goes as he had said. What happened afterwards shall be related; as here you have to consider only the pomp and display. Mahárájá Jagat Prokás ordered it to be proclaimed throughout his country that great troubles awaited those who were disobedient. In every village at the very entrance they were to build a new three arched house, to cover it with red cloth,—and to sew upon the cloth embroidered fringes, small bells, lace, and tinsel. And on all the banyans and pipal trees, whether young or old, wherever there are trees, they were ordered to hang garlands covered with flowers made of lace, so that their brightness and quivering motion might extend from the summit to the root. “The young plants have painted themselves and are clad in red garments. The branches have put on ornaments on their hundred feet. The twigs have arrayed themselves in jewelled fruits and flowers, some with many, and some with few.” All the fruits and leaves that were in

نتھیں پہلیوں کے اور سہاگڈیں نئی نئی کلیوں کے چورے
 پکھریوں کے پہنی ہوئی تہیں سب نے اپنی اپنی گود سہاگ
 پتار کے پھول اور پہلوں سے بھری اور تین برس کا پدسا جو لوگ
 دیا کرتے تھے اُس راجہ کے راج بھر میں جس جس دَہب سے
 ہوا کھیتی باڑی کر کے ہل جوت کے اور کپڑا لٹا بیچ کھونچ کے سو
 سب اُنکو چھوڑ دیا اپنی گھروں میں بناو کے تہا تہہ کریں اور جتنے
 راج بھرمیں کوئیں تھے کھنڈ سالونکی کھنڈ سال لیچا اُن میں
 اونڈیلیں گڈیں اور ساری بنوں میں اور پہاڑ تلیوں میں لال تینوں
 کے بہار جہمجمہامت راتوں کو دیکھائی دینے لگے اور جتنی
 جھیلیں تھے اُن سب میں کسم اور تیسو اور ہرسنگار تیرگیا اور
 کیسری بھی تھوڑی تھوڑی گھولنے میں آگڈی اور پنگ سے لگا
 جرتک جہاز جھنگاروں میں پتے اور پتیوں کے بندھی چھتی
 تھی اور روپلے سنہرے دانک گوند لکا لگا کے چپکا دی اور کھدیا گیا

verdure and greenness adorned their hands all over with the beautiful dye of the myrtle: and wherever the newly married brides had put on bracelets of small pods and the favourite wives bracelets of new buds, all of them filled their bosoms with the flowers of favour and love. And three years' taxes were remitted throughout the whole of the kingdom to all the people in whatever way it could be done, whether on the fields and gardens, or on the ploughing, or on the selling of cloth and rags; and it was ordered that all should make preparations in their houses to celebrate the wedding. And into all the wells of the whole kingdom were poured the contents of the sugar factories. And in all the forests and mountains and hillocks the glittering of lanterns was seen all night long. And in all the lakes, the bastard saffron, blossoms of the palás tree, and flowers of the weeping Nyctanthes were lying. And a little saffron also was mixed with the water, and from the summit to the roof, on

جو سوہی بگڑی اور سوہی باگی بن کوئی کسی ڈول کسی
روپ سے نہ پہرے چلے اور جتنے گونے نچوئے بھانڈے بھگتی ڈھاری
اور سنکیت ناچتے ہوئے ہو سب کو کھدیا جن جن گانوں میں
جہاں جہاں ہوں اپنی اپنی تھکانوں سے ملکر اچھے اچھے بچھونے
بچھا کر گاتے گاتے دھومیں مچاتے ناچتے کودتے رہا کریں *

دھونڈنا گسائیں مہندر گر کا کنور اودی بھان اور اسکے ماں
باپ کو اور نپانا اور بہت سا تلملانا راجہ اندر کا اُسکی
چٹھی پڑھکے انا

یہاں کی بات اور جھلیں جو کچھہ ہیں سو یہیں رہنے دو اب
آگے یہہ سنو جوگی مہندر گر اور اسکے نوے لاکھہ اتیتوں نے سارے
بن کے بن چھان مارے کہیں کنور اودی بھان اور اسکے ماں باپ کا
تھکانا نہ لگا تب اُن نے راجہ اندر کو چٹھی لکھہ بھیجی اُس

all the leaves of all the brambles they stuck gold and silver foil with gum. And the king ordered that no one should by any means go out to walk without a red turban and a red dress: and that all the singers and dancers and actors and mimics, musicians and those who dance the sangit, wherever they were, should leave their abodes, and having spread comfortable beds, should continue singing, playing, dancing, shouting, and leaping.

Gosain Mahandar Gur seeks prince Uday-bhán and his father and mother—does not find them, and is greatly distressed—king Indra having read his letter, comes to him.

Let us break off here the story of these amusements. Now listen to what is to come. The Jogi Mahandar Gur and his ninety lakhs of disciples marched throughout the whole forest, but nowhere could any traces of Uday-bhán and his father and mother be found. Then

چٹھی میں یہ لکھا ہوا تھا تینوں جنموں کو میں نے ہرن اور ہرنی
 کر دالا تھا اب ان کو نہوندھتا پھرتا ہوں کہیں نہیں ملتے اور میری
 جتنی سکت تھی اپنے سے کرچکا ہوں اور اب میرے مذہب سے
 نکلا کذور اودی بھان میرا بیٹا اور میں اُسکا باپ اُسکی سسرال میں
 سب بیاہ کے تھاتھہ ہو رہی ہیں اب مجھ پر نیت گارہہ ہی جو
 تم سے ہو سکے سو کرو راجہ اندر گرو مہندر گر کے دیکھنے کو سب
 اندراسن سمیت آپ آن پہنچتا ہی اور کہتا ہی جیسا آپ کا بیٹا
 تیسرا میرا بیٹا آپ کے ساتھ میں سارے اندر لوگ کو سمیت کے
 کذور اودی بھان کو بیاہنے چڑھونگا گسائیں مہندر گرنے راجہ اندر
 سے کہا ہمارے آپ کے ایک ہی ایک بات ہی پر کچھ ایسی
 سوچھائی جسمیں وہ اودی بھان ہاتھہ اویں یہاں جتنے گوئے اور

he wrote and sent a letter to king Indra. The letter ran thus : " I am now seeking those three persons whom I changed into deer, but cannot find them anywhere, and I have exhausted all my powers. The word has gone out of my mouth that Uday-bhán is my son and I am his father. In his father-in-law's house preparations are made for his marriage. I have now fallen into a great difficulty. Do what you can for me." King Indra came with all (the attendants of) his throne to see the Guru Mahandar and said, " He is my son, as also he is thine. I will put myself in conjunction with you and all the inhabitants of Indra to get Uday-bhán married." Gosain Mahandar Gur said to king Indra " What thou sayest I also say ; but do thou shew me some means of finding Uday-bhán." King Indra said, " We will take all the singing men and singing women and traverse all the forests. Somewhere or other we shall find him." The Guru Jí said, " Well."

The deer forget the sport peculiar to themselves :

The wonderful transformation into the shape of deer ceases,

And prince Uday-bhán and his father

And mother are restored to their former shapes.

کابن هیں ان سب کو ساتھ لیکے ہم اور اپ سارے بڈوں میں پھرئیں
کہیں نہ کہیں تھکا لگ جائیگا *

هرن اور هرنيوں کے كهيل كا پكرنا اور نئے سر سے
كنور اودى بهان كا روپ پكرنا

ايك رات راجه اندر اور گسائين مهندر گر نكهري هونئي
چاندني ميں بيٽھے هونے راگ سن رھے تھے كزورون هرن آس پاس
آن کے راگ کے دهيان ميں چوكرى بهول سر جهكائے كهڑے تھے
اس ميں راجه اندر نے نہ وهاں سب هرنون پر پڑھے کے ميرے
سگت گرو کے بهگت بهوري منكري ايسري باچا ايک ايک
چھينٹا پاني كا دو کبا جانے وه پاني کبا تھا پاني چھينٹے کے ساتھ
هي كنور اودى بهان اور آنکے ماں باپ تينوجنے هرنون كا روپ
چھوڑ کر جيसे تھے ويसे هوجاتے هیں مهندر گر اور راجه اندر ان
تينوں کو گله لگاتے هیں اور پاس اپنے بڑي او بهگت سے بٽھاتے
هیں اور وهي پاني كا گهرا اپنے لوگوں کو ديکر وهاں پهنچوا ديتے

One night king Indra and Gosain Mahandar Gur sitting in the clear moonlight were listening to songs. Thousands of deer stood by with their heads bent in attention to their singing, deeply fascinated. Thereupon king Indra said, "Having recited over these deer, the words of my power and the Guru's piety with the mantra *Isri Bâchá* sprinkle each of them with water." What sort of water could that have been! As soon as it was sprinkled prince Udaybhán and his father and mother, all three, leaving the form of deer returned to their former shape! Gosain Mahandar Gur and king Indra embraced all three, and seated them near themselves with great tenderness, and giving to their people the jar of water which they had used sent it as a present to those who were unfortunate. When the people of king Indra recited the mantra *Isri Bâchá* and

ہیں جہاں سر منڈاتے ہی اولے پترے تھے راجہ اندر کے لوگ جو پانی کے چھینٹے وہ ہی ایسری باچا پڑھکے دیتے ہیں جو جو مر مٹے تھے سب اُتھ کھڑے ہوتے ہیں اور جو جو ادھموتے ہوئے بھاگ بچے تھے سب سمت آئے ہیں راجہ اندر اور مہندر گرو کنور اودی بہان اور راجہ سورج بہان اور رانی لچھمن باس کو لیکر ایک آرن کھتولے پر بیٹھ کر بری دھوم دھام سے اُنکی اپنی راج پر بیٹھا کر بیاہ کے ٹھاتھ کرتے ہیں پنسیروں ہیرو موتی اُن سب پر نچھاور ہوتے ہیں راجہ سورج بہان اور اودی بہان اور اُنکی ماں رانی لچھمی باس چت چاہے آس پر پہلوں اپنے آپ میں نہیں سماتے اور سارے اپنے راج کو یہی کہتے جاتے ہیں جونرے بھونرے کے مذہب کھول دو اور جس جس کو جو جو اوکت سوچے بول دو آج کے دن سے اور کونسا دن ہوگا ہماری آنکھوں کے بتلیوں کا جس سے چین ہی اُس لالے اکلوتے کا بیاہ

sprinkled the water, all who were dead and in their graves rose again, and all who, though half dead, had escaped their final destiny were restored by it.

King Indra and Mahandar Gur having taken prince Uday-bhán and king Suráj-bhán and queen Lachmi Bás on a flying couch with great noise and pomp, seated them on their throne, and began to make preparations for the marriage. Diamonds weighing five seers, and pearls; were presented to all of them. King Suráj-bhán and prince Uday-bhán and queen Lachmi Bás having obtained their heart's desire and hope could not contain themselves for joy, and the king ordered his servants to open the mouth of the treasure-house for his whole kingdom, and also that any one who might think of any new means of giving enjoyment to them should mention it—"What day will be like to-day. The marriage of our dear and only son who is the delight of the pupils of our eyes is to take place; and

اور ہم تینوں کا ہونوں کے روپ سے نکل کر پھر راج بیٹھنا پہلے یہہ چاہئے جن جن کے بیٹیاں بن بیاہیاں کنواریاں بالیاں ہوں ان سب کو اتنا کردو جو اپنی جس جس چاؤ چوچ سے چاہیں اپنی اپنی گریاں سنوار کے اُتھا دیں اور جب تلک جیتی رہیں ہمارے یہاں سے کھایا پیا پکایا ریذدھا کریں اور سب راج بھر کی بیٹیاں سدا سہاگدین بنی رہیں اور سوھے راتے چہت کبھی کوئی کچھہ نہپھنا کریں اور سونے روپے کے کوار گنگا جمنے سب گہروں میں لگجائیں سب کوٹھوں کے ماتھوں پر کیسر اور چندن کے تیکے لگے ہوں اور جتنے پہاڑ ہمارے دیس میں ہوں اتنے اتنے ہی روپے سونے کے پہاڑ امنے سامنے کھڑے ہو جائیں اور سب ڈاکوں کے چوٹیاں موتیوں کے مانگ سے بن مانگے بھر جائیں اور پھولوں کے گھنٹے اور بند نواروں سے سب چھاڑ پہاڑ لدے پھندے رہیں اور اس راج سے لگا اُس تک ادھر میں چہت سے باندھہ دو جپا جپا

all we three are restored to our shapes and our kingdom. This is the first thing we must do: to all those who have unmarried daughters let enough be given for arraying their daughters with ornaments and getting them married; and let them eat, drink, cook, and dress their food from our palace as long as they live. And let the daughters of all the land be never deprived of their husbands, and let them not wear any but red-dyed clothes, and let doors of gold and silver, like the mixing of Gangá and Jamná, be set up in the houses; and on the roofs of the houses let *tikas* of saffron and the sandal wood be applied, and let models of all the hills in our country be made of gold and silver and set up opposite one another, and let the locks of the ugly shrews who are too surly to ask, be filled with rows of pearls, and let the thickets and hills be covered with flowers and festive wreaths, and let these wreaths be suspended so as to serve for a covering from this kingdom to that; and let there not

کہیں نہرے جہاں بھیڑ بھڑکا دھوم دھڑکا نہو چاہئے پھول اتنی بہت
 ساری کھنڈ جائیں جو ندیاں جیسی سیج میچ پھول کے بہتیاں ہیں
 یہہ سمجھا جائے اور یہہ ڈول کردو جدھر سے دولہ کو بیاہنے
 چڑھیں سب لالڑی اور ہیروے اوز پکھراج کی ادھر ادھر کنول کی
 تئیاں بن جائیں اور کیاریاں سی ہو جائیں جنکے بیچوں بیچ سے
 ہو نکلیں اور کوئی دانگ اور پہاڑ تلے کا اتار چڑھاڑ ایسا دیکھائی
 ندے جسکی گون پکھروٹوں اور پھلوں سے بھرے بہتولے نہو *

راجہ اندر کا تھاتھہ کرنا اوسی بہان کے بیاہنے کے لئے

راجہ اندر نے کہہ دیا وہ رندیاں چالبلیاں جو اپنے مددہ میں
 آڑچایاں ہیں اُن سے کھدو سولہ سنگار بال بال گج موتی پرور اپنی
 اپنی اچرچ اور اچندے کے آرن کھٹولوں کے اِس راج سے اُس راج
 تلک ادھر میں چھت سے باندھہ دو پر کچھہ ایسے روپ سے اور چلو
 جو اورن کھٹولوں کی کیاریاں اور پھلواریاں سی سیکڑوں کوس تلک

be a spot of land on which there is no assembly of men, and rejoicing. And let many flowers be so scattered every where that even the rivers may appear to be rivers of flowers. And on the road by which the bridegroom will come, let screens made with mica and coloured paper be set up covered with rubies, diamonds and topazes, and let them be like beds of flowers for the bridegroom to walk between, and let as moors or mountains or valleys appear, whose bosoms are not covered with feathers and flowers.

King Indra makes preparations for the marriage of Uday-bhán.

King Indra said, "Order those cunning women who are flying aloft in stately array to ornament themselves and make a covering from this kingdom to that out of their wondrous flying couches, and let them fly in such a way that the couches may appear like flowerbeds, extending a hundred cos. And on this side and on that, let

ہو جائیں اور اور اوپر ہی اوپر مردنگ میں جلد رنگ منہ چنگ
گھونگرو تہلے کت نال اور سیکڑوں اس تہب کے انوکھے باجے بجتے
اُنیں اور اُن کیاریوں کے بیچ میں ہیرے پکھراج ان بندھے موتیوں
کے جھاڑ اور لال تینوں کے بھیتڑ بھاڑ کی چھمچھماہت دکھائی دے
اور اُنہیں لال تینوں میں سے ہتھپھول پہلچھڑی جاہی جوہیاں
کدم گیندا چنڈیلی اس تہب سے چھتے کہ دیکھتوں کی چھاتیوں کے
کواز کھل جائیں اور پتلاخے جو اچھل اچھل کے پھوٹیں اُن میں سے
ہڈستی سپاری اور بولتی پکھروٹی تھل تھل پڑیں اور جب تم
سبکو ہڈسی آوے تو چاہئے اُس ہڈسی کے ساتھ موتی کی
لڑیاں چھڑیں جو سب کے سب اُنکو چن چن کے رچکے راجی
ہو جاویں تو ہڈیوں کے روپ میں سارنگیاں چھڑ چھڑ سوہیلے گاؤ
دونوں ہاتھ ہلاؤ انگلیاں نچاؤ جو کسی نے نہ سنی ہو وہ تار بھاؤ
اُو جاؤ راؤ چاؤ دکھاؤ تھریاں کپکپاؤ اور ناک بھویں تان تان بھاؤ
بتاؤ کوئی پھوت کر رہ نچاؤ ایسا جاؤ جو لاکھوں برس میں ہوتا

them play on the drum, guitar, musical glasses, Jew's harp, tinkling bells, kettle-drum, cymbals, and hundreds of other extraordinary instruments. And between these flower-beds, let there appear the glittering of a multitude of lanterns and chandeliers ornamented with diamonds and topazes and pearls suspended in the air: and from those lanterns let all kinds of fire-works be let off so that the doors of the hearts of the spectators may be opened, and that the laughing betel-nut and the talking betel-chips covered with gold leaf may be thrown out of the leaping and bursting squibs. And when you all laugh, let the strings of pearls fall from your mouths along with your laughter, that all picking them up may be glad. Sing songs of praise to the fiddle in the manner of *dómnis*. Throw up both hands and make your fingers dance: shew them such a sport as no body has ever heard of before. Wag your cheeks and

ہی جو جو راجہ اندرنے اپنے منہ سے نکلا تھا آنکھ کے چھپک کے ساتھ وہیں ہونے لگا اور جو کچھ اُن دنوں مہاراجوں نے ادھر ادھر کھدیا تھا سب کچھ اُسی روپ سے ٹھیک تھا کہ ہو گیا جس بیاہنے کی یہہ کچھ پھیلاوت اور جمارت اور چاوت اُپر تلے اس جمگہٹ ساتھ ہو کہ اُسکا اور کچھ پھیلاوا کہا کچھ ہوگا یہہ دھیان کرلو *

تہاتھہ گسائیں مہندر گرکا

جب کنور اودی بہان اس روپ سے بیاہنے چڑھے اور وہہ بامہن جو اندھیری کوٹھری میں موندنا ہوا تھا اُسکو بھی ساتھ لیلیا اور بہت سے ہاتھہ جوڑے اور کہا بامہن دیوتا ہمارے کہنے سننے پر نجاو تمہاری جو ریت ہوتی چلی آئی ہی بتاتے چلو ایل اورن کھتولے پر وہہ بھی ریت بتانے کو ساتھ ہوا راجہ اندر اور گسائیں مہندر گر ایراپت ہاتھی پر جھومتے جھامتے دیکھتے بہالتے سارا اکھڑا لئے چلے

wrinkle the nose and eye-brows and set the tune. Let no one break the ranks; and accomplish in one moment a journey of lakhs of years." What king Indra had commanded began to take effect in the twinkling of an eye, and whatsoever those two Mahárájás on their respective sides ordered, was speedily accomplished. You may imagine, if you can, what more preparations were made for this marriage, after such preparations both in the earth and the air as I have described.

Preparations of Gosain Mahandar Gur.

When the prince Uday-bhán set out to be married in this manner and also took with him the Bráhman who had been shut up in a dark room and asked his forgiveness and said, "Oh Bráhman, do not deal with me according to what I have said and done to you, but perform all your customary rites," he then accompanied Uday-

جاتے تھے راجہ سورج بہان دولہ کے گھوڑے کے ساتھ مالا جیتا
 ہوا بیدل تھا اتنے میں ایک سدانا ہوا سب گھبرا گئے اُس سناٹے سے
 وہ جو جوگی کے نوے لاکھ ایت ت بنے سب کے سب جوگی بنے
 ہوئے موتیوں کے لڑیوں کی سیلی گلوں میں ڈالی گانتیاں اسی
 ڈھب کی باندھی مرگ چھالوں اور بگھمبروں پر اُنہونکے جیوں
 میں جتئی اُمنگیں چھا رہی تھیں وہ چوگئی پچھنی ہو کہیں
 سہپال اور چندروں پر اور رتوں پر جتئی رانیاں مہارانی
 لچھمن باس کے پیچھے چلی آئی تھیں سب کو گدگدیاں سی
 ہونے لگیں اس میں کہیں بہتری کا سانگ آیا کہیں جوگی جیپال

bhán on a flying couch in order to perform the rites. Rájá Indra and Gosain Mahandar Gur proceeded with their train seated on the elephant Irápat rocking as they went and looking at every thing. King Suráj-bhán walked along-side the horse of the bridegroom counting his beads. Meanwhile a rumbling noise was heard: all were astonished: on hearing this the ninety lakhs of jogis, all of them being prepared with numerous pearl-necklaces on their necks and with their breasts similarly adorned, sitting upon the skins of deer and tigers, rejoiced with five-fold joy. All the princesses who attended queen Lachmi Bās in litters and chariots were laughing for joy. Meanwhile there appeared, here the mimes of the Bhartari actors, there Jogi Joypál, and there Mahádev and Párvati. Here Gorakh appeared, and there Muchandar Náth fled. Krishna also appeared under the form of a fish, a tortoise, and a stag. Here Parsirám, Báwanrup, Haruákis and Narsingh, there Rám, Lachman, and Sítá appeared. Here Rávan and the whole battle in Lanká, there the eighth-day festival after the birth of Kanhya, and his carrying Páras Deo to Gokal and his growing up with all these wonders attending his history, and his feeding the cows, and his playing the pipe, and his sporting with the milk-maids, and his being devoted to the Hunch-back, and the forest of Kurail and the fig tree and the ghát where the Gopis undressed. There Bindraban, Sewáganj, Barsána

آڪهڙے ھوئے ڪهين مھاديو جي اور پاربتي جي ڏيڪھائي پڙي
گورڪھ جاگے ڪهين مڇندر ناتھ بهاگے ڪهين مڇهه ڪڇهه ٻاره سنڱها
ھوورے ڪهين پرسرام ڪهين باونروپ ڪهين ھرناکس اور نرسنگھه ڪهين
رام لڇھمن سيتا سامھن آئي ڪهين راون اور لڙڪا ڪا بھيڙا سارے ڪا سارا
ڏيڪھائي ڏينے لگا ڪهين ڪنھيا جي ڪا جنم اشتمين ھونا اور پارس
ڏيو ڪا گوگل ليڇانا اور اُنڪا اُس روپ سے بڙهه چلنا اور گائين چرائين
اور موراي بجائے اور گوپيو راني سے ڏھومين مڇانے اور کُڇا ڪا
بس ڪرايڻا اور وھي ڪريل ڪے ڪھينڇپين *

ھنسي پت چير گھات

بندرابن سيوا گنج برسانے سين رھنا اور اُس ڪنھيا سے جو
جو ڪڇهه ھو تها سب ڪا سب جيوں ڪا تيوں آنڪھوں ميں آنا اور
جانا اور سولھ سو گوپيوں ڪا تلملانا سامھنے اڳيا اُن گوپيوں ميں سے

appeared. And the whole history of Kanhya appeared, just as it had happened before their eyes. And the agitation of the sixteen hundred Gopis appeared before them. And the Gopi who, seizing the hand of Udho, caused all the Gopis to weep while she stooped to the ground and thus opened her heart: "When Kán, having left the bushes of the forest of Kurail came to dwell in Hardwár and built a house of *Magdhút* in order to be called a king of kings, having left his cap of peacock feathers and his blanket, has now entered into some new relationship with us, and has forgotten us after having assumed a new dignity and stolen our understandings."

The building of Gháts.

