

China from Northern India or Nepal not earlier than 1200 A.D.

I give below an exact transcript of the texts of the four fragments. Although the writing of A and B is very neat and distinct, it is quite possible that, owing to the small size of the photographs, I may have misread one or two letters; and the texts contain a number of clerical blunders, which it would hardly be worth while attempting to correct here. Even with these faults what I give will probably enable others to tell us to what works these fragments belong. The text of A is throughout in the Upajâti metre, and is in praise of Buddha, the true teacher, who is contrasted with false teachers. B apparently is a commentary on a work composed in Anushtubh verses, probably, as my friend Prof. Cowell suggests to me, a Tântic work connected with the *Kâlachakra-tantra*. And the exact title of this work and the name of its author, or of the author of the commentary, may be given in C (*Paramârthasevâ* or *Tattvâvalôkanasevâ*, composed by Pundarîka or Srîpundarîka). Of D I do not know what to make, and will only point out that it gives us the initial verses of Kâlidâsa's three Mahâkâvyas, the *Kumârasambhava*, *Meghadûta*, and *Raghuwamsa*.

F. KIELHORN.

### 3. THE SAINT PIR BADAR.

*Netherclay House, Taunton,*  
21st July, 1894.

DEAR SIR,—Perhaps the following particulars about Pir Badar, concerning whom Major Temple writes at p. 565 of the *Journal* for July, may be interesting. They are taken partly from Dr. Wise's unpublished work on Dacca, and partly from my own notes.

This saint is well known all over Bengal and Upper India. His full name was *Badru'ddin*, i.e. "full moon of the Faith." He is also called *Badr-i 'Alam*, or "full moon of the world." Born at Mirat in the N.W. Provinces, he led

the wandering life of a fakír, and was probably attracted to Bengal by the outburst of Muslim propagandism under the renegade Hindu king Jalaluddin (1414—1430). He lived for a long time at Chatgánw (Chittagong), where his Dargáh, or shrine, is still one of the most conspicuous and venerated places of pilgrimage in the district. With the usual tolerance or superstition, or whatever the sentiment may be called, so prevalent in Bengal, Hindus and Musulmans alike worship at his shrine. Even Maghs, who are, if anything, Buddhists, pay their vows to him. He is said to have left Chittagong shortly before his death, and settled in Bihár, where he died, in A.H. 844, or A.D. 1440.

How the idea of his dominion over rivers and the sea arose it is difficult to determine. Perhaps I may be allowed to refer to my article on the "Musulmans of Bengal," in the July number of the *Asiatic Quarterly Review*, in which I have pointed out how the primitive nature-worship of the Non-Aryan aborigines of India, with its local *daimonia* and tutelary spirits, has survived the introduction first of Hinduism, and subsequently of Islam, and how the numerous Pírs, or saints, whom Hindu and Musulman alike reverence, are in all probability only the old animistic spirits transformed. One step in this process of transformation was to appropriate the name of some Musulman saint of great local celebrity, around whose name there would soon grow up a mass of wild legends, varying in the different districts. A spirit who ruled the waters and controlled the storms was a natural and inevitable member of the animistic Pantheon of a land of seas and rivers. In Eastern Bengal we have not only Pir Badar, but Zinda Ghazi, Ghazi Miyan, the Pánc̄h Pir, and many others wielding similar powers. If, as is highly probable, some Badru'ddin or other came to Chittagong by river and sea from Dacca, almost the only practicable route in his days; and if, as is also highly probable, he was shipwrecked on the dangerous sandspit at the mouth of the Chittagong River, where so many ships have been wrecked since; and if, again most probable, he swam and waded ashore, and if (to add just

one more probable "if") he came in one of the numerous Portuguese ships which in those days frequented the waters of Eastern Bengal—we have all the materials necessary for building up the whole fabric of legend which has grown around his name. One Chittagong legend, for instance, is that he was a Portuguese sailor, whose name Dr. Wise gives in the somewhat corrupt shape of "Pas Gual Peeris Botheilo," in which we may without difficulty recognise Pascual Perez Botelho. Perhaps Badru'ddin and Botelho came ashore together, only in that case the Badru'ddin in question could not well have been the man who died in 1440, as there were no Portuguese in India till fifty years later than that date. But how and when the various legends arose, it is, I think, useless to enquire. It is of the essence of a legend that no man may tell whence it sprung. That the worship of the Chittagong saint should spread all down the Burmah coast is, as Major Temple points out, the most natural thing in the world.—Yours truly,

JOHN BEAMES.

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*Pitfold, Shottesmill, Surrey.*

*24th July, 1894.*

DEAR SIR,—I see that Major Temple asks, in the current number of our Society's *Journal*, for further information about the saint known as Pír Badr. Perhaps he has not seen the enclosed extract from Dr. Wise's "Notes on the Races of Eastern Bengal" (privately printed). At p. 17, under the heading Páñch Pír, Dr. Wise also quotes the song which the Muhammadan boatmen sing on the Ganges, and which ends with the words—

Sar-i-Ganga, Páñch Pír, Badr! Badr! Badr!

Dr. Wise was at one time Civil Surgeon of Chittagong.

Yours faithfully,

H. BEVERIDGE.