"It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science in different parts of Asia, will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish, if such communications shall be long intermitted; and it will die away, if they shall entirely cease." — Sir Wm. Jones.
A Grammar of the Dialect of Chhattisgarh in the Central Provinces. Written in Hindi by Mr. Hírálal Kávyopádhýáta, Headmaster of the Anglo-Vernacular School in Dhamtari, District Raípur, Central Provinces; translated and edited by George A. Grierson, Esq., C. S. ... ... 1

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A Grammar of the Dialect of Chhattīsgarh in the Central Provinces. Written in Hindi by Mr. Hirālāl Kāvyopādhyāya, Headmaster of the Anglo-Vernacular School in Dhamtari, District Raipur, Central Provinces, translated and edited by George A. Grierson, Esq., C.S.

Introduction.

1. Chhattīsgarh (the thirty-six forts) is the name of the most eastern of the divisions of the Central Provinces. It is bounded on the north by Chutiya Nagpur, on the east by Orissa, and on the south and west by other portions of the Central Provinces.

2. The language spoken in this tract belongs clearly to the Eastern Gaudian Family. It may be classed as a dialect of Bihāri. Its verbal forms are most closely connected with those of Baiswāri, while its system of declension more closely resembles that of Bhojpurī. In one important point, the formation of the plural, it shows a close connexion with Uriyā.

3. The present grammar has been written by Mr. Hirālāl Kāvyopādhyāya, Headmaster of the Anglo-Vernacular school at Dhamtari, District Raipur, Central Provinces. It was written in the Hindi language, and it has fallen to my lot to translate it, and to rearrange a portion of it, according to the custom of European grammars. Here and there I have added a few philological notes.
4. We are all indebted to Mr. HirálláH Kávyópádháyáya for his very careful and interesting work, and I gladly welcome him as an accession to the small band of those who are attempting to throw light on the dark byways of Indian vernaculars. It is only by enlisting the assistance of gentlemen like him, who take an intelligent interest in the subject, and who are willing and able to put in writing that knowledge of facts which can only be attained by local experience, that we can hope to be able to finally map out the true relationship between the various languages of India.

G. A. G.

PART I.

CHAPTER I. ORTHOGRAPHY.

5. The nasals व, श, and ष, when standing alone are all equally pronounced like the dental न, thus रन् 'battle' is pronounced रन्.

6. A Tatsama ध is pronounced like ध. Thus, धीत्, 'cold' is pronounced धीत्. A Tatsama घ is pronounced like घ. Thus, भाष, 'language' is pronounced भाष, and देश, 'a fault' is pronounced देश.

7. Exception,—In the word शेष-नाग, 'the serpent of eternity,' श is pronounced like श,—thus, शेष-नाग.

8. The remaining letters are pronounced as in Hindi.

9. In the following grammar, words will be spelled as they are pronounced. So that we shall spell रзн and not रण. धीत and not धीत, भाष and not भाष, देश and not देश, शेष-नाग and not शेष-नाग.

10. Note by translator. The above are very few of the letter changes in this dialect. This is, however, of little importance, as all will be found in Dr. Hoernle's Gandhian Grammar.

One very important change may be noticed here,—the shortening of an antepenultimate vowel. When, in a tadbhava word, a long vowel, owing to inflexion, conjunction, or other cause, finds itself in the antepenultimate or other earlier syllable of a word, that vowel is shorten. Thus, the long form of धाप 'a mango' is धमप and of धोरा 'a horse,' धोरा. For further particulars on this point, and also for particulars regarding Long and Redundant forms, the reader is referred to the Gandhian Grammar, and to the Introduction to A Comparative Dictionary of the Bihári Language by A. F. R. Hoernle and G. A. Grierson.

The short vowels घा (like आ in bállë), झा (like ए in mët), and छा (the short of छो, जो); the imperfect or neutral vowel अ (as in धोरा 'shorn'); and the peculiar long घा (pronounced like a in fall), which occurs in the root घव, will all be found in this dialect, and the reader is referred to the preface of the Bihári Dictionary, above referred to, for further information concerning them.
PART II. NOUNS.

CHAPTER II. FORMATION OF NOUNS.

(Secondary and other nominal suffixes.)

11. **Secondary suffixes** form nouns from other nouns, as distinct from primary suffixes which form them from roots.

12. The following secondary suffixes are those given by the author. The translator has added references to Dr. Hoernle's Gaudian Grammar which will be found useful. Primary suffixes will be found discussed in chapter X.

13. Some of the so-called suffixes given by the author are not *tadbhavas*, being either *tatsamas* or of foreign derivation. These the translator has put at the end after the others.

14. चा, feminine ची, signifies a person connected with anything, or a vessel for containing anything.

Example,—

- भेजा 'a traveller' from भेज 'a road.'
- घोरा 'a rider' from घोर 'a horse,'
- बघरा, or बघरा, fem. बघरी from बघर 'a market.'
- निगस्सा 'an oil-vessel' तेस 'oil.'
- शिबा 'a ghi-vessel' शीव 'ghi.'
- झुभा, 'a milk-vessel' झु 'milk.'

See Ga. Gr. §§ 206, 207.

15. र added to nouns forms **nouns of agency**.

Example,—

- लभा 'illusion' मयार 'one who causes illusion.'


16. ए or ए added to adjectives forms **abstract nouns**.

Examples,—

- तक्क 'acrid.'
- सुन्दर 'beautiful.'
- खास 'sour.'

- कक्ष 'aeridity.'
- सुन्दर 'beauty.'
- खास 'sourness.'

See Ga. Gr. §§ 220, 221.

17. पा or पन added to adjectives forms **abstract nouns**.

Examples,—

- बुझा 'old'
- खास 'sour'

- बुझ 'old age.'
- खास 'sourness'

See Ga. Gr. §§ 228, 229.

18. **Diminutives** are formed by using the feminine termination छ.
Sometimes the masculine long form in वा is used and more often the feminine long form in र्या.

Examples,—

कोइं एक ‘palanquin.’
कुक्त ‘a basket.’
कोटा ‘a son.’
कोटा ‘a water-vessel.’
कोटा ‘a pestle.’

See Gd. Gr. §§ 256, 257, 195, 199, 201.

19. चाम added to adjectives forms abstract nouns.

Examples,—

मीठ ‘sweet.’


20. बाल्का, fem. बाल्की, added to nouns forms nouns signifying possession.

Examples,—

धन ‘wealth.’

See Gd. Gr. §§ 293, 294, Cf. §§ 315 and ff.

21. चार, or चारा, feminine दारिन or दारिन, signifies an agent.

E.g., लक्कारिन, fem. लक्कारिन or लक्कारिन, ‘a woodman’ from लक्क ‘wood.’

This is probably the same as चारा, through confusion of the suffixes धनिचारा and धनिचारा.

See Gd. Gr. §§ 293—296, 315—321.

22. यू added to substantives forms adjectives.

Example,—

मूं ‘hunger.’

These are connected with the Bihāri termination र्य, forming the past participle. Cf. Gd. Gr. §§ 302 and ff.

23. क, or उच्छा, added to a substantive, forms adjectives of relation.

Example,—

घर ‘a house.’

घर या घरा ‘of’ or ‘belonging to a house.’

See Gd. Gr. §§ 330, 331, where however क is given only as a primary suffix.

24. र is used to form adjectives from substantives; e.g.

गुण ‘possessing qualities,’ ‘wise’ from गुण ‘quality.’

This is not a tadbhava termination. It is the Sanskrit termination इ (इन), and is only found in tatsamas.
25. वास 'possessing' is added to substantives to form adjectives.
Example,—
रुप्य 'beauty.' रूप्य-वास, 'possessing beauty,' 'beautiful.'
This is not a tadbhava suffix at all. The word is borrowed directly from the Sanskrit, ready compounded as a tatsama.

26. गुरु added to numerals, signifies multiplication.
Example,—
तीन 'three' तिगुरु 'three-fold.'
This is not properly a suffix at all, but is derived from a compound already formed in Sanskrit.

27. र१ added to adjectives makes substantives.
Example,—
बाबान 'young,' बाबानी 'youth.'
This is the Persian suffix र.

28. दौर, signifies possession, e.g. अभिन्दर 'a land holder,' from अभिन 'land.'
This is the Persian suffix द.

CHAPTER III.

GENDER.

29. There are two genders,—Masculine and Feminine. The gender of names of living things follows their nature, males being masculine and females being feminine. Of things without life, those names which are identical or nearly identical with Hindi names generally follow the Hindi usage. The following rules will be found useful.

30. Words ending in श and in a silent consonant which is not न, are generally masculine, and those in द and न are generally feminine.

Examples.

<table>
<thead>
<tr>
<th>Chattisgarhi</th>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>दौरार</td>
<td>दौर</td>
<td>'a doorway.'</td>
</tr>
<tr>
<td>चाँवर</td>
<td>चाँवल</td>
<td>'rice.'</td>
</tr>
<tr>
<td>पाना</td>
<td>पान</td>
<td>'betel.'</td>
</tr>
<tr>
<td>ठाटा</td>
<td>ठाट</td>
<td>'sackcloth.'</td>
</tr>
<tr>
<td>खोड़ा:ना</td>
<td>खोड़ा:ना</td>
<td>'clothes.'</td>
</tr>
<tr>
<td>खस्ना</td>
<td>खस्ना</td>
<td>'a stone.'</td>
</tr>
<tr>
<td>दण:ना</td>
<td>दण:ना</td>
<td>'bedding.'</td>
</tr>
</tbody>
</table>

Feminine.

<table>
<thead>
<tr>
<th>माती</th>
<th>माती</th>
</tr>
</thead>
<tbody>
<tr>
<td>'earth.'</td>
<td>'wood ashes.'</td>
</tr>
</tbody>
</table>
Exceptions.

Masculine.

<table>
<thead>
<tr>
<th>दाँती</th>
<th>चाढ़ी</th>
<th>बात</th>
<th>रात</th>
</tr>
</thead>
<tbody>
<tr>
<td>'a stick.'</td>
<td>'a mat.'</td>
<td>'a word.'</td>
<td>'night.'</td>
</tr>
</tbody>
</table>

Feminine.

<table>
<thead>
<tr>
<th>दाँती</th>
<th>चाढ़ी</th>
<th>बात</th>
<th>रात</th>
</tr>
</thead>
<tbody>
<tr>
<td>'an elephant.'</td>
<td>'a village.'</td>
<td>'a black-ant.'</td>
<td>'boiled rice.'</td>
</tr>
</tbody>
</table>

and others as described below.

31. Abstract nouns in ब, भ, ज, ज, झ, ण, घ, ङ, प, फ, are masculine.

Those in ड, ढ, च, छ, ध, न, श, ष, ़, म, are feminine.

Examples,—

Masculine.

<table>
<thead>
<tr>
<th>समान</th>
<th>पिंपल</th>
<th>चाँपाव</th>
<th>चेटिया</th>
<th>फारिया</th>
</tr>
</thead>
<tbody>
<tr>
<td>'meeting.'</td>
<td>'drinking.'</td>
<td>'deeking.'</td>
<td>'cheating.'</td>
<td>'touching.'</td>
</tr>
<tr>
<td>मिसाप</td>
<td>'union.'</td>
<td>कस्साप</td>
<td>'sweetness.'</td>
<td>घबरायी</td>
</tr>
<tr>
<td>चस्टप</td>
<td>'sourness.'</td>
<td>कर्मक</td>
<td>'acidity.'</td>
<td>सजी</td>
</tr>
</tbody>
</table>

32. Feminines are formed from masculines as follows:

(1) Masculines in ड च च श ङ form their feminines in ढ । Thus,—

Masculine. Feminine.

<table>
<thead>
<tr>
<th>डा</th>
<th>ढा</th>
<th>ढा</th>
<th>ढा</th>
</tr>
</thead>
<tbody>
<tr>
<td>'a boy.'</td>
<td>'a girl.'</td>
<td>'a master.'</td>
<td>'a mistress.'</td>
</tr>
</tbody>
</table>

(2) Long forms in च च च ङ form their feminines in रा । thus,—

Masculine. Feminine.

<table>
<thead>
<tr>
<th>धोरा</th>
<th>ढोरा</th>
<th>दुरा</th>
<th>बुढ़ा</th>
</tr>
</thead>
<tbody>
<tr>
<td>'a horse.'</td>
<td>'a mare.'</td>
<td>'an old man.'</td>
<td>'an old woman.'</td>
</tr>
</tbody>
</table>

so also

<table>
<thead>
<tr>
<th>परिया</th>
<th>परिया</th>
</tr>
</thead>
<tbody>
<tr>
<td>'a buffalo bull-calf.'</td>
<td>'a buffalo heifer.'</td>
</tr>
</tbody>
</table>

(3) Sometimes in the last case 'नम is substituted for रा । thus,—

Masculine. Feminine.

<table>
<thead>
<tr>
<th>बघा</th>
<th>बघा</th>
</tr>
</thead>
<tbody>
<tr>
<td>'a tiger.'</td>
<td>'a tigress.'</td>
</tr>
</tbody>
</table>
This रिन is sometimes applied differently; thus,—

(4) Masculines containing a long vowel, shorten it before रिन, thus,—

भाट, 'a bard.'  
भाट रिन, 'his wife.'

जंट, 'a camel.'  
जंट रिन, 'a she-camel.'

(5) Masculines in र, and its long form रेता, take रिन regularly; thus,—

चेत्री, 'an elephant.'  
चेत्री रिन, 'a cow-elephant.'

वानी, 'a shop-keeper.'  
वानी रिन or रिन, 'his wife.'

नाली, 'a daughter's son.'  
नाली रिन, 'a daughter's daughter.'

रिनाया, 'a shop-keeper.'  
रिनाया रिन, 'his wife.'

सिनाया, 'a grass-cutter.'  
सिनाया रिन 'his wife.'

(6) So also words in a silent consonant न, and र, signifying persons of a certain trade or profession; thus,—

वरेट, 'a washerman.'  
वरेट रिन, 'his wife.'

कोहर, 'a smith.'  
कोहर रिन, 'his wife.'

शिखरा, 'a cowherd.'  
शिखरा रिन, 'his wife.'

लेली, 'an oilman.'  
लेली रिन, 'his wife.'

Sometimes the हिंदी custom is followed; thus,—वरेट रिन, शिखरा रिन, लेली रिन, &c.

(7) Names of Brâhman tribes take रिन; thus,—

चोका रिन  
चोका विना, or विना रिन.

चोब रिन  
चोब रिन.

(8) Some nouns are irregular; thus,—

ददा, 'a father.'  
ददा रिन, 'a mother.'

भाद, 'a brother.'  
भाद रिन, 'a sister.'

वोकाल, 'a he-goat.'  
वोकाल रिन or रिन, 'a she-goat.'

CHAPTER IV.

Number.

33. There are two numbers, Singular and Plural.

34. (1) The Plural is formed from the Singular by adding the suffix मन; thus,—

Singular.  
मन, masc., 'a man.'  
मन, सम.  
बर्जा, masc. 'a bullock.'  
बर्जा मन.

मोक, masc. 'a potter's wheel.'  
मोक मन.
कचः masc., 'a cup.'
सनसं, masc., 'a man.'
भाँड़ी, masc., 'a sister's husband.'
जिनिसं, fem., 'goods and chattels.'
छत्तिया, fem., 'a neck-ring.'
हेरी, fem., 'a she-goat.'
पतौ, fem., 'a daughter-in-law.'

चकः-सन.
सनसं-सन.
भाँडा-सन.
जिनिसं-सन.
छत्तिया सन.
हेरी-सन.
पतौ-सन.

35. (2) सन is sometimes omitted, especially in the nominative plural, and in the case of things without life; thus, सनख, 'a man,' or 'men'; बलक्ष, 'a bullock,' or 'bullocks'; हेरी, 'a she-goat,' and so on.

36. (3) An old form of the plural, which is now very rarely used, is formed by adding न to the singular. If the word ends with a long vowel, that vowel is shortened; thus बलक्ष, 'a bullock'; nom. plur. बलक्षन-का.

37. Affinity. With the plural suffix सन, compare the old Hindi सन, 'men,' and the Uriya plural suffix माने. The old form म is the regular Bihari plural oblique termination.

38. (4) Sometimes the plural is formed by prefixing the words खब्र, खब्रो, खब्रो, जामा, or जामा; thus,—

Singular.                   Plural.
बलक्षा सब बलक्षा, सबो बलक्षा, सबो बलक्षा, जामा बलक्षा, or जामा बलक्षा.
हेरी सब हेरी सबो हेरी सबो हेरी, जामा हेरी, or जामा हेरी.

39. (5) Sometimes with सब &c., सन is also used at the same time, thus,—

Singular पतौ.
Plural सब पतौ-सन, सबो पतौ-सन, सबो पतौ-सन, जामा पतौ-सन, or जामा पतौ-सन.

This last form is very common.

CHAPTER V.

INFLEXION.

40. The cases are formed with the following postpositions, which are added to the noun direct. In the plural, they follow the suffix सन.

Nominativo — or चर.
Accusativo का or ला.
Instrumental जे.
Dative का, ला or वर.
Ablative झे.
Genitivo के.
Locativo सो.
Vocative —
41. The postposition चर of the nominative does not correspond to the Hindi न. It is used to give the idea of definiteness. Thus गर, 'a neck,' but गर-चर, 'the neck.' In the plural it is rarely used with the suffix मन, thus गर-मन-चर, 'the necks.'

42. In the Accusative and Dative, का is more used by the polite, and ज़ा more by rustics. In the Dative, rustics sometimes use खातर or खातार, with or without the Genitive postposition कः prefixed,—thus, गर-खातर, गर-खातार, गर-कः-खातर गर-कः-खातार.

43. The typical vocative interjections are श्र and ब्र, which are sometimes written च्र, and ब्र.

44. Affinities.—Except चर, all these postpositions are the same as those in use in Bihāri and other Eastern Gaudian languages, or, at most, are but slightly changed. Regarding चर, I do not know of any closely related word in other Gaudian languages. In Bihāri, the pleonastic long form termination च्र is used in a similar sense. This tends to point to the probability of the origin of चर being the Prākrit pleonastic termination च्र or चु (Itém. IV, 429.) Thus गल, गलचड, गलबर, or, with euphonic भ, गलहर. G. A. G.

45. The following is an example of the declension of a masculine noun ending in a silent consonant.

<table>
<thead>
<tr>
<th>गर, 'a neck.'</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR.</strong></td>
</tr>
<tr>
<td>Nom. गर, गर-चर</td>
</tr>
<tr>
<td>Acc. गर-का, गर-ला</td>
</tr>
<tr>
<td>Instr. गर-ञे</td>
</tr>
<tr>
<td>Dat. गर-का, गर-ला, गर-बर</td>
</tr>
<tr>
<td>Abl. गर-ञे</td>
</tr>
<tr>
<td>Gen. गर-कः</td>
</tr>
<tr>
<td>Loc. गर-भा</td>
</tr>
<tr>
<td>Voc. ए गर</td>
</tr>
<tr>
<td><strong>PlURAL.</strong></td>
</tr>
<tr>
<td>Nom. गर, गर-मन, गर-चर, (rare) गर-मन-चर,</td>
</tr>
<tr>
<td>Acc. गर-मन-का, गर-मन-ला</td>
</tr>
<tr>
<td>Instr. गर-मन-ञे</td>
</tr>
<tr>
<td>Dat. गर-मन-का, गर-मन-ला, गर-मन-बर</td>
</tr>
<tr>
<td>Abl. गर-मन-ञे,</td>
</tr>
<tr>
<td>Gen. गर-मन-कः</td>
</tr>
<tr>
<td>Loc. गर-मन-भा</td>
</tr>
<tr>
<td>Voc. ए गर-मन</td>
</tr>
</tbody>
</table>

The old, rare, form of the plural is गरन, गरन-का.

Similarly are declined, फर, 'fruit,' पोपर, 'ficus religiosa,' मनच, 'a man,' पिष्न, 'flour,' कुकुर, 'a dog,' &c.
46. The following is an example of the declension of a masculine noun, ending in long छ.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>छरकः</th>
<th>छरकः मः</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>छरकः</td>
<td>छरकः-चरः</td>
</tr>
<tr>
<td>Ace.</td>
<td>छरकः-कः, छरकः-लः</td>
<td>छरकः-मः-कः, छरकः-लः</td>
</tr>
<tr>
<td>Instr. and Abl.</td>
<td>छरकः-लः</td>
<td>छरकः-मः-लः</td>
</tr>
<tr>
<td>Dat.</td>
<td>छरकः-कः, -लः, -बः</td>
<td>छरकः-मः-कः, -लः, -बः</td>
</tr>
<tr>
<td>Gen.</td>
<td>छरकः-कः</td>
<td>छरकः-मः-कः</td>
</tr>
<tr>
<td>Loc.</td>
<td>छरकः-सः</td>
<td>छरकः-मः-सः</td>
</tr>
<tr>
<td>Voc.</td>
<td>छ छरकः</td>
<td>छ छरकः-मः</td>
</tr>
</tbody>
</table>

The old, rare, form of the plural is छरकः, छरकः-कः, &c.

Similarly are declined,

<table>
<thead>
<tr>
<th>भूषनः</th>
<th>धरोत्वः</th>
</tr>
</thead>
<tbody>
<tr>
<td>'a bullock,'</td>
<td>'a horse,'</td>
</tr>
<tr>
<td>पिस्मतः</td>
<td>धीरः</td>
</tr>
<tr>
<td>'a whelp,'</td>
<td>'clothes,'</td>
</tr>
<tr>
<td>शुक्रः</td>
<td>मेकः</td>
</tr>
<tr>
<td>'a basket,'</td>
<td>'a moustache.'</td>
</tr>
<tr>
<td>चक्रः</td>
<td></td>
</tr>
<tr>
<td>'a calf,' &amp;c.</td>
<td></td>
</tr>
</tbody>
</table>

47. All nouns are declined in the same way, and it is hence needless to give further paradigms. The following are examples of nouns of every possible termination.

48. (3) Masculine in short र.

There are no nouns ending in short र. Sanskrit words ending in र, when adopted as tatsamas into this dialect, (a) sometimes drop the final vowel, and are declined like nouns ending in a silent consonant, and (b) sometimes lengthen it, and are declined like nouns in र.

Thus, (a) मणिः 'a gem,' becomes मन, and (b) बल्लि 'an offering' becomes बल्ली, and चरिः 'Vishnu,' चरी.

49. (4) Masculines in long र.

Examples: चोळी 'an elephant,' चाँटी 'a black ant,' परोशि 'a neighbour,' गोळी 'a potter's wheel,' मधुः 'a village.'

50. (3) Masculines in short य.

There are no nouns ending in short य. Sanskrit words ending in य, when adopted as tatsamas into this dialect, (a) sometimes drop the final vowel, and are declined like nouns ending in a silent consonant, and (b) sometimes lengthen it, and are declined like nouns in य.

Thus (a) प्रयु 'a brute,' becomes प्रय, and (b) याधु 'a saint,' becomes याधु.

51. (6) Masculines in long य.

Examples: चष् 'a cup,' गङ्गा 'wheat.'
52. (7) *Masculine in र.*
Examples: सन् 'a man,' सन् 'a man,' परो 'the last day.'

53. (8) *Masculines in बौ.*
Examples: बौ 'a sister's husband' बौ (Skr. भार्ष) 'news.'

54. (9) *No masculine nouns end in रे or in बौ.*

55. (10) *Feminines in a silent consonant.*
Examples: जिविन 'goods and chattels,' सत 'mind,' बुध 'wisdom,' गो 'conversation,' सस्त 'ink.'

56. (11) *Feminines in long या.*
Examples: जान 'a mill-stone,' छुतिया 'a neck-ring,' चरिरा 'a small basket,' फरिया 'a kind of veil.'

57. (12) *Feminines in short र.* See masculines in short र, No. 3.

58. (13) *Feminines in long र.*
Examples: बैरी 'a she-goat,' गो 'gravel.'

59. (14) *Feminines in short य.* See masculines in य, No. 5.

60 (15) *Feminines in बौ.*
Examples: पांडी 'a daughter-in-law,' पांडी 'a test.'

61. (16) *There are no feminine nouns in रे or in बौ.*

**CHAPTER VI.**

**Adjectives.**

62. The following is a list of common adjectives, with their Hindi and English equivalents.

<table>
<thead>
<tr>
<th>Chhattisgarhi</th>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>सन्, नहन्</td>
<td>नदिया</td>
<td>good.</td>
</tr>
<tr>
<td>बड़ा, बड़ा, बड़ा,</td>
<td>बड़ा</td>
<td>big.</td>
</tr>
<tr>
<td>कोटा, कोटा, कोटा, कान, कान, कान नाच,</td>
<td>कान</td>
<td>small.</td>
</tr>
<tr>
<td>नन,</td>
<td>नन</td>
<td>long.</td>
</tr>
<tr>
<td>भाम, भामा</td>
<td>भाम</td>
<td>wide.</td>
</tr>
<tr>
<td>चार, चारा</td>
<td>चारा</td>
<td>yellow.</td>
</tr>
<tr>
<td>पीर, पीरा</td>
<td>पीरा</td>
<td>dark blue.</td>
</tr>
<tr>
<td>बोला, बोला</td>
<td>बोला</td>
<td>black.</td>
</tr>
<tr>
<td>कारा, कारिया</td>
<td>कारा</td>
<td>white.</td>
</tr>
<tr>
<td>थोंग, थोंगा, थोंगा,</td>
<td>थोंग</td>
<td>green.</td>
</tr>
<tr>
<td>चारियर,</td>
<td>चार</td>
<td>red.</td>
</tr>
</tbody>
</table>
63. *Tadbhava* adjectives in श्रेष्ठ form their *feminines* in श्रेष्ठ; thus,—
कारी, नदुरी, बोट-की, नन्दको; but this rule is often neglected, and the genders are mixed up; thus, बोट-का वांू, or बोट-की बांू 'a little gentleman'; बोट-का नान, or बोट-की नान 'a little girl.'