They astonished all the people by building all the gháts of the rivers in the two kingdoms of silver bricks. All kinds of boats adorned with gold were plying hither and thither on the rivers. These were crowded with singers and dancers of all kinds, who sang

اُردھو کا ہاتھ پکڑ کر ایک گوبن کے اُس کہنے نے سب کو رولا دیا
جو اس تہب سے بولکے روندھے ہوئے جی کو کھولتی تھی *

کبت

جب چھڑ کریل کے کنچن کان ہردوار جیوں ما جامی بسے

مگد ہوت کے دھام بڈامی کہنے مہراجن کے مہراج بھئے

تج مور مکت اور کامریا کچھوا اور ہی ناتے چورئے

دھرے روپ نئی اور گئیاں چرائیو بھول کئے

اچھا بنا گھاتوں کا

جتنے گھات دونوں راج کے ندیوں میں تھے پکے چاندی کے

تھکے سے ہو کر لوگوں کو ہکا بکا کر رہے تھے نوازے بھولئے بجرے لچکے

مور پنکھی سونا مکھی سیام سندر رام سندر اور جتئی تہب کے

ناویں تھیں سندھری روپ سے سچی سجائی کسی کسائی سو سو

لچکیں کھاتیاں اتیاں جاتیاں لہراتیاں پڑی پھرتیاں تھیں اُن سب

پر یہی گویٰ کنچنیاں رام جنیاں تومنیاں کھچانہیچ بھری اپنی

اپنی کرتب میں ناچتی گاتی بجاتی کودتی پھاندتی دھومیں

مچاتیاں انگڑائیاں جمہائیاں انگلیاں نچاتیاں اور دھلی پرتیاں تھیں

اور کوئی ناز ایسی نہ تھی جو سونے روپے کے پتروں سے مندی

ہوئی اور اساری سے تھی ہوئی نہو اور بہت سی ناؤ پر

ہندولے بھی اسی تہب کے اُن پر کاندیں بیدھی جھولتی ہوئیں

and played and danced according to their own manner, and leaped and sported and stretched themselves and yawned. And there was not a single boat which was not covered with gold and silver and handsome cloth. And on many of the boats swings were placed. Female singers sitting upon these and swinging warbled their songs

سوهیلی کدارا اور باگیسری کانہڑ میں گارہیں تھیں دلبادل ایسے
نواژونکی سب جھیلوں میں بھی چھا رہی تھی *

آپہنچنا کنور اودی بہان کا بیہا کے تھاتھہ کے
ساتھہ دلہن کے دیور تھی پر

اس دھوم دھام کے ساتھہ کنور اودی بہان سہرا باندھے جب
دلہن کے گھرتلک آن پہنچا اور جو ریتیں اُنکے گھرانے میں ہوتی
چلی آئیاں تھیں ہونے لگیاں مدنبان رانی کیتکی سے تھہولی
کر کے بولی اب سکھہ سمیٹی بھر بھر جھولی سر نہوڑائے کہا بیتھی
ہو اُونہ تلک ہم تم ملے جھروکونسے آنہیں جھانکیں رانی کیتکی
نے کہا رے ایسی نلچھی باتیں ہم سے نکر ایسی ہمیں کیا پڑی
جو اس گھڑی ایسی کڑی جہل کر ایل بیل میں آتھیں اور تیل
پھلیل بھری ہوئی اُنکے جھانکنے کو جا کھڑی ہوں مدنبان اس
رکھائی کو اورن گھائی کے ایندوں میں کر بولے *

to the Kidára, Bagisiri, and Kánrhá tunes; and the boats were spread
over the surface of the lakes like clouds upon the face of the sky.

*The arrival of Uday-bhán with the marriage preparations at the
door of the Bride.*

When prince Uday-bhán with all his preparations and with the
bridal chaplet on his head, had arrived at the house of the bride,
and when the usual customs of her family had begun to be per-
formed, Madan-bán began to say to Rání Ketakí in joke, "You
have found good fortune and have appropriated it; why then are
you sitting with your head hung down. Come let us have a peep
at them through the windows." Rání Ketakí said, "Do not say
such shameless words to me. Why should we rise in so great a
crowd as at present is assembled, and, with oil scented with flowers

دوھے اڻڻي بولي ڪے

دوھا

يون تو ديڪو وا چڙهي جي وا چڙهي جي وا چڙهي
 همسه اب آنے لڳي هيں آپ يون مھري ڪڙي
 چيان ماري بن ڪے بن آپ نے جن ڪے لئے
 وه هرن جو بن ڪے مددہ ميں هيں بنے دولهه ڪهڙے
 تم نجاو ديڪهنے ڪو جو انهيں ڪچهه بات هي
 جهانڪتے اس دهيان ميں هيں انڪے سب چهوتے بڙے
 يهي ڪهاوت جي ڪو بهارے يون هي پر منديا هلاے
 لے چليندے آپ ڪو هم هيں ايسے دن پر اڙے
 سانس تهڙدي بهر ڪے راني ڪيتڪي بولي نه سچ
 سب تو اچها ڪچهه هوا پر اب بڪيڙے ميں پڙے

sprinkled over us, stand up to peep at them?" Madan-bán interpreting these angry words as only an attempt to deceive, recited the following in her own language, "Bravo, you are trying to come it strong. That deer for whom you were searching from forest to forest, is standing before you as a bridegroom in the intoxication of youth. What do you mean by saying you will not go to see him? All both great and small are desirous of peeping at him. There is a saying, 'The heart says, Yes, the tongue says, No.' But I am determined to take you to him." Rání Ketakí heaving a sigh said, "True. Everything has turned out well: only I shall have nothing but jokes to endure."

واری پھیری ہونا مدن بان کا رانی کیتکی پر اور اُسکی
باس کا سونگھنا اور اندھی پن سے

اُس گھڑی کچھہ مدن بان کو رانی کیتکی کے مانجی کا جوڑا
اور بھریں اور انکھڑیوں کا لیجانا اور بکھرا بکھرا جانا بہلا لگ گیا
تو رانی کیتکی باس سونگھنے لگی اور اپنی آنکھوں کو ایسا کرلیا
جیسے کوئی کسی کو اونکھڑی لگتی ہی سر سے لگا پانوؤں تلک واری
پھیری ہو کے تلوے سہلانے لگے رانی کیتکی جہت سے دھیمی
سے ہنسکے لچکا ساتھ لے اُٹھی مدن بان بولی میری ہاتھ کے
تھو کے سے وہ ہی بانو کا چھالا دکھہ گیا ہوگا جو ہرنوں کے نہ ہوندا
نہ ہوندا میں بڑگیا تھا ایسے دکھتے چٹکی کے چوت سے مسوس کر
رانی کیتکی نے کہا کانتا ازا توڑا ار چھالا پڑا پو نگوڑی تو کپوں
میرا پنچھالا ہوئی *

*Madan-bán's devotion to Rání Ketakí, and the Rání's smelling
scents, and nodding, from excess of happiness, as with sleep.*

Then Madan-bán was delighted at beholding Rání Ketakí's wedding-suit, and eye-brows, and the modest appearance of her eyes, and her hair flowing over her face. Then Rání Ketakí began to smell the scents and to close her eyes like one just falling asleep. Madan-bán with the utmost devotion to her whole person began to stroke the soles of her feet. Rání Ketakí immediately smiling quietly pretended to writhe under this operation. "Oh! I see," said Madan-bán, "the rubbing of my hand pains the blister you got in searching for the deer." As she said this, Rání Ketakí gave her a pinch and said, "If a thorn has stuck in my foot and made a blister what then? What business have you to reproach me?"

سراھنا رانی کیتکی کے جو بن کا

رانی کیتکی کا بھلا لگنا لکھنے پڑھنے سے باھر ہی وہ دنوں بہوں
کی کھچاوت اور پتلیوں میں لاج کے سماوت اور نکیلی پلکوں کے
روزداهت اور ہنسی کی لگاوت دنتریوں میں مسیوں کے اوداہت
اور انڈی سی رکاوت سے ناک اور تیوتی چڑھا لینا اور سپیلیوں کا
گالیاں دینا اور چل نکلنا اور ہرنیوں کے روپ سے کرچھالیں مار پری
اوجھلنا کچھ کہنے میں نہیں آنا *

سراھنا کنورچی کے جو بن کا

کنور اودی بہان کے اچھے پن میں کچھ چل نکلنا کسی سے
ہونسیکی ہوی رہی آنکی اوبہار کے دنونکا سہانا پن اور چال ڈھال
کا اچھن پچھن آتھتی ہوئی کونڈل کے بہن اور مکھڑے کا گدرایا
ہوا جو بن جیسے ترے تر کے ہری بہری بہاروں کے گون سورج کے
کرن نکل اتی ہی یہی روپ تھا آنکی بہگتی مسوں سے رس کا

An account of the beauty of Rání Ketaki.

Rání Ketaki's beauty beggars all description. It is impossible to describe the arching of her eye-brows, the modesty of her eyes, the piercing of her sharp eye-lashes, and her smile, and the colour of the dye on her teeth, and her frown when angry, and the dignity with which she scolded her servants, and her walk, and her spring like the bounding of deer.

An account of the prince's beauty.

If any one surpasses prince Uday-bhán in beauty, let him appear—the beauty of his budding youth and the gracefulness of his gait, and the luxuriance of his sprouting hair, and the rosiness of his cheeks like the shining of the sun's rays early in the morning on

تپکا پڑنا اور اپنی پرچھائیں دیکھ کر اکڑنا جہاں تہاں چھانہہ آسکا
 دل تھیک تھاک اُنکے پانوں تلے جیسے دھوپ تہا *

دولہہ اودی بہان کا سنگاسن پر بیٹھنا

دولہہ اودی بہان سنگاسن پر بیٹھا اور ایدھرا دھرا راجہ اندر اور
 جوگی مہندر گرجم گئے دولہ کا باپ اپنی بیٹی کے پیچھے ملا لئے
 کچھہ کچھہ گنگنا نے لگا اور ناچ لگا ہونے اور ادھر میں جو اورن
 کھتولے اندر کے اکھارے کے تے سب کے سب آس روپ سے چھت
 باندھے شہر کا کئی مہارائیاں دونوں سمدھنیں اپس میں ملیاں
 جلیاں اور دیکھنے دا کہنے کو کوٹھوں پر چندن کے کواڑوں کے اترتوں
 میں آبیٹھیاں سانگ سنکیت بھندتال ہس ہونے لگا جتنے راگ
 اور راگنیاں تھیں یمن کلیاں جھونٹی کاندڑا کہنا پیچ سوہتی برج
 بہاگ سوہرت کانگڑا بھیروعی کھت لتت بھیروں روپ مکری
 ہونٹی سچ سچ کے جیسے گانے وانے ہوتے ہیں اپنے اپنے سبمیں

the bosom of spring, the dropping of beauty from his first-shooting
 moustache, his pride on beholding his shadow, and the reflection
 of his shape as bright as the sun.

Uday-bhán sitting upon his Throne.

The bridegroom Uday-bhán seated himself on the throne, and on
 this side and on that Rájá Indra and the Jogi Mahandar Gur assem-
 bled with their trains. The father of the bridegroom standing
 behind his son with beads in his hand began to mutter something,
 and the dance began. In the air all the attendants of the Court of
 Indra who had come on the flying couches danced with expressive
 action, forming, as it were, a roof over the spectators' heads. The
 two queens, the mothers of the bride and bridegroom, embraced
 one another, and sat on an upper floor behind sandal wood doors

گانے لگے اور گانے لگیاں اس ناچ کا جو بہاؤ تاؤ رچاوت کے ساتھ
 ہوا کسکا منہہ جو کہہ سکے جتنے کے سکھہ چین گھر تے مادھو
 بلاس رس دھام کشن تو اس مچھی بہون چندر بہون سب کے سب
 لپی سے لپتی اور سچھی موتیوں کے جھالریں اپنی اپنی گاندھے
 سمیٹی ہوئی ایک پہن کے ساتھ متوالوں کے روپ سے جھوم جھوم
 بیٹنے والوں کے منہہ چوم رہی تھی بیچوں بیچ ان سب گھروں کے
 ایک آرسی دھام بنایا تھا جسکی چہت اور کواڑ اور آنگن میں آرسی
 چہت کہیں لکڑی است بھر کے پت ایک انگلی کے پوری بھر
 نٹھی چانی کا جوڑا پہنے ہوئے چوڑھویں رات جب گھڑی چہہ
 ایک رہ گئی تب رانی کیتکی سے داہن کو آس ارسی سبھوں میں
 بیہتاکر دلہ کو بلا بھیجا کنور اودی بیان کنہیا بذا ہوا سر پر مکت
 دھرے سہرا باندھے آسی تڑاے اور جمگھت کے ساتھ چاند سا
 مکھڑا لئے ہوئے جا پہنچا جس جس دھب سے بامہن اور پنڈت
 کہتے گئے اور جو جو مہاراجوں میں ریتیں چلی اتیاں تھیں آسی
 دل سے آسی روپ سے بہوڑی گندھے جوڑا سب کچھ ہولیا *

to see the festivities. Masks, music, and clowns began to appear. All kinds of songs, namely, Yaman, Kalyán, Jhanjoti, Kánrhá, Khambáj, Soni, Paraj, Behág, Surat, Kángará, Bhairawi, Khat, Lalit, Bhairon, taking the form peculiar to itself, began to sing exactly like human beings. Who can describe the pleasantness of that dance? In all the houses devoted to festivity, viz.: Mádhó Bilás, Ras Dhám, Kishan Niwás, Machhi Bhowan, Chandar Bhowan, women, all of them with dresses covered with brocade, with fringes of real pearls attached to them, rolling about as if they were intoxicated, were kissing those who were sitting there. In the middle of these houses a saloon surrounded with mirrors was built, in the roof and door and compound of which there was nothing but glass, not even

دوہے اپنی بولی کے

اب اودی بہان اور رانی کیتکی دونوں ملے
 آس کے جو پھول کملائے ہوئے تھے پھر کھلے
 چین ہوتا ہی تھا جس ایک کو آس ایک بن
 رھنے سہنے سولگے آپس میں اپنے رات دن
 ای کھلاڑی یہہ بہت تھا کچھ نہیں تھوڑا ہوا
 آن کر آپس میں جو دونوں کا گڈھہ جوڑا ہوا
 چاہ کے ڈوبے ہوئے ای میرے داتا سب تریں
 دن پھرے جیسے انہوں کے ایسے اپنے دن پھریں
 وہ ارژن کھٹولے والیاں جو ادھر میں چھت بانڈھی ہوئی
 تھرک رھی تھیں بھر بھر جھولیاں اور مٹھیاں ہیرے اور موتیوں
 سے نچھاور کرنے کے لئے اوتر آئیاں ارژن کھٹولے جونکے توں ادھر میں

so much as a morsel of wood or pütty. Having dressed the bride, Rání Ketakí, in wedding-garments, and having seated her in this saloon, when it wanted six hours of the fourteenth night, they sent for the bridegroom. Prince Uday-bhán, in the form of Krishna, with a crown on his head, and a wreath over his face arrived with pomp and attendants, like the moon at its rising. The recitations of the Bráhmans and Pandits, the customs which obtain among kings, the going round the bride and bridegroom, and the tying of the knot, all were duly performed. "Now Uday-bhán and Rání Ketaki have met: the flower of hope which had withered has bloomed again: when each was separate from the other they had no rest, and so they began to live with one another day and night. Oh hearer! this tying of the knot is much, what I have described is little or nothing. Oh Beneficent one, let all those who are drowning in a sea of love be saved. May my fortune change as theirs has." The damsels on the flying couches, who were dancing in the air,

چہت باندھی ہوئی کھڑی رہی دولہ دلہن پر سے ساتھ ساتھ
 ہیرے واری پھیری ہوتے ہیں پس پس گیان اور اُن سبھوں
 کو جنکی سے لگ گئی راجہ اندر نے دلہن کے منہ دکھائی میں
 ایک ہیرے کا ابدال چھپر کھت اور ایک پیرھی پکھراج کی دی
 اور ایک پا اجانکا پودھا جسے چوپہل مانگنے سوہی ملی دلہن کے
 سامنے لگا دیا اور ایک کامروہیں گامی کی پتھیا بھی اُسکے نیچے باندھ دی
 اور اکیس لونڈیاں اُنہیں اوزن کھٹولے والیوں سے چن کے اچھی سے
 اچھی ستھری گاتی بجاتیاں سٹی پروتیاں سگھڑ سے سگھڑ سونپیں
 اور اُنہیں کھدیا رانی کیتکی چہت اُنکے دولہ سے کچھ بات چیت
 نہ کھیو تمہاری کان پیلے سے مروری دیتا ہوں نہیں تو سب کے
 سب پتھر کے مورتیں بن جاؤ گے اور اپنا کبا پارگے اور گسائیں
 مہندر گرجی نے باون تولے پاورٹی جو سٹی ہیں اُسکے اکیس
 مٹکی اگے رکھ کے کہا یہ بھی ایک کھیل ہی جب چائے تو

having formed a canopy over the earth, came down to distribute as an offering for the newly married pair, bags and handfuls of diamonds and pearls. The flying couches still remained in the air like a canopy. In the ceremony of going round seven times by way of offering there were so many that they were crushed together. And the female servants were dazzled at the sight. Rájá Indra at his first visit to see the bride gave her a bed made out of a single diamond, and a stool made of a topaz, and placed before the bridegroom the bough of an unknown tree which affords whatever fruit one desires to have, and the calf of the cow Kámdhen tied beneath it, and having selected out of the flying-couch-damsels twenty-one of the most beautiful maids who could sing and play, chaste, obedient, without blemish, gave them to him, and ordered them to converse with Rání Ketakí but not with the bridegroom. "I give you warning before," said he, "otherwise you will all be changed

بہت سا نانبا گلا کے ایک اتذی سی اسکي چھوڑ دیجے گا کنجن
 ہو جائیگا اور جوگی نے یہہ سبھوں سے کہدیا جو لوگ اُنکي بیاہ
 میں جاگے ہیں اُنکے گھروں میں چالیس دن چالیس رات سونیکي
 تَدیوں کے روپ میں ہیں برسوں اور جب تک جڈیں کسی بات
 کو پھر ندرسین نو لاکھہ نذاوے گاڈیں سونے روپے کے سنگوتیوں کے
 جزاؤ گھنا پہنے ہوئے گھنگرو جھجھناتیاں بامہنوں کے دان ہوئیں اور
 سات برس کا پدسا سارے راج کو چھوڑ دیا بائیس سی ہاتھی اور
 چھتیس سی اُونت لدے ہوئے روپوں کے لڈانے کوئی اُس بہیتر
 بہار میں دونوں راج کا رهنے والا ایسا نہرا جسکو گھوڑا جوڑا روپوں کا
 توڑا سونیکي جزاؤ کرونگي جوڑي نہ ملي ہو اور مدنبان چھت
 دولہ دلہن پاس کسی کا ہواؤ نتھا جو بن بلائے چلي جاے بن
 بلائے دوڑي آئے تو وہي آئي اور ہنسائي تو وہ هي ہنسائي راني

into stone, and be punished according to your doings." And Gosain Mahandar Gur having placed twenty-one jars of what they call elixir, said "This is also a wonderful thing. When you choose you can melt a quantity of copper and convert it into gold by pouring eight barley-corns of this elixir into it." And the Jogi said to all of them, "It shall rain coins in the shape of golden locusts forty days and forty nights in the house of those who have attended without sleeping upon the marriage of these persons, and as long as they live they shall never be in want." And he gave to the Bráhmans nine lakhs and ninety-nine cows with gold and silver horns, and with jewels on their bodies, and tinkling bells on their feet. And he remitted to the people seven years' taxes; and he placed at the disposal of any who chose to take them, twenty-two hundred elephants and thirty-six hundred camels laden with silver. And there was no inhabitant of either of the two kingdoms who did not receive a horse, a suit of apparel, a bag of rupees, and a pair

کیتکی کے چھپڑے کو آنکے کنور اودی بہان کو کنور کنور اجی کہکے
 بکارتی تھی اور اسی بات کو سو سو روپ سے سنواری تھی *

دوہے اپنی بولے کے

گھر بسا جس رات اُنہوں کا تب مدن بان اُسگھڑی
 کہہ گئے دولہ دلہن کو ایسی سو باتیں کڑی
 باس پاکر کیوڑے کی کیتکی کا جی کھلا
 سیج ہی ان درتوں جنوں کو اب کسی کی کہا پڑی
 دلہن نے اپنی گھونگت سے کہا
 جی میں اتا ہی تیرے ہونٹوں کو مل ڈالوں ابھی
 بل بے ای زندی تیری دانٹوں کی مسی کی دھڑی

of bangles set with gold. Besides Madan-bán there was no one who was bold enough to go into the presence of the bride and bridegroom without being called. And without permission no one could run backwards and forwards and laugh and joke with them except Madan-bán. And she kept calling prince Uday-bhán by familiar names in order to tease Rání Ketakí, and made sport of her in a hundred other different ways. On the night on which the bride and bridegroom went to their new home Madan-bán said a hundred sharp things to them, viz.: *Ketakí* having smelt the *keora* has blossomed. Who cares now about these two? Then the bride smiling said from beneath her veil, Oh woman, with such beautiful *missi* spread on your teeth, I have a good mind to give you a slap and rub it off.

CHUSAN SHELLS.

*Described by W. H. BENSON, Esq., Bengal Civil Service. Collected by DR. T. CANTOR.**

The following memoir was written so far back as 1841, and was embodied by Dr. Cantor in his 'Descriptive Catalogue of animals collected at Chusan' drawn up by order of Government, as already explained in an editorial note which will be found at p. 624, of the last Vol. of this Journal. Dr. Cantor's report was not as intended, published at a time when the result of his observations would have excited the most interest, and what were novelties in 1841, have subsequently been described and made known, by other zoologists. Mr. Benson's memorandum, however, on the Chusan Shells is so complete in itself and so likely, notwithstanding the time which has elapsed since it was written, to prove of assistance to Indian Conchologists, that the Editor has obtained the author's permission to publish it.—ED.

INCILARIA.† Nov. gen.

Corpus elongatum, posticè attenuatum, repens, undique velo marginatum. Tentaculis quatuor, superioribus oculiferis, inferioribus integris. Foramen commune latere dextro, non procul ab extremitate anticâ veli situm.

* *List of Shells, presented to the Museum of the Asiatic Society, by DR. CANTOR, in 1842.*

1.—From Chusan.

- Helix ravidâ*, Benson.
 — *tapeina*, Benson.
 — *naninoïdes*, Benson.
Clausilia pluviatilis, Benson.
 — *aculus*, Benson.
Achatina erecta, Benson.
Planorbis papyraceus, Benson.
 — *hemisphærule*, Benson.
 — *compressus*, Hutton.
Limnaea plicatula, Benson.
 — *minor*, Benson.
Paludina quadrata, Benson.
 — *lecythoïdes*, Benson.
 — (*Bithinia*) *longicornis*, Benson.
 — (*Bithinia*) *striatula*, Benson.

† From *Incile*, a gutter, with reference to the gutter-like channel, which divides the mantle from the foot.

This animal is clearly not a slug (*Limax*,) from the occurrence of a general, instead of a partial shield, which covers the body nearly to the extremity like a mantle. It differs, however, from *Onchidium*, Buchanan, *Vaginulus*, Cuvier, and *Veronicella*, Blainville, in having the common orifice at the right side and near the posterior extremity under the mantle, but in the anterior part of the mantle as in *Arion*. From *Onchidium* it differs also in having the lower tentacula or appendices whole, and not bifurcate or palmated. The animal forms a connecting link between *Arion* and *Onchidium*. I have not access to any description of *Phylomique* or *Eumele*, indicated in p. 153, Rangs Manuel des Mollusques, as brought to De Ferrussac's notice by M. Rafinesque.

Metania cancellata, Benson.

Batittaria zonalis, Benson.

Dreissena purpurascens, Benson.

Modiola senhousia, Benson.

Anodon gibbum, Benson.

Corbicula fuscata, Lamarck.

Venus sinensis, Lamarck.

Sanguinolaria iridescens, Benson.

Arca galactodes, Benson.

2.—From Macao.

Helix similaris, Benson.

Achatina erecta, Benson.

Succinea ——— ?

Littorina ——— ?

Littorina ——— ?

Mytilus ——— ?

3.—From various localities.

Ptacuna placentata ?

This shell is used by the Chinese as a substitute for panes in windows. Several junks, loaded with these shells, arrived at Chusan, in 1840. They were said to be collected on the shores of Formosa, and the Loo-choo Islands.

Ptacuna ? Found in a house in Ting-haé.

Pecten. Found in a house in Ting-haé.

Haliotis. From the Island of Quel-paert.

Agaricia, (Lamouroux). This beautiful undescribed Madreporite is said to inhabit the shores of Chin-choo, (Fokien Province).

INCILARIA BILINEATA, Benson.

Corpore livido, velo punctis maculisque fuscis conspersis ornato, lineis duabus lateralibus nigrescentibus, unico obscuriore mediano strigato.

~“ * Found in the earth under the roots of trees. Great numbers were seen at night above ground on plants and trees, also on rainy days, when they appear suddenly. This slug appears to be a favourite prey of a toad (*Bufo gargarizans*, Cantor) which swarms at night, and on rainy days, and I once observed a spider, (*Latrodectus limacida* Cantor MS,) seize one of these slugs. The Chinese apply the slug as a poultice for bruises, &c. The respiratory orifice is very minute. The sketch represents a good-sized specimen creeping on *Stillingia sebifera*.”

HELIX BAVIDA, Benson.

Testa subglobosâ, umbilicatâ, epidermide olivaceâ, anfractibus sex transversé subplicatis, ultimo ventricoso, suturis impressis, umbilico mediocri; aperturâ suborbiculari elongatiusculâ; labio reflexo, tenui explanato labro acuto.

Axis 1. 3.—Diam. 1. 33.

This shell is nearly related to *H. pomatia*, but has more depressed whorls, and a shorter spire in proportion. The apex inclines more to a point than in *pomatia*. It has not the thickening of the peristome which is so marked in that species.

The colour, sculpture and smaller size also serve to distinguish it. The length of the aperture slightly exceeds the breadth. The colour of the epidermis in the lower whorl is more saturate than in the upper ones.

“Inhabits trees, mossy stones, rocks, crevices, and the earth; common at all times in shady places, particularly abundant at night, early in the morning, and on rainy days. The animal is used by the Chinese in headache, and for bruises. The shell is removed, and the animal applied to the suffering part.”

* Dr. Cantor's notes on habitat, locality, uses, &c. are included in the lines with inverted commas.

