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It will flourish, if naturalists, chemists, antiquaries, philologists, 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.

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the north-west, as determined by Capt. Cunningham from Fa hian's distances, namely, within a fraction of 7 miles, bears nearly the same proportion to the Magadhí *yojana* as the *common* does to the *Punjabí* koss. The learned Colebrooke makes the standard koss 2.25 miles, and the computed koss one half of that, or a mile and an eighth.

According to Chinese translators of Buddhist works there were three kinds of *yojana* employed in India; the *great yojana* of 80 *li*, used for the measurement of level countries, where the absence of mountains and rivers renders the road easy; the *mean yojana* of 60 *li*, used where rivers or mountains oppose some difficulties to the traveller; and the *small yojana* of 40 *li*, adapted to those countries where the mountains are precipitous and the rivers deep. This shows that we must not apply an invariable standard to the every portion of these pilgrims' routes; but rather seek to determine its local value, where practicable, by the distance of well identified spots in each neighbourhood.

An account of several Inscriptions found in Province Wellesley on the Peninsula of Malacca.—By Lieut.-Col. JAMES LOW M. A. S. B. and C. M. R. A. S.

(A.) Consists of a group of seven inscriptions now extant on the rather weather-worn and sloping side of a granite rock at a place named Tokoon, lying near to the center of the Province, or almost directly east of Penang town. The whole probably appertain to one period and the same subject.

The rock was pointed out several years ago to Mr. Thomson the Government Surveyor by some Malays, but he examined it hastily, as it was covered with jungle and long grass, and it was not until a considerable time had elapsed that I accidentally learned from him its existence. I had before this passed for years consecutively close to the spot, yet such was the apathy of the villagers, or their ignorance, that no hint was given to me about the rock; and this induces me to mention that owing to this indifference and to the suspicious conduct of the native chiefs,

I have been left almost entirely to rely on my personal research and that of persons trained by me for the purpose, when endeavouring during the past twelve or fourteen years to penetrate through the darkness which shut out from common view the archæology of the countries around me.

I had some difficulty in reaching Tokoon, although mounted on my elephant, owing to several almost impassable jheels or payas, as they are here termed. My people had built a small hut of jungle wood and palm leaves, and after assuring myself of the value of the inscriptions, men were set to clear away the jungle and to dig up the ground to some distance around the rock. But I was disappointed in my expectation of finding ruins and other marks of temples and an ancient population.

The inscriptions were copied by me with the utmost care, the task having occupied the greatest portion of the mornings and evenings of three days.

I did not attempt to make a facsimile, as I had no proper materials, and had not succeeded with Capt. Kittoe's plan. But I can safely say that the approach to a facsimile is perhaps as near as it would be possible to make it. The letters are very, indeed unusually, large and thick, for ancient inscriptions, but this peculiarity rendered the task, comparatively easy. Finely powdered and very dry chalk was cast loosely over the inscription until all the letters were filled. The chalk was then brushed off the surface of the stone with a bunch of feathers, and thus the lines of words became clear and legible.

The length of the largest inscription is that of the paper on which it has been copied, and as now forwarded (about ten feet).

That the style of letter is of Indian origin seems to me quite obvious, but it contrasts a good deal with the inscription B. (fig.—) Our Brahman and Buddhist Priests here are so stupid that I have not been able to derive any assistance from them, and although I can trace some of the letters, I think, to inscriptions published in the *Journal of the Asiatic Society of Bengal*, I have not ventured to attempt the decyphering of them.

(B.) I discovered this inscription while engaged in excavating some old ruins on a sandy side in the northern district of this Province. It has been engraved on a sort of slate and seems to form

part only of a much larger inscription, for that portion of stone which I have got, appears to have been the upper portion of one of those pillars which are set up in the areas of Buddhist temples. I have the pleasure of forwarding a facsimile of this record made with *clay*, which is perhaps, a novel mode. The clay was fine potter's earth and sand well beaten up along with chopped gunnee bag cloth. The stone was oiled and the clay was pressed on it and afterwards dried in the shade.

The Copy was made by me in the following manner. Finely pulverized and dry brick-dust was (as the chalk was in the former instance, the stone being then blackish,) thrown over the face of the stone, and then lightly brushed off with feathers. The letters now appeared sharp and distinct, over these was pasted (with wafers at the edges) a sheet or slips of the "stylographic manifold writer paper"—and the letters were lightly impressed on this paper with a soft pencil, and when the sheet was removed any slight omissions were filled in.