64. To give the meaning of *likeness* or resemblance, the following suffixes are used,—equivalent to the *Hindi* या.

*With nouns or with the genitive cases of pronouns, एसन, चफ, ध, धन.*

*With adjectives, प्रकन, शकन, कन, धक, धन, किन, क; thus,—*

**Chhattisgarh.**

<table>
<thead>
<tr>
<th>Hindi.</th>
<th>English.</th>
</tr>
</thead>
<tbody>
<tr>
<td>या-एसन, या-चफ, या-च, या-धन</td>
<td>या-एसन, या-चफ, या-च, या-धन</td>
</tr>
<tr>
<td>या-एसन, या-चफ, या-च, या-धन</td>
<td>या-एसन, या-चफ, या-च, या-धन</td>
</tr>
<tr>
<td>या-एसन, या-चफ, या-च, या-धन</td>
<td>या-एसन, या-चफ, या-च, या-धन</td>
</tr>
<tr>
<td>या-एसन, या-चफ, या-च, या-धन</td>
<td>या-एसन, या-चफ, या-च, या-धन</td>
</tr>
<tr>
<td>या-एसन, या-चफ, या-च, या-धन</td>
<td>या-एसन, या-चफ, या-च, या-धन</td>
</tr>
<tr>
<td>या-एसन, या-चफ, या-च, या-धन</td>
<td>या-एसन, या-चफ, या-च, या-धन</td>
</tr>
<tr>
<td>या-एसन, या-चफ, या-च, या-धन</td>
<td>या-एसन, या-चफ, या-च, या-धन</td>
</tr>
<tr>
<td>या-एसन, या-चफ, या-च, या-धन</td>
<td>या-एसन, या-चफ, या-च, या-धन</td>
</tr>
<tr>
<td>या-एसन, या-चफ, या-च, या-धन</td>
<td>या-एसन, या-चफ, या-च, या-धन</td>
</tr>
<tr>
<td>या-एसन, या-चफ, या-च, या-धन</td>
<td>या-एसन, या-चफ, या-च, या-धन</td>
</tr>
<tr>
<td>या-एसन, या-चफ, या-च, या-धन</td>
<td>या-एसन, या-चफ, या-च, या-धन</td>
</tr>
<tr>
<td>या-एसन, या-चफ, या-च, या-धन</td>
<td>या-एसन, या-चफ, या-च, या-धन</td>
</tr>
<tr>
<td>या-एसन, या-चफ, या-च, या-धन</td>
<td>या-एसन, या-चफ, या-च, या-धन</td>
</tr>
<tr>
<td>या-एसन, या-चफ, या-च, या-धन</td>
<td>या-एसन, या-चफ, या-च, या-धन</td>
</tr>
<tr>
<td>या-एसन, या-चफ, या-च, या-धन</td>
<td>या-एसन, या-चफ, या-च, या-धन</td>
</tr>
<tr>
<td>या-एसन, या-चफ, या-च, या-धन</td>
<td>या-एसन, या-चफ, या-च, या-धन</td>
</tr>
<tr>
<td>या-एसन, या-चफ, या-च, या-धन</td>
<td>या-एसन, या-चफ, या-च, या-धन</td>
</tr>
</tbody>
</table>

**Numerals.**

65. The *Cardinals* are the same as in *Hindi*. The syllable या added to a cardinal makes it definite; thus,—एको 'the one,' दो ‘the two,’ 'both,' तीनो 'the three,' तीजो 'the hundred.'

66. *Indefiniteness* is given by adding प्रकन or चफन, thus पाँच-प्रकन 'about five,' दु-चफन 'about two,' कोई-प्रकन ‘about a score,’ दो-प्रकन ‘about a hundred.'

67. *Exactness* is given by adding the syllables ठी, ठीन, or ठन; thus,—प्रक-ठी, प्रक-ठीन, प्रक-ठन ‘exactly one.’ दु-ठी, दु-ठीन, दु-ठन ‘exactly two.’

68. *Multiplication* is denoted by adding the syllables गन, पैं, गाव, or बेर, before the first of which a long vowel is usually shortened;
thus,—दु-गुन, दु-गुन ‘twice,’ एक-गुन, ती-गुन ‘thrice,’ चार-गुन, चार-गुन ‘four times,’ तीन घात ‘once,’ दु-घात ‘twice,’ तीन घात ‘thrice,’ चार घात ‘four times,’ पाँच बेर ‘five times,’ पाँच-गुन ‘five times,’ सत-गुन ‘seven times,’ चार-गुन ‘eight times.’

69. **Fractional numbers**;—the following may be noted.

<table>
<thead>
<tr>
<th>Fractional Number</th>
<th>In English</th>
</tr>
</thead>
<tbody>
<tr>
<td>एकाः or एका:</td>
<td>‘a quarter.’</td>
</tr>
<tr>
<td>आधा</td>
<td>‘a half.’</td>
</tr>
<tr>
<td>पार्श</td>
<td>‘one.’</td>
</tr>
<tr>
<td>श्रोः</td>
<td>‘two.’</td>
</tr>
<tr>
<td>त्रित्</td>
<td>‘three.’</td>
</tr>
<tr>
<td>चतुर्</td>
<td>‘four.’</td>
</tr>
<tr>
<td>पञ्च</td>
<td>‘five.’</td>
</tr>
<tr>
<td>सात्तत्</td>
<td>‘seven.’</td>
</tr>
<tr>
<td>अष्टि</td>
<td>‘eight.’</td>
</tr>
</tbody>
</table>

70. **Ordinals**;—the following may be noted.

First,

<table>
<thead>
<tr>
<th>Ordinal Number</th>
<th>In English</th>
</tr>
</thead>
<tbody>
<tr>
<td>पहिला, पहिला, पहिला, पहिला, पहिला, पहिला</td>
<td>‘First.’</td>
</tr>
<tr>
<td>पहिला, पहिला, पहिला, पहिला, पहिला, पहिला</td>
<td>‘Second.’</td>
</tr>
<tr>
<td>पहिला, पहिला, पहिला, पहिला, पहिला, पहिला</td>
<td>‘Third.’</td>
</tr>
<tr>
<td>पहिला, पहिला, पहिला, पहिला, पहिला, पहिला</td>
<td>‘Fourth.’</td>
</tr>
</tbody>
</table>

The words in चावन and चावट may optionally have an unnasik on either of the last two syllables; thus, चावर-चावन, or चावर-चावट, चावर-चावट, or चावर-चावट, and so on.

**Adjectives used as Substantives.**

71. When adjectives are used as substantives, they are treated as such.

Thus बड़ा ‘a big’ is thus declined as a substantive.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>बड़ा, बड़ा चर</td>
<td>बड़ा-मन.</td>
</tr>
<tr>
<td>Ace.</td>
<td>बड़ा-का, बड़ा ला</td>
<td>बड़ा-मन-का, बड़ा ला</td>
</tr>
</tbody>
</table>

and so on.

**CHAPTER VII.**

**Pronouns.**

72. The declension of pronouns is somewhat peculiar. Each pronoun has in each number three forms,—a direct, an oblique, and a genitive. The direct form is that used with the nominative, the oblique is that used in the accusative and sometimes in the dative, the genitive is that used in the other cases, and sometimes in the dative. In other words the oblique form is used in the accusative, with the postpositions का and श्र, and it is also used in the dative with the same postpositions. The genitive form is used by itself for the genitive, and with the usual postpositions for the other cases. Moreover it is used with the post-
position वर and खानिर or खानतर of the dative. We thus get the following scheme.

|-----------|------|--------------|------|-----------------------------|--------|-------------------|------|-------------------------------------------------|------|-----------------|------|----------------|-------|-------------------|

73. In the plural, there are moreover two forms, a simple, declined as above, and a periphrastic formed by adding मन to the simple plural form. This periphrastic form is declined regularly like a substantive.

74. In some places the instrumental and ablative are used with the oblique and not with the genitive form, but this custom is dying out.

Personal Pronouns.

75. The Personal Pronouns of the first and second persons are as follows.—For the third person, the Remote Demonstrative Pronoun is used.

<table>
<thead>
<tr>
<th>Case</th>
<th>First person.</th>
<th>Second person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>लि or ले ‘I’</td>
<td>लि or ले ‘thou.’</td>
</tr>
<tr>
<td></td>
<td>मि ‘me’</td>
<td>लि ‘thee.’</td>
</tr>
<tr>
<td></td>
<td>मौर ‘my’</td>
<td>लौर ‘thy.’</td>
</tr>
<tr>
<td></td>
<td>दिस, ‘we’</td>
<td>तस, ‘ye.’</td>
</tr>
<tr>
<td></td>
<td>दिस, ‘us’</td>
<td>तुस ‘you.’</td>
</tr>
<tr>
<td></td>
<td>दिसार ‘our’</td>
<td>तुसार ‘your.’</td>
</tr>
<tr>
<td></td>
<td>दिस-मन ‘we’</td>
<td>तुस-मन ‘ye.’</td>
</tr>
</tbody>
</table>

The forms म and लि are used by the vulgar, लि and लि by the educated; sometimes दिस or तुस is used instead of दिस to express respect.

76. म or लि ‘I’ is declined as follows:

Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>म or लि</th>
<th>म or लि</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>म or लि</td>
<td>म or लि</td>
</tr>
<tr>
<td>Acc.</td>
<td>मो-का, मो-खा</td>
<td>मो-का, मो-खा</td>
</tr>
<tr>
<td>Instr.</td>
<td>मोर-से</td>
<td>मोर-से</td>
</tr>
<tr>
<td>Dat.</td>
<td>मो-का, मो-खा; मोर-वर, मोर-खानिर, मोर-खानतर</td>
<td>मोर-खानिर, मोर-खानतर</td>
</tr>
<tr>
<td>Abl.</td>
<td>मोर-से</td>
<td>मोर-से</td>
</tr>
<tr>
<td>Gen.</td>
<td>मोर</td>
<td>मोर</td>
</tr>
<tr>
<td>Loc.</td>
<td>मोर-मँ</td>
<td>मोर-मँ</td>
</tr>
</tbody>
</table>
### Plural.

<table>
<thead>
<tr>
<th>Simple.</th>
<th>Periphrastic.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. इस्</td>
<td>इस्-मन्</td>
</tr>
<tr>
<td>Acc. इस्-का, इस् ला,</td>
<td>इस्-मन्-का-ला</td>
</tr>
<tr>
<td>Instr. इसार ये</td>
<td>इस्-मन्-ले</td>
</tr>
<tr>
<td>Dat. इस्-का-ला; इसार-बर</td>
<td>इस्-मन्-का-ला-बर, &amp;c.</td>
</tr>
<tr>
<td>Abl. इसार-वे</td>
<td>इस्-मन्-ले</td>
</tr>
<tr>
<td>Gen. इसार</td>
<td>इस्-मन्-के</td>
</tr>
<tr>
<td>Loc. इसार-मा</td>
<td>इस्-मन्-मा</td>
</tr>
</tbody>
</table>

77. ते or ते 'thou' is similarly declined; thus,—

### Singular.

<table>
<thead>
<tr>
<th>Simple.</th>
<th>Periphrastic.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ते or ते</td>
<td>'thou.'</td>
</tr>
<tr>
<td>Acc. तो का, तो ला</td>
<td>'thee.'</td>
</tr>
<tr>
<td>Instr. तो ले</td>
<td>'by thee.'</td>
</tr>
<tr>
<td>Dat. तो का ला; तो बर, खारिर, -खारि</td>
<td>'to' or 'for thee.'</td>
</tr>
<tr>
<td>Abl. तो ले</td>
<td>'from thee.'</td>
</tr>
<tr>
<td>Gen. तोर</td>
<td>'thy.'</td>
</tr>
<tr>
<td>Loc. तोर मा</td>
<td>'in thee.'</td>
</tr>
</tbody>
</table>

### Plural.

<table>
<thead>
<tr>
<th>Simple.</th>
<th>Periphrastic.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. तू म</td>
<td>तू-मन्</td>
</tr>
<tr>
<td>Acc. तूह का-ला</td>
<td>तू-मन्-का-ला</td>
</tr>
<tr>
<td>Instr. तूहार ले</td>
<td>तू-मन्-ले</td>
</tr>
<tr>
<td>Dat. तूह का-ला, तूहार-बर, &amp;c.</td>
<td>तू-मन्-का-ला-बर &amp;c. 'to' or 'for you.'</td>
</tr>
<tr>
<td>Abl. तूहार ले</td>
<td>तू-मन्-ले</td>
</tr>
<tr>
<td>Gen. तूहार</td>
<td>तू-मन्-के</td>
</tr>
<tr>
<td>Loc. तूहार-मा</td>
<td>तू-मन्-मा</td>
</tr>
</tbody>
</table>

In the oblique plural form, तू म is sometimes written for तू म.

When तू or तू म is used to express respect, the forms are as follows:—

<table>
<thead>
<tr>
<th>Simple Plural.</th>
<th>Periphrastic Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct तू or तू म</td>
<td>wanting</td>
</tr>
<tr>
<td>Oblique तू म</td>
<td>wanting</td>
</tr>
<tr>
<td>Genitive तूहार</td>
<td>तूहार-मन्</td>
</tr>
</tbody>
</table>

This respectful form is rarely used, and appears to be dying out.
78. As already explained, the instrumental and ablative of these pronouns in some places are used with the oblique instead of with the genitive forms; thus—सौ-ङ्, इम-ङ्, तौ-ङ् and गुम-ङ्, instead of सौर-ङ्, इमारङ्, तौरङ् and गुमारङ्.

79. The periphrastic plural is formed, it will be seen, by adding मन to the simple nominative plural. Sometimes, however, it is added to the simple genitive plural, thus इमारङ्-मन्, इमारङ्-मन-का, इमारङ्-मनङ्; गुमारङ्-मन्, गुमारङ्-मन-का, गुमारङ्-मनङ्, &c.

Reflexive Pronoun

80. The Reflexive Pronoun अपन ‘self’ is declined regularly in the singular like a substantive, except that the genitive takes no termination; thus—

<table>
<thead>
<tr>
<th>Case</th>
<th>अपन, अपन-चर</th>
<th>‘self’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>अपन-का, अपनङ्</td>
<td>‘self’</td>
</tr>
<tr>
<td>Acc.</td>
<td>अपन-ले</td>
<td>‘by self,’</td>
</tr>
<tr>
<td>Instr.</td>
<td>अपन-ले</td>
<td>‘from self.’</td>
</tr>
<tr>
<td>Dat.</td>
<td>अपन-का, अपनङ्</td>
<td>‘to’ or ‘for self.’</td>
</tr>
<tr>
<td>Abl.</td>
<td>अपन-ले</td>
<td>‘in self.’</td>
</tr>
<tr>
<td>Gen.</td>
<td>अपन</td>
<td>‘own.’</td>
</tr>
<tr>
<td>Loc.</td>
<td>अपन-स्</td>
<td>‘in each other.’</td>
</tr>
</tbody>
</table>

The plural is formed by repeating the word thus Nom. अपन अपन अपन अपन-चर ‘selves,’ Acc. अपन अपन-का, and so on.

This pronoun is frequently compounded with personal pronouns; thus—

<table>
<thead>
<tr>
<th>Case</th>
<th>अपन-का</th>
<th>अपन-का</th>
<th>अपन-का</th>
<th>अपन-का</th>
<th>अपन-का</th>
<th>अपन-का</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
</tr>
<tr>
<td>Acc.</td>
<td>सौ-अपन-का</td>
<td>सौ-अपन-का</td>
<td>सौ-अपन-का</td>
<td>सौ-अपन-का</td>
<td>सौ-अपन-का</td>
<td>सौ-अपन-का</td>
</tr>
<tr>
<td>Acc.</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
</tr>
<tr>
<td>Acc.</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
</tr>
<tr>
<td>Acc.</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
</tr>
<tr>
<td>Acc.</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
<td>अपन-का</td>
</tr>
</tbody>
</table>

The Mutual Reflexive Pronoun.

81. The mutual reflexive pronoun चापुष or चापुषी occurs only in the Genitive and Locative of both numbers; thus,—

**SINGULAR.**

<table>
<thead>
<tr>
<th>Case</th>
<th>चापुष के, चापुषी-के</th>
<th>‘of each other.’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>चापुष के, चापुषी-के</td>
<td>‘of each other.’</td>
</tr>
<tr>
<td>Loc.</td>
<td>चापुष-मा, चापुषी-मा</td>
<td>‘in each other.’</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Case</th>
<th>चापुष चापुष-के, चापुषी चापुषी-के</th>
<th>‘of each other.’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>चापुष चापुष-के, चापुषी चापुषी-के</td>
<td>‘of each other.’</td>
</tr>
<tr>
<td>Loc.</td>
<td>चापुष चापुष-मा, चापुषी चापुषी-मा</td>
<td>‘in each other.’</td>
</tr>
</tbody>
</table>

The vulgar sometimes make a plural with मन; thus,—चापुष मन-के, चापुषी मन-के, &c.
Demonstrative Pronouns.

82. The proximate Demonstrative Pronoun य, sometimes spelt य 'this' and the Remote Demonstrative Pronoun चो 'ho,' 'she,' 'it,' 'that,' are declined exactly like the personal pronouns.

The principal forms are as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct</td>
<td>य, यह</td>
<td>य, यह</td>
</tr>
<tr>
<td>Oblique</td>
<td>य</td>
<td>य</td>
</tr>
<tr>
<td>Genitive</td>
<td>यह</td>
<td>यह</td>
</tr>
<tr>
<td>Direct</td>
<td>चो, चौ</td>
<td>चो, चौ</td>
</tr>
<tr>
<td>Oblique</td>
<td>चौ</td>
<td>चौ</td>
</tr>
<tr>
<td>Genitive</td>
<td>चो</td>
<td>चो</td>
</tr>
</tbody>
</table>

The accusative frequently drops its postposition thus य देख 'see this,' instead of य का देख; चो देख 'see that,' instead of चो का देख.

In the genitive case singular, the forms य and चो के are sometimes used. So also, in the genitive case plural, the forms चो के and चुन के are sometimes used.

Instead of चो and चुन, चौ and चून are sometimes used.

It is unnecessary to decline these in full.

The Correlative Pronouns.

83. These include the Relative Pronoun जी 'who,' and its Correlative ज की 'he (who).' They are declined exactly like the Demonstrative pronouns, except that the nominative has three pairs of forms, founded on the three sets, जे, जी न and जी चन, and जी, जे न and जे चन respectively.

The principal parts are as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct</td>
<td>जी, जी-ह; जी न, जी-चन; जी, जे-ह; जी न, जे-चन</td>
<td></td>
</tr>
<tr>
<td>Oblique</td>
<td>जी, जी न; जी चन</td>
<td></td>
</tr>
<tr>
<td>Genitive</td>
<td>जी-ह; जी चन</td>
<td></td>
</tr>
</tbody>
</table>

The accusative frequently drops the postposition; thus जी चन देख '(He) whom you see'; जी कहन-ढी, ते चताय 'show that about which you speak.'
for कर, thus जै-कर, जिन्दगी-कर; ते-कर, तिन्दू कर, instead of जै-कर, जिन्दगी-कर; ते-कर, तिन्दू कर, &c.
Instead of जिन्दू and तिन्दू, जिन और तिन are sometimes used.
It is not necessary to decline these pronouns in full.

**Interrogative Pronouns.**

84. The **Masculine and Feminine Interrogative Pronoun कौन** or क्या is declined like the Correlatives. The only difference is that there is no direct form क्र as might be expected, and that there is an additional singular oblique form क्र.

<table>
<thead>
<tr>
<th>Principal Parts.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>Direct</td>
</tr>
<tr>
<td>Oblique</td>
</tr>
<tr>
<td>Genitive</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>Simple</td>
</tr>
<tr>
<td>Direct</td>
</tr>
<tr>
<td>Oblique</td>
</tr>
<tr>
<td>Genitive</td>
</tr>
</tbody>
</table>

The genitive singular is also कौन-क्र, क्या-क्र, or क्र, क्र.
To signify 'which of many,' this pronoun is frequently repeated, and is then thus declined in the plural.

| Nom. कौन कौन (-कर); क्या क्या (-कर); कौन कौन-सन; or क्या क्या-सन. |
| Acc. कौन कौन, क्या, क्या; क्या क्या-कर, क्र; क्या क्या-कर, क्र; क्र-क्र, क्र-क्र |

And so on: when the oblique form क्र is used, the postposition is repeated after each member of the compound, while with other forms, it is only used after the second member.

85. The **Neuter Interrogative Pronoun क्या** 'what,' is one of the few survivals of the neuter gender in the dialect.
It has an oblique form काँच, but in other respects is declined in the singular regularly like a substantive, thus,—

| Nom. का; Acc. काँच-का-ला; Instr, काँच-ला, and so on. |
| Sometimes का is used instead of काँच; thus, का-का-ला, का-ला, and so on. |

The plural is formed by doubling the pronoun; thus—

| Nom. का का; Acc. काँच-का, काँच; Instr काँच काँच ला, and so on. |
Indefinite Pronouns.

86. The Indefinite Pronoun कोनी or कउनी ‘any one,’ ‘some one,’ is declined regularly in the singular like a substantive; thus,—

Nom. कोनी, कानी दर; or कउनी कउनी-दर
Acc. कोनी का, ला; or कउनी-का, ला, and so on.

The plural is formed by reduplication,—thus,

Nom. कानी कानी कानी-पर;
or कउनी कउनी, कउनी कउनी-पर
Acc. कोनी कोनी-का, ला; &c.

and so on.

The vulgar sometimes add सन; thus,—Acc. कोनी कोनी-सन-का, and so on. Sometime an oblique form का-करी is used; thus, Acc. का-करी-का, and so on.

87. कूं ‘anything’, ‘something’ is declined similarly; thus,—
sing. Nom. कूं; Acc. कूं, कूं-का, ला, and so on.

Plur. Nom. कूं कूं; Acc. कूं कूं, or कूं कूं-का, ला and so on, the vulgar adding सन as above.

88. Other Indefinite Pronouns are प्रक ‘a,’ ‘a certain’; दूमर, चान, बिरान ‘another,’ चबर, चक ‘other’; दूमो, दूमी ‘both’; चब, चबो ‘all’; कस्तोको ‘some,’ ‘several.’

These are all declined like कूं, above.

89. When two pronouns are used together, or when a pronoun and a noun are used together, the case postpositions are added to the latter of the two; thus,

एक दूमर-का
जउन जउन-ले
कउन वहल-बर
दूमर दूमर सन-ले-का
दूमर दूमर सन-ले-सन-ले

(acc.) ‘one or other’
‘from whosoever’
‘for what bullock’
‘each to a different man’
‘each by different men’

and so on.

90. The following are Pronominal Adjectives.

A. Quantity.

Proximate Demonstrativo प्रत्तका, प्रत्तक, प्रत्तको, प्रत्तक, प्रत्तक.
or छन्तका, छन्तक, छन्तको, छन्तक, छत्तक.
or (vulgar) इत्तका, इत्तक, इत्तको, इत्तक, इत्तक.
or छबूक
Remote Demonstrative

啖ना:का, वतना:का, वतना:के, वतना:के, वतना:के
or वतना:का, वतना:का, वतना:का, वतना:का, वतना:का, वतना:का
or (vulgar) उतना:का, उतना:का, उतना:का, उतना:का, उतना:का
or कड़क़.

Relative

जैतना:का, जैतना:का, &c.
or जैतना:का जसक़, &c.
or (vulgar) जितना:का, जितना:का, &c.
or जड़क़.

Correlative

तना:का, तना:का, &c.
or तना:का, तना:का, &c.
or (vulgar) तितना:का, तितना:का, &c.
or तड़क़.

Interrogative

केना:का, केना:का, &c.
or केना:का, केना:का, &c.
or (vulgar) कितना:का, कितना:का, &c.
or कड़क.

Sometimes जे is used to mean 'what much,' and क्र to mean 'how much?'

B. Quality.

Proximate Demonstrative एन, एन, एन, एन, एन ‘in this way,' 'this.'
Remote Demonstrative वेन, वेन, वेन, वेन (वेन is not used), 'in that way.'
Relative जे, जे, जे, जे ‘in what way.'
Correlative तना:न, तना:न, तना:न, (तना rare) ‘in that way.'
Interrogative केना:न, केना:न, केना:न, केना:न ‘in what way.'
PART III. THE VERB.

Chapter VIII.

Introductory.

91. There are two numbers,—Singular and Plural.
92. There are three persons, first, second, and third.
93. There is no distinction of gender.
94. In the present tense of the defective auxiliary verb in the future tense indicative of all verbs, and in tenses derived from them, the polite and the vulgar use different forms for each person. These will be made clear in the paradigms.
95. Every verb has a root, from which every other form is derived. The root may be found by taking the infinitive in न and discarding that letter. The remainder is the root. Thns युक्ष्ठन 'to move,' Root युक्ष्ठ 'move' or it may be found by taking the third singular present conjunctive, and discarding the termination ि. Thns युक्ष्ठ 'If he move,' Root युक्ष्ठ. The 2nd singular Imperative is always the same as the root.
96. Thoro are two auxiliary verbs in use;—(1) the Defective auxiliary verb, (2) the Complete auxiliary verb.

The Defective auxiliary verb uses up two roots in its conjugation, viz., युक्ष्ठ 'be,' and the युक्ष्ठ 'remain.'

The Complete auxiliary verb is formed from the युक्ष्ठ 'become,' and is conjugated regularly throughout; except that its preterite is irregular. Its preterite is never used as an auxiliary, but only as a verb substantive.

CHAPTER IX.

Formation of Moods and Tenses.

97. There are three moods, the Indicative, the Conjunctive or Conditional, and the Imperative.

The moods have the following tenses:

Indicative,— Preterite.
              Future.
              Present Definite.
              Imperfect.
              Future Durative.
Perfect.
Pluperfect.
Future Exact.

Conjunctive,—
Present.
Preterite.
Futuro.
Present Durative.
Future Exact.
2nd Preterite.

Imperative,—
Present.
The Imperative has also an Honorific form.

Tenses may be also divided into simple (or Radical and Participial), and Periphrastic. The former are formed by taking the Root or a Participle, and adding the personal terminations direct. The latter are formed with the aid of auxiliary verbs subjoined to the present or past participio. Classifying them according to this system we get

Simple,—Indicative,—Preterite and Future; Conjunctive,—Present and Preterite; Imperative,—Present and Honorific.

Periphrastic,—Indicative,—Present Definite, Imperfect, Durativo Future, Perfect, Pluperfect, and Future Exact; Conjunctive,—Future, Durative Present, Futuro Exact and 2nd Preterite.

In the following Paradigms, the tenses will be classed according to this last system. First the Simple and then the Periphrastic tenses, in order.

The tenses are formed in the following way:

A. Simple Tenses.

98. The Preterite Indicative is formed by adding the following terminations to the root:

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>छन्न</td>
<td>छन्न</td>
</tr>
<tr>
<td>2nd</td>
<td>भ or भन्न</td>
<td>भन्न</td>
</tr>
<tr>
<td>3rd</td>
<td>हि</td>
<td>हि</td>
</tr>
</tbody>
</table>

99. The Future indicative is formed by adding the following terminations to the root. This tense has two forms, one used by the polite and the other by the vulgar.
<table>
<thead>
<tr>
<th>Person</th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>दे or दे</td>
<td>दे or दे</td>
</tr>
<tr>
<td>2</td>
<td>दे</td>
<td>दे</td>
</tr>
<tr>
<td>3</td>
<td>दे or दे</td>
<td>दे</td>
</tr>
</tbody>
</table>

When the root ends in a vowel, these terminations are liable to slight changes.

100. The **Present Conjunctive** (Conditional) is formed by adding the following terminations to the root.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>दे</td>
<td>दे</td>
</tr>
<tr>
<td>2</td>
<td>दे</td>
<td>दे</td>
</tr>
<tr>
<td>3</td>
<td>दे</td>
<td>दे</td>
</tr>
</tbody>
</table>

When the root ends in a vowel, the दे of दे and दे is sometimes elided.

101. The **Preterite Conjunctive** (Conditional) is formed by adding the terminations of the Preterite Indicative to the Present Participle.

102. The **Present Imperative** is the same as the Present Conjunctive, except that the termination दे is dropped in the second person singular.

The Honorific Imperative is formed by adding दे to the root.

B. **Periphrastic Tenses.**

103. The **Definite Present** is formed by adding the persons of the Present tense of the Defective Auxiliary Verb, to the Present Participle; thus,—से दे or (vulgar) से दे 'I am moving.'