HELIX TAPEINA, Benson.

Journ. Asiatic Socy. Vol. 5, p. 352, No. 7. This shell was originally described with a collection from the N. E. Frontier of Bengal, in which Chinese forms began to mix with those of our eastern provinces.

“Only two specimens, which occurred on the stem of *Salisburia genko*, were found, at sunrise. The Chinese had no name for the snail, and were evidently not acquainted with it, from which it would appear not to be common.”

HELIX NANINOIDES, Benson.

Testâ solidiusculâ, subdiscoideâ, superne radiatim, tenuiter striatâ, infra striis lævigatis, distantibus. Spirâ depresso-conoideâ, apice obtusato, planulato; aperturâ transverse lunatâ, labro obtuso crasso, infrâ subreflexo.

This shell is nearly related to, and is probably one of the terminal species. The want of gloss, observable above, shews that it is not endued with the lubricating processes which exist on the mantle of *N. vitrinoides*. The under side is somewhat polished.

Dr. Cantor found three shells at different times lying on the ground in his garden at Ting-hae, but never saw it alive, nor did the Chinese know it. It is common at Singapore and Pinang.

CLAUSILIA PLUVIATILIS, Benson.

Testâ fusiforme pallide olivaceâ, spirâ attenuatâ, crystallinâ apice papillari; anfractibus 14, medianis ventricosioribus, omnibus leviter transverse striatis. Peristomate valde reflexo planato, ad basin labii plicâ obliqua, solidâ, sulcoque concurrente munito.

Axis 1. 1 poll.

This beautiful shell, which is much larger and more narrow in the upper whorls than *C. loxostoma* of our N. E. Frontier, is distinguished by the curious canal which cuts obliquely through the reflected peristome at the base of the inner lip, and which is margined above by an incrassated prolongation of the lowermost internal plica. The peristome is as broadly and suddenly reflected, as in the Maltese *Cl. labiosa*. In form, it approaches the Dalmatian species *Cl. lævigata*, but it is more ventricose in the lower whorls, and more attenuated in the upper. The delicacy of the oblique striæ imparts

a silky lustre to the epidermis. The base of the shell has an oblique keel at the back of the canal on the peristome, as in *Goniostoma*, Swainson (*Bulimus goniostoma*, Sowerby. Zool. Journ. Vol. I) Swainson has placed *Clausilia* among the *Achatinidæ*, and the discovery of this interesting species will go far to prove the propriety of the location. This shell represents the subgenus *Goniostoma* in the neighbouring group of *Bulimus*. Among the *Achatina* proper, it would seem to represent *Achatinella*, in which the emargination at the base of the inner lip is fortified by a thickening of the base of the columella.

This *Clausilia* was only observed after heavy and protracted falls of rain, when Dr. Cantor found at different times three specimens lying on the ground. Eight other specimens were found by digging in the wet earth, where they appeared in company with the smaller *Clausilia aculeus*. The animal is like that of *C. aculeus*, and differs only in size, and in being of a greyish black colour.

CLAUSILIA ACULUS, Benson.

Testá subulata nitida, epidermide fuscescenti, anfractibus 10 aut 11, oblique leviter striatis; aperturá dentibus duobus vel tribus munitá, peristomate reflexo.

Axis longioris 0.65, minoris 0.5 poll.

There are two sizes of this shell; the dwarf kind appears to be the more abundant. It varies in the presence or absence of the lower plait or tooth, as do some of the European species. Neither of the larger specimens, which I have under inspection shews any trace of it, while in the dwarf variety it is more frequently exhibited than otherwise. The specimens appear to be by no means liable to truncation.

“Lives in the earth, on mossy stones, walls and trees. Appears in great numbers in rainy weather. The Chinese call this species by the same name as *C. pluviatilis*.”

ACHATINA ERECTA, Benson.

Testá albidá, solidiuscula, subulato-turritá, epidermide fœdá, scabrâ, anfractibus octo planulatis, suturis impressis, apice obtuso.

This shell belongs to the same division as, and is closely allied to, our Indian *Bulimus gracilis*, Hutton, and *Bulimus clavulus* of the

West Indies, which Sowerby arranges as an *Achatina*. In all these shells there is a slight evasion or sinuation of the base of the mouth, occasioned by the protrusion of the outer lip ; but in none of them is there the decided truncation of the base of the columella which distinguishes the true *Achatina*. Dr. Cantor's shell approaches most nearly to those forms of *Achatina* which are represented by *A. octona* (subgenus *Macrospira*, Swainson,) but it cannot, notwithstanding its elongated form and oblong aperture, be received into Swainson's subgenus *Leptospira*, by which he makes the transition to *Achatina* from *Bulimus*, with reference to the character assigned by him to the outer lip of *Leptospira* ; and it agrees still less with his figure of *L. signata*, which possesses an exerted aperture with a free border. It is nevertheless not distantly related to *Bulimus decollatus*, which he would place in that sub-genus. In one adult specimen sent, the inner lip and base are considerably thickened by a deposition of shelly matter, added like an anterior lip after the animal had attained its full growth. In its habit of carrying its shell erect, the animal differs from our Indian species, which although it occasionally lifts its shell a little, ordinarily trails it behind.

“ Invariably found in company with *Clausilia aculus*. Except in colour, the animals are alike. In habits they differ only in one respect. The *Clausilia* drags the shell along with the apex touching the ground, while the other carries the shell erect on its back. *A. erecta* was also found by Dr. Cantor at Macao, although not accompanied by the *Clausilia*, which he only met with at Chusan.

PLANORBIS PAPYRACEUS, Benson.

Testá compressá, olivaceo-corneá, sub-politá, minutissime radiato-striatá, anfractu ultimo latiori, supra infraque æqualiter convexo ; peripheriá carinatá, spirá basique ambabus depressis, umbilicatis ; umbilico inferiori aetiori ; labro superiori valdé prominente, semi-circulari ; inferiori recedente, recto.

Diam, 0.4 poll.

“ Found in canals and ponds attached to *Chara* ; not numerous. It is to be observed that the canals at Chusan communicate with the sea (those of Ting-hae, of course more immediately so,) and although the water is fresh and inhabited by frogs, fresh-water fishes, *Dytiscus*,

Nepa, and covered with *Lemna* and *Chara*, yet it is mixed with salt-water in the vicinity of the sea, which may account for the appearance of marine Crustacea and Testacea.”

Whorls 4 in number. This shell seems to take its stand between the depressed *Planorbis* (as *marginatus*, *carinatus*, *spirorbis*, *vortex* etc.) in which the angle of the penultimate volution scarcely enters the mouth of the shell, and the Sylhet species *umbilicalis*,* the English *nitidus*, the Bengal *trochoides*, in which the angle of the penultimate whorl projects far into the cavity of the mouth. In its compressed form it assorts with *carinatus*, while in the character just noted, in the great comparative breadth of the last whorl, and in the somewhat contracted umbilicus, it approaches to *umbilicalis*. The arcuated and nearly semicircular upper lip forms a bow, of which the straight lower lip replaces the chord, and joining on to it at the sharp periphery, gives the mouth a very singular appearance.

In this description, I have considered the shell as dextral. On a former occasion I gave my reasons with reference to the position of the animal in the shell, and Mr. Gray, who quotes my observations, states that Mr. Desmoulins, who has examined the question in detail, concludes that the shell of *Planorbis* is essentially dextral, and that a displacement to the left side of the extremities of certain organs which are themselves on the right side, has led to the erroneous opinion, derived from imperfect anatomical investigation, that the animals were sinistral. Swainson, somewhat strangely seemed to be unaware of this investigation, when he noted that one of the characters of *Planorbis* was a reversed aperture. I have not referred this shell, nor the next, to any of his sub-genera of *Planorbis*. He evidently has not worked them out, nor traced their analogies to the families of the *Phytophaga*. His sub-genera *Planorbis* and *Heli-soma* appear to be scarcely distinguishable by their descriptions, as will appear from the following table, in which I have merely transposed all that Swainson says regarding them, for the sake of the juxta-position of the characters, putting my own observations within brackets.

* Dr. Cantor has lately discovered at Serampore and Barrackpore a new species, belonging to this type of form which is closely allied to *umbilicalis*.

Sub-genus *Planorbis*, Drap.

P. corneus.

1. Spiral whorls few.
2. Body-whorl ventricose.
3. (Note. This may be said to be the case in *Pl. corneus*, it matters not which side be regarded as containing the apex).

Sub-genus *Helisoma*, Sw.—*H. bicarinata*.

1. Whorls hardly three.
2. Shell ventricose.
3. The spire sunk below the body-whorl.

I have not Sowerby's Genera to refer to for the type of *Helisoma*, but if it be intended for the reception of forms similar to that next to be described, and which is 'par excellence' of the Heliciform type; and if *Helisoma* be an unclassical abbreviation of the hybrid word *Helicosoma*, in allusion thereto, then the *depression of the spire* must have reference to the depth and construction of the umbilicus on the *really* lower side, and the character "shell ventricose" must refer to the convexity (in the more typical species) of the upper side of the shell. If Swainson should not have intended to characterise this type, I would propose the term *Helicorbis* for it, and would offer the following incomplete sketch of an arrangement. I have omitted *Segmentina*, Fleming; as though its singular internal divisions make it represent the *Cephalopoda*, yet its *form* does not separate it from the subgenus in which *Planorbis nitidus* will be found, and it is not representative, quoad that structure, of any of the families of the tribe to which it belongs.

Families of the
Phytophaga.

Analogies.

Subgenera of *Planorbis*.

1. *Helicidæ*.

Typical.

Helicorbis? Benson.

H. hemisphærule, Benson.

H. nitida, Gray's Turton Pl.
8, f. 93.

H. umbilicalis, Journ. As.
Soc. 5. p. 741.

H. papyraceus, Benson.

Trochorbis, Beuson.

Trochorbis trochoides, J. A.
S. 5. p. 742.

2. *Trochidæ*.

Aberrant.
Subtypical.

3. *Haliotidæ* Spire evanescent, *Planorbis*.
 Aperture patulous. *P. corneus*, auct.
P. indicus, Benson. J. A. S.
 5. p. 743.
P. corpulentus, Say. Append.
 to Exped. to St. Peter's
 River. Pl. 15. Fig 9.
4. *Naticidæ* ?*
5. *Turbinidæ*. Aperture rounded, *Omaliotidæ*, Benson.
 not encroached (†*Spirorbis*, Swainson.)
 upon by the pre-
 vious whorl.
O. marginatus, *Spirorbis al-*
bus, &c.

PLANORBIS HEMISPHERULA, Benson.

Testâ nitidâ, olivaceo-corneâ, supra convexâ, apice planulatâ, infra excavatâ, umbilico coarctato ; peripheriâ obtusâ, nullo modo carinatâ.

Diam. 0.25 poll.

This species, belonging to the circle of *Helicorbis*, is nearly related to the Sylhet *umbilicalis*, but differs in colour, in its greater convexity and narrower umbilicus. The periphery is rounded, not angulate ; the spire has no depression below the surface of any of the whorls, while the underside is concave. I have another species of the subgenus in which the umbilicus is as narrow as in *Trochorbis*, none of the previous whorls being visible. It will form the passage from *Helicorbis* to that sub-genus ; it is from the Indus at Sukker, is very minute, and was accidentally sent to me, secured from injury in the hardened mud which filled the aperture of a *Paludina bengalensis*, picked up with other well known shells of the provinces by a friend, on the bank of that river.

"*P. hemisphærule* is found in the same localities as *P. papyraceus*, on *Chara*, *Lemna*, &c. It is not numerous."

* Is this family a fair representative of the *Cypræidæ* among the *Zoophaga* ?

† This name having long been pre-occupied by a genus of *Annelides*, Swainson's subgenus requires a change of designation. Swainson has also called a genus of the *Olivinæ* "*Scaphula*" without observing that in 1834, I applied the name to a fluviatile form among the *Arcadæ*. Zoolog. Journ. vol. v.

LIMNAEA PLICATULA, Benson.

Testâ elongato ovatâ, corneâ scabriusculâ, anfractu ultimo transversé plicatulâ, suturis impressis; spirâ mediocri, apice acuto plerumque ferrugineo; aperturâ infra patulante, basi evasâ.

This shell differs scarcely in shape from a *Limnaea* (*L. miscella* nobis) common in the Rivers of Rohilkhund and in the River Goomty, which approaches in some of its characters very nearly to one of the varieties of *L. chlamys*. The present species may be distinguished from *L. miscella* by the want of polish, by the more deeply impressed sutures, by the slight plications on the last whorl, and by its coloured apex.

“Found in fresh water ponds, floating on the surface, or attached to *Chara*. *L. plicatula* is common.”

LIMNAEA MINOR, Benson.

Testâ ovato-acutâ, cornea, politâ, spirâ vix dimidium testæ efformante; apice obtusiusculo, anfractibus quatuor, suturis leviter impressis; apertura ovatâ, plicâ columellæ obsoletâ.

This very distinct shell was among the specimens of the last described species. The specimen under review is a small shell, and intermediate in form between the English *L. fossaria* (*minuta*, Lam. *truncatula*, Gray) and the large species of our Western Provinces, *L. bulla*, which again is nearly allied to the Bengal species *L. luteola* of Lamarek. From *L. bulla* it differs in its comparatively greater length of spire; from *L. fossaria* by the shorter spire and slightly excavated sutures.

BULLEA CAURINA, Benson.

Testâ ovato-oblonga, albâ, tenuissimâ, papyraceâ, transversé eleganter minutissimeque striatulâ; aperturâ auriformi supra angustatâ, infra patulante; labro apicem superante; spirâ nullâ.

The part of the body-whorl which is visible when the aperture is turned towards the observer, is small in proportion to the mouth. The summit of the shell resembles the same part in *Bulla navium* and *B. solida*, but the outer lip is destitute of the fold where it rises above the apex, which appears in those species; resembling, in this respect *B. ampulla*. The thinness of the inner lip locates this shell in *Bullæa*. Its being internal, probably accounts for the state of

Dr. Cantor's specimens from the contraction of the cooked animals, compressing the very fragile shells. The same circumstance may have occasioned the want of success met with in the search for living examples.

“ On entering a house in Tinghae, where the people had just finished their breakfast, Dr. Cantor observed a number of these shells (broken with but one exception,) on a dish. To an enquiry whence they came, the Chinamen asserted, that they were taken in the canal. Although Dr. C. offered a reward and almost daily dragged the canals, he was never able to procure another specimen. The same dish contained shells of *Paludina quadrata*, which is a favourite food of the Chinese, and is plentiful in all the canals, even close to the sea; and as the canals communicate with the sea, the *Bullæa* might possibly have been found in the locality assigned.”

PALUDINA QUADRATA, Benson.

Testâ elongato-conoideâ, crassa, epidermide viridi-olivaceo, anfractibus sex planulatis, leviter transverse plicatis, longitudinaliter liratis; liris subquinis, aperturâ mediocri, intus albido-violaceâ; umbilico arcto, peritremate nigrescente.

The slightly prominent longitudinal ridges (which, with the flattening of the whorls, contribute to give the shell a singular appearance,) vary much in number, and in some specimens are nearly obsolete. The operculum is horny. The shell in its thickness and sculpture indicates an approach to the *Melanianæ*, but the animal having the eyes on an exerted pedicle, differs therein from *Melania* in which the eye is sessile on the tentaculum. It also differs from the ordinary forms of *Paludina*, in which the eye-supports seem to occupy a common tube with the tentaculum, and to be truncated at the point of divergence. The ridges of the shell are frequently invested with either a vegetable or a spongy growth, which gives it an appearance of having variegated bands, which do not properly belong to the epidermis.

“ Extremely common in canals and fresh-water ponds, where it is found in the mud, and adhering to stones, wood, aquatic plants or any firm object which may happen to be immersed. The specimens vary in size; larger specimens were observed, than the one figured.

In the female, Dr. Cantor found from 7 to 10 young ones of different sizes. This species forms a common and favourite article of food with the Chinese, and large supplies were exposed for sale in the market at Tinghae."

PALUDINA LECYTHOIDES, Benson.

Testâ ovato-acutâ, olivaceâ; anfractibus sex aut septem rotundatis, transversé subplicatis; suturis excavatis; aperturâ oblongâ; peristomate subreflexo, nigro; apice acuto; umbilico ætate evanescente.

Nearly allied to Gray's *P. chinensis*, and to *Paludina lecythes* nobis (Journ. As. Soc. Vol. V. page 745). It differs from the latter in its more produced form, more acute apex, the slighter convexity of the whorls, and its greater solidity. From *P. chinensis*, which has an eroded apex in the specimen figured, and which it resembles in habit, it differs in the absence of any angularity at the base of the aperture, which is also less oblique in the shell under review. In young specimens the olive-coloured epidermis has a lutescent tinge, and dark stripes accompany the plicæ of growth. The colours are darker in adults, and in one variety, the lower portion of the last whorl is ornamented by a series of light coloured longitudinal bands. In the very young shell, the aperture equals the spire in length; the spire is conoidal, and the peritrema of the last whorl, angular and subcarinate. The same characters are observable in the embryo, but the apex, in the latter state, is produced in a papillary form.

"Lives in the mud in ditches and fresh-water ponds. Not numerous. The snail, when once removed from its native element, keeps itself shut up, although confined in water. It is a favourite food with the Chinese, who eat it prepared in the same manner as other edible snails, viz. boiled. The embryones, which vary from 8 to 12, are somewhat larger than those of *P. quadrata*, and their shells are colourless and semitransparent, whereas the embryo of the latter is frequently of a dark colour."

PALUDINA (BITHINIA, Gray) LONGICORNIS, Benson.

Testâ ovato-conoideâ, corneâ, politâ, spirâ aperturam longitudine vix superante; anfractibus quatuor, ultimo convexo, suturis minimè depressis; aperturâ subrotundâ, supra angulatâ; peristomate subre-

flexo, nigrescente; labio crassissimo; operculo testaceo; umbilico evanido; apice obtuso.

This shell appertains to the group of small *Paludinæ* which Gray has separated under the designation of *Bithinia*, to which belong the English *P. impura*, the Indian species *cerameopoma* and *pulchella*, (nobis), *goniostoma* (Hutton) and one or two other species, inhabiting the rivers and pools of the gangetic plains, which as yet are undescribed. The present species is remarkable for the thickening of the inner lip in the part where it adheres to the penultimate whorl.

“Found in the canals in great numbers, attached to aquatic plants, stones, piles, &c.”

PALUDINA (BITHINIA) STRIATULA, Benson.

Testâ ovato-acutâ, corneâ, politâ; spirâ elongatâ; anfractibus quinque convexiusculis, liris pluribus, interdum inconspicuis, circumdatis, suturis depressiusculis; apice obtusato. Peristomate reflexo, nigrescente, undato; umbilico evanido; operculo calcareo.

This form is singular among the *Bithinia* on account of the ridges on the whorls. All the other known species, including those above named, viz. *parvula* of the West Indies, *rudis* and *rubens* of Dalmatia, *fluminensis* of Hungary, *inflata* of the Ionian Islands, and a small Sicilian species which stands in my collection without a name, being deficient in sculpture. The number and degree of prominence of the ridges vary much, and they diminish in prominence in proportion to their paucity.

“Less common than *P. longicornis*, but found in the same localities. The animals and their habits are similar.”

MELANIA CANCELLATA, Benson.

Testâ elongato-turritâ, olivaceâ solidiusculâ; anfractibus novem convexiusculis, omnibus costulis frequentibus, ultimoque fasciis tribus elevatis basalibus munitis; costulis liris plurimis cancellatis; suturis mediocriter excavatis; apice eroso.

Axis 1.0 poll. vel pauló plus.

This little species is nearly allied to the gigantic, *M. variabilis*, nobis, of Bengal, and like it, has the sinuated aperture, which indicates the approach of the genus to the neighbouring type: *Mela-*

nopsis. There are seldom more than seven whorls present, the apex being subject to decollation, which in this genus, I have observed to be an indication of residence in stagnant water.

“Nearly all adult specimens somewhat mutilated. Found in the canals close to the sea in the mud, and makes its appearance in the market, not as an article of food, but in company with the fish caught by dragging the bottom of the canals.”

MELANIA (HEMISINUS? Swainson) CREBRICOSTIS, Benson.

Testâ elongato-turrita, olivaceâ, tenui, anfractibus plurimis leviter convexis; costis frequentissimis albidis, lævigatis munitis, ultimo costulis evanidis; balteo submediano, rugisque plurimis basalibus circumdato; suturis impressis; columellâ subrectâ; basi leviter canaliculato-effusâ; labro tenui, lævi, sub-reflexo; apice decollato. Axis testæ decollatæ 1.05 poll.

This is a very interesting shell, agreeing nearly with Swainson's subgenus *Hemisinus*, the type of which is figured in Griffith's Cuvier as *Melania lineota* (Vol. XII. Pl. 13, fig. 4). The Chusan shell however, shews no symptom of the crenation in the aperture, which is attributed to the type. The species now described leads to the sub-genus *Cerithidea*.

“Found among specimens of *Melania cancellata*.”

BATILLARIA,* Nov. Gen.

Testâ turrita, insculptâ, rudi; anfractibus plurimis, aperturâ oblongâ, infrâ angustiore, basi truncatâ, evasâ; labro sinuatâ, suprâ emarginato, infra propecto; labio suprâ callo munito; columellâ planatâ, basi incrassatâ, oblique truncatâ, canalem vix efformante; operculo corneo, tenui, spirali, multiverticillato.

BATILLARIA ZONALIS, Benson.

Testâ elongato-turritâ, scabrâ, albidâ, fasciis fuscis ornatâ; anfractibus tredecim mediocriter convexis, costulis liris longitudinalibus decussatis, supra sub-nodulosis; apertura intus fasciis fuscis strigatâ; columellâ albâ. Axis 1.4 poll.

SYN. *Cerithium zonale*, Lam. L'océan des Antilles.

C. zonale, Gray, Griff Cuv. 12, Pl. 14, fig. 1, China?

* *Batilla*, a shovel; from the lengthened form of the shell, and the conformation of the base of the aperture.

“From the coast of Chusan. Some were brought to Dr. Cantor from the entrance of the canal; but he did not himself find them in the estuary.”

This shell does not agree with the characters of any of the subgenera of *Cerithium* in which Lamark and Gray have placed it, and the structure of the base of the columella is almost precisely that of *Planaxis*, Lamark, from which the form is sufficiently distinguished by the truncation of the base of the aperture, its sinuous outline, and the absence of the interior ribs, as well as by the elongated form of the spire. Swainson has considered *Planaxis* to be a terminal genus of the *Melaniæ*, and the present species in its form and sinuous lip presents characters in consonance with the typical species of *Melania*, while the columella approaches to the structure of that of *Melanopsis*. As in *Planaxis* and many of the *Cerithina*, there is a callus attached to the penultimate whorl near the top of the aperture, and its scabrous surface and occasional disposition to form a varix on the last whorl behind the pillar, give a farther resemblance to that sub-family.

LAGUNCULA, Nov. Gen.

Testâ turbinatâ, subglobosâ, aperturâ majori, integrâ, oblongâ, peristomate interrupto, labio subreflexo; umbilico profundo, tortuoso.

LAGUNCULA PULCHELLA, Benson.

Testâ albido-glaucâ, ovato-globosâ; anfractibus convexis, lineis longitudinalibus, elevatiusculis, aliis obliquis decussatis, instructis; suturis impressis; aperturâ intus fasciâ latâ pallidé-castaneâ ornatâ, columellâque intus concolori.

“Asserted to be an inhabitant of the canals at Chusan, and found under the same circumstances as *Venus chinensis*.”

The raised lines crossing each other, give the facet-like appearance to the surface, which is frequently observable in *Limnaea*. The form of the umbilicus and the greater prominence of the raised lines near the umbilicus shew an approach to the subgenus *Globularia*. Whorls 5, exclusive of the apex, which is less acute than in *Assiminia*. The substance of the shell is thin, and it has much the aspect of a shortened *Paludina*, such as *P. crassa*. It appears

to be related both to *Assiminia* in the *Turbinidæ*, and to *Lacuna* and *Globularia* in the *Naticidæ*. From the former it is distinguished by its more globular form, and by the openness of the umbilicus, as well as by the absence of any distinct shelly plate, adhering to the body-whorl, within the aperture. From *Lacuna* it may be known by the circumstance of the umbilicus being situated about the centre of the aperture, instead of near its summit, and by the same absence of a shelly plate. From *Globularia* it is distinguished by its more lengthened form, less concave inner lip, and by the absence of a thickened belt at the base of the body whorl.

MYTILUS NIGER, Benson.

Testâ oblongâ, trigonâ; cardine unidentato; natibus subincurvatis, decorticatis, sub epidermide albis, marginibus purpurascutibus; intus margaritaceo-splendidâ, margiue purpureo. Long. 3.4 poll. Lat. 1.7.

It is punctuate in the interior, especially near the beaks. There are *Flustra* on all the specimens, leading to the suppositiou, notwithstanding their nacre, that the habitat is mariue.

DREISSENA PURPURASCENS, Benson.

