JOURNAL
OF THE
ASIATIC SOCIETY OF BENGAL.

VOL. LXVII.

PART I. (History, Antiquities, &c.)

Nos. I to IV.—1898: (with 14 Plates).

EDITED BY THE
HONORARY PHILOLOGICAL SECRETARY.

"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.

CALCUTTA:
PRINTED AT THE BAPTIST MISSION PRESS,
AND PUBLISHED BY THE
ASIATIC SOCIETY, 57, PARK STREET.
1898.
C. R. Wilson—An unrecorded Governor of Bengal.

When I visited Nepal, I got an interview with Ding Raja Bahadur, Commander-in-Chief of the Nepalese Army. At the end of the conversation, he asked me if I wanted to see any collection of manuscripts. I was able to visit the Mārāntha Library, where I found a MS of a Buddhist text, the "Mahāvatsarāvatī Sūtra," written in the old script of Eastern Bengal. The MS was in poor condition and was missing many leaves. I was able to identify the text as the "Mahāvatsarāvatī Sūtra," which was of great interest to me, as I was studying the history of Buddhism in Asia.

The discovery of a work by Andra, in Nepal, by H. P. Shastri—H. P. Shastri—Discovery of a work by Andra.
of Nāgārjuna and one of those great men who helped the spread of the Mahāyāna doctrines of Buddhism. Beal says, "he had a great contempt for external forms of worship. 'A Spirit' he said, is 'Spiritual.' 'We are not surprised to find therefore, that his teaching was of a mystical character.' I find, the same thing exemplified before me. Thus he speaks of the bathing in the Ganges in my Manuscript:

इस्लमान्यान सर्वत्र सर्वधिक निःस्कृतम्।
कर्म तन्नात्दुःखायाम ग्राहायात् सर्वधिकम्।

The manuscript of the Pali text is lost, but the verse is preserved in the MS. Thus this lump (of flesh, meaning the human body) is produced by and is full of impure substances. How can it be purified by bathing in the Ganges? An impure waterpot though washed again and again by water, cannot be pure; so the lump full of impurities can never be pure. A dog swimming in the Ganges is not considered pure, therefore the bathing in holy places is absolutely useless. If bathing can confer merit the fishermen are very meritorious, not to speak of the fishes and others who are immersed in water, day and night. It is certain that from bathing sin even is not dissipated because people who are in the habit of making pilgrimages are full of love, hatred, &c.

Thus in the course of five short verses, Āryadeva denounces the uselessness not only of bathing in the Ganges but of all bathing and pilgrimages. They are not only incapable of conferring merit but are also incapable of dissipating sin.

The ninth verse of the MS. corresponds to the first verse of the Dhammapada in Pali but the Pali verse has six caranas while my verse has four only. The last letter of the second carana is manuvāraḥ in my MS. while in Pali it is manuvāyaḥ.

The work appears to be a complete one as at the end Āryadeva says:

चिन्तकालिंकित न चतुर्थकं अस्मिः।
भविष्यति काला निःसर्गभाषी।
बाला मधलिने रूपेच तैराकी यांत्रिक मधामां।
खामाणवते निशुष्कचये रूपस्थोत्तवाचवतः ॥ २० ॥
सिंहाली सहस्रं गौतम वेदात्माराधिनेष्वरे ॥ २१ ॥
भद्रमाण्ये प्रियाधीने मोक्षये मनोविनिर्देतम् ॥ २२ ॥
प्रीती नौत्तर तथा दौरण्ये अविचारयोगमः ॥ २३ ॥
बनामकुंजवाच्ये प्रीतीवेच तयायावतः ॥ २४ ॥
तत् साधनित बाणा तस्मिन्या खण्डे शोभिनाम् ॥ २५ ॥
कायेरी तु समार्ग न बहुः न च संयते ॥ २६ ॥
संसारे चेत नियोगम् समर्ते संहरिण्यः ॥ २७ ॥
न संसारे न नियोगम् समर्ते संहरिण्यः ॥ २८ ॥
विकल्पः किं मधायाः चंसारेरिदंपत्तकः ॥ २९ ॥
अनिवार्यं मधायांगि सुभासणे मध्यमानात् ॥ ३० ॥
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तत्त्वेऽविशेषे कल्याणारामतिर्मितः ॥ ३४ ॥
प्रत्येकेऽविशेषे कल्याणारामतिर्मितः ॥ ३५ ॥
आच्छाद्यमुखं सिद्धिविपत्तिभवतः ॥ ३६ ॥
वधविशेषे कर्तव्यं वधविशेषे कमलिकः ॥ ३७ ॥
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लगेत विधिव्रद्धुस्मृतं ज्ञाते रसायनं ॥ ५० ॥
रससुदेर्व यथा तत्स्व निरर्दितक्षणं प्रेमेतु।
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विद्वंसो दिव्य दृश्यो दृश्यो दृश्यो दृश्यो मुद्रितेत।
यथा बलारसुङ्कर्षणम् पालायसमन्वितम्।
प्रोक्तिकालसंवर्गम् संभारः उद्ययसंयुक्तम्।
...... ...... धर्मायार्यविश्वाहिकम्।
समाधानतो योगी कुलवर्धनस्यस्मात्।
...... ...... मार्गः समीक्षते।
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...... ...... वर्णी वहस्तः वर्णिः।
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चिन्ता यथा दृष्ट थायन्त सबुध्यभाष्यम्।
संबोधकामोपसमस्य रमय सुखोमयादः।
मा मेधा नागवा व पार्थ समयो दूरविकासः।
सनसंस्कारयावदानः बिज्ञायामिकामाध्यन्तः।
विविषयार्यविभक्ति एव बिज्ञायामिकामाध्यन्तः।
प्रकाश यथा एव प्रकाशः बिज्ञायामिकामाध्यन्तः।
यथा यथा एव करोऽयुक्ते प्रकाश नाम।
Note on a Dialect of Gujarātī discovered in the District of Midnapur.—By
George A. Grierson, C.I.E., Ph.D., I.C.S.

[Read July, 1898.]

Several interesting facts have come to light during the progress of the Linguistic Survey. Amongst them may be mentioned the discovery of a number of people who speak a dialect of Gujarātī in the Dantān thānā of the Bengal District of Midnapur.

Amongst the languages returned to me as spoken in that District was Siyālgīrī. The Siyālgīrs are a criminal, nomadic tribe, numbering about 120 souls, who have a language of their own. They are not mentioned by Dalton or by Mr. Risley in their Ethnographical works. This language was unintelligible to the other inhabitants of the District, and was believed “to resemble Santālī.” This was an easy supposition to make, as there are some 118,000 Santālus in the District, whose language is equally unintelligible to the multitude.

In order to obtain materials for the second part of the Survey, specimens of every language spoken in each District are being collected. The specimens are all to consist of translations of the Parable of the Prodigal Son, and in order to assist the preparation of these, books of translations of the parable which had been already made into the principal languages of India have been distributed to the translators. Included in these last was a Gujarātī version. In sending the Siyālgīrī version to me, the Collector of Midnapur drew attention to the remarkable points of resemblance between it and the Gujarātī version to which I have just alluded. An examination of the Siyālgīrī specimen fully justified the Collector’s remarks. The very first sentence is almost pure Gujarātī. The resemblance was so unexpected that I thought it advisable to make further enquiries, so as to make sure that the specimen is a genuine one. There can now be no doubt on that point. The translation had originally been obtained through the kind offices of Babu Krishna Kisor Acharji, the Secretary of the Midnapur District Board, and that gentleman has been good enough to send me the following note on the subject.

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