With negative particles, irregular forms like दे ना दे 'he is not going,' दे ना दे 'I am not going,' occur.

104. The **Imperfect Indicative** is formed by adding the persons of the Preterite tense of the Defective Auxiliary Verb to the Present Participle; thus, मे दे 'I was moving.'
Sometimes the Perfect of the Defectivo Auxiliary Verb is used instead; thus, वचन-रखे दौँ 'I was moving.'

105. The Durative Future Indicative is formed by adding the persons of the Futuro Indicativo of the Completo Auxiliary Verb to the Present Participle; thus,—वचन-रखें 'I shall be moving.'

106. The Perfect Indicative is formed by adding the following terminations to the root. It will be seen that the latter half of the terminations is the Present of the Defective Auxiliary Verb.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>वृंद</td>
<td>वृंदः</td>
</tr>
<tr>
<td>2.</td>
<td>वृंदाः</td>
<td>वृंदाः</td>
</tr>
<tr>
<td>3.</td>
<td>रक्ष रक्ष</td>
<td>रक्ष रक्ष</td>
</tr>
</tbody>
</table>

If the root ends in a vowel, वृं is used instead of वृं.

107. The Pluperfect Indicative is formed by adding the persons of the Preterite tense of the Defective Auxiliary Verb to the Past Participle; thus, वचन-रखे 'I had removed.'

Sometimes the perfect of the Defective Auxiliary Verb is used instead; thus—

वचन-रखे दौँ 'I had moved.'

108. The Future Exact is formed by adding the persons of the Futuro Indicativo of the Complete Auxiliary Verb to the Past Participle; thus,—वचन-रखें 'I shall have moved,' 'I may have moved.'

In the third person, sometimes, instead of adding वृं to the root, the third person of the preterite is used. This gives the idea of greater uncertainty. Thus, वृंद मार्फत रखें 'he will almost certainly have moved,' but वृंद मार्फत रखें 'he will probably have moved.' आज बाल मकुंद पाठ-माला-साँग गेंद रखें 'to-day Bāl Makund will almost certainly have gone to school.' This would be said if he always went regularly, and never missed attendance; but if every now and then he missed, and his attendance to-day would not be so certain, the phrase used would be आज बाल मकुंद पाठ-माला-साँग गेंद रखे.

109. The Future Conjunctive is formed by adding the persons of the Present Conjunctive of the Complete Auxiliary Verb to the Present Participle; thus,—वचन-रखें '(If) I be moving.'
110. The **Durative Present Conjunctive** is formed by adding the persons of the Preterite Conjunctive of the Complete Auxiliary Verb to the Present Participle; thus,—मैं चुलता-लोगें ‘(If) I were moving.’

111. The **Future Exact Conjunctive** is formed by adding the persons of the Present Conjunctive of the Complete Auxiliary Verb, to the Past Participle; thus,—मैं चुला-लोगें ‘(If) I have moved.’

112. The **Second Preterite Conjunctive** is formed by adding the persons of the Preterite Conjunctive of the Complete Auxiliary Verb, to the Past Participle; thus,—मैं चुला-लोगें ‘(If) I had moved.’

113. The **Conjunctive Participle** is formed by adding the participle के to the first infinitive; thus,—चुलके ‘having moved’; चुलके ‘having been.’

**CHAPTER X.**

**Other Verbal Derivatives (Primary Suffixes).**

114. The formation of verbal nouns and adjectives, including infinitives and participles will now be described. In the paradigms only the Present and Past Participles and the three Infinitives will be given.

115. The following terminations make nouns of Agency.

| अंग, | e. g. added to | बोल ‘speak,’ | मिसो ‘a speaker.’ |
| भ, | ” | पी ‘drink,’ | मिसो ‘a drinker.’ |
| बी, | ” | कम ‘labour,’ | कम ‘a labourer.’ |
| बै, | बोल ‘speak,’ | बोल ‘a speaker.’ |
| बू, | खा ‘eat,’ | खा ‘an eater.’ |
| फी, | पी ‘drink,’ | पी ‘a drinker.’ |
| फू, | कम ‘labour,’ | कम ‘a labourer.’ |
| बार | राख ‘keep,’ | राख ‘a keeper.’ |
| भा, fem. भी | मिज़र ‘laugh,’ | मिज़र ‘fem. मिज़र ‘a laugh.’ |
| भा, fem. भी | मिज़र ‘laugh,’ | मिज़र ‘fem. मिज़र ‘a laugh.’ |
| भा, fem. भी | टूम ‘sneat.’ | टूम ‘a sneater.’ |
| भा, fem. भी | चट ‘gabble,’ | चट ‘a gabbler.’ |
| भा, fem. भी | री ‘weep,’ | री ‘a weeper.’ |
| भा, fem. भी | कम ‘labour,’ | कम ‘industrious.’ |
The following terminations form abstract verbal nouns or nouns expressing the act of the root. The first three are usually treated as infinitives.

—, * oblique य (first infinitive)  || वोऽ ‘speak,’ वोऽ, obl. वोऽ, ‘the act of speaking.’
   √ बुऽ ‘move,’ बुऽ, ‘the act of moving;’
   √ वोऽ ‘be,’ वोऽ, ‘the act of being;’ obl. वोऽ.
   √ जा ‘go,’ जाय ‘the act of going,’ ablative गायँ ‘from going.’

व (2nd infinitive)  || देव ‘give,’ देव, ‘the act of giving;’ ‘to give.’
   √ वोऽ ‘speak,’ वोऽ, ‘the act of speaking;’
   ‘to speak.’

चत्व, ज्य, ज्य, पू (3rd infinitive)  || वोऽ ‘speak,’ वोऽ, ‘the act of speaking;’
   ‘to speak.’
   √ मिल ‘meet,’ मिल, ‘the act of meeting;’
   ‘union,’ ‘to meet.’
   √ पी ‘drink,’ पीत or पीत ‘the act of drinking;’ ‘to drink.’
   √ चाल ‘array,’ चालय or चालय ‘the act of arraying;’ ‘to array.’
   √ ठग ‘to cheat,’ ठगय or ठगय ‘the act of cheating;’ ‘to cheat.’
   √ चा ‘come,’ चाय ‘the act of coming;’ ‘to come.’
   √ गा ‘sing,’ गाय ‘the act of singing;’
   ‘to sing.’
   √ वार ‘be amazed,’ वार ‘the act of being amazed;’ ‘to be amazed.’

* I.e., the root is used without termination in the nominative, but takes the termination य in the oblique form. Sometimes य is added to the direct form of verbs ending in vowels.

† चत्व is used when the root is causal, and ends in a long चा; also with the roots चा ‘como’ and गा ‘sing.’ रू is used with other verbs in चा. वच may be used whenever the root ends in a vowel.


27

A Grammar of the Chhattisgarhi dialect.

✓ दिखा ‘be visible,’ दिखाव ल ‘the act of being visible,’ ‘to be visible.’

✓ देखा ‘show,’ देखाव ‘the act of showing,’ ‘to show.’

✓ खा ‘eat,’ खाव ‘eating,’ ‘to eat.’

✓ सिल ‘unite,’ सिलाप ‘union.’

✓ पी ‘drink,’ पिलाप ‘the act of drinking.’

✓ घबरा ‘be amazed,’ घबरानी ‘amazement.’

✓ लु ‘touch,’ लुप ‘a touch.’

✓ च ‘cut,’ चाप ‘cutting.’

✓ पी ‘drink,’ पिलाप ‘drinking.’

✓ भाई ‘come,’ भाई ‘arrival.’

117. The following terminations form nouns of instrument:

ना ✓ छोड़ ‘cover,’ छोड़ना ‘clothes.’

✓ बल ‘bind,’ बलना ‘bonds.’

✓ देव ‘to spread out,’ देवना ‘a rolling pin.’

✓ मूल ‘swing,’ मूलना ‘a swing,’ a cradle.’

नी ✓ खोद ‘dig,’ खोदना ‘a hoe.’

ई ✓ बोद ‘sweep,’ बोदरी or बोदरी ‘a broom.’

118. Participles are formed with the following terminations:

Present, त, or ते; e. g. ✓ कर ‘do,’ pres. past करन or करने ‘doing.’

✓ जा ‘go,’ ‘जान or जाने ‘going.’

Past. प्र (der. & obl.); ✓ कर ‘do,’ past past. कर ‘done.’

✓ राख ‘remain,’ ‘राख ‘remained.’

✓ सार ‘beat,’ ‘सार ‘beaten.’

✓ घुच ‘move,’ ‘घुच ‘moved.’

✓ धर ‘seize,’ धर ‘seized.’

✓ जा ‘go,’ ‘आये or आये ‘gone.’

Examples of the adjectival use of participles.

उस मन-खे-खा ‘for a going man,’ ‘for a man who is going.’

करन कास-का मिन रोको ‘do not stop a work in progress.’

रचे ब्रह्म-खा ‘for the she-goat that has removed behind.’

* बाध is used only with causal roots in च, and with the roots भा ‘come,’ and गा ‘sing.’
CHAPTER XI. Auxiliary Verbs.

119. As already stated, there are two auxiliary verbs, one Defective, and the other Complete.

The Defective auxiliary verb is quite irregular, and is not bound by the foregoing rules.

The Complete auxiliary verb is only sometimes slightly irregular in the Past Participle and the tenses connected with it.

DEFECTIVE AUXILIARY VERB.

४५ ’be,’ ्र० ’remain.’

120. There are only three tenses, the present, the preterite and the perfect; the rest is borrowed from the complete verb ्र० ‘become.’

The present is formed from the ्र० र०, and the preterite from the ्र० र०.

121. Present, ’I am’ &c.

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Singular</th>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Polite form</td>
<td>Vulgar form</td>
<td>Polite form</td>
</tr>
<tr>
<td>मैं</td>
<td>हैं</td>
<td>हैं</td>
<td>हैं</td>
</tr>
<tr>
<td>तू</td>
<td>हैं</td>
<td>हैं</td>
<td>हैं</td>
</tr>
<tr>
<td>ते</td>
<td>हैं</td>
<td>हैं</td>
<td>हैं</td>
</tr>
</tbody>
</table>

The final vowel of the second person plural is often not clearly pronounced, so that it is difficult to say whether it is शो, शो, or शो.

122. Preterite, ’I was’ &c.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>मैं</td>
<td>हूँ</td>
<td>हूँ</td>
</tr>
<tr>
<td>तू</td>
<td>हूँ, हूँ, or हूँ</td>
<td></td>
</tr>
<tr>
<td>ते</td>
<td>हूँ</td>
<td>हूँ</td>
</tr>
<tr>
<td>ते</td>
<td>हूँ</td>
<td>हूँ</td>
</tr>
</tbody>
</table>

| ते | हूँ, हूँ, or हूँ |
| ते | हूँ | हूँ |
| ते | हूँ | हूँ |
123. Perfect, 'I have been' &c.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Polite.</td>
<td>Vulgar.</td>
<td></td>
</tr>
<tr>
<td>मैं</td>
<td>रहूँ-हूँ</td>
<td>रहूँ-हूँ</td>
<td></td>
</tr>
<tr>
<td>हैं</td>
<td>रहूँ-रहूँ</td>
<td>रहूँ-रहूँ</td>
<td></td>
</tr>
<tr>
<td>हो अगर</td>
<td>रहूँ-हूँ</td>
<td>रहूँ-हूँ</td>
<td></td>
</tr>
</tbody>
</table>

Note. In future paradigms the Personal Pronouns will be omitted and only the numbers of the persons will be specified.

COMPLETE AUXILIARY VERB.

√ है ‘be’ ‘become.’

A. SIMPLE TENSES.

INDICATIVE MOOD.

124. Preterite Indicative, 'I became' &c.

(Irregular)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>होँ</td>
<td>होँ</td>
</tr>
<tr>
<td>2.</td>
<td>हो, होः</td>
<td>हो</td>
</tr>
<tr>
<td>3.</td>
<td>होः</td>
<td>होः</td>
</tr>
</tbody>
</table>

Sometimes this tense is conjugated regularly;—thus, होयः, होयः, &c. This tense is never used as an auxiliary but always as a verb substantive.

125. Future Indicative, 'I shall be,' &c.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Polite.</td>
<td>Vulgar.</td>
</tr>
<tr>
<td>1.</td>
<td>होवः</td>
<td>होवः</td>
</tr>
<tr>
<td>2.</td>
<td>होवः</td>
<td>होवः</td>
</tr>
<tr>
<td>3.</td>
<td>होवः, or होवः</td>
<td>होवः</td>
</tr>
</tbody>
</table>

(Cont.)
CONJUNCTIVE (CONDITIONAL) MOOD.

126. **Present**, 'I may be,' '(If) I be' &c.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>होनें</td>
<td>होन</td>
</tr>
<tr>
<td>2.</td>
<td>होना</td>
<td>होने</td>
</tr>
<tr>
<td>3.</td>
<td>होने</td>
<td>होने</td>
</tr>
</tbody>
</table>

127. **Preterite**, '(If) I had been been,' &c.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>होतें</td>
<td>होतें</td>
</tr>
<tr>
<td>2.</td>
<td>होते तथा होतेंध</td>
<td>होतेंध</td>
</tr>
<tr>
<td>3.</td>
<td>होतेंध</td>
<td>होतेंध</td>
</tr>
</tbody>
</table>

IMPERATIVE MOOD.

128. **Present**, 'Let me be' &c.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>होने</td>
<td>होन</td>
</tr>
<tr>
<td>2.</td>
<td>होना</td>
<td>होना</td>
</tr>
<tr>
<td>3.</td>
<td>होने</td>
<td>होने</td>
</tr>
</tbody>
</table>

Honorific Imperative, 'Please to be.'

2nd Person होई.

B. PERIPHRASTIC TENSES.

129. **Present Participle** (in Composition) होत
**Past Participle** मोय or होय
INDICATIVE MOOD.

130. **Present Definite, 'I am becoming,' &c.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Polite.</td>
<td>Vulgar.</td>
</tr>
<tr>
<td></td>
<td>Polite.</td>
<td>Vulgar.</td>
</tr>
<tr>
<td>1.</td>
<td>होत-हैं</td>
<td>होत-हैं</td>
</tr>
<tr>
<td>2.</td>
<td>होत-है</td>
<td>होत-है</td>
</tr>
<tr>
<td>3.</td>
<td>होत-है</td>
<td>होत-है</td>
</tr>
</tbody>
</table>

131. **Imperfect, 'I was being' &c.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>होत-रहें</td>
<td>होत-रहें</td>
</tr>
<tr>
<td>1.</td>
<td>होत-रहें</td>
<td>होत-रहें</td>
</tr>
<tr>
<td>2.</td>
<td>होत-रहें or होत-रहें</td>
<td>होत-रहें or होत-रहें</td>
</tr>
<tr>
<td>3.</td>
<td>होत-रहें</td>
<td>होत-रहें</td>
</tr>
</tbody>
</table>

Sometimes the Perfect of the Defective Auxiliary verb is used, and the forms are होत-रहें दैं or होत-रहें-ढैं, and so on.

132. **Future Durative, 'I shall be being' &c.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Polite.</td>
<td>Vulgar.</td>
</tr>
<tr>
<td></td>
<td>Polite.</td>
<td>Vulgar.</td>
</tr>
<tr>
<td>1.</td>
<td>होत-हों</td>
<td>होत-हों</td>
</tr>
<tr>
<td>2.</td>
<td>होत-हों</td>
<td>होत-हों</td>
</tr>
<tr>
<td>3.</td>
<td>होत-हों</td>
<td>होत-हों</td>
</tr>
</tbody>
</table>
### 133. Perfect, ‘I have been,’ &c.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th></th>
<th>Plural</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
</tr>
<tr>
<td>2.</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
</tr>
<tr>
<td>3.</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
</tr>
</tbody>
</table>

Sometimes भयेचौं &c. are used instead of भयेचौं &c.

### 134. Pluperfect, ‘I had been,’ &c.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th></th>
<th>Plural</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>भयेचौं</td>
<td></td>
<td>भयेचौं</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
<td></td>
</tr>
</tbody>
</table>

Sometimes भयेचौं &c. are used instead of भयेचौं.
Sometimes the Perfect of the Defective Auxiliary verb is used, and we get भयेचौं or भयेचौं, and so on.

### 135. Future Exact, ‘I shall have been,’ ‘I may have been,’ &c.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th></th>
<th>Plural</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
</tr>
<tr>
<td>2.</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
</tr>
<tr>
<td>3.</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
<td>भयेचौं</td>
</tr>
</tbody>
</table>

Sometimes भयेचौं &c. are used instead of भयेचौं &c. If doubt is to be clearly expressed, the third person would be भयेचौं, भयेचौं, भयेचौं, and भयेचौं; or चारि-चौं, चारि-चौं, चारि-चौं, and चारि-चौं. See § 108.
CONJUNCTIVE (CONDITIONAL) MOOD.

136. **Future.** ‘(If) I be being,’ &c.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>छोट-छोलीं</td>
<td>छोट-छोला</td>
</tr>
<tr>
<td>2.</td>
<td>छोट-छोष</td>
<td>छोट-छोला</td>
</tr>
<tr>
<td>3.</td>
<td>छोट-छोहे</td>
<td>छोट-छोहोँ</td>
</tr>
</tbody>
</table>

137. **Present Durative.** ‘(If) I were being,’ &c.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>छोट-छोतें</td>
<td>छेत-छोतन</td>
</tr>
<tr>
<td>2.</td>
<td>छोट-छोवी, छेत-छोतम</td>
<td>छेत-छोतन</td>
</tr>
<tr>
<td>3.</td>
<td>छेत-छोतम</td>
<td>छेत-छोतन</td>
</tr>
</tbody>
</table>

138. **Future Exact.** ‘(If) I have been,’ &c.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>भय-भलीं</td>
<td>भय-भला</td>
</tr>
<tr>
<td>2.</td>
<td>भय-भला</td>
<td>भय-भली</td>
</tr>
<tr>
<td>3.</td>
<td>भय-भले</td>
<td>भय-भले</td>
</tr>
</tbody>
</table>

Sometimes भल-भली, &c. are used instead of भय-भली, &c.

139. **2nd Preterite.** ‘(If) I had been,’ &c.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>भय-भलतें</td>
<td>भय-भलतन</td>
</tr>
<tr>
<td>2.</td>
<td>भय-भलत, भय-भलतम</td>
<td>भय-भलतन</td>
</tr>
<tr>
<td>3.</td>
<td>भय-भलतम</td>
<td>भय-भलतन</td>
</tr>
</tbody>
</table>

Sometimes भल-भलतें &c. are used instead of भय-भलतें, &c.
140. PARTICIPLES.

Adjectival.

Present. छाल or छाल, 'being.'
Past मथ or मथ, 'been.'

 Conjunctive.
 छी-क or मथ-क, 'having been.'

141. INFINITIVES.

1. छा or मथ, obl. मथ
2. छाम
3. छास

The first is declined like a noun,—thus
Nom. छाय or छा
Aec. छाय-का
Instr. छाय-से
Dat. छाय-सा
Abl. छाय-से
Gen. छाय-के
Lee. छाय-सा

CHAPTER XII. THE REGULAR VERB.

142. There is only one conjugation of all verbs, if we except a few irregular ones to be noted further on. Active and Neuter Verbs are conjugated in the same way. Verbs whose roots end in vowels exhibit slight variations, which will be explained at the proper place.

Example of a Neuter Verb.

घचन ‘to move’ (अ घच, ‘move’).

A. SIMPLE TENSES.

INDICATIVE MOOD.

143. (a) Preterite: 'I moved,' &c.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. घचव</td>
<td>घचन</td>
<td></td>
</tr>
<tr>
<td>2. घच, घचस</td>
<td>घचब</td>
<td></td>
</tr>
<tr>
<td>3. घचिम</td>
<td>घचिन</td>
<td></td>
</tr>
</tbody>
</table>
144. **Future**: 'I shall move,' &c.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>घच्चि़ि</td>
<td>घच्छि</td>
</tr>
<tr>
<td>2.</td>
<td>घच्छि</td>
<td>घच्छि</td>
</tr>
<tr>
<td>3.</td>
<td>घच्छि or घच्छि</td>
<td>घच्छि</td>
</tr>
</tbody>
</table>

**CONJUNCTIVE (CONDITIONAL) MOOD.**

145. **Present**: 'I may move,' '(If) I move,' &c.

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<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>घच्छि</td>
<td>घच्छि</td>
</tr>
<tr>
<td>2.</td>
<td>घच्छि</td>
<td>घच्छि</td>
</tr>
<tr>
<td>3.</td>
<td>घच्छि</td>
<td>घच्छि</td>
</tr>
</tbody>
</table>

**Preterite**: '(If) I had seen,' &c.

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<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>घच्छिि</td>
<td>घच्छिि</td>
</tr>
<tr>
<td>2.</td>
<td>घच्छिि, घच्छिि</td>
<td>घच्छिि</td>
</tr>
<tr>
<td>3.</td>
<td>घच्छिि</td>
<td>घच्छिि</td>
</tr>
</tbody>
</table>

**IMPERATIVE MOOD.**

147. **Present**: 'Let me move,' &c.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>घच्छि</td>
<td>घच्छि</td>
</tr>
<tr>
<td>2.</td>
<td>घच्छि</td>
<td>घच्छि</td>
</tr>
<tr>
<td>3.</td>
<td>घच्छि</td>
<td>घच्छि</td>
</tr>
</tbody>
</table>

Honorific form, Second Person; घच्छि, 'be good enough to move.'
B. PERIPHRASTIC TENSES.

148. As these are conjugated fully in the case of the चिन्न, it will suffice to give here the first person singular of each tense.

149. Present Participle (in composition) चिन्न
Past चुच, Do.

INDICATIVE MOOD.

150. Present Definite: 'I am moving.'
चुच, vulgar मे चुच-चिन्न.

151. Imperfect: 'I was moving.'
चुच-चिन्न.

152. Future Durative: 'I shall be moving.'
चुच-चिन्न, vulgar मे चुच-चिन्न.

153. Perfect: 'I have moved.'
चुच-चिन्न, vulgar मे चुच-चिन्न.

154. Pluperfect: 'I had moved.'
चुच-चिन्न.

155. Future Exact: 'I shall have moved', 'I may have moved.'
चुच-चिन्न, vulgar मे चुच-चिन्न.

CONJUNCTIVE MOOD.

156. Future, ' (If) I be moving.'
चुच-चिन्न.

157. Durative Present, ' (If) I were moving.'
चुच-चिन्न.

158. Future Exact, ' (If) I have moved.'
चुच-चिन्न.

159. Second Preterite, ' (If) I had moved.'
चुच-चिन्न.

160. PARTICIPLES.

Adjectival.
Present, चुचन or चुचनें, 'moving.'
Past, चुच, 'moved.'

Conjunctive.
चुच-क्, 'having moved.'
161. INFINITIVES OR VERBAL NOUNS

(1.) घुंघ, oblique घुंघ
   Acc घुंघ-का
   Instr. घुंघ-हे, and so on

(2.) घुंघ
(3.) घुंघ

162. Similarly is conjugated the चोट 'to come out' ('/ चोट, 'come out'), 'separate.' As this root contains a long vowel, it is shortened when it falls in the antepenultimate.

The four simple tenses are as follows:

Indicative; Preterite: मैं चोटूँ, 'I came out.'
Future: मैं चोटूँ, 'I shall come out,' मैं चोटूँ, 'thou wilt come out,' and so on.

Conjunctive Present: मैं चोटूँ, '(If) I come out.'
Preterite: मैं चोटरतूँ, '(If) I had come out.'

The Periphrastic tenses are quite easy; thus, Indicative, Present, मैं चोट-है, 'I am coming out,' and so on.

163. Transitive verbs are conjugated in the same way. An example is तोपड 'to cover' (तोपड, 'cover'). Thus:

164. Indicative; Preterite: 'I covered,' &c.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>तोपड</td>
<td>तोपडन</td>
</tr>
<tr>
<td>2.</td>
<td>तोपड or तोपड</td>
<td>तोपडव</td>
</tr>
<tr>
<td>3.</td>
<td>तोपड</td>
<td>तोपडन</td>
</tr>
</tbody>
</table>

165. Future: मैं तोपडवोँ, 'I shall cover;' मैं तोपडव, 'thou wilt cover,' and so on.

166. Conjunctive; Present: मैं तोपडवूँ, '(If) I cover.'

167. Preterite: मैं तोपडरतूँ, '(If) I had covered.' and so on.

CHAPTER XIII, Vocalic Roots.

168. When a root ends in a vowel, the conjugation is slightly different, owing to the fact that, when the termination commences with a vowel, an euphonic य or व is usually inserted. In the future, however, the terminations रस्ते, &c., which commence with र, lose that vowel.

The following examples will make the matter clear.
169. **Indicative; Preterite:** मँड़ा, 'to place,' (√ मँड़ा, 'place.')

Indicative; Preterite: मँड़ा, 'I placed,' तै मँड़ा, or तै मँड़ा, 'thou placedst,' तै मँड़ा, 'he placed,' and so on.

170. **Future:** तै मँड़ा, 'I shall place,' तै मँड़ा, 'thou wilt place,' and so on.

171. **Conjunctive; Present:** मँड़ा or मँड़ा, '(If) I place,' तै मँड़ा or मँड़ा, '(If) thou place,' तै मँड़ा or मँड़ा, '(If) he place,' तै मँड़ा or मँड़ा, 'If we place,' तै मँड़ा or मँड़ा, '(If) ye place,' तै मँड़ा or मँड़ा, '(If) they place.'

172. **Preterite:** मँड़ा, 'I had placed,' and so on.

173. **Present Participle:** मँड़ा, 'placing,'
Past मँड़ा, 'placed.'
Conjunctive मँड़ा-क, मँड़ा-क, 'having placed.'

174. **Infinitives:**
(1) मँड़ा, obl. मँड़ा, 'to place.'
(2) मँड़ा, 'to fill up.'
(3) मँड़ा or मँड़ा, '(If) they place.'

175. **Infinitives:**
(1) मँड़ा, obl. मँड़ा, 'to place.'
(2) मँड़ा, 'to fill up.'
(3) मँड़ा-क, मँड़ा-क, 'having filled up.'

176. **Future:** तै मँड़ा, 'I shall place,' तै मँड़ा, 'thou wilt place,' and so on.

177. **Conjunctive; Present:** मँड़ा, '(If) I place,' तै मँड़ा, '(If) thou place,' तै मँड़ा, '(If) he place,' तै मँड़ा, 'If we place,' तै मँड़ा, '(If) ye place,' तै मँड़ा, '(If) they place.'

178. **Preterite:** मँड़ा, 'I had placed,' and so on.

179. **Present Participle:** मँड़ा, 'filling up.'
Past मँड़ा, 'filled up.'
Conjunctive मँड़ा-क, मँड़ा-क, 'having filled up.'

180. **1st Infinitive:** मँड़ा or मँड़ा, obl. मँड़ा, 'to fill.'

CHAPTER XIV. **Irregular Verbs.**

181. The verbs √ चौ, 'become,' √ जाए, 'go,' √ कर, 'do,' 'make,' √ दें, 'give,' √ ले, 'take,' are irregular in the formation of the past participle, and its derived tenses. The conjugation √ चौ has already been given in full. The irregular past participles are as follows:

**Past participle.**

| चौ (√ चौ), 'to become,' | चौ | √ चौ |
| जाए (√ जाए), 'to go,' | जाए |
| कर (√ कर), 'to do,' | कर | कर, जिठौ, or अंकित. |
Past participle.