Testâ oblongâ sub-quadratâ, radiato-plicatâ, sub epidermide albo purpureoque ornatâ, intus margaritaceâ, epidermide brunneo, apice subincurvato, compressiusculo. Long. 1.5, Lat. 0.8 poll.

The anterior margiu is minutely toothed. The posterior muscular impression is curiously honey-combed, and the whole of the interior is strongly punctuate at nearly equidistant points. The plicæ or raised striæ are strong within a short distance of the beaks and along the anterior side of the umbonal slope, but become obsolete on the rest of the shell. The epidermis is scabrous and covered with a minute weed, which looks like a fresh-water production. The septum at the beaks refers this shell to *Dreissena* of Van Beneden, which includes the fluviatile species *polymorpha* of Europe.

“Dr. Cantor never saw those muscles alive, but found the empty shells about the houses at Tinghae. The Chinese said that they were found in great numbers in the canals close to the sea, but only in winter, when large supplies are brought to market. They also asserted that they attain upwards of six inches in length.”

MODIOLA SENHOUSIA, Benson.

Testâ transversé oblongâ, subalatâ, gibbâ, læviusculâ; anticé angustatâ; intus iridescente; epidermide olivaceâ, obscuré radiatâ; alâ natibusque strigis flexuosis spadiceis ornatis, basi leviter emarginatâ. Long. 1.2, Lat. 0.6 poll.

Named by Dr. Cantor after the late Sir H. Le Fleming Senhouse, who first observed it and pointed it out to him. This gallant officer who commanded the naval forces in the attack on the city of Canton which resulted in its submission to the British arms, and who fell shortly afterwards a victim to his exertions in that engagement, was much attached to Natural History.

“Sir H. Le Fleming Senhouse observed numbers of this shell on board of one of the captured junks, where specimens were obtained from the Chinamen, who had brought a large supply, preserved in salt, from the east coast of Canton Province. Dr. Cantor afterwards found two specimens on the mud among the fragments of rocks which line the coast of Chusan. People at Tinghae were well acquainted with the muscle. Judging from the heaps of shells which lie about every house at Chusan, the people are great consumers of shell fish, and it is amusing to see how expert they are in opening bivalves, for which their inch-long nails are well adapted. Dr. Cantor later observed this shell inhabiting the shores of the Malayan Peninsula, Singapore and Pinang.”—

The form belongs to the subgenus *Brachyodontes* of Swainson. A nearly allied, but much smaller, species occurs in the Creeks of the Sunderbuns, which I propose to describe as *M. variegata*.

ANODON GIBBUM, Benson.

Testâ fragili, ovatâ, tumidâ, antice rotundatâ, postice subalatâ, supra angulatâ, extremitate posticâ subangulatâ, natibus concentricé rugosis, rugis parallelis, subdistantibus, areâ posticâ radiis tribus approximatis, leviter elevatis, rugosisque, munitâ; margaritâ interius albidâ versus apicem aurantio-tabescenti, versus marginem purpureo-viridique splendidé margaritaceâ; margine fusco; epidermide olivaceâ, obscure radiatâ. Long. 2.0, Lat. 3.2 poll.

This shell approaches in form and outward appearance so nearly

to one of the varieties of *A. cygneum*, that at first sight, it might be difficult to distinguish them; but on opening the valves, the superior splendour and vivid colouring of the Chinese shell at once suggest a specific difference. *A. cygneum* shews vestiges of raised rays, similar to the three on the surface of *A. gibbum*, but in an English specimen, of the variety *incrassatum*, does not present the concentric rugæ on the beaks, which are exhibited by Irish specimens of another variety, in which however, they are closer and more delicate than in the Chusan shell. The sub-cardinal muscular impressions are more immediately under the beaks in *A. gibbum*, while in the British species they are more removed towards the anterior side.

“Sometimes 5 inches in length. Very common in mud in the canals. Sold in the bazaars as an article of food. Large specimens are very brittle, and precaution should be taken to dry them in the shade.”

UNIO (THELIDERMA, Swainson,) LEAII, Gray.

Testâ crassâ, subovatâ, alatâ, compressâ, umbonibus dentibusque cardinalibus extremitati anticæ angustiori approximatis; valva sinistra dente cardinali interiori margineque cardinali pene parallelis; illa versus dentem lateralem mediocriter productam spectante; valvâ dextrâ dente cardinali unicâ crenatâ; valvis intus minime profundis; margaritâ iridescente, pallide salmonis colore tinctâ; natibus minimè prominentibus; rugis seriebus duabus e lineâ umbonali divaricatis; posterioribus simplicibus, anterioribus, basalibusque nodulosis, testam exteriorem munientibus, epidermide flavo-olivaceâ. Length 2 inches, breadth 3, weight of the two valves $1\frac{1}{2}$ oz.

The interior lobe of the cardinal tooth in the left valve is in a line with the lateral tooth, or nearly so. The anterior impression of the adductor muscle is finely sculptured in a radiate crystalliform manner. The epidermis is slight yellowish olive, verging into light brown. The posterior margin is sinuous, owing to the ends of the nodulous radiating ribs, which diverge in 2 curved series from the umbonal slope: those towards the posterior margin and wing being simple, while those which run towards the basal and anterior margin, consist of a series of nodules. The two smaller muscular impres-

sions of the cardinal group are in this species situated transversely, one of them being remote from the large impression, but in *U. divergens*, one is situated above the other, and both adjoin the large impression.

This shell is evidently the same species as that figured by Gray in Griffith's Cuvier, Vol. XII. Pl. 21, fig. 1, but without a description. The aspect of the shell, and still more that of *U. divergens*, reminds the observer of the thick nodulous forms which inhabit the waters of North America, and is quite unlike that of any of our Indian species, only one of which attains any moderate degree of thickness.

"A perfect specimen of this and a single (left) valve of the next species were found in a house at Tinghae. They are eaten by the inhabitants, who asserted that the shell is found in fresh-water somewhere on the Island. At Macao, Dr. Cantor afterwards saw a specimen with a gentleman who had received it from a native of Canton. The latter asserted that the shell inhabited the mud in the Canton river, at some distance in the interior."

UNIO THELIDERMA, Sw.) DIVERGENS, Benson.

Testâ crassâ, angulato-ovatâ, subalatâ, tumidiusculâ, facie externa tuberculato-plicatâ, rugis seriebus duobus e lineâ umbonali divaricantibus; posterioribus simplicioribus, anterioribus basalibusque plerumque nodulosis; natibus mediocriter prominentibus, epidermide nigrescente, striis subimbricatis. Valvæ sinistrae dente cardinali interiori versus angulum marginis posterioris basalisque spectante, ad latus exterius laminis pluribus munito; dente exteriori pene obsolete brevi, a basi interioris divaricato; dente laterali brevi crasso. Long. 2.65, Lat. 3.5 poll.

The lateral tooth is nearly parallel with the direction of the inner cardinal tooth, instead of forming, as it were a prolongation of the same line, as in the last species. The anterior impression of the adductor muscle is irregularly reticulate. Anterior margin sinuous, from the protrusion of the extremities of the rugæ. Weight of a single valve $2\frac{3}{4}$ oz. nearly. It is not very distantly related to the American species *U. costatus*, Rafinesque (*undalatus*, Barnes) figured in Conrad's Monograph in plate No. 17.

CORBICULA FUSCUTA, (Lamarck.)

Testâ cordatâ subinæquilaterali fuscovirente, tumidiusculâ, politâ, intus et ad nates violaceâ, extrinsecus sulcis crebris circumdatâ, rugis intersitis subimbricatis; margine interiori plerumque nigrescente; natibus decorticatis. Lat. 1.3, Long. 1.15 poll.

This appears to be *Cyrena fuscata* of Lamarck, belonging to the division which Megerle has separated under the name of *Corbicula*, and which is well distinguished with reference to the minutely serrated and elongated laminar lateral teeth. The plica on the outside of the valves are more distant than in our Indian species.

“Found in the mud in the canals; sold in the market.”

VENUS SINENSIS, Auctorum.

Testâ orbiculatâ, convexâ, albidâ, marginibus violaceis denticulatis, extrinsecus radiis violaceis plicisque concentricis exilissimis ornatâ; disco plerumque ferrugineo; dente cardinali postico, bifido sæpe bilobato, laminæ cardinalis extremitate posticâ concavatâ. Long. 1.7, Lat. 1.65.

Icon. Wood, Pl. 8, fig. 76, non bene.

In most specimens, the coloured rays are confined to the posterior half of the shell; but occasionally, they pervade the whole disk, and decussate the concentric plaits in such a manner, as to deceive the eye, and to cause the belief that there is a radiate striate sculpture. The siphonal scar cuts sharply through the sub-marginal impression, and ends in a point near the centre of the shell, as in *Artemis lincta*, and, in a less degree in *Venus gallina*.

“Dr. Cantor never saw this bivalve alive, but judging from the number of shells lying about houses at Chusan, it must be a common article of food. According to the Chinese, it is an inhabitant of the canals.”

SANGUINOLARIA IRIDESCENS, Benson.

Testâ subelliptica, compressâ, albidâ, iridescente, versus apicem incarnatâ, exilissime transversè striatâ, striis obsoletis radiatim decussata; latere postico subrostrato, subangulato, antico longiore, rotundato.

This shell has a chatoyant reflection on the exterior of the valves, of which the substance is not in the least degree pearly. The rostrated end exhibits a faint trace of the fold which characterizes the *Tellinæ*.

“ Found under the same circumstances as the last, and asserted to be an inhabitant of the canals.”

ARCA GALACTODES, Benson.

Testâ subrhomboideâ, tumidâ, subæquilaterali, anticé subangulatâ, posticé rotundatâ, multiradiata; radiis exilissimis auctâ, rugis decussantibus; cardine mediocri, terminis exterioribus angulatis; natibus lævibus remotiusculis, incurvatis; margine lævi; epidermide fuscâ. Lat. 0.75, Long. 0.5, poll.

This shell belongs to the sub-division of *Arca*, which contains the English marine species *A. lactea* and the Crag fossil *A. lactanea*,* Wood. It is sufficiently distinguished from both by its tumid form; its greater length from beak to base, in comparison with its breadth, by the shortness of its cardinal line, and its more equilateral form. As in those species, the teeth are vertical at the centre of the hinge line, and inclined or radiate at the extremities. The lozenge-shaped space between the beaks is occupied by numerous raised lines, vertical to the hinge line, which are crossed again by faint depressed lines, affording a firmer hold to the ligament and performing the same office as the angulate concentric channels or scorings in *Byssarca*.

“ Found under the same circumstances as the last, and equally asserted by the Chinese to be an inhabitant of the canals.”

NOVACULINA CONSTRICTA, (Lamarek.)

Testâ albâ, tenui, transversè oblongâ, læviusculâ, extremitatibus rotundatis, radio mediano subconstrictâ; epidermide olivaceo-flavescente, postice quasi capillis intertextis adhærentibus vestitâ. Lat. 2.45, Long. 0.75, poll.

Solen constrictus, Lamarek, Vol. 5, p. 455.

This shell, which Lamarek has described as *Solen constrictus*, and which, on the authority of Péron, he considered to be from the Chinese or Japanese seas, appears to have been a specimen of this

* Mag. Nat. Hist. Vol. IV. N. S. P. 232, Pl. Supp. No. 13, f. 3.

shell, deprived of its epidermis. The terms in which Lamarck mentions its habitat, and the doubt whether it belonged to China or Japan, may well account for his describing it as a sea-shell. He places it immediately after the British marine species *Solen antiquatus*, which approaches *Novaculina* in form and in its exerted medial beaks, though it differs in the number of the teeth. From *Novaculina gangetica*,* (nobis), to which it bears a near resemblance, it is well distinguished by the radiate depression which runs from the apex to the base of the shell, and which bears an appearance, as if a string had been tightly tied obliquely round the closed valves when in a soft state.

Novaculina now numbers five species, two of them American, two Chinese, viz. *constricta* and *acutidens* (Sowerby, Broderip, Zool. Jour. Vol. IV. p. 361), and the Indian *gangetica*, the species on which the genus was originally founded. Swainson has adopted it as a subgenus of *Solen*. Gray's *Solen novaculina* (Griff. Cuvier, Vol. 12, Pl. 31, fig. 1.) appears to represent an individual of *gangetica*, of which the teeth were injured. A dwarf variety of the latter shell occurs in the mud of the aqueducts in Calcutta.

“*Novaculina constricta* was picked up among a number of other shells, thrown in a heap outside the kitchen door at the house of the first civil Mandarin of Ting-hae.”

With reference to the foregoing descriptions, it is interesting to observe that several forms are absent which might have been expected to occur in the latitude of Chusan. Among the land Testacea, independently of the true *Limaces*, we may notice the want of *Pupa*, *Vertigo*, *Carychium* and *Cyclostoma* which are met with in the temperate and warmer regions of Western Asia among rocks and under stones. We miss the more ventricose forms of *Bulimus* as well as of the genus *Achatina*. *Succinea* is also wanting, but occurs abundantly farther south, at Macao. Among the fresh water genera we miss *Ampullaria*, *Neritina* and *Navicella*, and among the Acephala, the genus *Psidium*.

MORADABAD, December 29th, 1841.

* Gleanings in Science, Vol. 2, p. 63, 1830, and Pl. V. fig. 4, vol. I. and Sowerby's Manual, fig. 63.

A brief Notice of the Subhāshita Ratna Nidhi of Saskya Pandita, with extracts and translations by the late M. A. CSOMA DE KÖRÖSI.

The following paper was written so far back as 1833, and would have been published in continuation of the series which appeared in the earlier Numbers of this Journal, had not the death of the writer thrown difficulties in the way of bringing out the Tibetan text. These difficulties have been removed through the kind assistance of Dr. Campbell of Darjiling, who has had the proofs corrected by Lama Aden Cheboo at that station, who had studied the Buddhist religion and Tibetan literature at the monastery of Menduling in Thibet.

Cs. de Körösi refers to leaf 23, page 44 of the Index of the Kah-gyar, which collection he had previously noticed in Vol. II. of the Journal.—ED.

This work was composed by the celebrated "Sa-skya Pandita" (called in Tibetan, རྣལ་དགའ་ཐུབ་མཚོ་ཀ་དཔལ་བཟང་པོ་ K'un dgah gyal-mts'han dpal bzang-po; in Sanskrit, Ananda Dwaja Shrī Bhadrā), who flourished in the 13th century, in the time of Ginghis-khan and his successors. He resided in the Saskya monastery (a Convent, in Middle Tibet, in the province of Ts'ang, one hundred days' journey distant from Teshi Lungpo (བསལ་ཉལ་ལྷུ་ཀ་པ). That Great Lama (called: "hP'hags-pa hGro mGon" རྣལ་ལྷན་པ་འཕྲེ་མཚོ་ཀ) to whom Kublai-khan (the emperor of China, of the Mongol dynasty, in the last half of the 13th century) had granted the whole Middle Tibet (or U-tsang) was the nephew (or a brother's son) of this learned Pandita. Their descendants possess now also the above mentioned Monastery (with some small appurtenances) and are next in dignity after the two great Lamas of Lassa and Teshi Lungpo. The Sa-skya Monastery (or Convent) is one of those places in Tibet, (བསལ་ཉལ་) where many Sanskrit books (taken or transported from India) may be found now also.

ཚོས་ཀྱི་ལྷན་པོ་སྤོང་བ་ཚོའི་དགེ་བ་བརྒྱུ་ཞུས་ཀྱི་སྤོང་ཅ &c.

- 1 དཔོན་མཆན་ལ་ ལྷན་པ། དང་གཅེན
- 2 དམ་ཚོས་བསྐྱུ་བ་པ། དང་གཞིས།
- 3 ཡོན་ཏན་ཅན་གོང་ཅུ་བསྐྱུ་བ།
- 4 ས་མ་ལ་བསྐྱུ་བའི་ཕྱེད་པ།
- 5 རིགས་མཐོ་བ་དང་ ཅན་པར་ཕྱེད་ཕྱེད་པ།
- 6 མཚོན་བཞེས་ལ་ གཞུང་བཟང་།
- 7 ཡལ་མི་ལ་ སུ་ལོ་ལས་པ།
- 8 ཡིད་ རྒྱང་བ།
- 9 མིག་ལ་ རབས་ལ་ལྷ་བ།
- 10 རྩ་ཚོར་ལ་སྤོང་ ཞེས་པ།
- 11 རྩ་ཚོར་ལ་ཡན་ལུང་ ལྷན་པ།

To the Ten* moral precepts to be added the following Articles ordered by "Srong-b,tsán," a religious king (of Tibet) (Dharma Rája) (or an Apostolic king, or a defender of the faith).

1. Reverence to God. This is one, (or this is the first).
2. Exercise of true religions. This is the second, &c.
3. Respect for the Learned.
4. To pay honour to his parents.
5. To show respect to the high class, (or to those of rank and quality) and to old men.
6. Good-heartedness (or sincerity) to a friend and acquaintance.
7. To be useful to his country-fellow.
8. Equity (or impartiality, or righteousness).
9. To look on (or imitate) good (or excellent) men.
10. To know how to enjoy meat and wealth.
11. To return a kindness received (before).

* The Ten moral precepts are: 1, Not to kill. 2, Not to steal. 3, Not to commit adultery. 4, Not to tell falsehood. 5, Not to abuse (with his language). 6, Not to speak nonsense. 7, Not to slander. 8, Not to be covetous. 9, Not to have a malicious mind. 10, Not to be stubborn in a wrong principle.

དམ་པ་ ཚམས་ གྱི་ལྷོན་རྒྱུ་ལ་ཅི་འདྲ་ཉེས། །

བཤད་པ་འདི་དག་ ལེགས་བཤད་རིག་ཆེན་ གཏེ། །

1 རིག་པ་ནང་པར་འཛིན་པ་ སྐབས། །

ཆེ་འདིར་ མཁས་པ་ མི་ལྷིད་ ཅུང་། །

སྤྱི་བ་ གྱི་མར་ བཅོལ་བ་ལོ། །

ནོར་ལ་ རང་ལྡན་ ལེན་ པ་འདྲ། །

2 ཡོན་ཏན་ ལྷན་ན་ སྤྱི་བོ་ སྲུང་། །

མ་ བསྐྱུས་པར་ ཡང་རང་རང་ལིད་འདྲ། །

དེ་ ལྷན་མི་ རྟོག་ ཅུང་རིང་ ཡང་། །

སྤང་བ་སྤྱི་ལྷོན་ ལེགས་ བཤིན་ འཕྲོ། །

3 མཁས་པ་ ཡོན་ཏན་ དཔལ་ མེད་ཅུང་། །

གཞན་གྱི་ ཡོན་ཏན་ ལྷན་ཏེ་ལེན། །

དེ་ལྟར་ ལྷན་ཏེ་ ལྷན་པ་ལོས། །

ལྟར་ཏེ་ དམས་ ཅེད་ མཚན་པར་ འཕྲོ། །

from Vyāsa, Vālmiki, Akshapāda, &c., I adore the Sovereign of men, the All-knowing. The exhibition of judicious reflexions upon all sorts of worldly affairs, and upon the conduct of the virtuous (holy or excellent) men, without offending (in all these) against good morals, is called “*A Precious Treasure of Elegant Sayings.*”

I. REFLECTION ON THE WISE. (མཁས་པ་བཤད་པ་).

NOTE.—The word བཤད་པ་ (critical investigation) is added, in the text, to the subject of each chapter, but, in this extract, it will be left out.—See the Tibetan Text.

1. Were you to die the next year, acquire science: though in this life you cannot become wise, in your future birth, it will be a recommendatory precious thing, if taken with you.

2. If you are a talented man, every one gathers round about you, without being called; a scented flower, though it be at a far distance, is surrounded with a cloud of swarming wasps.

3. A wise man, though possessed of immense perfections, will learn from others; and by such continual practice, he will at last arrive at omniscience.

- 4 मत्स्य'प' श्रेय'ऽय' प्रिय' श्रु'द'क ।
 दश'प'मद'प्रद' श'य' क्लृ'ण ।
 रथ'ण' श्रु'य'श्रु'र्क'सम'त्रे'रु ।
 शरि'ण'पु'न' दश'रि' क्लृ'ण'गु'क ।
- 5 दय'र' रक्ष'द'न' वर'द' क'म'न' व'न'न'न' प'रि'मि ।
 शरि'ण'पु' यि'क'य'द' गु'क'य'न' श्रु'य ।
 री' श्र'ण' श्रु'य'प' शे'द' शो'द'द' ।
 रक्ष'र' र'ष' श्रु'य'य' श्रे'ण'मि' द'श'रि' ॥
- 6 प्र'व'न' य' म'त्स्य' क' क्लृ'ण'य'द' ।
 श्र'क'त' व'शे'य' य'ऽ' श'य' द'श'र ।
 म'त्स्य' श्रु'द' म'द्रु' श्रु'य' क्लृ'ण'य'द' ।
 श्रे'ण' शे'ऽ'श्रु'य'श्रु'य'य' य'ऽ' र'श्रु'य ॥
- 7 म'त्स्य'प' श्रे'य' प'रि' त्रु'ण'क' श्रु'ण ।
 व'दे'य'ऽ' श्रे'य'य' म'त्स्य' मि'श्रे'य ।
 व'दे'य' क्लृ'ण'य' क्लृ'ण'य'क ।
 क्लृ'ण'य'रि' व'दे'य' श्रे'य' मि' र'श्रु'य ॥

4. If a wise man behaves himself prudently, how can he be overpowered by the enemy, though they be many. That Brahman of Ujjayana, a single man, has overcome all the hosts of the enemy.

5. A brave, wise and a fortunate man (who has accumulated moral merits) though he be alone, overcomes all. The lion, the king of deer (or of wild beasts), and the universal monarch (a Chakravarti king) want no assistant.

6. If you are wise, you may make a slave of the great also. The Garuda, though a strong and mighty bird, is made the vehicle of Vishnu.

7. The wise, in the time of studying, suffer pains ; since, without exertion, it is impossible to become wise. He that is passionate for a small pleasure, never can arrive at great felicity.

- 8 ਸ਼੍ਰੋ'ਦਦ' ਭੁਕ'ਕ' ਭਮ'ਥ' ਕੁਦ'ਘਦ' ।
 ਝੋ'ਥ'ਥ' ਭੁਕ' ਦਥ'ਥੋ'ਥ' ਠੀ'ਧੁ'ਥ'ਥ' ।
 ਦੀ'ਧੁ'ਥ'ਥ' ਚੁਥ'ਥ'ਥ' ਝੋ'ਥ'ਥ' ਭੁਕ'ਥ'ਥ' ।
 ਦੀ'ਥ'ਥ' ਸ਼੍ਰੋ'ਦਦ' ਭੁਕ'ਥ'ਥ' ਥ'ਥ'ਥ' ॥
- 9 ਠੁ'ਥ'ਠੀ'ਠੁ' ਥੀ'ਥ' ਥੀ'ਥ'ਥ' ਠੀ'ਥ' ।
 ਠੁ'ਥ'ਥ'ਥ'ਥ' ਥ'ਥ' ਥ'ਠੀ'ਥ'ਥ'ਥ'ਥ' ਥੀ'ਥ' ।
 ਠੁ'ਥ'ਥ' ਥੀ'ਥ' ਠੁ'ਥ' ਥ'ਥ' ਥੀ'ਥ' ਥ'ਥ'ਥ' ।
 ਠੁ'ਥ'ਥ' ਥ' ਠੁ'ਥ'ਥ' ਥ'ਥ'ਥ' ਠੁ'ਥ'ਥ' ਥੀ'ਥ'ਥ'ਥ' ॥
- 10 ਠੀ'ਥ'ਥ' ਥ'ਥ'ਥ' ਠੀ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ' ।
 ਠੁ'ਥ'ਥ'ਥ' ਠੁ'ਥ'ਥ' ਠੀ'ਥ'ਥ'ਥ'ਥ'ਥ' ਠੀ'ਥ' ।
 ਠੀ'ਥ'ਥ' ਠੁ'ਥ'ਥ' ਠੁ'ਥ'ਥ' ਠੀ'ਥ'ਥ'ਥ'ਥ' ।
 ਠੁ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ' ॥
- 11 ਠੀ'ਥ'ਥ' ਠੁ'ਥ'ਥ'ਥ' ਠੀ'ਥ'ਥ'ਥ' ਠੁ'ਥ'ਥ' ।
 ਠੁ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ' ।
 ਠੁ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ' ।
 ਠੁ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ' ॥
- ਠੁ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ'ਥ' । 1

8. If you are intelligent, though you be weak, what can do to you a powerful enemy? The king of the wild beasts (or of the deer), though strong, was killed by an intelligent hare.

9. The ocean is never satiate with water. The treasury of a king is never full of money. One is never satisfied with the enjoyment of a thing. Wise men are insatiable with elegant sayings.

10. From children also, wise men receive the fine sayings—for sweet scent the navel of a musk deer also is opened.

II. THE EXCELLENT (VIRTUOUS OR GOOD) (ਘ'ਠੁ'ਥ'ਥ')

11. It is always by excellent men that good qualities are more praised (celebrated). The scent of the Malaya Sandal-wood is diffused by the wind into the ten corners of the world.