I have in vain tried to discover the remaining portion of the stone.

I may observe that a copy of this inscription was, so far back as 1836, forwarded by me to the lamented James Prinsep, who in his reply observes :—"I see it is legible enough. Thus, on the right hand side of the stone following the letters are Ma ha ta vika Buddha na ra kta vritti kanaya vrinni. On the left side, sarova smin sarova tha sarova sidvaya cha santa. On the body next to the Kulsa, va na tarchchaya tti karmma janchana kan me karino. If I had the facsimile instead of a copy I would have handed you the meaning at once. It is Sanscrit, not Pali, as we see by the *karmma*. The style of letter is nearly that of the Allahabad No. 2. Compare with the Hala Canara, published a few months ago." 13th June, 1837.

As I have not been able to get the numbers of the Journal for the above year, I cannot refer to this Hala Canara record ; I may however observe that although I have satisfied myself that the Sivaic worship prevailed on this coast somewhere about the 13th century, still I have reason to believe that the Buddhist religion was co-existent, or at least contemporaneous with it. Indeed, a mysterious kind of connection seems to have existed betwixt Buddhism and the cult of Siva, which it would be desirable to have traced to its beginning. To me it seems that the period most probably was that when schismatic Buddhists had already

overstepped the mere boundary of ratiocination and had fairly reconciled the two religions, at least for a while, and until the time when Buddhism was discarded altogether. The occurrence of the word Buddha in the inscription points to his worship, and the spire in the centre is the seven-tiered one of the Indo-Chinese Dagopas.

I have not by any means closed my researches, the obstacles to these, as I have elsewhere observed, being numerous, so that further archaiological discoveries may possibly yet be made.

(C.)—Are Sanscrit verses, out of some book on religion most likely, in alto relievo, on the bottom and the four sides of a brazen ornamented dish, which was found by me amid some ruins of ancient temples in Province Wellesley. They were copied by a man of the Brahmanical tribe.

(D.)—Are impressions taken from two apparently Deva Nagri letters, imprinted on a large brick which I found in one of the ruins.

(E.)—Are two coins one of copper and the other of some mixed metal, which last decrepitates on being submitted to the blowpipe.*

I found one of these in the Keddah country, close to the British frontier, and in the bed of a clear stream. My attention was attracted by quantities of broken pottery there; and after my people, about twenty in number, had laboured for several days in sifting and searching, I picked two or three coins *myself* out of one of the baskets, a circumstance which I am induced to mention in order to obviate any doubt which might arise regarding their genuineness. I visited the place a few months ago for a second search but found no more coins.

The second coin was found by me under the foundation of the ruins of a small brick building; this last not however appearing above the surface of the ground. The spot is in the northern part of the Province. There were several hundreds of these coins in a metallic cup. From the emblems on them I consider them Buddhist coins.

The figure on the coin I have conjectured to be that of some Hindu deity. But the chief Priest of the Hindu Temple at Penang insists that it represents a king. I cannot make out the obverse.

While about to close these notes the Journal of the Society for February last has reached me. In this number I observe† that in-

* These two coins contain exactly similar impressions.

† Page 154.

quiries have been made regarding the inscription at Singapore described in the *Journal*, Vol. VI. p. 680, and that the Hon'ble Colonel Butterworth, C. B. supposes that I may have some portions of the stone on which it was engraved.

I was an unwilling and pained witness to the demolition of that memorial of long past ages, my petition to have it spared being met by the reply that it was in the way of some projected bungalow. On the explosion taking place I crossed the river from my office and selected such fragments as had letters on them. The Hon. the Governor, Mr. Bonham, sent to ask me to preserve a piece for him, and this is the portion alluded to by Col. Butterworth.

As the fragments were very bulky I had them, at considerable cost, gradually chisselled by a Chinese into the shape of slabs. But they are still ponderous. It happens however that the smaller fragments only contain the most legible (if the term is even here really applicable) parts of the inscription, the rest being nearly quite obliterated, and I have therefore selected them to be presented to the Society. It seems to me that this Singapore Inscription (to which I have alluded in a paper presently to appear in the *Journal of the Eastern Archipelago*) may probably date from an early century of our era, and I would merely here suggest that any one who may set about decyphering it may derive assistance by adverting to inscriptions which may have been discovered at the ancient Bijanagara in Orissa, or Cuttack, or wider still, along the coast of central Kalinga.