तिन् (५ रे), 'to give,' दियि, or दियि.
खेन (५ ले), 'to take,' लियि or लियि.

Examples. मैं वाह या मैं दौड़ा 'I became,' मैं गयात 'I went,' तु गयात 'he went,' तो तखोग 'I gave,' या तखीस 'he took.'

CHAPTER XV. THE USE OF NEGATIVES.

182. The following examples will show the use of **negatives** used emphatically.

मैं नहीं जाँय, मैं नहीं जाँय 'I certainly will not go.'
मैं नहीं जाआँ, मैं नहीं जाआँ 'thou shalt not go.'
मैं नहीं जाय, तू नहीं जाय, 'we are not going.'

Note also irregular optional forms like
बी नहीं जात-प्रे, 'he is not going.'
बी नहीं जात-प्रे, 'we are not going.'

CHAPTER XVI. THE PASSIVE VOICE.

183. The Passive voice of any verb is formed by conjugating the अङ्क with the past participle of the verb: thus,—

अङ्क, 'stop,' 'prevent,' 'stand across the way.'

Passive Indicative,—

Preterite: मैं अङ्क-मिय, 'I was stopped.'
Future: मैं अङ्क-जाइँ, 'I shall be stopped.'
Present: मैं अङ्क-जाइँ, '(If) I be stopped.'
Preterite: मैं अङ्क-ज तव, '(If) I had been stopped.'

And so on.

CHAPTER XVII. CAUSAL VERBS.

184. A Causal verb is regularly formed by adding जा to the root of the simple verb, and a double causal by adding जा. The stems thus formed are conjugated exactly like verbs whose roots end in जा. See § 169.

185. Thus take the simple verb अङ्क, 'run.' The first future indicative of its causal would be मैं अङ्कराइँ, 'I shall cause to run,' and of the double causal, मैं अङ्कराइँ, 'I shall cause to cause to run.'
186. The following are examples of the regular formation of causals and double causals.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>जड़ (Hindi दौर)</td>
<td>धड़ा, ‘cause to run,’</td>
<td>धड़र्वा, ‘cause to cause to run.’</td>
</tr>
<tr>
<td>चढ़ (Hindi चढ़)</td>
<td>चढ़ा ‘lift,’</td>
<td>चढ़र्वा, ‘cause to lift.’</td>
</tr>
<tr>
<td>फ़ट, ‘breathe,’</td>
<td>फ़टा, ‘fit,’</td>
<td>फ़टर्वा, ‘cause to fit.’</td>
</tr>
<tr>
<td>नेत, ‘be moved,’</td>
<td>नेता, ‘move,’</td>
<td>नेतर्वा, ‘get moved.’</td>
</tr>
<tr>
<td>चढ़ (Hindi उठ)</td>
<td>उठा ‘raise,’</td>
<td>उठर्वा, ‘cause to raise.’</td>
</tr>
</tbody>
</table>

187. If the simple root contains a long vowel, it is shortened in the causal and double causal; thus,—

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>चोत, ‘split,’</td>
<td>चिक्रा, ‘cause to split,’</td>
<td>चिक्रर्वा, ‘cause to cause to split.’</td>
</tr>
<tr>
<td>चढ़, ‘let go,’</td>
<td>चढ़ा, ‘get set free,’</td>
<td>चढ़र्वा, ‘cause to get set free.’</td>
</tr>
<tr>
<td>पौ, ‘drink,’</td>
<td>पियना, ‘give to drink,’</td>
<td>पियना, ‘cause to give to drink.’</td>
</tr>
<tr>
<td>नौ, ‘draw,’</td>
<td>नौरा, ‘cause to draw,’</td>
<td>नौर्वा, ‘cause to cause to draw.’</td>
</tr>
<tr>
<td>दे, ‘give,’</td>
<td>देरा, ‘cause to give,’</td>
<td>देर्वा, ‘cause to cause to give.’</td>
</tr>
<tr>
<td>ले, ‘take,’</td>
<td>लेरा, ‘cause to take,’</td>
<td>लेर्वा, ‘cause to cause to take.’</td>
</tr>
<tr>
<td>पौ, ‘wash,’</td>
<td>पौरा, ‘cause to wash,’</td>
<td>पौर्वा, ‘cause to cause to wash.’</td>
</tr>
<tr>
<td>पौख, ‘cherish,’</td>
<td>पौखा, ‘cause to che-</td>
<td>पौखर्वा, ‘cause to cause to cherish.’</td>
</tr>
<tr>
<td>देत, ‘be wet,’</td>
<td>फिसो, ‘moisten,’</td>
<td>फिसर्वा, ‘cause to moisten,’</td>
</tr>
<tr>
<td>शर, ‘dry’ (neuter),</td>
<td>शरीरा, ‘dry’ (active),</td>
<td>शरर्वा, ‘cause to dry.’</td>
</tr>
<tr>
<td>चुर, ‘ripen’ (neuter),</td>
<td>चुरीरा, ‘ripen’ (active),</td>
<td>चुरर्वा, ‘cause to ripen.’</td>
</tr>
<tr>
<td>जम, ‘solidify’ (neuter),</td>
<td>जमीरा, ‘solidify’ (active),</td>
<td>जमर्वा, ‘cause to solidify.’</td>
</tr>
<tr>
<td>पठ, ‘be watered,’</td>
<td>पठो, ‘irrigate,’</td>
<td>पठर्वा, ‘cause to irrigate.’</td>
</tr>
</tbody>
</table>
189. Some primitive neutre verbs, having a monosyllabic root enclosing a short vowel, form the first causal by simply lengthening that vowel. The double causal is formed either like a regular causal or in the usual way; thus—

\[ \text{पढ़ or पर 'fall,' पढ़ or पर 'throw down,' पढ़ or पर or पढ़:वा or पर:वा 'cause to throw down.'} \]

\[ \text{पिट 'be beaten,' पीट 'beat,' पिटा or पिित:वा 'cause to beat.'} \]

\[ \text{खिल 'be open,' खील 'open,' खील 'unlock,' खिला or खिल:वा 'cause to open,' &c.} \]

\[ \text{विर 'be split,' चीर 'split,' विरा or विर:वा 'cause to split.'} \]

190. The following are irregular.

\[ \text{फट or फाट 'burst,' फार 'burst,' फर or फर:वा 'cause to burst.'} \]

\[ \text{रझ 'remain,' राख 'place,' रखा or रख़:वा 'cause to place.'} \]

\[ \text{आ 'go,' पनी 'send,' पड़ा or पड़:वा 'cause to send.'} \]

\[ \text{शा 'come,' खान or खान 'bring,' लेख 'cause to bring,' लेखा or लेख़:वा 'cause to make.'} \]

\[ \text{सेई 'be,' कर 'make,' करा or कर:वा, 'cause to make.'} \]

\[ \text{विठ 'come out,' देिर 'take out,' देिरा or देिर:वा 'cause to take out.'} \]

\[ \text{दिख or दिखा 'be visible, देख 'see,' देखा or देख़:व 'show.'} \]

CHAPTER XVIII. Compound Verbs.

191. Compound verbs are either formed from a verb and a noun, or from the union of two verbs. The first are called nominal verbs; and examples are, सुध कर, 'to do remembering,' 'to remember,' ताम देन, 'to give attention,' 'to attend,' and so on.

192. The second class consists of compound verbs proper. The compound consists of either a verbal noun or a participle prefixed to some other verb. The latter alone is conjugated.

(1) Those formed with a verbal noun are—

(a) Intensives,    (e) Desideratives,
(b) Potentials,    (f) Inceptives,
(c) Completives,    (g) Permissives,
(d) Frequentatives,    (h) Acquisitives.

(2) Those formed with participle are—

(a) Continuatives,    (b) Staticals.
Class I.—**COMPOUNDS FORMED WITH THE VERBAL NOUN.**

193. There are many varieties of the verbal noun, but only two are used in compound verbs; viz.,

(a) Those ending in च (silent) with an oblique form in ध;
thus धच 'the act of moving,' oblique धच.
This oblique form should be carefully distinguished from the similarly formed Past Participle.

(b) Those ending in ण; thus धण 'the act of moving.'

194. With the direct form of the first variety are formed—
(1) Intensives, (2) Potentials, (3) Completives.

With the oblique form of the first variety are formed
(1) Frequentatives, (2) Desideratives, (3) Inceptives, and sometimes (4) Permissives, (5) Acquisitives.

With the second form are sometimes formed—
(1) Permissives, (2) Acquisitives.

195. **Intensive Compounds** intensify or otherwise modify the meaning of the verb whose root stands first in the compound. They are formed by adding, to the direct form of the first variety of the verbal noun, one of certain other verbs, which latter verb, in conjunction with the verbal noun, is then conjugated as usual. This second conjugated member does not, however, retain its separate character and significance, but only modifies, in accordance with the general idea which it embodies, the meaning of the unconjugated verbal noun to which it is attached. Examples are—

| ठान 'to place,' | ठेन 'to put down.' |
| सन 'to eat,' | सेन 'to sit down and eat,' 'to eat up.' |
| परन 'to place,' | परन 'to put down.' |
| पोन 'to drink,' | पोन 'to drink up.' |
| खान 'to eat,' | खान 'to eat up.' |
| खान 'to come,' | खान 'to arrive.' |
| पन 'to go,' | चाल 'to set out.' |
| निदार 'to look at,' | निदार भेन 'to inspect.' |

196. The **auxiliary verbs** usually employed to form intensives are—

| देन 'to give,' | implying intensity. |
| दार 'to throw,' | implies violence. |
| खान 'to come,' | completion. |
| जान 'to go,' | chance. |
197. **Potentials** are formed by adding to the same form of the verbal noun of any verb, the verb शक्ति 'to be able,' which may then be conjugated throughout. Examples are कर शक्ति 'to be able to do,' अ शक्ति 'to be able to go,' थो घुड़ शक्ति 'he can go.'

198. **Completings** are formed by adding to the same form of the verbal noun, the verb शक्ति 'to finish,' which may then be conjugated throughout. The compound denotes the completion of the act denoted by the primary member of the compound. Examples are—

| थो था चुकिसःः | 'he has done eating.' |
| जाव थो था चुकिसःः | 'when he shall have eaten.' |
| थो तौ जा चुकिसःः | 'he is indeed already gone.' |

199. **Frequentatives** are formed by adding, to the oblique form of the first variety of the verbal noun, the verb करन 'to do,' which may then be used in any tense. Examples are—

| थाये करी, | 'be good enough to come often.' |
| तौ सोर बात सावे कर, | 'always obey my words.' |
| खान करन, | 'to keep digging.' |
| जाये (not गये) करन, | 'to go often.' |

200. **Desideratives** are formed with the same form of the verbal noun, substituting चाहन 'to wish,' for करन. The compound denotes primarily desire to do action expressed by the principal member, and secondarily, the immediate futurity of the action. Examples are—

| थो बोले चाहन-ःः | 'he wishes to go.' |
| थो जाये (not गये) चाहन-रचिःः | 'he was wishing to go.' |
| घड़ी बाजे चाहन-ःः | 'the clock is on the point of striking.' |
| थो सर चाहन-ःः | 'he is at the point of death.' |

The desiderative compound in the preceptive form with चाहिः is idiomatically used to express obligation or duty. Examples are—

| श पायिः-का पढ़े चाहिः | 'one ought to read this book.' |
| नो-का उदाह जाय चाहिः | 'you ought to go there.' |

201. **Inceptives** are formed by using the oblique form of the first
variety of the verbal noun with the verb लगान ‘to begin;’ and denotes the action of the verbal noun as beginning. Examples are—

ची कहे लोगिय,  ‘he began to say.’
बदखा खाये लाभिय,  ‘the tiger began to eat.’

202. *Permissives* are formed by combining the same form of the verbal noun with the verb देन ‘to give,’ and express permission to do the act denoted by the verbal noun. Examples are—

ची-का जाय देंचो,  ‘let me go,’
ची चो-का खाये दिशिय,  ‘he allowed him to eat.’

203. *Acquisitives* are the exact converse of the preceding; and are formed in the same way, substituting पान ‘to get,’ for देन ‘to give.’ Examples are—

तैं उनी जाये नई पाये,  ‘thou wilt not obtain permission to go there.’
मी चैढे नई पायज,  ‘I was not allowed to sit.’

Sometimes Permissives and Acquisitives are formed with the second variety of the verbal noun न: thus करन देन ‘to allow to do;’ ची-चो-का जान दिशिय ‘he allowed him to go;’ ची चो-का मड़ान पाव ‘we shall be allowed to place it.’

Class II.—Compounds formed with the Participles.

204. *Continuatives* are formed by combining the present participles of any verb with the verbs जान ‘to go,’ or रचन ‘to remain.’ The compound with जान implies steady progression, and that with रचन, the continuance of a complete action. Examples—

ची लिखत जान-छ,  ‘he is going on writing.’
ची रेखत गईँ,  ‘he went on walking.’
ची दूरी पड़त जान-रचिय,  ‘those girls were going on reading.’
पानी बचत जान-छ,  ‘the water keeps flowing away.’
नदी-के धार बचत रचत-छ,  ‘the stream of the river keeps flowing on.’

205. *Staticals* denote motion in a state of doing anything. They are formed by combining a verb of motion with a present participle. Examples are,—

ची रोयत घान छ,  ‘he comes weeping.’
एकी देखीको घात घात-रचिय,  ‘a woman was coming singing.’
PART IV. INDECLINABLES.

CHAPTER XIX.

ADVERBS.

206. Adverbs of **Time**

<table>
<thead>
<tr>
<th>Chhattisgarhi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>अब्</td>
<td>'now.'</td>
</tr>
<tr>
<td>जब्</td>
<td>'when.'</td>
</tr>
<tr>
<td>तब्</td>
<td>'then.'</td>
</tr>
<tr>
<td>कब्</td>
<td>'when?'</td>
</tr>
<tr>
<td>व्याव्यक्ति</td>
<td>'to-day.'</td>
</tr>
<tr>
<td>काली</td>
<td>'to-morrow,' 'yesterday.'</td>
</tr>
<tr>
<td>परें</td>
<td>'the day after to-morrow,' 'the day before yesterday.'</td>
</tr>
<tr>
<td>नरें</td>
<td>'the fourth day hence' or 'to come,' (three days intervening).</td>
</tr>
<tr>
<td>विशवियां</td>
<td>'to-morrow morning.'</td>
</tr>
<tr>
<td>सम्बुधियां, साँप याँहे,</td>
<td>'at evening,'</td>
</tr>
<tr>
<td>संभानिया,</td>
<td>'at midday,'</td>
</tr>
<tr>
<td>नित्</td>
<td>'continually.'</td>
</tr>
<tr>
<td>खड़ा, दा</td>
<td>'quickly.'</td>
</tr>
<tr>
<td>पून, तुर्ने</td>
<td>'again.'</td>
</tr>
<tr>
<td>तुर्ने</td>
<td>'at once.'</td>
</tr>
</tbody>
</table>

207. Adverbs of **Place**

<table>
<thead>
<tr>
<th>Chhattisgarhi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>इत्र,</td>
<td>'here.'</td>
</tr>
<tr>
<td>उत्रैं</td>
<td>'there.'</td>
</tr>
<tr>
<td>बाबौर जिहां,</td>
<td>'where.'</td>
</tr>
<tr>
<td>तबौर तिहाँ,</td>
<td>'there,' (correlativo).</td>
</tr>
<tr>
<td>कहाँ या कहूं,</td>
<td>'where?'</td>
</tr>
<tr>
<td>रोरैं, रोई अर रोनी,</td>
<td>'hither.'</td>
</tr>
<tr>
<td>भोलैं, भीनैं अर भलैं,</td>
<td>'thither.'</td>
</tr>
<tr>
<td>जेटैं, जेतैं अर जिजैं,</td>
<td>'whither.'</td>
</tr>
<tr>
<td>तेटैं, तेतैं अर तिजैं,</td>
<td>'thither,' (correlativo).</td>
</tr>
<tr>
<td>बेटैं, बेतैं अर बिजैं,</td>
<td>'whither?'</td>
</tr>
<tr>
<td>कुर्नें, कुर्नें अर किनैं,</td>
<td>'far off.'</td>
</tr>
<tr>
<td>कहर अर कगरा,</td>
<td>'near.'</td>
</tr>
<tr>
<td>चामू अर चमूहेर,</td>
<td>'before.'</td>
</tr>
<tr>
<td>पालैं अर पलीत,</td>
<td>'behind.'</td>
</tr>
<tr>
<td>खानैं,</td>
<td>'elsewhere.'</td>
</tr>
</tbody>
</table>
208. Adverbs of Manner.

- ऐन, ऐनः, ऐस, ऐस, ‘in this way,’ ‘thus.’
- वैन, वैनः, वैस, ‘in that way.’
- लैन, लैनः, लैस, ऐह, ‘in what way,’ ‘how.’
- नैन, नैनः, नैस, (rare) तस, ‘in that way,’ (correlative).
- ऐनः, ऐनः, ऐसः, कस, ‘in what way?’ ‘how?’
- गाती गाती, गाती, ‘gratis.’
- न, नई, नो, नछी, नो ‘not.’
- भान, भिन, ‘do not,’ (prohibitive, with imperative.)

209. Adverbs of Quality.

- अतिक, अतिकः, अतिक, अतिकः, अतिकः, अतिकः, ‘this much,’ ‘so much.’
- घाटीक, घाटीकः, घाटीक, घाटीकः, घाटीकः, ‘that much,’ ‘so much.’
- अतिक, अतिकः, अतिकः, अतिकः, अतिकः, ‘how much.’
- तत्वीक, तत्वीकः, तत्वीकः, तत्वीकः, तत्वीकः, ‘so much,’ (correlative).

For other forms see § 90.

- रान, रानः or रानः, रान, रान, ‘very,’ ‘much.’
- चिन्तक, चिन्तकः, चिन्तकः, चिन्तकः, ‘little.’

210. या or या, or या or या added to an adverb give Emphasis.

Examples——

- या, ‘at this very time.’
- या, ‘at even any place.’
211. By inserting न between two adverbs, indefiniteness is expressed. Examples—

कहने न कहें, ‘in some place or other.’
कभी न कभी, ‘even at some time or other.’
बाजा न कालो, ‘now-a-days.’

212. Adverbs are sometimes compounded. Thus—

बीर बीर ‘continually.’
कहौ न चौद ‘never.’
दून दू खाव ‘twice each.’

213. They are capable of being declined, like substantives; e.g. चाहे ‘from now,’ कद-ले ‘from when’? रूपें-क ‘of here;’ but they or adjectives used adverbially do not change for gender: e.g. शी बने रोमन-डे ‘she walks well.’

CHAPTER XX.

Prepositions.

214. बाहु, बागा, ‘before.’
पाल, पाली, ‘behind.’
भितरी, ‘within,’
बाहरी, ‘outside.’
शाखा, ‘in front of.’
शाखा तरी, ‘beneath.’
मैं, ‘near,’ ‘by the side of.’
बराहर, ‘on a lovel with.’
बजर, ‘together with.’

These are added either to the noun or pronoun direct, or to its genitive. Examples—

दृशि बागा or दृशि के बागा, ‘before the mother.’
खूब तरी or खूब के तरी, ‘beneath the tree.’
मौर पकौत, ‘behind me.’
शी बाला or शी-कर बाला, ‘beneath it.’

Sometimes the nominal postpositions are added to prepositions. Examples—

पीपर बाला-माँ ‘under the fig-tree.’
मौर मंर-बें ‘from by me.’
CHAPTER XXI.

CONJUNCTIONS.

215. Examples—

\[ और \text{ or } औ \text{ or } औ, \]
\[ तो, \]
\[ एवं, \]
\[ चाहे, \]
\[ नाॅँॅँ तो, \]
\[ अलूक (Hindi विस्क), \]
\[ के, \]

'and.'
'then' (illatively).
'on the other hand.'
'whether,' 'or,'
'otherwise.'
'nay rather.'
'that.'

CHAPTER XXII.

INTERJECTIONS.

216. Examples are—

Interjections of sorrow; चाय चाय चाय चाय,
" of astonishment; चाय दारे चाय दारे,
" of joy; चाय चाय वा चाय वा,
" of disgust; चाय चाय वा चाय वा,

'alar.'
'ah Mother,' &c.
'O Father!'
'fie.'

CHAPTER XXIII.

PARTICLES OF EMPHASIS.

217. These are चो and रचो, which mean 'even' and चो, चोम,
\[ \text{'} \text{which mean 'also.'} \]

Examples—

\[ दै दै-का, \]
\[ मोरेव, \]
\[ थोकरी, \]
\[ बोह, \]
\[ नीर, \]
\[ नीरीर, \]

'even to the mother.'
'even mine.'
'his also.'
'I also.'
'even thy.'
'thy also.'

CHAPTER XXIV.

PREFIXES.

218. These are the same as in Hindi. Examples—

\[ चो, \] signifying 'deficiency,' e. g. चोम 'a fault,' चोमा 'untimely.'
\[ चम, 'connexion,' e. g. चम 'a companion,' चमपर 'a fellow.'

PART V.

CHAPTER XXV. SYNTAX AND COMPOUND WORDS.

219. The rules of syntax are the same as those in Hindi.

The following notes on Compound Words may be useful.

**Compound words.**

220. These may be classified as in Sanskrit. Examples are—

(a) **Tatpurusha,** तात्पूर्ण, ‘the eating of flesh;’ खात-मार, ‘a kicking;’ घर-रहन, ‘staying at home;’ बूता-चोर, ‘a work-thief,’ i.e. ‘a lazy servant.’

(b) **Dvigū,** द्विगु, ‘the three worlds;’ तीन-सुझिणा (fem. -ची) ‘one with three heads.’

(c) **Karmadhāraya** बदः-दादः (बदः + दादः) ‘great-father,’ ‘a father’s elder brother;’ बदः-दारेय (बदः + दारेय) ‘great-mother,’ ‘a father’s elder brother’s wife;’ वाचन-देवता, ‘a Brahmanical god,’ i.e., ‘a Brâhman equal to a god;’ भाई-ददा ‘a fraternal father,’ i.e., ‘an elder brother.’

(d) **Bahuvrīhi,** बहुव्रीण, ‘he who sees everything,’ ‘God;’ पार-होशिया ‘he who crosses one over (the sea of existence),’ ‘God.’

(e) **Dvandva,** माई-पिया or माई-पीया, ‘mother and children;’ जमा-पूजा, ‘capital and stock;’ खवाई-पियाई, ‘giving to eat and giving to drink,’ also ‘eating and drinking.’

(f) **Avyayībhāva,** क्रोणी ‘in a bad fashion;’ च-चाल ‘in a good way.’

(To be continued.)

[Mr. Grierson wishes to explain, that he has put the sign on खव on his own responsibility, on the analogy of the pronunciation of the word in neighbouring dialects. He has not been able to satisfy himself on the correct pronunciation of this root in Chhattisgarh, and the sign is inserted subject to subsequent correction. The meaning of the sign is that खव is pronounced something like the English word “haw,” while the ख in खव, without the , would be pronounced like the h in “hurry.” The sign will be omitted, as doubtful, in the selections to be subsequently published. Ed.]
Notes on a Buddhist Monastery at Dhoṭ Bágán (Howrah), on two rare and valuable Tibetan MSS. discovered there, and on Puran Gir Gosain, the celebrated Indian Achārya and Government Emmissary at the Court of the Tashi Lama, Tibet, in the last century.—By GAUR DÁŚ BYSACK.

(With two Plates.)

Opposite to Calcutta, on the right bank of the river, is the village of Ghusari.¹ Ascending the flight of steps of a gháṭ at this place, a visitor is struck at the sight of a range of temples, behind which is a building of a peculiar structure, exhibiting marks of old construction with subsequent additions. It is a two-storied house of worship with a boundary wall, having in its centre a gateway facing the river, and affording a passage into the main quadrangle within the enclosure. The special feature in the construction is the absence of arches, and its partaking of a Tibetan character. A garden is attached to it, and the lands which formed part of the demesnes are let out to tenants on permanent leases; on one of the holdings, stands the "Goosery Cotton Mill." The following is a detailed description of the building for which I am indebted to the kindness of Mr. W. B. Gwyther, A. R. I., B. A., of the Public Works Department, who very readily complied with my request to visit the place and examine the structure. (See Plate I.)

The structure, in the main, consists of the principal courtyard for religious, and a back-yard, for domestic purposes. The former is towards and entered from the riverside by the gateway which forms the subject of one of the sketches. A casual visitor arriving at the gháṭ would, on glancing at this face of the structure, find his attention first drawn to the portion over the entrance where the primitive trabéated form of construction is now seen in its original character, despoiled of course to a great extent by the hand of time.

Without speculating upon the details and forms in any minute degree, it must be expected, from the history and associations of the Tibetan visitors who established this place of worship, that a feeling

¹ Ghusarír tyámık (पुष्पिण्ड बाँक् sometimes spelled पुष्पिण्ड ghusuir, Ed.), 'the turning jet of Ghusari,' and the Vishálakshmé, daha or Vishálakshír, daha 'the whirlpool of disastrous water' or 'whirlpool of the broad eyed (Durgá), are the Scylla and Charybdis of the Hugli river between Calcutta and Barrackpur, the maestrom being near Titagarh. The dangers in doubling the tyámık are illustrated in the familiar song of the East Bengal boatmen. They are now not so much dreaded as in former days.

* Visha 'water,' alakshmé 'misfortune.'
† Vishála, large, akehi 'eye.'
and peculiarity common to their own architectural instincts must have been imported: but there is nothing at present known which can show how much was originally built, and when and by whom subsequent additions were made. It cannot, however, be questioned that the portion closest to the river presents those peculiarities which might be looked for in a structure built under Tibetan influence. A plain wall, pierced here and there with small openings, forms the outer boundary, in the centre of which is the doorway. Over this doorway is a sort of gallery which overlooks the river on one side and the principal court on the other. Just within the enclosure wall is a double-storied construction: the ground floor, about a foot high, extends from that wall to the edge of the court; about a yard back, a row of massive square pillars, about 7 feet high, stand carrying a wooden architrave which forms the outer support to the beams, resting on the wall at one end and cantilevered forward at the other to form a projecting verandah.

The same construction is repeated on the upper story. The projecting ends of the beams are in some cases moulded ogee or double-ogee fashion and protected by means of an eaves-board, the lower edge of which is ornamented with a tooth or saw profile. The moulded beams and particularly the eaves-boards have come down to us from the original structure. The saw-edges are those which merely have triangular pieces cut out so as to leave a row of consecutive triangular points. In the tooth form, the face of the projecting points is dressed back towards the apex and a line or groove cut longitudinally where the teeth spring from.

The construction of the roof over the gallery appears to be a feature of no small significance. The strictly trabeated arrangement, to the exclusion of the arch, the use of which is suggested by the circumstances of the case, and the manner of obtaining height and prominence to this central portion by stilting the roof, are decidedly classic in idea. That classic influence extended to Kashmir and North Western India is well-known, and it is quite as possible as not that a careful examination of existing buildings in Tibet would reveal traces of several features associated with European architecture.