- 12 दम'व' दयैक'ऽ' वशै'स' सु'र'क ।
 दै'क' सु'व'प'द'द' वदे'श्रु'त' धै'व ।
 क'र'सु' श्रु'त' म'है'क' सु'र' म'है'द'क ।
 सु'त' श्रु'त'स' वदे' वै'स' म'ह'स' क'म'स' सु'त' ॥
- 13 श्रु'त'द'क' स'व'क' श्रु'त' व'है'स'प'क ।
 सु'त' प'र' क'स' श्रु'त' द'क'प'र' उ'सु'त ।
 री'म'स' श्रु'त' व'द'स' प'रै'स'म'स' उ'क' क'म'स ।
 स'द'स' कु' उ'व'उ' वै'स' धै'द'व'श्रु'त' ।
- 14 श्रु'त' सु'त' श्रु'त'प'स' व'है'स'प'क ।
 शै'द'स'द' क'स' सु'त' सु'त' सु'त'प'र' सु'त' ।
 उ'सु'त' प'रै' स'द'क' श्रु'त' व'द'स'प'व' ।
 स'द'स' सु'त'स' सु'व'प' सै'स'सु' उ'है'क ॥
- 15 सु'त'प' द'म'प' सु'त' सु'त' सु'त' ।
 सु'त' प'रै'सु'त'प'र' सु'त'प'र' म'है'स ।
 म'है' क' सु'त'ऽ' र' व'श्रु'त' य'द' ।
 म'है' सु'त' श्रु'त'व' उ'व'उ'प'र' म'है'द' ॥

12. If an excellent (or virtuous) man is chosen for Master, when every one finds his concern and happiness (or has his wish obtained). Wise men say : when the sacrifice is performed with a gem on the top of a banner, it is the sign of the happiness of that country.

13. When men are injured by a wicked prince, then will they remember a virtuous king. They that suffer of a malignant fever think only on cool water.

14. When a wicked prince does injury, a virtuous king is the more ready to defend. To him, that is occupied of an evil spirit, a magician (cheerfully) lends his assistance.

15. A virtuous man, though he decline (in his fortune) show, becomes himself more handsome in his behaviour. We see that a fire-brand though it be turned down, makes its flame ascend (or go upwards).

- 16 दम'प' छुंद'क' षक'स' क' थद' ।
 २०१' २२२' थक'प'स' छुंद'क'स' सुंद' ।
 म०२' थ' सु'क'के' २३३'प' थ'स'
 स'थ' थ' २४' २५' २६' २७' २८' २९' ३०' ३१' ३२' ३३' ३४' ३५' ३६' ३७' ३८' ३९' ४०' ४१' ४२' ४३' ४४' ४५' ४६' ४७' ४८' ४९' ५०' ५१' ५२' ५३' ५४' ५५' ५६' ५७' ५८' ५९' ६०' ६१' ६२' ६३' ६४' ६५' ६६' ६७' ६८' ६९' ७०' ७१' ७२' ७३' ७४' ७५' ७६' ७७' ७८' ७९' ८०' ८१' ८२' ८३' ८४' ८५' ८६' ८७' ८८' ८९' ९०' ९१' ९२' ९३' ९४' ९५' ९६' ९७' ९८' ९९' १००' ॥
- 17 वस'क' के' सु'क' व'स' २२' व'३' ।
 २३' २४' २५' २६' २७' २८' २९' ३०' ३१' ३२' ३३' ३४' ३५' ३६' ३७' ३८' ३९' ४०' ४१' ४२' ४३' ४४' ४५' ४६' ४७' ४८' ४९' ५०' ५१' ५२' ५३' ५४' ५५' ५६' ५७' ५८' ५९' ६०' ६१' ६२' ६३' ६४' ६५' ६६' ६७' ६८' ६९' ७०' ७१' ७२' ७३' ७४' ७५' ७६' ७७' ७८' ७९' ८०' ८१' ८२' ८३' ८४' ८५' ८६' ८७' ८८' ८९' ९०' ९१' ९२' ९३' ९४' ९५' ९६' ९७' ९८' ९९' १००' ॥
- 18 दम' प'३' थ'क'क' सु'स' सु'३' ।
 २४' २५' २६' २७' २८' २९' ३०' ३१' ३२' ३३' ३४' ३५' ३६' ३७' ३८' ३९' ४०' ४१' ४२' ४३' ४४' ४५' ४६' ४७' ४८' ४९' ५०' ५१' ५२' ५३' ५४' ५५' ५६' ५७' ५८' ५९' ६०' ६१' ६२' ६३' ६४' ६५' ६६' ६७' ६८' ६९' ७०' ७१' ७२' ७३' ७४' ७५' ७६' ७७' ७८' ७९' ८०' ८१' ८२' ८३' ८४' ८५' ८६' ८७' ८८' ८९' ९०' ९१' ९२' ९३' ९४' ९५' ९६' ९७' ९८' ९९' १००' ॥
- 19 सु'थ'प' ३३' थ'थ' के' थ' ३३' ।
 दम'प' व'३' सु'क'प' ३३' ।
 ३४' ३५' ३६' ३७' ३८' ३९' ४०' ४१' ४२' ४३' ४४' ४५' ४६' ४७' ४८' ४९' ५०' ५१' ५२' ५३' ५४' ५५' ५६' ५७' ५८' ५९' ६०' ६१' ६२' ६३' ६४' ६५' ६६' ६७' ६८' ६९' ७०' ७१' ७२' ७३' ७४' ७५' ७६' ७७' ७८' ७९' ८०' ८१' ८२' ८३' ८४' ८५' ८६' ८७' ८८' ८९' ९०' ९१' ९२' ९३' ९४' ९५' ९६' ९७' ९८' ९९' १००' ॥

16. A virtuous prince, though he be at a far distance, from far also does favourably protect his own followers. By the gathering together of big clouds in the atmosphere, the corn of the field more increases.

17. During life, renown (or a good name) is the cause of joy ; in the other world, happiness is (man's) delight ; in wealth only, without those two things, a wise man can have no pleasure.

18. Excellent qualities, though be exonerated, spread and become visible everywhere. The blossoms of the nutmeg tree, though grown dry, diffuse on all sides their sweet scent.

19. A king is great in his dominions ; a virtuous man is respected whithersoever he goes. A flower is beautiful, generally, for a high day. A gem for a head ornament is every where esteemed.

- 20 शूँदं शैदं त्रुयं च त्रुयं सुमदं ।
 शं प्रु त्रुयं च महं त्रुयं च वरदं ।
 तं महं त्रुयं च त्रुयं महं त्रुयं च दे ।
 दमं च त्रुयं च महं च यं त्रुयं ॥
- 21 दमं च महं च दं च यं च यं ।
 प्रुयं च महं च यं त्रुयं च वरदं ।
 वरदं च यं च महं च त्रुयं च वरदं ।
 वरदं च यं च महं च त्रुयं च वरदं ॥
- 22 वरदं यं त्रुयं त्रुयं त्रुयं त्रुयं च वरदं ।
 त्रुयं च महं च यं त्रुयं च वरदं ।
 वरदं च यं त्रुयं च वरदं च वरदं ।
 दं च महं च यं त्रुयं च वरदं ॥
- 23 त्रुयं च महं च यं त्रुयं च वरदं ।
 दं च महं च यं त्रुयं च वरदं ।
 वरदं च यं त्रुयं च वरदं च वरदं ।
 दं च महं च यं त्रुयं च वरदं ॥

20. A hen, when at rest, has much fruit; a peacock, when it remains still, has a handsome tail; a gentle horse has a swift pace; the quietness of a holy man is the sign of his being a wise man.

21. Though equal benefits be conferred on the excellent and the vulgar, the return of those kindnesses is not equal. Though there has been no difference in the seed sown in a field, yet there is an immense variety in the crop.

22. Keep up (preserve) your noble descent by your conduct—when your practice is bad, your birth is of no value. The Sandalwood has a fine scent, but, if a man reduces it to charcoal, who will buy it?

23. The great, though sometimes they be distressed (or disgraced) for a while, have no reason to be grieved. The moon, though she be eclipsed for a while by the planet, yet soon appears again.

- 28 वदन् नृदः केषु श्रेयोः कर्मण ।
 श्रेयः श्रेयोः श्रेयोः श्रेयोः श्रेयोः ।
 श्रेयोः श्रेयोः श्रेयोः श्रेयोः श्रेयोः ।
 श्रेयोः श्रेयोः श्रेयोः श्रेयोः श्रेयोः ॥
- 29 वदन् वदन् वदन् वदन् वदन् ।
 वदन् वदन् वदन् वदन् वदन् ।
 वदन् वदन् वदन् वदन् वदन् ।
 वदन् वदन् वदन् वदन् वदन् ॥
- 30 इदं पदं कर्म श्रेयोः श्रेयोः ।
 श्रेयोः श्रेयोः श्रेयोः श्रेयोः श्रेयोः ।
 श्रेयोः श्रेयोः श्रेयोः श्रेयोः श्रेयोः ।
 श्रेयोः श्रेयोः श्रेयोः श्रेयोः श्रेयोः ॥
- 31 श्रेयोः श्रेयोः श्रेयोः श्रेयोः श्रेयोः ।
 श्रेयोः श्रेयोः श्रेयोः श्रेयोः श्रेयोः ।
 श्रेयोः श्रेयोः श्रेयोः श्रेयोः श्रेयोः ।
 श्रेयोः श्रेयोः श्रेयोः श्रेयोः श्रेयोः ॥

28. People seek to find fault with the excellent, and not with the low men. They look with astonishment to costly longings, but who would do so to a fire-brand ?

29. Not to be cheered up by praise ; not to be grieved by shame —but to know well his own perfections, is the characteristic sign of an excellent man.

30. Those are no vain riches that are gotten by knowledge, strength and skill. The dog and the cat, though they stand erect, are living samples of impudence.

31. It is the master's greatness, if his servants are in every respect well satisfied. The embellishments put on a horse, are they no ornaments for the master himself ?

- 32 རི་ལྷ་རི་ལྷུང་། རི་དཔོན་ ལྷིས། །
 འཁོར་ ལ་ རིན་ལྷིས་ བསྐྱེདས་ ལྷུང་པ། །
 དེ་ལྷ་ དེ་ལྷུང་ འཁོར་ གཡོང་ ལིས། །
 རི་ དཔོན་ ཉིད་ ལྷི་ ལྷ་པ་ ལྷུལ། ॥
- 33 བདག་ཉིད་ རྗེ་པོ་ གནས་ པའི་སུ། །
 མཁས་པ་ གཞན་ དག་ ལྷ་ ལིས་ རྗེ། །
 མཁའ་ ལ་ ཉི་མ་ ལུ་པ་ན། །
 ལྷུ་ སྐུ་ མང་ ཡང་ མཐོང་ མི་འགྲུང། ॥
 ཡ་འབས་བདེག་པ་ལྷེ། །
- 34 ལྷེ་པོ་ དན་པ་ འགྲུང་ ཐོབ་ ལུང་། །
 ལྷག་པར་ ལྷེད་ ལམ་ དན་པར་ འགྲུང། །
 འབལ་ ལྷ་ རི་ལྷུང་ བསྐྱོང་ ལྷུང་ལུང་། །
 ལྷུང་ཙ་ འབལ་ པ་ རོ་ནུང་ འདོད། ॥
- 35 དམན་ ལ་ ལྷེད་པ་ བཟང་ ལུང་ ཡང་། །
 དེ་ནི་ བཅོས་ མའི་ རྗེ་ ལུང་ ལིན། །
 རེལ་ ལ་ རོ་ལྷུང་ ལུང་ ར་ བསྐྱེད་ཡང་། །
 ལྷ་ དང་ ལྷེད་ན་ ལུང་ མའི་ལྷེན། ॥

32. As the master takes care of, and kindly protects his servants (or subjects) so are managed the master's affairs also by the servants.

33. At the same place, where the great Lord (Buddha) is present, who would acknowledge any other wise man? When the sun has arisen, though there be many distinguished stars in *the* heaven, none of them is visible.

III. THE FOOL (MEAN, LOW, WICKED, BAD) (སྤྱན་པེ)

34. A wicked man, though he gets riches, grows worse in his conduct. A stream howsoever it be turned back, *yet* endeavours to flow downwards.

35. Though a wicked man appears good in his conduct, it is but a hypocritical life. Though a crystal be made to have the colour of a gem, yet, when put in water, it shows its own colour.

- 36 ཚེན་པོས་ འབད་ནས་ བརྒྱུ་བ་པའི་ ལོས་ །
 དན་ པས་ སྒྲ་ཅིག་ གཅིག་ ལ་ འཇོམས་ །
 ཞིང་ པས་ ལོ་ རྒྱུ་ འབད་པའི་ ཞིང་ །
 སེའ་བས་ སྒྲ་ཅིག་ རྒྱུ་ལ་ ར་ རྗོལ་ །
- 37 དན་ པ་ ཡལ་ ཚེའ་ འང་ གི་ རྗོལ་ །
 གང་ ཡིན་ གཞན་ ལ་ འགོད་ པར་ཉེད་ །
 རྩ་ ཏས་ མ་ གཅིང་ རོས་ པའི་ མཚུ་ །
 ས་ གཅིང་ གཞན་ ལ་ འབད་ནས་ འཕྲིད་ །
- 38 རྒྱུ་ལ་པོ་ ལྷ་བ་ལ་ རྒྱུའ་ན་ །
 དོན་ཉམས་ དེ་ཡང་ ཉམས་པར་ འཇུའ་ །
 རྩ་སྤེས་ རྒྱུ་ པོ་ བསྐོས་པ་ཡིས་ །
 འཕོའ་ རྒྱུ་ འང་ ཡང་ བསད་ རེས་ གས་ །
- 39 མོངས་ པ་ བདེ་བ་ འདོད་ བཞིན་ ར་ །
 ལྷ་ བ་ རྒྱུ་བཤུལ་ འབའ་ཞེས་ རྒྱུ་བ་ །
 གདོན་ རྒྱུ་ བཏམ་ པའི་ རྒྱུ་བོ་ འབའ་ །
 རྒྱུ་ བཤུལ་ རྩང་ རྒྱུ་ རྒྱུ་བ་ མཐོང་ །

36. A great man's wise arrangements are annihilated in a moment by wicked men. A cornfield cultivated for years and months by the husbandmen, is suddenly destroyed by a hail.

37. In general, a bad man rubs on others the defects which he has in himself. The crow, after having eaten some unclean thing, earnestly rubs her bill on a clean ground.

38. If a business be committed to a fool, it will fall short, and the fool himself will be crushed under it. The fox-born, being elected king, it is said, destroyed his distressed train also.

39. The foolish man (stupid) when he wishes for happiness, works only on his distress. Some one occupied by an evil spirit, when he wishes to be freed from pain, deprives himself of life.

- 40 རྒྱལ་མུ་ བཞུག་ དེ་ན་ མི་ ལེ་མས་པ་ །
 དེ་ལོ་ ལྷོད་པ་ ལྷུ་ལས་དང་ མཚུངས་ །
 བཟུང་ བཟུང་ འབུལ་ རིག་མུ་ འཕྲོགས་ཀྱང་ །
 བསྐྱུ་བ་པར་ ལྷུ་ལས་པ་ མ་ ཡིན་ནེ་ །
- 41 ཡན་དང་ མི་ཡན་ མ་དཔུང་ཅིང་ །
 ལྷོ་ དང་ འོས་ པ་ མི་ བསྐྱུ་བ་ པར་ །
 ལྷོ་ འབྲུངས་ འབུལ་ རིག་ དེ་ན་ བཞེར་པ་ །
 ལྷུ་ མེད་པ་ལོ་ ཡལ་པ་ ཡིན་ །
- 42 ལྷུ་མེད་པེ་ དབྱུས་ཀ་ དལའ་ཞིང་ ཚེ་ །
 མཁས་ པེ་ མཚན་ཀ་ ལུ་མ་ཞིང་ འཕྲུང་ །
 རོག་ དང་ ལྷོག་ འཕུ་ མེད་ཀ་ ཡང་ །
 ཡ་སོ་ ཅན་ ལྷི་ བ་ལང་ ཡིན་ །
- 43 བུང་ཀ་ བཟུང་ བཟུང་ ཡོད་ དེར་ ལྷུ་ལས་ །
 དལོས་ པེ་ ལྷུ་ལས་ བཟུང་ ཡང་ འཕྲུང་ །
 བཟུང་ དང་ བཟུང་ བཟུང་ ལེས་ཀ་ ཡང་ །
 མཚུངས་མ་ མེད་ པེ་ ལྷི་ ལན་ ཡིན་ །

40. The action of a man, who cares nothing for the welfare of others, is like that of a beast. Though he is an associate at eating and drinking, but he is unable to make them ready (or prepare).

41. He that makes no reflection on what is useful and the contrary; and does not improve his understanding and experience, is a swine without hair, that seeks only to fill his belly.

42. Some one makes most among the fool, but before the wise, he shrinks back. Though he has no hump and dewlap, yet he is a beast that has his upper-teeth.

43. He hastes to where there is meat and drink; but if you give him some business to do, he runs away; though he can speak and laugh, yet he is an old dog without a tail.

- 44 མིག་ རྩིས་ རྩུ་ལོས་ དགང་ སྤྱེ།
 མའིད་ རྩུང་ རྩུང་ རྩུས་ དགང་ བ་སྤ།
 རིང་ རྩུང་ ས་ བོན་ ཅདབ་ སྤྱེ།
 སྤྱེ་ རྩུང་ རྩུང་པས་ མཐུ་བ་ལྷོ། ॥
- 45 རིགས་ བཅས་ སྤྱུ་པོ་ རས་ལོན་ ཅན།
 རྩུ་པོ་ལོན་ ཡང་ རྩུས་པར་ རྩུང།
 རོམ་པ་ ཅང་མི་ ས་ལྱིན་པས།
 རྩུ་བས་ རྩུ་ རྩུ་ རྩུ་ ས་ ཅུམ་ རྩུང། ॥
- 46 སྤྱུ་པོ་ལོ་ རྩུང་ཅ་ མའས་ བ་བས།
 རྩུ་ རྩུ་པ་ རྩུ་ པར་ རྩུས།
 རྩུ་ རྩུ་པ་ རྩུ་ པར་ རྩུས་ རྩུང།
 མའས་ བ་ རྩུ་པ་རྩུང་པར་ རྩུང། ॥
- 47 རོན་ཏན་ རྩུ་ པོ་ རྩུ་པོ་ རྩུང།
 རོན་ ཏན་ ཅན་ རྩུ་ པོ་ རྩུང།
 ཅངས་ རྩུ་ རྩུ་པ་ རྩུ་ པོ་ རྩུང།
 རོ་ རྩུ་ རྩུ་ པོ་ རྩུ་ པོ་ རྩུས། ॥

44. It is easy to fill with water a beast's (or ox's) foot-step—a small treasury may easily be filled with money; to sow a little field with corn seed, requires not much labour; it is easy to satisfy with science a little understanding.

45. A proud foolish promiser, though he be great, will be defeated. By having given a pace of ground (stob-l,dan) Balarāma has lost the three earths—(worlds).

46. In the estimation of ignorant people, a monkey-catcher is more preferable than a wise man—when that is served with butter and meat, this is sent empty handed away.

47. Some illiterate men are more inimical to a learned man. It is said, if in a snowy country, during the winter, grows up (or comes forth) any corn stalk, it is an unlucky omen.

- 48 མོན་ ཏཱ་ ལོ་ག་ པར་ ལྷུངས་ པ་ འགའ །
 ལེགས་ པར་ ལྷུངས་ པ་ ལྷུང་ཙ་ གསེད །
 ལྷ་པ་ མེད་ ཀ་ ལྷུང་ ལྷཱ་ འགའ །
 ཡན་ལུག་ མེད་པའི་ ལྷོན་ཙ་ ལྷུང །
- 49 མོ་ག་ ཉམས་ པ་ ལེས་ པ་ ཅམས །
 མོ་ ག་ ཚེད་ བར་ ལྷོད་ལ་ བཞེས །
 ཚེ་ཏའི་ ལྷུག་ཙ་ ལྷོན་པ་ ཀ །
 མེད་ བཞེས་ པ་ལ་ མེད་ མི་ ལྷོ །
- 50 མོ་ག་ ལོ་ག་ པར་ ལྷུག་པ་ འགའ །
 ཡང་དག་ མོ་ག་ ལྷུང་ལ་ གཤེ །
 ལྷུས་ལྷུ་ ལྷོ་ལི་ མཚོ་ ཅན་ ཅམས །
 བཞེན་ བཟང་ ལྷུང་ མེད་ ཡན་ ལེས་བཞེས །
- 51 ལེས་ འཔ་ མད་ པའི་ ལྷུག་པོ་ ཅམས །
 མད་ ཡང་ དག་ལི་ དབང་ཙ་ འགྲོ །
 ལྷུང་ ལེན་ ལྷོ་ལས་ ལྷཱ་ ལྷུང་ ལོ་དས་པ །
 རི་ བོད་ ལྷོ་ ལྷཱ་ གའི་ག་ ལིས་ བལྷུ །

48. Some that are ill-versed in science, will find fault with them that are well founded in it. In some islands it is counted for a defect in members, if one has not a goitre.

49. They that know only imperfectly the religious rites, condemn those that perform them exactly. In the country of Chara, he that walks on two feet, is not counted for a man.

50. Some that perform wrongly the religious ceremonies, mark them that do exercise them accurately. Those men that have a head like a dog, contemptuously say, that he, who has a handsome face, is a woman.

51. Foolish men, wanting understanding, though they be many, go full into the power of the enemy. One intelligent hare has subdued a whole herd of strong elephants.

- 52 शेषं एव मयः परं वेदस्य ह्येदं हृदं ।
 यथा क्लृप्तं एदं च यथा यथा नृदं ।
 एदं एदं एदं च यथा वेदं यथा ।
 येनैव एदं च ह्येदं यथा यथा ॥
- 53 शुक्लं वेदस्य ह्येदं यथा यथा ।
 यथा ह्येदं यथा यथा यथा यथा ।
 यथा यथा यथा यथा यथा यथा ।
 ह्येदं यथा यथा यथा यथा यथा ॥
- 54 शुक्लं यथा यथा यथा यथा यथा ।
 ह्येदं यथा यथा यथा यथा यथा ।
 यथा यथा यथा यथा यथा यथा ।
 यथा यथा यथा यथा यथा यथा ॥
- 55 यथा यथा यथा यथा यथा यथा ।
 यथा यथा यथा यथा यथा यथा ।
 यथा यथा यथा यथा यथा यथा ।
 यथा यथा यथा यथा यथा यथा ॥

52. It is seldom, that riches without understanding were advantageous to any one. The all-bestowing cow's milk, (as the common proverb is) is sucked up by the calf.

53. Foolish men, that amass riches, never think on, that they have their kinsfolk (or relations). After having amassed wealth, by all means of wickedness and cursing, they die away like the rats.

54. He that wants always to be defended (or supported) by others, at last, certainly shall fall. It is said, the tortoise, that was carried by two crows, fell down on the ground.

55. Not to understand what good and bad is; to forget a kindness done to one; not to marvel at what is marvellous; to ask again what one has clearly perceived; to think and to follow one from behind: are the characteristic signs of a foolish man.

- 56 दसुद' केशस' उशे'क' महस' सुद'य ।
 श्व'स' क' दे' यी' श्व' उद'क' प्रेद ।
 यत्र' यद' मर्दे'क' क'क'ल'स' उहस ।
 दस'य' मर्दे'क' दस'स' त्रि'स' उदे'य ॥
 सु'क'पे' श'द'स'य'श्वे । 3
- 57 दस'क' प'ये'द'स' सु'द' के'क'य'द' ।
 री'स'स' श्व'क' क'द' य'स' त्रि'य'त्रि'स' श'के'क' ।
 यश'स' य' श्व'स' शि' द'र' श्व' यी'स ।
 सु'दु' शि'द' शि' श्व'क'स' सु'द' ॥
- 58 सु'क'पे' य'क'द'क' श'र' उ'द'क' दे ।
 म'द'स' य'स' य'क' द'क' श'द'उ' श्वेद ।
 श्व'स' म' क'द' श्वे'द'क' उ'द' ।
 श्व'द'सु' श्वे'द'उ' य'द'स' क'द' उ'द' ॥
- 59 य'क'द'क' क'द' क'स'स' द'श्व'क ।
 म'द'स' य'र' सु'र'क' उ'य'य'र' श'क'स ।
 क' श्व'क' श'स' श्व' सु' उ' के ।
 सु' म'क' उ' उ' श' य' श्व'स' ॥

56. When the troops are advancing, he is in the rear; when they retire, he goes on the front; where there is meat and drink, he endeavours by all means to enter there.

IV. THE MIXED CHARACTER (OF THE WISE AND OF THE FOOL.) (श्वे'य'म)

57. A mean fellow, though he be rich, is outdone by a little man of noble descent—when the hungry tiger uttered a deep sound, the monkey fell down from the top of a tree.

58. A foolish man tells his qualifications. A wise man keeps them secret within himself. The straw swims on the surface of water, but a gem, though placed upon it, sinks.