Note on the Inscriptions from Singapur and Province Wellesley, forwarded by the Hon. Col. BUTTERWORTH, C. B. and Col. J. LOW. By J. W. LAIDLAY.

The great interest expressed by the late James Prinsep and other antiquarians in the remarkable inscription at Singapur induced me, as mentioned in a former number of this *Journal*, to apply to the present esteemed Governor of the Straits Settlements, the Hon. Col. Butterworth, C. B. to secure for the Society's Museum any fragments that might remain after the gothic exploit alluded to by Col. Low; a request he was pleased very kindly and promptly to comply with. Since then

Col. Low has forwarded several other pieces ; and though in possession of but a small portion of the original inscription, and that evidently not the most legible, I felt bound, in justice to the obliging donors, to bestow some labour in attempting to decypher at least its character.

In his brief notice of this inscription (J. A. S. Vol. VI. p. 680) Mr. Prinsep remarks : " Numerous have been the enquiries about this inscription, numerous have been the attempts to procure a copy of it from some of the constant visitors to the Straits for amusement or the benefit of their health. By some I was assured that the letters were evidently European, and the inscription merely a Dutch record. Others insisted that the character was precisely that of the *Delhi* pillar, or that of *Tibet*. While the last friend, Lieut. C. Mackenzie, who kindly undertook the commission, gave it up in despair at its very decayed state, which seemed utterly beyond the power of the antiquarian ; and in this he was quite right. Nevertheless a few letters still remain, enough to aid in determining at least the type and the language, and therefore the learned will be glad to learn that Dr. William Bland, of H. H. S. *Wolf*, has at length conquered all the discouraging difficulties of the task, and has enabled me now to present a very accurate facsimile of all that remains any way perceptible on the surface of the rocky fragment at Singapur. The following note fully explains the care and the method adopted for taking off the letters, and I have nothing to add to it, but my concurrence in his opinion that the character is the *Pali*, and that the purport therefore is most probably to record the extension of the Buddhist faith to that remarkable point of the *Malayan Peninsula*. I cannot venture to put together any connected sentences or even words ; but some of the letters, the *g, l, h, p, s, y, &c.* can be readily recognised ; as well as many of the vowel marks."

The condition of the inscription was, indeed, far worse than I supposed, and seemed to preclude all hope of decyphering the characters. By a fortunate expedient however, and by very patient study, I have been able to make out sufficient to determine its language and probable date with tolerable certainty. The method I adopted, and which may be useful in similar cases to others, was to strew finely powdered charcoal* over the surface of the stone, and sweep it gently to and fro with a feather so as to fill up all the depressions, the very slightest of which

* Animal charcoal is better than vegetable, as being specifically heavier.

was thus rendered remarkably distinct by the powerful contrast of colour. By this means and by studying the characters in different lights, I have succeeded in decyphering so much of three of the fragments as is depicted in plate III.

It will be seen from the plate that though many of the characters resemble the square Pali in form, and hence misled Prinsep to conclude that the inscription was in the Pali language, yet others, and these amongst the most distinct, bear no resemblance whatever to that type. We may safely infer therefore that the language is not Pali; an inference in which I am borne out by Mr. Ratna Paula, whose knowledge of that language renders his opinion conclusive. As the character could not be identified with that of any of the published Singalese inscriptions, I was induced to compare it with the alphabets of the Archipelago, and I find it to be identical with the *Kawi* or ancient sacred and classical language of the Javanese, specimens of which may be found in *Welhelm von Humboldt Ueber die Kawi Sprache*, vol. 2, and in Sir S. Raffles's *History of Java*. We have also in our museum a very fine inscription in that character, which has been taken by many for a peculiar form of Sanskrita. With the alphabet of this language, as gathered from similar inscriptions, I can identify all, or nearly all, of the characters; but of course no clue to the purport of the inscription can be obtained without some knowledge of the language itself.

Fig. 1, seems to have been from the upper part of the inscription, and is entirely omitted in Prinsep's lithograph as *effaced*. Figs. 2 and 3 I cannot identify with any portion of Prinsep's plate, much on the right hand side of which seems to have been so distinct, that I make no doubt had that portion been available, we might have easily transcribed continuous sentences.