The windows which pierce the enclosure wall already mentioned, and others which look out into the quadrangle, are peculiar in their construction, and must have been put up in the first instance, being made up on the lines given to the builders by Tibetan architects. The outer frame is cross-braced by means of a vertical and a transom bar, which divide the opening into four equal spaces. In some cases ordinary square bars are interspersed vertically for the sake of security.
"The two leaves of the window, which open inwards, close up against "tho stouter bars."

The locality goes by the name of Bhôt Bâgán,¹ the structure is called Bhôt Mandîr or Matî, the priest in charge of it is styled Bhôt-Gosain² or Bhôt-Mahant,³ and the ghât passes under the designation of Bhôt-Mahant's Ghât.

Inside the Matî are to be seen a lot of idols of the Hindû and mostly of the Tibeto-Buddhist mythology. Among the former may be mentioned those of Vishnu, Durgâ, Vindhyâvisîni, Gâneša, Gopâla, Sâlagrâma, and Sîva-lingas of various sorts, including the rare oviform ones of three different colours, also Siva's bull; and among the latter those of Aryan Târâ, Mahâkâla Bhairava, Sambhama Chakra, Samâjâ Guhya, Vajra Bhûkâti and Padmapâpi.⁴ There are also a stamp of Kapila Muni's foot, and a pair of khaôams or wooden sandals. A description of the first five Tibetan divinities, by my friend Bâbû Sarôt Chandrá Dâs, is given below. Such a room full of images is designated Lha-khang⁵ in Tibet. On the ground immediately be-

¹ Bhôt Bâgán, lit., 'Tibet garden.' Bhôt or Bhôt is the name by which the Tibetans call their country; bâgán is the Bengali form of the plural of the Persian bâgh, 'garden.'

² Bhôt Gosain, lit, Tibet Gosain. Gosain (properly gosâhu گوشای) is the vernacular form of Goswâmi, which has several literal significations such as master or possessor of kine, controller of the organs of the senses, the comprehender of the Gâyatî, the lord of the earth or of the heaven. In these latter significations the term implies a holy man, a religious teacher or a saint. Among the S'âivas, or followers of Sîva, the Udâses, or non-householders, prevail more than in any other sect, and they pass under the designation of Sannyâsîs or Gosâins, though the latter appellation is appropriated in Bengal by the Vaishnava gurus, specially the followers of Chaitanya, the descendants of Adwaita and Nityánanda. In the Upper Provinces the term Sâdhu is applied to the Vaishnava Udâsîs, and Gosain to the S'âiva Sannyâsîs. The people of the two persuasions are easily distinguished by their tîlakas or lines painted on the forehead.

³ Bhôt Mahant, lit. a mahanta or chief or superior of a Tibetan monastery. The term Mahanta generally signifies the head of a religious establishment of the mendicant orders.

⁴ This is the name of the Bodhisatîva who incarnated himself as Gedun-tubpa, a reformer, who received the spirit of the previous reformer Tsang-khampa in 1419, and built the monastery of Tashi Lhumpo in 1445 and repeatedly appeared as a Tashi Lama.

⁵ Lha-Khang (ヲーブョャン) Lha is the Tibetan for gods and spirits who, by transmigration into other bodies in blissful regions, reap the rewards of their meritorious deeds. They are invoked and revered. There are six places for the transmigration of the soul of every living being.
The principal deity is Arya Tārā. She is identified by the Nepalese Buddhists with Prajñā Pāramitā or transcendental wisdom and is universally believed to be the mother of all the past Tathāgatas, or Buddhas, in Tibet. According to the esoteric doctrine of the Tāntric school of the Northern Buddhists, she is the wife of all the present, past and future Buddhas, in which case she resembles the female energy or Sakti of the Indian Tāntrics. The Tibetan name of Tārā is Grolma. Her image is made of copper, gilt with Chineso gold. It was evidently brought from China (Peking) by Pūran Gir who accompanied the Tashi Lama to Peking.

During my stay at Peking I paid a visit to the imago manufactory near Hwangs-so or the yellow temple, which is situated at a distance of three li to the north of the Antaman gate, where I saw images resembling this (image) in construction. The goddess Tārā holds a mendicant’s bowl filled with gems in her left hand. With her right hand she holds a lotus. She wears a crown with five spires all of which are studded with rubies and turquoises. Her locks are coiled, in the Indian Buddhist fashion, at the crown of her head, at the top of which there is a beautiful gem, called Norbu-minbar. Her dress is different from that of the Tibetan imago of Tārā. She wears a Chineso petticoat with broad and loose sleeves, and a pair of Chineso embroidered shoes like a Manchu lady. The image is about two feet high. The daughter of the Emperor Tai-tsang of the great Tang dynasty was married to the first Tibetan king in 630 A. D. She

1 Samādhi-stambha. Its familiar meaning is a tomb, with a stambha or monumental column erected on a samādhi-kshetra or burial ground. But this term samādhi, in its esoteric signification, is the absorption of the jivatmā or vital principle in the paramātmā or supreme soul of the universe, as stated in the Veda of Bho( Howrah.)

Though the burning of the dead is now the principal custom among the Hindūs, yet among most Akhardhār Vaidāgis and Siiva Sanyāśīs, burial or throwing the corpse into the river is the unvarying custom. In Benares, Mirzapur and other districts in the North-West, the dead body is often put into a stone coffin before depositing it into the earth.
was an acknowledged incarnation of Tārā. The image probably represents her figure."  

**No. II.**

"The most ingeniously constructed image is that of Mahákāla Bhairava. It represents him in a hideous mood, with his Sakti in his embrace. His nine heads on all four sides, with a central one on the top, his thirty-six arms and eighteen legs, his weapons, and the string of skulls hanging down his neck to the extremity of his belly, give him a truly horrible appearance. He is the principal guardian of the Tibetan Lamas, particularly of the Tashi Lama."

**No. III.**

"Sambhara Chakra is the chief of the Tántric deities of Tibet. He has ten arms, but one head. He also has the Sakti in his clasp. He stands on the breast of a vanquished demon, probably the devil Márā. He is painted with yellow. The image is of copper gilt, about nine inches high."

**No. IV.**

"Samája Guhya is another Tántric deity, with three faces and six arms. He clasps his consort Sakti who also has three faces and six arms."

**No. V.**

"Another form of Tārā is called Vajra Bhrúkuṭi. The figure of it, evidently cast in Nepal, represents the second wife of king Srongtsan gampa. She was the daughter of king Prabhávarma of Nepal, who reigned between 630 and 640 A. D. There is a saint's glory round her head."

There is an inscription on the door top of the tomb in the Bengali language and character. It states, in very ungrammatical and corrupt language, that the principal Mukhtiyrkar and chelú (or disciple) Daljit Gir Mahant placed the symbol of Mahádeva on the samádhi of the late Púran Gir Mahant, and enjoins that all people should honour and worship this shrine and the Mahádeva; a Hindú not doing so would incur the sin of bráhmanicide, and a Musalmán and others, for the like offence, would go to dozakh (hell), as affected with guilt at the seat of

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1 On the pedestal of the statue is inscribed in Bengali the name S'rá Khás Kámini (কামিনী) or female energy and خامس chief, favourite), and the date, perhaps of the consecration, Sámvat 1552, 16th of the light half of the month of Márgasíra (November). Then follows the name Bholá Giri of Lhasa in the country of Bhoṭakshetra.

2 Mukhtiyrkar is the Ar. مختاريک "a superintendent."
Khodd-ta'åli or the most high God. The date of the consecration is
given as Sañvat 1852, S'åkåbåda 1717, Bangåbåda 1202,¹ 23rd Vaiśåkha,
Sunday, within 12 dânant² of the Pûnîmå. This date corresponds with
the 3rd May 1795.

This cursory examination of the place, and its important objects
suggest most important enquiries such as these: what is the history and
origin of the Buddhistie temple on the river side so near to Calcutta,
established in the early days of the British power in India? How
comes it that images of Hindú gods and goddesses are mixed up with
those of Tibet and receive due worship? Who was Pûran Gir Gosain
Mahant, claiming worship and honour from Hindúus, Musalmåns and
other religionists?

My request to the present head of the establishment Umåoa Gir
Gosain Mahant for any papers and documents in his custody that may
throw light on these questions, was very readily and kindly complied
with. His presentation to the Society, at my suggestion, of two rare and
valuable Tibetan manuscripts was noticed at the January meeting.
He produced four Persian sanads or grants and a passport in Tibetan,
of which I have taken copies; and these, with translations, in the
annexures appear, I believe, for the first time before the public.

Nos. 1 and 2 show that the former grants, free of rent, 100 bîghås
and 8 biswås³ of land on the river side, made up of one portion
situated in Mañå Bârbakpår, Párgana Boro, and of another portion
situated in Mañå Ghusårî, Párgana Pâikán, unto Pûran Gir Gosain,⁴

¹ [The Bangåbåda or B. S. (Bangålå Sañvat) is the same as what is commonly
known as the “Fazli year.” See the Tables in General Sir A. Cunningham’s Book of
Indian Era, p. 196, En.]
² Dânta, one-sixtieth of a day and night; hence equal to 24 minutes.
³ Bîghå, lit. a twentieth part of a båghå. Hence it is equivalent to a kåttå.
⁴ Pûran Gir Gosain. In the sanads, Pûran is written पुराण, but in the Bengali
inscription पुराण Purån. I think these are vulgar readings of the Sanskrit पुराण
Pûråna. Gir, of course, is the vernacular of Giri, indicating that the Gosain belonged
to the Giri sect of the Dåkanåntå, and that he was initiated at the Jyosí Måtha in
the Bådårikåràma, a fact which is confirmed by the statement of the present
Mahanta of the Bhoåt Bågån. It is said that the great philosopher S’ånkåràchåryå,
towards the end of the 8th century, tried to introduce reforms based on the
doctrines of the Vedantic school, and for the purpose of spreading his teachings,
founded four Måthås in four different places; viz. S’årÌnga Girå Måtha near Tånå-
bhådåra where Vyåså is said to have had his monastery, S’årådå Måtha in Dwårikå
in Gùjaråt, Gåovådhåna Måtha in Jagånnåthapåuri, and Jyosí Måtha in the Bådårikå-
råma, situated near the sources of the Ganges. S’ånkåràchåryå had at first
four disciples and each of them had several others: 1, Pådåmåpåda who had
two followers who received the titles of Tåråtha and Kåråma: 2, Haståmålåka who had
the most sage and wise and the head of all the seekers of truth, in consideration of his virtue and piety that he may erect a temple there-on and plant a garden. The latter grants to the same individual in the same terms, 50 bighas of land on the same site in Mauza Bari-
bakpur, consisting of three portions situated within the properties of Mahārāja Nab Kishan,1 Rāj Chand Rāj, and Rājā Rām Lochan.2

also two with the titles of Yana and Aranyā : 3, Mandana who had three designat-
ed Giri, Pārvata and Śāgara: Totaka who had likewise three with the appellations of Saranamś, Bhāratī and Purī. Daṇāmāśi (having ten names) is the name of these four disciples and their followers collectively. The first two founded a school of teaching in the Sāradā Matha ; the second two in the Govardhana Matha; the next three, including Giri, in the Jyoti Matha; and the last three in the Śrīṅgagiri Matha. The common characteristic of all the Daṇāmās is their regarding Śiva as another name of Brahma, and their faith mainly accepts the teachings of the Vedantic philo-
sophy according to the interpretation of Śaṅkara's commentary. The Śiva Śaṅhitā teaches the contemplation of Śiva as nirakkāra (having no form), tho aṣṭiṅaya or in-
conceivable, the ananta or infinite, the amara or immortal, the one, the all-pervading etc. Among the Daṇāmās were celebrated characters of great scholarship and ascetic lives, authors and commentators : the name of Ananda Giri is well-known as the writer of the Śaṅkara Digvijaya and of the glosses on the commentaries of the Vedanta Sūtra and of the Upanishāts; Rāmārana was a commentator of the Vedas, Mādhravāchārīya had the title of Vidyārānya Śvāmi. There were also, amongst this class of ascetics, men who were possessed of indomitable courage and of extraordinary powers of endurance, who were great travellers in India or in the most distant countries beyond it, as seekers of knowledge and experience, or as enter-
prising merchants. Our Pūrṇa Giri Gosain and Pūrṇa Purī are the names of two most unique characters reflecting the highest credit on the Daṇāmās as enter-
pri sing spirits, combining the qualities of active benevolence and philanthropy with knowledge of philosophy, piety, devotion, and in the case of the latter, of a travel-
ling tapasvī practising the most astounding austerities. The life of the former appears in the text, and that of Pūrṇa Purī has appeared in the Researches of the Society and in other books. Captain Turner saw him and heard much of him from the Regent at Tashi Lhunpo, and he gives some notice of him in his report. [See Jonathan Duncan's account in the Asiatic Researches Vol. V, p. 375, VI, p. 102. With regard to Śaṅkaraśārya and the Daṇāmāśi, see II. H. Wilson's account, ibid., vol. XVII, p. 178-182. According to him, the Giris, Pārvatas and Śāgaras are disciples of Totaka. En.]

1 Nab Kishan, corruption of Navikrishna. The sāndā has only Nab Kish.

The well-known Mahārāja's estate still holds lands in Bārbakpur, on the other side of the river opposite to Calcutta.

2 Rājā Rām Lochan and Rāj Chand Rāj. These persons were the sons of Rāma-
charan Rai, who was the Dowān of Governor Vansittart and General Smith. He acquired a large fortune and lived in Puthuriyāḥṭa in Calcutta, his descendants removed to Andī, and were known as Andul Rājās. One of their scions, Rājā Rāja-
nārāyana, attempted to establish the identity of his casto (Kāyastha) with the Kshatriya, and is said to have put on the sacrificial thread, but his caste-mon repudiated the pretension, or dared not follow his example. He was also vain enough to introduce a new era in his family, styled the Andulābda!
Both these sanads are as usual addressed to Mutassaddi;1 Chaudharis,2 Qanungos, Ta’aluqdars, &c., their jurisdiction being described as that of Darí Bárbakpúr, Parganah Boro, in Sarkár Sátgáon,3 appertaining to Chaklah Húgli in Shúbáh Jannatu-l-bilád4 Bangálah. Both

1 Mutassaddi has various meanings, such as clerk, accountant, &c., but in the last century it was used to signify superior officers in the fiscal department.

2 Chaudhari is used both in Hindi and Bengali to mean the headman of a caste or profession, also as an honorific title. Mr. Bogle speaks of a “chaudri” who came to visit him while he was in Tibet; and Markham, p. 172, on the authority of Hamilton, explains in a note that “chauduri” or ‘desali’ in Nepal is a subordinate revenue officer under the Fanzdár, and he identifies the word with chauntrya (minister), an officer next in rank among the Kerantis in Nepal whose title and office were hereditary. Hamilton also describes a chaudari as a zamindár acting as a minister to a chief among the Kerantis, and sayn chauntrya is the title of the collaterals of the royal Gorkha family who sometimes became ministers. In Bengal the titular affix chaudhari is common to names of persons belonging to the highest as well as to the lowest castes. In the latter case it bears the sense of headman of a guild or profession, and in the former it is an honorific epithet, which is borne out by tracing it to the Sanskrit chaturadhurnya “wise and sagacious chief or manager of affairs” or to chaturadhurnya “chief of four (departments).” In the Upper Provinces the term is applied, I believe, only to the headman of a trade or guild. In early days, in Bengal, it was a title of landholders superior to taluqdárs. There are many families whose ancestors, from one reason or other, had this title, and among them it has become, like Majumdárs, Sarkárs, &c., hereditary.

3 Sarkár Sátgáon. The Muhammadan empire in the time of Akbar was at first divided into twelve large sections, called súbahs or viceroyalties, which were subsequently increased to fifteen. Each of these was subdivided for fiscal purposes into sarkárs or provinces, each sarkár again subdividing into the number of parganahs or mahals. Aggregates of several parganahs again were formed into groups which in the reign of Sháh Jaláḥ were designated chaklehs. In the tables of the tásqíns jamá’ in the Ain-i-Akbarí súbah Bangálah is divided into 24 sarkárs, one of which is Sátgáon (Sanskrit saaptagráma), a group of seven villages. In its relation to chaklah Húgli, as described in the sanads to the Tashi Lama and Púran Gir, it must, with the latter district, have formed part of the dominions of the ancient kings of Támralipti (Tamlink) which had been visited by Fahian. It was formerly of immense size, the residence of kings, and had a famous place of worship in it. A reference to the tables of the fiscal divisions of the Mughal empire in the Ain-i-Akbarí, will show that Sarkár Sátgáon, in which the sanads speak of the place being comprehended, contain mahals, two of which are named Bárbakpúr. One stands by itself, and the other is linked to Kalkattá and to another place Bakú. No doubt the place opposite to Kalkattá (Calcutt) derived its name from the one at the Calcutta sido. Whether the names Bárbakpúr and Bakú were the old designsations of the place, now known as Sutánnti and Govindpur, which together with Kalkattá, formed old Calcutta, is a point worthy of research. As to the Mahal Bárbakpúr in the ‘Ain, Bockhmann indicates in a note to the Persian text that another reading gives Bārikpur. So has Bakú many other readings, as Maqmná &c. Our Kalkattá is variously named Káltás, Kalna and Talpá.

4 Jannatu-l-bilád, the paradise of civilized nations. This epithet was applied
of them also bear on the top two square seals.\(^1\) The date of No. 1 is 12th June 1778, 1st Ashadhá 1185 B. S., 16th Jumádá-l-awal of the 20th year of the imperial reign; and that of No. 2 is 11th February 1782, 2nd Fálgun 1189 B. S.

The two other sanads, marked No. 3 and No. 4, bear the same dates as, and grant the same quantities of land as those mentioned in Nos. 1 and 2 respectively. In fact the two former appear to be duplicates of the latter two, with this very material difference that, in Nos. 3 and 4, in place of the grantee’s name being Púran Gir, it is Teshí Lama. Panchán Ardantí Bakídeo Panchán,\(^2\) and the attributes of the latter are exactly those of the former. The seals also are different: on Nos. 3 and 4 they are those of the East India Company as dewán and servant of Sháh ’Alám Bádsháh. No. 3, moreover, bears two seals, one at the top, the other on the right margin. Both sanads bear the signature of Warren Hastings almost obliterated.

The simple facts now disclosed are, that in the years 1778 and 1782, a Hindu ascetic, named Púran Gir Gosain, and a Buddhist Pontiff conjointly, but by two sets of grants, one in the name of each, received a certain quantity of land on the river side, which aggregated 150 bígáhs and constituted the area of Bhóth Bágán, and that the former died in 1795, and was buried as a saint near his Math there, by his chela or disciple Daljit Gir Gosain.

This information, though by itself it does not satisfy but rather magnifies the curiosity already raised, affords a clue to the line of historical investigation which would carry us to the goal. The inquiry, however, leading, as it does, into the most eventful period of British Indian history, proves almost unfruitful. Vain is the search for such apparently trifling incidents as the foundation of the Bhót Mandir or the career of merely a Hindu mendicant, in the annals of the

to Bengal by Aurangzéb, and in the last century it was customary to describe Bengal in public records and formal documents with this title. Ilámáyáón called Gaur Jannatábád, ‘a paradise settlement,’ though when the plague was raging there, which depopulated it and led to its desertion, the pun came into vogue as Gaur bá gôr, “from Gaur to the grave.”

\(^1\) One seal has an inscription in Nágári characters. See footnote on p. 95.

\(^2\) Teshí ( IMDb ), so spelled in the sanads. The Tibetan is bhrasí Lama, pronounced Tashi Lama. The full name of the Lama was Panchchen Ngawañ Lóssañ Paldan Yeshe. The first element, spelled panchán ( IMDb ) in the sanads is a compound of Pan ‘a pañjita’ or ‘learned man’ and chan ‘great’ or ‘conspicuous.’ Ardantí is a corruption of Erteni, a gem. The Gem epithet, though not exclusively applied to a Tashi Lama, indicates, in his case, perfection and the efficacy of his adoration. The terms erteni and the Sanskrit ratna seem to be congeners. Bakídeo is the Sanskrit Vákyadeva, equivalent to the Tibetan Ngawáñ.
statesmen who were laying the basis of the British Power in India. In practice, "History," says Arnold, "has been beguiled, so to speak, from its proper business, and has ceased to describe the life of a Commonwealth," much moro so in respect of the history of this country under its peculiar circumstances. It is, therefore, from the bye-ways of history, personal narratives, accounts of travellers, published correspondence, and official reports, and authentic traditions, from materials in fact out of which history is constructed, that threads have been gathered and woven into the following story. The story itself, apart from many of its interesting features and almost romantic character, has important bearings upon questions of the greatest moment which occupied the attention of the infant British Indian Government, and which still perplex its Council in its imperial growth.

The first part of the retrospective inquiry leads to the time when the great Chhiydttara Manwantara,\(^1\) as the great famine of 1176 B. S. is called by the people of Bengal, was raging in its fiercest fury in the country, and decimating its people by thousands, when the streets of Calcutta were strewn with bodies of the dying and the dead, and when Governor Cartier was feeding daily 15000 people in the city. A little earlier than this catastropho on the plains, a cruel and destructive war had broken out on the mountain heights and valleys on the frontier.

The aggressive incursions of the ambitious Prithvi Narayan, chief of the Gorkhas, into the valley of Nepal, led to that great revolution in this State which subverted its tripartite rule,\(^2\) and brought it under

\(^1\) Chhiydttara Manwantara the famine of 1176 B. S. or 1770 A. D. Preceded by three years of scarcity, and followed by three years of Plenty, it was strictly a one-year's famine, but it was the most appalling and disastrous calamity that ever visited Bengal, or perhaps any other part of the world. It exhibited, in its course and its sequel, such harrowing and extensive scenes of dreadful suffering, pain, misery, disease and death, as to have obtained in our country the singular name of a manwantara, which literally means a period equal to 4,320,000 years, implying thereby that it was such a visitation as recurs only at intervals of aeons, the ordinary names of famine durbhikha ('when alms are not obtainable') and akda 'bad time' not being thought of sufficient significance. In fact, no Sanskrit dictionaries that I have consulted attach to Manwantara famine as its synonym. Some information on this great famine will be found in Sir W. Hunter's Rural Bengal and in the letters of Mr. Beglo (see Markham, p. cxxxix) who was himself an eye-witness of the calamity, as well as in sundry notices and poems.

\(^2\) Tripartite rule of Nepal. Before the Gorkha conquest of Nepal proper, it was occupied by an agricultural and commercial race called Newars, who had borrowed their arts and civilization from Tibet, and who encouraged trade between Tibet and India by allowing it to be carried on through the Nepal passes. Their chiefs had the title of Mall (Sanskrit malla.) Since the death of the sixth king of this dynasty, his dominions according to his directions, were divided into three
the subjection of that warlike tribe. It is said that unheard of cruelties
were perpetrated in this war, which were witnessed by two members of
the Roman Catholic Mission. This warfare, brought on by interneeino
dissensions, led one of the Nepalese old dynasties to entreat for aid
from the English in India, with the result of the despatch, in 1769, per
haps for the first time, of a force under Captain Kinloch to the
frontiers, though it proved unfruitful. Following close upon the
Gorkha conquest of Nepal, Depa Shidar,¹ the chief of Bhutan, urged by
purely hostile propensities, pounced upon Sikkim, retained possession of
it, for a short while, and subsequently in 1772, when Warren Hastings
had just assumed the rule of Bengal, invaded the Kuch Behar Ráj.²
This Ráj, in its distress, sought the aid of that keen-sighted statesman,
who lost no time to send a battalion of native infantry against the
invaders.³ The Bhutanese, after a desperate resistance, were utterly
routed, pursued into their fastnesses, and forced to sue for peace. Depa
Shidar entreated the Tashi Lama, who was then Regent of Tibet and
principalities governed by three branches who had their respective capitals in
Kathmandu, Lalita Pattan and Bhaktágon. These were subverted by the Gorkha
chief. Their religion was Buddhist, but they recognised caste. Their descendants,
now obscure, still follow the Buddhist faith. The dissensions of the kings of the
three principalities led to the chief of Bhaktágon to seek the aid of the Gorkha
Prithví Naráyan who, after subduing the enemies of his ally, turned his arms against
the latter, and after long years of fighting made himself completely master of the
whole country.

¹ Depa Shidar ( البحری ) also called De-tar-yag or De-tar-ya, the "Dèh
Terrh" of Turner.
² Knch Behar, a state on the north-east frontier of British India. It lies
between Bengal and Assam, and is divided from Bhutan by the Dudra. In olden
times it was very extensive, and formed the western division of the ancient Kámrup
Ráj. The name of the place is a museum of mythic history. According to a certain
Tantra (the Yogini) Hírá Doví was a great devotee of Síva who incarnated himself
and lived in Khuchimárá, a settlement of the Knch or Konch tribe, and the fruit of
his amour with her was a chief who became a great Rájá, and as the Rájá was the result
of Síva's vihára (cor. Behar) or 'dalliance,' the State received the appellation of
Khuch Vihár. Kámrup is the mino of the Tantras, and hence these works spread on
both sides, to the hills and the plains. Wilson, in a note in his translation of the
Vishnu Puráña, includes Knch Behar in the Mutsya Dèhá.
³ Hastings in his two letters to Sir George Colebrooke and John Purling
dated, respectively, 15th January and 31st March 1773, writes of the famine and of
this war. Among other things, he says, "I shall ever oppose remote projects of con-
quests, yet I shall sedulously promote every undertaking which can complete the
line of our possessions or add to its security." The Bhutanese "are a resolute and
daring people. They made a desperate defence of the fort of Behar." (Cooch
Behar.) "Many of them meeting death at the muzzle of the sepoys' pieces." (See
Gleig's Memoirs of Warren Hastings, i. pp. 278 and 295.)
the guardian of the minor Dalai Lama of Lhasa, to intercede in his behalf, and the Lama accordingly sent a deputation to Calcutta, with a letter to Warren Hastings in 1773. This letter of mediation was received by Warren Hastings on the 29th March 1774, when it was laid before the Board. It is a remarkable document, and is given in Captain Turner's Account of an Embassy to the Court of the Tashi Lama in Tibet.

