

the fashion has grown in the Panjāb of making an offer of a child so born at the shrine of Shāh Daula in Gujrat, and the child is called "*Chūhā* Shāh Daula." I made inquiries about the matter from old and well-informed people, and they all agree, that there is nothing supernatural in the birth and constitution of the sect in question, and that they are merely extraordinary creatures.

At a time, it was gravely suspected by the authorities, that the hereditary custodians of the shrine of Shāh Daula in Gujrat, who keep a number of these extraordinary creatures at the shrine (who prove to them a source of gain), employ artificial means of making the heads of newborn children small, and prevent the natural growth of the head by squeezing it in an iron vessel, and keeping it in such condition for a length of time until its further growth has ceased. But at length careful inquiries into the causes of the smallness of the head showed, that it was due neither to supernatural powers, nor to artificial agencies, but that the people were merely extraordinary creatures.

The saint Shāh Daula was born in 975 A.H. (1567 A.D.), and died at the age of 150 in 1125 (1713 A.D.), or in the time of the Emperor Jahandār Shāh. He was a descendant of the Behlol kings, and on the mother's side was related to Sultan Sārang Khan, *Ghakkar* chief. He was an eye-witness of the events of the reigns of Akbar, Jahangir, Shāhjahan, and Aurangzeb, the four celebrated Moghul emperors.—Yours obediently,

MAHOMED LATIF.

##### 5. ROSARIES IN CEYLONese BUDDHISM.

I have found no references in European literature to the rosaries of the Buddhists of Ceylon; and several writers on the Buddhism of that island, whom I addressed on this subject, gave it as their opinion that rosaries are unknown to Ceylonese Buddhists.

Having devoted some attention to Buddhist ritual, and

described in detail the rosaries of the Tibetan<sup>1</sup> and Burmese<sup>2</sup> Buddhists, I took advantage of a recent flying visit to Ceylon to inquire locally into this question, and I found that rosaries are used by all the Ceylonese Buddhist monks, as well as by the laity.

They call the rosary *Mālē*, the Sinhalese form of the Sanskrit *Mālā* 'a garland.' It is also called *Nawa guṇa mālē* or 'the nine-virtues' garland,' for the reason, it is said, that one of the chief uses to which it is put is to tell over the beads the nine virtues or attributes (*guṇa*) of the Buddha. As, however, the word *guṇa* also means 'a string,' it is possible that this epithet may have had a more general meaning.

The beads number 108, as in the Tibetan, Burmese, and some of the Japanese<sup>3</sup> rosaries; and they are manipulated in the same manner. The material of which the beads are composed varies with the wealth and caprice of the owner. The commonest rosaries have their beads of coconut shell, or of a seed, the name of which I have mislaid; while many are made of a yellowish wood like that of the so-called *Bodhi*-tree of the Burmese and Japanese, though the wood is not that of the *Pipal*-tree (*Ficus religiosa*). Some rosaries are of *Sandal*-wood, and a few are of precious stones. But no importance seems to be placed upon the particular material of the beads, as is done in Tibet, where the rosary has attained its highest development.

As to the time and manner in which the rosary was introduced into Ceylonese Buddhism, the monks whom I interrogated at Colombo could not tell, but they told me that it has certainly been used at least since the time of Buddhaghosa, who mentions the use of the rosary in the *Sīlaniddesa*.

The rosary is daily used by the Ceylonese Buddhists in reciting the formulas which are employed in the exercise of the mystic meditation called *Kammaṭṭhānam*. This latter

<sup>1</sup> See my "Buddhism of Tibet," pp. 202-210.

<sup>2</sup> *Proc. Asiatic Soc. Bengal*, Dec. 1892.

<sup>3</sup> J. M. James in *Trans. Jap. Asiatic Soc.* 1881, p. 173 *et seq.*

term, says Childers,<sup>1</sup> is applied to "certain religious exercises or meditations by means of which *Samādhi*, *Jhāna*, and the four Paths are attained. Each of these is based on a certain formula or rite." Forty modes of *Kammaṭṭhāna* are mentioned in the *Visuddhi Magga*. A particular one of these is selected, and its formula is repeated by the monk or lay devotee many times on the rosary, in order to concentrate the mind upon it. These formulas sometimes seem to be categorical lists of elements, etc., but they probably seldom, if ever, consist of unmeaning mummerly and jargon such as with the Tibetan Buddhists. Nor are the formulas repeated to such inordinate lengths as with the Lāmas.

Of the *Gāthās* which are daily told by monks on the rosaries, the most common are the three on the greatness of the Buddha, the Law, and the Assembly, commencing—*Buddhānussati Iti pi so Bhagavā arahaṃ Sammā*, etc., which are said to be extracted from the *Mahā Parinibbāna Sutta*.

Perhaps some resident of Ceylon will give us more details about these rosaries and their formulas. And we still require definite information on these points in regard to Siam.

L. A. WADDELL.

*Medical College, Calcutta,*  
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## 6. THE BAKHTIĀRI DIALECT.

DEAR PROFESSOR RHYS DAVIDS,—It is rather late to allude to an article in the October, 1895, number, but I had not time to read it till lately. I refer to the poem in the Bakhtiāri dialect, mentioned in Mr. Browne's article on "Poetry of the Persian Dialects," on page 816 of that number.

In the last line محمدیل should be two words = "Mohammad the hero." In the same line رهنس I was

<sup>1</sup> Childers' *Pāli Diet.*, p. 179.