The much larger fragment forwarded by Col. Butterworth, still remains to be decyphered; but I confess I feel little inclination for that barren labour until there appear some probability of the language being translated. Meanwhile we may conjecture with probability that the inscription is a record of some Javanese triumph at a period anterior to the conversion of the Malays to Muhammadanism, and the following notice of this monument in a work entitled "The Malayan Peninsula," by Capt. Begbie, Madras Artillery, may assist us in approximating its era:

“The principal curiosity of Singapore is a large stone at the point of the river, the one face of which has been sloped and smoothed, and upon which several lines of engraven characters are still visible. The rock being, however, of a schistose and porous nature, the inscription is illegible. It is said that Sir Stamford Raffles endeavoured, by the application of powerful acids,* to bring out the characters with the view of decyphering them, but the result was unsuccessful. Where such an eminent person has failed, it may be thought presumptuous in me to hazard a conjecture on the subject of the language in which the inscription was penned, but I may perhaps be permitted to make an attempt to throw some light upon a subject so confessedly obscure. Resorting to the Malayan annals, which, clouded as they undoubtedly are by fable and allegory, yet contain many a valuable piece of information, we find therein mention made of three remarkable stones at Singhapura. (I omit the legends attached to the first two, as altogether inapplicable here.) The third, though first in order of record, I have reserved for the last to be brought forward, because I am inclined to think that the evidence is fully presumptive in favor of its being the stone now visible at Singapore; it is to be met with at pages 62 and 63 of the Annals.

“The preceding pages inform us that in the reign of Sri Raja Vicrama, there was a redoubtable champion of the name of Badang. Several remarkable feats of strength are recorded of him, but I will merely select the one in point. The fame of Badang having reached the land of Kling, the Rajah of that country despatched a champion, named Nadi Vijaya Vicrama, to try his strength with him, staking seven ships on the issue of the contest. After a few trials of their relative powers, Badang pointed to a huge stone lying before the Rajah's hall, and asked his opponent to lift it, and to allow their claims to be decided by the greatest strength displayed in this feat. The Kling champion assented, and, after several failures, succeeded in raising it as high as his knee, after which he immediately let it fall. The story then says that Badang, having taken up the stone, poised it easily several times, and then threw it out into the mouth of the river, and this is the rock which is at this day visible at the point of Singhapura, or Tanjong Singhapura.”

* The stone is a hard siliceous sandstone, upon which this process, if ever adopted, would have no effect.

“After some other recitals, the annals state that “after a long time, Badang also died, and was buried at the point of the straits of Singhapura; and, when the tidings of his death reached the land of Kling, the Rajah sent two stone pillars, to be raised over his grave as a monument, and these are the pillars which are still at the point of the bay.”

“Now, the first two instances are totally destitute of presumptive evidence; the last is, on the contrary, full of it. At the mouth of the river there is a large rock, which is concealed at high water, and on which a post was erected four or five years ago by, I believe, Captain Jackson of the Bengal Artillery, to warn boats of the danger; this is the rock fabled to have been hurled by Badang. He is said to have been buried at the point of the straits of Singhapura, the scene of this wonderful exploit; and there, the very spot where this record is to be still seen, the Rajah of Kling, who had been so serious a loser by it, ordered his monument to be erected.” (page 355-358.)

In this idle legend, it is by no means improbable that the name of the reigning prince is preserved, although the attendant circumstances are altogether fabulous. The kingdom of Singapura was founded, according to Malayan accounts, in A. D. 1160; and from that time up to 1250, when the whole of the Peninsula was converted to Mahammadanism, was subject to frequent invasions from the Javanese. The Rajah Vikrama mentioned in the foregoing extract, reigned from A. D. 1223 to 1236, and his era is very likely that also of the inscription. At all events we may be certain that the present inscription is not less, and cannot be much more, than 600 years old. Its preservation for so long a period may be ascribed in a great measure to its protection from the action of the weather by the tropical vegetation which concealed it, perhaps for centuries. “You remember,” writes Dr. Montgomerie, “the situation of it on the rocky point on the south side of the entrance of the Singapore Creek. That point was covered with forest trees and jungle in 1819, and the stone was brought to notice by some Bengal clashees who were employed by Captain Flint, R. N. (the first Master Attendant;) the men on discovering the inscription were very much frightened, and could not be induced to go on with the clearing, which, if I recollect right, was completed by Chinese under the stimulus of high wages. What a pity 'tis that those who authorized the destruction of the ancient relic were not prevented by some such wholesome superstition!”