"The affairs of this quarter in every respect flourish: I am night and day employed in prayers for the increase of your happiness and prosperity. Having been informed, by travellers from your country, of your exalted fame and reputation, my heart, like the blossoms of spring, abounds with satisfaction, gladness, and joy. Praise be to God that the star of your fortune is in its ascension. Praise be to him that happiness and case are the surrounding attendants of myself and family. Neither to molest, nor persecute, is my aim; it is even the characteristic of my sect, to deprive ourselves of the necessary refreshment of sleep, should an injury be done to a single individual; but in justice and humanity, I am informed, you far surpass us. May you ever adorn the seat of justice and power, that mankind may, in the shadow of your bosom, enjoy the blessings of peace and influence. By your favour I am the Raja and Lama of this country, and rule over a number of subjects, a circumstance with which you have no doubt been made acquainted, by travellers from these parts. I have been repeatedly informed, that you have been engaged in hostilities against the Déh Terria (De-tar-ya), to which, it is said, the Déh's own criminal conduct in committing ravages and other outrages on your frontiers, gave rise. As he is of a rude and ignorant race, past times are not destitute of instances of the like misconduct, which his own avarice tempted him to commit. It is not unlikely that he has now renewed those instances: and the ravages and plunder which he may have committed on the skirts of the provinces of Bengal and Behar,¹ have given you provocation to send your avenging army against him. Nevertheless his party has been defeated, many of his people have been killed, three forts have been taken from him, and he has met with the punishment he deserved. It is as evident as the sun that your army has been victorious; and that, if you had been desirous of it, you might, in the space of two days, have entirely extirpated him; for he had not power to resist your efforts. But I now take upon me to be his mediator; and to represent to you, that, as the said Déh Terria (Deb Rája)² is dependent upon the Dalai

¹ Kuch Behar.
² The person who performs all administrative functions in Bhutan is called
"Lama, who rules in this country with unlimited sway, though, on account of his being yet in his minority, the charge and administration of the country, for the present, is committed to me; should you persist in offering further molestation to the Déh Terria's country, it will irritate both the Lama and all his subjects against you. Therefore, from a regard to our religion and customs, I request you will cease from all hostilities against him; and in doing this, you will confer the greatest favour and friendship upon me. I have reprimanded the Déh for his past conduct; and I have admonished him to desist from his evil practices in future, and to be submissive to you in all things. I am persuaded that he will conform to the advice which I have given him; and it will be necessary that you treat him with compassion and clemency. As to my part, I am but a Fakeer; and it is the custom of my sect, with the rosary in our hands, to pray for the welfare of mankind, and for the peace and happiness of the inhabitants of this country; and I do now, with my head uncovered, entreat that you will cease from all hostilities against the Déh in future. It would be needless to add to the length of this letter, as the bearer of it, who is a Gosein, will represent to you all particulars; and it is hoped that you will comply therewith. In this country the worship of the Almighty is the profession of all. We poor creatures are in nothing equal to you. Having, however, a few things in hand I send them to you as tokens of remembrance and hope for your acceptance of them."

It will be seen from the letter that the Tashi Lama alludes therein to a Gosein who headed the deputation, and Turner thus speaks of him: — "Of the persons deputed on this occasion by the Lama, two only ventured to encounter the burning atmosphere of Bengal; one a native of Tibet, named Paima; the other a pilgrim from Hindostan whose name I have already mentioned, Poorungheer Gosein." Markham, Narrative of the Mission of George Bogle to Tibet, etc., Introd., p. lv.

Deb Rája, also Knehe Dopa, while the spiritual head is called Lama Rinpocho or Dharma Rája. "But the real power has long been in the hands of the military governors, or Penlos of east and west Bhutan, whose capitals are respectively at Tong-sar and Paro." Markham, Narrative of the Mission of George Bogle to Tibet, etc., Introd., pp. ix—xii.

1 This is Púran Gir.
2 Turner's Account of an Embassy to the Court of Teshoo Lama in Tibet, Introd., p. xiii.
good sense, which evincéd high sentiments and self-respect and, at the same time, conveyed a gentle menace, couched in the most humble language. He perceived in it also the best opportunity to carry out his cherished view for the extension of British intercourse with the terra incognita on the Himalayan heights.

A treaty of peace was accordingly entered into and ratified between the Governments of Bengal and Bhutan, on the 25th of April, 1774. By the different articles of this treaty it was, among other things, agreed that the English would relinquish the Deb Rája’s possessions acquired by conquest; that they would deliver up the Kuch Behar Rája Dwijendra Náráyan and his brother Devan Deo who had been taken away as prisoners of war; that the Bhutanese Mahants shall have their former privilege of duty-free trade, and allowed to visit Rangpur annually; that the Bhutanese shall not cause incursions into the country, nor molest the rayats (or subjects) of the Company; whatever Sannyásis are considered by the English as enemies, the Deb Rája shall not allow to take shelter in any part of the districts now given up, nor permit them to enter into the Honourable Company’s territories or through any part of his.¹

This treaty having been concluded in the interest of Kuch Behar and the Company on the one hand, and in that of Bhutan on the other, whereby the Lama’s intercession was completely respected, Warren Hastings’ mind was turned upon commercial schemes, which were not a little matured at the sight of the presents which the Lama had sent by his deputation. He conceived the idea of sending a mission to the Lama in Tibet, and accordingly framed a letter to him, proposing, among other things, a treaty of amity and commerce between the Bengal and Tibetan states, and entrusted it to a deputation composed of Mr. George Bogle, servant of the Company, and Dr. Hamilton, with Púran Gir Gosain, as their sincere and faithful friend.

This is the first of a series of missions which Hastings successively sent to the cis- and trans-nivean states on the frontier heights, and it is from among the incidents of this initial deputation that the main facts which led to the grant of the sanads, the foundation of the Bhoṭ Mandir, and the consecration of the motley group of idols there, are to be gleaned. In this mission as well as in the second attempted embassy to Tibet under Mr. Bogle in 1779, in the third, under Captain Turner in 1783, and in the last, under Púran Gir Gosain himself, just at the closing period of the same statesman’s career in 1785, are to be sought all the important services that the great Gosain has rendered to the British Government, and the conspicuous traits of his remarkable character, and

¹ Captain R. Boileau Pemberton’s Report on Bhutan, App., p. 178.
some portions of the concluding history of the Bhoṭ Bāgān down to the period of the chivalrous Gosain’s tragic end. A rapid sketch therefore follows, of the broad features of these missions, bearing upon the present subject, based mainly upon the records left by Mr. Bogle, which form the narrative of Mr. Markham, and upon Turner’s report.

It was moreover from the proceedings of these missions that the first administrator of India obtained a thorough knowledge of the wonderful politico-religious influence which, emanating from Tibet, operated, with more or less effect on China and Mongolia, and on its then protected state of Sikkim, and the semi-independent principality of Bhutan as well as on Nepal.

The communication of the Lama stirred the fertile brain of Warren Hastings, to conceive a consummate policy of peace and friendship with the hierarchical chief, believed to be an incarnation of Buddha himself, seated in his snow-clad mountain home. By this policy he aimed at the commercial prosperity of Bengal. Through two successive missions to Tibet, and four to Bhutan, he succeeded, in some respect, to re-establish the old trade routes and re-open, in a partial way, that active commercial intercourse which had subsisted and prevailed, from before the Muhammadan rule, between the plateau of Tibet and the plains of Bengal through the passes of Nepal, Bhutan and other channels, but which were sadly interrupted and checked by diverse causes.

The first mission under Mr. Bogle started from Calcutta in 1774, and, after proceeding to the hills, called Nagarkot in Bengal and Bodla in Tibet, which form the common boundary of these two countries in the north, Bogle says, the only scanty information about the roads, the climate and the people which he there received, was from the Sannyásis.

Proceeding, stage after stage, Mr. Bogle, with his party, arrived at Tashi Chhoijong, the capital of Bhutan, and met the Deb Rája, who gave him a good reception, but great obstacles having been raised in respect

1 Bod (native name of Thibet) + la ‘a pass’ = ‘The pass into Thibet’
2 Tashi Chhoijong is the modern capital of Bhutan, 106 miles from the town of Kuch Behar. There is in it a palace and a citadel. The latter is a lofty stone building of seven stories, in the fourth of which the Deb Rája of Bhutan resides.
3 Deb Rája. According to Sir Ashley Eden, the country, now called Bhutan, was formerly occupied by a people from Kuch Behar, who, were, three centuries ago, driven away by an invading army of Tibetans over whom a Lama of the Red sect named Dugwang Sabdung acquired paramount influence as “Lama Rinpochë or Dharma Rája. On his death Sabdung became incarnate in a little child at Lhasa who was conveyed to Bhutan. When this child grew up, he confined himself to spiritual concerns and appointed a Regent called the Deb Rája.” He is now elected by a council of six for three years.
of his intended visit to Tibet by a concatenation of influences ultimately emanating from China, they were finally removed by the zealous, persevering and masterly services of Púran Gir Gosain. The party accordingly left that capital, on the 13th October, and came to a place called Phari-jong,¹ where were observed the boundary-marks that separate Bhutan from Tibet. Thence they rode up, on the 8th November, to the gate of Tashi Rabgya,² the palace of the Tashi Lama. After several interviews with him, and residence there for some time, they, at his desire, accompanied him to his next palace and monastery, Tashi Lhunpo. Here, during a sojourn of five months, Mr. Bogle picked up some knowledge of the Tibetan language, acquainted himself with the religious tenets and practices of the people, studied their character, habits and manners, noted their unique marriage customs, penetrated into the mystery of their peculiar hierarchical government, threaded his way into the mysterious labyrinth of their polities, and, with cautions or rather furtive observation, acquired a partial knowledge of the productive resources and the trade routes of the country, old and new, but could carry out the object of his mission in only a limited way. And the little that he was able to do in this last respect, was due to his frankness and ability to understand the people and above all to conform to their ways that were innocent. He himself says, “Tho Lama used “daily to send a priest to me in the early morning, with some bread and “tea or some boiled rice and chopped mutton, of which last, as I always “like to do at Rome as they do at Rome, I used to eat very heartily.” He used even to put on “a Tibetan dress consisting of a purple satin “tunic lined” with “Siberian furskins, a yellow satin cap, faced round “with sable, and crossed with a red silk tape and a pair of red silk Bulgar “hide boots.” He followed the Lama’s example and gave alms to the Sannyásis and Faqirs. He was not only admitted into the churches where he saw the idols, and the nature of the holy service, but introduced to the ladies of the Lama’s household; and thus there grew up between Mr. Bogle and the good Lama a real personal friendship. Púran Gir Gosain, who enjoyed the esteem and confidence of both these persons, contributed in a great measure to bring about this desirable state of things. The deputation left Tashi Lhunpo, in April 1775, and returned in June following. Warren Hastings, in order to keep up an intercourse with the Himalayan states, so auspiciously opened, sent Dr.

¹ Phari-jong is a pass at the head of the Chumbi valley which was used both by Bogle and Turner. Near it is the city of Paro which Mr. Bogle selected as a trade mart for the merchandise of Bengal and Tibet.

² Tashi Rabgya is a small place in which the Tashi Lama temporarily resided, when small-pox broke out at Tashi Lhunpo.
Hamilton, who had accompanied Mr. Bogle to Tibet, to Bhutan on two successive missions, one in November 1775, and the other in July 1777. With these the present theme has no concern.

Mr. Bogle was again appointed an envoy to Tibet in April 1779, and Púran Gir Gosain, who had returned with him, was also to have accompanied the mission as before, but it was postponed on account of the arrival of the news that the Tashi Lama was, at the invitation of the old Chinese Emperor Kúnglung, about to start for Peking. During this delay Mr. Bogle, with all the persevering zeal he possessed in the cause of the Government, made the grand project of presenting himself before the Chinese Court, through the influence of the Lama, that he might thereby explain matters in a proper way, in the hope of removing Chinophobia from the Tibetan authorities in the matter of dealings with foreigners. And in this affair also, as on other important occasions, Púran Gir, the trusted and favourite agent of the Lama and the Bengal Government, was desired previously to join the Lama before he left Tibet. This the Gosain accordingly did, when the Lama had already started on his journey, and accompanied the Lama to the Chinese capital where his most important services will be described further on. There was the greatest probability of the success of Mr. Bogle’s most wisely conceived scheme, which was founded upon the previous assurances he had received from the Lama while at Tashi Lhunpo, and which, as the sequel will show on the evidence of Púran Gir, the good honest Lama had almost brought about, but the death of the Lama in November 1780 from small-pox at Peking, and of Mr. Bogle at Calcutta in April 1781, prevented the realisation of this great object.\footnote{Markham, \textit{ibid.}, Introd., p. lxx.}

According to the politico-religious theory which regulates the elective hierarchical Government of Tibet, and of its dependencies, and of the territories which acknowledge a theocratic sway, a grand Lama revivifies himself after his death in some infant form which is discovered by some signs, and the child becomes the succeeding Lama. There are two principal Lamas in Tibet: one the Tashi Lama, at Tashi Lhunpo, the other the Dalai Lama at Lhasa, with equal authority, but the latter, on account of the residence of Chinese officials and troops at his capital, is assumed to be the superior.

At the time of Bogle’s mission in 1774, the Dalai Lama was a minor, and the Tashi Lama was his Regent, and on account of his learning, piety and great virtue, was deservedly esteemed and revered throughout Buddhadom. On his death, his brother Chajó Kusho was ruling at Tashi Lhunpo, as Regent during the interregnum.

This Regent communicated to Warren Hastings the sad intelligence
of the death of the Tashi Lama at Peking by a letter which was received on the 12th February 1782. In this letter, among other things, the Regent spoke of his fervent hope in the return of the hour "of trans-
migration, that the bodies may be speedily exchanged, and our depart-
ed Lama again be restored to our sight."\(^1\)

The happy news of the discovery of the spirit of the Tashi Lama, incarnated in an infant in the valley of Painom,\(^2\) was soon received by Hastings, and he determined to seize the opportunity of communicating to the Regent his congratulations on this auspicious event, as the best occasion for sending another mission to Tibet. He accordingly selected Captain Samuel Turner for this purpose, who, with Lieut. Samuel Davis and Dr. Robert Saunders and the inevitable Púran Gir Gosain as their guide and adviser, left Calcutta on the 9th January 1783.

Captain Turner followed the previous route of Mr. Bogle, and on arriving at Tashi Chhoijong transacted such affairs relating to Bhutan as he had been instructed to attend to, and after a stay of three months at this capital, proceeded to his destination. Early in the morning of the 22nd September, dazed at the sight of the resplendent beams of the rising sun reflected from the gilt tops of the monasteries, and regaled with "the deep tone of many sonorous instruments which were "summoning the religious to their morning orisons," the party found themselves ushered into the very splendid apartments of the Tashi Lhunpo palace.\(^3\) The Regent gave the Governor-General's envoy a hearty and respectful reception, assured him of the identity of the Lama who, in his previous existence, had been a great friend of Hastings', and informed him of his regeneration having been acknowledged by the Emperor of China. The mission had indeed arrived in Tibet at one of its most important eras; it was at a time when the nation was preparing by a grand demonstration to announce their acknowledgment of the regenerated Lama who was then being removed into the Tharpa Ling monastery for that customary training and education, for which the Chinese Emperor had issued strict injunctions. The Captain witnessed here most interesting objects and scenes, and collected materials by his intelligent observation and inquiry, whereby he confirmed and widened the knowledge regarding the country which had been laid open by his predecessor. When the time came to leave the place, he was introduced to the infant Lama, then only a child eighteen months old, and he gives the most surprising and most romantic account of this audience, and of the manner in which this little Avatáar comported himself. Throughout the whole period of the sojourn of the mission our Púran Gir was most

\(^1\) Turner, *ibid.*, p. 450.
actively engaged in all such departments of business in which he could prove himself useful. At length on the 2nd of December the mission departed from Tashi Lhunpo on the return journey to Bengal, where they reached Patna in March 1784, and there the Captain submitted to Mr. Hastings his official report detailing an account of the result of his mission.¹

At the commencement of 1785 Warren Hastings contemplated appointing Púran Gir Gosain as a diplomatic agent at the Tibetan court, and delivered to him despatches for the new or rather regenerated Tashi Lama and the Regent. On the 8th of February 1785, he resigned his Governor-Generalship and embarked for England. Captain Turner introduced the Gosain to the officiating Governor-General John Macpherson, and he was allowed to proceed on his mission which started in March of the same year. Passing through Bhutan and transacting business there, the Gosain arrived at Tashi Lhunpo. He too had come here on a momentous occasion, he saw the removal of the child Lama from the Tharpa Ling monastery, and his installation on the throne of his predecessors, who in fact were believed to have been different corporeal forms of his own spirit. He had frequent interviews with the Regent and various Tibetan authorities, during which he did his best to confirm the friendship between the Bengal Government and the Tashi Lhunpo Court, under the shadow of which he remained for five months, and then returned to Calcutta with letters from the Lama and the Regent, which together with his own report he delivered to the above statesman.²

Thus ends a brief summary of the salient points of the missions to Tibet under Warren Hastings' rule; and in fact Púran Gir's diplomatic agency is the last of the missions which the British Government has, up to this moment, been able to send to that land of mystery.

The Bhōt Bāgān originated from the incidents of the first mission in the following way. Mr. Bogle in relating the conversations he had with the Tashi Lama at Tashi Rabgya says, that on one occasion the Lama assured him that "his heart was open, and well disposed towards "the English, and that he gave no credit to the representations which "had been made to their disadvantage."

"I wish to have a place on the banks of the Ganges to which I "might send my people to pray. I intend to write to the Governor on "this subject, and wish you would second my application." "I replied "that as I knew how desirous the Governor was to cultivate his friend-"ship, I was persuaded on this or on any other occasion he would find "him very ready to gratify him as far as in his power."

¹ Turner, ibid., pp. 326–358.
² Turner, ibid., p. 419.
³ Markham, ibid., p. 138.
Mr. Bogle in his letter to Mr. Hastings of the 5th December, which perhaps he wrote from the above place, alludes to the Lama's desire of founding a religious house on the banks of the Ganges, and adds what he had heard from the Lama. "About seven or eight hundred years ago, "the Tibetan Pontiffs had many monasteries in Bengal, and their priests "used to travel to that country in order to study the religion and lan-
"guages of the Brahmans and to visit the holy places in Hindustan. The "Musulmans, upon conquering Bengal, plundered and destroyed their "temples, and drove them out of the country. Since then there has "been little intercourse between the two kingdoms. The Lama is "sensible that it will throw great lustre on his pontificate, and serve to "extend his fame and character, if he can, after so long an interval, obtain "a religious establishment in Bengal, and he is very solicitous about "this point. He proposes, also, to send some of his Gylongs, during the "cold season, to wait upon you at Calcutta, and afterwards to go on "pilgrimage to Gaya and other places, and has written to Chedzum "Tamba,¹ at Peking, who has great interest with the Emperor, infor-
"ming him that the English are now masters of Bengal; that you, their "chief, have shown him great favour; that the English allow every one "to follow his own religion unmolested; and advising him to send some "persons to wait upon you, and to visit the principal temples in Bengal. "I own I encouraged all this, in the view of strengthening the inter-
"course and connection with Tibet, and thinking it would be of advan-
tage to the Company to open any channel of communication with the "Court of China; and although I am not so sanguine as the Lama "about the success of his endeavours, however sincere, to obtain leave "for you to send a person to the Emperor, I do not altogether despair, "by your favour, of one day or other getting a sight of Peking."²

Again, in the course of the first visit which Mr. Boglo paid to the Tashi Lama, on his return to Tashi Lhumpo, the latter referred to his "previous proposal in respect of forming a religious house on the Ganges, and on receiving the reiterated assurance of the former, as to its compli-
ance, the Lama spoke of the Chankya Lama,³ the high priest at Peking, and of his great influence at the Chinese Court, and of his intention to

¹ Properly Jetson Dampa, identified with the Táránáth Lama. He is the third Pontiff of the Gelugpa or yellow sect, and resides north of Tibet among the Khalka tribes of outer Mongolia near Urga.
² Markham, ibid., p. 184.
³ Tho Tashi Lama always spoke to Mr. Bogle of this high priest of China with great respect, and described him as having great influence over the Chinese emperor. Through his mediation an attempt was made for resort of Chinese trading pilgrims to Hindústán.
write to this personage, to the effect that the Feringis\textsuperscript{1} were masters of Bengal, and had shown him great favour, and added that he thought it probable that the priest would send some of his people to visit the principal religious places, and expected, in the event of his doing so, that the Governor would give them a good reception.\textsuperscript{2} At another interview, the Lama desired that Mr. Hastings should send an embassy to the Dalai Lama, when he would come of age, and that, in the event of his obtaining a grant of land on the banks of the Ganges, he would place P\textsuperscript{ù}ran Gir Gosain there, and if he should stand in need of any small matter, he trusted the Governor would supply him.\textsuperscript{3}

On Mr. Bogle's inquiry as to what site he would prefer, the Lama said, he would like some place in the neighbourhood of Calcutta, that the people to be sent down might have opportunities of seeing the Governor, to whom and to the Pandits he would leave the matter; the only thing he would press for, was that it might be near the Ganges. He further explained his idea on the subject of building a house there, and said, "I propose that P\textsuperscript{ù}ran Gir who was then down in Calcutta should settle it. I do not wish it to be a large house, and let it be built in the fashion of Bengal." He intimated, that he would give the necessary instructions to P\textsuperscript{ù}ran, who, he said, "has served me well, and I have not found him guilty of so many lies as most other fakirs, and I hope the Governor will show him favour." He here mentioned the name of another old Gosain 'S\textsuperscript{ù}kh Deb' who, he said, "has also asked me to go down to Calcutta, he will accompany you; and I have also written to the Governor about him, and I hope he will favour him."\textsuperscript{4}

On another occasion the Lama showed Mr. Bogle the images with their dress which he intended to send down to Bengal, through P\textsuperscript{ù}ran Gir, to be put up in the proposed temple, and inquired particularly about the situation of a town called S'ambhal.\textsuperscript{5} The reason assigned by the

\textsuperscript{1} Feringis, a term usually applied in most parts of Asia to Europeans. It is said to have been derived from Frank. A stranger is generally called Peling.

\textsuperscript{2} Markham, \textit{ibid.}, p. 146.

\textsuperscript{3} Markham, \textit{ibid.}, p. 164.

\textsuperscript{4} Markham, \textit{ibid.}, p. 165.

\textsuperscript{5} Markham, \textit{ibid.}, p. 168. S'ambhal is a fabulous city, the Utopia of the Northern Buddhists, on which Bābā S. C. Dās has supplied the following information. The Tashi Lama wrote a book called Shambalai Lamyig, i. e., a journey to Shambala. According to the Tibetan work "Sloki-melom," the name S'ambhala is derived from that of king S'amthaka of the S'akyas race. Literally it means "one who makes happy," and S'ambha is the name of Iswara. According to the Tibetans, the position of the country of S'ambhala is as follows. It is a vast plain of the shape of a lotus of eight petals, entirely surrounded by a wall of snowy
Lama for his fondness for Bengal was that "although in the different "periods of his reviviscence he had chosen many regions for the places of "his birth, yet Bengal was the only country in which he had been born "twice; for which reason," he said, "he had a predelection for it beyond "any other, and was desirous of making it a place of his abode, ap- "parently esteeming the sanctity of the Ganges, as a consideration of "inferior importance."1

The religious prejudices which endear Bengal to the Tibetans, are again thus explained by Turner, who bases his information upon what he had heard from the Regent and Sopon Chenpo:2—"But Bengal is ren- "dered peculiarly dear to them by the powerful influence of religious "prejudice. The regeneration of their Lama is said to have taken "place, in times of remote antiquity, near the site of the ancient and "ruined city of Gour, and all those places held in veneration by the "Hindoos, as Gya, Benares, Mahow and Allahabad, are equally ob- "jects of superstitious zeal, with a votary of the Tibet faith, who "thinks himself blessed above his fellow disciples, if he can but perform "a pilgrimage to these hallowed spots."3

After Mr. Bogle's return to Calcutta, the Lama, as he had proposed in his first conversation with him on the subject of his proposed temple, wrote to Mr. Hastings on the subject,4 and Mr. Bogle in his general report, speaking of the apprehension of Tibet merchants, in respect of the heat and unhealthiness of Bengal, urged that "prejudices of this "kind are to be cured only by habit, and your compliance with the "Teshu Lama's desire of founding a monastery and temple on the banks

monutains, and conveniently intersected by many great rivers. At the centre of this great country stands as the filament of a lotus, its capital, the city of Kalápa, with extensive gardens and parks round it, which are protected by a circular wall of very lofty snowy mountains with four gates. Four rivers issuing from the snowy barriers, water the city and its garden, and then flow into two lakes, called Upaságara and Pandaráka, which adorn the earthly paradise of Kalápa. At the southern extremity of the city stands the garden of Malaya, with the palace of the Chakravarti Rája Chandra Bhadra. The mansions of the 25 Knika emper- ors, who followed the line of the seven Dharma Rájas, stand on the bank of the river and line the lotus. The first Chakravarti emperor of Sambhala was Sûryaprabha. In each of the eight petal-like divisions of Sambhala there are 12,000,000 cities, in consequence of which 96,000,000 of cities cover the entire empire. The Euro- pean scholars of Northern Buddhism are inclined to identify Sambhala with Europe, making London (the Western) Kalápa.

1 Turner, ibid., p. xv.
2 Sopon Chenpo was cup-bearer and minister to the Tashi Lama; he was dur- ing the Regency of Chânjo Kusho second in rank at the court of Tashi Lhunpo.
3 Turner, ibid., p. 263.
4 Markham, ibid., p. 138, note.
of the Gauges will probably tend to remove these strong prepossessions against the climate of Bengal, and to produce an intercourse with the northern nations. The safe return of the people whom the Lama proposes to send next winter to visit the holy places in Bengal will serve to inspire their countrymen with confidence; the fondness to the Tibetans for everything strange or curious, strengthened by religion, will probably lead many others to undertake so meritorious a journey; and these pilgrimages, like the Hajj at Mecca, may in time open a considerable mart for the commodities of Bengal."

Warren Hastings, apprised of the Lama's wish by his direct communication, and urged by Mr. Bogle as to the paramount necessity of complying with it, issued the necessary orders under which a piece of land was purchased and given to the Tashi Lama, and the construction of a Buddhist temple was commenced under the direction of Mr. Bogle, who had been previously trusted by the Lama with a considerable remittance in money. As soon as it was completed, Hastings wrote thus on the subject to the Lama, who had previously sent images to be deposited in it—"By the blessing of God it will be the means of making your name known in this country, and of strengthening the friendship which is between us, and you will consider it as a mark of the confidence and regard which I bear to you."

Mr. Markham discovered a note on the manuscript of Mr. Bogle which he supposes to be in the handwriting of A. Dalrymple, Esq. It records some of the above facts, and adds that "people from Tibet and Bhutan constantly resorted to it (Bhoṭ Mandir)" during the time for which my knowledge reaches."

The connection of the British Government in India with the Bhoṭ Dāgin is now so far revealed as to make it clear that Warren Hastings at the earnest and repeated solicitations of one of the Grand Lamas of Tibet designated the Tashi Lama, and wishing to cultivate his friendship in the interest of Tibeto-Bengal trade, made choice, at his direction, of a little upwards of a hundred bighās of land (either originally rent-free or subsequently made such), purchased it, and in 1778 by the sanad No. 3 gave it to him formally, and actually to Pūran Gir Gosain as their protégé and deserved favourite. It does not appear in the history of the missions how the 50 bighās of land, mentioned in the sanads Nos. 2 and 4, came to be granted to them in 1783, but from

1 Markham, *ibid.*, p. 198.
3 Markham, *ibid.*, note 1, page 138.
4 It should be noted here that the Sanad No. 4 for 50 bighās was executed in favour of a Lama in 1783, but his name is identical with that of the then deceased Lama, who had, while living in 1778, received a grant of 100 bighās by sanad No.
an episode relating to the Bhoṭ Bāgān, which will be noticed hereafter, it will be seen that Captain Turner refers to these 50 bighās, when he says in one of his communications to the Governor-General (John Macpherson) in 1786, that it "is a part of the land situated on the western bank of the river, opposite to Calcutta, which was formerly "granted, under a sunnud of this government, to Teshoo Lama, for the "foundation of a place of worship, and as a resort for those pilgrims "of his nation, who might occasionally make visits to the consecrated "Ganges." 1 He also in the same paper describes the whole as Pūrau "Gir's little territory."