59. They, that have little learning, have great pride; when

- 60 ལྷོ་བ་ དམན་ ཚམས་ དམ་པ་ལ།
 རྩད་ གསེད་ རྩེད་ གྱི་ དམ་པས་ མིན།
 སེད་ གས་ ལྷ་ ཚྲིགས་ རེགས་ ལྷོད་ ལྷེ།
 ལྷ་ ཉིད་ ལྷ་ལྷི་ རྩིགས་ ལ་ ལྷད་ ॥
- 61 དམ་པ་ རྩོལ་ རྩད་ བཅད་ ཀ་ ལྷི།
 དམན་ ལ་ བཅད་ ཀ་ ལྷ་པའ་ རྩེདས།
 གསེད་ དེདལ་ ལ་ ལད་ གཞུ་ རྩས་ རྩིས།
 རྩི་ ལྷད་ བཞུ་ ཀ་ རྩི་ དན་ རྩལྷད་ །
- 62 མཚས་ པ་ ལོན་ དན་ ལྷན་ ལྷན་དེ།
 ལྷན་ པོ་ལ་ ལྷོན་ རྩལལ་ ལྷིག་ ལོན།
 རྩན་ པོ་ ཚེ་ ལས་ དགས་ རྩེད་ རྩལྷད་ །
 ལྷལ་ གཞུགས་ ལ་ ཀི་ལྷས་ ལྷན་ ལྷེད། ॥
- 63 ལྷག་ ལྷོད་ ཀགས་ ཀ་ གནས་ རྩད་ ཉམས།
 དམ་ པ་ ལྷོད་ ཀ་ གནས་ རྩད་ རྩལ།
 ཀགས་ རྩི་ གཅན་ གཅན་ རྩོ་ བ་ དད་ །
 ཀ་ མཚྲིགས་ ལྷོད་ ཀ་ རྩལ་ ག་ མཚྲོད་ ॥

grown wise, they are quiet. Torrents make always much noise, but it is seldom that the Ocean roars.

60. It is always the low-minded men that speak disdainfully of the holy men; these never do so to them. The lion defends the foxes, but the fox rises against the fox.

61. Though a generous man is angry against you, he is gentle if you bow down before him; but a low-minded man is more haughty if you yield to him. Gold and silver, though hard, may be melted, but a dog's ordure will stink, if put into fire.

62. A wise man consists entirely of perfections. A fool has only his defects. With precious metals you may pay all your expences—from a venomous serpent nothing but distress can be expected.

63. A wicked man, though he abides in a forest, is mean; a virtuous man, though he resides in a town, is gentle. We see that

- 64 ਸੁੰਦਰਾ ਮਨੋਰਾ ਠੰਡਾ ਸੁੰਦਰਾ ਠੰਡਾ ।
 ਸੁੰਦਰਾ ਮਨੋਰਾ ਠੰਡਾ ਸੁੰਦਰਾ ਠੰਡਾ ।
 ਸੁੰਦਰਾ ਮਨੋਰਾ ਠੰਡਾ ਸੁੰਦਰਾ ਠੰਡਾ ।
 ਸੁੰਦਰਾ ਮਨੋਰਾ ਠੰਡਾ ਸੁੰਦਰਾ ਠੰਡਾ ॥
- 65 ਦਸ ਪਾ ਤੁਝਾ ਵਸਾ ਠੰਡਾ ਸੁੰਦਰਾ ।
 ਦਸ ਪਾ ਠੰਡਾ ਵਸਾ ਠੰਡਾ ਸੁੰਦਰਾ ।
 ਦਸ ਪਾ ਠੰਡਾ ਵਸਾ ਠੰਡਾ ਸੁੰਦਰਾ ।
 ਦਸ ਪਾ ਠੰਡਾ ਵਸਾ ਠੰਡਾ ਸੁੰਦਰਾ ॥
- 66 ਦੁੱਖੀ ਪਾ ਤੁਝਾ ਕਾ ਠੰਡਾ ਠੰਡਾ ।
 ਦੁੱਖੀ ਪਾ ਤੁਝਾ ਕਾ ਠੰਡਾ ਠੰਡਾ ।
 ਦੁੱਖੀ ਪਾ ਤੁਝਾ ਕਾ ਠੰਡਾ ਠੰਡਾ ।
 ਦੁੱਖੀ ਪਾ ਤੁਝਾ ਕਾ ਠੰਡਾ ਠੰਡਾ ॥
- 67 ਦੁੱਖੀ ਵਸਾ ਦੁੱਖੀ ਕਾ ਠੰਡਾ ਠੰਡਾ ।
 ਦੁੱਖੀ ਵਸਾ ਦੁੱਖੀ ਕਾ ਠੰਡਾ ਠੰਡਾ ।
 ਦੁੱਖੀ ਵਸਾ ਦੁੱਖੀ ਕਾ ਠੰਡਾ ਠੰਡਾ ।
 ਦੁੱਖੀ ਵਸਾ ਦੁੱਖੀ ਕਾ ਠੰਡਾ ਠੰਡਾ ॥

a wild beast of the forest is fierce, and a fine horse in the town is gentle.

64. An excellent man looks only on his own defects, a bad man seeks fault only with others. The peacock judges of his own body—a bat gives ill omens to others.

65. An excellent man, by his gentleness, preserves both himself and others; a bad man causes pain both to himself and to others by his stiffness. A fruit tree keeps (nourishes) both itself and others; a dry tree, by its stiffness cumbers both itself and others.

66. As long as you have wealth, every one is your kinsman, if you are declined, every one is your foe. The island of precious metals is visited from far distance—when the lake (or sea) is dried up every one leaves it off.

67. It is only by narrow-minded men, that such distinction is

- 68 ཡོན་ དན་ ལུན་པ་ ཡོན་ དན་ ལ།
 དམའ་ ཡི་ ཡོན་ དན་ མིད་ཅམས་མིན།
 ལྷང་ ལྷ་ འཛིན་པ་ མེད་ལ་ ལ།
 དམའ་ ཡི་ ལ་ ལྷང་ དེ་ལྷའ་ མིན། ॥
- 69 མཁས་ པ་ མཁས་ པའི་ཅད་ཅ་ མཛེས།
 ལྷན་ པོས་ མཁས་པ་ ཅི་ལྷའ་ ལོ།
 རིན་ དན་ ལསའ་ པས་ དིན་ ཚེ་ པ།
 ལྷན་ པས་ ལོལ་ པའ་ ལུས་ ལ་ ལྷོས། ॥
- 70 མཁས་ པ་ འད་ ལི་ ལྷེད་ ལས་ ལྷི།
 ལྷན་ པོ་ ལམས་ པའི་ རིས་ལུ་ འབྲང་།
 ལྷ་ ལིན་ ལུ་ཅོ་ ལའེན་ པ་ན།
 ལྷ་ མཚིན་ མེད་པད་ ལའེན་ ཅམས་ ལྷུལ། ॥
- 71 མཁས་ པ་ ལིན་ལྷ་ ལྷེད་ཅ་ ལད་།
 ལེལས་ ལམད་ ལའམ་ལྷིས་ ལའེན་དམའ་ལྷེད།
 ལྷན་ པོ་ འབྲེའ་ པའ་ ལྷུའ་ ཚེ་ ལད་།
 ལྷེད་ པ་ ལེ་ ཅས་ འད་ ལའེན་ ལེལ། ॥

made: this is our friend, this is our enemy. A liberal man is affectionate towards all—it is uncertain, who may yet be useful to us.

68. Learned men delight in science; the ignorant do not so. Honey-gathering bees resort to flowers; but not the flesh-fly.

69. A learned man is beautiful among learned men; How can the wise be understood by the fool? See, how Sandal-wood, that is more precious than gold, is by foolish people reduced to coal.

70. A wise man knows the manner of his action; the fool follows another's authority. When an old dog has barked, the others run without there being the least reason therefore.

71. A wise man, in his very declined state, also affords pleasure to others, by his elegant sayings—a fool when growing violent also consumes himself and others by his quarrelling.

- 72 ཁ་ རྩལ་ ལྷན་ པས་ ལྷུག་ པར་ རྩོ།
 ལ་ ལ་ མི་ ལྷ་ དོན་ ལ་ ལཔད།
 རྩི་ དན་ དག་ ལ་ རྩལ་ ལ་ ལཔད་ དེ།
 རྩ་ རྩུ་ རྩི་ ལ་ རྩ་ རྩལ་ ལ།
- 73 དམ་ པ་ རྩི་ ལ་ ལ་ ལ་ ལ་ ལ།
 རྩི་ ལ་ དམ་ པ་ རྩི་ ལ་ ལ་ ལ།
 ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ།
 ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ།
- 74 རྩི་ ལ་ དམ་ པ་ ལ་ ལ་ ལ།
 ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ།
 རྩི་ ལ་ དམ་ པ་ ལ་ ལ་ ལ།
 ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ།
- 75 ལ་ ལ་ ལ་ ལ་ ལ་ ལ།
 ལ་ ལ་ ལ་ ལ་ ལ་ ལ།
 ལ་ ལ་ ལ་ ལ་ ལ་ ལ།
 ལ་ ལ་ ལ་ ལ་ ལ་ ལ།

72. Some place perfection in speaking—others are silent and penetrate into the meaning. A bad dog utters first a noise to the enemy: a cat catches tacitly a duck.

73. Though a virtuous man disputes, yet there exists advantage thereof; a fool causes damage by his friendship also. Though the gods be angry yet they defend the animate beings. The lord of death, though he smiles, yet kills an enemy.

74. An excellent man, like the precious metal, is, in every respect, invariable—a villain, like the beam of a balance, is always varying somewhat up—and downwards.

75. As long as one is modest, he is adorned with the chief quality—when modesty is gone, the good qualities become partial and an ill rumour spreads about.

- 76 དམ་པ་ མ་ པའོས་ ལེགས་པར་ ལྷོན།
 དམན་ པ་ རིས་ གུང་ ལེགས་ པར་ པདད།
 རྒྱལ་ གའི་ ལྷས་ ལ་ བཞུས་ གུང་ བརྩ་
 འཆི་ བདག་ མཆེད་ གུང་ གསེད་པ་ཡིན། ॥
- 77 གའིག་ ལ་ བན་པར་ འགྱུར་བ་ཡིས།
 རྩ་བ་ གཞན་ ལ་ གཞེད་པ་ ལྷོད།
 ལྷི་བ་ ཤར་ན་ སྲུ་མྱ་ད།
 རྩ་འགྱེད་ འགྱུར་གྱི་ པད་མ་རྩམ། ॥
- 78 ཉན་པ་མས་ གུང་ དོན་ འགྱུར་པ།
 གུང་ ཡང་ མཇས་ ལྷུ་མས་ ག་ལ་ལྷོན།
 ལེགས་ པར་ བསྐྱབས་ གུང་ དོན་ལྷོད་མེད།
 དོ་ལ་ མཇས་ ལྷུ་མས་ རྩལ་བ་མེད། ॥
- 79 དམ་ པ་དབྱེ་ དཀའ་ བསྐྱམ་པ་སྣ།
 དམན་པ་དབྱེས་ བསྐྱམ་པ་དཀའ།
 ལྷོང་ ཤིང་ དང་ ལྷི་ སོ་ལ་བ་ཡི
 བཅད་ དང་ ལྷོར་བའ་ལྷོད་པར་ལྷོས། ॥

76. A virtuous man gives without hypocrisy, an upright instruction—if you ask a villain, he will inform you wrong. Though you slight a Bodhisatwa, he is merciful to you—though you bestow praise on Yama (the lord of death) he is yet your destroyer.

77. What is useful to one, may sometimes be hurtful to another. When the moon rises the Kumuda opens and the Padma flower shrinks up.

78. Though, by wicked acts one may reach his aim; yet a wise man never resorts to such means. Wise men are not ashamed, if they can also not have their concern, provided they have righteously endeavoured therefore.

79. It is difficult to make dissension amongst the virtuous—but it is easy to reconcile them—low people can easily be separated, but difficultly reconciled. See what a difference there is between the Sandal tree, and the coal made of its wood.

- 80 दम'प'रे'विण' क्षुद'भ्रु'र'भ्रुद' ।
 ब्र'व' व'विक' उ' थ'र' द' र'भ्रुद' ।
 दम'क' प' र'क' क'ठिण' क्षुद'भ्रु'र'क' ।
 म'र'म' व'विक'उ' क'थ' व'र' र'भ्रु' ॥
- 81 दम'क' प' र'भ्रु'र'क' इ'ण'स' प'रि' क्षु ।
 दम'प' र'भ्रु'र'क' उ'थ'व'रि' क्षु ।
 श्व' क्षु'स' र'भ्रु'द'स'क' इ'ण'स' प'थ' क्षुथ ।
 सि'द' सि' र'भ्रु'द'स'क' क'रि' व'र' न'थ ॥
- 82 क'स' क्षुथ' द'भ'र' द' थ'द'प'क' ।
 भ्रु'ण'प'र' र'द'वि' र'भ्रु'र'क'भ्रु'म'स' ।
 क'व'रि' सु' थ' र'भ्रु'र'प'र'उ' ।
 म'क'ि' क'उ'द' सि'म'स' क्षु' व'र' र'भ्रु' ॥
- 83 क्षु'व'द'म'प' द'क'प'द'द' ।
 र'भ्रु'द'स'क' द'क'प'रि'क'उ' र'भ्रु' ।
 क'द'भ्रु'रि' क्षु'क'ि' र'थ' वि'म'प' ।
 क्षु' म'क'ै'र' श्वे'व'स'क' व'क्षु'र' र'भ्रु' ॥

80. Though a virtuous man decline for awhile, yet, like the increasing moon, he rises again—if a low man once is decayed, he will be extinguished, like a lamp.

81. Wealth, to a low man, is a cause of pride,—to a virtuous man it is that of gentleness (or, humbleness). The fox-born, when he has filled his belly, behaves proudly, the lion, when his belly is full, takes his repose.

82. A virtuous prince shows more affection to his subjects, when he finds an enemy. A mother is more grieved on account of her diseased child.

83. A good person, if he associates with a bad man, will be infected by him. *The Ganges* water, though very pleasing to the taste, when it has reached the sea, becomes brinish.

84 दमकं वसं श्रेयं महेषं श्रेयं ।
 श्रेयं दमं परं श्रेयं च २३८ ।
 श्रेयं सुं पुण्यं परं तदं तदं च ।
 श्रेयं सुं च ३०० २३८ च ३०० ॥

85 श्रेयं यं पुण्यं तदं मं वसुचं च ।
 दें वदिकं वदिकं नकं केशं यं वदिकं ।
 तदं वचं कृदं च वचं च ३०० ।
 दमकं परं श्रेयं च २३८ ३०० ॥
 श्रेयं च वदिकं च ३०० ॥ ४

84. If a low-principled man keeps a holy person, his manners become like to those of a holy personage. See what a fragrant scent has the person who has anointed himself with musk.

85. As the Ricab (S. Sumeru) is not to be moved by any creature, so the great self-one (the excellent man) stands firm. As a small piece of cotton is easily moved, so the practice of a low-minded man, is greatly changing and turning.

(To be continued.)



Literary and Miscellaneous Intelligence.

The Journal Asiatique for August and September, No. 14, opens with a letter, by M de Tehihatchef, pointing out the different spots in Asia Minor which struck him as likely to afford interesting results to antiquarian researches. He was five years in the country, which however, he was exploring with a view to studying its physical character. Then follows a notice by M. Cherbonneau on the journey of El-Abdery through N. Africa in the 7th Century A. H. and a continuation of M. Sanguinetti's translation of Ibn Ossai-bi'ah's History of Physicians. M. Clément Mullet, in a notice on the knowledge of Natural History by the Arabs, remarks on the extent to which they borrowed from the Greeks, and especially from Aristotle. Several interesting extracts are given from Maimonides, Damiry and Kazwini on the family of the Arachnides.

No. 15 of the same Journal for October and November contains Mr. Bazin's paper on the Administrative and Municipal Institutions of China. M. Woepeke commences his Inquiries into the history of the Mathematical Sciences in the East: his first Essay is on the employment of Algebraic notations by the Western Arabs to whom it was known, he shows, before the 13th century, though in none of the works on Algebra written by their countrymen in the East between the 9th and 17th centuries, is any kind of notation used. M. Pavie continues his extracts from the Bhoja Prabandha, the subject of his present article being the residence of Kálidása at the court of Bhoj.

No. 4 of the German Oriental Society's Journal contains Rödi-ger's Report for 1851 and 1852, a continuation of Grant's paper on the Tamul MSS. of the Leipzig Missionary Society, and of M. Haug's paper on Zend Researches. Then follows an interesting communication from M. Grotefend, sent to the Editor fourteen days only before the old man's death, on the most ancient traditions of the East. It consists of two papers, both dated November, 1853, the subject of one being Sennacherib as the hero-warrior of tradition, and that of the other being the first war on the earth which the author regards as an invention of later days. Freytag gives a

biographical sketch of Beha-ood-deen, an Arab writer of the 12th century, whose life of Saladin was published in the *Chrestomathia Arabica*.

Another Turkish Reading-book and Grammar has been published by Prof. Dieterici of Berlin, and a very admirable Selection of Extracts from Turkish authors by Prof. Wickerhanser of Vienna. In Arabic Wustenfeld has brought out an edition of Ibn Doraid's *الاشتقاق* under the title of 'Ibn Doraid's Genealogisch Etymologisches Hand-buch,' and Kosegarten, a *Diwan* of the Hudhail Arabs, entitled *Carmina Hudhailitarum*.

A translation of the first book of the *Gulistan* has been published anonymously in Calcutta, the text (Sprenger's edition) being interleaved. It is explained in a modest preface how this translation happens to appear as a rival, so far as it goes, to the elegant vol. of Prof. Eastwick.

In the *Quarterly Journal* of the London Geological Society will be found Abstracts of two interesting papers, for which the materials have been contributed by the Rev. Messrs. Hislop and Hunter. One is on the Geology of Nagpur and the other gives a description, by Professor Owen, of the Cranium of a Labyrinthodont Reptile (*Brachyops breviceps*) from Mangali in that province.

The following extract from a letter from Dr. Sprenger will show the interest with which he watches our Society's proceedings in the Oriental Department.

"I have a copy of the second volume of the *Içábah* which may be of some use to the Editors. My collection of works on the *Qorân* is increasing and I hope I shall find time to write a good analysis of the *Itqán*. Kindly put aside two copies for me of each Arabic work printed, and a greater number of the *Logic*, and of *Tûsy*. I fear I shall be obliged to revise several of these works and give a list of variantes and corrections because these gentlemen are not over-careful in their labours. I congratulate the Society on the rapid progress of the *Bibliotheca*, which will be more evident when some of the large works are completed. In the selection of Arabic works, a system has been followed, which if carried out, will place Muhammadan learning and also history in quite a new light. The

biographical works, *Túsy* and the *Içábah*, which must be followed by *Dzohaby*, give us an insight into the literary activity of this interesting nation during the first centuries of their existence, whilst the Dictionary of technical terms together with the *Compendia* (with the *Logic*) forms an *Encyclopædia* of all their sciences during the second period of their existence, which is now just closing; the *Itqán* shows us the field of the *Qorán* in its whole extent, and is the basis of the study of that book, which is the seed from which all intellectual activity of the *Mawlawies* originally developed itself. Whilst the Society is thus engaged in furnishing to the philosophical orientalist, materials for following up the history of the Musalman mind, it has not neglected to preserve materials for what is vulgarly termed, history. No works surpass in importance the conquests of *Abu Ismayl* and *Wáqidy*, and I hope there will be added to them those of *Biládzory*. The work is not large and even if the expense should be proportionately somewhat greater than for other publications, it is to be remembered that there is no other work of equal value known. I have a particular fancy for the conquests of the Moslims. The philosopher may have other means to demonstrate the irresistible powers of heat, the vulgar, however, becomes best aware of them by witnessing a conflagration. In this manner are the conquests of the Moslims the most unmistakeable evidence of the power of enthusiasm on the mind—over wealth and matter generally. In history, it is to be hoped, the Society will next turn its attention to the state of civilization under the *Abbásides*. After we have studied a convulsion, it is interesting to observe the organic formations which grow up on the cooled surface of the soil which it has raised. The geography of *Maqdisy* regarding which I have written to my friend *Lees*, will form an excellent basis as soon as our hands are less full than at present. The most important materials on this subject are found in the *Kitáb al-Aghány*. *Prof. Kosegarten* has commenced to edit the work, and has published in the space of about ten years (I speak from memory) about the twentieth part. He has since undertaken new labours, and it is not to be expected that he will in future proceed with greater activity, and therefore unless he should be preserved for science a hundred years longer, it is not likely that his edition will ever be completed. However, I

believe he has formally given it up. It would be a great undertaking to bring out this work. Dr. Wetzstein tells me that there is a copy here at Damascus which the proprietor has offered for sale for Rs. 200 (or a fraction less) and I have two copies of it in India. This would enable us to found a tolerably good text. Dr. Wetzstein offers to collate and correct the text if paid for his labour. The work itself is so well known that I need not enter into a long description of it. The author of the text which we have now, (there existed an older text by Mawçily) flourished in the fourth century: the work consists of the songs which enlivened the parties of the Khalifs and their courts, but it contains also the biographies of the poets, and celebrated singers, and an infinite number of historical anecdotes which, in fact, form the main portion of the work and give us a very great insight into the social and domestic life of the Arabs. The book would fill about 20 numbers 8vo. of the Bibliotheca. Should the Society decide on publishing it, you must authorize me to purchase the MSS. for I do not wish to buy it for myself, having already two."

PROCEEDINGS

OF THE

ASIATIC SOCIETY OF BENGAL,

FOR FEBRUARY, 1855.

At a meeting of the Society held on the 3rd instant.

SIR JAMES COLVILE, K.T. President in the Chair.

The Proceedings of the December and January meetings were read and, after certain modifications, confirmed.

Presentations were received—

1. From Prof. Oldham, Geological specimens from the Sivok Nadi, in the Darjiling district.
2. From Bábu Rádánáth Sikdár, two copies of the Máshik Patriká, No. 5.

3. From the Right Rev. Bishop of Victoria through Lt.-Col. W. Anderson, 2 pamphlets being Narrative of a Mission of Inquiry to the Jewish Synagogue at Kaefungfoo, and Fac-similes of the Hebrew Manuscripts obtained at the same place.

4. From Col. Grove through Capt. Thuillier, Section of a Gurjun or oil-wood timber from Arracan perforated by worms, and shells of different marine worms from the same wood.

Col. Grove states "I have seen marks of one worm as long as 18 inches, and in form often resembling the marks and size of an usual cheese worm. The iron-wood timber of 18 inches in diameter, having attained maturity, is as easily pierced as the one before you, though only in this ratio that Gurjun would be utterly destroyed in three years, whereas the iron might take five."

With regard to the shells he adds "the very white bit is from the worm in its infancy and when entire would measure about 10 inches. All the shells belong to different worms."

5. From Dr. Spilsbury on the part of Dr. Young, specimens of fossils from Scinde. "The collection comprises thirty different portions of teeth and bones of Mastodons, Rhinoceros, Ruminants, Alligators, Fish, Ostræa, &c., the whole of which on examination and classification will, I trust, prove of considerable interest and be deemed a valuable addition to the Fossil Department of the Museum."

Mr. Young states "that these fossils are found close to Sehwan on the north side of the Jukkee hills, in a low range of sandstone breccia composed of angular pieces of nummulitic limestone cemented with clay.

"The sandstone in many places too, contains pieces of the limestone. Some of this is seen in the longest specimen of a vertebra."

The following gentlemen were named for ballot at the next meeting.

Rájá Rádhakanta Deb, as an honorary member, proposed by the Council.

D. G. Nicholson, Esq. Assistant Commissioner at Moulmein, proposed by Bábu Ramgopal Ghose and seconded by Dr. Macrae.

Rowland Hamilton, Esq. proposed by Mr. Woodrow and seconded by Col. Baker.

Read letters intimating that Sir L. Peel and Dr. Stewart wished to withdraw from the Society, as they are shortly to leave India.

The Council announced that they had appointed the following sub-Committees, viz :

Finance. Lt.-Col. Baker and C. Allen, Esq.

Philological. Lt. Lees, Dr. Röer, Rev. Mr. Long, and F. E. Hall, Esq.

Library. Dr. Walker, Mr. Woodrow, Capt. Thuillier, Bábu Ramá-persad Roy and Mr. Grapel.

Natural History. Dr. Spilsbury, Dr. Walker, Dr. Macrae, Lt.-Col. Baker, and Dr. Boycott.

They also submitted the following report.

“The attention of the Council has been lately drawn to the magnificent series of fossil specimens from the Nerbudda contributed between the years 1832 and 1848, by Dr. Spilsbury.

“As regards the importance of the specimens, some of them, more especially the magnificent series illustrating the Segownee fossil elephant, are so remarkable for their stupendous magnitude and perfect preservation as to be unrivalled in any other Museum in the world. But their scientific interest is of still greater value, as they have chiefly been the means of establishing an extensive fossil Fauna on the Nerbudda.