Of the remaining inscriptions furnished by Col. Low the first set (A) are in Pali, and are represented in figs. 1 to 7 of Plate IV. Figs. 1 and 2 seem to form a continuous sentence, सर्वं अकामस्य क्षिपुं मडयति तु मेने रमौनिभ (स्य) राखिन इ (?) डम (?) निइ (?) of which Babu Rajendralal Mitra has been good enough to supply the following Sanscrit and English version.

सर्वं अकामस्य क्षिपुं अडयति तु मेने रमौनिभस्य राखः इडमनिभं ।

Translation.

“I acknowledge the enemies of the contented king Ramaunibha and the wicked are ever afflicted.”

The inscriptions marked B were published by Prinsep in the 4th volume of the Journal from Col. Low's own fac similes, but without any attempt to translate them. The drawings, and especially the admirable clay impressions now sent, enable us to decypher the character without any difficulty and to supply a correct fac simile of the original. This method of taking impressions has I believe been employed by Capt. Kittoe also. It answers admirably; and though it represents the characters inverted, this inconvenience is met by observing their reflexion in a looking glass. The subjoined versions are likewise supplied by Babu Rajendralal :

Fig. 8.

ब्रह्मात्मिकबुद्धगुरुस्य उल्लसन्निकटस्य ।

“This is said by Mannikāṭha, the protector of all great Buddhas.”

Fig. 9.

सर्वेष्वामुःकारेषु सर्वेस्मिन्सर्वथा सर्वेसिद्धयोकात्मनः ।

“In every form of life knowledge becomes manifest every where and in every way.”

Fig. 10.

रज्जानस्यैवनिर्कर्मो जन्मनःकर्मोकारणं ।

“(That) *Karma* (religious action originating in the hope of recompense) which sports with passion, is the cause of transmigration.”

Fig. 11 is mutilated and unintelligible.

Of the monograms upon the Tookoon rock and upon bricks, we can make nothing, but we give fac similes of them in the plate.

The Sanscrit lines (C) on the brass ornamented dish, are as follow :

सविता १३९९

मदानमश् ।

“Savita, 1399.”

“Mahá Sramana,” (repeated four times on the sides of the dish.)

सचची
दमवसवीरम
रसमहावीर
वरवादमहा
वमह ।

“Sri Mahá Sramana is acknowledged to be the mightiest of the mighty sect of Sri Dasavala” (a name of Buddha).

The copper coin is much corroded, but is easily recognised as ancient Ceylonese. The inscription श्रीमहावसमहा, *Srimat Sahasa Malla*, is legible enough, and enables us to identify the coin with one published by Prinsep in Pl. XX. Vol. VI. of the Journal. This prince reigned, according to the late Mr. Turnour, from A. D. 1200 to 1230; and his coins are, I believe, pretty numerous.

Gleanings in Buddhism; or translations of Passages from a Siamese version of a Pali work, termed in Siamese “Phrá Pat’hom,” with passing observations on Buddhism and Brahmanism. By Lt.-Col. JAMES LOW, M. A. S. B. and C. M. R. A. S.

“Several years after he had become a Priest, Buddha ascended to Tavatinsa,* a mountain which touches with its summit the Constellation of the Alligator, in order to visit the spirit of his mother. He there solaced her with hopes of happy transmigrations when her allotted period in this heaven should have expired, and in order to prepare her for these, he desired her to repeat certain Bali formulæ, which he had brought from the earth for her use. They are as follow, being taken from the Bali work, Phrá D’hamma chetphrá Kamphi.

Phra Sanggha.
Phra Wibhang.
Phra T’harjanok.
— Po’.
— Kattha Wat’ho.
— Ya.
— Pa.

* *Trayastrinta*, in Sanscrit.

ಸತ್ಯಸ್ಯಾತ್ಯಂಕುಃ

ಪ್ರಥಮಾಂಶಮಿತ್ಯುಃ
ಕಿಂಕಿ ವಾಫೀಕದಂತ್ಯುಃ
ಪ್ರಾಕ್ವಾ

ಪ್ರಥಮಾಂಶಮಿತ್ಯುಃ

ಕಥಾಕಿಂಕಿ ವಾಫೀಕದಂತ್ಯುಃ

ಸತ್ಯಸ್ಯಾತ್ಯಂಕುಃ
ನಿಟ್ಟಲಾಕಾಸಕ

ಪ್ರಥಮಾಂಶಮಿತ್ಯುಃ

ಪ್ರಥಮಾಂಶಮಿತ್ಯುಃ

On a brick.

ಪ್ರಥಮಾಂಶಮಿತ್ಯುಃ