

P.S.—Professor Barnett has been so good as to write the following note on the *çloka* quoted above :—“ This mantra is apparently to be spoken in drinking the sacred waters. The text may be rendered : ‘ May that which (men call) the Açoka, sweetmeat, agreeable to Hara (Çiva), grow up ! I drink. Make thou me, who am oppressed with grief, to be ever griefless.’ The difficulty is in the first half of the stanza. There is a play on the word *açoka*, which signifies both ‘ sorrowless ’ and the tree *Jonesia Açoka*, branches of the latter being used in this ceremony ; and, further, *madhu* may also mean this tree, though usually signifying nectareous liquid (butter, honey, etc.), or simply ‘ sweet.’ Thus, we might take *madhu mamsam* as a compound adjective qualifying *açokam*, and meaning ‘ sweet of flesh,’ or as a compound noun, ‘ butter and meat.’ In any case, the prayer means that food is to rise to the worshipper, as the Açoka grows, in some causal connection with the latter. I strongly suspect that the masculine *yam* should be altered to the neuter *yad*. In that case it would be best to take *açokam* as adjective, rendering ‘ I drink that which (I pray) may rise as sorrowless food (or the like),’ etc. Water is the source of vegetable and other life.”

July 14, 1900.

2. END OF THE WORLD.

24, Buckingham Gate, S.W.

Aug. 4th, 1900.

DEAR PROFESSOR RHYS DAVIDS,—A very widely spread belief that the end of the world would take place on the night of the 13th November prevailed last year in Egypt. This was no doubt connected with the shower of Leonids which was expected by the European papers to be especially brilliant about then, and the native newspapers started reports which were the cause of the idea referred to.

I have heard that in some of the balads of Gizeh the inhabitants camped out in the desert, I suppose with a vague

idea of escaping, leaving their balads deserted and giving thieves an opportunity that they did not lose.

Perhaps this and similar stories of people eating up their stores and beasts, thinking it useless to keep them, are exaggerated, but I can vouch for the belief having been held to a considerable extent in the provinces of Girgeh and Assyut, where I happened to be at the time. The enclosed copy of a telegram from some cultivators of a small town is therefore rather interesting, and I forward it to you in case you should care to give it a place in your Journal.

I note a similar event having taken place in 1735 A.D. recorded by El Jabarti, vol. i, p. 147 (Cairo ed.).—Yours sincerely,

A. R. GUEST.

تاريخ ١٤/١١/٩٩

ساعة دقيقة
٣٠ ١

محطة اسيوط

١٢٢

مرة

عدد الكلمات ٩٥

من - الى ابوتيج

لسعادة جست بيك مفتش الد اخلية

باسيوط و صورة لسعادة وكيل مديريةه اسيوط باسيوط بعد ان امرتنا الهندسة بتخصير ما ينكشف بحوض بنى سميع شرقى السكه الحديد و خضرناه سدوا هويس ابوتيج محكم و فاضت المياه على المنزرع و غرقت اغلبه و باقى الحوض غربى السكه السذى ينوف عن ستة الاف فد ان ميعاد تخصيره مضى و صار لا ينتفع زراعته و كنا ما ملين انتهى الدنيا يوم ١٣ الجارى كما اشاعت الجرايد و لكوننا فاضلين للان فى الوجود فنلتهمس اسعافنا بهعاينه ذلك و الاسراع بفتح المصرف و الا بصير معا فاتنا من تخصير الاطيان و رفع اموالها لئله نعدم التقاوى و مال الميرى بدون ثمر افندم

عن مزارعين النخيله

Translation.

“To one of the Government officials at Assyut, etc.

“(A telegram dated 14th November, 1899.)

“Having been directed by the Irrigation to sow any land uncovering in the basin of Bani Sami, and we having done so, they have shut fast the lock at Abu Tij. The water has overflowed the cultivation and drowned most of it, and the time for sowing the rest of the basin, which lies to the west of the railway, upwards of 6,000 acres, is past, so that it has become profitless for cultivation. And we were expecting the end of the world on the 13th inst., according to the newspaper reports, but as we still remain alive we beg that we may be assisted by having the above viewed, and that the drain may be opened at once. Or else that we may be excused from cultivating the land, and that its taxes may be remitted, lest we lose both the seeds and the Government impost without fruit.

“From the cultivators of Nukhailah” (a small village near Assyut).

3. A NĪTIMAÑJARĪ QUOTATION IDENTIFIED.

DEAR SIR,—While looking over the MSS. of the Hultsch Collection, now in the Bodleian Library at Oxford, I came across what is probably the original of a quotation made by Dyā Dviveda in his Nītimañjarī. No. 247 of the Hultsch Collection (see ZDMG., xl, 19), whose shelf-mark in the Bodleian is d. 165, contains a Vedānta work, the *Saptasūtra*. In the colophon on f. 12b it is attributed to Śaṅkara: *śrīmac-chaṅkarācāryaviracitaṃ Saptasūtraṃ samāptaṃ*. It is apparently a somewhat rare work, as Aufrecht in his *Catalogus Catalogorum*, p. 696a, only cites besides this MS. three others, one in Oudh and two in Benares. What claim it has to be Śaṅkara's I do not know. Its style seems too simple, though its philosophy is pure Vedāntism, and as Aufrecht says (op. cit., p. 626b), of the treatises attributed to