“Dr. Spilsbury’s merits were not merely those of a collector of fossils ; in most cases he accurately defined and identified his specimens ; and it was probably the want of the necessary means of reference and comparison in a remote locality, and the innate modesty of his character that prevented Dr. Spilsbury from giving to the world a full and complete account of his researches in a connected form.

“Dr. Spilsbury’s contributions have further been marked by as great liberality, as zeal in behalf of the Society. The Council consider, that they have served alike to enrich the Society’s Museum and to advance the progress of science. On these grounds, they are of opinion that Dr. Spilsbury is entitled to a public recognition of his services ; and the Council propose that a subscription be entered upon, among the members and the friends of science for a Portrait of Dr. Spilsbury, to be hung up in the Society’s Rooms.”

This report was unanimously adopted and ordered to be circulated among the resident members ; a large number of those present at the meeting entered their names as subscribers.

Communications were received—

1. From Rev. S. Slater, forwarding the remainder of an English translation of an Urdu Tale by Inshá Allah Khán, for the Journal.

2. From Bábu Rádhánáth Sikdár, submitting abstracts of Meteorological Register kept in the Surveyor General’s Office for the month of September last.

3. From T. Harris, Esq. American Consul at Ningpo, submitting, for exhibition to the Society, fac-simile of two inscriptions from the Island of Putu in the Chusan Archipelago.

4. From A. W. Russell, Esq. Under-Secretary to the Government of Bengal, enclosing the following correspondence regarding the ruins of Rajmahal.

Extract from a letter from the Officiating Secretary to the Government of India, Home Department, to the Secretary to the Government of Bengal, No. 829, dated the 10th August, 1854.

Para. 2.—"The Most Noble the Governor General in Council requests the attention of the Hon'ble the Lieutenant-Governor to Lieutenant-Colonel Baker's remarks on the above application, especially with reference to the ruins of the palace at Rajmahal, which the Railway Company wish to take possession of, and, for the most part, to 'convert into Ballast,' and to the ground applied for Westward of the line of Railway, at present very generally occupied by native huts, the removal of which, as contemplated by the Railway Company, would be objectionable.

3.—The Governor General in Council observes that it *may* be necessary that the ruins of the old palace at Rajmahal should be overthrown, but His Lordship in Council is desirous, before according his assent to the measure, to have some better voucher than the opinion of the Chief Engineer of the Railway Company for the conclusion that the sooner these buildings are converted into Railway ballast the better. His Lordship in Council therefore requests that the Hon'ble the Lieutenant-Governor will be good enough to advise the Government of India, as to whether those ruins are in a state worth preserving or not."

Extract from a letter from the Secretary to the Government of Bengal, to the Officiating Secretary to the Government of India, Home Department, No. 75, dated the 30th November, 1854.

Para. 1.—"Adverting to the letter from your Office, No. 829, dated the 10th August last, with enclosures, I am directed to state for the information of the most Noble the Governor General of India in Council, that the Lieutenant-Governor after a personal inspection of the Ruins at Rajmahal, is constrained to adopt the opinion already formed by the officer of the Railway Company; namely, that the structures are generally in so dilapidated a condition as not to be worth preserving. The chief ornament of the ruins in former years, the 'Sangh-i-dalan' has been lately very much dismantled and has, moreover, been already appropriated by the Railway officers and wholly disfigured by being built up. It seemed to the Lieutenant-Governor very doubtful however, whether, even if the whole of the modern masonry were removed, sufficient of the old building would remain, to render it an object worthy of preservation."

(True Extract.)

A. W. RUSSELL,
Under-Secretary to the Government of Bengal.

5. From H. H. Smyth, Esq. Foreign Secretary to the Royal Society of London, acknowledging receipt of the Journal, Nos. 1 @ 4 for 1854 and the Bird Catalogue.

The Librarian and the Curator of the Zoological Museum submitted their usual monthly reports.

On the conclusion of the ordinary business, Dr. Falconer, agreeably to a previous intimation to that effect sanctioned by the Council, made an oral communication on the probable relations of the great extinct Tortoise of India to certain myths occupying a prominent place in the very early Greek and Hindu Cosmogonies. The question had been raised elsewhere before, without having attracted sufficient attention, and Dr. Falconer brought it before the Society in the hope that the interest of the Oriental Section might be awakened in regard to it.

The purport of Dr. F.'s remarks which he illustrated by diagrams, will be best understood by reprinting the following extracts from the Proceedings of the London Zoological Society, for March and May, 1844.

A communication was made by Dr. Falconer, conveying the substance of a paper by Capt. Cautley and himself on the osteological characters and palæontological history of the *Colossochelys Atlas*, a fossil tortoise of enormous size, from the tertiary strata of the Sewalik hills in the north of India—a tertiary chain apparently formed by the detritus of the Himalaya mountains.

“A great number of huge fragments, derived from all parts of the skeleton, except the neck and tail, were exhibited on the table, illustrative of a diagram by Mr. Scharf of the animal restored to the natural size.

“The communication opened with a reference to the reptilian forms discovered in the fossil slate, among which colossal representatives have been found of all the known tribes, such as the *Iguanodon*, *Megalosaurus*, *Labyrinthodon*, &c., besides numerous forms of which no living analogues exist, such as the *Enaliosaurian* reptiles and *Pterodactyles*. No fossil *Testudinata* remarkable either for size or deviation from existing forms, have hitherto been found in the fossil state. The *Colossochelys* supplies the blank in the first respect, while it differs so little from the land-tortoises in the general construction of its osseous frame, as hardly to constitute more than a subgenus of *Testudo*.

“ The plastron or sternal portion of the shell affords the chief distinctive character. The episternal portion in the adult is six and a half inches thick, and contracted into a diameter of eight inches, bifid at the apex, and supplied with a thick cunciform keel on its inferior side: this keel constitutes one of the principal features in the fossil. The entosternal portion exhibits exactly the form of *Testudo*, the same being the case with the xiphisternal or posterior portion. The plastron in the adult animal was estimated to be nine feet four inches long.

“ The carapace or buckler of the shell coincides exactly with the general form of the large land-tortoises, of which it exhibits only a magnified representation, flattened at the top and vertical at the sides, with the same outline and recurved margin. The shell was estimated to have been twelve feet three inches long, eight feet in diameter, and six feet high.

“ The extremities were described as constructed exactly as in the land-tortoises, in which the form of the femur and humerus is marked by peculiar characters. These bones in the fossil were of a huge size, corresponding to the dimensions of the shell. The ungueal bones indicated a foot as large as that of the largest Rhinoceros. The humerus was more curved, and the articulating head more globular and deeper in the fossil, from which it was inferred that it had a stronger articulation, greater rotation, and that the *Colossochelys* was enabled to bring its anterior extremities more under its weight than is the case with existing tortoises.

“ The affinities with *Testudo* shown in the shell and extremities were found to hold equally good in the construction of the head, of which a comparatively small-sized specimen, inferred to have belonged to a young or half-grown *Colossochelys*, was exhibited. The head of the adult to correspond with the dimensions of the shell, and according to the proportions furnished by a large *Testudo Indica*, was deduced to have been two feet long.

“ There were no ascertained cervical vertebræ to afford direct evidence as to the length of the neck, which was constructed in the diagram relatively to the proportions of *Testudo Indica*. The entire length of the *Colossochelys Atlas* was inferred to have been about eighteen feet, and that it stood upwards of seven feet high.

“ The generic name given by the discoverers has reference to the colossal size of the fossil (*κολοσσός* et *χέλυς*), and the specific one to its fitting representation of the mythological tortoise that sustained the world, according to the systems of Indian cosmogony.

“The anatomical details occupied so much of the evening, that space was not left for Dr. Falconer to enter on general points connected with the fossil, such as its possible connexion with the mythological fables of the Hindoos and the æra of its extinction, which will form the subject of another communication.

“The results of a chemical analysis of the bones by Mr. Middleton were communicated, showing that they contained a very large quantity of fluorine. Some rough sketches of the *Colossochelys* were exhibited, etched on glass by means of the fluorine yielded by its own bones. The analysis indicated the presence of 11 per cent. of fluoride of calcium.”

“*Colossochelys Atlas*.—The first fossil remains of this colossal tortoise were discovered by us in 1835 in the tertiary strata of the Sewalik Hills, or Sub-Himalayahs skirting the southern foot of the great Himalayah chain. They were found associated with the remains of four extinct species of Mastodon and Elephant, species of Rhinoceros, Hippopotamus, Horse, Anoplotherium, Camel, Giraffe, Sivatherium, and a vast number of other Mammalia, including four or five species of Quadrumana. The Sewalik fauna included also a great number of reptilian forms, such as crocodiles and land and freshwater tortoises. Some of the crocodiles belong to extinct species, but others appear to be absolutely identical with species now living in the rivers of India: we allude in particular to the *Crocodylus longirostris*, from the existing forms of which we have been unable to detect any difference in heads dug out of the Sewalik Hills. The same result applies to the existing *Emys tectum*, now a common species found in all parts of India. A very perfect fossil specimen, presenting the greater part of the evidence of the dermal scutes, is undistinguishable from the living forms, not varying more from these than they do among each other. Prof. Thomas Bell, the highest living authority on the family, after a rigid examination, confirms the result at which we had arrived, that there are no characters shown by the fossil to justify its separation from the living *Emys tectum*. There are other cases which appear to yield similar results, but the evidence has not yet been sufficiently examined to justify a confident affirmation of the identity at present.

“The remains of the *Colossochelys* were collected during a period of eight or nine years along a range of eighty miles of hilly country: they belong in consequence to a great number of different animals, varying in size and age. From the circumstances under which they are met with, in crushed fragments, contained in elevated strata which have undergone great disturbance, there is little room for hope that a perfect shell, or anything approaching a complete skeleton, will ever be found in the Se-

walik Hills. It is to be mentioned, however, that remains of many of the animals associated with the *Colossochelys* in the Sewalik Hills have been discovered along the banks of the Irrawaddi in Ava, and in Perim Island in the Gulf of Cambay, showing that the same extinct fauna was formerly spread over the whole continent of India.

“This is not the place to enter upon the geological question of the age of the Sewalik strata; suffice it to say, that the general bearing of the evidence is that they belong to the newer tertiary period. But another question arises: ‘Are there any indications as to when this gigantic tortoise became extinct? or are there grounds for entertaining the opinion that it may have descended to the human period?’ Any *à-priori* improbability, that an animal so hugely disproportionate to existing species should have lived down to be a contemporary with man, is destroyed by the fact that other species of Chelonians which were coeval with the *Colossochelys* in the same fauna, have reached to the present time; and what is true in this respect of one species in a tribe, may be equally true of every other placed under the same circumstances. We have as yet no direct evidence to the point, from remains dug out of recent alluvial deposits; nor is there any historical testimony confirming it; but there are traditions connected with the cosmogonic speculations of almost all Eastern nations having reference to a tortoise of such gigantic size, as to be associated in their fabulous accounts with the elephant. Was this tortoise a mere creature of the imagination, or was the idea of it drawn from a reality like the *Colossochelys*?

“Without attempting to follow the tortoise tradition through all its ramifications, we may allude to the interesting fact of its existence even among the natives of America. The Iroquois Indians believed that there were originally, before the creation of the globe, six male beings in the air, but subject to mortality. There was no female among them to perpetuate their race; but learning that there was a being of this sort in heaven, one of them undertook the dangerous task of carrying her away. A bird (like the Garuda of Vishnoo or the Eagle of Jupiter) became the vehicle. He seduced the female by flattery and presents: she was turned out of heaven by the supreme deity, but was fortunately received upon the back of a tortoise, when the otter (an important agent in all the traditions of the American Indians) and the fishes disturbed the mud at the bottom of the ocean, and drawing it up round the tortoise formed a small island, which increasing gradually became the earth. We may trace this tradition to an Eastern source, from the circumstance that the female is said to have had two sons, one of whom slew the other; after which she had several children, from whom sprung the human race.

“In this fable we have no comparative data as to the size of the tortoise, but in the Pythagorean cosmogony the infant world is represented as having been placed on the back of an elephant, which was sustained on a huge tortoise. It is in the Hindoo accounts, however, that we find the fable most circumstantially told, and especially in what relates to the second Avatar of Vishnoo, when the ocean was churned by means of the mountain Mundar placed on the back of the king of the tortoises, and the serpent Basokee used for the churning-rope. Vishnoo was made to assume the form of the tortoise and sustain the created world on his back to make it stable. So completely has this fable been impressed on the faith of the country, that the Hindoos to this day even believe that the world rests on the back of a tortoise. Sir William Jones gives the following as a translation from the great lyric poet Jyadeva: ‘The earth stands firm on thy immensely broad back, which grows larger from the callus occasioned by bearing that vast burden. O Cesava! assuming the body of a tortoise, be victorious! Oh! Hurry, Lord of the Universe!’

“The next occasion in Indian mythology where the tortoise figures prominently is in the narratives of the feats of the bird-demigod ‘Garúda,’ the carrier of Vishnoo. After stating the circumstances of his birth, and the disputes between his mother Vinúta and ‘Kudroo,’ the mother of the serpent, it is mentioned that he was sent on an expedition to bring ‘Chundra’ the moon, from whom the serpents were to derive the water of immortality. While pursuing his journey, amidst strange adventures, Garúda met his father Kúshgúfa, who directed him to ‘appease his hunger at a certain lake, where an elephant and tortoise were fighting. The body of the tortoise was eighty miles long—the elephant’s 160. Garúda with one claw seized the elephant—with the other the tortoise, and perched with them on a tree 800 miles high.’ He is then, after sundry adventures, stated to have fled to a mountain on an uninhabited country, and finished his repast on the tortoise and elephant.

“In these three instances, taken from Pythagoras and the Hindoo mythology, we have reference to a gigantic form of tortoise, comparable in size with the elephant. Hence the question arises, are we to consider the idea as a mere fiction of the imagination, like the Minotaur and the chimæra, the griffin, the dragon, and the cartazoun, &c., or as founded on some justifying reality? The Greek and Persian monsters are composed of fanciful and wild combinations of different portions of known animals into impossible forms, and, as Cuvier fitly remarks, they are merely the progeny of uncurbed imagination; but in the Indian cosmogonic forms we may trace an image of congruity through the cloud of ex-

aggeration with which they are invested. We have the elephant, then as at present, the largest of land animals, a fit supporter of the infant world; in the serpent Basokee, used at the churning of the ocean, we may trace a representative of the gigantic Indian python; and in the bird-god Garúda, with all his attributes, we may detect the gigantic crane of India (*Ciconia gigantea*) as supplying the origin. In like manner, the *Colossochelys* would supply a consistent representative of the tortoise that sustained the elephant and the world together. But if we are to suppose that the mythological notion of the tortoise was derived, as a symbol of strength, from some one of those small species which are now known to exist in India, this congruity of ideas, this harmony of representation would be at once violated; it would be as legitimate to talk of a rat or a mouse contending with an elephant, as of any known Indian tortoise to do the same in the case of the fable of Garúda. The fancy would scout the image as incongruous, and the weight even of mythology would not be strong enough to enforce it on the faith of the most superstitious epoch of the human race.

“But the indications of mythological tradition are in every case vague and uncertain, and in the present instance we would not lay undue weight on the tendencies of such as concern the tortoise. We have entered so much at length on them on this occasion, from the important bearing which the point has on a very remarkable matter of early belief entertained by a large portion of the human race. The result at which we have arrived is, that there are fair grounds for entertaining the belief as probable that the *Colossochelys Atlas* may have lived down to an early period of the human epoch and become extinct since:—1st, from the fact that other Chelonian species and crocodiles, contemporaries of the *Colossochelys* in the Sewalik fauna, have survived; 2nd, from the indications of mythology in regard to a gigantic species of tortoise in India.”

Report of Curator, Zoological Department, for February Meeting, 1855.

SIR,—The following specimens have been added to the Museum since the preparation of my last Report.

1. From Capt. T. C. Blgrave. A small collection, procured (as there is reason to believe) in the Alpine Punjab. Of mammalia, are sent one Bat, NYCTICIGUS LUTEUS, and skulls of GAZELLA CORA. And of birds, the following species, including one novelty.—GARRULAX LINEATUS, PARUS CINEREUS, PASSER INDICUS (albinoid young), P. CINNAMOMEUS, HESPERI-

PHONA AFFINIS, *n. s.** HETERURA SYLVANA, MOTACILLA BOARULA, DRYMOICA CEINIGER, LANIUS HARDWICKII, MONTICOLA CINCLORHYNCHA, PRATINCOLA FERREA, MUSCICAPULA SUPERCILIARIS, STOPAROLA MELANOPS, PHYLLOSCOPUS VIRIDANUS, and TURTUR ORIENTALIS.

2. Lt. S. Owen, 19th B. N. I. The skin of a Tern, procured in the Bay of Bengal; being the young of *ONYCHOPRION MELANAUCHEN*, (Tem.), formerly described by the provisional name *Sterna (?) marginata* in *J. A. S.* XV, 373. This specimen is peculiarly interesting, as further confirming, by its coloration, the propriety of arranging the species as an *ONYCHOPRION*. The head is quite as in *O. ANASTHÆTUS*; and the dusky hue of other species of the genus is conspicuously shewn on the anterior margin of the wing, and less intensely on the remiges. The structure is altogether that of *ONYCHOPRION*.

3. Capt. Berdmore, Seheu Gyen, Pegu. Skin of *CAPRICORNIS SUMATRENSIS*; and a young living Monkey, apparently of the species *INUUS ARCTOIDES*.

4. Capt. S. R. Tickell, Maulmein. A few bird-skins, including *TRICHASTOMA ABBOTTI*, nobis; never previously received from so southern a locality.

5. From the Barrackpore menagerie. A dead Tenasserim Pheasant, *GALLOPHASIS LINEATUS*.

6. Mons. St. Ives. A pair of small Australian birds, *MYZANTHE HIRUNDINACEA*.

7. Capt. W. S. Sherwill. Two snakes in spirit, *BOA CONICA* and *LYCODON AULICUS*.

* *HESPERIPHONA AFFINIS*, nobis. Nearly affined to *H. ICTERIOIDES* (*Coccythraustes icteroides*, Vigors). From which the male is distinguished,—1, by being smaller, the closed wing measuring $4\frac{3}{4}$ in. (instead of $5\frac{1}{4}$ in.) and tail $3\frac{1}{4}$ in. (instead of $3\frac{3}{4}$ in.);—2, by the black portion of the plumage being of a deep and shining black, instead of being dull with a distinct ashy tinge;—and 3, by having black axillaries and yellow tibial feathers, instead of yellow axillaries and black tibials, as in *H. ICTERIOIDES*. The females are much more dissimilar: that of *H. AFFINIS* having the upper parts olive-green, tinged with yellow on the collar and rump, and more brightly on the lower parts; wings and tail black, the coverts, secondaries and tertiaries broadly margined externally with yellowish olive-green, occupying the whole outer web of the last; crown and ear-coverts ash-coloured, passing to pale grey on the throat. Young male like the adult, but the yellow much less intense. The adult male so nearly resembles that of *H. ICTERIOIDES*, that its distinctness would scarcely have been suspected, had it not been for the great difference of the other sex.

8. Capt. H. B. Weston. Some portions of timber honey-combed by the *TEREDO NAVALIS*.

9. Mr. P. Anderson (provisionally). The carcass of a Caracal (*FELIS CARACAL*), from Multan; both skin and skeleton of which have been prepared.

We have also to notice a small purchased collection of bird-skins, which has yielded several species new to the museum, and among them some of considerable rarity and beauty. They are from various parts of the world. From China, a fine specimen of the Mandarin Duck (*AIX GALE-RICULATA*), in splendid plumage. From Malacca, *IERAX EUTOLMOS*, Hodgson, never before recorded from so southern a locality, though known to inhabit the Tenasserim provinces; and two or three others. From Australia, *TINUNCULUS CENCHROIDES*; *ACCIPITER TORQUATUS*, *juv.*; the beautiful Chesnut bronze-wing Pigeon, *PHAPS ELEGANS*; *AMADINA OCULEA*; and other species new to the museum. From S. Africa, *TROGON (APALODERMA) NARINA* (fine); *HYPHANTORNIS (?) OCULARIUS*; and *NECTARINIA SENEGALENSIS*, of extreme beauty. From America two superb Jays, *CYANOCORAX (Uroleuca, Pr. Bodap.) CYANOLEUCA*, Pr. Max. (*Corvus cristatellus*, Tem.), and *CYANOGARULUS CORONATUS*, (Swainson); *AMPELIS CAROLINENSIS* (very fine); two Parrots, *CYANOLISEUS PATAGONICUS*, and *MICROSITTACE SQUAMATA*, (Latham, v. *versicolor*, Shaw, and *erythrogaster*, Lichtenstein); *PHIBALURA FLAVIROSTRIS*; *TITYRA ROSEICOLLIS*; *SALTATOR MAGNUS*, (Gm.); *S. RUBICUS*, Vieillot; *CALLOSPIZA CAYANNENSIS*; *PITYLUS AUREIVENTRIS*, *juv.*; *EMBERNAGRA Sp.*; *CERERA CYANEA*, fæm.; *DACNIS CAYANA*; *TRICHAS MARILARDICA*; *TR. CANICAPILLA (Tanagra canicapilla*, Swainson, *Zool. Ill.* 1st series, pl. 174; *Tr. Delafieldi*, Audubon); *PIPRA* (2 sp., undetermined); and *TRINGA PECTORALIS*: altogether an interesting series of acquisitions.

E. BLYTH.

LIBRARY.

The following books have been added to the library since Dec. last.

Presented.

The Annals of the Lyceum of Natural History of New York, for 1851-52.—BY THE LYCEUM.

A Narrative of a Mission of Inquiry to the Jewish Synagogue at Kae-fung-foo, Svo. pamphlet.—BY HIS GRACE THE BISHOP OF VICTORIA.

Faesimiles of the Hebrew MSS. obtained at the Jewish Synagogue in Kae-fung-foo, Svo. pamphlet.—BY THE SAME.

Catalogue of the Described Coleoptera of the United States, by F. E. Melsheimer, Washington, 1853, Svo.—BY THE SMITHSONIAN INSTITUTION.

Smithsonian Contributions to Knowledge, Vol. VI.—BY THE SMITHSONIAN INSTITUTION.

Norton's Literary Register, for 1854, 12mo.—BY THE SAME.

Seventh Annual Report of the Smithsonian Institution for 1853.—BY THE SAME.

Literaturgeschichte der Araber, V. Band 2, abtheilung. By the Baron Von-Hammer Purgstall.—BY THE AUTHOR.

Bijdragen tot de Zool-Land en Volkenkunde von Neerlandsch Indie, Vols. I. II.—BY THE ROYAL INSTITUTE OF NETHERLANDS, INDIA.

Die Neusten Forschungen auf dem Gebiete des Buddhismus, Von A. Weber, pamphlet.—BY THE AUTHOR.

Collection des Ouvrages Orientaux. Ibn Batutah, 2 Vols. 8vo.—BY THE SOCIETE' ASIATIQUE.

Transactions of the Bombay Geographical Society, Vol. XI.—BY THE SOCIETY.

Memoirs of the Royal Astronomical Society, Vol. XXII.—BY THE SOCIETY.

Monthly Notices of the Royal Astronomical Society, Vol. XIII.—BY THE SOCIETY.

Journal of the Academy of Natural Sciences of Philadelphia, Vol. II. p. III.—BY THE ACADEMY.

Natuurkundig Tydschrift voor Nederlandsch Indie. Deel VII. p. III. and IV.—BY THE EDITOR.

Quarterly Journal of the Geological Society, No. 40.—BY THE SOCIETY.

Indische Studien, Vol. III. p. I.—BY THE EDITOR.

Selections from the Records of the Madras Government, No. II.—FROM THE MADRAS GOVERNMENT.

Report on the Trade and Commerce of the British North American Colonies. By J. D. Andrews, 1 Vol. 8vo.—BY THE AUTHOR.

Collection Orientale. Le Livre des Rois, Vol. III.—BY THE FRENCH GOVT.

Ruze Rondon Het Eiland Celebes von G. van der Hart.—BY THE ROYAL INSTITUTE OF LANGUAGES OF NETHERLANDS INDIA.

Banka Malakka en Billiton, Verslagen von Dr. J. H. Croockewill, 1 Vol. 8vo.—BY THE SAME.

Kitab Toehpah Javoosch Mohammedoansch Wortboek. Door Mr. S. Keijser.—BY THE SAME.

Oriental Christian Spectator, for January, 1855.—BY THE EDITOR.

Die neuern Forschungen über das alte Indien, Von Dr. A. Weber, 12mo. pamphlet.—BY THE AUTHOR.

Journal of the Indian Archipelago and Eastern Asia, for May and June, 1854.—BY THE GOVERNMENT OF INDIA.

The Calcutta Christian Observer, for January, 1855.—BY THE EDITOR.

The Oriental Baptist, No. 97.—BY THE EDITOR.

The Upadeshak, No. 97.—BY THE EDITOR.

Address of the Right Hon'ble the Earl Roëse, President, read at the Anniversary Meeting of the Royal Society on Wednesday, November 30th, 1853.—BY THE ROYAL SOCIETY.

Proceedings of the Royal Society, for 1852.—BY THE SAME.