History then corroborates the statements in the sanads that the total area of the Bhoṭ Bāgān is a trifle upwards of 150 bighās, and shows that the object of the grant was fully carried out by the liberality of the Lama, the amount of whose remittance, received by Mr. Bogle for the construction of the temple and dwelling, though not traceable now, is stated to have been 'considerable,' and hence the structures were no doubt originally commensurate with the large expenditure that had been incurred on account of them. There were also guest-houses, (as the traditions of the place confirm), in which people from Tibet, some of whom were important enough to have been introduced to Warren Hastings, were lodged. The building that is now seen, with partial reconstruction of some ruined portions, must be the remains of what was once of much larger dimension and extent. 2

Of the grantees whose names the sanads mention, one is tho Lama, the other Pūrau Gir Gosain. The title of the former, as given in the Persian, and as already set forth, is Teshī Lāmāh Panchan Ardantī Bakdeo Panchan, which I think would be correctly Teshī Lama Panchan Ertenī Vākya Deva, meaning "the Teshī Lama Paṇḍita, the gem of great Paṇḍitas, Vākynadeva (lord of speech.)" It was thus for the first and last time in the annals of Tibet and Buddhādom and of British India, that an Āvatār, the living divinity, who from his palace on the highest regions where man can dwell, exercises his hierarchical sway over the largest extent of territories in the world, condescended to accept sanads from the representative of the British Power in India and to become his Jagīrdār a hundred and twenty years ago! The personage who gave the kindest reception to Mr. Bogle and formed with him a real friendship,

2. This anomaly may be explained by the fact that it is not the name of a person, but the official designation that is mentioned in both the sanads.

1 Turner, Íbid., p. 432.

2 The Bhoṭ Bāgān or rather Bhoṭ Mandir in fact was constituted a maṭh in which character it is perhaps the only one besides that of the celebrated Tarkośwar, in Bengal.
and who was in fact the formal assignee of the Bhoṭ Bāgān land, is described by the latter as having been forty years of age, and of low stature, fairer than an ordinary Tibetan with jet-black hair, and eyes small and black. He could speak Hindūstānī tolerably. His disposition was open, candid, and generous, and merry and entertaining in his conversation. Says Mr. Bogle, "I endeavoured to find out, in his character, those "defects which are inseparable from humanity, but he is so universally "beloved that I had no success, and not a man could find in his heart to "speak ill of him." He remarks elsewhere, that the Lama's thirst for knowledge was inatiable. The other assignee's name in the sanads appears in Persian as Pūran Gir, and in the Bengali inscription on the tomb-house door-top in the Bhoṭ Bāgān as Purān Giri Mahanta.

The next point of inquiry is, how under the influence of Buddhism, a religion so well-known to be antagonistic in its main tenets to Hinduism as derived from the Vedas and Purāṇas—representatives of Hindū and Buddhist mythology are found mixed up in the Bhoṭ Mandir?

In the sixth century before the Christian era Buddhism was founded in India; three centuries later it became the state religion of the country, and in the early part of the fourth century before the same era, it was introduced into Ceylon where it is believed to have been preserved in its purest state, but as missionaries began to spread it in different countries out of India, great departures from the original institution began to take place. It was accepted in China, at the commencement of the era, and it reached Tibet, in the beginning of the seventh century through the influence of a Chinese princess. It came from China and India in two mixed streams; from the former country flowing through successive beds of old religions and indigenous philosophy, and from the latter, as from its main source, it came in continuous currents through translations and retranslations of its hagiology, and through Purānic and Tāntric literature under the teachings of the Brāhmans, and from both weighted with exhaustless legends since the days of Śākyamuni. Among the holy books imported into Tibet from India are mentioned the Tantras in twenty-two volumes. According to the commentary on the Kālachakra Tantra, after Buddha's death "the compilers writing in three books the three vehicles (or works on

1 Markham, ibid., p. 84.

2 "It is said that a native king established the seat of Government at Lhasa in 617 A. D.; that he married a Chinese princess of the Buddhist persuasion, and that he sent his minister to India, who returned with the great body of truth contained in the Buddhist canonical Scriptures, framed the Tibetan alphabet from the Devangari of India, and commenced the translation of the canon from Sanskrit into the language of the country. Markham, ibid., pp. xlv, xlii.
three fold principles), they expressed all the three true repositories of 
Sutra, of Tathagata, in his language. The Prajñā-pāramitā and the 
Mantras in Sanscrit; the several sorts of Tantras in several languages, 
Sanskrit, Pracrit, Apabhraṣṭha, in that of the mountaineers, and all 
sorts of mlechchhas. Accordingly all the three Vehicles (yānas) in 
Tibet were written in the Tibetan language.” 1 Csoma Körösi describes 
four different systems of Buddhism derived from India.

Mahamayā, a revered name in Hindú mythology, and specially in 
the Śakti doctrine, is also the name of the mother of Buddha, and as 
such, around it have accumulated legendary accretions, which, in Tibet, 
have greatly predominated. The incarnation of the Grand Lamas, 
though it may at first appear, in its temporal aspect, peculiar to Tibet, 
is in its essence the widely accepted doctrine of metempsychosis in 
Hindú mythology and philosophy.

Besides the circumstance of the import of Hindú Śāstras of different 
periods into Tibet, its very situation in the midst of mountains and lofty 
peaks, sources of great rivers and springs, and lakes held equally sacred 
by the Hindús and Buddhists, has, from the remotest times, rendered 
it the common meeting ground of pilgrims of both faiths, not to mention 
the frequency of such meetings between the mountaineers and the 
people of the plains bent upon mercantile errands, whereby a blending 
of the two religions became inevitable.

The history of the missions, moreover, brings out striking proofs 
of such blending. The very first thing, at every stage of their journeys 
from the duārs6 of Bhutan up to the mountain terraces, to Tashi Lhunpo, 
which the two envoys Bogle and Turner marked, was the very great 
respect paid by the people and the chiefs to the Gosains and Sanyūsīs, 
the Gelongs,4 and even Faqirs.5 They both saw in the palace of the 
Lama, in the temples and monasteries, and in other places, idols and 
church services, to confirm them in the belief that Tibetan Buddhism 
was intimately connected with many important phases of mediæval and 
modern Hinduism. Says Bogle “The religion of the Lamas is some-
how connected with that of the Hindus, and many of their deities are 
the same, the Shaster is translated into their language; and they hold

1 Hardy’s Eastern Monachism, pp. 188-189.
2 Mahamayā. In one of the Jātakas there is a legend that king Sanja became 
Suddhodana, the father of Gotama Buddha; the queen Phusaṭ became Mahamayā 
3 Duārs from Sanskrit dvāra, door, gate.
4 Gelong, i.e., dGe-slong, a monk.
5 Faqīr. Though applied to Muhammadan mendicants, the term is loosely 
applied to mendicants of all religions.
in veneration the holy places of Hindustan.” In the gallery of the Tashi Lhunpo palace he saw, among others, the image of the god of war; probably it was that of Kārtikeya. In speaking to him on one occasion on the subject of trade, the Tashi Lama said that “the Lama had temples in Benares, Gaya, somewhere in Prinsepah and at several other places; that their priests used to travel there to study the Shaster and the religion of the Brahmans; and after remaining there ten, twenty, or thirty years, returned to Tibet communicating their knowledge to their countrymen, and thereby gaining great reputation; that about eight hundred years ago Bengal was invaded and conquered by the Mussulmans, who destroyed and pillaged the temples and plundered the people, so that such as escaped returned to their mountains along with some Brahmans who fled from the persecutions; since which time the inhabitants of Tibet have had little connection with Bengal or the southern countries.” In a conversation turning specially on religion, the Lama pointed out the connection between his faith and that of the Bráhman, said, the Tibetans worshipped the three Hindú gods Brahmá, Vishnu and Siva, but not their inferior deities. These three names symbolically express the three attributes of the deity as comprehended in the Vedic holy syllable Om, but the three emblems Om Han Hoong which Bogle saw on three round brass plates on the front of the Tashi Rabgya palace, are said to refer to Buddha, Dharma and Sangha.

Turner, when speaking of the places of pilgrimage in India which Tibetans frequented, says “Gungasangor (Gangá ságrá) an uninhabited island situated at the confluence of the Ganges with the sea, and the pagoda of Juggernath (Jagannátha) on the coast of Orissa, are also deemed of equal sanctity.” He notices also the practice of pilgrimage by proxy—he had heard the late Tashi Lama having by his agents pilgrimized to Káśi, Prayága, Gangá Ságar, and Jagannátha Purí. Among the assemblage of gods he saw in Tibet, he mentions the Hindú deities, Durgá and Kálí, Gaṇéśa and Kārtikeya. He refers elsewhere to a Bhutanese Durgá Pújá. Thus cumulative proof is found to justify Tibeto-Buddhism, allowing Buddhistic and Hindú idols to be worshipped in the same temple, as it is seen in the Bhút Mandir.

The public services of Púran Gir commenced, so far as records show, when as a young Sannyásí, not more than perhaps twenty-five years old, he received from the Tashi Lama, the famous letter of mediation on behalf of Depa Shidar of Bhutan, and with a single Tibetan companion of the name of Paima, came down the mountain heights, and “ventured to encounter the burning atmosphere of Bengal” towards the end of March 1774.

1 Markham, ibid., pp. 72, 142.
We see in our mind's eye this personage in his ascetic garb with dana and kamañgalu in his hands, and with his tiger skin flung on his shoulders, ushered into the saloon of our Government House, and introduced to the first Governor-General as the holy envoy from the Grand Lama. He presents his credentials to him, and lays before him the Lama's presents, which included "talents of gold and silver, bulses of gold dust, and bags of "genuine musk." Long and searching were the inquiries which were made by the inquisitive Mr. Hastings, and the answers he received were most satisfactory and suggestive, and led to the mission of Mr. Bogle. When Púran Gir accompanied Mr. Bogle on this mission, his services were found of immense value, and almost indispensable at every important stage of the journey. At Tashi Chhoijang, while the mission waited to receive the Lama's permission to proceed to Tibet, Chinese intrigue and jealousy at Lhasa, operating at the Tashi Lhumpo Court, threatened to cut short the progress of the deputation. The Tashi Lama had written letters to Mr. Hastings, to Mr. Bogle, and to Púran Gir, which were received by the Deb Rája. In the two former, the addressees were informed that "his (the Lama's) country being subject to the Emperor of China, whose order it is that he shall admit no Moghul, Hindu, or of China, whose order it is that he shall admit no Moghul, Hindu, stani, Patan or Fringy, he is without remedy, and China being at the distance of a year's journey, prevents his writing to the Emperor, for permission, and desires me therefore to return to Calcutta." The communication to Púran Gir again informed him that he (the Lama) wished to postpone Mr. Bogle's visit to Tibet on account of small-pox breaking out there. Suspecting these to be mere pretences to cover some real cause of aversion on the part of the Lama to see him, Mr. Bogle now almost in despair turned towards our Gosain Púran, and says he, "In this situation all my hopes of seeing Teshu Lama were chiefly founded on the Gosain. As my journey had been undertaken upon his assurances, he was engaged in honour to see it accomplished, and I endeavoured to strengthen this principle by powerful motives. While he remained at Tassisudon (Tashi Chhoijang), he could be of no service, and I readily consented to his proceeding to the Lama."  

The noble Gosain was keenly alive to a true sense of honour; he was much trusted by the Lama, and his words carried weight. He explained to him the true state of things, and disabused his mind of wrong impressions against the English, and at his suggestion the Tashi Lama wrote to the Dalai Lama's Minister, drawing his attention to the courtesy and high-mindedness of the Feringis in their dealings with the defeated Dépa Shidar in compliance with his request, and warning him of the consequence of refusing permission to the admittance of the mission.

1 Markham, ibid., p. 45.  
2 Markham, ibid., p. 46.
The permission was granted and forwarded to Mr. Bogle through the Deb Raja. Not content with being instrumental in obtaining passports, he came down to meet the mission in their journey up, and joining them at Giausu, conducted them at once to the Lama's Tashi Rabgya palace.

During the whole period of Mr. Bogle's sojourn in Tibet, Puran Gir was not only his cicerone, interpreter, and adviser, but he was unremitting in his endeavours to establish a friendly disposition in the mind of the Tashi Lama towards the British Government, and to bring about that intimacy which grew up between these personages. He was the constant referee of both on various matters of importance, and often cited by them as a witness in respect of the personal dealings of each relating to the mission on any points in the administrations of Tibet and Bengal. Bogle asking him to say how tolerant of religions matters, and how successful in promoting security of life and property was the Government of Hastings, and the Lama inviting him to testify how peace-loving and quiet were his people, and how grateful were his sentiments towards Mr. Hastings for his ready compliance with his request, of whom he said "he (Mr. Hastings) has made him very happy, and has done a very pious action. My servants (among whom was Puran Gir) who went to Calcutta were only little men, and the kind reception they had from the Governor I consider as another mark of his friendship."¹

It has been already stated that the contemplated second mission to Tibet under Mr. Bogle in 1779 was prevented by the departure of the Tashi Lama at the time to Peking, and by the death of Bogle himself in 1781, and that Puran Gir Gosain had, at the instance of the Government of Bengal, accompanied the Lama to China.

He showed his powers of observation by taking notes of every important event in the journey of the Lama, of his interview with the Emperor and of his reception. He actually wrote out a graphic account of all this. Who translated it is not known, but a translation was with Mr. Hastings from whom, through various channels, Mr. A. Dalrymple obtained it, and published it in the Oriental Repertory. It is most interesting and of special value in connection with the present subject, it, or rather its original, being the literary production of our versatile Gosain. Among many facts contained in it, those that should be noted here are:—the extraordinary veneration and esteem which the Chinese Emperor exhibited towards the Lama in his repeated entreaties, whereby he pressed him to come to China on his having at first declined to go there; in the grand and expensive preparations that were made throughout the entire course of a long and slow journey, and in the assiduous

¹ Markham, ibid., p. 136.
and respectful attentions shown him during his sojourn in Peking, where, on his arrival, he was seated on the highest cushion on the imperial throne on the right side of the Emperor; the proceedings of the spiritual initiation through the Lama’s whispering of the mantra or sacred text into the Emperor’s ear after the Hindustání fashion in the presence of Changya guru; and the particular interview in which the good Tashi Lama, true to his word, informed the Emperor that “in the country of Hindústán, which lies on the borders of my country, there resides a great prince or ruler for whom I have the greatest friendship. I wish you should now regard him also, and if you will write him a letter of friendship and receive his in return, it will afford me great pleasure, as I wish you should be known to each other, and that a friendly communication should, in future, subsist between you.”

The Emperor, on hearing this request from the much venerated Lama, replied that it was a very small one indeed, “but that this or any thing else he desired, should be complied with. He continued to inquire of the Lama what that Prince or Governor’s name was, the extent of the country he ruled over and the number of forces &c.” At this stage the Lama sent for his confidential Púran Gir, presented him before his Celestial Majesty, and desired him to answer the inquiries of the Emperor regarding the Governor of Hindústán “as (he) the writer” had often been in his country. The writer “then informed him that the Governor of Hindústán was called Mr. Hastings, that the extent of the country he governed was not near equal to that of China, but superior to any other he knew, and that the troops of that country were upwards of three lacks of horsemen.”

On another occasion the Lama in the presence of Púran Gir reminded the Emperor that “he had some time before mentioned to him a prince or governor of Hindústán, called Mr. Hastings, with whom he (the Lama) held strict friendship, and repeated his wish that the Emperor should know him and hold friendly intercourse with him also by writing to him and receiving his friendly answers. Much more was said by the Lama on this subject, to all of which the Emperor replied, that he could only assure the Lama, he joined most heartily with him in what he wished, as it would give him much pleasure to know and correspond with the Governor of Hindústán, his friend; and to convince him of his sincerity, he would, if the Lama desired it, cause a letter immediately to be written to the Governor in such

1 The Chinese high priest.
2 Púran does not speak of himself in the first person but as ‘the writer.’
"terms as the Lama should dictate, or if the Lama thought, it would "be more effectual towards establishing the friendship, he wished that "the letter should be in readiness when the Lama took his departure "from China, and that he should take it with him, and have the care "of forwarding it, in such manner as he thought best, to the Governor "of Hindústán. The latter mode the Lama made choice of, and expres-
"sed much satisfaction."

It was destined, however, that all this friendly endeavour on the very eve of bearing fruit should be frustrated, for the Lama was seized, as elsewhere stated, with small-pox, about which he had forebodings before he left Tashi Lhunpo, and in fact had written to the Emperor as one of his apprehensions which disinclined him to go to China. Of this disease the Lama died on the evening of the 12th November 1780 as he sat at prayer. Púran Gir, whom the Lama in his dying hour had sent for and conversed with, describes his death "to have been remarkably tranquil."

The Emperor who, on receipt of the sad news, had come to see the dead body still remaining in a sitting posture through the help of pillows, was moved to tears.\(^1\) In that position it was put into a coffin, then into a large temple-shaped receptacle of pure gold, with an outer covering of copper, and was sent in great procession to Tashi Lhunpo, under the charge of the departed Lama's brother, to whom the Emperor said that "he trusted to the Almighty soon to hear of his arrival there, "but above all other things he would impatiently long to hear of the "Lama's regeneration," which it was his special request strictly to in-
form him of.

Púran Gir accompanied this procession, and saw the gold cased earthly tenement of the Lama deposited in a manseolam in Tashi Lhunpo, while the Buddha world in the north remained expectant for the appearance of an infant, vivified by the departed spirit of the Tashi Lama to be elected his successor.

The Chinese Emperor Kuen-long's proceedings with reference to the Lama closed with a letter which he addressed to the Dalái Lama, informing him of his death, and touchingly alluding to the foreboding which had at first disinclined him to visit China.\(^2\)

\(^1\) The affecting scene described by Púran Gir, when the Chinese Emperor was shedding tears at the bedside of the dying Tashi Lama, bears some resemblance to the great Akbar repairing with his Hakim to the house of his favourite Faizi the celebrated poet and scholar, when he found him breathing his last, throwing away his head gear as a mark of great sorrow and bitterly uttering an extemporised mourning verse.

\(^2\) A translation of this letter by M. Amiot, a missionary, is also published in the Or. Rep. viii, p. 273. Mr. Amiot had previously communicated information to
The Regent\(^1\) above named as well as the minister to the late Lama Soipon Chenpo, in two very curious letters, conveyed to Warren Hastings the melancholy intelligence of the death of the Lama at Peking, expressing at the same time a hope for the speedy incarnation of his soul. In both these letters our Pūran Gir is often and often mentioned with expressions of great confidence in his character and ability. The Soipon Chenpo writes—"From the relation of Pūran Gir inform yourself of those things which are past, and of those which are present, and of those things which are to come to pass," and the Regent after giving a brief account of the late Tashi Lama's visit to China and his melancholy fate and funeral, says, "Poorungheer Gosein arrived here in the year 1193, after the departure of the Lama towards China, and two letters, and nine strings of pearls, &c. &c. arrived safe" * * *

"I have communicated other matters, and other things, to the faithful Poorungheer by whom you will be informed of them. In compliance with your wishes, you will permit him to remain under the shadow of your protection, and favour him with such marks of your kindness, as may enable him to pass his days in returning thanks for your goodness."* 

There is, in the last letter, allusion in two places to some "village of the Raja" in respect of which Hastings had shown the Lama some favour and likewise with reference to "the certain portion of land and the mahsool thereon and in settling the disputes appertaining thereto." It is obvious that the allusions refer to the encroachment on the Bhoṭ Bāgān to be noticed further on. The Regent also applies for the grant of "a lot of land\(^3\) in the noble city of Calcutta, on the bank of the river." Concerning this affair says he, "I have spoken fully and particularly to the Gosein Poorungheer, and he will make known to you the whole thereof, and you will comply with my request."

Pūran Gir, when he accompanied Captain Turner to Tibet, rendered services in promoting the object of the mission as valuable as in the case of Mr. Bogle, and the Regent reposed in him the same confidence as had been done by the deceased Tashi Lama; and though the Captain does not, in his report and narrative, refer to him as often as his prede-

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\(^1\) The Regent's letter has already been incidentally noticed.


\(^3\) This seems to have been a fresh request for land within the city of Calcutta. It is not known how it was dealt with.
essor did, he always speaks of him with great appreciation, calls him a Hindú Gosain, a kind of religious hermit or pilgrim, and says, “Motives of religious duty, which, among the order of Goseins more specially, attaches peculiar respect to every kind and degree of penance, having occasionally led Poorungheer among the different tribes of Tartars, ho had acquired, during his residence amongst them, a very competent knowledge of their manners, and of their language, which he spoke with apparent ease; and by the exemplary regularity of conduct he had uniformly preserved in his intercourse with the inhabitants of these regions, I found that he had strongly recommended himself to their notice, and obtained the favour of all their chiefs.” And again that he as well as the Tibetan Paunima “were men of acute understanding and ready information, and from them much knowledge was collected both of the country from which they came, and of the way which led to it.”

It was a grand and momentous occasion when the Bengal Mission arrived in Tibet. It was the celebration of a festival on the Tashi Lama’s (a Bodhisatwa) having sacrificed his Buddhahood for the behoof of his devotees and reappeared in the flesh. There was a mighty stir and flutter throughout the Buddha domains, extending on the one hand to China and Tartary, and on the other to Bhutan, Sikkim and Nepal. Magnificent preparations, calculated to produce a spectacular effect, were made to remove the infant Lama from his house in the Painon valley to the monastery of Tharpaling for his training. Turner sought, through the mediation of Puran Gir, to obtain for him admittance into the arena of the imposing ceremony, but the assiduous Gosain failed in his endeavour. Chinese jealousy of strangers was apprehended, and the Regent’s and Soipon Chenpo’s conversation on a former occasion explained this, when they cited Puran Gir as witness to “the anxiety they had laboured under, in contriving to conduct the Captain to Tashi Lhunpo. Captain Turner was perfectly satisfied as to the genuineness of this dread of Chinese influence, though this nation deify the Lama. He says in the recital of their embarrassments, “though they are averse to own any immediate dependance upon the Chinese, I could plainly trace the greatest avo of the Emperor of China, of his officers stationed at the court of Lassa styled Umbas, as well as of the Jasoos, and the Raja of that place, Gesnub Rimbochay who had usurped even,

1 Turner; ibid., p. 38, note.
2 Properly Gyotshab Rimpochhe (also called Sadag for which Turner finds no exact English equivalent, but supposes it to mean Prime minister and something more, ibid., p. 245) is a temporal sovereign who, during the minority of the Dalai Lama at Lhasa, presides as the Regent. As this minority is of frequent occurrence, the
"from the hands of the Dalai Lama, the greatest portion of his temporal power."

The Regent and the minister, however, soon after the retirement of the Chinese troops and officers, who had been sent by the Emperor to escort the infant Lama to the monastery, allowed Captain Turner to obtain, through the Gosain's endeavour, a ready compliance with such requests as he made from time to time. He was admitted into the monasteries, and allowed to enter the mausoleum of the late Tashi Lama, the structure, adornments, and riches of which, and the ceremonies in which, he describes with great circumstantiality. He saw depicted, upon the pedestal, the imperial Chinese dragon—a conspicuous indication of the suzerainty of this nation. Under the portico of the mausoleum, sat a priest reading a book with the greatest attention, indifferent to what was going around; there were others to relieve him, it being their duty to pray perpetually upon the same spot, and keep alive the sacred fire that burns before the shrine. The departed Tashi Lama, whose corpse cased in gold was deposited at the base of the pyramidal tomb, in an upright sitting devotional attitude, was represented on the top in an effigy of gold. Púran Gir Gosain and others "prostrated themselves nine times with devout humility." The Captain saw also every religious edifice adorned with the head of the lion evincing the Tibetan veneration for the animal.

Towards the commencement of December, when, on the return journey, the deputation came to the foot of the hill on which was situated the Tharpaling monastery already noticed, in which the infant Lama, then eighteen months old had been lodged for education, Captain Turner was allowed to visit this Lama, whom he found scated in great form upon his throne with his parents on each side. The child turned towards a crowd of visitors that came to worship him, "and received them all with a cheerful look of complacency." The father, among other things said, that the Lama rose earlier than usual, "because the English gentlemen were arrived, and he could not sleep." "During the time we were in the room," says the Captain, "I observed that the Lama's eyes were scarcely ever turned from us, and when our cups were empty of tea, he appeared uneasy, until they were filled again. He took some burnt sugar out of a golden cup,

Gosab in fact is considered as the real sovereign, the Dalai on coming to years of maturity often tries to shake off the control of the ambitious Gosabs, but the latter succeed by foul means to retain power.

1 Like the reading of the Chandi in the Hindu shrines; but the Tibetan practice of unremitting recitation is unique.

2 The preservation of the sacred fire is another old Hindu religious practice adopted by the Tibetans.
"containing some confectionary, and, stretching out his arm, made a "motion to his attendant, to give them to me. * * * * * "I found myself, though visiting an infant, under the necessity of "saying something; for it was hinted to me, that notwithstanding "he is unable to reply, it is not to be inferred that he cannot un-"erstand." He, the Captain, then made a brief speech, beginning with an allusion to his (the Lama’s) death in China and happy regeneration, and to the joy of the Governor-General at this last auspicious event, and ending with a request for an extensive communication between his votaries and the dependants of the British Nation. "The little creature turned," writes Captain Turner, "looking stedfastly towards "me, with the appearance of much attention while I spoke, and nodded "with repeated but slow movements of the head, as though he under-"stood and approved every word, but could not utter a reply. * * "His whole attention was directed to us; he was silent and sedate, "never once looking towards his parents; * * * * his be-"haviour, on this occasion, appeared perfectly natural and spontaneous, "and not directed by any external action, or sign of authority. * * "Ho made the most expressive signs, and conducted himself with astro-"nishing dignity and decorum. * * Ho had an animated expres-"sion of comeliness; altogether, I thought him one of the handsomest "children I had ever seen." When a watch on another visit was presented to him, "he admired it, but with gravity and without any "childish emotion."1

The work performed by Púran Gir, when he himself as envoy of
the Governor-General presented himself before the Regent of the minor
Tashi Lama, has already been briefly noticed. In his journey through
Bhutan, he received from the subjects of the Deb Rája the most ample
and voluntary assistance to the frontier of his territory, and experienced
upon the borders of Tibet such an unusually inclement weather by a
heavy fall of snow as to leave him no doubt of his falling a victim to it,
but an early change taking place, the party were enabled to advance.
The mission reached Tashi Lhunpo on the 8th May, and Púran Gir
immediately presented himself at the Durbar of the Chanjo Kusho,
Panchhen Ertini Nomankhan, and explained the object of his mission
which was the same as the previous ones. The Gosain received a most
favourable reception, as due to one in whom the late Lama, the Regent
himself and the Governor-General of India repose(l)d the utmost con-
fidance and whom the people of Tibet and Bhutan venerated. He was
introduced into the garden, where the young Lama2 was then taking

1 Turner, ibid., p. 334-36.
2 Then within his fourth year.
his recreation, attended by the Regent, his parents and others. Here he made his prostration, and showed other marks of veneration. The despatches were broken open by the Lama, who examined every article of the present brought to him, and regarded the Gosain with a very kind and significant look, talked to him in the Tibetan language, and gave his dismissal by laying his hand upon his head which he had previously uncovered for the purpose.