Philosophical Transactions, for 1852, p. II.—BY THE SAME.

Address to the Individual Members of the Board of Visitors of the Royal Observatory, Greenwich, June, 1853.—BY THE SAME.

Natural History of New York, Parts V. 3 vols. Part VI. Vol. II.—BY THE STATE OF NEW YORK.

Notices of the Meetings of the Royal Institution, part IV.—BY THE INSTITUTION.

Purchased.

Johnson's Dictionary in Persian, Arabic and English, 1 vol. 4to.

Extract du Fukhri Traité d'Algèbre par Abu Bekr Mohammad ben Alhaçan Alkarkhi. Par F. Woepeke.

The Annals and Magazine of Natural History, No. 84.

Westergaard's Zendavesta, Vol. I. pp. i. ii. iii.

Chodzko's Grammaire Persane.

Vuller's Lexicon, Persico-Latinum, 2 parts.

Westergaard's Bundelesh.

Renan's Averroas et l' Averroisme.

Journal des Savants—for September, October and November, 1854.

Weber's White Yajur Veda, Part II. Nos. 2-3, 20 copies.

Anvar i Soheli, being the Persian version of the Fables of Bidpae. By Husain Vaiz Keshifi,

Exchanged.

The Athenæum for October and November, 1855.

Philosophical Magazine, No. 55.

FOR MARCH, 1855.

The usual monthly Meeting of the Society was held on the 7th inst. at half-past 8 P. M.

SIR JAMES COLVILLE, Kt., President, in the Chair.

The President introduced to the Meeting M. M. Adolphe, Hermann and Robert Schlagintweit who have recently arrived in Calcutta (via Bombay and Madras) on their way to Nepaul and Darjeling with a view to prosecuting magnetic observations in the Himalayas. The following extracts from a letter addressed to him by Baron Humboldt were read by the President.

“ Comment ne pas s'adresser avec confiance au digne President d'une illustre Société dont les travaux ont repandu une si vive lumière sur la Géographie, l'ancienne civilisation, les monumeus, l'organisation des langues de l' Inde.

“ Les deux frères ainés Schlagintweit marchant sur les traces de Saussure, imbus de tout ce qu' offre les progres actuels des sciences physiques, pleins de cette ardeur que le premier les a conduit á la cime de Monte Rosa ont fait paraître deux ouvrages marquans sur les Alpes de la Suisse.

“ La Societé Royale de Londres, si indulgente et si bienveillante pour moi (j'ai vu la premiere fois votre belle patrie in 1790, conduit par George Forster qui avait été de la seconde Expedition du Capitaine Cook,) a fait l'insigne honneur aux jeunes voyageurs mes compatriotes de les recommander à ma prière avec chaleur á la Compagnie de l'Inde. Ils y ont été accueillis et secondés avec une genereuse faveur et munis de precieux instrumens dont l'usage leur est familier.

“ Le Souverain auquel je suis attaché de très près, et qui a une vive prédilection pour tout ce que la nature et les souvenirs historiques offrent de grandiose dans l' Inde a eu le premier l'idée d'une nouvelle expedition à la chaine de l' Himalaya ; et a trouvé dans le concours de la Compagnie de l' Inde plus qu'il ne pouvait desirer honorant lui-même depuis plusieurs années les jeunes Docteurs Schla-gintweit d'un affectueux interêt tout personnel.

“ La chaîne de l’ Himalaya a en dans ces dernier temps de savants et intrépides observateurs, Hodgson, le Capitaine Strachey, le Docteur Thomson et celui qui reunit une grande variété de connaissances solides, mon ancien ami Joseph Hooker ; mais dans ce grand monde de votre Inde, il restera à glaner encore pendant des siècles et les changements que subissent (en progres) des sciences physiques, surtout la Géologie des formations, présentent à de nouveaux observateurs aussi des chances nouvelles et favorables. Vieillard presque antidiluvien, assis long temps sur le rivage, j’ai assisté ces grandes changements dans les aperçus de la physique du monde. La bienveillance avec laquelle le nom de Guillaume de Humboldt, sérieusement instruit en Sanscrit, en Malay, en Kawi, en Basque, en Madjar, en Celtique, en Chinois, en langues Americains, parait quelque fois dans le Journal Asiatique jette quelque reflet propice sur l’ auteur de ces lignes microscopiques et tracées á la hâte.

“ Le rêve qui m’a poursuivi depuis mon retour de Mexique, avant l’expédition de Sibérie a été aussi hélas ! le rêve d’un voyage à l’Himalaya et une partie de Tibet.

“ Veuillez bien offrir aux Membres presents de la respectable Société Asiatique l’expression de mon admiration et de la reconnaissance inspirée par le souvenir d’un frere chéri.”

The proceedings of the last month were read and confirmed.

Presentations were received—

1. From Babu Radhanath Sikdar, two copies of the *Mashik Patrika*, Nos. 6 and 7.

2. From the Secretary of the Royal Institution of Languages, &c. of Netherlands India, the publications of the Institution.

3. From Dr. J. Grant, a small bottle containing specimens of a substance which fell in the neighbourhood of Agra for three or four days in the middle of February. The following is an extract from Dr. G.’s letter.

“ The first I heard of it was, that a shower of sugar had fallen all in and about Agra : at length while we were talking about the matter, two friends sent me specimens. The substance appears in the form of a greyish deposit upon the ground or on the foliage of trees as the case may be ; the particles having much the appearance of sand. In taste it is somewhat mawkishly sweet like manna. It

soon agglutinates into little masses which to the feel are gummy and adhesive." Dr. Macnamara of the Medical College who kindly examined the contents of the bottle says, "Under the microscope it presents grains of sand, some particles of woody fibre and a few starch granules; chemical tests show the presence of sugar and starch."

4. From the Government of Bengal through Mr. Under-Secretary Russell, a copy of the 2nd vol. of the Rig Veda Sanhitá.

5. From J. Watson, Esq. C. S. specimens of fossil stem and leaves of Cycas from the Rajmahal Hills.

The following gentlemen, duly proposed and seconded at the last meeting were balloted for and elected members.

Rájá Rádhákánta Deva, as an Honorary Member.

D. G. Nicolson, Esq. Assistant Commissioner at Moulmein, and Rowland Hamilton, Esq. as Ordinary Members.

The following were named for ballot at the next Meeting.

W. G. Young, Esq. C. S.,—proposed by Mr. Grote and seconded by Mr. Allen.

Bábu Kalichurn Roy, Zemindar of Rungpore, proposed by Mr. Grote and seconded by Bábu Kissory Chand Mittra.

Capt. Charles Young, Bengal Engineers, proposed for re-election by Dr. Macrae and seconded by Mr. Grote.

Communications were received—

1. From H. Piddington, Esq. communicating some observations on a Forest Race (Vedah?) with extracts from a letter by Capt. Oakes on the ruins of Dhoolmi in Singbhoom.

2. From Captain Saxton, announcing despatch of specimens of coal and of iron ore from the Gungpur Rájá's territory. The following is an extract from Capt. Saxton's letter.

"I have this day dispatched by Banghy Dák, under official frank, a packet, containing specimens of coal taken by me from an extensive bed in the Gangpur Rájá's territory, some 50 or 60 miles N. W. from Sumbhulpur. With the coal are also specimens of other substances found in the same locality, in immediate contact with the coal. I shall be much obliged, if I can be furnished with a report on the testing of these specimens, to make use of in my professional reports. I have also enclosed a specimen of iron stone,

which is abundant on the Western side of a range of hills not far from the coal bed. Iron stone is found in great abundance all over these districts, but I thought these specimens might be interesting, as containing fossil remains well shewn.

“Should this coal be found of value, it might I think be made available. The nearest point of the Mahanuddy would be ‘Pud-dumpore,’ from which the coal bed lies about twenty-five to thirty miles North. At present the country surrounding, is wild jungle with only a very few small villages of half a dozen houses, within ten miles on all sides. The country is however, capable of being brought under extensive cultivation. Should Calcutta and Bombay be hereafter connected by Railway, this coal would lie on the way. The bed appears very extensive, a nullah running into Ebé River (which joins the Mahanuddy about ten miles above Sumbhulpur) passes over and through it, and masses of the upper coal which is very light are floated down the nullah during the rains. From this, it was known that coal existed, and I learnt of it from Mr. William Campbell from Sumbhulpur, whom I accidentally met. This induced me to arrange my other duties, so as to admit of my visiting the place. The coal is in places exposed on the upper surface, and at others the small water-courses of one or two feet deep running into the nullah, expose it. I walked some distance up the nullah and found the bed continuous, and a mile or more below where one path crossed the nullah, the coal was there in abundance, underneath a stratum of sandstone, and exposed on the surface on the bank. The weather was most unfavourable, and obliged me to hurry over my visit, or I should have made a more careful examination of the place.”

3. From W. H. Smith, Esq. Foreign Secretary to the Royal Society of London, acknowledging receipt of the Journal, Nos. 1 to 4.

The Curator in the Zoological Department and Librarian submitted reports of additions made to their Departments, since the last meeting.

After the close of the Ordinary business, M. Herman Schlagintweit in behalf of himself and brothers presented to the Society an electro-type model of Monte Rosa and explained to the meeting the process by which they had surveyed it in 1851, and the prin-

Plate III

Sketch accompanying CAPT^S SAXTON'S specimens of Coal from Callach



Sand

G.C. 4

Sandy Clay
Micaceous Shale
Sand Stone
Coal
Coal
Bed of Nullah

Showing the Strata about
10 yards further up the
Nullah

ciple on which they had prepared their model. He, at the same time exhibited some daguerreotypes of the glaciers and drawings of the mountain.

Report of Curator, Zoological Department, for March Meeting.

The following donations have been received during the past month.

1. Capt. Berdmore, Schwe Gyen, Pegu. Another collection of sundries, sent chiefly in spirit.

Of mammalia, *TUPAIA FERRUGINEA* (var. *peguana*); *SOREX NUDIPES*, nobis, (p. 34, *ante*), 2 specimens; *SCIUROPTERA SAGITTA** (?); and *RHIZOMYS CASTANEUS*, nobis, *J. A. S. XII*, 1070, previously received only from Arakan.

Of birds, a skin of *HALIASTUR INDUS*, and entire specimen in spirit of *ATHENE CUCULOIDES*.

Of reptiles, *HYDROSAURUS SALVATOR* (v. *Varanus bivittatus*, D. and B.); *PTYCHOZOOM HOMOLOCEPHALON*; *DRACO MACULATUS*; *LEIOLEPIS REEVESII*; *XENOPELTIS UNICOLOR*; *LYCODON AULICUS*; *XENODON PURPURASCENS*; *DIPSAS MULTIMACULATA*; *TROPIDONOTUS UMBRATUS*; *TR. SUBMINIATUS*; *HOMOLOPSIS ENHYDRIS* (very fine); *H. SEMIZONATA*, *n. s.*; † *POLYPEDATES LEUCOMYSTAX*; *P.* (?) *MARMORATUS*, *n.*

* Dimensions of an adult male in spirit: nose to tail, 6½ in.; tail without hair, 5 in.: hind-foot, 1¼ in.

† *HOMOLOPSIS SEMIZONATA*, nobis. This remarkably fine species has not a little the aspect of a Viper, from the small size of its scales, the subdivision of its head-plates, and the general colouring. Form moderately thick; the body with 39 rows of small strongly carinated scales. Vertical plate transversely divided into two; the anterior portion triangular, with apex to the front; the posterior semi-circular: and behind the latter is a remarkable range of five small plates, the medial being elongated backward between the occipitals, and posterior to this again is a minute inter-occipital: occipitals curiously scalloped each with three incisions; one posterior, one exterior, and one interior: two pairs of frontals; a frænal; and a post-nasal. Colour pale yellowish-brown, marked on the upper-parts with about 36 semi-annuli, which are of a blackish hue on the edges, paler within: on the hinder part of the body and tail are some black spots on the pale inter-spaces; and a medial black streak from the occiput is continued to the second transverse semi-annulus: a triangular black spot on the snout; also a blackish eye-streak; and small spots on each occipital: lower-parts with two irregular rows of dark spots from throat to vent, bordering the scutæ; and the sub-caudal scutellæ are marked throughout with black. Number of scutæ, 168; scutellæ, 78 pairs. Length of specimen 27 in., of which tail 6 in. It is remarkable that the abdo-

s.;* *RANA VITTIGERA*; *HYLÆDACTYLUS BIVITTATUS*, Cantor (measuring $3\frac{1}{8}$ in. over curve of back, from snout to vent; knee to end of longest toe, $3\frac{1}{4}$ in.); and *BUFO MELANOSTICTUS*.

2. J. C. Parker, Esq. Skin of *SPALAX TYPHLOPS*, (Pallas). The animal was found lying dead upon the summit of a heap of sand, in the vicinity of Beyrout.

3. T. C. Jerdon, Esq. Skin of *SAXICOLA FUSCA*, nobis, *J. A. S. XX*, 523.†

4. J. B. Lawson, Esq. Skull of *TETRACEROS QUADRICORNIS*.

5. J. Hodges, Esq. A few marine shells, picked up at Suez.

6. From myself. Specimens of *ACHATINA BICARINATA*, and of reversed *AMPULLARIA* and *PALUDINA* from Madagascar.

LIBRARY.

The library has received the following accessions during the last month.

Presented.

The Rig Veda Sanhita, Vol: II. Edited by Dr. Max Müller, 1 vol. 4to.
—BY THE GOVERNMENT OF BENGAL.

Notulæ ad Plantas Asiaticas, Part IV. Dicotyledonous Plants. By the late Dr. Griffith, 8vo. 2 copies.—BY THE SAME.

Icones Plantarum Asiaticarum, Part IV. Dicotyledonous Plants. By the late Dr. Griffith, 2 copies.—BY THE SAME.

Oldham's Geology of the Khasi Hills, 1 vol. 4to. 2 copies.—BY THE SAME.

The Ganges Canal, in Bengali, folio pamphlet.—BY THE SAME.

Selection from the Records of Government, N. W. P. Part XVIII.—
BY THE GOVERNMENT OF THE N. W. P.

minal scutæ begin to divide obliquely as they approach the vent, the last two or three assuming the appearance of pairs of scutellæ.

N. B.—The *H. crassa*, nobis, *J. A. S. XXIII*, 300, appears to be identical with *H. REINWARDTII*, Schlegel, from Louisiana: but *H. PARVICEPS*, nobis, *ibid.*, we are still unable to identify with any previously described species.

* *POLYPEDATES* (?) *MARMORATUS*, nobis. Hind-feet completely webbed. Tympana very small. Skin granulose above and on the belly. Colour black above, marbled with dull leaden-grey; below sullied white, more or less marbled with dusky on the throat and breast. Length $2\frac{3}{4}$ in. from snout to vent: hind-limb, $4\frac{1}{2}$ in.

† Described from the fragments of a specimen. A typical Wheatear. Colour fuscous, tinged with fawn on the back, and more brightly on the forehead and under-parts. Tail darkest, and without any white upon it.

Ditto from Public Correspondence of the Punjab Administration, No. X. 4 copies.—BY THE SAME.

The Mashik Patriká, Nos. 6 and 7, 2 copies.—BY BA'BU RA'DHA'NA'TH SIKDÁR.

The Oriental Christian Spectator, for Feby. 1855.—BY THE EDITOR.

Proceedings of the Royal Asiatic Society, No. 7.—BY THE SOCIETY.

The Tatwabodhiní Patriká, No. 138.—BY THE EDITOR.

The Dúrbín (Persian newspaper) for Feby. 1855.—BY THE EDITOR.

The Citizen Newspaper, for ditto.—BY THE SAME.

RA'JENDRALA'L MITTRA.

March 2nd, 1855.

Meteorological Register kept at the Office of the Secretary to Government, N. W. P. Agra, for the month of December, 1854.

Maximum pressure observed at 9.50 A. M.

Date.	Barometer.	Temperature.			Direction of Wind.	Quantity of Rain.	Aspect of the Sky.
		Of Mercury.	Of Air.	Wet Bulb.			
1	29.593	68.5	69.0	61.5	E.	..	∩ scattered
2	29.671	64.8	65.5	61.7	N. E.	..	∩ ditto
3	29.655	63.2	64.4	59.5	N. W.	..	∩ ditto
4	29.649	60.8	60.0	58.2	N. W.	..	Clear
5	29.673	60.5	61.0	57.2	N. W.	..	Ditto
6	29.657	61.5	62.5	57.0	W.	..	Ditto
7	29.607	61.0	62.8	57.4	N. W.	..	Ditto
8	29.593	61.5	62.4	57.3	N.	..	Ditto
9	29.637	60.5	61.5	57.1	N. E.	..	∩ scattered
10	29.765	61.0	62.3	55.5	N.	..	∩ ditto
11	29.735	63.0	64.2	57.3	N.	..	∩ ditto
12	29.725	61.8	62.5	56.5	N.	..	∩ ditto all over
13	29.741	66.0	66.6	59.5	S. W.	..	∩ ditto ditto
14	29.709	67.5	68.5	64.0	N. W.	..	∩ scattered
15	29.631	62.8	63.3	57.2	N. W.	..	∩ ditto
16	29.597	61.8	62.5	53.0	N. W.	..	Clear
17	29.675	60.5	61.5	51.4	N. W.	..	Ditto
18	29.645	58.9	60.4	51.0	N.	..	Ditto
19	29.579	61.5	63.0	53.8	N. W.	..	∩ scattered
20	29.581	61.9	63.7	55.1	S. E.	..	Clear
21	29.601	61.3	62.0	55.5	N.	..	∩ all over
22	29.589	61.5	62.6	56.0	N.	..	∩ ditto
23	29.637	61.0	62.2	60.0	N. E.	..	∩ ditto
24	29.605	62.0	63.2	58.0	N. W.	..	Clear
25	29.615	61.4	62.4	53.0	N. W.	..	∩ scattered
26	29.615	60.0	61.2	52.0	S. E.	..	∩ ditto
27	29.593	60.0	61.2	53.9	N. E.	..	∩ ditto towards E.
28	29.595	61.0	62.5	55.0	E.	..	∩ ditto towards S. hor.
29	29.635	61.5	62.5	56.9	N. E.	..	Clear
30	29.665	59.8	60.7	53.5	N. W.	..	∩ scattered
31	29.615	59.8	60.7	52.0	N. W.	..	∩ ditto
Mean.	29.641	61.9	62.8	56.3	..	..	....

Barometer Observations corrected for Capillarity only.

- Symbols. {
- ∩ Cirrus.
 - ∩ Cirro strata.
 - ∩ Cumuli.
 - ∩ Cumulo strata.
 - ∩ Nambi or Nimbus.

Meteorological Register kept at the Office of the Secretary to Government, N. W. P. Agra, for the month of December, 1851.

Observations at apparent Noon.

Date.	Barometer.	Temperature.			Direction of Wind.	Quantity of Rain.	Aspect of the Sky.
		Of Mercury.	Of Air.	Wet Bulb.			
1	29.581	68.8	66.3	61.9	N. W.	..	∩ all over
2	29.629	67.0	67.9	65.4	N. E.	..	∩ scattered
3	29.625	66.5	66.9	61.0	N. W.	..	∩ ditto [horison.
4	29.615	64.0	64.6	59.0	N. W.	..	∩ scattered towards
5	29.635	63.9	64.3	57.2	N. W.	..	Clear
6	29.629	64.2	65.0	55.4	W.	..	Ditto
7	29.555	64.4	64.4	58.0	N. W.	..	Ditto
8	29.547	65.0	66.0	58.0	N.	..	Ditto
9	29.603	64.9	66.6	58.0	N. E.	..	∩ scattered
10	29.717	64.0	65.0	57.8	N.	..	∩ ditto
11	29.717	67.0	68.0	58.5	N.	..	∩ ditto
12	29.693	66.4	66.8	57.2	N.	..	∩ ditto all over
13	29.695	71.0	71.0	61.0	S. W.	..	∩ ditto ditto
14	29.655	72.2	73.0	65.0	N. W.	..	∩ ditto [wards hor.
15	29.601	68.9	69.9	59.1	N. W.	..	∩ in zenith, ∩ to-
16	29.555	69.0	69.5	54.5	N. W.	..	∩ scattered
17	29.619	65.0	66.2	52.7	N. W.	..	Clear
18	29.609	64.7	66.5	52.5	N.	..	Ditto
19	29.535	67.0	67.5	54.5	S. W.	..	∩ scattered
20	29.539	67.2	68.5	56.5	S. E.	..	∩ ditto towards hor.
21	29.525	62.2	61.9	56.4	E.	..	∩ all over
22	29.547	66.8	67.8	59.6	N.	..	∩ ditto
23	29.601	63.9	63.9	60.9	N. E.	..	∩ ditto
24	29.575	66.7	66.9	59.8	N. W.	..	Clear
25	29.577	64.0	64.5	55.0	N. W.	..	∩ all over
26	29.565	63.5	63.8	53.4	S. E.	..	∩ scattered
27	29.537	64.7	65.5	55.9	E.	..	Clear [horison
28	29.555	65.0	67.0	56.8	E.	..	∩ scattered towards E.
29	29.559	68.0	68.5	58.0	N. E.	..	Clear
30	29.579	64.8	65.0	54.6	N. W.	..	∩ scattered [hor.
31	29.587	63.7	65.5	54.0	N. W.	..	∩ ditto towards W.
Mean.	29.593	65.9	66.5	57.6	..	..	....

Meteorological Register kept at the Office of the Secretary to Government, N. W. P. Agra, for the Month of December, 1854.

Minimum pressure observed at 4 P. M.

Date.	Barometer.	Temperature.			Maximum and Minimum.			Aspect of the Sky	Direction of Wind.	Quantity of Rain.
		Of Mercury.	Of Air.	Wet Bulb.	Maximum.	Minimum.	Mean.			
1	29.501	63.5	62.0	60.5	61.4	53.2	57.3	∩ all over	N. W.	..
2	29.565	70.8	70.3	65.5	70.5	53.0	61.75	∩ scattered	N. E.	..
3	29.567	69.5	69.5	62.5	69.2	52.4	60.8	∩ ditto	N. W.	..
4	29.585	69.8	68.8	59.2	68.4	51.0	59.7	Clear	N. W.	..
5	29.589	69.8	68.8	57.5	69.5	51.1	60.3	Ditto	N. W.	..
6	29.583	69.8	68.8	57.5	68.5	51.0	59.75	Ditto	N. W.	..
7	29.495	69.6	68.5	57.5	68.2	50.5	59.35	Ditto	N. W.	..
8	29.515	69.9	68.8	58.0	68.8	50.0	59.4	Ditto	N.	..
9	29.561	68.4	67.5	59.5	68.3	52.3	60.3	∩ scattered	N. E.	..
10	29.	68.9	68.5	59.5	68.5	51.6	60.05	∩ ditto	N.	..
11	29.677	73.5	72.2	59.8	71.9	51.8	61.85	∩ ditto	N.	..
12	29.639	68.9	68.5	60.9	68.7	52.0	60.35	∩ all over	N.	..
13	29.661	73.4	72.4	62.6	72.4	62.4	62.4	∩ all over scattered	S. E.	..
14	29.605	77.2	76.0	64.2	76.0	51.7	63.85	∩ scattered	N. W.	..
15	29.539	69.0	68.3	59.0	68.3	51.0	59.65	∩ all over	N. W.	..
16	29.519	73.5	71.8	57.5	72.0	50.0	61.0	Clear	N. W.	..
17	29.573	74.0	73.8	55.0	73.5	50.4	61.95	Ditto	N. W.	..
18	29.569	73.2	71.4	57.8	72.0	49.4	60.7	Ditto	N.	..
19	29.479	71.0	70.5	55.8	70.5	51.4	60.95	....	..	..
20	29.485	71.7	71.7	58.5	71.5	51.0	61.25	∩ scattered	S. E.	..
21	29.481	67.8	68.4	57.9	63.0	52.0	60.0	∩ all over	S. E.	..
22	29.505	69.9	69.0	61.2	69.5	52.2	60.85	∩ scattered	N. E.	..
23	29.559	65.5	64.9	61.4	64.9	52.0	58.45	∩ all over	N. E.	..
24	29.547	70.5	70.0	61.5	69.5	51.6	60.55	Clear	N. W.	..
25	29.505	66.5	66.0	57.0	66.2	51.2	58.7	∩ scattered	N. W.	..
26	29.517	69.5	67.7	56.3	67.5	50.0	58.75	∩ ditto towards	N. E.	..
27	29.491	69.9	68.3	59.8	68.0	49.7	58.85	Clear, [E. hor.	E.	..
28	29.505	71.5	70.0	61.2	70.4	50.4	60.4	Ditto	N. E.	..
29	29.537	71.7	70.0	58.3	70.3	50.5	60.4	Ditto	N. W.	..
30	29.553	69.5	68.8	56.0	69.0	48.5	58.75	∩ scattered	N. W.	..
31	29.505	68.8	68.5	55.8	68.5	50.0	59.25	∩ ditto towards	N. W.	..
								[W. hor.		
Mean.	29.529	70.2	69.3	59.1	69.3	51.1	60.24	....	..	..