Púran Gir witnessed one of the grandest and most imposing ceremonies in Tibet, which was the removal of the child Lama from the Tharpaling monastery to that of Tashi Lhunpo, and his installation there on the throne of his predecessors. Here he saw ambassadors from China, the Dalai Lama himself from Lhasa, and deputies from many other countries, accompanied by numerous trains of attendants and officers, swelled by an unprecedented crowd of people whose devotion or the pleasure of sight-seeing had drawn thither, and he beheld with wonderment arrangements which were conducive to pomp and parade, grandeur and magnificence.

The Gosain had frequent interviews with the Regent and the Tibetan authorities at Tashi Lhunpo, who all assured him of their desire to encourage the commercial intercourse established under the auspices of the late Governor-General, and of the respect they entertained for the integrity of the character of the English nation, of which they had been convinced by intercourse with the agents of Warren Hastings, specially as the Regent said that "the views of the English tended to "no scheme of ambition, but were confined merely to objects of utility "and curiosity."

With Púran Gir's mission in 1785 ended the statesmanly and most wisely concerted proceedings of the first Governor-General of India, to open friendly and commercial relations between the Tibetan, Bhutanese and other Himalayan states and Central Asian regions on the one side, and the British Government and its subjects on the other—relations which received a rude shock under the Government of Lord Cornwallis, when he failed to realise the importance of promptitude of action in protecting the Tashi Lama's realm from the unprovoked and wanton invasion by the Gurkhalí dynasty of Nepal, in 1792. The tardy measures which led to "the despatch of Captain Kirkpatrick, followed too late after the Chinese General Sun Fó had vindicated the honour of the Tashi Lama, and curbed the ambitious chief of Nepal by a crushing defeat of his army."

It will now be seen that while the establishment of Bhôt Bágán and the despatch of the Tibet missions owe their origin remotely to the Gurkha invasion of Sikkim, followed by the Bhutanese invasion of
Kuch Behar, in 1769, and the masterly and conciliatory policy of Warren Hastings; and proximately to the mysterious doctrine of Lama metempsychosis and the zealous and faithful servico of a Sivite Sannyāsī; the most audacious Gurkhlāi invasion above alluded to, culminating in the sack of Tashi Lhunpo and the flight to Lhasa of the same Tashi Lama who as an infant had received the Turner and the Gosain missions, as well as the foresightless and the masterly inactive policy of the Cornwallis rule, are to be regarded as immediate causes of the final closure of the gates for British officials to the Cis- and Trans-nivean states. It was also within a short while subsequent to those events that in the Bhot Bāgān the brave Gosain met his death at the hands of robbers, as the sequel of the narrative will show. The Gurkha invasions, therefore, of 1769 and 1792, should be remembered as the two mile-stones of very important occurrencees in the history of British India.

The important features of the extraordinary character of Pūran Gir, the co-assignee of the Tashi Lama, have been gleaned from the history of the missions to Tibet. He possessed remarkable intelligence and wisdom, a fund of inexhaustible energy, a mastery of many languages including Tibetan and Mongolian, a wide range of experience acquired by travel in and out of India, a practical insight into all the commercial relations of Asia of which Tibet formed the heart, and enjoyed and deserved a reputation for piety and integrity which made him the trusted agent of the Tashi Lhunpo authorities and the Bengal Government.

Of the personal history of this remarkable and extraordinary Sannyāsī, unfortunately there exists no record; whatever was known of him, has, like that of most of our illustrious countrymen, passed into oblivion. It is a happy thing that so many particulars and incidents connected with his public life and such abundant testimony to his character, capacity and comprehensive knowledge of the important affairs of the time, have been preserved in the pages of Markham's "Narrative of the Mission of George Bogle to Tibet"—a narrative the materials of which were traced by the author in the possession of private individuals, and were not found in the public records of Government; and in the Reports of Captain Turner as well as of the Gosain himself. The statement of the Gosain was taken down by Turner and submitted to the Governor-General Macpherson, and this forms an annexure of the Report. But even such information as is here given from these works is of a meagre character, and is so promiscuously scattered rather as digressive matter that it had to be collected with great circumspection.

Among the papers which were kindly delivered to me by Umrao
Gir, the present Mahanta of Bhut Bagh, is, as already stated, a passport in Tibetan, which had been given to Puran Gir by the Tashi Lama for his pilgrimage to the celebrated sacred Lake of Mana Sarovara, the source of the Satlej, 800 miles from Lhasa. This document shows what great regard and respect the Lama had for our Gosain, for whose comfort and convenience most minute injunctions were given in it. A facsimile of the text (see Plate II) with a translation by Babu Sarat Chandra Das is annexed.

Some particulars about the Gosain have been gathered from the statements of the said Mahanta. According to him Puran was a Brahmana by caste, though as a Dandi he had cast off his sacrificial thread. His title Gir (or Giri) shows he was a follower of Shankaracharya's teachings and one of the Dasaunani dandis, and must have been initiated at the Jyost Math. In the passport the Tashi Lama describes him as an Acharya. He was a young man when he went to Tibet as a pilgrim, he had fair features, and was tall, strong and sinewy. His usual dress consisted of the Sannyasi's kaupina, with a short red ochre-dyed piece of cloth wrapped round his loins, and a tiger skin thrown over his shoulders, but on certain public occasions he wore a kind of toga, and covered his head with a turban. He was also a good rider, as testified to by Messrs. Bogle and Turner, with whom he rode races on the Himalayan plateau. His habits were simple and his heart pure, he took a single spare meal, and cooked his own food consisting of rice and vegetables only. He never ate before feeding his guests. Pious men of all sects frequented his monastery, and many of them lodged there. He used to be entrusted with valuable commodities, chiefly gold, for sale in Bengal, and he had a concern of his own also, but he never amassed any fortune, which he could easily have done, but he bestowed what he gained in large and open-handed charities. It was the special wish of the Lama that in the

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1 The passport granted to Puran Gir by the Tashi Lama, from Tashi Lhunpo, may be compared with the one granted by the Dalai Lama, from Lhasa, to an Armenian in 1688, published with a translation by Csoma de Koros in the 2nd volume of this Journal. Though indeed they are for different purposes. It may be here stated in passing that the seal attached to Puran Gir's passport is the oval signet seal of the Tashi Lama, and that on the Armenian's passport is a square seal of the Dalai Lama. If the engraving in the latter had been shown, there would have been an opportunity of comparing it with the seals on the Persian sanads given to Puran Gir. Puran Gir is described in the passport as an Acharya.

2 Dandi, lit. one who carries a danda in his hand. Though this term applies generally to a mendicant carrying a staff, it is the peculiar appellation of a mendicant of that particular order which follows the teachings of Shankaracharya.

3 Kaupina is a strip of cloth worn crosswise between the thighs to cover the privities.
Bhoṭ Bāgān monastery Tibetans, who resorted to places of pilgrimage in Bengal and its neighbourhood, should meet with Pūran Gir's hospitality. Captain Turner himself gives an instance of a tall, emaciated Sannyāsi pilgrim from Tibet, whom he met in the streets of Calcutta, introduced to the Governor-General, and made over to Pūran Gir to be lodged in the Bhoṭ Bāgān during the period of his sojourn in Bengal. Mr. Dalrymple also, as alluded to elsewhere, testifies to such facts by his personal knowledge.

In speaking of Pūran Gir's last mission it has already been stated that he returned to Bengal after its successful prosecution. Captain Turner, in his most valuable memorandum of information, which he gathered from the Gosain and which he submitted to Mr. Macpherson on the 6th February 1786, draws among other things, the attention of the Governor-General to the important facts which he ascertained with infinite satisfaction from the Gosain and says "I learn from the reports of Peerungher, the flourishing state of the lately projected scheme of trade; to promote which, he assures me, not anything has been wanting in facility of intercourse; that the adventurers, who had invested their property, had experienced perfect security in conducting their commerce, had carried their articles to an exceeding good market, and found the rate of exchange materially in their favour."

When Pūran Gir was away in Tibet on the Government service, he had left the Bhoṭ Bāgān in charge of his chelā or disciple Daljīt Gir, but when he returned with despatches from the Tashi Lama, he found to his mortification that a portion of his, or the Lama's, property on the banks of the river had been invaded and taken possession of by a zamīndār. On the subject of this encroachment, the good Captain Turner thus put in a paragraph in the memorandum alluded to:—"the little territory his adopted chela was left in charge of, having during his absence been violently invaded by Raaj Chund, a neighbouring zamīendar, and to the amount of 50 bens forcibly taken out of his hands. Prevailed on by his earnest and repeated solicitation, I am induced to say for him, that in your justice and favour are his only hopes of relief from his embarrassments, and he humbly asks your protection in restoring and securing him in the possession of his invaded rights. The liberty of this intercession, I am confident to think, would be forgiven, were it not in favour of one who has rendered various useful services to this Government; but though of trivial importance, it affords also an authentic instance, of the encroaching disposition of inferior zamīendars. Yet another circumstance, it may not be improper to point out; that the ground alluded to, is a part of the land situated

1 Turner, ibid., p. 433.
“on the western bank of the river, opposite to Calcutta, which was
formerly granted, under a sunnuAD of this Government to Teshoo Lama,
for the foundation of a place of worship, and as a resort for those
*pilgrims of his nation, who might occasionally make visits to the
*consecrated Ganges.”

It will be remembered that in one of the sanads already described,
dated 11th February 1783, a portion of the 50 bighás of land, thereby
granted to Púran Gir or the Lama, is stated to be situated within the
property of Rájchand Rá́i. Now in the absence of Púran from his *math,
this Rájchand, believing perhaps he was dead and not recognising the
title of his chela to the property, seized not only the portion of land
which no doubt had been purchased of him or his brother Rámlochan,
but the other portions which, together with it, made up the 50 bighás
mentioned in the sanad. It does not appear what was the result of
Captain Turner’s mediation for the restoration of the land; probably
Púran regained possession of it.

Our Púran Gir Gosain, now between 1785 and 1786, settled down
for good in his demesne, which, in his time, it is said, was exclusively
and rigidly devoted to the purposes intended by the Lama. They were
both religious and secular, that is, the encouragement of the Tibeto-
Buddhist religion and the promotion of the interests of the Tibeto-Bengal
trade. His little territory had numerous cottages all around for the
accommodation of pilgrims and traders from Tibet, and he divided his
time between devotion and the carrying out of mercantile projects,
which latter, so far as he was concerned, he advanced to enable him
to perform those acts of piety and charity, in which the Lama, his patron,
and he took supreme pleasure.

He is said to have understood the esoteric principles of the *S'ákiDet
Tantras as well as those which, perhaps in a modified form, found their
way into Tibet or were of indigenous origin there, and he adopted the
ideas of the Vedánta philosophy, as represented in *S'áivaisim by *Sanka-
ráchárya, to the Giri branch of whose school he belonged. He,
however, was constituted an agent to conduct mercantile transac-
tions in which regular traders as well as pilgrims from Tibet and
Bhutan participated. With reference to the latter it is stated by Mr.
Bogle and Turner, that Sannyásis used to be entrusted with “articles
of great value but of little bulk and weight.” His principal agency
business was directed to help the traders or their people in disposing
of their wares and making purchases. The principal commodities,
which people from the various regions used to bring, were gold dust\(^1\) in bambú barrels, musk, &c.; and the goods they carried back to their countries consisted chiefly of cotton, Maldah cloth, broad-cloth, spices, sandalwood, indigo, amber, and various miscellaneous articles, such as knives, snuff boxes, &c.

For about a decade since his final return from Tibet, Púran Gir Gosain lived happily, piously and usefully in the Bhôt Bágán, enjoying the pious veneration of all people who came into contact with him, and the high esteem and regard of the Bengal Government. The Governor-General, it is said, used to visit him at times in his math.

But a terrible catastrophe soon happened which cut short his extraordinary career and the happy and useful life he was enjoying under almost the very shadow of the Government House. The fame of Bhôt Bágán, as a store-house of the richest gold, had spread far and wide. Dakoities, which in their terrible aspect, formed the sequel of the great famine known to our countrymen as the manvantara of '76, were then the order of the day. The ranks of the dakoits\(^2\) were also swelled by roving bands of sannyásis, who in the guise of mendicants traversed different countries, and lost no opportunities of ravaging and plundering them. The official correspondence of the time is rife with statements regarding them, and projects for their suppression. It will be remembered that, in the treaty with the Deb Rája already noticed, there is an extradition clause regarding these sannyásis.

On an unlucky night a gang of dakoits, whether dakoits or hypocrite sannyásis who had perhaps experienced the hospitality of the Bhôt Bágán, it is not known, burst within its precincts and sacrilegiously entered the math with the intention of plundering it; but our valiant Gosain, it is said, snatched a sword, kept the robbers at bay by its dexterous use, fought for a short while, and at last was overpowered and fell senseless, pierced with the thrust of a sarbi or bambú spear. The robbers took no further notice of him, and swept clean the temple and dwelling of whatever valuables could be found therein, and decamped as quickly as possible. The vows of this calamity was promptly conveyed to the Governor-General, who lost no time to send a surgeon to help the poor Gosain, and if possible to bring him round, but all the arts of the physician were of no avail, and the victim of violence and perhaps treachery and ingratitude, after lingering for about thirty-seven hours, breathed his last, unfavourably commenting no doubt on his own statement to the Tashi Lama and Regent as

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\(^1\) It is said a maund of gold dust used to come from Tibet every year. This quantity at the rate of 16 Rs. a told would be worth 51,200 Rs.

\(^2\) Dacoits, properly dákait, i. e., robbers.
to the undisturbed security of life and property under the British rāj at that time. This occurred most probably in the early part of 1795, the date of the consecration of the tomb being the 23rd Vaisākha of 1202, 3rd May 1795. At this time his age is said to have been not less than fifty years, a statement which harmonises with the fact, which Mr. Bogio has incidentally noticed in his narrative, that Pūran Gir, when he first saw him, that is in 1774, was a young man.

Thus ended the life of the great Pūran Gir Gosain, the Bhoṭ Bāgān mahant, the linguist, traveller, religionist, and merchant, the first and the only ambassador of the Tashi Lama sent to Bengal, the guide and material helper of the British missions to Tibet, the companion of the Lama in his journey to China, where in the court of Peking he stood before the Emperor, and perhaps in Chinese described to him the grandeur of the Rāj of Hindūstān ruled by a great king of the name of Hastings Sahib who was solicitous to open a friendly and commercial intercourse between Bengal and Tibet and his empire, and lastly, the man who exhibited such strong and repeated instances of his ability, intelligence, intrepidity and faithfulness as to be appointed, by that keen-sighted statesman Warren Hastings, the sole envoy accredited to the court of Tashi Lhumpo in 1785.

One may be excused in indulging a hope that had this Gosain’s life been prolonged, he would no doubt have succeeded, with officers of the style of Bogle, Turner and Hodgson, to open that desirable commercial intercourse between the Himalayan states generally, and specially the commerce-promoting, peace-loving and peace and knowledge-seeking Tibet, on the one hand, and the Indian provinces on the other, and saved that trouble, expense, and waste of energy which our Government, under one policy or other, is, up to this time, undergoing to attain that great object.

Daljit Gir Gosain mahant, the chela and successor of Pūran Gir, formally reported the melancholy news of his death to the Government. Sharp was the enquiry and quick the vindication of justice that followed:—four dakoits expiated their guilt on the gallows, erected in the Bhoṭ Bāgān itself.

The pious Daljit lost no time in performing the funeral rites of his guru or spiritual teacher, whose corpse was laid in a coffin in a sitting posture, as was the case with the Tashi Lama’s dead body, and interred in a place behind the main portion of the māṭh. A samādhi stambha or tomb was raised over the grave with the already mentioned inscription in the Bengāli language and character, and the structure was crowned at the top with the phalus emblem of Mahādeva, into whose spirit, as the inscription describes, that of Pūran Gir was absorbed. In
order to carry the account of Bhūt Bāgān and Pūran Gir Bhūt mahanta, down to the present time, I should say in passing, that the Lama, or rather the Regent, had requested Captain Turner to take with him to Bengal the old Suk Deo (Sukha Deva) Gosain, who was afraid to travel through Bhutan with his wealth accumulated by his forty years' mercantile journeys over various distant countries reaching to Siberia on the north. This old Gosain is said to have lived for a short time in the Bhūt Bāgān monastery.

After Pūran Gir's death, his successor Daljīt Gir continued to be the head of the math for nearly forty-three years, as his death is recorded on the said tomb to have happened on the 6th Māgha 1243 B. S. His place was taken by Kālī Gir Mahanta, who built one of the Śiva temples in the vicinity of the math previously noticed, on the 15th Aświna 1254 B. S., and died on the 2nd Vaisākha 1264 B. S. One of the two present1 Mahantas, Bilās Gir Gosain, having consecrated the said temple in the month of Vaiśākha 1265 B. S., was installed on the gaddī of the math. There was some litigation between him and another Gosain, named Umráo Gir, who, having established his claim, has become an associate Mahanta with equal rights and privileges.

The Bhūt Bāgān has gradually lost its primitive character; for a long time since the murder of Pūran Gir, and the plunder of the math, the place became notorious as a nest of robbers and wicked people; guest houses fell into ruins, and hospitality and charity died away, a mere mummerly of unmeaning pūja has been kept up, the lands have been leased away piecemeal in maurūṣi and muqarrāri tenure, and nothing but the math now remains, enshrining grotesque and even obscene figures of Hindū and Tibeto-Buddhist mythology, a solitary monument of the genius and policy of the first Governor-General of India, of the pithy of the Tashi Lama, and of the Tibeto-Bengal trade which flourished centuries ago, and was restored, though in a stifled form, a century ago.

Before concluding this paper I am tempted to point to certain facts and make some observations, which the account of Bhūt Bāgān and the story of Pūran Gir Gosain suggest. In the first place, the history of the missions connected with these accounts unfolds the fact that Tibet, from time immemorial, has been the resort of merchants.

Tibet, in the days of Warren Hastings, was little known except to readers of the rare works containing accounts of the travellers and Capuchin Missionaries, whom curiosity, love of knowledge, or religious

1 Bilās Gir Mahanta, who had been suffering from a lingering disease for some time, expired on the 28th February 1889, and was duly buried by his associate Umráo Gir Gosain, who has now become the sole mahanta of the math.
zeal impelled to visit that place, and it is said by his faithful Boswell, Gleig, that he prepared himself by a study of some of these books to give proper instructions to the first mission under Mr. Bogle, as to how he should proceed, and what he should do. With an eagle's glance he ascertained what wealth the bleak regions on the summits of the lofty Himálaya could yield, and through his missions completed his knowledge of the trade and commerce, and of the most curious hierarchical form of government existing in the world that, with the aid of religion, minimise the dangers of an elective monarchy. His grand policy was to tap, by a really sincere and friendly method, the vast productive resources of that region, to link the trade of Bengal with those commercial arteries, which from Tibet as their heart, ramify down the Himalayan slopes, and extend to China and Scythia, and confines of Siberia; and well did he, with his reputed sagacity for selection, choose his officers, not despising the mendicant Gosain Púran Gir to make one of his ambassadors. He moved step by step, understood the difficulties of his friend, the Tashi Lama, inspired though the latter was with a natural and sincere desire to promote Tibeto-Bengal trade, in the face of Chinese opposition. He understood the people he was dealing with, an unambitious, peace-loving, peace-seeking race, bent upon promoting commercial prosperity, and in spite of repeated attempts by interested monopolisers and prejudiced Chinese, embracing Europeans with open arms, who by their learning, sincerity and ways of dealing captivated their hearts.

Great and most powerful are the ties which bind Tibet to Bengal; the religious associations, the traditions and remembrance of ancient commercial intercourse should attract the Tibetans to our country. If the policy of the first administrator of India had been only continuous, our Government could, by this time, have enjoyed its best results. A sensitive people like the Tibetans, where a disturbing object is rightly or wrongly apprehended, shrinks from contact, as the tortoise draws in its limbs under a similar instinctive fear. A statesmanship with tact, caution, delicacy and foresight, and guided by a knowledge of the political history, religion and customs of the country, cannot but serve to restore the old policy of the last century. Nor at times should native agency, about which Bogle and Hodgson say much, be despised. Even if sannyásí agency be sought, there would be no difficulty perhaps to find men who, though not equal to Púran Gir and Púran Púrí, may be their not undeserving followers. We lately saw sannyásís,

1 Purán Púrí. Turner saw him in 1783 in the streets of Calcutta riding upon a Tangan horse from Bhutan. He was then forty years of age. Two Gosains attended him and assisted him in mounting and alighting from his horse, for his hands were
learned in the Sástras, with an unquenching thirst for knowledge, in their mendicant dress, and with matted hair, orating cleverly in English in the midst of a large audience at the Town Hall, and at other places.

And cannot Bhot Bágán or any other place be utilised to draw the affections of the Lama towards Bengal?

I cannot resist the temptation of quoting here a kind of peroration and prayer of Mr. Boglo.

"Farwell ye honest and simple people! May ye long enjoy that happiness which is denied to more polished nations, and while they are engaged in the endless pursuits of avarice and ambition, defended by your barren mountains, may ye continue to live in peace and contentment, and know no want but those of nature." And who would not say Amen!

**Appendix.**

*Sanad, No. 1*.

| Square red Seal. | Square black Seal. |

| منصدين مهتم حلال واستقبال وجرهيران قانونگزیان وتعلقاتان ورعابا | دری باریک بور وغیره عمله برگنه بورو وغیره سرکار سالمان متعالا جکله |

immovably fixed over his head with the fingers locked into each other. "The cir-

culation of blood seemed to have forsaken his arms, they were withered, void of "sensation and inflexible," but he assured the Captain that he would recover their use in the following year when his ponance would end. He is said to have been a Panjábi of the Kshatriya casto, he started "by crossing the Peninsula of India, "through Guzerat; he then passed by Sarat to Bassora, and thence to Constanti-

nople, from Turkey he went to Ispahan; and sojourned so long among the different "Persian tribes, as to obtain a considerable knowledge of their language, in which "he conversed with tolerable ease. In his passage thence towards Russia, he fell in "with the Kassances (hordes of Cossacks) upon the borders of the Caspian Sea, "where he narrowly escaped being condemned to perpetual slavery; at length he "was suffered to pass on, and reached Moscow; he then travelled along the nor-

thorn boundary of the Russian empire, and through Siberia arrived at Pekin in "China, from whence he came through Tibet, by the way of Teshoo Loomboo "and Nipal, down to Calcutta." Turner, *ibid.*, p. 271.

1 Of the two square seals on Sanads I and II, the red seal is larger than the black one. The former, which is the Grand Lama's seal, contains a legend, in three perpendicular lines, in Lantshan (Nágari) characters, the exterior ones being ॥ (man-
The latter is the Court seal of the Tashi Lama, containing an illegible legend in two perpendicular lines, in the square form of the ancient Mongolian character, called the Yngar, used in Mongolia in the 11th and 12th centuries A. D. In the upper margin of the red seal is inserted the sign of the lingam, in that of the black seal the mark اث م.

gala), the mediol, an illegible monogram.
Two figures of the English date are torn away.
No. 4.

Black oval seal of English Government.

This seal bears the autograph signature of Warren Hastings on the left of the seal.
Translation of Sanad I.

Know ye, the Mutasaldis of affairs, for the present and future times, Chandharis, Qamungos, Ta'aluqdis, tenants and cultivators of Dari Bārbakpūr, etc., in parganah Boro etc., sarkār Sattgāon, appertaining to chakhah Hughlī, in the sībah of BengaL, the Paradise of countries, ¹[that 100 bigahs and 8 biswahs of cultivated land, out of which 66 bigahs are situated in mauza' Dari Bārbakpūr, parganah Boro, and 34 bigahs and 8 biswahs in mauza' Ghusarī, parganah Pāikān,] and all collectively situated on the bank of the Ganges, are rent-free granted to ²[Pūrangir Gosain], the store of wisdom and prudence, the head of the unpretending seekers of truth, and the source of perfect righteousness, in consideration of his righteousness and devotion to truth, for the purpose of erecting a temple and planting a garden, from the beginning of the Bangali year ⁸[1185]. It is desired that in erecting a temple and planting a garden on the land, he should possess and enjoy the same. You must know the said land to be free of rent; you shall not receive the rent thereof, shall not in any way interfere, and shall not demand any new sanad. You are to know that in this matter strict observance is required.

³[Dated the 12th June 1778 English, corresponding to the 1st Asārāh 1185 Bangāli and 16th of the lunar month Jamādi-l-Awal of the 20th year of the reign].

Sanad II is identical with Sanad I in every respect, excepting the two portions, marked¹ and³ in brackets, which run as follows:

¹[that 50] bigahs of cultivated land in the said mauza' Bārbakpūr, out of which 9 bigahs and 7 biswahs are on the property of Mahārājāh Nabkish, 29 bigahs in that of Rājah Rāi Chand Rāi, and 11 bigahs and 13 biswahs in that of Rājah Ram Lochan].

³[Dated the 11th ...... 17 ...... English, corresponding to the 2nd of Fālgun 1189 Bangāli].

Sanad III is identical with Sanad I in every respect, excepting the portion marked² in brackets, which runs as follows:

²[to Teshī Lāmah Panchan Ardānī Bakdeo Panchan].

Sanad IV is identical with Sanad II, but contains the portion, marked² in brackets, as given in Sanad III. The date, which is mutilated in Sanad II, is perfect in this Sanad, and runs as follows:

⁵[Dated the 11th February 1783 English, corresponding to the 2nd of Fālgun 1189 Bangāli].
Literal translation of the Lam-yig or passport from Tashi Lhunpo.

To—the districts of Narthān, Gya-chhun, No-dsoā, Phun-tshog-liṅ, Lhar-tse, Šamriṅ and the Lama of Nerīṅ. Take notice—that one of the servants of this (Government) Ačhārya Punagiri with three attendants proceeds to make ablution in the lake Mapham (Mansarawara) and to walk round it. In the above mentioned places, (the party) should be provided with fuels, earthen ware, &c., cooking utensils, ponies, cook servants, &c., other necessaries when required, during morning and night halts.

Four ponies and seven strong beasts of burden will be required. The relay of ponies should be arranged from here to Phun-tshog-liṅ, from Phun-tshog-liṅ to Lhar-tse, from Lhar-tse to Šamriṅ, from Šamriṅ to Sagaḥ-wa. The chief groom in charge of the pasture lands in the different districts and sub-divisions, should, as directed by the letter preceding this, arrange for relaying strong ponies of the above named number and also send pony returners quickly and render (the party) all possible help (in the journey). The relay of the beasts of burden should be arranged from the town of Shiga-tse to Phun-tshog-liṅ, from Phun-tshog-liṅ to Šamriṅ through, from Šamriṅ to Nerīṅ and from Nerīṅ to Sagaḥ-wa at once. The party should be furnished at every stage with returners of the conveyance animals and an experienced and intelligent guide to accompany them (in their journey). All possible help should be rendered to (the party). Similar arrangements to the above effect should be made during the return journey. This is important—dated year Earth-Dog, 1778 A. D.